

# The WITNESS

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MAY 6, 1948

BISHOP KARL BLOCK  
OF CALIFORNIA FROM  
A PORTRAIT . . . . .

## The Church and Social Service

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## SERVICES In Leading Churches

### THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A.M. to 6 P.M.

### GRACE CHURCH, NEW YORK

Broadway at 10th St.  
*Rev. Louis W. Pitt, D.D., Rector*  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8, 10 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Communion 11:45 A.M.

### THE HEAVENLY REST, NEW YORK

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

### ST. BARTHOLOMEW'S CHURCH NEW YORK

Park Avenue and 51st Street  
*Rev. Geo. Paull T. Sargent, D.D., Rector*  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
Weekdays: Holy Communion Wednesday at 8:00 A.M.  
Thursdays and Saints' Days at 10:30 A.M.  
The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
*The Rev. 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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MAY 6, 1948

Vol. XXXI

No. 13

## Clergy Notes

ANKER, HERMAN, formerly curate at Christ Church, Indianapolis, Ind., is now rector of Christ Church, Streator, Illinois.

BOES, CHARLES P., formerly curate at St. Paul's, Oakland, Cal., is now rector of St. Peter's, Redwood City, Cal.

BRACE, WILLIAM S., rector of Trinity, Edgefield, S. C. becomes rector of Grace Church, Waycross, Ga., May 15th.

CORDES, DEITRICK B., formerly rector of St. Andrew's, Lawrenceville, Va., became associate rector of St. Paul's, Richmond, Va., May 1.

JOHNSON, EDWIN W. M., formerly rector of St. Andrew's, Clearfield, Pa., is now rector of St. Mary's, Denton, Md.

KADEY, KENNETH, assistant at the Ascension, Buffalo, N. Y., was ordained priest by Bishop Davis.

LEVY, FRANK L., formerly in charge of St. Matthias', Summerton, S. C., is now rector of St. John's, Aberdeen, Miss.

MacKIE, NELSON W., formerly vicar of St. Barnabas', Apopka, R. I. is now rector of St. Alban's, Centerdale, R. I.

MARTIN, JUNIUS J., rector of the Holy Apostles', St. Louis, will become rector of All Saints', Brookline, Mass., June 1.

PIERCE, HALL, retired as vicar of St. Bartholomew's, Los Angeles, April 30.

PRIEST, BENJAMIN R., has announced his resignation as rector of St. Michael and All Angels', Cincinnati, effective sometime this summer.

ROBERT, FRANK, formerly vicar of St. Andrew's, Lomita Park, Cal., is now curate at St. Francis' Church, San Francisco.

SCOTT, THOMAS, formerly rector of the Good Shepherd, Belmont, Cal., is now rector of Grace Church, Martinez, Cal.

## 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.  
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 Klonan, S.T.D., Rector*  
Sunday Services: 9:30 and 11 A.M.  
Church School: 10:00 A.M.  
Weekdays: Wed. noon and 12:30.  
Saints' Days: 12 Noon.  
This Church is Open Every Day

### CALVARY CHURCH Shady & Walnut Aves. Pittsburgh

*The Rev. Lauriston L. Scaife, S.T.D., Rector*  
Sundays: 8, 9:30, 11:00 and 8:00.  
Holy Communion—Daily at 8 A.M.  
Fridays at 7:30 A.M.  
Holy Days and Fridays 10:30 A.M.



## Church Institute For Negroes Investigated By Council

*Committee Recommends that Its Functions Should Be Carried on by National Council*

**By W. B. Spofford**

*Greenwich, Conn.*: — The excitement at the meeting of the National Council at Seabury House here, April 27-29, was caused by the report of a committee on the work of the American Church Institute for Negroes. The Institute, while the creation of General Convention, is an independently incorporated affair and is not administered by any department of the Council. The study of its work, authorized at a previous Council meeting, carried out the mandate of the 1946 General Convention to look into "its corporate status; its relation to the General Convention, National Council and affiliated institutions, and report its recommendations resulting from such study to the next General Convention."

The committee, headed by Bishop Peabody of Central New York, got the help of Bishops Dagwell, Haines and Bland Mitchell, and also President L. H. Foster of Virginia State College, Mr. Don Davis, comptroller of Hampton Institute, and Prof. Niles Carpenter of Buffalo University. The report states that the administration costs of the Institute are high, last year being \$34,000 out of a total budget of \$222,000; that it is not effectively controlled by National Council or General Convention; that it takes little positive concern in the educational programs and standards of its institutions, which, the report states, may have a bearing on the "unfortunate condition of its member schools as regards accreditation" and also that "the Institute has shown little constructive interest in dealing with the religious aspects of the various schools."

The committee therefore came to these conclusions: One, that since the Church now has organic and centralized leadership in the National Council and its officers, we believe

that the functions now carried on by the Institute should be resumed by the National Council; two, that the Episcopal Church should take due cognizance of the current status of the American Negro and should further recognize local leadership, Negro and white, in the planning and management of the institutions; three, that the Church is justified in maintaining only those institutions that render a unique or special service; four, that the National Council has an obligation not only to the Church but to its Negro members to exercise a more positive role in the expenditure of the large sums it grants these institutions, and, finally, that a consideration of the budgets of the various institutions instead of a lump appropriation is desirable.

As for recommendations the committee offered these: one, that the Council exercise its prerogatives and elect a board of trustees from its membership as provided in the charter; two, that such a board assign the institutions and the affairs of the Institute to the proper department of the National Council, which should receive adequate funds from sources formerly available to the Institute in order to enable it to do the work efficiently; three, that the board transfer the assets of the Institute to the National Council; four, that the board dissolve as speedily as practicable the American Church Institute for Negroes with due regard to obligations toward employees and dependents and to the preservation of legal and financial interests.

Statements were made by Mr. Louis Hunter, treasurer of the Institute, and the Rev. Cyril E. Bentley, director, after which they voted that the study be referred to the trustees of the Institute for detailed study and reply to the National Council. Also the

Presiding Bishop was asked to appoint a committee to confer with a committee of the Institute and to report at the October meeting of the Council. All of which ought to make the October meeting worth a trip to this Connecticut town.

Treasurer Lewis B. Franklin reported on money matters after which the Council voted a 1949 budget of \$3,650,000, which is approximately \$150,000 more than this year, and about \$450,000 more than the budget for 1947. Mr. Franklin said that trust funds are in good shape, with a credit balance in the profit and loss account of \$821,172; with the market value of securities exceeding book value by \$195,571.

Mr. Robert Jordon, reporting for the department of promotion (with a nice hand for his million-dollars-in-four hours job), said that the department had been obliged to devote most of its time for fund drives of a crisis nature, but that "it is now high time to return to its basic purpose that the membership of the Church may be won to the support of the program of the Church in parish, diocese, nation and world." A statement of policy and procedure will be presented at the October meeting, but Mr. Jordon indicated that he would then propose "a full staff of able, well-trained, adequately financed field men to cultivate the field."

Presiding Bishop Sherrill said that Seabury House needs about \$75,000 for repairs, painting, renovating of three houses on the property so that they can be occupied by rent-paying members of the Council staff, and he also said that he hoped that additional houses might be built for staff members.

Evangelism was discussed at some length, with Bishop Sherrill saying that the first step, visitation and Lent corporate communion, was "very spotty." Several Council members said that the need now was for schools of religion, study groups and other methods of building up a body of Church people who would then know enough about their religion to go out and talk about it. Bishop



Sherrill said that this might well be the next step. Several bishops present stated that one of the marked features of the campaign up to now was the eagerness of lay people to take part in it, but every one seemed to agree that knowledge of the Church and the Christian religion was necessary for successful work in personal evangelism.

Plans for the next triennial meeting in San Francisco in September, 1949, and money grants were the chief concerns of the executive board of the Woman's Auxiliary meeting April 23-26. They voted \$40,000 to the theological seminary in Japan and \$9,000 to St. Margaret's School there. They also voted money for the renovation of buildings and for equipment of various sorts for missionary stations both at home and abroad.

The money voted at the last board meeting to buy a building at Danville, Ind., for a chapel for Canterbury College was rescinded and the sum appropriated for a residence for the principal of St. Faith's School, Yangchow, and for part of the building program of the Christian College, Madras, India.

The Rev. Thomas (Gargoyles) Barrett told the women of the work in colleges and the Rev. Arnold Purdie, assistant in the department of social service, addressed the board members on its work.

## HAMILTON WEST ELECTED

*Jacksonville, Fla.*:—The Rev. Hamilton West, rector of St. Paul's, Augusta, Ga., was elected bishop coadjutor of Florida on April 28th. Mr. West is a native of the south, but the early part of his ministry was spent in Idaho. In 1936 he became chaplain to Episcopal students at the University of Florida where he remained until 1941 when he took his present position. He was a deputy to the General Conventions of 1943 and 1946 and has been a member of the National Council since 1945 as the representative of the province of Seawane.

## CALIFORNIA BREAKS PRECEDENT

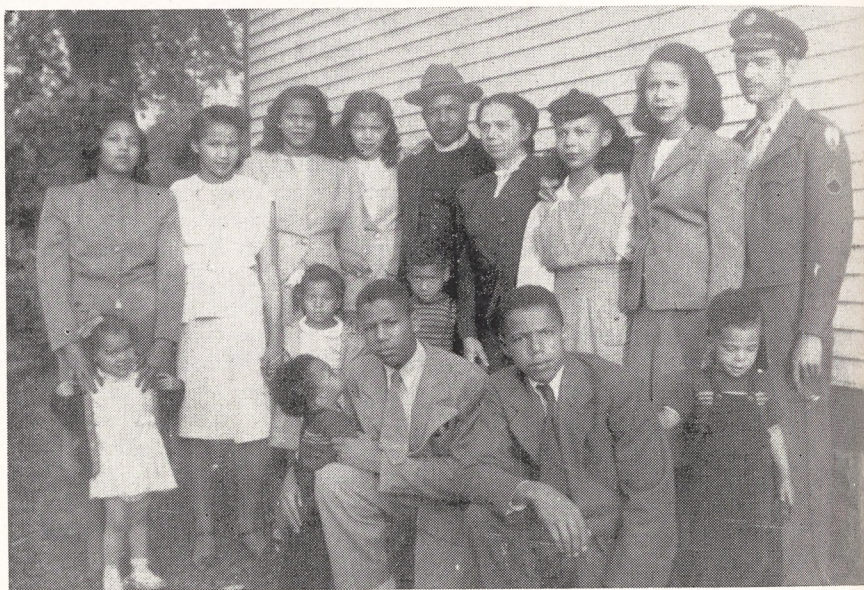
*San Francisco*:—The 98th annual convention of the diocese of California broke all precedents, of that diocese or any other, by electing a woman as a member of the Standing Committee. She is Mrs. Norman B. Livermore.

## HANDS-OFF POLICY ON CHINA

*Montreal (RNS)*:—The synod of the Montreal diocese of the Church of England in Canada voted last week to request the Dominion government "to take an open stand against intervention in the civil war in China, whether by giving financial aid or by the export of arms or munitions of war under any pretext whatever." The motion, submitted by the social service committee, was urged by Dean K. C. Evans who was born and educated in China. He declared that "It is impossible to

officials have met by publicizing "the amount and nature of our gifts for relief."

He tells of meeting the Communist mayor of Florence, who spoke at an outdoor service at which a statue of George Washington, damaged by the war, was re-dedicated. He also says that the mayor attended a tea at the rectory of St. James' Church, where the Rev. Sturgis Riddle is in charge. Also he tells of two visits to Paris where "I have seen at first hand the progress of our work at Holy Trinity Cathedral under the leadership of Dean O'Ferrall."



*The Rev. and Mrs. William H. Brown Jr. of St. Andrew's, Lexington, Kentucky, assemble their sons, daughters and grandchildren at the recent celebration of their thirtieth wedding anniversary*

accept the various comments on the internal situation coming out of China without knowledge of the country and present conditions there."

## INTERIM REPORT ON EUROPE

*New York*:—Bishop Blair Larned, in charge of the American Churches in Europe, has sent an interim report to the Church press in which he sets forth his observations about the work there. He states that there "has been constant worry due to political uncertainty" and yet the work of the various churches has gone ahead. He writes of the "merciless bitter, anti-American propaganda" with posters showing the United States "as a fearsome octopus, stretching out its ugly tentacles to embrace countries all over Europe," which American government

## RESPONSIBILITY OF PARENTS

*Garden City, N. Y.*:—The training of children in the Christian way of life is primarily the responsibility of parents, only to be supplemented by religious education in Church schools, declared several speakers at a conference on religious education held here under the auspices of the diocesan department. The speakers were Bishop Jenkins, retired bishop of Nevada, the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn, and the Rev. Wesner Fallaw, professor at Andover-Newton Seminary.

The department is sponsoring a school of religion for adults and a training institute for teachers this spring at Bay Shore for the archdeaconry of Suffolk, with various clergy of the diocese as teachers, with several similar conferences planned for the fall.



## *The Role Reversed*

**B**ASED upon the dynamic and realistic understanding of the nature of man and society, it should be a reasonable assumption to expect that the Church would be pioneering ahead of the so-called secular world in the area of human relationships. As we know—and should humbly and shame-facedly acknowledge—this is not often the case today. This past week between eight and nine thousand social workers convened in Atlantic City for the National Conference of Social Work. Concurrently the annual Church Conference for Social Work was held in the same city.

The Good News of Christ would indicate that the latter gathering should be leading the way for the larger body. However the role was reversed. Whenever a professional social worker attended the plenary sessions of the Church conference, he breathed a sigh of relief upon returning to the secular but somewhat vital atmosphere of the National conference. It was obvious that much of the discussion on the respective roles of Church or state social service responsibility, as voiced in the Church conference, would have been dead and unrealistic argumentation even in the era of Warren Harding and Calvin Coolidge. Indulged in today, it simply alienates wise, good and concerned people who should be inspired by and allied with the Churches.

We do not believe that the right and responsibility of the state to maintain social security on all levels of life, for all of its citizens, is any longer debatable. The efficacy or wisdom of specific provisions, together with adequate safeguards against their potential abuse, are of course open to question, but the democratic philosophy behind overall social security cannot, for Christians, be challenged. When such a challenge takes up much of the discussion of the Church conference on social work, we little wonder that too many Churches have lost the respect of the vital social work profession.

We are glad to report that no members of the Episcopal Church representation at the conference participated in such fruitless discussion. They were however forced to waste time which could have been spent to more advantage elsewhere.

## *Fascism Applauded*

**T**HE spokesman for the New York delegation at the annual Chamber of Commerce convention, meeting in Washington last week, made some interesting statements at a dinner. One was to the effect that the time has come for regimentation in the United States. And when he said the time has come, he meant *now*. His reasoning ran like this: in November, Henry Wallace will receive ten million or more votes; the Democratic candidate will receive twenty-five million and the winning Republican nominee will receive between thirty and thirty-five million. This would mean, he said, that the winning candidate would be in the minority as far as popular support was concerned. Stating that this must never happen, he declared that the "forces of righteousness" must act now and regiment all of American life.

Another statement, in line with this program, was to the effect that American culture must now be directed by selective thinking on the part of picked specialists.

We state, unequivocally, that there is no difference between

this type of thinking and the historical fascist program. The frightening thing is that this respectable man was applauded by a respectable audience in a Washington hotel in April, 1948.

## *Intercessory Prayer*

**T**HE army and navy chaplains meeting in New York this week will pray "every hour on the hour" for "the unfortunate, misled" people of Russia. Such a procedure brings up the question of intercessory prayer. There are those who insist that most intercessory prayer has value because it makes the one praying more interested in doing

## "QUOTES"

**W**HERE belief in the omnipotence of physical force gets the upper hand in political life, this force takes on a life of its own and proves stronger than the men who think to use force as a tool. The proposed militarization of the nation not only immediately threatens us with war; it will also destroy the democratic spirit and the dignity of the individual in our land. The assertion that events abroad force us to arm is wrong; we must combat it with all our strength. Actually, our own rearmament, through reaction of other nations to it, will bring about that very situation on which its advocates seek to base their proposals. There is only one path to peace and security—the path of supra-national organization. One-sided armament on a national basis only heightens the general uncertainty and confusion without being an effective protection.

—ALBERT EINSTEIN



something about the one, or object, for which he is praying. Intercessory prayer has the effect of making one broader in his imagination, and in understanding his opportunities, some say. They point to the Litany in the Prayer Book as showing how widespread should be the churchman's concern. In such a view, these prayers of the chaplains only fortify the propaganda that would involve us in war with the Soviet Union. For if our deeds follow our prayers, then a misled people can only be rightly led when we have abolished the bad leadership. Everyone admits that the present government in the Soviet Union could only be unseated by overwhelming force from outside, since a democratic revolution on the inside is impossible.

But there is more to intercessory prayer than just its psychological effect on the one praying. Jesus frequently used this type of prayer. He said that he prayed that Peter might be converted. There are innumerable instances. But his intercessory prayers were always within the framework of the gospel. He refused to pray that fire would fall on a wicked city when asked to do so by John

and James. His prayer was ever that God's will might be done in and through people. It is typified best in his agonized petition for himself, "not my will, but thine, be done."

The chaplains, and all of us, ought to pray for the Russian people, and other peoples, too. But it is when one precedes his prayer with a judgment that he steps outside the gospel way. In praying for a "misled" people, he is asking God simply to cooperate with a personal opinion. It is the prayer of the Pharisee in the parable,—“God, I thank Thee that I am not as other men are.” Intercessory prayer should begin with “God, be merciful to me, a sinner,” and close with, “nevertheless, not my will, but thine, be done.” After we have acknowledged our own need for forgiveness, then we are in a position to know the need of all humanity for this, and to pray for forgiveness and God's grace and blessing for all mankind.

Militarists have an interest in forms. We would like to commend the latter form of prayer to the chaplains, rather than the singling out of one group of people in this world as being “unfortunate, misled.”

# The Church and Social Service

by Arthur Lichtenberger

*Dean of Trinity Cathedral, Newark,  
and a Witness Editor*

AT THE outset I want to tell you how I propose to deal with the subject assigned to me: The philosophy of a Church social agency. I am not going to speak about Church social agencies in general, but about one in particular which I know; I am not going to tell you what I think ought to be the philosophy of a Church social agency, but expound the philosophy on which the work of that agency rests. So I shall try to describe a Church social agency at work in terms of its philosophy. That is not to make the claim that there is an exact correspondence between our ideals and our practice. But it is to say this: these convictions about Church social work of which I am going to speak are fundamental. They are the reasons for our existence and the motives for our continuing effort.



By what right can social work under religious auspices claim to be Church social work? Certainly not because of organization, external con-

nections with a diocese or a group of Church people. It is quite possible for a social agency to have on its board of trustees lay members of the Church, priests and bishops, to receive its support from diocesan funds, to employ only confirmed Episcopalians on the staff and yet in actual work to be secular. All these Church affiliations are no guarantee that the agency so related is a Church agency. Just as there is no guarantee that because an ordained minister goes into the pulpit and preaches his words with an invocation, what follows will be sound Christian teaching. It may and it may not; it all depends on what he says. So with social work. Is it of the Church? It all depends on how it is done.

We believe that there is a profound relationship between the work of a Church social agency and the Church. That relationship is found in Christian convictions. The social worker in a Church social agency is not only skilled in the techniques of the social work profession; the worker is rooted and grounded in the faith by which the Church lives.

We could illustrate and amplify this point in a number of ways but it all comes to focus in

Note: Paper read to the dinner of the Episcopal Service of Youth, Atlantic City, N. J. on April 20, 1948.



this: we are concerned primarily with persons who are made, we believe, in the image of God and who are potential sons of God. Social workers who have this conviction recognize techniques for what they are: tools to be used to help people. Techniques are not important in themselves. They are essential equipment and therefore the Church social worker will be well trained and by continued study will be familiar with new developments in social work. But the worker will understand quite clearly that techniques and tests and the art of counselling were made for man and not man for the social workers' skill.

That is not always understood by social workers. There are some who are so engrossed in their methods and so captivated by the jargon in which they describe them that they lose sight of the fact that they are working with persons. Just as there are teachers who are so taken with their devices that they overlook the purpose of their profession, to teach people. And there are doctors who are very expert in the practice of medicine but quite unskilled in the art of medicine. They diagnose the disease and prescribe for it but the whole patient is beyond their care. And of course there are clergymen whose response in any one of several situations can be predicted in advance; they respond with what seems to be the proper thing for the occasion without much regard for the person before them. But this is to mistake a means for an end. Techniques, case work methods are only tools to be used with all possible skill by a person in a personal relationship. Without a great deal of verbal gymnastics we can't avoid speaking of clients and cases but even though we use these impersonal terms we must never forget that a client is a person who has feelings and needs and hopes which are quite as important and real as our own.

Here again there is an underlying religious conviction which is essential for the Church social worker. It is the awareness that the worker is not the source of the healing power of life, but the channel, the agent. Dr. Richard Cabot used to say over and over that a physician never cures a disease, he only helps make way for "the healing power of God." "A great healing power," he said, "fights on our side and wins most of the battles for us. To me that means the goodness of God." A great healing power fights on our side and wins most of the battles for us when we are trying to help an individual resolve a conflict, make a difficult adjustment or release the powers of spiritual growth.

With that understanding, the social worker is in the right relationship to the client and therefore rejects all manipulative and exploitive techniques. There is an ever present and subtle temptation to resort to such manipulation; it is particularly

strong in a difficult case where we seem to be getting nowhere. But it must be resisted. The personal relationship between case worker and client, a personal relationship which finds its meaning in God, must be achieved and maintained.

It follows then also that the worker will turn regularly not only to journals and books of the profession but to the Source of healing; the devotional life of the worker must be nurtured. And is it unreasonable to expect that a worker in the Church social agency should be familiar with fundamental Christian theology? Clergy are advised to have some knowledge of social case work and the social resources of the community; to have some understanding of psychiatry, but not too much. Well this works both ways since we are partners in this endeavor. We expect teachers in our Church schools to be familiar with the outlines of Christian doctrine; there is every reason why Church social workers should have this knowledge too.

But to return to the main point of what I have to say, this matter of the personal relationship in social work. Claire Bishop in her book *France Alive*, which is a thrilling description of the present Christian renewal in France, tells of the indignant comment of a young Christian who had gone to visit a sick person in her street. "Just think," this girl said, "she thought I was a social worker! Isn't that horrible? I told her I was a neighbor, a *neighbor*."

The two, social worker and neighbor, certainly are not mutually exclusive terms; the social worker who is primarily concerned with persons will be neighbor to him who in our day falls among thieves.

Why? Why this concern of workers in a Church social agency for persons? We might think at first that the answer is found in the second great commandment: "Thou shalt love thy neighbor as thyself." But that is to stop short of the ultimate reasons. Why are persons of primary importance? Because they are of infinite value to God. It is in his relationship to God that the individual finds himself and his neighbor. This is what we Christians mean when we speak of the sacredness of human personality. There is a story about a Frenchman named Muretus who was a Protestant exile from Toulouse in the 17th century. He was in Lombardy where he became very ill. He was taken to a hospital for paupers and he overheard the physicians talking about him. They did not know he was a scholar so they spoke in Latin thinking he could not understand. One of them said: "Let us try an experiment with this worthless creature." The physicians were startled and confounded to hear him reply in Latin: "Will you call worthless one for whom Christ did not disdain to



die?" It was because God so loved the world—of people—that he gave himself in Jesus Christ. So it is because we have this conviction about the nature of God and man's relation to him that we endeavour always to deal with persons as persons. That opens the way for the process of redemption.

AND I mean just that, God's redeeming power comes to us through sacrament and prayer, but surely his grace flows through the channel of human lives. This work, the work of a Church social agency is work of great dignity. I must confess that sometimes some of our clergy look upon it with a somewhat jaundiced eye. In case you have forgotten, the word jaundiced in that sense means "affected with envy." They are jealous of their prerogatives and they say to you in effect: so far and no farther. Well, that works both ways. That's what you say to us. But there is no necessity for this sort of mutual suspicion. I can't speak for social workers, nor can I speak, in fact, for the clergy. But I speak for many I am sure when I say that we welcome and desire the help of a true Church social agency. We welcome the help you bring to us in our pastoral care of individuals. You can supply skills which we lack. But not only that. You can occasionally get to the religious difficulties of a person better than we can. Our approach, by the very fact that we are in the ministry, must be indirect; yours can be direct. In some instances there is a barrier which we can hardly overcome but you can open up an approach, make an open way for us. This does not mean that we relinquish our pastoral care of a person. We work in partnership with another who complements and supplements our efforts. Our pastoral work is augmented by another's skill; it is made more effective by another's help.

I believe then that social work can be a practical application of the pastoral ministry of the Church. It is done by lay people to be sure. There need be no confusion here. The pastor, the ordained man, has one responsibility; the social worker has another. But surely the knowledge and skill of a social worker can be an instrument through which God "restores the torn fabric of our lives."

If this is what a Church social agency strives to do, then it must do its job supremely well. If the Church is to do social work it must be of the best. We cannot make the easy assumption that an institution or an agency works for the good of people simply because that organization is under Church auspices. With the best will in the world on the part of those who manage and direct a Church social agency it may be destructive, disrupting the lives of those to whom it seeks to minister. This is an abomination in the Church. If the Church

can do only poor or mediocre social work it should not do social work at all.

The highest standards, then, are our standards. And it is the responsibility of a Church social agency to pioneer, to lead the way here and there in developing techniques and programs. There is a unique opportunity for the agencies affiliated with Episcopal Service for Youth to do this. We can make an important contribution in the field of case work with young people.

A Church social agency here is a real part in the Church's ministry to individuals. Yet remember this is *social* work we are talking about. It is very interesting isn't it, that counselling, guidance, this intensely personal work, should be called social case work. It must be that of course for we never come upon a completely isolated individual. Man is a personal and social being. We keep that in mind then constantly, that the person with whom we are working is a whole person, though he may be at war with himself. He is a whole person in a social environment.

This puts two requirements before us. First, that all the methods and means we use to understand the individual and to help him are to be brought into one integrated approach. We do not put the person through the rounds of a clinic and then leave the correlation of what has been discovered up to him. Sending a client from one person to another for a battery of tests or interviews without putting the results together for him can be very confusing, as confusing as the reports of the several blind men, you remember, who examined an elephant and then attempted to describe him. The techniques of several different people may be used for one client, but all of this information, all of these insights must be drawn together, interpreted and used by the case worker as an integrated whole in the counselling.

The other point is this. Since it is impossible to deal with a person in the abstract, apart from his social environment, a social worker must understand the nature of social structure. The Rev. Joseph Fletcher in an article on "Social Training for the Ministry" has written: "Problems of delinquency for example bring pastors to grips with family case work and the group work problem of recreational facilities, but always beyond these things lies the question of employment and ultimately therefore of prices, wages and profits. The point here is that the Christian minister is not merely concerned with social adjustments. He must understand clearly and circumstantially what the social structure is and how it determines his peoples' condition of life." That applies with equal force to the Christian social worker.

An understanding of social structure, yes, and



a Christian philosophy of history and a Christian view of the nature and destiny of man. It is not possible to say much about that. Arnold J. Toynbee delivered an address on "Christianity and Civilization" at Oxford nearly eight years ago. Toynbee speaks not as a theologian but as an historian, but this is what he says in conclusion: "The historical progress of religion in this world, as represented by the rise of the higher religions and by their culmination in Christianity, may, and almost certainly will, bring with it, incidentally, an immeasurable improvement in the conditions of human social life on earth; but its direct effect and its deliberate aim and its true test is the opportunity which it brings to individual souls for spiritual progress in this world during the passage from birth to death. It is this individual spiritual progress in this world for which we pray when we say 'Thy will be done on earth as it is in heaven'."

The work of a Church social agency is not merely palliative, remedial, patching up a life here and there so that people may somehow keep going. It is to share, with all our inadequacies, in the work of redemption.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**Episcopalians United*, Edited by Theodore P. Ferris (for the Church Congress). Morehouse Gorham Co. \$2.75.

\**Lambeth and Unity*, by Louis A. Haselmayer (for the American Church Union). Morehouse Gorham Co. \$2.75.

In these two books we have an interesting contrast, not only in the subjects discussed, but in the basic methods of approaching these subjects. "Episcopalians United" consists of the papers delivered at the Church Congress held at Toledo in April, 1947. The writers' aim is unity within the Episcopal Church and the result is a book that is much less impressive than it is valuable. The desire of the writers of the papers not to give offense has had two results: 1) There is perhaps too much definition of terms; and 2) there is a sheering away from the earnestness and self-importance of fanaticism. The general amiability of the book is liable to disguise to the average reader the fact that there is a great deal of importance in it.

Dr. Haselmayer's book, on the other hand, concerns external unity and was written for the approval of a small group of like-minded people.

It breathes a devotional spirit and a sense of scholarship with which no one can quarrel; but it is not nearly as important a book as its spirit and its scholarship would seem to indicate. It reminds one of the bland remark by a Jesuit scholar: "We are allowed complete freedom of research, but not the freedom to draw independent conclusions." "Lambeth and Unity" is quite tendentious all the way through. The result is that author hangs himself on the three following dilemmas:

1) While calling earnestly for the Apostolic succession, he does not trust the Bishops meeting at Lambeth. He refers to their attempts to broaden the Quadrilateral, by making its terms more precise, as a "theological deterioration." Father Haselmayer seems to feel that the Episcopate is necessary to the Church, but that intellectually it is a necessary evil.

2) He documents his remarks with quotations from all the Prayer Books of the Anglican Communion, but he uses a great deal of selection in this documentation which he could not have done so easily if he had been writing for the Church Congress. The *Corpus* of tradition in our branch of the Catholic Church is so great and rich that almost any man can draw from it proof tests for his own beliefs, but it is wrong to try to fit that *Corpus* within any one set of beliefs.

3) By a constant appeal to the past he attempts to posit an unchanging theology in the Church. This may or may not be a denial of the work of the Holy Spirit, but it leads him into such *naivetés* as the following: "From 1908 to 1920 the secular world went through the disturbance of the first World War." This would indicate that the religious world did not go through the same disturbance, or perhaps that the right-minded members of the religious world, like the Bourbons during the French Revolution, forgot nothing and learned nothing.

While not as important as it looks, a book of this depth cannot be ignored. It leaves out too much in its desire to press its point. No attention is paid to the fact, for example, that within the Catholic tradition, Anglican theories of the ministry (theological, historical, and practical) coincide at almost no point with the theories of the Roman Church. It is less of a red herring drawn across the road to Unity than Father Cirlot's articles were, and it does make more of a contribution to our general knowledge on the subject of the various Quadrilaterals; but it is very much in the deliberately selective school of scholarship to which Dom Gregory Dix and certain of the Roman Catholic scholars have accustomed us.

—H. McC.



# Church Plays Part in Social Workers Conference

*Dean Lichtenberger and Dr. Walter Pettit  
Speakers at Dinner of Service for Youth*

**Edited by Sara Dill**

*Atlantic City:* — Approximately 8,000 people attended the national conference of social work which met here April 17-23, with the Episcopal Church represented by large numbers. The Episcopal Service for Youth held its annual conference during the sessions, with Social Workers Walter Pettit and Dean Lichtenberger of Newark the speakers at its dinner. The former dealt with the long standing arguments as to whether private or government agencies best serve human needs. He stated that "if a privately managed agency can meet a need as efficiently as a public agency, as a rule the activity should remain under the private group. The quality of work, the adequacy of funds, the democracy of administration, the absence of discriminatory policies, the attitude toward new ideas and toward cooperation with other activities, all are problems that must be considered."

"In a democratic society," he said, "it is well to have as many organizations as possible with as many citizens directly interested in community activities as can be secured."

The address by Dean Lichtenberger of Newark, a *WITNESS* editor, is published as an article elsewhere in this issue.

The conference was attended by representatives of 14 of the 15 diocesan branches of the society. They elected Mrs. John E. Woodward of South Orange, N. J. as president to succeed the late Rev. Charles W. Sheerin, for whom a memorial service was held at St. James' Church. Vice-presidents are Dr. Walter Pettit, the Rev. John K. Mount Jr. of Baltimore, Miss Helen Olmstead of Buffalo, Mr. Clarence M. Brown of Philadelphia and the Rev. J. G. Sherman of Bellerose, Long Island. Mr. Arthur A. Atha of Brooklyn is the treasurer.

Miss Edith F. Balmford, national executive secretary, stated that more than 8,500 young people between the ages of 14 and 25 sought the help of the federated societies during the

past year, and she said that the society, in its approach to young people, unites the highest standards of social work with the spiritual resources of the Church.

Bishop Gardner of New Jersey was the celebrant at a corporate communion at St. James', followed by a breakfast and there were several teas which afforded Episcopalians attending the conference a chance to swap ideas.

Interest was added to the conference this year by the first post-war meeting of the international conference of social work, attended by about 60 men and women from 40 countries. Highlighting this affair was an address by George E. Haynes, a communicant of the Church of England who is the secretary of the British council of social service. He too dealt with private agencies vs. government agencies and said that because the work of private agencies is smaller it can be personalized so that the recipient of aid can feel that he is a human being, meeting and dealing with friends, rather than a case number in a mechanical process.

In round table discussions those attending the international conference compared notes on conditions in their countries and told of their programs for rehabilitation, housing, resettlement of rural areas and other problems.

Episcopalian Henry A. Wallace, a delegate to the joint committee of trade unions in social work, addressed several overflow meetings and was given a noisy ovation at one of them when he was introduced by another Episcopalian, Mary van Kleeck, a vice president of the Episcopal League for Social Action.

The interdenominational Church conference of social workers passed a resolution urging the U.S. government "to seek out and pursue all possible avenues toward an amicable adjustment with Russia."

## Praise for Kimber Den

*Shanghai:*—The Newsletter of the American Church Mission for March has this to say about the work of

the Rev. Kimber Den, written by a young teacher of Mahan School, Yangchow, who was assigned to the job of traveling up the Yangtze to inspect the work of the Church: "You will carry away from Nanchang the memory of having been the guest of an unusually great Christian, the Rev. Kimber Den. With more irons in the fire than a school of blacksmiths, he stamps around at a half-gallop from church to leprosarium, to blind asylum, to primate school and a host of other personalized projects. To report that he also finds time to hold a prayer meeting in somebody's house every day sounds incredible, but it is true. While I was in Nanchang Mr. Den suffered from an attack of malaria and celebrated Holy Communion with a



temperature of 101. One does not forget such things quickly."

Accompanying the report was the picture, here reproduced, which is of special interest to readers of *THE WITNESS*, since it was taken at the memorial school at Nanchang which Kimber Den named in memoriam of the daughter of our managing editor, Marcia. The picture shows children being injected against typhus and cholera.

The Episcopal League for Social Action (formerly CLID) has been raising funds for a number of years to aid Kimber Den's work. Any wishing to contribute to Kimber Den's work should send their checks to that organization at 412 West Grand Blvd., Detroit 16, Michigan.

## Church Club Elects

*New York:*—The annual dinner meeting of the Church Club of New York was held May 3 and the following officers elected: President, Douglas M. Moffat; vice-presidents, Allan Davies, J. Ralph Jacoby, George N. Lindsay; secretary, Edwin N. Perkins; treasurer, Edwin Gibbs; trustees for a three year term, George D. Edwards, Bedell H. Harned, Charles M. Richter.

The retiring president, Judge Rob-



ert McC. Marsh, presided at a dinner when there was a talk by Canon James Green of the Cathedral of St. John the Divine, on "Precentors, choir schools and music."

### Lack of Milkers

**Boston (RNS):**—The Methodist Church has become so over-urbanized that at general conferences "only a couple of delegates could milk a cow," Prof. C. M. McConnell of Boston University told the general conference meeting here. He warned that neglect of rural parishes "will find members sinking into paganism."

### Japanese Bishops

**Tokyo (RNS):**—Three bishops of the Church in Japan have been granted permits by occupation authorities to attend the Lambeth Conference: Bishop Yashiro of Kobe; Bishop Makita of North Kwanto; Assistant Bishop Yanagihara of Osaka. The last two will also attend the assembly of the World Council of Churches in Amsterdam.

### College Conference

**Ann Arbor:**—A conference on college work with the theme "Christian Witness on the Campus" was held here, April 16-18, under the auspices of the midwest province. It was attended by 84 students from 22 colleges located in Ohio, Indiana and Michigan. Leaders were Bishop Emrich of Michigan, the Rev. Robert F. McGregor of Oberlin, Ohio, the Rev. Hugh C. White Jr. of Michigan State Normal College, the Rev. John H. Burt, chaplain to Episcopal students at the University of Michigan. In addition the following acted as advisers: Miss Maxine Westphal of the University of Michigan; the Rev. John Porter, chaplain at Hillsdale College; the Rev. George Culleney, chaplain at Albion College; the Rev. William Clobisch, chaplain at Michigan State; the Rev. John Carlton, chaplain at Northern Michigan and the Rev. Sidney Brown, chaplain at Ohio University.

### Wellesley Conference

**Boston:**—The Wellesley Conference, one of the oldest Church conferences, will hold its forty-first season from June 20 to June 26, at Wellesley College twelve miles from Boston. Canon Theodore O. Wedel of the Washington Cathedral will be the keynote speaker of the conference, and will lecture on "The Gospel, The Church and The World."

The Rev. Francis O. Ayres, Jr., rector of St. John's, Waterbury, Connecticut will be the conference chaplain.

Courses will be offered in Christian education, personal religion, liturgics, Christian social relations, women's work. In addition there will be the school of Church music which has made Wellesley distinctive for many years.

Those teaching at the conference are Mrs. Harold C. Kelleran, Mrs. Dora P. Chaplin, Miss Avis E. Harvey, and the Rev. Messrs. David R. Hunter, Robert L. Curry, Meredith Wood, Lawrence Rose, William B. Spofford, Jr., Thaddeus Clapp, Clifford L. Stanley, Morton C. Stone, Roy W. Battenhouse.

The director of the music school will be Mr. George Faxon. Teaching in the school will be Mr. Faxon, Dr. Healey Willan of the University of Toronto, and Mr. Edward B. Gammons, director of music, Groton School. Special lectures will be given by Dr. Wallace Goodrich, Mr. Richard E. Klausli, Mr. Philip Malpas, Mr. Charles D. Matheson, and Mr. William E. Self.

The cost of the Conference is \$38.00 including a \$10.00 registration fee. Programs and registration cards may be secured from Miss Ruth Cheyne, 233 Clarendon St., Boston.

### Attends First Council

**Pelotas, Brazil:**—Bishop Louis C. Melcher, newly consecrated coadjutor of Southern Brazil, attended his first council of the Church in Brazil, meeting here for five days in April. He proposed an every member canvass from May 23 to June 6 and presented a preliminary program for it.

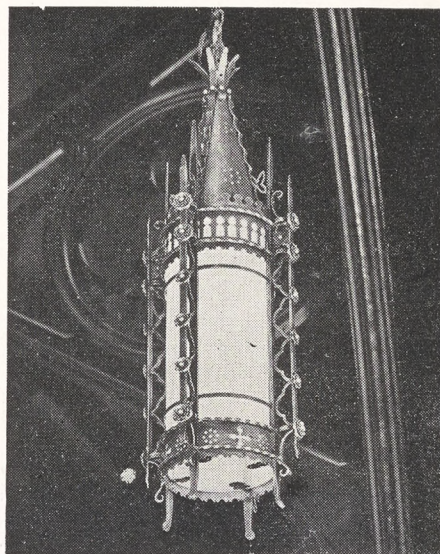
### Reconciliation Church

**Frankfurt-am-Main, Germany:**—A wooden barracks church provided by the reconstruction department of the World Council of Churches was consecrated April 25 by the Old

Catholic parish here. Pastor Paul Pfister proposed that the church be named "Reconciliation Church" because it was given to replace an edifice destroyed during the war. The money for the building, \$4,613, was contributed by the Episcopal Church of the United States.

### Education Fund

**Kirkwood, Mo.:**—The diocese of Missouri is seeking \$50,000 for theological education. The purpose is to contribute to the needs of the Virginia Seminary, the Seminary of the University of the South, and to have funds available to assist Bexley



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Hall and other institutions as the need arises. The fund will also assist candidates for the ministry from the diocese. The campaign was launched at a dinner presided over by Bishop Scarlett at which Chancellor Alexander Guerry of the University of the South was the speaker. The chairman of the campaign is Ethan A. H. Shepley, St. Louis attorney.

### Church Consecrated

*Minneapolis, Minn.*:—St. John's Church, located in the Linden Hills section of this city, was consecrated on May 2 by Bishop Keeler.

### Bexley Conference

*Gambier, O.*:—A conference for men interested in the ministry was held at Bexley Hall from April 30 through May 2. Speakers were Bishop-elect William J. Gordon of Alaska; the Rev. Arthur W. Hargate of Toledo; the Rev. Robert F. McGregor of Oberlin; the Rev. Nelson M. Burroughs of Cincinnati; the Rev. E. H. Buxton of Bellefontaine, Ohio, and members of the Bexley faculty.

### Young People Meet

*Flint, Mich.*:—Bishop Emrich and Dean John J. Weaver were headliners at the annual young people's conference of the diocese of Michigan which was held here at St. Paul's, April 16-17. It was attended by 170 delegates, representing 65 parishes.

### Cantata Award

*New York*:—Louie White, a 27 year-old graduate assistant at Syracuse University, has won the award in the competition for an original cantata suitable for Ascension Day, which was offered by the Church of the Ascension here. The work is being heard for the first time at the festival service being held this evening, May 6, under the direction of Vernon de Tar, organist and choir-master.

### Role in Peace

*New York*:—A report will be presented at the Amsterdam assembly of the World Council of Churches setting forth the role of the Church in the establishment of world peace and justice. It will be the work of a commission consisting of 24 churchmen from 18 countries, serving as the Commission of the Churches on International Affairs. Representing the United States will be John Foster Dulles, special adviser to Secretary of State, George Marshall; Profes-

sor Reinhold Niebuhr of Union Seminary; Bishop G. Bromley Oxnam of the Methodist Church and Bishop Oldham of Albany. Bishop Bell of Chichester is one of the three representatives of Great Britain.

The report will be presented by Mr. Dulles.

### Step Toward Unity

*Toronto (RNS)*:—Archbishop George F. Kingston, primate of the Church of England in Canada, and the Rt. Rev. T. W. Jones, moderator of the United Church of Canada, have sent a joint letter to their constituents exhorting them to study the proposal for "a mutually acceptable ministry."

The proposal has been recommended by a joint commission of the two communions and represents the latest step in their negotiations toward union. In their joint letter the two Church leaders declared that no plan of corporate reunion can be formulated "until certain preliminary problems of importance have been examined."

"Whether the plan proposed for a mutually acceptable ministry should prove acceptable or not to both com-

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James W. Fifield, Jr. D.D.  
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THE WITNESS — May 6, 1948



munions," they said, "the proposals certainly call for an earnest study on the part of both ministers and people. It is only by such study that it will be possible to find out the true mind of the Churches concerned."

### A World "First"

Phoenix, Ariz.:—The Episcopal Church scored a world "First" on April 12th, when a helicopter delivered a quonset hut to the site of St. Andrew's mission chapel in Havasu Canyon, 3000 feet below the surrounding country. The Havasupai Indians have lived in this canyon for some 500 or 600 years, raising their figs, peaches, apples, corn, beans and squash, and irrigating them and their pastures with the cold, clear waters of the Havasu River which runs through their canyon and empties into the Colorado River some 10 miles below the village of Supai. The Episcopal Church has had contact with this tribe for about 25 years, chiefly through the ministrations of the Ven. J. Rockwood Jenkins, retired Archdeacon of Arizona. Few visits could be made during the year because of the isolation and the difficulties of getting down into the canyon on horseback or afoot. But the work was kept up and today there are a good number of baptized and a few confirmed persons.

Early last winter the idea of having a quonset hut for a chapel began to be worked out, and a steel construction company offered to give the hut and deliver it at Hilltop where the horse trail starts down into the canyon. It was then that the helicopter was thought of and the Bishop of Arizona entered into a contract with an airways company to use its helicopter to fly the hut, piece by piece, into the Canyon.

When this plan was made public, and it was realized that it was really an event of national, if not world, interest then everybody wanted to get in on the publicity. The date of the event was set for Monday, April 12th. Bishop Kinsolving and the Rev. Robert P. Frazier, who has been in charge of the work at Supai since last September and makes a monthly visit of several days' duration each month, went down to Supai several days before to be sure that everything was ready in the canyon. Sunday was a day of rain, sleet and high winds. The helicopter which had arrived in that part of the country had to make a forced

landing and was out of commission. There was gloom in Supai when this report was phoned down. But soon the gloom was lifted by another call saying that a second helicopter had been obtained and the flight would take place as scheduled.

Monday morning dawned bright and sunny and very little wind. The Mutual Broadcasting System had a team on hand to make a transcription of the first flight of the helicopter and its reception by the Indians, followed by a part of the dedicatory exercises. When the sound of the motor was heard and the machine could be seen approaching just about the whole tribe assembled and when the landing was made a great shout went up. For the rest of the day the helicopter was busy ferrying down some of the steel, but mostly its time was taken up in bringing down and taking out the various publicity men from the newspapers, radio, news reels, television, and photographers. In the middle of the afternoon a cavalcade arrived on horseback after a three hour ride down the trail, and the dedication then took place.

An opening prayer by the Rev. Mr. Frazier was followed by Bishop Kinsolving introducing the Indian Service officials, including Mr. Tom Dodge, superintendent of the Truxton Canyon agency, of which the Havasupai Reservation is a part, who made a short speech. Then the Tribal leaders were introduced and Mr. Lee Marshall spoke for the tribe. Then the bishop read the Dedicatory prayer and requested Archdeacon Jenkins to dedicate the cornerstone. The benediction closed the service.

The quonset hut will sit on a three foot stone wall built by the Indians from the red rock of the canyon walls, and will have a stone front with a mission belfry. All of the work on the chapel is being done by the Indians themselves, and the

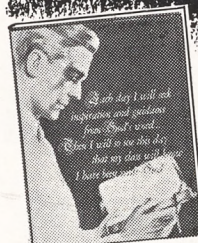
actual erection of the hut will be under an expert from the steel company.

### Professor Is Backed

Evansville, Ind.:—Widespread controversy has been started by the dismissal of George Parker, assistant professor of religion and philosophy at Evansville College, privately-endowed school supported by the Methodist Church following his activities on behalf of Henry A. Wallace. "Deep concern" was expressed by Methodist Bishop Titus Lowe of the Indianapolis area, who

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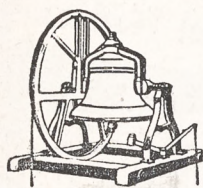


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declared the Church "always has supported full religious and political freedom of speech, thought and action." Bishop Lowe said Parker's ouster would be considered at the annual state Methodist conference in June.

John C. Soucie, president of the Central Labor Union (AFL) here, endorsed the college action in demanding Parker's resignation, saying the latter's political activities reflected "on the school and other faculty members."

Meanwhile, a resolution reaffirming its adherence to civil liberty and academic freedom was adopted at Greencastle by the Indiana chapter of the American Association of university professors. During a period of political tension, the resolution said, it is necessary "to adhere firmly to the principles of civil liberty and academic freedom and tenure for which the American Association of University Professors stands."

A statement protesting Parker's discharge was also issued by the Indianapolis Committee on Civil Rights.

Petitions were being circulated on the College campus to get student reaction to the demand for Parker's resignation. Students favoring the dismissal of Parker said the final tabulation would show a three-to-one vote in their favor. Parker supporters declared that many who favor their stand won't put themselves on record because they intend to teach or work in Evansville after graduation. However, college trustees indicated they would make no change in their stand, regardless of the outcome of the student vote.

#### Ralph Madson Injured

Moultrie, Ga.: — The Rev. G. Ralph Madson, rector at Albany, Ga., was critically injured on April 13 when his car crashed into a truck. He was carried to a hospital here where, due to severe head and chest injuries, very little hope is held out for his recovery.



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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.

REV. E. H. ECKEL

Rector of Trinity, Tulsa, Okla.

The clergy are warned against a middle-aged woman bearing the name of Mrs. Enid Maxson who claims to have been active in the Episcopal Church in San Francisco and New Orleans. Should she make herself known kindly communicate her whereabouts to me at 501 S. Cincinnati Ave., Tulsa 3, Okla.

\* \* \*

MISS JOAN ARBOUR

Sec'y to Secretary for College Work of the Province of New England

It is indeed disheartening to read of Mrs. Weeks' wish to discontinue her subscription to your fine magazine (WITNESS, April 22) because she finds herself too upset by urges to stir herself to protest against infringement of civil liberties, Negro inequality, etc.

Our Lord stirred a great number, and continues to do so. He gives true peace and quiet only to the hearts of those men who dare to act according to the urges stirred by Him. Our Church recognizes its responsibility to men in all phases of life: economic, political and social, as well as ethical and moral. What true Christian can hope to find peace if he doesn't raise his voice in protest against infringements of civil liberties, and if he doesn't concern himself with seeing that the Christian way is at least pointed out to the men who formulate the economic, social and political policies of the world?

\* \* \*

REV. WARWICK AIKEN

Rector of Christ Church, Vicksburg, Miss.

Before making THE WITNESS state so emphatically that Negroes are brutally treated, don't you think it would be well for you to make an investigation yourself? I'm sure you don't know it but we are sincerely trying to get along with our Colored brethren. I've lived nearly all my 59 years in the South, have been raised with them, there being one to four in our house or on our premises, and when in business employed as many as 20 at once and as far as I know have never had a hard word with one and certainly never a quarrel.

ANSWER: THE WITNESS stated nothing, emphatically or otherwise. Mr. Aiken refers to a news despatch (WITNESS, April 8) sent by the Religious News Service which quotes a letter written by the Rev. W. H. Jernagin, head of the Washington bureau of the Fraternal Council of Negro Churches, to Attorney General Tom Clark. It was presented as news not as editorial opinion.

\* \* \*

MRS. GERTRUDE W. SCOTT

Churchwoman of San Pedro, Cal.

The April 1 issue gave too much space to the arguments of the Episcopal Pacifist Fellowship. If, as hinted in a note, the editors differ to any extent from the views put forth, there should have been either articles or editorials giving the opposite side. It is irresponsible journalism for editors to "not even see" article (or cover pictures) to be used.

An odd fallacy runs through all pacifist arguments: that we who favor bringing about international peace by diplomacy backed by armed force, are the only ones who believe the "end justifies the means." The pacifists' "end" is, they say, international peace. To bring this about they are willing to shatter the chief defenses we now have against international bandits, the sense of solidarity America found within herself during the late war and the loyalty and conviction of our young men. Without protection of armed might against Russia's determination that we shall not prevent chaos in Europe, no Marshall Plan aid can be put into effect. Russia, that is the Communist dictatorship, not the Russian people, has planned since 1943 anyway to expand her power by treachery, chaos, violence and calculated cruelty. Stalin makes no bones about it, except when by talking "peace" he can gain time to plan war.

As to the assumption that force never yet brought about peace (not so stated but implied by all pacifists) I have seen it do so twice in my half-century of life. The "punitive expedition" of General Pershing into Mexico to rout out Francisco Villa. Many feared that would precipitate war. It didn't. Both Wilson and Pershing intended peace. The Mexican government reconciled itself to the action and no bitterness was left. Two, the much decried atom bombing of two Japanese cities. Despite people who wring their hands over the "fiendishness" of atomic warfare, that particular use of the bomb while it was still a surprise weapon actually brought world war two to an end under Truman's skillful handling. The atom bomb is at best a last resort. But the American people as a whole are against its wholesale use to start, or continue, a war.

I spoke of the solidarity of the American people, new found during world war two. We still have it, I think, to fall back on. But articles like those of the E.P.F. could easily wreck it, causing as much sorrow and suffering (without admitting it) as anything the peace-by-force people can accomplish. In fact the latter are much like a frontier community electing a sheriff and giving him guns and power to select and use a posse against criminals. That really does work. There was a time when the number of pacifists in the population was so small they could safely be allowed to indulge their own pet hate against the soldier who defends them. That time is past.

I am the mother of three sons, all of potential military age.

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