

# The WITNESS

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## Our Communion

JULY 22, 1948

"Our communion is no longer English or British or Anglo-Saxon . . . But it is still called the Anglican, the English Communion; and though the word is no longer altogether appropriate for this diverse family of autonomous Churches, yet it bears witness to a truth of the past and to a truth of the present . . . Every one of the Churches here represented traces its ancestry back to the Church of these islands, and so to Canterbury and to St. Augustine . . . To that tradition of Christian experience which by the circumstances of history has come to bear the name of Anglican, we are united in a common loyalty of gratitude and devotion . . . By its nature it looks beyond itself to seek that visible unity of the Church of Christ which has been lost and is to be re-won."

*\*\*The Archbishop of Canterbury at the service that opened the Lambeth Conference*

## Report on the Lambeth Conference

## 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 (also 9 Holy Days and 10, Wednesdays), Holy Communion: 7:15. 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

Park Avenue and 51st Street  
New York 22, N. Y.  
8:00 A.M. Holy Communion.  
11:00 A.M. Morning Service and Sermon.  
Weekdays: Holy Communion Wednesdays at 8 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*  
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.  
Daily: 8:30 a.m.—Holy Communion.  
Thursday and Holy Days: 11 a.m.—Holy Communion.

### 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.  
Sunday: 8 and 11 A.M.; 8 P.M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

## The WITNESS

### For Christ and His Church

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



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JULY 22, 1948  
Vol. XXXI No. 21

## Clergy Notes

BADEN, JOHN A., formerly assistant at Trinity, Towson, Md., is now deacon-in-charge of St. James', My Lady's Manor, and St. James', Parkton, Md.

BITNER, RICHARD D., was ordained deacon on June 29th at St. Stephen's Cathedral, Harrisburg, Pa., by Bishop Heistand. He is curate at St. James, Lancaster, Pa.

BOTTS, H. N., formerly assistant at Mt. Calvary, Baltimore, Md., is now rector of that parish.

BRACE, WILLIAM S., formerly rector of Trinity, Edgefield, S. C., is now rector of Grace Church, Waycross, Ga.

EDE, BERT F. A., formerly rector of Christ Church, Henrietta, Mich., became rector of St. James, Detroit, on July 1st.

FROWNELTER, HARRY T., was ordained deacon on June 18th at Trinity, Williamsport, Pa., by Bishop Heistand. He is in charge of St. Paul's, Wellesboro, Pa.

GREENWOOD, WESTWELL, has resigned as priest in charge of St. Luke's Mission and the Redeemer, Asheville, N. C. is now residing at 210 Juniper Street, San Diego 1, Calif.

HOLMES, ROBERT C., formerly rector of St. James, Detroit, is now assistant at St. Matthias, Detroit.

LACHER, E. LAWRENCE, formerly of the diocese of Chicago, is now on the staff of Mount Calvary, Baltimore, Md.

REED, W. JOSSELYN, rector of Grace Church, Brunswick, Md., becomes rector of St. Matthew's, Sunbury, Pa., August 15th.

STADIUS, PAUL, was ordained deacon on June 21 by Bishop Hunter of Wyoming at Trinity, Thermopolis, Wyo., where he is in charge.

STEVENS, RALPH A., was ordained priest on June 29th by Bishop Hunter of Wyoming, at St. Bartholomew's, Cokesville, Wyo. He is in charge of churches at Cokesville, Kemmerer and La Barge, with residence at Kemmerer.

TAYLOR, ELDRIDGE H., formerly assistant at Christ Church, Baltimore, Md., is now dean of Trinity Cathedral, Easton, Md., and rector of St. Paul's, Trappe, Md., with residence at Trappe.

## 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, D.D., Dean*  
Summer Services  
Sundays: 8:30 and 11:00  
Weekdays: Holy Communion 12 noon  
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 Klonam, 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.

## Bishops at Lambeth at Work Behind Closed Doors

*Equal Status for Women in the Ministry  
One of the Petitions Being Considered*

London:—Three hundred and thirty bishops of the Anglican Communion from all over the world are hard at work behind closed doors at the Lambeth Conference, with no word of their deliberations expected before the second week in August. The Archbishop of Canterbury, at the opening session laid great stress on secrecy, and emphasized that he expected no leaks to the press. There has been but one public affair, the opening service held at the Cathedral at Canterbury. The garden party at Lambeth Palace here the following day, attended by the bishops and their wives, and the welcoming ceremonies, both said to be colorful affairs, were strictly private.

The secrecy, coupled with a severe shortage of newsprint here, have resulted in a lack of interest in the Conference as far as the general public is concerned. However Church people are fully aware of its significance because of the wide publicity given to it by the Church press of all denominations. English secular journalists, as a matter of fact, have expressed surprise at the demand for Conference news on the part of American newspapers.

Most of the more than 300 bishops in the procession at the opening service at Canterbury wore crimson convocation robes and academic hoods. The world-wide nature of the affair was brought out by the presence in the procession of three Japanese bishops, several Chinese, a half dozen from India and about the same number of Negroes from Africa and Jamaica.

The music was beyond description, especially the fanfare of trumpets which our correspondent declares was "the best I ever hope to hear; the kind that makes you expect the seraphim any moment."

The Archbishop, preceded by the tanned and white-haired Dean of

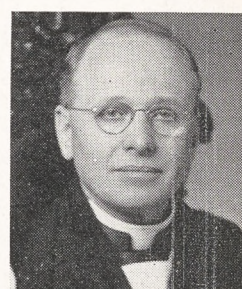
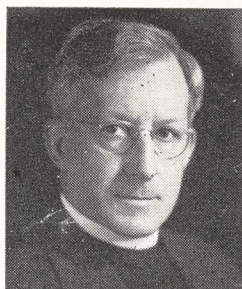
Canterbury, as usual sat on Augustine's stone chair before the high altar to read his message of welcome. It was an impressive occasion. He opened with a very lovely tribute to Archbishop Temple who undoubtedly would have dominated this Conference had he lived. (See Editorial.)

It is significant that very few of the bishops here have ever attended a Lambeth Conference before—not even Archbishop Fisher. There are but three of the 78 bishops from the U. S. who were present when the

Lambeth Conference will spend much time in discussing the subject.

Commenting on the Conference the London Times declared: "A commission appointed by Archbishop of Canterbury has frankly admitted that the Church of England's task is now nothing less than the conversion of England. There could be no better preparation for this enterprise than contact with leaders of those sister Churches which are daily engaged in a tough but extraordinarily successful struggle amid hostile surroundings. . . . Anglicans have always hoped to contribute to healing divisions of Christendom and the imminence of the First Assembly of the World Council of Churches at Amsterdam in August makes this perennial question particularly pressing."

Church people of all denomi-



*Among the 78 bishops of the Episcopal Church in the United States attending the Lambeth Conference are Bishop Casady of Oklahoma; Bishop Goodwin of Virginia and Bishop Brinker of Nebraska*

last Conference met in 1930, and there are hardly more than 20 or 25 in the entire Conference who were present then. And it is true also that the great men who led previous conferences are nearly all gone—Headlam, Gore, Temple, to mention perhaps the three greatest.

Despite the Conference's essentially Anglican character, its relevance to the cause of church unity is recognized on all sides. The Church of England has for decades taken the lead in seeking Christian unity. It considers itself to be carrying on the early Catholic traditions and doctrines but also regards itself as Protestant. Hence Anglicans have long cherished the hope of healing divisions in Christendom and this

nations were eagerly watching the Conference's attitude towards the United Church of South India. In wider circles, the Conference's findings on Communism are likely to create the greatest public interest.

A minor sensation was caused by a circular sent to all attending bishops by the Anglo-Catholic Council protesting against participation in the Conference of Bishop Ernest Barnes of Birmingham. Bishop Barnes was the author of a controversial book entitled "The Rise of Christianity," which was severely criticized by the Archbishop of Canterbury as containing heretical doctrines. However, it was certain that the circular would have no ef-

fect in disqualifying Barnes from attending the Conference.

A service of Holy Communion at St. Paul's Cathedral illustrated the international character of the Conference. Bishop Henry K. Sherrill, Presiding Bishop of the Church in the U. S., preached the sermon. The Archbishop of Canterbury was assisted in the service by Bishop Michel Hinsuke Yashiro of Japan and Bishop Philip Lindel Tsen of China.

In his sermon, Bishop Sherrill said: "Our world can be redeemed under guidance of God only by the most clear-sighted sacrificial thought and action. Not since the disintegration of the Roman Empire has the Christian Church faced such a world situation as today. There can be no peace based on justice until men and nations understand there is universal moral law."

Appealing for freedom from "pride and prejudice" within the Church, Bishop Sherrill asked: "Why say we believe in one Church when the Christian Church is as broken as our modern world?"

The Conference was asked to give women equal status with men in the ministry of the Church. Although no news came out of the Conference hall, various lobbying groups made known what requests they were sending in. A memorial on equal status for women, including their admission to the priesthood, was submitted by the Anglican Group for the Ordination of Women to the Ministry.

The group proposed "that the diaconate of women be given the same scope, functions, and status as that of men, including recognition of it as ministry to the whole Church rather than mainly to women and children; that it be regarded equally with the diaconate of men as a stepping-stone to higher orders of the ministry; and that full ministry be declared open to women on the same terms as men—the ministry of men and women being merged into a common priesthood and a common diaconate."

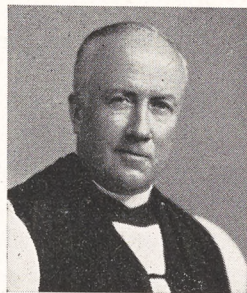
It was argued in the memorial that "the strength of opposition to women in the ministry lies less in theology than in psychological prejudice inherited from primitive times. Those most opposed to the admission of women to the ministry are frequently most enthusiastic regarding the inspiration that women afford to

men from behind the scenes. But why should not women be permitted to inspire the world openly and directly?"

The memorial asserted it was "scarcely creditable" that a purely male ministry, "elderly and overburdened," was likely to produce "fire and spiritual revival that alone will save the present generation."

Referring to the large number of women who have drifted away from the Church, the memorial stated: "It is hard to believe that the bulk of numerous sections of women that have drifted completely away from the Church can ever be recalled save by other women."

Meanwhile 82 of the wives of bishops attending the Conference are holding a meeting of their own—



Also attending the Lambeth Conference are Bishop Keeler of Minnesota; Bishop Dandridge of Tennessee and Bishop Tucker of Ohio

quite as private and "off the record" as those of the bishops. They are being held at High Leigh, Hoddesdon, Hertfordshire on the theme "The Church in the modern world and our contribution to it as women."

## WOMEN ENROLL FOR PEACE

*Lake Success, N. Y. (RNS):*—Close to 400,000 women have enrolled to date in a nation-wide peace campaign launched last April by the United Council of Church Women, it was announced here. The campaign is intended to mobilize 1,000,000 women for peace.

The announcement was made by Mrs. Harper Sibley, president of the Council, who headed a delegation which called upon Andrew Cordier, Executive Assistant to the General Secretary of the United Nations.

"The crusade for peace under the caption, 'Act Now—Mobilize for Peace,' has not been undertaken lightly," Mrs. Sibley declared.

"Women are campaigning, ringing doorbells, trying to stir the whole Church, and in so doing, their own communities. They are saying that war is not the answer, and that succeeding generations must be saved from it. Therefore, the United Nations must go on to success. This is the voice of women from all over our country speaking to you as it will speak to the leaders of the United States."

It was disclosed that members of every major Protestant denomination, as well as Roman Catholics and Jews, have signed cards indicating support of the peace campaign, and that plans are being studied for similar campaigns by women's groups in Argentina, England, Canada, India, Mexico, Norway and

Turkey. The peace pledge cards call for support of the United Nations and Christian movements for world order, establishment of civil rights and brotherhood, extension of human rights and economic justice, and "renewed dedication to peace through prayer and church work."

## PROTESTANT RUNS LEPER COLONY

*Paris (RNS):*—The only leper colony in France is run by a Protestant clergyman in what was once a Roman Catholic monastery located south of Lyons in the Rhone Valley. Thirty lepers are patients at Chartreuse de Valbonne, as the colony is known, and they live in what were formerly monks' cells which have been rearranged as bedroom-studies. Pastor Albert Delord, 35 years old, runs the colony with the assistance of his wife. He is the son of the late Pastor Phillippe Delord, who founded Chartreuse in 1926, after serving for many years as a missionary in Indo-China.

THE WITNESS — July 22, 1948

# Major Denominations To Unite In a National Body

*National Council of Churches Will Merge Major National Interdenominational Bodies*

**By Lemuel Petersen**

Lake Geneva, Wis.:—Organization of the National Council of the Churches of Christ in American has been set for the spring of 1950, it was reported here at the annual meeting of the Association of Council Secretaries. Some 200 executives and staff members of national, state, and city councils of churches from 31 states, District of Columbia, and Hawaii met here for a six-day conference on the theme "Man's Disorder and God's Design in the Community."

In addition to addresses and discussions they heard reports on developments in interchurch work throughout the nation. The National Council of Churches will merge the major national interdenominational bodies, including the Federal Council of the Churches of Christ in America, International Council of Religious Education, the Home Missions Council of North America, National Protestant Council on Higher Education, and United Stewardship Council. The new body will include the major denominations of the United States in one interdenominational organization.

A national church conference on family life is scheduled to be held in Cincinnati, Ohio, Nov. 29-30, it was reported. The conference will precede the biennial meeting of the Federal Council. It will use the findings of the National Conference on Family Life held recently at the White House.

A plan to hold 600 one-day, county-wide conferences on the "family farm" within three years was discussed. The purpose will be to develop a Protestant program for the family farm.

Dr. H. Paul Douglass, director of the committee for cooperative field research, New York, was the major speaker. He gave four lectures on the conference theme.

Douglass pointed out that neighboring churches are usually competitive. He urged each local church to act toward other congregations in a Christian manner as individuals are expected to behave. This means, he

said, "Thou shalt not harm thy neighbor church. Thou shalt love thy neighbor church as thy own."

Giving local application to the theme of the first Assembly of the World Council of Churches which will be held next month at Amsterdam, Douglass declared that Church cooperation "across the street is fully as significant as any of the movements for the unification of the



*At Christ Church, Lexington, Kentucky, there is a junior choir composed of enthusiastic and attractive youngsters*

Christian Church on a world scale. Here the Church can begin immediately to practice ecumenicity; here it can do something about its division. To fail here is to fail everywhere."

Douglass advocated that neighboring churches work together in certain common projects and events, such as social action, civic betterment, religious education of children, union services, house-to-house religious surveys, common public relations policy and programs of publicity, adult education, youth work, women's work, and recreation.

"The churches belong to the community," declared Roswell P. Barnes, associate general secretary of the Federal Council, in an address. "The churches are concerned with the welfare of the community as a whole

and of every group in it. Therefore, where there is tension between groups the churches should be bridges. Where the interests of any group involve considerations of justice the churches must declare the facts and take their stand."

One million American church laymen and lay women have been trained in recent years in evangelistic methods and "have gone out to carry the message of Christ into the unchurched homes of the community," according to Rev. H. H. McConnell, field secretary of the Department of Evangelism of the Federal Council.

"The preaching of the word of God, the Christian home, the church school, preaching missions, the press, the radio, the printed word, advertising—all should be employed to

make known to the hearts of men the redeeming grace of God in Jesus Christ," he said in describing the methods which can be used for evangelism.

## UNIQUE CONFIRMATION IN MICHIGAN

Otter Lake, Mich.:—It is not uncommon for friends to be baptized at the same time and later confirmed at the same service, but it is seldom that 45 years elapses between the two ceremonies. Walter Berridge, aged 79, and Bert Hemingway, aged 77, were presented to Bishop Emrich for confirmation on June 20, together with nine other persons, by the Rev. Charles D. Braidwood, in charge of St. John's here. These two

pioneers of the community were baptized in 1903 by the Rev. W. S. Sayres, then general missionary of the diocese. Mr. Sayre had come for the funeral of Mrs. Bert Hemingway and the two men, brothers-in-law, together with five other members of the family were baptized before he left.

For years, Mr. Hemingway and Mr. Berridge have intended to be confirmed, but something always seemed to prevent their joining the class for instruction. This year they shook hands on a mutual promise to attend the instructions together and be confirmed.

During the instruction period, Mr. Braidwood and the class learned much from the two gentlemen. They could well remember when the church was built, and told many stories of its beginnings. They reported, among other things, that St. John's very nearly was organized under another Communion. The pioneers were of many denominations and therefore took a vote as to which Communion to join. Another denomination had strong support, but the Episcopalians won the vote and all the others helped to establish St. John's.

Bishop Emrich commented that he thought this was one case where Confirmation was not "rushed into," but was "the result of mature judgment."

## SCHOLARSHIP AWARD

*New York:*—The department of social relations of the National Council has awarded a scholarship to the Rev. William B. Spofford Jr., executive secretary of the Episcopal League for Social Action. He plans to enter the Institute of Social Work of the University of Michigan, located in Detroit, to commence two years' study of social work leading to a master's degree. It is the first scholarship granted by the department to a clergyman. The award was made by a committee consisting of Dean Walter Pettit of the Social Work School of New York, the Rev. Arthur Lichtenberger of the General Seminary faculty, the Rev. Thomas Bigham Jr. of the General Seminary and the Rev. Arnold Purdie of the staff of the department. Accompanying the announcement was a statement that "some dioceses are seeking trained clergy for their departments of Christian social relations. . . . In

diversified fields the demand for such priests is greater than the supply."

Mr. Spofford will attend for the most part evening classes and will continue as secretary of the E.L.S.A.

## SEABURY-WESTERN CHANGES

*Evanston, Ill.:*—A number of additions and promotions on the teaching staff of Seabury-Western Seminary was announced last week by President Alden Drew Kelley. The Rev. Jules Moreau, graduate student at General Seminary, has been made



*William A. Monten is a leading layman of the Church. A vestryman at St. Thomas, Hollywood, California, he has been a deputy to several General Conventions; is a member of the standing committee and the executive council of the diocese of Los Angeles in addition to serving on various boards and committees.*

instructor in the New Testament department; the Rev. William Maxwell of Brownwood, Texas, an alumnus, becomes a tutor and graduate fellow. The Rev. Robert L. Miller, librarian and fellow, is also to be an instructor in homiletics, and the Rev. Holt Graham, instructor in New Testament, has been made assistant professor. The Rev. Joseph Moore, former army chaplain, who has been a part time teacher, has been made director of training, lecturer in practical theology and lecturer in social work, with the rank of assistant professor. The rural emphasis has been strengthened by the appointment of the Rev. Dargan Butt as instructor in town and country Church work.

## QUAKERS SEND DRUGS

*Philadelphia:*—The American Friends Service Committee is sending \$25,000 worth of streptomycin to the people of the Soviet Union as a testimony of good will and for promotion of good health. Following conferences between Russian and Quaker officials it was decided to purchase this drug with funds contributed especially for building better relations. A spokesman for the Quakers stated that "this is only the beginning of reciprocal gestures in an effort to promote friendship and understanding between the two countries."

## STAINED GLASS WINDOW

*Ann Arbor, Mich.:*—A stained glass window in memory of the late Prof. Joseph R. Hayden of the University of Michigan was dedicated by Rector Henry Lewis at St. Andrew's on June 20th. The central figure is that of the late Bishop Charles Henry Brent, who was bishop in the Philippines for many years. He was chosen since Prof. Hayden was exchange professor at the University of the Philippines and later vice-governor and secretary of public instruction. Prof. Hayden was also a vestryman of St. Andrew's for many years.

## CANTERBURY COLLEGE RECEIVES GIFT

*Danville, Ind.:*—Women of Trinity Church, Michigan City, Indiana, made a pilgrimage to Canterbury College on June 22 to participate in the dedication of a plaque given as a memorial to the 132 men and women of the college who served in the armed forces. With it went \$1,000 as a fund for the purchase of books for the college library.

## PRESIDENT OF THE GIRLS' FRIENDLY

*Estes Park, Colo.:*—Mrs. Stephen K. Mahon of Toledo, Ohio, was elected president of the Girls' Friendly Society by the delegates of 45 dioceses who met here in a national council that extended through a week. One of the features of the meeting was the presentation of The Friendly Trailer and its equipment to the home missions division of the National Council.

## Temple and Lambeth

THOSE attending the service at Canterbury Cathedral that opened the Lambeth Conference were impressed by the large number of bishops who made a pilgrimage before the service to the grave of Archbishop William Temple in the cloister garth. Had Temple lived he would so completely have dominated the gathering that it would have been his conference. It would have insured a great, brilliant and forward-looking conference, but it is probable that the other bishops would have allowed the late Archbishop to do most of the thinking. As it is the bishops at Lambeth may not do anything nearly as outstanding as they would have done had this great leader lived. But it is sure that they will develop their own leadership and it will be more of a conference of all the Anglican bishops throughout the world than it otherwise would have been. As one bishop attending the conference put it: "I think I know now the meaning of the words, 'It is expedient for you that I go away.'"

## The Basic Realities

THE first Sunday in July must have been a heart-searching day for all loyal Churchmen who believe in letting the collects, epistles and gospels guide and stimulate their thinking and praying about the basic realities of life, week by week. For it was Independence Day and the collect led us to pray "that we and all the people of this land may have grace to maintain these liberties in righteousness and peace." And when we came to the gospel on this Fourth of July festival we were bidden to "love your enemies, bless them that curse you and pray for them that despitefully use you." A curious and embarrassing combination of prayer and exhortation for patriotic Americans in this summer of hysterical fear, with the government calling its young men to forced service in the army, preparing for the "inevitable" war.

For, if our Church is right, the only effective way for us to "maintain our liberties in righteousness and peace" is to love our enemies and do good to

them, no matter what you may believe they are trying to do to you. And, for the past three years we have been doing nothing of the sort. We have been getting tough with Russia and priding ourselves on it. And we have been getting tough too with our own citizens who presume to protest against this policy and so, inevitably, as the Church so well understands, losing more and more of the liberties of old which our fathers won. Organized friendship for Russia is declared "subversive" and Good Samaritans, ministering to the suffering victims of Franco tyranny, are sentenced to jail.

## "QUOTES"

AMERICANS have a final choice to make in 1948. If they choose to perpetuate the reign of fear, hatred, ignorance, greed and stupidity, they will in all likelihood pass a death sentence upon themselves and all mankind. If they choose to begin anew to grapple with the problems of the atomic age by entrusting authority to those who still have some capacity for faith, love, wisdom, generosity, and intelligence, there will be bright hope for a better life for all in days to come. The choice is grim, inescapable, infinitely fruitful if rightly made, and, if wrong, completely fatal. America's capacity to make it sanely will not be unrelated to America's capacity to evaluate correctly the work of its own department of state in the Truman era.

—FREDERICK L. SCHUMAN  
Professor at Williams College

We should like to point out to the government of a nominally Christian America that the master and lord of all Christians was — and is — an eminently practical leader who knew the hearts of men and the ways of nations. He knew and declared over and over again that the one and only way to righteousness and peace is the way of forgiveness—that is a determined and sacrificial drive for fellowship. And the first step toward fellowship, either with individuals or nations, is sitting down with your potential enemy and getting each the other's points of view, with the understanding that each must sacrifice something for the sake of the world's peace and prosperity. Russia has already agreed to this first step, but the American government—as of this writing—is

still sulking in its tent. Could it be for the ineffably stupid political motive that some credit might accrue to the New Party whose leader's initiative brought forth the renewed Russian offer of a bilateral conference? Whatever the motive or motives, we call upon President Truman to accept the Russian offer for a conference and to halt meanwhile the "cold war" against anti-Fascists, whether they be Communists or others, both in Europe and in America, until the two greatest world powers have explored afresh their differences with a sacrificial determination to create anew that fellowship which worked effectively in war and will work infinitely more effectively in peace.

## Falsifiers of History

THE quotation on the editorial page is the concluding paragraph of the introduction which Professor Schuman wrote for a recently published pamphlet with the above title. It is sub-titled "An Historical Document on the Origins of World War Two" and is issued by the Committee for Promotion of Peace, 241 West 97th Street, New York 25, N. Y. Those of our readers who agree that "Americans have a final choice to make in 1948" and wish to base their judgments on facts would do well to send 25c for this well documented study.

## Those So-Called "Comics"

By

JOHN E. LARGE

Rector of St. Andrew's, Wilmington

A FEW of the uncounted thousands of so-called "comic" books are still comic. Thank God for that! Whether the comedy stems from an unwary character caught in a ludicrous situation—or whether the comedy is in the slapstick tradition of Mack Sennett and his old Keystone Kops—doesn't matter, as long as the amused smile, chuckle, or belly-laugh is called forth.

But the vast majority of these "comic" books are no longer on speaking terms with the idea of comedy. Devoted as I am to such comic-relief as "L'il Abner," "Barnaby," and "Bringing up Father," I was blissfully unaware of this amazing trend of comics *away* from what is comic. Then came the day when I began having to buy comic books for eager-eyed moppets. They looked with undisguised scorn at *my* favorites in the field of comics. And I'm sure they were scornful of me personally, for I obviously had no sense of humor. But they fell into a glassy-eyed trance at the sight of "Superman," "Captain Midnight," and "Smilin' Jack" — to mention three of their less vicious favorites (and they're bad enough!).

The great church fathers who, hundreds of years ago, composed The Litany in our Book of Common Prayer couldn't reasonably have foreseen the advent of the 20th century "comic" book. But after dipping into a few of the more lurid ones which the children leave lying around, the Litany seems most appropriate. "From all inordinate and sinful affections . . . from all the deceits of the world, the flesh, and the devil . . . from plague and pestilence . . . from battle, murder, and sudden death—*Good Lord, deliver us.*" Which, considering their contents, is another way of saying, "Good Lord, deliver us from comic books that aren't comical!" Even so, I'm sure the Litany never thought of in-

cluding the mayhem, the nauseous tortures, and the never-ending threats of what used to be called "a fate worse than death," to which "comic" characters are pervertedly exposed.

There are alleged educators who insist that all this stuff is just jolly and fine and dandy for our children. It's their safety valve, they say. They blow off excess steam that way. (The ones I deal with in my professional work don't blow off *any* steam that way. In fact, the "comics" just serve to generate *more* excess steam!). These educators go on to insist that a child *needs* Superman's "fantasy world."

Well, maybe. But it strikes me that modern life is peppered with souls who've never learned to adjust themselves to reality. They *prefer* the unreality of the "fantasy world," and so they become dyed-in-the-wool neurotics. They are miserable because life is *not* like the marijuana magic of Superman's mumbo-jumbo. Sure, the well-balanced child won't be permanently affected. But the more *unbalanced* the world gets, the fewer *well-balanced* children we'll be producing. Isn't it time, perhaps, that Christian families began to lay plans to boycott that abortive monstrosity which hides behind the innocent comic book?

## A Word With You

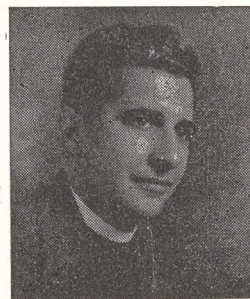
By

HUGH D. McCANDLESS

Rector of the Epiphany, New York

### ON MAKING WORDS SERVE YOU

ONE way of making words serve you is a form of forced labor of the most humiliating kind, which cheapens both the words and the thing to which they are applied. It is the use of romantic



adventurous words to invest honest useful things with unnecessary glamor. I wonder if laymen, setting out on an every member canvass, are really bucked up when they are told they are "God's Commandos," or something of the sort.

Another abuse is to take nice clean technical words and use them as doorsteps or dust-catching ornamental trophies in our verbal gun-racks. Imagine yourself on the way home from a Church conference where an earnest Neo-Something has held forth. One of your companions is sure to remark "Excuse my *existentialist* statement, but there is a *dichotomy* between your hot dog and the mustard." His motive is self-improvement, and this pedantic

humor is a bit of practice, but the result of his efforts will be another serious contribution to the delinquency of his new-found words.

When you open a paint can with your fountain pen, the pen is damaged. To *vulgarize* should simply mean "to tell everybody," which is a good enough thing in itself. But alas, familiarity breeds contempt, and the word loses shape, and sometimes usefulness, and sometimes its former decency. To say a man speaks in the vulgar tongue *should* means he is easy to understand, not that his words are coarse.

*Vulgar* became cheapened by snobbishness long before it passed into English from the Latin. *Propaganda* changed from meaning "what should be spread abroad" to "what should not be spread abroad"—a sad commentary on the inertia of those who have the truth, the zeal of those who hate it, and the resultant suspicion of all of us.

Suspicion also gave *prevent* ("go before") its present sinister and restrictive meaning. And probably it was hypocrisy that changed *bead* from meaning "prayer" to meaning a bit of wood or glass with a hole in it.

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\**The Meaning of Man*. By Jean Mouroux. Translated by A. H. G. Downes. Sheed and Ward. \$4.00.

This is a noble essay by a French Roman Catholic scholar, in which orthodox theology and the modern understanding of human nature are brought into relation. Those who have been "fed up" with the dismal and one-sided view of human nature associated with "Neo-orthodoxy," and are sure that there is something to be said on the other side; and who are convinced that the Christian doctrine of man is not the skeptical, cynical, post-war, psychiatric travesty that is paraded before us again and again—but who do not quite know how to answer the neo-Paulinists and neo-Calvinists who set forth that view: Come hither, come hither, this is the book for you! Of course man is a creature "called to surpass himself"; of course he cannot, in his fallen state, love God perfectly, i.e. supernaturally; all this the author recognizes. But he does not capsize the boat by rushing to the opposite extreme, as the tendency is today, and insist that man is hopelessly alienated from God, opposed to him, and incapable of any good thing, while his natural religion or theology or ethics is all filthy rags! The Catholic religion (Anglican,

Roman, Orthodox, and other—for the ancient view survives in some areas of Protestantism) has a far saner and truer view of man's nature. It faces facts, and does not blind itself to the starkest realities in the actual world. But it at the same time does not call good evil, nor evil good, in the interest of a supposed consistency or logic. It is realistic in both directions.

—F.C.G.

\* \* \*

\**Martin and Judy Songs*. Compiled by Edith Lovell Thomas. Beacon Press. \$2.50.

Like the *Martin and Judy* series of stories for little children, this collection of songs is "built upon a new philosophy of religious development." It is intended "to keep a child sensitive to the wonder of his own world, and to the mystery in his own living, and to the challenge that both of these can bring to him." The format and colored illustrations are superb, the songs simple and easy to learn—it is a book that a little child will simply love! But one wishes that the Christian tradition were recognized more fully—not Christian theology, but the whole atmosphere of Christian worship and thought. There is one reference to God in the book, and one to Jesus—and one to Santa Claus! There is no suggestion of the Christian motive of thankfulness, and no provision for thanksgiving and gratitude. This is a serious lack.

—F.C.G.

## Familiarity Breeds Respect

By

PHILIP H. STEINMETZ

THERE is a proverb which runs "familiarity breeds contempt." I do not believe it. I have found that the more I know of a person the more I realize that there is a lot to be said for him. Much of the grief and tragedy of life arises through misunderstandings and ignorance. All healthy people wish to do what is right. Very often the clashes which arise between them could be settled peacefully and far more permanently by a humble exploration of the situation together. Face to face acquaintance is a great force for peace, both domestic and international. Therefore I urge you to take advantage of every chance to get better acquainted with others, especially those with whom you are not in full agreement. In fact I hope you will make opportunities when they do not arise of themselves. You will be better and so will the world.

# Summer Work in Michigan Done By Young People

*Program Started Last Year by Bishop Emrich Worked So Well That It Is Expanded This Year*

**Detroit:**—Thirty young men and women arrived in the diocese of Michigan this month to begin summer work in the various parishes and missions of the diocese which have requested their assistance. Through the financial support of the Bishop Page Foundation, set up recently, these young people will have the opportunity to obtain practical experience in Church work, and the parishes in which they serve will profit by their endeavors.

This summer program was instituted last year by Bishop Richard S. Emrich. He realized that the clergy often become submerged in extensive parish work and cannot find time to expand into fields which should be explored. Also he felt that young people need the opportunity to learn first-hand about the life of the Church. He therefore tried the plan as an experiment, sending 27 young folks into various fields in the diocese last summer. The result of their work was amazing. Many parishes in Michigan's vacation areas reported that their attendance at services was doubled because of the intensified calling done by these summer helpers. New church signs were made and painted, lawns were improved and buildings were redecorated. In one parish the summer helper had been an electrician in the navy, and the antiquated wiring of the church was re-installed with modern equipment. In addition to all this, there were progressive steps in youth activities and church school programs. Vacation schools were conducted by the helpers. The mutual gains were tremendous.

Of the thirty young men and women going into the summer work this year, twenty will serve in out-state churches and ten will be in the city of Detroit or its immediate suburbs. Eight of the workers are students in theological schools, thirteen served in the armed forces of the country during the war. Five are young women, two of these being wives of the workers are to supervise the work in parishes, conducting services and

doing all other parish work, during the absence of the clergy.

The workers will give much the same type of service as that given by the group of helpers last year. The emphasis in the rural areas will be on calling, and on serving vacationers in the vicinity, who often find no Church home while on holiday.

The Rev. Charles D. Braidwood, of Grace Church, Lapeer, and St. John's Church, Otter Lake, and Deaconess Olive M. Robinson, field worker for the diocesan department of missions, are in charge of the program this year.

## Orthodox Conference

**Moscow:** — A conference of Church leaders of the Eastern Orthodox Churches opened here July 8th. One of the chief matters under consideration is the relationship of the Russian Orthodox Church and other eastern Churches to the World Council of Churches. At the moment none of the Churches close to the Russian Orthodox Church has accredited representatives to the Amsterdam Assembly of the World Council, in spite of repeated invitations. There is a widespread feeling among the Orthodox apparently that the Council is an "agent of the western imperialists" in the "cold war."

## No Interference

**New York (RNS):** — Mrs. Hilda Epstein, Lutheran relief worker in the Russian zone in Germany, reported here that Church periodicals are published in the zone with "absolutely no interference" by Soviet authorities and that the churches conduct a full program of activities without hindrance.

## Oppose South India

**London (RNS):** — Anglicans who have entered the Church of South India "have voluntarily placed themselves in schism and are in no sense in communion with the Anglican Churches," according to a resolution adopted at the international convention of the Church Union, which is composed of Anglo-Cath-

olics. "The former Anglicans," the resolution declared, "ought not to be allowed to receive or celebrate at Anglican altars. Freedom of movement from the altars of the Church of South India to the altars of Anglican Churches would ipso facto establish an inter-communion which does not exist."

## Block Unity

**Belfast, Ireland (RNS):** — The Church of Ireland (Anglican) is the "big difficulty" in the way of unity between the Protestant Churches in Ireland, according to Dr. A. W. Neill, newly-elected moderator of the Presbyterian General Assembly. Dr. Neill, who spoke at Assembly sessions here, said committees set up by the Presbyterian and Methodist Churches have "achieved a considerable measure of agreement" on unity, but negotiations have broken down because the Church of Ireland "cannot see its way to fall in on certain matters of doctrine and ritual."

Stressing that failure to reach an understanding is "not the fault of the Presbyterians," Dr. Neill pledged he will continue efforts to bring about agreement between the Churches. He recalled that the former primate of the Church of Ireland, the late Dr. D'Arcy, had devoted the latter part of his life to creating unity between the Churches, and expressed regret that this policy "has not been continued after his death."

## Dr. Bryant

**Berkeley, Cal.:** — The degree of doctor of divinity was conferred upon the Rev. John Bryant, rector of St. Alban's, Los Angeles, at the commencement on June 11th of the Pacific School of Religion.

## VACATIONS

**\*\*THE WITNESS** is published every other week from June 15 to September 15. One of the headaches that all publishers have is making address changes for summer vacations, particularly these days of shortages of both materials and workers. We ask therefore that those who are to be away but a short time arrange to have their copies forwarded. If however you are to be away for an extended time send the change to **THE WITNESS**, 135 Liberty St., New York 6, N. Y., giving both your old and your new address, and kindly indicate whether it is a permanent change or only for a vacation period. Many thanks for the cooperation.

# *Important Announcement* **TO ALL VESTRYMEN!**

**T**HE CHURCH is going on the air over a national network Friday evening, October 1st. The value of this program to your parish or mission and to the Church nationally will depend to a very great extent on *your* understanding and support.

The booklet pictured below has been mailed to you either direct or in care of your clergyman.\* Please read it carefully because as its title indicates it will give you a clear understanding of why the Church has turned to the great medium of radio—why the Church will use the kind of program that has been selected and how this program can help you build and strengthen your local Church.

On the first page of this booklet you will find the following message from your Presiding Bishop, The Rt. Rev. Henry Knox Sherrill.

If for some reason you have not received a copy of this important booklet, will you please send a post card or letter with your name and

address to *The National Council, 281 Fourth Ave., New York 10, N. Y.* as soon as possible

Dear Friends,

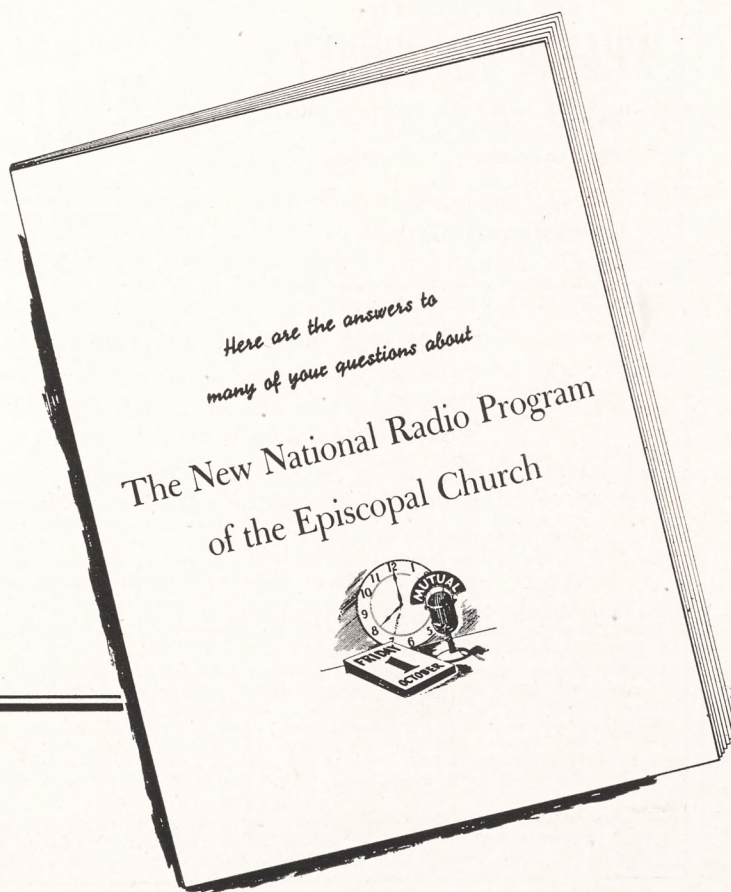
With great earnestness I urge your serious attention to the message contained in this booklet.

We all know that in this country there are millions of men and women who have no connection with any communion of the Christian Church. If this is to be a truly Christian nation they must be reached and interested and this must be done where they are and in a language at the initial approach they can understand. The radio gives us such a medium.

I urge your support of this new, to some daring and yet essentially sound evangelistic plan.

Faithfully yours,

*Hy K. Sherrill*  
PRESIDING BISHOP



\*Booklets for the following dioceses, at their request, will not be sent until early in September: Connecticut, Eau Claire, Maine, Massachusetts, Michigan, Milwaukee, New Hampshire, New York, Northern Indiana, Quincy, Southern Ohio, Vermont, Western Michigan.

## Urge Settlement

**New York:**—More than 100 leading Americans signed a statement issued by the American-Soviet Friendship organization, calling upon the government to take immediate action that would lead toward the peaceful settlement of outstanding differences between the U.S. and the U.S.S.R. Episcopalians to sign were Bishop Lane Barton of Eastern Oregon; Dean John W. Day of Topeka, Kansas; Prof. Joseph F. Fletcher of the Episcopal Theological School; the Rev. Kenneth deP. Hughes of Cambridge, Mass.; Prof. Fleming James of New Haven; Bishop Edward L. Parsons, retired bishop of California; Prof. Vida D. Scudder of Wellesley; Bishop James M. Stoney of New Mexico.

## Deny Liberty

**Madrid (RNS):**—The Spanish hierarchy has issued a statement declaring that religious freedom does not exist in Franco's Spain. It is signed by Enrique Cardinal Pla y Deniel, primate, on behalf of all the Spanish archbishops and bishops. It declares that "there is no justification, as some Protestants have done, for calling Article 6 of the law of 1945 a law of liberty of cults, or, what is worse, carrying on proselytizing and acts of public worship as if liberty of cults had been implanted in Spain. This has resulted in disagreeable incidents which have evoked comment outside Spain."

The hierarchy stresses that the question of the liberty and toleration of cults in Spain is not merely a political question, but one of dogma and ecclesiastical right, which has been resolved by papal encyclicals and are of "concrete application to each nation, according to existing circumstances." Quoting from the encyclical on human liberty issues by Pope Leo XIII in 1893, the bishops say that "the faithful are not free to adhere to any Church" but "have a most sacred duty to belong to the only true Church founded by Christ." The statement further says that "it is impossible to have faith in the Catholic Church without desiring Catholic unity as an ideal for all nations and states."

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## Relief as Weapon

**Boston (RNS):**—Use of relief supplies as a weapon in a "cold war" was scored here by Dr. Henry Joel Cadbury, chairman of the American Friends Service Committee. Speaking at the annual convention of the Unitarian Church, Dr. Cadbury, a Quaker, said the action of Christians in raising the conduct of the state to a moral level is far more useful than the "common sterile" slogan of separation of Church and state.

He stressed the need for fellowship and relief throughout the world saying that "one of the most heart-breaking tragedies is the way in which beneficent relief to the needy is used as a tool against someone perhaps equally in need."

Food is becoming merely a weapon in a cold war, Dr. Cadbury declared, "so we half starve our former enemies and even our former friends and try to bribe the 'good' to be good. We alternately appease Communist against fascist and fascist against Communist and likewise Zionist with Arab."

"Service and fellowship," he continued, "may not be the direct approach to the elimination of war,

but perhaps indirect approaches are fully as good. They must rest on a sense of man's dignity and obligations and conversely on penitence and a sense of guilt for man's inhumanity to man."

## Christian Action Units

**London (RNS):**—Plans for a nation-wide campaign to build up strong local units of "Christian Action," newly-organized movement to inject Christian principles into national and international life, were adopted at a meeting of supporters here presided over by Sir Stafford Cripps, chancellor of the exchequer. First meeting of the movement took place recently when 6,000 persons of all communions gathered in the



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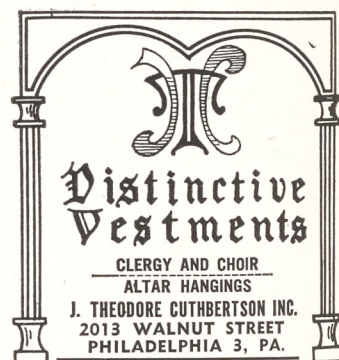
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CHAPLAIN OF THE SEMINAR, The Rev. Churchill J. Gibson, D.D., Rector of St. James, Church Richmond, Virginia. Dr. Gibson will give a series of ten lectures on THE ANGLICAN AND HIS PRAYER BOOK.
- The Rev. George J. Cleaveland, Canon Librarian of the Washington Cathedral. Canon Cleaveland will give five lectures on PERSONALITIES OF THE REFORMATION IN THE CHURCH OF ENGLAND.
- The Rev. William H. Dunphy, D.D., Rector of St. Mark's Church, Philadelphia, Pa. Dr. Dunphy will give five lectures on CERTAIN BASIC THEOLOGICAL CONCEPTS OF THE CHRISTIAN FAITH.
- The Rev. Stephen Davenport, Rector of St. Stephen's Church, Oak Ridge, Tenn. Mr. Davenport will give ten lectures on THE GREAT AFFIRMATIONS OF THE FAITH AS SET FORTH IN THE CREEDS.
- The Rev. William Christian Roberts, M.A., Rector of Trinity Church, Towson, Maryland. Mr. Roberts will give ten lectures on REFORMATION AND MODERN THEOLOGY. Five lectures will set forth Martin Luther's theological position and five will present the theological position of Tillich, Niebuhr, Farmer, Karl Barth, and Brunner.

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Royal Albert Hall to hear lay and religious leaders of Western Europe urge a mobilization of Christian action in the present European crisis.

The "Christian Action" plans were outlined by the Rev. L. John Collins, dean of Oriel College, Oxford University, who was responsible for launching a young people's movement late in 1946, intended to bring more Christians into public life.

Dean Collins announced that besides forming "Christian Action" units all over the country, the movement will set up panels of speakers and writers, and inaugurate a monthly bulletin to promote a "theology for Christian action." He said that only a minimum of organization and administration will be necessary to achieve the aims of the movement.

According to Dean Collins, plans are going ahead in Paris for Christian Action meetings in support of a Union of Western Europe and for similar meetings in Brussels, Belgium.

### Want Arms Embargo

*Montreal (RNS):*—A ban on the shipment of arms "to any nation in which a civil war is being waged, except at the request of the United Nations" was requested of the Canadian government by the Montreal and Ottawa conference of the United

Church of Canada here. The committee on evangelism and social service, which proposed the resolution, made particular reference to the civil war in China. The motion was similar to one recently passed by the synod of the Montreal Anglican diocese which asked the government "to take an open stand against intervention in the war in China."

The conference adopted a statement by the Committee which viewed "with deep concern the present relationships between the U.S.A. and the U.S.S.R., and deplores the attitude that methods of dealing with the differences between them must inevitably lead to war."

Delegates affirmed the Church's duty to strengthen the United Nations and to take a leading role in providing relief for Europe. They agreed, also, that it is the duty of the Church "to repent, and to call others to repentance for that injustice, envy, covetousness and ignorance which have lead certain of our citizens to espouse Communism as a means to obtain redress."

### Boycott Church

*Boston (RNS):*—An action taken by the Unitarian Universalist church in Atlanta, Ga., denying fellowship in the church to a Negro pro-

fessor was scored here by the Unitarian Ministers Association. The Negro was proposed for membership by pastor Isiah J. Domas, who subsequently resigned because of the "ultra-race conscious" element in his congregation. A church official said that Mr. Domas' pro-Henry A. Wallace activities had a "great deal" to do with the acceptance of his resignation.

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## A Big Backlog for the Seminaries


Last year's reports showed a record total (898) of Postulants\* for the Ministry—more than twice the number reported in 1938 (427). It looks as though the Seminaries will be crowded for some years to come.

The Seminaries, however, have no such back-log of **financial** resources; and if they are to do justice to these men in preparing them for an effective ministry, constant and increased support from the Church is essential.

**\*A POSTULANT IS A YOUNG MAN WHOSE INTENTION OF STUDYING FOR HOLY ORDERS HAS BEEN APPROVED BY HIS BISHOP.**

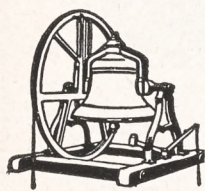
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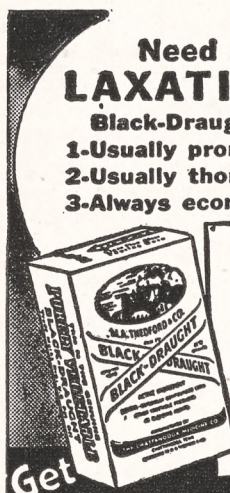


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church, the Ministers Association here adopted a resolution that none of its members accept a call to the church until a "genuinely free pulpit is made available."

### Churches Urge Peace

*Stockholm (RNS):*—Leaders of the state Lutheran Church and other major religious groups in Sweden have sent a joint message to the heads of the American, British and Russian governments urging negotiations "to prevent the catastrophe which a new world war would bring." Besides the state Church, the appeal was signed on behalf of the Swedish Baptist churches, the Mission Covenant Church, the Methodist Church, the Salvation Army, the Society of Friends (Quakers), and the Pentecostals. Copies were sent simultaneously to President Truman, Prime Minister Attlee, and Marshal Stalin.

"We, the undersigned, representing different Christian groups," the message said, "appeal to you to do your utmost to bring about mutual negotiations to eliminate lack of world confidence and to prevent the catastrophe which a new world war would bring. The peoples want peace. Their leaders want peace. Successful united action for world peace would be greeted by the world as a liberation and be blessed by coming generations. We appeal to you in the name of mankind and spirit of Christendom."

Copies of the appeal have been sent to all Swedish churches with a recommendation for special peace prayers. Meanwhile, a monster peace rally is to be held here on May 23rd.

### Plan Parish House

*Cambridge, Mass.:*—Christ Church here is seeking funds to build a new parish house at a cost of about \$200,000. But \$47,000 of the amount remains to be raised. The Rev. Gardiner M. Day is the rector.

### Second Million

*Gambier, Ohio:*—Kenyon College has started on its second million in its development program. It was announced at commencement that over one million had been raised up to that time.

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# BACKFIRE

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

THE REV. IRWIN HULBERT, JR.  
Vicar of St. Paul's, Jesup, Ga.

It seems to be fashionable these days for churchmen to entertain and amuse their readers by caricaturing sinful humanity, clerical and lay alike. Specifically, I refer to the Gargoyle letters in which the Rev. Mr. Barrett is cast in the role of entertaining readers of a serious church magazine by lampooning the clergy.

It may be granted that Mr. Barrett has cleverly typed us. But are we constructively helped and informed? Apply one of the stated official purposes of the WITNESS Advisory Board: Are the letters "Evangelical to the Gospel of Christ," or, do they help us "in the rigorous application of the principles of Christ to our social life"? The letters are plainly out of place, unseemly in a magazine that stands for such progressive principles. It is a betrayal of the generous spirits of Hooker, Maurice, and Temple.

Many folk write about sins of other folk and find it a lucrative source of income. There are a few folk, like Paul and Augustine, who generally write about sin in the first person singular, at least about that person, and show the way out through redeeming faith. Such writing does not always elicit favorable comment nor is it designed to get laughs. Rather it provokes thoughtful action.

Why cannot Mr. Barrett and our college chaplains write about what they are doing in the golden field of college work? If this field is our number one missionary opportunity, as some believe, Mr. Barrett certainly could be urged to do a series on college needs in each province and how we can help. Or he could tell us in detail what are the plans of the National Council for college work. He could put his mind to work in a constructively productive manner by informing us of what needs to be done in our college work and show us what we can do to help him.

\* \* \*

MR. W. R. WATTS

Layman of New York City

I want to congratulate THE WITNESS for the excellent article by Paul Denlinger on the situation in China. You are correct in stating that the situation there is of the utmost importance to the peace of the world and I shall read THE WITNESS with renewed interest now that you have such an able correspondent there.

\* \* \*

MR. L. B. LINDSAY

Layman of Philadelphia

Layman P. L. George does well in calling attention to the fact that John Foster Dulles is just as unqualified to be a leader at the World Council meeting as is Mr. Myron Taylor. Dulles certainly is identified with "secular power or policies" since he is the acknowledged advisor on foreign affairs to the Republican candidate for

president. It seems to be generally believed that should Mr. Dewey be elected Mr. Dulles will be Secretary of State, a position which he will undoubtedly use to further his pro-fascist activities which have been repeatedly exposed by liberal journals and newspapers.

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