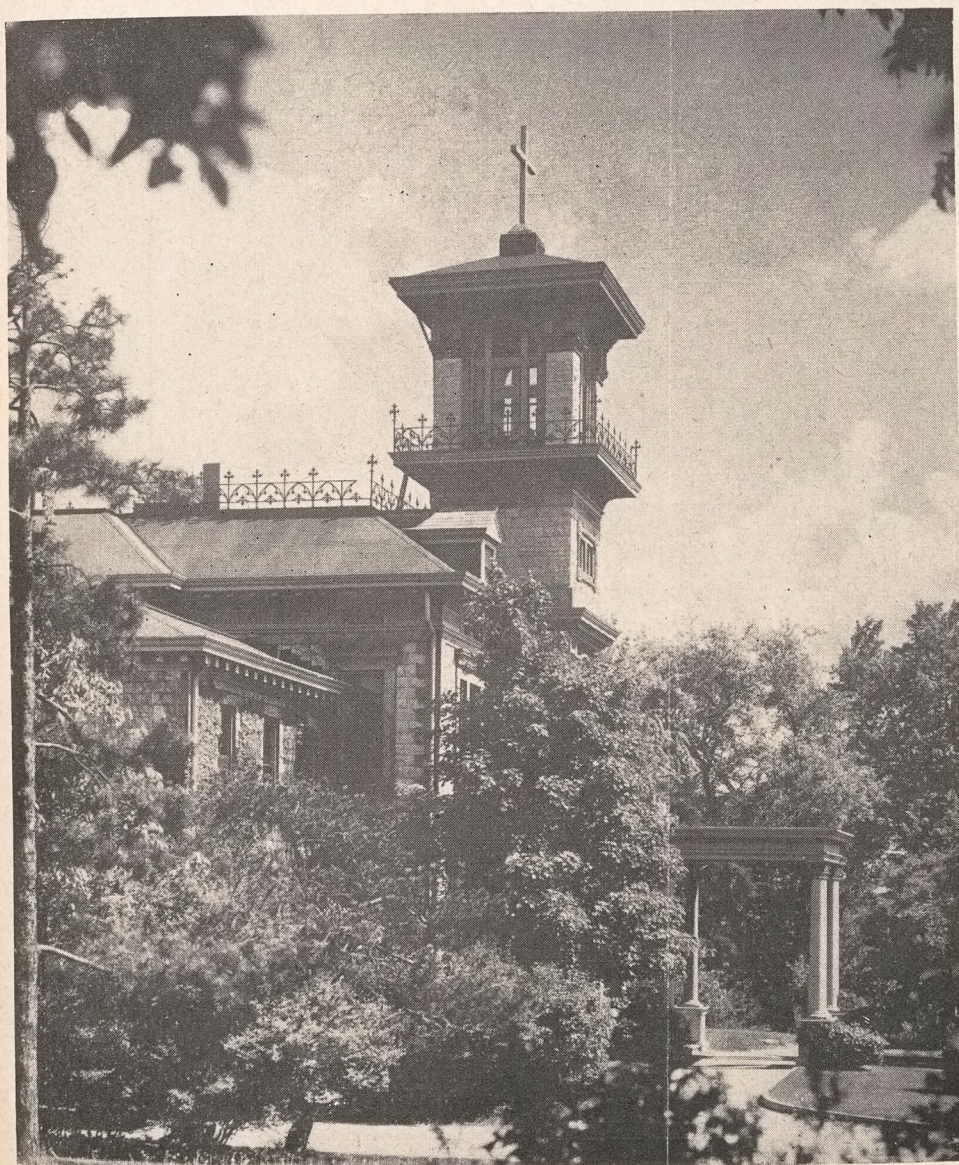


The WITNESS

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AUGUST 19, 1948

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Report of 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; Sermon: 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

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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

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

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

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NEW YORK

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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

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

Rev. Roscoe Thornton Foust, D.D., 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.

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; A. C. Lichtenberger, Hugh D. McCandless, George H. MacMurray, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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CLERGY NOTES

BREWSTER, William, has resigned as headmaster of St. Mark's School, Southboro, Mass., to become the rector of a Church school in the diocese of Texas.

BRIGHT-DAVIS, W., formerly rector of St. Augustine's, Galveston, Texas, is now the rector of St. Patrick's Church, West Palm Beach, Fla.

BUXTON, Eugene H., rector of the Holy Trinity, Bellefontaine, and in charge of St. Mark's, Sidney, Ohio, becomes rector of St. James, Wooster, Ohio, Sept. 5th.

DEWITT, Robt. L., formerly rector of St. Luke's, Ypsilanti, Mich., is now rector of Christ Church, Bloomfield Hills, Mich.

HOEFLINGER, Francis A., was ordained deacon on July 11 by Bishop Emrich at St. Paul's, Lansing, Mich. He is assistant at St. James, Birmingham, Mich.

KOCHER, Harold E., formerly rector of the Good Shepherd, Dedham, Mass., is now the rector of St. James, Keene, N. H.

MAY, Charles, formerly assistant at St. Paul's, Flint, Mich., is now in charge of St. John's, Durand, Mich.

MILLER, G. Alexander, was ordained priest on July 10 by Bishop Emrich at St. John's, Plymouth, Mich., where he is rector.

MORRIS, Frederick M., formerly rector of Trinity, Newton Center, Mass., is now dean of St. Mark's Cathedral, Minneapolis.

PARMITER, Charles A., formerly rector of St. Andrew's, Framingham, Mass., has accepted a position as master at St. Paul's School, Concord, N. H.

SWANN, Sydney C., Jr., assistant at St. John's, Youngstown, Ohio, has accepted the rectorship of St. Paul's, Petersburg, Va.

ZIMMERMAN, H. Lytleton, rector of St. John's, Huntingdon, Pa., becomes rector of Holy Cross Church, Sanford, Fla., on October 1st.

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 SAINT MICHAEL AND

ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. C. George Widdfield

Minister of Education

Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

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Cathedral of Democracy

Founded 1695

Rev. E. Felix Kroman, 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. William W. Lumpkin, Rector

Sundays: 8, 9:30, 11 and 8

Holy Communion—Daily at 7:30

Fridays at 7:00 A. M.

Holy Days and Fridays 10:30 A. M.

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Lambeth Conference Hits At All Ideologies

**The Report to be Made Public This Week
Is Going to Assail All Tyranny**

New York—The thick silence that has surrounded the Lambeth Conference since it opened on July 1st was broken by two American bishops on August 5th. The Archbishop of Canterbury had stated at the opening session that the deliberations were strictly private and that he hoped there would be no leaks to the press. As a result Witness correspondent Bishop Lane W. Barton has airmailed interesting bits about attending a reception given the Anglican bishops by the King and Queen; about attending a Church Army dinner; about going to various church services. But he has been discreetly silent about anything that has taken place within the walls of the Lambeth palace.

However Bishop Frank A. Juhan of Florida and Bishop Dandridge of Tennessee gave interviews to the press on the 5th, the day the conference came to a close, although the official report of the conference, with its various findings and decisions, will not be released to the press until August 18th—not in time of course for this number of *The Witness*.

Bishop Juhan told the reporters that the report will condemn communism but that there will be little effort in that fact for the ultra-conservative since it will also condemn capitalism "that is equally aggressive."

"The conference is coming out very definitely not only against nationalism, but communism, totalitarianism and

other 'isms', including capitalism that is equally aggressive and tyrannical," declared Bishop Juhan in his interview, observing further that "the conference is tremendously concerned with great social problems that break down a stable home." He declined to say anything further about what transpired at Lambeth Palace.

Bishop Dandridge, at an earlier interview, declared that intense nationalism is promoting international anarchy and constitutes "the greatest menace in the world today."

"Ultimately," stated the Bishop, "we have got to have a federation of nations if we are going to live in peace."

One of the events that can be reported without violating any pledges to silence was the communion service and breakfast-conference which was sponsored by the Industrial Christian Fellowship. It was held in the Church House of Westminster Abbey and was attended by about 200 bishops. The chief speaker was Sir Stafford Cripps, one of the top ministers in the British government, and an active and devout Churchman. He told the bishops that "we are confronted by something deeper than an economic crisis. The economic condition of the world is critical but it is a symptom of something deeper, just as an organic disease may be the outcome of a psychological or psychic condition. It is a moral condition which has landed us in this difficulty."

He went on to say that "the

discovery of atomic power as the flower of our technological development ought to delight us. Instead we fear it. With this development has come a sharpening of the conflict over the control of these powers. Shall it be the individual or the community? This is a moral question. The absolute power of men to build or destroy has increased. Has moral power kept pace with the growth of physical power?"

Speaking of the immense and widespread suffering endured by many people throughout the world Sir Stafford said: "Suffering can refine a faith but it is a poor instrument of conversion. Furthermore, if reason and Christian commonsense are to have a chance, the suffering and privation of people must be relieved. Nor can we hope to win to our Christian faith the vast numbers of the unchurched by reciting archaic prayers. We must demonstrate the vital power of our faith and assert that the power of the spirit is such that it can control and direct our actions. We are judged by our fruits, not by the flowers of our words. The passing of monastic foundations and of the episcopal palaces marks the passing, I hope, of the identification of the Christian religion with privilege. There is a lot of past history which we have to live down; a past history of the Church's indifference to the poor and the depressed. Ill-health, slums, injustice are enemies of God. We are God's

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office in Chicago)

partners in ridding the world of these enemies.

"We do not want a single political party to become the exponent of our faith but we want that all parties may be permeated with the Christian faith. It is my hope that the Church of Christ may nail Christian action to its banner and go forth to attack every evil in the world, not fearing any consequences; strengthened by communion with God and fellowship with Christians of all denominations in all parts of the world."

Also speaking at this meeting, which was described by our correspondent as "really great with everyone present enthusiastic", was Bishop Sherrill, Presiding Bishop of the Church in the United States. He declared that "it is not enough to go into the slums passing out leaflets; we have to find the causes which make these tragic diseases possible."

He offered three suggestions: more study by clergy and laity alike of the social problems that face mankind; more conferences under religious auspices of industrial leaders, both management and labor; tackling contemporary problems with more courage and reality.

POLISH YOUTH OPPOSE REACTIONARY CLERGY

Warsaw (RNS)—A pledge to stand against Roman Catholic Clergymen "who are using religion for political purposes" was made by thousands of Polish youth attending a congress at Wroclaw (Breslau). The congress, which met to form a new union of Polish young people, adopted a constitution which bound members to "counteract the activity of reactionary clergymen who misuse their religious convictions and who act against the interest of the people's state". The constitution also declared for tolerance of true religion and guaranteed religious freedom to members. The new union combines the youth organizations of the Polish Communists, the Socialists, Peasants and Democrats.

CANTERBURY COLLEGE OFFERS NEW COURSES

Young people of college age of the Polish National Catholic Church were offered the opportunity to attend Canterbury College, Danville, Indiana, in a letter sent recently by the Rev. Douglas R. MacLaury, president of Canterbury College, to all bishops of the Polish National Catholic Church. Father MacLaury said that if enough Polish-American students applied for admission that he

course entitled "Marriage Relations" at Canterbury this fall. The appointment of Floyd Boys, M. D. of Indianapolis, as assistant professor in sociology will enable offering this course on a level heretofore impossible. As taught by Dr. Boys, the course will include lecture and study material on physical, emotional, spiritual, and psycho-sexual maturity; the problems of the temporarily and permanently unmarried; instructions in the anatomy, physiology and pathology of sex, as well as illustrat-



Part of a group of young people who attended a diocesan conference held at the Cathedral Church of St. John in Wilmington

would make an immediate appointment from among the displaced faculties in Europe now resident in England, to teach courses dealing with Polish culture and religion, such as Polish Literature, Polish History, and the Polish Language.

Since the Anglican Church and the Polish National Catholic Church are in communion with each other the daily celebration of the Holy Communion, Matins and Vespers, also would provide for the religious life of Polish-American students.

At the same time it has been announced that a doctor and a priest, both well known in the field of marriage counseling, will join to offer a newly accredited

ed lectures on conception, pregnancy and childbirth.

Father MacLaury will supplement the lectures of Dr. Boys with instructions on the religious basis of marriage, the principle of justice in marriage; reasons for marriage failure, and the Christian doctrine of marriage.

Canterbury College is a co-educational college sponsored and financed by members of the Episcopal Church all over the United States. It is a four-year, liberal arts, pre-professional and teacher educational college offering the B.A. degree. Episcopalian students from more than 20 states have enrolled for the fall semester.

Pleads With Christians To Prevent A War

**Native African Says White Race Is Again
Preparing to Plunge World in War**

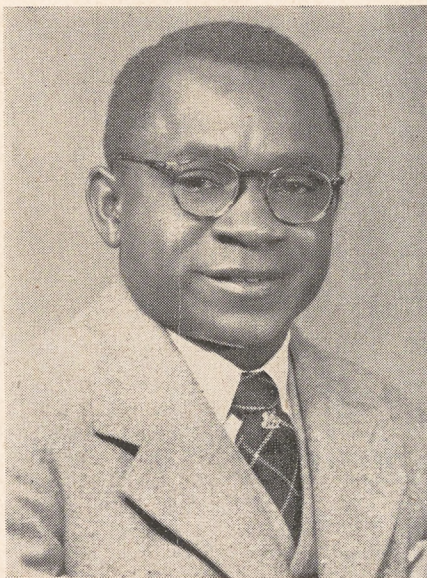
St. Louis—Benjamin Y. Owusu, native of Africa now studying agriculture in the United States, told those attending a dinner-meeting of the Church School League of the diocese of Missouri, that the people of his continent are "coming to resent what they feel is unfair exploitation by western nations." He said that the population of his country consists of four million persons with black skins and only three million whites who are mainly government officials, traders and missionaries. He is a member of the Ashanti tribe which comprises nearly a quarter of the total population. It has its own tribal council with representatives in the government body of the Colony, elected by the democratic process.

Slight of stature, and with a twinkle in his eye and a broad smile, Mr. Owusu told of his boyhood in the Gold Coast and how he had been given a high school education by the Society for the Propagation of the Gospel at a school in Accra. For a time he served his bishop, the Rt. Rev. John O. Aglionby, as house boy and servant. He is now attending Lincoln University in Jefferson City and is attending Grace Church there. Later he plans to do graduate work at the University of Wisconsin "and then return to the Gold Coast to help my people."

"To most Americans," he said, "Africa spells jungles, heathenism and savagery. There is a very large number of people, not only in this country but even in Europe where Africa has all her masters, whose minds go back to these words as soon as one mentions Africa. It is true that Africa has not reached civilization as measured by Western standards: there are not as many roads there as there are in this country; the standard of

living is nowhere to be compared to what obtains in this country; there are no educational facilities as there are here, but there is one thing at least which Africa has learned: Africa has learned Christ, and Him crucified.

"Nearly 500 years ago the white man used the Bible as a spearhead for exploiting Africa. Before this time Africa was the



BENJAMIN Y. OWUSU

boiling point in the world for tribal wars, slavery, and human sacrifice. Not that these vices were peculiar to Africa; the history of every nation at one time or another is tainted with one, two, or all of these vices; but in the case of Africa they were printed in block letters and proclaimed on housetops as a pretext for land acquisition, exploitation, and slavery of the soul, if not the body. But by the untiring efforts of missionary men and women of all lands and all denominations, Africa at last has, so to speak, learned the meaning of the Fatherhood of

God and the brotherhood of man; tribal wars have ceased and so have slavery and human sacrifices.

"Today Africa is the only peaceful spot in the world; the influence of Christianity has so dominated the entire continent that the sword has been sheathed for the plough. Tribes that a century ago waged incessant wars against each other today meet and worship the Christ under the roof of one Church and receive his precious body and blood at the hands of a minister who belongs to another tribe which took no small part in these wars and struggles of a century or two ago.

"But while even Africa, heathen Africa, the dark continent, has learned this elementary but highly ethical lesson of life, it is sad that her masters and teachers should still practice hatred in one form or another.

"If there is anything that sometimes threatens the faith of an African Christian, even of an educated one for that matter, it is the fact that the white man who taught him to love not only his friends, neighbors, and relatives but even his enemies, still practices hatred and lives by war and slaughter.

"A little over 30 years ago, the world was plunged into what was then considered the greatest war in history, because of the white man's failure to love his neighbor. After four years of massacre and slaughter which brought in its train untold waste, misery, and suffering this struggle came to an end. The white man breathed a sigh of relief and vowed to himself that war shall be no more.

"Barely 25 years passed and this solemn vow was violated; the white man was again at the throat of his brother; the world saw savagery and slaughter as it had never before been witnessed in its long and chequered history. During the six years of this gigantic struggle the Greek was a friend and worthy ally of the Yugoslavian, the American of the Russian, the British of the Pole. But as soon as that struggle ceased one white man

after the other began to sow the very seeds that yielded them two great harvests of destruction: the American is no longer an American but a Capitalist, the Russian a Communist, the English a Socialist, and so on and so forth.

"Once again the whole of the white race is feverishly preparing, waiting only for the time when each side will be strong enough to jump once again at somebody's throat.

"Is it impossible for the white man to live and practice the lesson which he took to Africa nearly 500 years ago? Is the Christian teaching manufactured in two different forms: one half for home and the other half for African consumption? Or are we to accept what a minister of a rather questionable morality once told his congregation: 'Do what I say but don't do what I do'?

"To you all, Christian men and women of this wonderful land of the free and the brave, Africa appeals to you for brotherly love and understanding; Africa bids you live by what you preach; let brotherly love prevail everywhere so that we all: white, black, yellow, can have peace in our time."

DISASTER HITS JAPANESE MISSION

The Rev. John J. Lloyd of Kyoto writes of the severe earthquake in Japan on June 28. He managed to get through to Fukui, the center of the disturbance, near the west coast, 200 miles west of Tokyo, and found a scene of devastation, a mile-long area of houses shaken to rubble or leaning against each other, roofs resting on the ground, a bridge lifted out of place, old house-furnishings from homes and new wares from shops shaken out in heaps, a five-story concrete structure sagging in the middle, crevices in the concrete pavement, and the street blocked by the twisted rails of a car line. The people were still dazed, staring blankly at what had been their homes or working stolidly, without any of the usual smiles of greeting.

Mr. Lloyd went out to a community on the edge of the city where the diocese of Kyoto has a mission, Trinity Church, with a kindergarten. He was hoping to find one of the leading laymen of the diocese, Mr. Sakamoto, whose home was near the kindergarten. He found him working among ruins, still almost incoherent from shock, and heard his story. Mr. Sakamoto was stepping out of his house when the ground began to shudder. He rushed back to help his wife get their three small children out of the house. While he was doing this, the kindergarten building crashed to the ground, and he realized

and wipe his face before he terrified his mother."

The last person was Mr. Uda, lifted out, half paralyzed. Then they counted and were amazed to find every person saved alive. The boy's wounds were not serious, and Mr. Uda's paralysis disappeared after a few days.

Trinity Church tower, which remained standing during the war, also survived the earthquake, its cross rising high above the surrounding wreckage. Mr. Uda and his family live on the ground floor of the tower and the second floor serves as parish chapel until the church can be rebuilt on the



WALTER JAMESON, oldest member of St. Thomas', Beattyville, Kentucky, rides his horse to church

that his oldest son was there, and also the priest in charge of the parish, the Rev. Umetaro Uda. Grown-ups and children were trapped, the children screaming frantically. Mr. Sakamoto "yelled back for them to start praying hard," and for two long nightmare hours he and a few others struggled to move heavy fallen beams and clear holes through the wreckage so that people could emerge. They began coming out one by one; some had to be lifted out. His son, covered with blood, came crawling up through a hole. "Mr. Sakamoto told him sharply to take off his shirt

concrete foundations, which are still usable.

Mr. Sakamoto is a teacher. Single-handed, he takes care of the salaries of the priest in charge and two kindergarten teachers, besides supporting his own family. During the past two years he raised all the money to erect the new kindergarten building, which he has just seen destroyed by the earthquake. Today, the amount of money needed to replace it will be twice as much but Mr. Lloyd says Mr. Sakamoto is determined to do so, and eventually they mean to rebuild the church.

Religion in America

IF ANY of our readers has an ambition to wear a hair-shirt for the good of his soul, we recommend that he proceed to read that chapter in Harold J. Laski's latest book, "American Democracy" which is called "Religion in America." It's a weird combination of obvious truths and odd assumptions that come from a sad ignorance of what the Christian religion actually is. After a long survey of the place of organized religion in American history, he gives this as his verdict:

"I doubt very much whether the institutional religions of the United States, wherever they are based on some dogmatic interpretation of the universe, are likely to be able to evade decay. * * * They have been one of the outstanding influences for securing the acquiescence of citizens in the existing social order of any particular time. * * * The American Churches, as a mass expression in American life, produce religiosity and not religion."

What this verdict actually means is, of course, that, by and large, the institutional churches in America have consistently acted in every community as handmaids of the state power, rather than as critics in any effective fashion. As part of his evidence the writer quotes an extraordinary statement of the late Bishop William Lawrence from his "Fifty Years," published in 1923: "In the long run it is only to the man of morality that wealth comes. We believe in the harmony of God's universe. We believe that it is only by working along his laws, natural and spiritual, that we can work with efficiency. Only by working along the lines of right thinking and right living can the secrets and wealth of nature be revealed. * * * Godliness is in league with riches.—Material prosperity is helping to make the national character sweeter, more joyous, more unselfish, more Christlike. That is my answer to the question as to the relation of material prosperity to morality."

This verdict and the quotation which the writer uses to illustrate its pertinency is embarrassing to loyal Christians and devout Churchmen. But we are inclined to think that no Christian who is well informed on the history of organized religion in America and who can think objectively will find it possible to dispute the verdict. The more he lets himself meditate on it the more "mea culpas" he will be apt to intone.

But there is much in this remarkable chapter of Professor Laski's with which we are in very definite and very ardent disagreement. In the field of New Testament criticism we find him way out of bounds, for he blithely assumes that

the basic facts of the gospel story related there are simply myth. There is no piece of literature in the world's history that has had the long and searching criticism that has been the lot of the gospel narratives and the net result of it all to reasonable men not preconditioned by philosophical assumptions is that the basic facts recorded there cannot be convincingly denied. The Christian stands on very solid ground in pointing out that it takes facts and not myths to transform ordinary men and women in the Apostolic age and to carry enough dynamite to turn the ancient world upside down and set it on the path of democracy.

Another curious error constantly cropping up in this chapter is the assumed division of all American

"QUOTES"

WE have to realize that preaching to small congregations of the converted or the repetition of archaic prayers the language of which is little understood by the less-educated, or the singing of hymns whose words are often strangely inappropriate to our present circumstances, is not going to win over those who never attend church and who are absorbed in their own very practical and immediate needs and concerned primarily with their own material difficulties and frustrations. My hope therefore is that the Church of Christ militant here on earth will lead its forces to attack every evil thing that exists in our world and national society, not fearing the consequences but bold in the conviction of its own power for good.

—SIR STAFFORD CRIPPS
In addressing the Bishops
attending the Lambeth
Conference

churches into fundamentalist or liberal categories. The Roman Church he places in the former class and considers that all the major Protestant bodies have their membership divided between the two classes. It may be inevitable, with even so acute an observer as Professor Laski, that any complete outsider from all organized religion should go far astray in trying to assess religious qualities and principles. That a Catholic Church or communion has a distinct quality and cannot properly be classified either as fundamentalist or liberal, as such, never occurs to him and yet it is a truth the vital importance of which is hard

to overestimate; in fact much of the hope for a reunited Christian Church depends on that reality as the essential nucleus for this particular fulfilling of our Lord's will. The historic Catholic communions never felt the conflict between religion and modern science which has so plagued most of the other Christian bodies and which Professor Laski lays so much stress on. Their distinctive attitude to the Bible—so different from the original Protestant point of view ("The Bible and the Bible only the religion of Protestants")—that it was in fact the actual creation of the primitive Church, is probably the basic reason why they never felt the full impact of the religion versus science problem. They have instead been content to base their faith upon the facts witnessed to by the gospels and upon the sacramental fellowship which grew out of them. And so they have no excuse—we have no excuse—for letting their Christian witness appear to the community to be watered down to social service activities. Mere social service as such is trifling; at its best it is a palliative, at its worst it is an alibi for failure to go to the root of the world's sickness. And the root of the present desperate illness of the world is the fact that the average man today, in all countries, possesses no belief nor cherishes even a hope that God is effectively in his world to work his will, both in the individual soul and in the wider sweep of history. It is, in fact, the "sin against the Holy Ghost."

We submit that all Episcopalians have a challenge before us here in America to stand foursquare for the "faith once delivered to the saints" as the dynamic power to transform individual lives into the likeness of Jesus and to shake the community, as the Apostles did, by the power of the Holy Ghost, into a recognition of fellowship with the Incarnate Lord. And we presume to offer three specific procedures which are both logical and essential if we are to fulfill our vocation as a Christian communion in America.

1. To preach basic Christian doctrine frankly and emphatically.
2. To apply this doctrine as the revolutionary dynamic for a new world, for which no text could be better than Mary's hymn, The Magnificat.
3. To give the Sacrament of the Incarnate Lord constantly to our people, with confidence that it is God's channel for growing spiritual bodies in individuals that shall fit them to live the eternal life here and hereafter and for strengthening them for their privilege of fighting to get our Lord's will done on earth.

Ethics and Religion

BY

PHILIP H. STEINMETZ

PEOPLE often say to me, "I am as good as lots of people who go to church." My reply is that I certainly hope and believe they are. For we who go to church are no better and do not claim to be better than those who don't go. In fact, one reason for our going is that we know we are bad sinners and need God's repeated forgiveness. We go to church to ask for it and to listen to his directions for our improvement. The church is more like a hospital for sick souls than a convention of successful liveries.

You see religion is the cure for bad conduct. It is something like the sunshine which restores the damage done by our mistakes in agriculture. God's love pours upon us like sunshine. Religion is concerned to keep us exposed to that love as nearly all the time as possible.

Ethics deals with the results of such exposure. It has to do with right and wrong conduct. Religion is concerned with the exposure, the inner life behind the conduct.

Christianity is a matter both of religion and ethics. As long as we are partly shielded by selfishness from God's outpouring of himself in Christ and are not moved to our very soul by his spirit and as long as we are not perfect in conduct, we need what the church offers us and are wise if we come looking for it.

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ORIENTATION BY OCCIDENTALIZATION

THE use of the words front and back with relation to churches and other gathering places is frequently confusing. The front pews are nearest the back door, and vice versa.

Churches, however, usually are headed toward the east, and thus in all of them we have a handy way of describing directions. One can refer to the direction of the altar in any church, however situated, as "eastward". This is orientation—"determining one's position in relation to the east".

Mohammedans do not pray toward the east, necessarily, but toward Mecca, which is not east from everywhere. A young G.I. during the war, announced solemnly to headquarters that he was a Mohammedan. He wished his "dog-tag" marked accordingly, and said that it was the duty of the

army to furnish him with an accurate compass and a sturdy prayer-rug. A chaplain was called to rescue the furious and helpless officers from their tormentor. He discovered that the Muslim was a bored young Episcopalian, who cheerfully consented to relieve his frustration in other channels when he learned that all Mohammedans go by the sun, and that many do not possess prayer-rugs.

It is common, in these days of ever more definitive spheres of influence, to read in newspapers of nations being "oriented toward the west". Thus a word which first meant "to head toward the east", and then meant "to determine one's position with reference to the east" now simply means "to determine one's position". In the original and precise meaning of the word, it would be impossible to orient anything westward, even with all the money the Marshall Plan calls for.

Church Manners

BY

GEORGE I. HILLER

Rector of Trinity, Miami

REALLY, there are such things. Good manners are based on the consciousness that there are some other people in the world. The well-mannered person is the one who so conducts himself as not to abridge the rights of others. Church manners are based on the consciousness that "God is in his holy temple", and the well-mannered person will not forget that fact, and will so conduct himself as in the presence of God. It is that which is the basis of reverence, the foundation of worship. To emphasize that, our churches are arranged and our worship is planned.

That which is permissible in a theatre or auditorium may not be good manners in church. Silence is an expression of reverence and necessary, not only as an aid to worship, but in consideration for others.

Lateness, always undesirable, is especially so when it interrupts worship. Never enter during the lessons or while the congregation is kneeling; wait until the congregation is standing. (It would be more considerate to use the side aisles when late.)

Participation in unison, rather than "rugged individualism", is to be desired. There is no place in worship for the "star", either in the pulpit, choir or congregation. Worship is a united expression of our attitude toward God. We are gathered, not to hear a sermon or solo, these are incidental and should contribute to our purpose, namely, to praise God. A good sermon, excellent music, beautiful surroundings can help us to realize the pres-

ence of God, and if they do, they are truly in harmony with the whole. If they only serve to make us realize the presence of the preacher or the soloist, they have failed in their purpose and belong in the concert program, not in worship.

The congregation too, must cooperate to make the work of the preacher and musician their own. The Lord's Prayer, The Creed, The General Confession are printed with a capital letter at the beginning of each phrase, regardless of whether it be the beginning of a sentence or not, thus making it easy to read them in unison. Individualism asserts itself here, when one thoroughly familiar with the words, fails to use a book and as a result ignores the phrasing. Clergy, as well as congregation, often offend in this.

To refuse to stand or kneel with the rest of the congregation at the appropriate places is to refuse to enter into the worship, and is treating it as an entertainment feature when it should be a united exercise.

New Books

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**Good

*Fair

* * **China Awake** by Robert Payne. Dodd, Mead and Co., \$3.00

In the shape of a highly-concentrated and civilized diary, Mr. Payne tells the story of the "middle-ground" in China—the professors, students and urban shop-keepers who made up the now-outlawed Democratic League. In terms of personal contacts and conversations, he traces the events whereby the liberal wing of the Kuomintang, along with the independent group, was forced into do-or-die opposition to the Chen clique surrounding Chiang Kai Shek. When these pages were written, these professors and students were still Secretary Marshall's hope for China. Now they are outlawed and have joined the Communists, been imprisoned or slain by the secret police, creating a political vacuum in the center of China's political thought. It would appear from this book, which adds up to but one more indictment, that the elimination of this hope is the direct result of the foreign policy of the United States in China based, not on reconstruction, but on the containment of Communism. Since this middle-ground seems to be on the way out throughout the world—and since liberal Christians generally are the bulwark of this group—it would be well for American church people to read this book with care.

W. B. S., Jr.

Episcopal League Fights Ban on "The Nation"

Detroit, Mich.—The Episcopal League for Social Action has affiliated with the ad hoc committee formed to fight the decision to ban "The Nation", liberal weekly, from the libraries of New York City schools. The ban, imposed by the board of superintendents, was because of the periodical's alleged 'anti-Catholicism' as found in a series of articles by Paul Blanshard, expert on Caribbean affairs and student of the Roman Catholic Church's roles in medicine, economics, politics and sociology.

Representing the League on the committee, which is headed by Mr. Archibald MacLeish, are the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I., and Mrs. Muriel Webb, administrative assistant in the National Council's department of social relations. The League has sent letters to the clergy in metropolitan New York asking that they take an interest in the issue and, also, a letter to Mayor William O'Dwyer asking for open hearings on the case. The letter to the mayor said in part:

"As Christians, we are shocked by the attitude taken by the Board of Superintendents in this case and we believe, in the name of democratic freedom, that a public hearing on this issue must be held at once before the evil, already done in the name of 'religion', is compounded. Dr. Blanshard, in his articles, was making no claim to infallibility. Rather he was presenting facts dealing with the role played by the Roman Catholic Church in politics and economics in this country—facts which any student of political economy, sociology or religion has been aware of for a long time. If religion can't stand up to justifiable criticism and meet the challenge (as the banning of The Nation would seem to indicate) then there is little sense in further discussion about democracy. We believe that democracy is dependent up-

on true religion and, when in the name of self-security, religion demands the use of undemocratic means in this country (as it has done in Spain and elsewhere), we are confronted with a serious threat to all freedom."

Quakers and the Draft

Philadelphia, Pa. — The American Friends Service Committee will not set up any alternative service programs for men of draft age. However, the Quaker organization said that it will welcome men eligible for the draft into their regular relief, rehabilitation, and educational projects, which are carried on in thirteen different countries, including the United States.

This decision was made as a result of a conference on conscription and war which was recently held at Earlham College, Richmond, Indiana, and attended by representatives of 19 Yearly Meetings of Friends in the United States, as well as the Service Committee and the Friends Committee on National Legislation.

During World War II the Quaker Committee, together with the Mennonites and the Church of the Brethren, sponsored Civilian Public Service Camps for conscientious objectors.

At the Earlham conference the attending Friends adopted a statement giving advices to Friends on conscription and war. The statement urged Friends to adhere faithfully to the peace testimony against "all wars and fighting, and in no way to unite with any warlike measure such as a Selective Service Draft or Universal Military Training, to the end that we may convincingly demonstrate a more excellent way of settling conflicts."

The statement encouraged members of the Society to support Young Friends and others

who express their opposition to conscription either by non-registration, or by registration as conscientious objectors. "We warmly approve civil disobedience under Divine Compulsion as an honorable testimony fully in keeping with the history and practices of Friends," the statement said.

It also asked Friends to avoid engaging in any trade, business or profession directly contributing to the military system, and not to purchase government war bonds or stock certificates in war industries.


Friends should ask Quaker schools and colleges to refuse to accept military training units or contracts, or military subsidies for scientific research, and should advise Young Friends not to accept military training in other institutions, according to the statement.

Finally, members of the Society of Friends were urged to create a home and family atmosphere in which the "ways of love and reconciliation are so central that the resort to violence in any relationship is impossible."

Friends should "help develop the institutions, methods, and attitudes necessary to a harmonious and peaceful world," the statement said, "... to press for world disarmament beginning unilaterally with the United States, ... to work for the repeal of draft legislation, and to share willingly and sacrificially our resources for the rebuilding of the world ..."

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"Proxy Parents" Banned

London (RNS)—Artificial insemination of women in cases where a donor is used should be made a criminal offense, according to a special commission appointed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

The commission, composed of men and women, declared that assisted insemination between husband and wife might be justified, and added that where this was inapplicable or ineffective other methods of artificial insemination by husband and wife might be employed.

Use of a donor, however, the commission said, "involves a breach of the marriage, violates the exclusive union set up between husband and wife, defrauds the child thus begotten and deceives both putative kinsmen and society at large."

In a preface to the commission's report, Dr. Fisher said that artificial insemination was practiced on "a very small scale" in England. He explained the report was not to be considered an official Church document, but added he would have no hesitation in subscribing to its conclusions.

Protect Missionaries

Shanghai (RNS) — Warnings that American missionaries engaged in hospital work must not be molested were posted by Communists soon after Nationalistic forces withdrew from Fengchow, it was disclosed by a reliable informant who arrived here from the occupied area.

Meanwhile, four Congregationalist women missionaries,

previously reported isolated by the Communist offensive at Fengchow, have sent word of their safety to the American Board of Foreign Missions in Peiping.

Mabel R. Schaeffer

New York — Miss Mabel R. Schaeffer, formerly of Tulsa, Okla., missionary in the Orient since 1921, died in St. Luke's Hospital, New York, August 1, after several months' illness. Miss Schaeffer was born in Valley Falls, Kansas, but was living in Tulsa, graduate of a normal school, and a member of Trinity Church there, when appointed as a teacher of English for St. Paul's University, Tokyo, arriving there in May, 1921.

On furlough in 1941, she was transferred to the Hawaiian Islands and during the war remained there as head of Cluett House, a Church residence for girls working in Honolulu.

She returned to Japan in December, 1947, but was invalided home only a few months later.

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It considers the various views on the life of Christ from the time of Reimarus (1694-1768) to the work of Wrede (1859-1907). In the closing chapter Schweitzer urges Christians to drop all the reconstructed Christologies and to follow instead the spiritual example of Jesus Himself.

Theologian, musician, doctor, Schweitzer is now at the age of seventy-two carrying on heroic work as medical missionary in Equatorial Africa. Since it was first published, *THE QUEST OF THE HISTORICAL JESUS* has gone into printing after printing, and has been widely read throughout the entire civilized world. \$5.00

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250th ANNIVERSARY IS OBSERVED

Newport, R. I. — A setting of the Magnificat, written by Carl Theodor Pachelbel, first organist of Trinity Church, was sung as a feature of the parish's week-long observance of its 250th anniversary. The only existing copy of the composition was copied by J. Raymond Parker, present organist, and photostated for the choir. The Magnificat was presented at a thanksgiving service. Pachelbel came to Newport in 1733 from Boston to assist in installing an organ presented to the church by Dean George Berkeley after the community of Berkeley, Mass., named for the dean, refused to accept it on the ground that organs were sacrilegious.

Berkeley was dean of Derry and later a bishop, and had lived for two years in nearby Middletown. His gift was the second organ to be shipped to the colonies from England. The present organ contains some pipes from the original. One of the few men on this side of the Atlantic with knowledge of the complicated instrument, Pachelbel remained at Trinity as organist for a year after its installation.

The original edifice for Trinity Church was built in 1702. What became of it is not known. The present church building, a simple, stately white structure still containing George Washington's pew, was erected in 1726, 28 years after the founding of the parish and 59 years after the founding of Newport.

Another feature of the church's anniversary was an exhibition of its old silver, altar cloths and other historical articles. Books and old records of the parish were on display all week at the Newport Historical Society. During the celebration

Dr. Albert C. Thomas, pastor of the First Baptist church in Providence, oldest Baptist congregation in the country, was a guest preacher at Trinity.

Roman Catholic Statistics

New York — Total Roman Catholic population in the United States was set at 26,075,697 — an increase of 807,524 over the past year — by the official Catholic Directory for 1948, recently published here. There are 41,747 priests, while professed religious include 7,335 brothers and 141,083 sisters. There are 11,239 educational institutions, including 7,724 elementary parish schools, 1,637 diocesan and parish high schools, 795 private high schools, 221 universities and colleges for men and women and 524 private elementary. Children in all grades under instruction is stated to be 4,138,695 which is an increase of over 300,000 from the 1947 figure. Catholic universities and colleges have more than doubled their enrollments in the past two years — from 102,655 to 220,226. In addition a total of 1,078,436 public school children last year received religious instruction in 13,671 classes under Roman Catholic auspices.

The following archdioceses are listed as having Catholic populations of more than a million: Chicago with 1,755,868; Boston, 1,242,503; New York, 1,183,417; Philadelphia, 1,011,064. Brooklyn leads all dioceses with 1,153,467, with Pittsburgh second with 760,687.

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St. Patrick Re-enrolled

Belfast (RNS) — St. Patrick was a Protestant. That's a claim being advanced here by Prof. D. L. Savory, M. P., of Queen's University, a member of the Church of Ireland (Anglican). According to Prof. Savory, the writings of St. Patrick make it "clear that we Protestants are the sole inheritors of the pure and undefiled religion which he preached." The educator asserts that the Vatican never appointed any archbishop or primate in Ireland before the 12th century, and since St. Patrick died in 493 A. D., he could never have been named Archbishop or Primate of Armagh by Pope Celestine, as Catholic writers maintain. "We Protestants maintain the doctrines which were held by the ancient Celtic Church for seven centuries after St. Patrick," Prof. Savory says. "There was a Church in Ireland independent of Papal control up to the 12th century, and it was then only through the conquest of Ireland by the

Anglo-Norman Roman Catholics that for the first time it became subject to the Pope."

Vatican Issue Excluded

Philadelphia (RNS) — Delegates to the convention of the new Progressive Party here rejected a proposal that the party platform include a declaration against sending a personal representative of the President to the Vatican.

The proposal was offered as an addition to the platform plank favoring continued separation of Church and State. The New York delegation to the convention suggested the addition, which had previously been discarded by the platform committee.

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Archbishopric Raised

Prague (RNS) — The Russian Orthodox Archbishopric of Prague was raised to a Metropolitan District during the recent Pan-Orthodox Conference held in Moscow, it was announced here. Exarch Jelevferij, Archbishop of Prague and Bohemia, received the title of Metropolitan and will head the new district. He was appointed archbishop by the Moscow Patriarch soon after the end of the war when Czechoslovakia's small Orthodox Church transferred its allegiance from the Serbian Orthodox Church to the Moscow Patriarchate.

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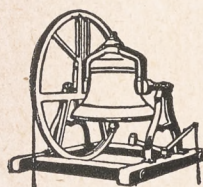
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CLOSING SERVICE OF LAMBETH

At the service which closed the Lambeth Conference, held at Westminster Abbey, Archbishop Garbett of York stated that only a united Christendom can expect nations to take seriously its appeal for international peace. The service, held August 8th, was attended by about 600 bishops from all parts of the world, many of whom left following the service for their dioceses, while others plan a holiday on the continent before returning home, or are to go to the world assembly of the World Council of Churches which opens on August 22nd at Amsterdam.

The Archbishop stated that many who make no claim to be Christians are experiencing the bankruptcy of materialistic secularism and are "now ready to listen to and welcome the word of God spoken with authority."

"With the discovery and use of the atomic bomb we live more nearly in the spiritual atmosphere of the first Christians who expected at any time the end of the world," declared the Archbishop. "Within a few years our civilization may pass away. Now therefore is the hour of crisis; before it is too late we must preach the gospel and bear our witness; now we must repent and call others to repentance before the door of opportunity is shut.—This is an age of storm and strife. It has been truly said that the recent rate of change has been so great that it is an age of revolution. The demons of hate and suspicion are at large, and the air is full of rumors of war. And over mankind there hangs the menace of the atomic bomb which, with other weapons almost as deadly, may finally destroy our civilization."



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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.

CHINESE STUDENT Studying in New York

I was disturbed by the article on student strikes in China written by Paul Denlinger (WITNESS, July 8). Do you think it is a very good article? Do you really agree with what he said? I want to raise a few points.

(1) He is against American aid because he thinks that "American money is being shamefully wasted." It is much better to spend the same in western Europe than in China which has not "any basis for a real democracy." Of course American aid should be discontinued but it is because aid at present is against the welfare of the Chinese people, not because of the hopelessness of the situation. The Chinese people think we are moving towards democracy.

(2) His emphasis of China becoming definitely communistic is very likely going to mislead people. "It will not be liberal or socialist," he says. This is contrary to facts. The Chinese Communists will have a deciding voice in China later but their program now is not communistic. The emphasis is on agrarian reform.

(3) He thinks that the students strikes against American revival of Japan is based on "distortion and falsehood". "The lack of critical understanding and intellectual honesty on the part of students and their teachers was very disheartening to watch." Yet this is precisely one of the points raised by the Chinese students here in their summer conference, which you reported in the same number. With which side do you agree?

ANSWER: Ordinarily we do not print unsigned letters. We do so in this case because the writer, who is known to our editors, believes it would mean trouble when returning to China if the letter was signed. As for the questions, we repeat what we constantly have to do, that editorial opinion is expressed on the editorial page. We believe in a free press and when we ask a person to write an article for us he may say exactly what he pleases, taking the responsibility for it over his own signature.

MR. F. L. KERSHAW
Layman of Spokane, Washington.

In enclosing my renewal for THE WITNESS I desire to express my appreciation for the well presented and

timely articles and information discussed and furnished to your readers.

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