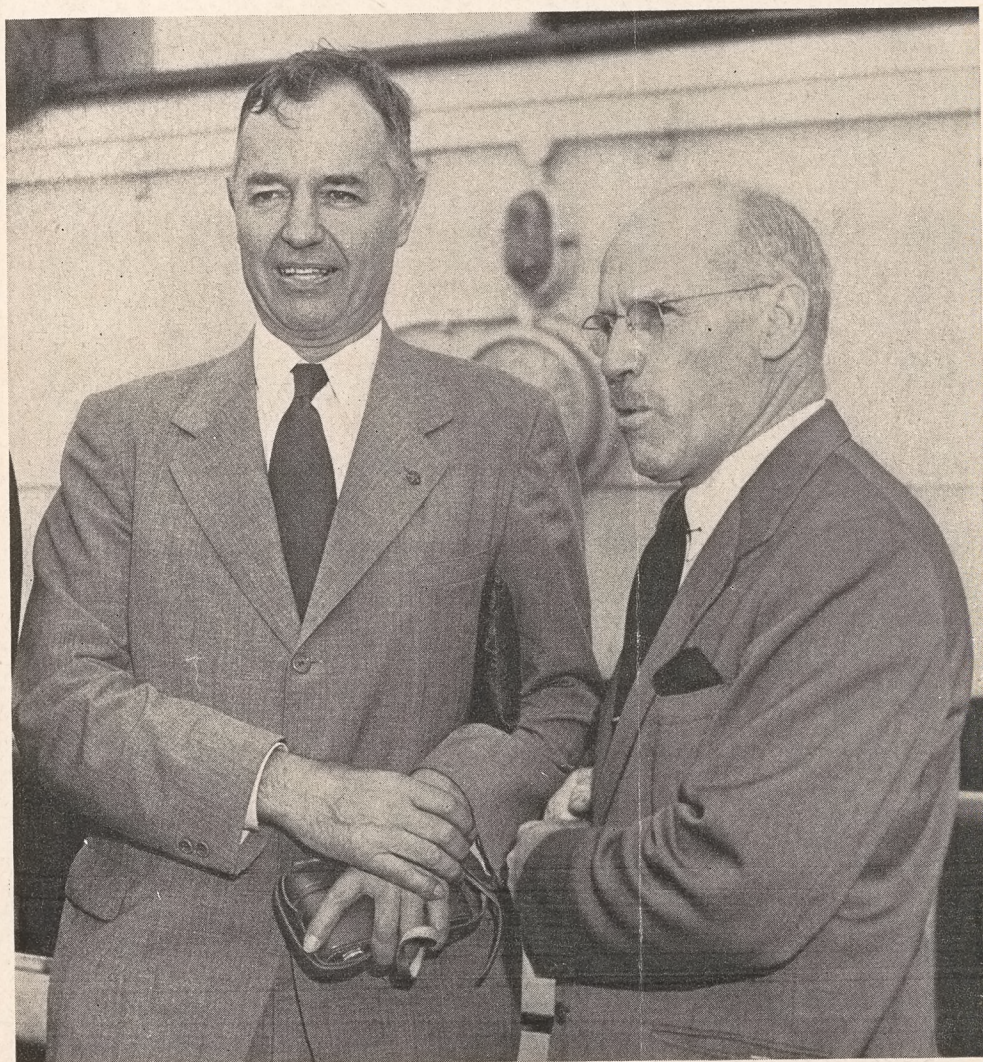


The WITNESS

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SEPT. 16, 1948

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LEADERS AT AMSTERDAM

Amsterdam Conference Reports

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

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

GRACE CHURCH, NEW YORK

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Rev. Louis W. Pitt, D.D., Rector

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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.

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

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11:00 A.M. Morning Service and Sermon.

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Thursdays and Saints' Days at 10:30 A.M.

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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.

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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

Communion

Communion

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

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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.

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For Christ and His Church

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SERVICES In Leading Churches

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Rev. David I. Horning, Associate

Rev. Walter Morley, Assistant

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Rev. Walter P. Plumley

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Friday and Holy Days, 9:30 a.m.

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M.A. Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

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Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sunday: 7:30, 8:30, 9:30 and 11 —

4:30 p.m. recitals.

Weekdays: Holy Communion Wed. 7:15,

Thurs. 10:30.

Holy Days: Holy Communion at 10:30

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.

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Rev. Frederic B. Kellogg, Chaplain

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Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH

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Rev. G. Irvine Hiller, S.T.D., Rector

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Military Park, Newark, N. J.

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Dean

Sundays

Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 P.M.

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Intercessions Thursday, Friday, 12:10;

Organ Recital Tuesday, 12:10.

The Cathedral is open daily for Prayer.

ST. PAUL'S CHURCH

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Sundays: 8 A.M. Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.

Wednesdays: 10 A.M. Holy Communion;

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Meridian St. at 33rd St.

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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 Widdifield

Minister of Education

Sunday: 7:30, 9:25, 11 a.m.—High School,

5:45 p.m., Canterbury Club, 6:30 p.m.

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Sunday Services: 9:30 and 11 A.M.

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Holy Communion—Daily at 7:30

Fridays at 7:00 A. M.

Holy Days and Fridays 10:30 A. M.

—STORY OF THE WEEK—

Americans Meet Indians At World Assembly

The Bishops Declare Union Has Conserved Contributions of All the Churches

BY

KATHERINE C. PIERCE

Bishop Cherakarotta Korula Jacob of Central Travancore and Bishop James Edward Lesslie Newbiggin of Madura, the United Church of South India, were the guests of honor at a small luncheon given at Amsterdam by Bishop Lane W. Barton of Eastern Oregon, Witness correspondent at Lambeth and the World Council Assembly. Bishop Jacob is the Deputy Moderator of the Church, in effect the Presiding Bishop and an Anglican.

He has been interested in the plan since it was first suggested by the American traveller and lecturer, Sherwood Eddy. He told us that the plan was put before the Anglicans in Calcutta in 1920. They approved it and referred it to the Lambeth Conference which met that year. Lambeth told them to go forward and repeated that encouragement ten years later, since the plan was based on the Lambeth Quadrilateral.

The major issue was the ministry. They recognized that the Holy Spirit had blessed the ministry of all Churches and, as Bishop Jacob said: "Who are we to set ourselves apart?" They prayed constantly for God's guidance and moved as they received it. In 1944 the Methodists accepted the plan, followed the next year by the Episcopalians and then the Congregationalists and Presbyterians. They were sure then that the United Church of

South India could come into being in September, 1947.

An inaugural service was held that seemed to be a second Pentecost. People went into the service belonging to Churches and came out belonging to the Church. They believe that the union of the Churches and the freeing of India, occurring about the same time, is part of the wonderful plan of God.

Bishop C. K. Jacobs came from the Mar Thomas Church founded certainly as early as the 4th century and possibly earlier. For 1700 years God waited to work, then in 1860 a chaplain made a survey of the Syrian people, as they were called, though they are really Indians. This survey began a revival of the Church that had merely continued to exist during all these centuries. The Bible was translated and people began to come in. There are now 45,000 people in Bishop Jacob's Church and 1,000,000 in the United Church of South India.

Bishop Newbiggin of Madura before the union was a Scotch Presbyterian. He said that the union had conserved the great contribution of each Church. He went on to say that it is a temptation to treat bishops as great administrators but as the constitution of the Church leaves all financial and administrative matters to the council of each diocese, he is able to give most of his time to pastoral work which is of the greatest importance—pastoral work with lay people and not only the clergy. He tours around the di-

ocese and always holds open air meetings, preaching on the power of Christ to reconcile differences. He too believes that God guided the Churches in forming the Church.

When the constitution was written no votes were taken. It is the result of agreements reached after full and long discussions. It is never to be used to override the conscience of anyone. There are now 14 dioceses each with a bishop of whom 7 were formerly Anglicans and 7 from the other Churches.

Their great need is for ministers, doctors and teachers. There are theological seminaries in South India where the clergy can be trained, but the people are poor and financial help is needed for scholarships. There was discussion about whether missionaries should go to India as a life work or for some fixed term. Both are useful but those who go for a fixed term should stay long enough to learn the languages in addition to the time they plan to work.

Bishop Barton's other guests were Mrs. Harper Sibley, Mrs. Charles Taft, Mr. Samuel Thorne, Miss Mary Gowan, Mr. Philip Zabriskie, Mr. William Parsons and myself. We were agreed in the hope that Bishop Jacob and Bishop Newbiggin should be invited to our 1949 General Convention in San Francisco to tell of the history and of the work of the United Church of South India.

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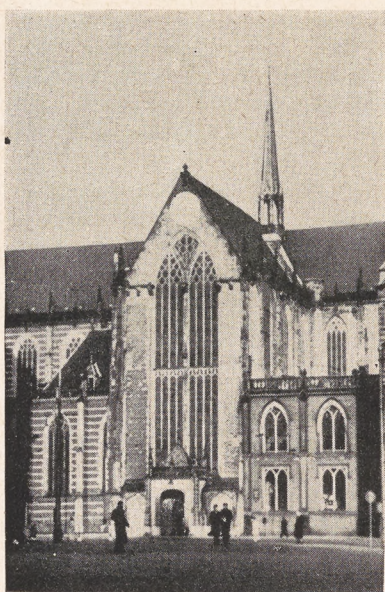
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World Council Assembly Hears Many Notables

**Famous Churchmen from Various Countries
Speak on the Crisis Facing World**

By LANE W. BARTON
Bishop of Eastern Oregon

Probably the biggest thing to happen at Amsterdam took place at the first business session of the Council — the unanimous adoption of the resolution formally creating the World Council



The Nieuwe Kerk where the opening service of the World Council of Churches was held. It is the heart of religious life in the Netherlands and was built in 1648.

cil of Churches. It represented the culmination of years of labor. It was made all the more impressive by the fact that the Council has, due to the war, operated on a provisional basis. This action, or rather the emotional quality attached to it, was all the more remarkable because it might have been an anti-climax, a sort of delayed-action bomb. But the Archbishop of Canterbury who was in the chair at the time rose to new heights as a presiding officer in his handling of this deeply stirring event. Instead of letting the delegates and vis-

itors show their feelings of joy and relief and gratitude in a burst of applause, or in singing the doxology, he called for a period of silence. All arose and stood for one minute. There was a general consensus of opinion that the silence was as potent an expression of gratitude to God as could have been expressed, and that it was one of the high points in this gathering to be remembered long after other actions have been forgotten.

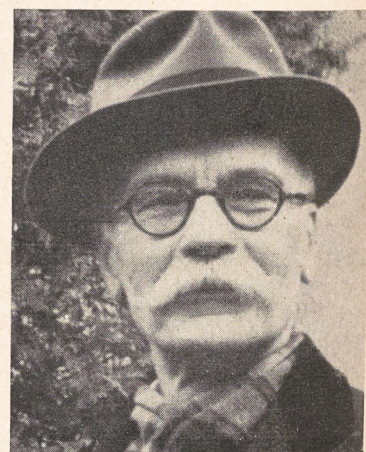
The visit of Princess Juliana, who occupied a seat on the dais for most of one of the opening sessions, was a highlight. She was escorted to the dais by Dr. Marc Boegner of France who also commented upon the interest the royal family has taken in every Christian work. She is very attractive and charmed the Assembly quite as completely as the English royal family charmed the members of the Lambeth Conference. For the benefit of the women members of The Witness family it should be recorded that she wore a light grey suit. For the benefit of the male members I report that her eyes are very blue and her complexion just what one would expect of the Netherlands' reigning house—fair! Interest in her and her visit was heightened by the fact that she is about to be made queen at the retirement of her mother.

★ Secretary W. A. Visser 't Hooft and Karl Barth gave notable addresses. The former was a report of the provisional committee, a lengthy document, dealing with the function of the World Council; its membership; its structure; its specific tasks, such as Reconstruction and Interchurch Aid; the training of leaders; the commission on In-

ternational Affairs; the work of the department of evangelism, and the relationship of the Council to other organizations. It was a masterful report but hardly one to interest any but those concerned with the technicalities of the Council's set-up.

Dr. Karl Barth presented an interpretative address on the theme of the Assembly "Man's Disorder and God's Design" and it was about what one would expect from Barth. So far as I can gather it was not well received and not at all in the spirit of the Assembly. He said in effect that we were presumptuous in trying to effect the unity of the Church. God will do it in his own good time and, specifically, we should thank God that Rome and Moscow are not with us, because it indicates "that it pleases God to stand so clearly in the way of our plans." I wish I could accept his theology. If I could I should cease all my exertions and give myself completely to fishing in Eastern Oregon. For his theology would simplify even fishing—if God wants me to catch fish it will be unnecessary for me so much as to dig worms—just dangle a naked hook in the stream. Indeed, even a hook would be superfluous — just hold an open creel at the bank and let the fish jump in.

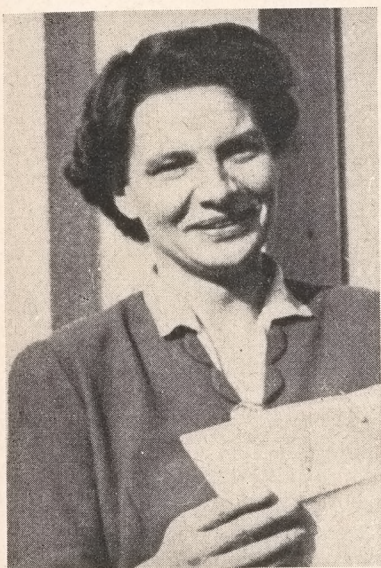
No more now. Why do I bother to write you news of Amsterdam: if God wants you



President Marc Boegner of the Protestant Federation of France, one of the most colorful and venerated leaders at Amsterdam, was elected one of the six presidents.

to have the news he will get it to The Witness without all this bother on my part.

★ **Dulles and Josef Hromadka** gave us what might be called a double feature. We have had some very good addresses here but all were overshadowed by these two of political importance. The photographers took more pictures of John Foster Dulles but everyone sat up and blinked when Hromadka spoke. Mr. Dulles said for the most part what was expected and people in the great concert hall



Jean Fraser is secretary of Youth Department of the World Council and is an active English Churchwoman.

listened, but as if they were in a college lecture hall. When the theological professor from behind the iron curtain (He is a Czech and a professor at Jan Hus Theological School) began the audience took to the edges of their chairs.

I am not saying that the audience gave approval to what he said. But they were aware that they were listening to a great address—certainly one of the finest to be delivered at this historic conference, as Witness readers may see from reading it in this number. A press conference followed after the session and it was clear then that violent exception was taken to some things he said. But I can say this: he got the keenest of attention.

★ **Mrs. Kathleen Bliss and Bishop Neill** also ought to get special flowers for their addresses, both of which created favorable impressions. The latter, who is I am sure a comer in the Church of England, spoke on evangelism as the co-chairman of the study department of the World Council. Mrs. Bliss, also of the Church of England, deplored the modern tendency to blame all of our troubles on modern technology. She pointed out that a technical society has many benefits and that the Church's main failure is its failure to understand that society and apply its message to it. She asserted that the Church has failed to see that the fundamental problem of the technical society is power and the control of power.

She also asserted that an even more subtle and pervasive division exists in the churches than that between denominations, namely that between professional clergy who may know theology but not have a complete understanding of society, and laymen who know something of society but have an inadequate understanding of Christian doctrine. These lay people have a desire to live in the world as servants of Christ but few regard themselves as the spearhead of the Church's activity in society because their conception of the Christian battle within society is so vague and ill-defined. "If with the blinkers off we could look anew at the tragedy of our society, which is going to live in disorder perhaps for decades, we might see that the renewal of society come from one source, from the healing power of the love of God operating through men in open and courageous encounter with the world."

★ **Prof. Jacques Ellul** of the school of law at the University of Bordeaux criticized Church leaders for too easily diagnosing society's ills in general spiritual terms, such as sin, pride, separation from God, and not giving a definition of the disorder of this present world. The answer to the question must also be sought, he said, in the realms of the intellect, econom-

ics, psychology, politics, and other fields. He challenged the Church to reach into society in its work without becoming identified with a particular type of secular order. He outlined the Church's tasks as that of making an inventory of the present world and its values and to create out of her resources factors necessary for the new civilization. The Church, he declared, must initiate new institutions and pioneer the way.

★ **Prof. Georges Florovsky** of the Russian Orthodox Seminary in Paris, a veteran of ecumenical meetings and joint studies, deplored the divisions of Christendom that exist despite all the recent developments toward ecumenical fellowship, and the handicap that such disunity gives Christian forces in their efforts to combat modern problems. But he said that unity should not be sought just in order to make a united front in social and political statements. The main failure in this effort at applied Christianity, he said, is "that we face the challenge of the world instead of challenging the world ourselves.—What we miss here is the spirit of the true Christian initiative."

He went on to say that no

(Continued on Page 16)



The Westerkerk was the scene of the closing service on September 4th. It was built in 1620-30 and its tower is the highest in Holland.

NEWS OF THE EPISCOPAL CHURCH

FIFTIETH NATIONAL CONVENTION

★ The largest gathering in 1948 of Episcopal laymen was called to order by President Samuel S. Schmidt of York, Pa., as the fiftieth national convention of the Brotherhood of St. Andrew met in Oxford, Ohio. Mr. Schmidt, who had just returned from visiting European chapters of the Brotherhood addressed the meeting on the importance of world-wide evangelism. The keynote speaker, Bishop Tucker, reported on the proceedings and decision of the Lambeth Conference. Other church leaders who spoke were Bishops Clingman of Kentucky, Barry of Albany, and Heistand of Harrisburg, the Rev. Frederick McDonald, the Rev. John Heuss, and the Rev. Francis B. Sayre, Jr. The convention was also addressed by C. A. W. Brocklebank, coordinator of economic education in the religious field for the American Economic Foundation. After explaining that the Foundation had managed to spend ten years and \$2,000,000 in locating economic causes of national disunity, Mr. Brocklebank said that we can't logically hate capitalists since they supply the tools of production and tools do "nine-tenths of the work and make the workers' prosperity possible. Tools," said Mr. Brocklebank in a play upon the Bible, "are worthy of their hire. There should not be hatred of men who make a fair profit." The laborer was apparently not discussed.

U. C. Y. M. CONVENTION ATTENDED BY 5,000

★ Over eighty delegates from the Episcopal church between the ages of fifteen and twenty-five attended the Christian Youth Conference of North America, held recently in Grand Rapids, Michigan. About five thousand young people attended to discuss the problems of inter-church cooperation. John Booty,

chairman of the National Youth Commission, was a member of the planning committee. Robert Taylor of Brockton, Mass., also a member of the Commission, served on the general committee.

A special feature of the conference was a debate broadcast on the Town Meeting of the Air. Gil Dodds, "the Flying Parson," a minister as well as one of America's outstanding track heroes, participated. The UCYM is a cooperative agency of 40 denominations. It represents 10,000,000 youth in the United States and Canada.

BISHOP SANFORD DIES IN CALIFORNIA

★ After a short illness Bishop Louis Childs Sanford died on August 10, two weeks after his 81st birthday. The funeral was held in Trinity Church, San Jose, California. Bishop of San Joaquin since 1910 he was succeeded by Bishop Walters in 1944. He was President of the Province of the Pacific for fourteen years. His contributions to the life of the church on the Pacific coast cannot be measured.

COLLEGE OF PREACHERS SESSIONS LISTED

★ The Fall schedule as announced will include the following sessions: September 20, Bishop Moyes of Armidale, N. S. W., Australia, "The Church and Its Educational Task"; Sept. 27, "Preaching the Old Testament," The Very Rev. H. E. Fosbroke; Oct. 4, "Pastoral Ministry and Preaching," The Rev. Rollin J. Fairbanks; Oct. 25, "The Bible Within," The Rev. A. G. Hebert, S. S. M.; Nov. 8, "Problems in Systematic Theology," Dr. Paul Tillich; and Nov. 15, "The Great Controversy About the New Testament," The Very Rev. William H. Nes, Dean of Nashotah House.

YOUTH SUNDAY OBSERVATION

★ October 17th is Youth Sunday this year. Young people of the Church will share in services dramatically showing youth's part in the life of the Church. The Youth Offering which will be presented has been designated for aid to AUJE—Acion Unida de la Juventud Episcopal—infant youth movement in Puerto Rico. It will help provide a Church School and recreational center for the young people.

YOUNG PEOPLE DO SURVEY

★ Prison, hospital and labor union Chaplaincies were the subjects of an intensive survey conducted by thirty young people of the Diocese of Michigan in a summer work project. Under the supervision of the diocesan department of Christian social relations, it was found that spiritual needs of people in health and correctional institutions are not being met. The response of union heads also indicated the advisability of a full-time labor chaplain for the Detroit area, and it was suggested that another clergyman be added to the staff of historic Mariners' Church for that purpose. The summer project was undertaken as a joint project by the Bishop Page Foundation and the Detroit Episcopal City Mission Society.

EPISCOPALIAN PARENT ENTERS SUIT

★ The Released-time controversy is being entered by a parent whose child is enrolled in an Episcopal Sunday School. In cooperation with another whose child receives Hebrew education, the suit has been entered in Brooklyn supreme court against released-time religious instruction. Both are being supported by many groups, among them, the American Civil Lib-

erties Union, the United Parents Association, and the American Jewish Congress. The strategy of this move apparently is to take the issue out of the "freethinker" or "agnostic" category by having a suit brought by religious parents.

LIBERIAN SCHOOL TO OPEN

★ Good progress is being made on construction of Cuttington College and Divinity School. It is planned to open next February. Bishop Harris says there will be no courses below college level nor will students be accepted in the Divinity School who "are not prepared to do the work."

BISHOP ON OVERSEAS INSPECTION TOUR

★ Bishop Bentley, vice-president of the National Council and director of the Overseas Department, plans to spend most of the winter visiting the church's work in Japan, the three districts in China, the Philippines and the Hawaiian Islands. Mrs. Bentley will accompany the bishop on the trip.

LAYMEN'S RETREAT IN VIRGINIA

★ Conducted by laymen alone a retreat for the Men's club of St. Augustine's, Newport News,

Va., was held at the Bishop Payne Divinity School, Petersburg. Lieut. Lawrence A. Oxley, of the Department of Labor, and a member of St. Luke's, Washington, conducted the retreat and guided the meditations on church activities and private devotional life.

EPISCOPALIAN TAFT PROTESTS

★ Communion was condemned, and as first reported by the World Council's section dealing with the disorder of society, so was capitalism. This original report said "The Christian Churches should reject the ideologies of both communism and capitalism." However Episcopal Charles P. Taft, president of the Federal Council of Churches, led a fight on the floor of the Assembly for an amended version qualifying the sort of capitalism being condemned as "laissez-faire capitalism." This revision was rushed through in the last minutes before adjournment, with the tired delegates raising no objections when the amendment was presented by the Rev. Pit Van Dusen, U. S. delegate. However word from Amsterdam is that a number of delegates were heard to remark: "We condemn communism, a current ideology, and then very courageously condemn laissez-faire capitalism which has not existed for fifty years."

N. Y. CATHEDRAL HONORS QUEEN

★ The Golden Jubilee Celebration of Queen Wilhelmina of the Netherlands was observed at the Cathedral of St. John the Divine on September 5 at the 11 A. M. service. The Consul General of the Netherlands in New York was present together with diplomatic figures and other members of the consular corps. Canon Edward N. West, Sacrist of the Cathedral, made the address, and the Service music included the national anthems of the United States and the Netherlands. Labor Day Sunday was observed later in the day at the 4 P. M. Service when the Rev. Leland B. Henry, executive director of the diocesan commission on Christian social relations preached the sermon.

DUTCH YOUNGSTERS GET GOSPEL

★ Charles P. Taft, Episcopalian president of the Federal Council presented 10,000 copies of the Gospel of John to 1,000 children representing students of Amsterdam's Sunday School children. The gospels were a gift from 10,000 American children of the daily vacation Bible schools conducted by the Protestant Council of the City of New York.



Two notable leaders at the Amsterdam Conference are Prof. Georges Florovsky of the Orthodox Seminary in Paris, and Archbishop Germanos of Thyateira. There is concern among leaders of the World Council over the absence of most of the Orthodox leaders.

ECUMENICAL NEWS

CONDUCTS CRUSADE FOR UNITY

E. Stanley Jones, president of the Association for the United Church of America, is conducting a coast to coast crusade for a united church. He aims "to bring out the latent desire for union on the part of the people in the pews. We met a hesitancy on the part of some of the strong denominationalists . . . but their fears were dispelled after Mr. Jones had presented plans for church unity without sacrificing any of the contributions of the denominations to the development of Christianity in America." Mr. Jones is urging a federal union of denominations.—(RNS)

RELEASED-TIME OUTLAWED

It is illegal to use public school buildings or time for religious training in the state of Kansas, according to a ruling by Attorney General Edward F. Arn. The attorney for the state held two practices to be violations of the U. S. Constitution: (1) religious instruction held within a public school building; and (2) religious training given outside school premises where children are released from the regular school routine for given periods. His opinion was expected to have a wide effect, since released-time schools are an established custom in most Kansas communities. School officials said the issue would probably be reopened at an official meeting of the state board of education.—(RNS)

STUDENT FAITH REVIEWED

Seven out of every ten students at two Eastern Colleges "regard themselves as actually or potentially religious." This conclusion was reached after a research group questioned 412 students at Harvard and 85 students at Radcliffe. In reply

to the question: "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" 68 percent of the Harvard men answered yes. Nineteen percent replied in the negative and 13 percent said they were doubtful. Radcliffe percentages were 82 yes, 12 no, and six doubtful. One part of the questionnaire showed considerable dissatisfaction with present-day organized religion.—(RNS)

URGES PERMANENT COMMISSION

The Civil Rights Report of President Truman was called a landmark in American history by Henry J. McCarthy, speaking at the first anniversary of the dedication of Touro Synagogue, Newport, R. I., as a national shrine. At the ceremony, which also commemorated Geo. Washington's letter on religious freedom to the Hebrew community of Newport in 1790,



Ecumenical leaders, all playing an important role at Amsterdam, are Bishop Arne Fjelbu (center) of the Church of Norway, Bishop Andrey of the Bulgarian Orthodox Church (left) and Methodist Bishop G. Bromley Oxnam of New York who was elected one of the six presidents.

FILM PREVIEWED BY CHURCHMEN

"Mary Reed," a motion picture sponsored by the American Mission to Lepers, Inc., was given a special preview in New York before a group of churchmen and film technicians. The movie is based on the life of Mary Reed, famed Methodist missionary, whose work among lepers in India was often compared with the efforts of Father Damien, noted R. C. leper missionary. Premiere showing of the film will be given in Chicago on Oct. 22 during the annual convention of the American Mission to Lepers.—(RNS)

Mr. Carthy declared, "we need the continuing scrutiny by a responsible government body of the status for civil rights and an annual re-appraisal of what has and has not been accomplished."—(RNS)

AID FOR CONSCIENTIOUS OBJECTORS

To help conscientious objectors under the new Selective Service Law two committees have been formed in Philadelphia and Seattle. Both are preparing to help anyone who registers as an objector or who by principle refuses to register.

NEWS OF OTHER CHURCHES

UNITED CHURCH REPORTS MEMBERSHIP GAINS

United Church of Canada now has a membership of 780,334, representing a gain of about 180,000 over 1925 when the Church was formed. The year-book of the denomination stated however that there are 1,839,895 persons "under pastoral oversight", which makes it the largest Protestant Church in Canada. The Church has 3,215 ministers whose salaries last year totalled \$4,376,418.

APPROVE ORDINATION OF WOMEN

A recommendation that the United Church of Canada continue to ordain women for the ministry has been made to the Church's general council by a commission appointed two years ago. "Women are the equal of men," the report states, "but equality of status is too often confused with identity of function. A man may be the father of children, yet fulfill his duties as a minister. A woman minister who marries and becomes a mother must ordinarily make the duties of home her chief concern." The United Church is a pioneer in the ordination of women, the report points out, adding that other churches are watching to see how the experiment works out. A total of 15 women have so far been ordained, with 8 settled in pastoral charges with satisfactory results.

CATHOLICS HEAR PLEA FOR STEPINAC

Archbishop Stepinac of Yugoslavia is again in the news: this time through an appeal made at the convention of the Catholic Women's Union, held in Milwaukee. His former secretary, Rev. Steven Lackovic, now of Gary, Ind., told the women that the archbishop was in jail for opposing the attempt of Commun-

ists to "destroy religion and take freedom from the people." He thinks the U.N. ought to investigate the case. About 600 R.C. women from 22 states attended the conference.

URGE BOYCOTT OF NEWSPAPERS

Sensational news calls for a boycott of newspapers by all Christians, it was decided at the general conference of Seventh Day Baptist meeting in Nebraska. Such news was described as "stories of divorce, sex abuse and abnormalities, and general domestic discord." They said that reporting such incidents "serves no useful purpose but actually tends to encourage the things reported." The conference also described intolerance, prejudice and bigotry as sins and urged members to demonstrate Christian brotherhood interracially "by sharing fully in fellowship, worship and service."

LUTHERAN CHURCH REPORTS GAINS

The total membership of the United Lutheran Church is now 1,880,628 through the addition of 41,144 last year. About a third of the additions are people who previously had no church affiliation.

WIVES SHOULD STAY HOME

Women who don't believe their place is in the home should not marry. So stated a resolution condemning the employment of married women passed by the National Catholic Women's Union, meeting at Milwaukee. "A wife's place is in the home and preparing for the prime purpose of marriage, sacred motherhood," the resolution said. "The man whose wife continues her work gets only half a wife, if that. Manhood, and the dignity of a husband, suffer in most cases where men allow or even desire their wives to continue work to increase family finances."

CHILDREN MUST ATTEND PAROCHIAL SCHOOLS

Ex-communication of parents who fail to send their children to parochial schools is the warning given all Romanists in the Mobile diocese, which includes Alabama and a part of Florida. The letter, read in all churches, states: "All Catholic parents who do not send their children to Catholic schools are denied the sacraments and the priests of the parish have no power to absolve them or permit them to approach the altar rail. Excuse from this law is in the hands of the bishop only."

THE WITNESS

135 LIBERTY STREET

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— ★ —

I am glad to cooperate with the "new" Witness by placing this order for ten copies each week, at 7c a copy, payable quarterly.

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EDITORIALS

This Is It

WHEN we jumped the price of The Witness from three to four dollars a little over a year ago we stated that we did so regretfully and we hoped in time to do something about it. A few more months of our inflationary spiral rolled by and we got another stiff increase from the printer. This required us to reduce the number of pages from twenty to sixteen, and again we said we hoped to do something about it.

Well, this is it. We have added eight pages, making it a twenty-four page magazine; we have a new layout which has had the OK of experts; we have new departments which we hope will prove interesting and serviceable; we are using more pictures. It is done without increasing the price.

Whether this "new" Witness will bring a response from people of the Church remains to be seen. We have long since stopped kidding ourselves about the constituency of the Protestant Episcopal Church. The bishops meeting at Lambeth can say piously that "the Church should be the central fact in the lives of Church people" but it is anything but with all but a tiny handful. We do know some—one out of a hundred maybe. The fact is reflected in the circulation of all of our Church papers.

There is not one of our national Episcopal papers that has a decent circulation for a Church with a million and a half communicants. This in spite of the fact that experts in the field of journalism declare that the quality of our magazines, both in content and format, is tops in the religious field. There are magazines devoted to stamp collecting with several hundred thousand circulation; the same goes for those devoted to the breeding of dogs and other special interests. The reason, obviously, is because people who collect stamps or breed dogs take these hobbies seriously. They also, many of them, hope to

make money out of it and of course there is nothing more important to the average American than making money. They are not going to make any out of the Church. Rather they are going to be taught that "it is more blessed to give than to receive" — no comfortable words those, even for most church-going Episcopalians.

All of which is by way of saying that we are not expecting too much in the way of circulation increase. We do think that there are a few people in each parish who are glad to have the news of the Church and who will read serious articles about the life and teaching of the Church.

It is our hope that rectors will therefore have a few copies on hand to supply this demand. Some time back, when we planned this "new" magazine, we sent a letter to a considerable number of rectors asking if they would not "cooperate with the plan by taking a bundle of ten copies at 7c a copy, payable quarterly." Many kindly did so. Others perhaps will, so we print an order form on page nine for their convenience — or just send us a postal.

In any case we hope you like this number, and we ask too that you help make it better. Circulation is but one way to help. It is important because the larger the circulation, the more money we have for halftones, articles, news coverage, etc. But we

also want your ideas on how to improve the paper, both in content and format; we want pictures, and particularly candid shots; we want you to tell us about some idea that has been put to work in your parish with good results so that we can pass it on; we want news from your diocese and parish; we want the cooperation of everyone in making a go of the Lend-Lease and Get-Together departments; also bits of information about people — not merely clergy changes, but also the sort of information about lay people that you will find this week on pages 21 and 22.

We have had a lot of fun planning this number.

"QUOTES"

THE most violent and savage breach of God's order in the relationship of nations today is war. War is sin. The world has suffered from the cruel effects of the second world war, unparalleled for its cruelty and destruction through use of modern weapons of indiscriminate warfare. A third world war is by no means impossible, and the suffering and destruction caused thereby would bring still greater catastrophe, unpredictable in its scale and extent.

—BISHOP BELL
OF CHICHESTER
At the Amsterdam Conference

It has been the work of those whose names you find listed as the Editorial Board on page two, with the generous help of others. Each editor is now taking the responsibility for one of the fea-

tures: Religious Press, Good, Idea, People, Lend-Lease, Get-Together, New Books, the several news departments. We hope to do better as we go along. We are sure that we can, with your help.

Challenge to the West

An Address at the Amsterdam Conference

By JOSEF L. HROMADKA

Professor at Jan Hus Seminary, Prague,
and formerly on the faculty of
Princeton Seminary, U.S.A.

NO kind of curtain, be it gold or silk or iron, must separate us one from another; all national and class obsessions must be removed; all treasures of culture and civilization must disappear, until we see nothing "save Jesus alone". Let us ardently pray, at this very moment, that, standing at the foot of the Cross and close to the empty tomb of the Risen, we see, by faith, the reality as precisely as possible.

What we are witnessing is—speaking in secular and political terms—the end of Western supremacy within the realm of the international order. It is in itself something new in the history of our civilization. The repercussions of this appalling upheaval are noticeable everywhere: in politics as well as in trade and business, in literature as well as in spiritual and moral life. I am not speaking about the fall or decline of the West. What I have in mind is simply the fact that the Western nations have ceased to be the exclusive masters and architects of the world. The era of the Western man is approaching its end under a terrific storm which is sweeping through all humanity. For several decades many a deep and responsible observer has been pointing to the portentous omens of the forthcoming crisis. At the peak of the political and economic prevalence of the West, many indications of moral, spiritual and political decay had been observed: a malady of spirit, a growing lack of self-commitment and self-dedication, a mood of sceptical indifference and pessimistic frustration, and absence of strong faith and convictions. All that could hardly be counterbalanced by the increase of wealth, comfort, prosperity and technical achievements. Somewhere deep under the ground one could hear a resounding echo of the millions of the underprivileged, the under-dogs of society, marching, and claiming a full share in the material and cultural goods of modern society. The many forebodings and apprehensions about the days to come, expressed by some prophetic and

spiritually sensitive minds, were either ignored or minimized. The prosperity and the relative political and international security under the flags of the Western nations had made the leaders and the rank-and-file citizens of the West either self-complacent or reliant increasingly on material power, either economic or military, rather than on moral and spiritual resources. The last ascendancy of Western prestige came after World War I, when the Western democracies appeared to be, for a moment, the unchallenged, unrivalled masters of the world's politics, and when what we call liberal democracy seemed to have become the universal pattern of social and political organization.

Alas, this ascendancy was rapidly followed by a terrific breakdown and failure. The Western nations, victors in the war, lost, in a depressing and lamentable way, the peace. The grave and perilous nature of this calamity was for some years camouflaged by the prestige of the victory of 1918. Nevertheless, the situation was growing worse and worse. The Western intelligentsia had succumbed to a mood of defeatism and scepticism, the Western statesmen and politicians were either crippled by the old diplomatic routine, and the status quo way of thinking, or paralyzed by the horror and fear of the great social revolutionary process which had started in Russia in 1917 and which was irresistibly breaking through the walls of the liberal, bourgeois Western society. By 1930, it became obvious that the West was incapable of performing the enormous task of reorganizing peace, let alone saving and re-invigorating the precious heritage of Western civilization. The failure of the German intelligentsia, and also of German Church members, to understand the signs of the times and to offer a constructive scheme for incorporating Germany into the European family of nations, had only made the situation more dangerous, and, in the end, catastrophic. The convulsive efforts of the Euro-

pean bourgeoisie to turn the clock of historical development back by organizing, or at least conniving at, the fascistic social and political remedies, brought Europe and her civilisation to the edge of an abyss, if not to the abyss itself.

Situation More Serious Now

AT this moment, three years after World War II the situation is, in many ways, more serious than it was ten years ago. Western man has not yet recovered, and is losing more and more the last remnants of his world leadership. Even the enormous wealth, the military and atomic power of the American nation must not deceive us. I am not saying that the West is irrevocably and incurably condemned to a final collapse or decay. What I have in mind is Western man's apparent fear, frustration and helplessness in dealing with the great issues of our times. The anxiety about the advancing social transformation under the leadership of the Soviet Union is depriving the average Western citizen of a real grasp of the situation, of an adequate understanding of what is actually going on. What he has taken for granted is slipping out of his hands; and that makes him confused, restless, scared, nervous—or disillusioned and apathetic. He has not much to offer along the lines of moral, philosophical or spiritual leadership. His political decisions are not free of cramps and uncertainty. He is losing the trust and confidence of the former colonial nations which—rightly or wrongly—are looking to Soviet Communism and the Soviet brand of democracy as being a more reliable and trustworthy guide through the labyrinth of this world. To make the situation worse, the official Western policy is inclined to rely on those elements and groups within what we call the "Eastern orbit" which are politically dead or moribund and which lack any capacity to be creative architects of the future.

It is not my contention that the Western nations have lost all chance of saving and remoulding the great heritage of European civilization, (e.g. the subordination of man and society to the God-Creator and Saviour; the subordination of human instincts and passions to the clarity of intellect and to the majesty of an awakened conscience; the norm of justice being superior to power; the commandment of love being the transforming force of justice and social life; the freedom of a responsible personality as against the claims of any human authority to rule the human soul). My contention is that the enormous challenge of the present historical situation has found the Western nations either morally and politically exhausted, weakened or misguided

as to a right understanding both of the state of affairs and of the adequate remedies. There are groups and movements within the West that are aware of the existing perils and maladies. They have yet, however, to break through the wall erected by the status quo elements, conservative die-hards and disillusioned liberals, and thus to liberate and rejuvenate the very substance of the Western heritage. Much of the Western weakness is due to a social or class greediness, but also to an almost metaphysical horror before the new approaching world—and to the enervating decay of social and family morals.

The German Problem

HERE we have again to touch upon the problem of Germany. Nobody can deal with the present international issues unless he takes the German situation into his most serious consideration. Germany is like an open bleeding wound on the body of Europe. Her catastrophe is beyond our grasp. We are tempted to describe it in apocalyptic or metaphysical terms. Let us, however, confine ourselves to some few remarks. The German problem is without question a German problem. Only the Germans can carry through the enormous task of de-nazification and the spiritual re-incorporation into the living family of Europe. . . . Germany is lying prostrate on the ruins and debris with a sore soul and shaken to the deepest depth of her moral heritage and political responsibility. She is undergoing an agony and helplessness surpassing our moral imagination. Without her genuine willingness to cooperate in the comprehensive regeneration and restoration of the European family of nations (and of the whole world) we are, humanly speaking, doomed to perish as a civilized community of nations.

Great and untransferable as the responsibility of Germany for the days to come may be, the rest of the world in general, and Europe in particular, is even more responsible. Have the victors any constructive scheme to offer into which German people might be induced to fit themselves? Are we morally and politically capable of understanding the German issue and of helping the German people on to their path to recovery and soundness? Let us not forget our negative, but also positive, failures during the critical period between the two wars.

"The German issue" reminds us, again, of what we had to say a moment ago. The crisis of the world is serious, it goes far beyond the realm of politics and economics. What have we to offer to overcome the confusion and chaos of our times? Who is our Lord? What have we to offer against the often denounced "atheism"? A lib-

eral without convictions? A freedom without faith? A tolerance without self-commitment? Political rights without a social substance? A nostalgia for the old decaying order of political and economic privileges? An economic welfare without a soul? Freedom—for what, to what end?

The international crisis in which we find ourselves cannot be overcome and solved by material means and military weapons. There are politicians, military men, statesmen, and even ordinary citizens who predict, and perhaps even hope for, a new clash of arms as the only possible way out. Everywhere in the world you may find here and there an atmosphere of a killing fatalism. Now, what would be achieved if a new war broke out? Let us not deceive ourselves. The victory of the West must not be taken for granted. The horror of destruction would be unspeakable. And even if the West, in the end, militarily prevailed, the Western powers would be morally and politically unable to cope with the area now under the Soviet government—for thirty years shaped and integrated by the Communist Party on the basis of a socialistic order—that area would defy any effort of the present Western rulers to bring it back to the pre-Soviet state of affairs. The world cannot be organized on an anti-Communist, anti-Soviet basis. I do not believe, just using my commonsense and sober judgment, that the bourgeoisie which for more than 100 years was the master of Western and Central Europe possesses at present political skill, wisdom and strength of convictions to rule our countries and to overcome the terrific chaos that would follow the breakdown of the Soviets. Individually the bourgeois people may be decent and honest, but as a class (excuse the term “class”!) they lost their prestige and forfeited, in the era of 1918-1938, their chance to be the political architects of the world. If the history of the last 30 years teaches anything it is exactly that. What would happen if the Soviet regime and the present governments in the so-called people’s democracies were crushed? All the elements responsible for the catastrophe of 1939-45 would revive; and, on the other hand, the most ruthless, destructive revolutionary groups, both in the East and in the West, might overrule and destroy what would remain of the old civilization. Even a stalemate would cause a situation beyond our imagination and capacity to cope with.

Dangers in Communism

IT is here that you may stop me and ask: “Very well, but how can we hope for a restoration of the world order and peace if the East rejects any overtures and offers of a reasonable compro-

mise? If it is committed to a permanent revolutionary crusade or even to an expansionistic drive? It is not the socialistic and communistic enterprise that we are opposed to—you may say—it is rather the power of expansion and domination, the combination of both, the revolutionary dynamism of the masses and the political imperialism of the East that we feel we must oppose, if necessary even with the prospect of a new war.”

I am ready to listen to what is being said. It is, to be sure, distressing and depressing that radical socialism, long regarded as a dream of all freedom-loving people, has been, by the unprecedented international tension, driven into a military camp, and is absorbing so much of the old, pre-revolutionary nature of the Russian empire. Moreover, dialectical or historical materialism, established as an official philosophy of the state, of culture and education, although in many ways a salutary antidote to modern subjectivism and morbid ego-centrism, carries in itself many perils for the sacredness of human personality and for the majesty of justice and love. A tendency to totalitarianism, a certain disregard for the individual life of man, is inherent in the philosophy that to a great extent has reduced man to a by-product of the historical process and deprived him of his responsible freedom. Equally, the peril of the lust for power may grow without inward inhibition and moral restriction.

And yet, one must not forget that Communism in its nature, activity and ultimate goals, cannot be understood without the background of Christian history, of its dynamic progress from slavery to feudalism, bourgeois capitalism and so on. It lacks culture of heart, it has destroyed very much of liberal tolerance and refinement. The masses organized and integrated under the leadership of Marxian philosophy show much rudeness, crudity and primitivism. Moreover, vast sections of the area now under Communist leadership have never enjoyed a political democracy such as has for many centuries been growing under specific Western circumstances. Hence it cannot be expected that they should possess the same forms and institutions of civil rights and freedoms as we know them from the history of some Western nations.

Nevertheless, Communism represents, although under an atheistic form, much of the social impetus of the living Church, from the Apostolic age down through the days of the monastic orders to the Reformation and liberal humanism. Many barbarians are, through the Communist movement, coming of age and aspiring to a place

in the sun. The perils of Communism cannot be overcome by equating it exclusively with totalitarianism and by marshalling all the possible and impossible groups against it. It is our great task to understand our own failures, omissions and intangible selfish motives, to acknowledge the right of the new barbarians "to become the co-builders and heirs" of the treasures that were accumulated through the centuries and enjoyed only by some few nations of Europe and America. Let us, again, remind ourselves of our possibility: what appears as a ruthless imperialism may be—at least in measure—a precaution and self-defense against efforts to deprive the Soviet people of the fruits of victory and to bring the great socialistic experiment to its fall.

The Task of the Church

THE perils of the East can be mastered only if the West will live by what has been the glory of its civilization, if it lets the dead bury their dead. And the Church of Christ, standing on the ruins of the old international, social and political order, has to come down where her place is: to the bottom of the human abyss and there, by proclaiming the judgment, forgiveness and redemption, start to bring the nations together, patiently, to show them their wounds, failures, blunders, crimes and disease, but also what has been "true, honest, just, pure, lovely, of good report" in their history, in the history of their neighbors and of their real or potential enemies.

The Church of Christ has got to go beyond the present national, political and "block" divisions. She cannot, if she be loyal to her mission, identify herself with any group of people. She sees more clearly (or ought to see more clearly) than any statesman, politician or philosopher where present humanity finds itself. Without illusions and self-deception she is aware of the terrific dangers present at the bottom of the Western and the Eastern heart. All has become fluid, all categories of justice, freedom and political rights have to be rethought, redefined and reinterpreted, all institutions of political and international life reconstructed. The very terms of "liberty," "democracy," "justice" have become vague, uncertain and dubious. There are people who in the name of freedom and democracy are backing groups and parties which are responsible for the breakdown of freedom and democracy; there exists movements and tendencies which understand under liberty and justice something very different from what we understand by them. There are also people who—imprinted with the terrible destruction of everything they had possessed, and standing with empty hands on

the ruins of yesterday—have no use for our freedom of wealth, comfort and luxury. The confusion of minds, hearts and tongues goes beyond anything the preceding eras of history have witnessed. The Church realizes and fully understands the gravity of the moment.

However, the Church of Christ, being free of illusion and of cheap optimism, is equally free of hysteria, panic and despair. She summons all of her members, and, indirectly, the people beyond her boundaries, to "the work of faith, and labor of love, and patience of hope" (yes, patience of hope!). (I Thess. 1, 3), to make a new beginning, to start from the bottom and to work for a new society, a new order, that will stand in some continuity with the past, but which, however, will in a more adequate way respond to the real needs of the present moment and reflect more genuinely the invisible glory and majesty of the Crucified and Risen. There is no real freedom, no real justice without a total submission to Him who has come to give us life and give it more abundantly. In Him may the West and the East understand one another better, in the spirit of humility and repentance. To Him, with God the Father and God the Holy Spirit, be glory for ever!

ED. NOTE: A number of people attending the Assembly at Amsterdam have informed us that this address was the highlight of the conference, and urged that we print as much of it as possible. We are glad to print the entire speech, in spite of its length, except for minor deletions.

A Good Book on Marriage

This Man and This Woman by Frederick W. Brink. Association Press, \$1.50

Too many of our books on marriage preparation are lop-sided. Their writers approach the subject with a strong, dominating bias. Although they may touch upon most of the issues at stake they neglect many of them in an effort to stress their own particular interests. As a result, one is driven to recommend as many as three books to couples planning for marriage. "Try these," he says. "This first book will give you a Christian interpretation of Holy Matrimony. This next booklet carries a sound account of premarital and marital relations. The third book deals with the fundamentals of a Christian home." A very conscientious couple may study all three books, but more often than not they will read one carefully, page through another and forget the third.

All of which is a preface to Dr. Brink's recent book entitled, *This Man and This Woman*. It is

a brief, comprehensive study on preparation for Christian marriage. You will find some opinions expressed that will provoke discussions, and some will even call out downright disagreements. But apart from such objections the book is a healthy guide to marriage.

Certain sections of this book are particularly helpful simply because they are so obvious as to be generally omitted from such studies. Dr. Brink deals with the engagement period as a time for practical preparation rather than a testing-time to be endured. "It is the time when last misgivings are removed," he says, "or when those misgivings are allowed to halt the consummation of the marriage. It is the safety valve between the first infatuation and the marriage itself." This is a time, the author suggests, to study together such practical considerations as budgets, household essentials, in-law relationships. Courtship is also a time to clear up misunderstandings about sex life; to eliminate thoughts of shame and indecency which have confused such issues and overclouded this gift of God to his married creatures.

The chapter on "The Marriage Ceremony" may sound strange to Episcopalian ears because the phrases used in this chapter are taken from the Presbyterian marriage service. But this does not detract from the essential value of the chapter; it casts new light upon the considered subject.

The chapter on mixed marriages was written for Christian and Hebrew as well as for Protestant and Roman Catholic. This particular section belongs in every book on marriage preparation. Every couple planning for marriage should have the information this chapter provides whether they encounter its problem or not. They should be able to share its contents with their friends who may be up against it. If more Episcopalians understood the obstacles and sacrifices involved in mixed marriages there would be fewer marriages and divorces between Protestants and Roman Catholics.

—BISHOP C. F. HALL

Don't Suppose

BY

GEORGE I. HILLER
Rector of Trinity, Miami

IN ALL the relationships of life there is the ever recurrent danger that we do not possess what we have taken for granted. The valuable things have a habit of slipping away. We suppose that what we once possessed is still ours, but sometimes it is not.

Mary and Joseph as they journey back from Jerusalem supposed that the Christ was still with them, but he was not—rather he was in the temple with the doctors "both hearing and asking them questions."

The necessity of checking up on our possessions is ever present in every sphere of life. We cannot take it for granted that we still possess the love that was once ours. We cannot accept, as a matter of fact, that the relationship of the individual soul with God is the same as it once was.

We cannot take for granted that what we once had we still have, either in religion or any other sphere of life. Only as with care we treasure the love, enthusiasm, or attachment we have for Christ, or other individuals, can we hope to continue that relationship for long.

We can take nothing for granted. Only what we continually nurture can be ours.

Continued Story

BY

PHILIP H. STEINMETZ

EVENTS make easier reading than arguments. The gospels are crowded with events and so is the Acts of the Apostles written about the year 61 by St. Luke as a continuation of his gospel.

Events are more convincing than arguments too. There is not much you can do but reckon with accomplished facts. Jesus appeared. Scared and scattered men were bound together in a strong fellowship, fearless in the face of persecution. Agents travelled about the world and aroused interest and made converts. Here and there people were healed. Organized but unsuccessful attempts were made to stamp out this new fellowship of believers now called Christians.

These and other events are historic facts. What are we to make of them? Are they to be explained as the acts of visionary and impractical idealists? Are they the work of radicals, trouble-makers, rabble-rousers out to advance their own interests? Or is this the record of the finger of God directing mankind into the only way of life?

Read the book and decide what you think about it. Remember that if you find it is true, you must reckon with these facts in your life today.

With this number THE WITNESS returns to an every week basis. We urge rectors and parish organizations to order a Bundle so that the newsmagazine may be available each Sunday at the church. Send your order to
THE WITNESS, 135 Liberty Street, New York 6, N. Y.

WORLD COUNCIL ASSEMBLY

(Continued from Page 5)

real Christian reunion will be fully achieved until Rome is included. "I don't mean the present Rome," he said, "but the truth and heritage for which Rome stood and is still standing, in spite of all that should be said against it."

★ **Reinhold Niebuhr**, delegate of the Evangelical and Reformed Church, warned the allied powers against regarding their triumph in war as "proof of their virtue." He cautioned them against plunging the world into a new conflict by their vindictiveness in victory, which he characterized as "nothing but the fury of self-righteousness." Stating that "there is no social evil, no form of injustice of the feudal or capitalist order which has not been sanctified in some way by religious sentiment and thereby rendered more impervious to change," the American theologian stated that "the Church must, by prayer and fasting, extricate itself in some degree from its embarrassing alliance with this or that class, race or nation so that it may speak the word of God more purely and more forthrightly to each man and nation and also to each generation, according to the peculiar needs of the person or the hour."

★ **Emil Brunner**, noted Swiss theologian, charged that the Western nations, notwithstanding their democratic institutions and convictions, "are on the way to totalitarianism." He said that this trend prevails because "wherever social evil is to be cured, people in the Western nations appeal to the state for help instead of mobilizing non-state institutions and associations." He described the totalitarian state as "the real social evil of our time, by far overreaching in perniciousness any other social evils, not omitting capitalism." He contended that nationalization of any part of economy is legitimate only in those spheres which by their very nature are monopolistic

and said that "once economy is nationalized the totalitarian state is there whether wanted or not."

★ **Karl Barth** seems to be causing most of the sensations here. His opening address certainly did, but it was mild compared with the sensation caused by his paper on "Women in the Bible" which he prepared in order to give the committee on Life and Work of Women in the Church something to chew on. The paper has all the women here thoroughly aroused and ready to do battle, and by the time the women of the various branches of the Christian Church learn what he deducted from the Bible he will be involved in controversy as he has never been before. No sooner had he finished his paper than the deluge began. The chairman of the committee, Miss Saroe Chakko, Methodist of India, a bright and attractive woman, said with a twinkle in her eye but with a tone of voice which every married man has learned to be aware of, "Professor Barth does not seem to like women." The final outcome of this Barth-Women-of-the-World controversy has yet to be decided but I am betting on the women.

★ **Elections:** John R. Mott of the U. S. was elected honorary president of the World Council, and another American, Methodist Bishop G. Bromley Oxnam, was elected one of the six presidents. The others elected are Marc Boegner of France; the Archbishop of Canterbury; Archbishop Germanos of Thyateria; Archbishop Erling Eidem of Sweden; Dean Tsu Chen Chao of China. Bishop Angus Dun of Washington and Mr. Charles P. Taft, Episcopalian and president of the Federal Council of Churches, were elected to the central committee. Mr. Taft was also made chairman of the permanent press committee.

★ **Youth delegates**, with about 100 delegates from many coun-

tries, are holding their own conference at Amsterdam, and the other day came up with the charge of "muddled thinking" on the part of their elders next door. Specifically they say that the Church has degenerated into a middle-class institution; that the elders do not know what they are talking about usually when they deal with communism, and said the Church better do something about the evils communism seeks to eradicate: economic injustice, racial inequality, social prejudices. There is too much "country club" atmosphere in churches and not enough attention paid to the working classes, these young people state in resolutions.

★ **Women in the Church** are to be made the subjects of further study by the formation of a commission, composed of both men and women; this in spite of the fact that this assembly had before it a lengthy report based on reports gathered by committees set up in 50 countries and collated over the past two and a half years. It seems to be agreed here however that improvement in the standards of women's training is called for; better pay, more dignified status, security of employment. The committee stated that the Churches are not agreed on the admission of women to full ministry and so suggested that "this whole subject requires careful and objective study."

★ **Organization** of 12 Council departments was approved, consisting of general secretariat, faith and order, study, reconstruction and interchurch aid which will include a refugee division, youth, ecumenical institute, international affairs, finance and business, prison-of-war, promotion and publicity, women's work, evangelism. On the matter of jobs, the general secretary is to nominate for staff positions to the 90-man central committee, the Council's policy-forming body.

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—F. C. G.

A **Greater Generation**. By Ernest M. Ligon. Mac Millan Co. \$2.50

The experiments in character education made at the Union College research project will doubtless throw light on the learning mechanism and may even give some guide to those who would teach character training at the YMCA. As far as the Churches are concerned, there seems to be little to learn here, though fourteen years of study were needed, we are told, to state the precepts of the Sermon on the Mount in modern psychological terms in order to deal with them scientifically. The philosophers would have a religion without a truth content, so it is not surprising that the educators are suggesting religious teaching without any content.

—S. A. T.

* * * **Religion and the Rise of Capitalism** by R. H. Tawney. Penguin Press. 35c

This classic, first presented as the Holland Lectures in 1922, is here made available for every reference shelf. Discussing the Reformation and the shift from a feudalistic to a capitalistic economy, Prof. Tawney pro-

duced what has now become a standard, but still brilliant, historical work. The book is mandatory for anyone truly interested in religion as a social force and institution today.

The big news here is, of course, the price. You might write a letter of appreciation to the publishers for printing this cheap edition.

—W. B. S., Jr.

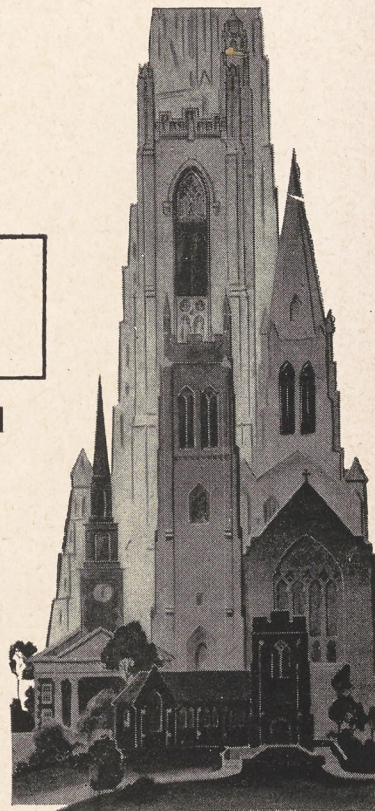
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CHURCH AND DRAMATIC ARTS

LEO McCAREY, who has made a good box-office thing out of "Going My Way" and "The Bells of St. Mary's", is facing a dilemma. His new projected film is "Adam and Eve". The dilemma? Well, the Bible says that the two main characters didn't wear clothes and the Hollywood censors say they had better.

Having received reasonable assurance that Ingrid Bergman will be willing to play Eve, McCarey is going ahead with the picture anyhow, confident that the sartorial problem will be ironed out. He states that he is attempting to be authentic in the plot but is handicapped because the fundamental script, the Bible, only gives the barest details. Therefore imagination is being used to fill in the gaps. He states that representatives of all faiths will get a look at the shooting script but is sure that none will totally approve of it.

As far as we know the folk-myths and parables of the Old Testament have been dealt with in only one picture, "Green Pastures," and they were compounded with the folk-lore of the southern Negro as interpreted by a Caucasian writer. It was of course a great and sensitive drama but, actually, it

BY

W. B. SPOFFORD, JR.

was not an attempt to play the Old Testament straight.

There is no doubt that McCarey is both pioneering and sticking his neck out. The Bible is crammed with dramatic material which can be treated with both sensitivity and power in the movies. The drama of the prophets, as Dorothy Wilson presents Amos in her novel, "The Herdsman," could be a great movie (that is, if the Un-American Committee could countenance its social virility). But the stories of the Book of Genesis bring the producer into the realm of higher Biblical criticism. Are Adam and Eve to be real, historical characters; are they to be prototypes or are they to be attempts of Hebrew

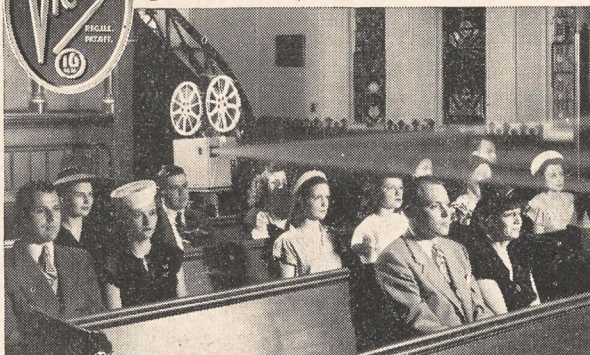
historians and theologians to explain certain realistic facts about human nature through the realm of poetic simile? Whichever way is chosen by McCarey, he is certain to win condemnation.

Since McCarey is a Roman Catholic who has stuck close to Roman Catholic interpretations in the past, it is a reasonable assumption that higher criticism will be ignored in this film. In which case a lot of faulty and unscientific teaching is going to be spread through the theatres in the guise of entertainment. The Protestant Film Commission had best be as concerned with this venture as the Legion of Decency is certain to be. Otherwise an awful lot of good Sunday School teaching will go out of the window in eighty minutes of appreciation of Miss Bergman.



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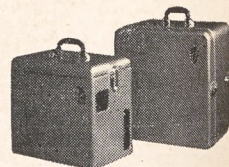
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THE PRESS

The Record (C. of E.): It would be fair to say that the Report of the Lambeth Conference is, on the whole, a conservative document: the bishops were not in an adventurous frame of mind. The policy of "holding tensions" is likely to lead to maintaining the status quo at all costs.

Living Church (P. E.): Such witch-hunting as the Thomas committee is now engaged in is, accordingly, a subversive activity in the most direct and specific meaning of the word. It strikes at the very foundation of American life by providing a channel for unsupported accusation to instill the poison of suspicion into men's minds. If Congress continues to permit it to operate as it is doing now, the committee will pave the way for the psychology of the police state in which every man is guilty until he is proved innocent.

Christian Evangelist (Disciples): There is no such thing as a cold war any more than there is such a thing as a hot iceberg. The more we talk about wars at any time, the likelier we are to make them incarnate in actual experience. . . . The term "cold war" should be erased from our vocabularies and in its place should be inserted some expression like "par-

tial" or "approaching" peace which would anticipate what we want instead of attempting to make real the thing we all especially dread. To talk about the cold war is the worst kind of psychology on the part of those who really desire that the world shall remain at peace."

Christian Century (Un-Denom.): There are many churches which desperately need the support of a World Council of Churches, but they do not need it more desperately than the World Council needs the full support of all its constituent churches. The Council is the Churches.

Churchman (P. E.): What alarm clock did it? The fact that last year the Methodist Church took in over 1,000,000 new members, while the Protestant Episcopal took in 15,000? We have no inside information, but the Church has waked up to the fact that there are millions of un-churched people in America. . . . We refer to the radio program which will be

launched October 1 of this year. And if Americans don't rub their eyes with amazement at the professional program they will hear, and enquire, "Can a church do this?" we're admitting that we are no foretellers.

Watchman Examiner (N. Baptist): When the editor of a Nevada newspaper was hard up for matter with which to fill his columns, he had his compositor set up the Ten Commandments and ran them without editorial comment. After the paper was published he received a letter: "Cancel my subscription. You're getting too personal."

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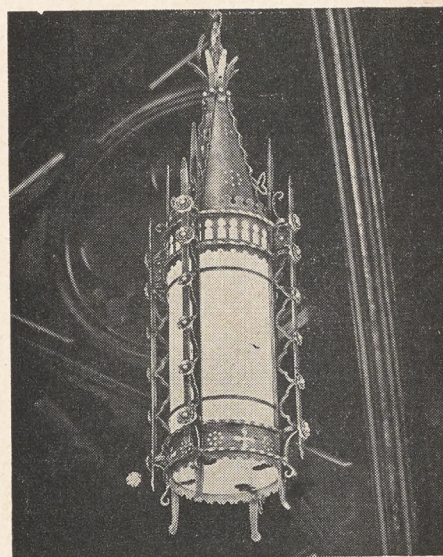
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THE RESOLUTIONS OF THE 1948 LAMBETH CONFERENCE

The Encyclical Letter of the Lambeth Conference has been sent by the Presiding Bishop to all of the clergy, to be read in churches October 10th. Of equal, or greater interest and importance are the Resolutions which were passed by the entire Conference. There are 118 Resolutions, dealing with (1) Christian Doctrine of Man; (2) Church in the Modern World; (3) The Unity of the Church; (4) The Anglican Communion; (5) The Church's Discipline in Marriage; (6) Baptism and Confirmation; (7) Ordination of Women; (8) Administration of Holy Communion (Intinction).

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Episcopal School of Savannah is the name of a day school for kindergartners and first-graders at St. Michael's Church in that city. Rector Theodore Patton states that religious training is a vital part of the program with chapel services daily. The school is housed in a fine new two-story brick parish house and accommodates 30 kindergartners and 16 of their seniors. Dorothy Rayburn, assisted by Mary Paschal, is in charge of the younger children and Jeanne Morrel, a graduate of Sweet Briar, is the first grade teacher. All of them are Episcopalians. Parents are naturally enthusiastic with a considerable number of them attracted to St. Michael's by this service to children.

LEND LEASE: An eastern parish has 25 copies of the old hymnal with music which it will be glad to donate to a mission that can use them.—A New England rector writes that he has a lectern Bible in fairly good condition that his parish will be glad to send to a parish or mission.—A small mission is anxious to receive an altar Prayer Book to replace one that is badly worn.

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HELP WANTED: Cooperation is asked in the conduct of this department. We will be glad to receive "Good Ideas" that work in parishes; information about church goods, no longer used, but which might be welcomed by a parish or mission; also word from parishes and missions that would be glad to receive discarded supplies. We want also to be of service to clergymen seeking positions, and bishops and vestries having positions to fill. We ask that all communications be sent to **THE WITNESS**, 135 Liberty Street, New York 6, N. Y. We further ask that personal calls at the office not be made and that those

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PEOPLE

CLERGY CHANGES:

Thomas (Gargoyles) Barrett, who has been National Council's top man on college work, has gone back to Kenyon College as chaplain, a position he held 1938-43.

Theodore T. Johnson becomes rector of the Redeemer, Sayre, Pa., October 1. He has been rector at Webster, Mass., and vicar at Oxford.

Percy D. Jones, formerly assistant at St. John's, Detroit, is now rector of Trinity, Niles, Mich.

William S. Hill, formerly assistant at Christ Church, Bloomfield Hills, Mich. is now rector of St. Peter's, Uniontown, Pa.

George D. Clark, formerly rector of Trinity, Detroit, is now assistant at Christ Church, Bloomfield Hills, Mich.

Alvin H. Hanson, formerly assistant at St. Paul's, Chestnut Hill, Pa., is now rector of St. Jude's, Fenton, Mich.

Early W. Poindexter, for the past two years chaplain at the University of the South, Sewanee, Tenn., has joined the staff of Christ Church Cathedral, St. Louis. No successor has yet been named for the Sewanee post.

John E. Daley, formerly the rector of Grace Church, Baldwinsville, N. Y., is now rector of the Good Shepherd, Belmont, Cal.

Lesley Wilder Jr., formerly the assistant at St. Thomas, New York, is now rector of St. Matthew's San Mateo, Cal.

Robert A. Tourigney, formerly assistant of St. Matthew's, San Mateo, Cal., is now assistant at St. Andrew's, Ann Arbor, Mich.

Edward A. Groves Jr., formerly assistant at Trinity, San Jose, Cal., is now canon at St. Michael's Cathedral, Boise, Idaho.

Charles H. Washburn, formerly vicar of the Chapel of the Advent, Baltimore, Md., becomes rector of St. Stephen's, St. Louis, on October 1.

Paul F. Hebberger, formerly rector of Holy Trinity, Oxford, Md., becomes rector of churches at St. James, Cuba and Sullivan, Missouri on October 1.

CONSECRATIONS:

Theodore N. Barth is to be consecrated bishop coadjutor of Tennessee on Sept. 21 at Calvary, Memphis, where he was rector. Consecrator: Presiding Bishop Co-consecrators: Bishop Maxon, retired, of Tenn., and Bishop Dandridge of Tenn. Presentors: Bishop

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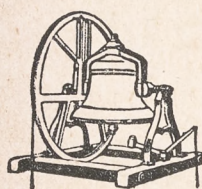
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PEOPLE

Gravatt of Upper South Carolina and Bishop Carpenter of Alabama. Preacher, Bishop Powell of Maryland. Attending presbyters, Thorne Sparkman of Chattanooga and William Shearer of Catonsville, Md.

Stephen Hai-Sung Tsang was consecrated bishop of Hankow on Sept. 15 at the Holy Nativity, Wuchang. Bishop Gilman, retired of Hankow, consecrator and preacher. Co-consecrators: Bishop Craighill of Anking and Addison K. S. Hsu, assistant bishop of Kwangsi-Hunan.

DEATHS:

Bishop Thomas C. Darst, 73, bishop of East Carolina from 1915 until his retirement in 1945, died on Sept. 1. He was always in demand as a preacher and speaker; he headed the Bishops' Crusade of 1926. He was closely identified with The Witness, serving on the Advisory Board from the founding of the newsmagazine.

Bishop John L. Jackson, 64, bishop of Louisiana since 1940, died on Sept. 3. He was taken ill at the Lambeth Conference and died at Winchester, Virginia.

T. Edgar Shields, died this summer at Bethlehem, Pa. He was organist and choirmaster at the Cathedral Church of the Nativity for 48 years and for 43 years was the organist of the famous Bethlehem Bach Choir.

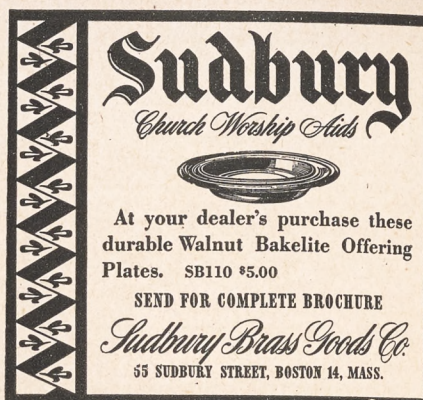
John A. Carey, 50, assistant vice-president of the Church Life Insurance Corp., died suddenly in New York on August 28th. He was associated with the Church Pension Fund and its affiliated companies since 1928.

MARRIAGES:

J. Robert Nicholas, vicar of the Price Valley Mission in Utah, was married to Miss Barbara Baer, graduate of St. Margaret's House and recent worker at Trinity, Toledo, Ohio. The service was at St. Michael's Cathedral, Boise, Idaho. Residence: Kenilworth, Utah.

ANNIVERSARY:

Charles C. Burlingham, often described as New York's first citizen, celebrated his 90th birthday quietly on August 31 by taking the day off from his law practice. As warden of St. George's and a member of various diocesan committees he continues to be one of the Church's most active and intelligent communicants.



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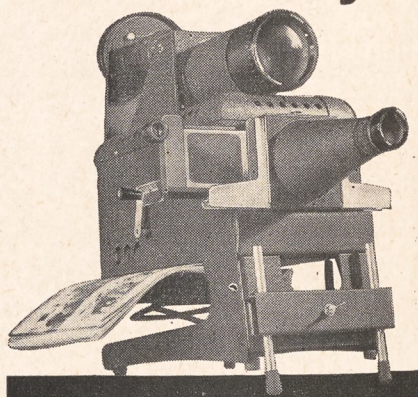
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BACKFIRE

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

MRS. FRANCIS B. RIGGS
Churchwoman of Cambridge, Mass.

I have been told that chaplains are so much under the thumb of the military that they would not refuse to wear a uniform nor insist on serving the wounded under any organization separated from the army. Can we think of Christ wearing a military uniform and kowtowing to superior officers? If not, why should not his followers also show moral courage?

MRS. JOHN HAMILTON MOORE
Churchwoman of San Antonio, Texas

I am writing to comment, not on an editorial or article, but on the letter of Mr. C. C. Burlingham in the issue of June 24th. Mr. Burlingham refers to an article appearing in June third number on the reforms in the Episcopate. He suggests that the author does not include the matter of translation of bishops from one see to another. Some may argue that this might be a "reform" but any who have been members of a large parish where rectors hold short pastorates know that the Bishop's permanence is the only tie in the church family.

I am a member of St. Mark's, San Antonio, and Mr. Wright left to become Bishop of East Carolina after only two years; Mr. Hunter to become Bishop Coadjutor of Wyoming after a little more than two years and now we are having another new rector. The membership is something over 2500, and it is almost impossible for a rector to know his congregation in so short a time. However, since the change of rectors is inevitable there is consolation in the fact that our bishop will not leave us.

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MR. PERCY HAMILTON
Churchman of Newark

Don't tell me that Bill Spofford has gone humble on us? Why the small type in Talking It Over of Sept. 2 when he usually blasts with the largest type the paper owns? In any case since he is still telling the bishops how to run the Church—and by defending the notorious Red Dean of all people—I take it that the small type was merely an oversight on the part of the printer.

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