

THE

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Witness

August 9, 1951

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—STORY OF THE WEEK—

Flood Catastrophe Described By Eye-Witnesses

Church Leaders Play Important Roles In Caring For Refugees

BY

W. B. SPOFFORD JR.

Staff Member

of Town-Country Church Institute

★ Churchmen in the Kaw and Missouri River valleys, along with thousands of residents of 'bottom-lands' in eastern Kansas and Missouri, gave thought to the words of the 93rd psalm this past month: "The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves. The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier."

Following thirty days of penetrating and practically ceaseless down-pour, tributary creeks and minor rivers grew into forty-foot, crested rivers which spread over land and became the costliest flood in United States history.

There is never a complete picture of such a catastrophe. Today, some one week after the recession of the waters, highways are still blocked and communication with hard-hit towns in Kansas, such as Lawrence and Manhattan, is tenuous. Word trickling through from the west has it that the Rev. C. R. Davies, rector of St. Paul's, Manhattan, had to evacuate his family from the down-town rectory early in the morning, while the Kaw swept up, and through, both the rectory and the church. Mr. Davies played a leading part in

relief and rehabilitation work in this hard-struck city, carrying on his pastoral work from a substitute rectory and the bow of a boat.

In Topeka, Dean John Day, and the members of Grace Cathedral, were active, day and night, in helping to evacuate some of the 10,000 refugees and in providing them with shelter, food and clothing.

In Kansas City, Kansas, where the Kaw surged through the Armourdale and Argentine industrial districts, members of St. Paul's, under the leadership of rector, George L. Evans, provided food for approximately 1,000 refugees, lodged in the municipal building. The scout troop of the parish served as messengers for the disaster relief headquarters, while individual members of the parish, who possessed boats and trucks, were instrumental in helping to evacuate victims from the submerged sections of the city. The Rev. Joseph L. Wright, rector of the Church of the Ascension in Kansas City, Kansas, reports that his parish was appointed as an emergency clothing repair and dispersement depot.

Students Pitch In

Students at the National Town-Country Church Institute, Parkville, Mo., received an unbargained-for summer experience as a result of the flood. Under the leadership of the Rev.

Norman L. Foote, one team of students took the Roanridge Farm truck and spent a night helping to evacuate families from North Kansas City when word came, via radio, that the levees surrounding the city were due to break at any moment and that the city was being placed under martial law. Another team of students spent the night loading and placing sand-bags on weak spots on the levee, thus helping to keep the flood out of North Kansas City and away from the Kansas City municipal airport. The following days, the Institute students were responsible for a broad clothing drive whereby much-needed garments were rushed to flood victims. Girl students were instrumental in providing food and coffee to flood workers.

In Kansas City, Mo., Grace and Holy Trinity Cathedral, of which the Very Rev. Claude Sprouse is dean, served as an emergency civilian defense station. For four days and nights, seemingly interminable crews of volunteers came out of the stockyard bottoms of the city, where they had been helping to buttress the dikes, to receive food and coffee, and some rest, in the cathedral. Approximately 5,000 sandwiches and fifty gallons of coffee were made each day by a hard-working crew of fifty, while, on Sunday, members of the Young Peoples' Fellowship and Canterbury Club went right home from church to don jeans and report for dispensing duty on the dikes. The Rev. Canon William Hargis headed up this phase of the activity.

Meanwhile, the Rev. R. G. Baker, rector of Trinity, Atchison, was called up as chaplain to the Kansas national guard and served several days as a

EPISCOPAL CHURCH NEWS

sand-bagger and counselor to the weary relief and reclamation crews in Kansas City, Kansas.

The crests of the Kaw and Missouri rivers passed Kansas City at 3 a.m. on Saturday, July 14, sweeping with power into central Missouri. Left behind was desolation and a tremendous clean-up task—and an almost universal feeling that all of this catastrophe had some-

thing to do with a doctrine known as 'stewardship of God's creation'. Politicians are now flying out to the flooded areas continually; meetings are being held and voices are raised for some real action. This morning, the Missouri and Kaw are placid, lethargic, muddy streams. Churchmen, like others, are meditating on the power of creation as never before.

had found refuge in the homes of friends and relatives. Another 4,000 were housed in the municipal auditorium, the Masonic temple, and several churches in the city, including Grace Cathedral.

At 6 o'clock on July 12th, I was called from Red Cross headquarters and asked to take 125 refugees in guild hall, the new parish house and Wolfe hall. By midnight, we had received our quota. The Red Cross provided the cots and bedding and all necessary supplies, including food. We set up a kitchen crew to manage the food, and by 8 o'clock Friday morning we were feeding 125 persons on the main floor of our guild hall because the floor of our dining room in the basement was covered with water. Most of our guests were Mexicans with several white and two Negro families. So far there has been no racial complications.

At Topeka, the highest flood stage was 36 feet, 4 inches, which was three feet above the highest mark of the devastating flood of 1903. There was no record of the 1844 flood, but it is generally thought that the 1951 high water mark exceeded that of 1844.

Manhattan, although not nearly so large in population, suffered more acutely than Topeka because the electric, gas and water systems were put out of commission by high water. At one time, that city was supplied with water from only two wells, and it all had to be boiled.

Ottawa, which is about twenty-five miles south of the city of Lawrence, was completely submerged in water. The current was so swift, most of the buildings in the flooded area were moved from their foundations and many floated away down the Marais des Sygnes River. Our church in Ottawa, a new building, was not inundated, although there was much water

The Kansas Flood of 1951

BY

JOHN W. DAY

Dean of Grace Cathedral,
Topeka, Kansas

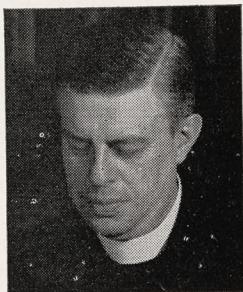
★ Forty-eight years ago Topeka, Kansas, and the other cities along the Kaw River Valley, suffered a terrible flood. Over a hundred people were drowned at Topeka and property loss could not be estimated. It ran into the millions. Old Indians tell us there was a greater flood in 1844, when the river stretched from bluff to bluff, and everything was engulfed.

The 1951 flood is like that of 1844; its waters stretch from bluff to bluff; in some cases, like at LeCompton, 18 miles east of Topeka, the water extended from five to ten miles in width.

We had been having torrential rains through most of the

month of June. There was a little let-up for a few days in the early part of July; then the rains set in again, and they reached their peak during the week of July 8th. On July 11th, the mayor of Topeka, through the police department, using radio and mobile P.A. systems, ordered everyone to leave North Topeka where there is a population of about 10,000. By the evening of the 12th, the dikes began to give way and the waters took over in North Topeka and threatened the east side of the city, known as Oakland and East Topeka. By July 13th, these two sections of the city had been added to the inundated areas. Altogether, about 14,000 people were driven from their homes in this city.

On July 12th, about 10,000



CHURCHMEN IN THE NEWS: Dean John Day describes the Kansas flood; the Rev. Louis W. Pitt announces building plans; the Rev. W. B. Spofford Jr. gives an account of the flood in Missouri

in the basement. Practically all the other churches were flooded. I talked with a member of our parish who was in Ottawa yesterday who said the destruction was indescribable.

North Lawrence was inundated, but very little of the city south of the river. Only three church families were flooded out.

In Kansas City, Kansas, the destruction from high water and fire was terrific. The number of people who were driven from their homes runs into the thousands. None of our churches in the Kansas cities was in the flooded areas and only four families of our church people were driven from their homes.

Further west on the Kaw River, Fort Riley and Junction City were inundated, and parts of Abilene and Salina. No damage was done to the church properties in these places but 30 families were flooded out in Salina.

The parish house, church and rectory in Manhattan were in the flood area. There will be a great deal of expense in rehabilitating the property. Our church in Manhattan was hit worse than any other along the Kaw River Valley.

Red Cross Work

As usual, the Red Cross has done and is doing a superb piece of work in disaster relief. Every day food and other supplies have been shipped to us here at the Cathedral in Topeka and there has been no shortage of anything up to the present time. Most of the supplies have been flown in by the air force, which has done a wonderful piece of work. All railroads have been crippled. Members of the Cathedral parish have provided clothing in great quantities; also food and other things which we have requested. The church people in this parish have gone on shifts to help serve the food and make the refugees comfortable. We make especial mention of several members of St. Simon's Colored Mission here in Topeka, who have taken over the cooking of all the food served to the

refugees in guild hall. They have been on duty now for a week and deserve a great deal of credit for their loyalty and long hours of unselfish service.

Thirty-one families of the Cathedral parish suffered from the flood and found refuge in the homes of friends and relatives. The Seymour Packing Company of Topeka, and the Perry Packing Company in Manhattan, which are managed by Mr. James A. Perry, of the Cathedral parish, have suffered much loss in destruction of property.

We were delighted to have a telegram from the Presiding Bishop offering his sympathy and whatever help the Church can give.

Dramatic Episode

The most dramatic episode of the flood was keeping the Topeka water plant from being inundated. Altogether, more than 5,000 men, civilians and soldiers from Forbes air base, sandbagged the pump house and other buildings on a 4-hour, around-the-clock schedule. Mobile P.A. systems went about the city appealing for 500, 200 or 100 men periodically. At 3 o'clock one morning there was an appeal for 150 men. It was interesting to

note that many of the refugees sleeping in guild hall rose from their beds to answer the call. The sandbags were filled at the fair grounds and transported about four miles to the water plant. It was not until many hours later that the plant was secure; around it on three sides a new dike was raised, made of sandbags, and thousands of bags were used to control sand boils inside the dikes.

The power plant at Tecumseh, five miles east of Topeka on the Kaw River, was saved by employees raising a dike of coal around the plant and keeping it from being breached. Because these two plants were kept from inundation, the city at all times has been able to have light, power and water. The gas company has been having its hands full shutting off mains in the affected areas and keeping people out of homes until buildings can be examined and found gas-free. This service was maintained throughout areas not affected by the flood waters.

Sixteen years ago a plan to control the flood waters of the Kaw River and its tributaries was suggested by one of the departments of our federal government. It included a large dam



CUTTINGTON COLLEGE, Liberia, provides fine residences for members of the faculty, thanks to the generosity of American churchmen

across the Kaw River seven miles west of Topeka, creating a lake forty miles long and several miles wide. Farmers and other affected groups in the area protested against the plan and nothing was done. If it had been carried out, the present disaster would not have taken place. Those of us who have seen the destruction feel that something will be done in the next few years to harness the raging waters of the flooded Kaw. The tragedy of the situation is that little or nothing of real importance had been done since the great flood of 1903.

KANSAS CITY CHURCH UNDAMAGED

★ Supplementing information as to conditions in Kansas and West Missouri, word has been received from the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, Mo., that the churches in Kansas City were away from the flooded area. Two members of St. Paul's were drowned, and many families suffered serious business losses, "but they have a fine spirit and will build back."

Dean John W. Day of Grace Cathedral, Topeka, Kansas, reports that St. Paul's Church, Manhattan, Kansas, was badly flooded and then a truck hit the side of the church with such force that the walls may have to be rebuilt. Besides this, sixty families of the parish were evacuated and many lost all household goods.

SUCCESSFUL CONFERENCE ON CHURCH MUSIC

★ The first conference on Church music, sponsored by the province of Sewanee, was held at DuBose conference center, Monteagle, Tenn., July 17-26. Fifty-four organists and choir-masters from eleven dioceses attended. The response to the sessions was so enthusiastic that it was unanimously agreed by all concerned to make this conference an annual feature of the life of the province.

The provincial committee that called the conference was headed by Bishop Barth, coadjutor of Tennessee, and included representatives from each of the fifteen dioceses of the province and also the diocese of Arkansas, appointed by their respective bishops. The committee on arrangements for this first session consisted of the music committee of the diocese of Tennessee: Mr. Adolph Steuterman, F.A.G.O., organist-choirmaster of Calvary, Memphis, chairman, who also served as director of the conference; Mr. Thomas Alexander, organist-choirmaster, St. Paul's, Chattanooga, registrar; and Mr. M. B. McGrew, organist-choirmaster, Good Shepherd, Memphis, secretary.

Courses of instruction were given on the Prayer Book and the Hymnal by the Rev. Massey H. Shepherd Jr., Witness columnist and professor at Episcopal Theological School; on chanting by Mr. Robert L. Hobbs, organist-choirmaster of St. Mark's, Louisville, Ky.; and on choir-training and service music by Mr. Robert L. Van Doren, organist-choirmaster of Trinity, Columbia, S. C. The conference chorus was directed by Dr. Lyman P. Prior, choirmaster of St. John's Cathedral, Jacksonville, Fla. The chaplain of the conference was the Rev. Cyril N. Sturup, rector of St. Paul's, Winter Haven, Fla. Also assisting in the devotional life of the conference were Bishops Dandridge and Barth of Tennessee and Bishop McElwain, retired, of Minnesota.

At the conclusion of the conference, on St. James' Day, the members of the conference sang a festival service of choral evensong in All Saints' chapel, Sewanee, with Bishop Barth as the preacher. Other high-lights of the conference session were the visit to St. Paul's, Chattanooga, for the Sunday service on July 22nd, followed by a picnic on Chickamauga Lake, and the concert of the Cumberland Forest music festival at Sewanee.

The aim of this conference was to assist our church musi-

cians, especially in the smaller parishes and missions, to use simple music of good quality and liturgical fitness in the corporate worship of the Church. Hymns, service music, and anthems, chosen for study by the conference, were all selected to this end. The response of those attending the sessions was so overwhelmingly favorable, that it is expected that next year the registrations for the conference will be greatly increased.

SHATTUCK AIDS VICTIMS

★ Shattuck School has sent a check to Bishop Fenner of Kansas to aid flood victims. The money came from the "campus chest" which is raised annually by the student vestry for charity.

EPISCOPAL FILM GETS AWARD

★ Against stiff competition, the National Council's motion picture of Church work in the Navajo country, "Window on the Sky" has won the Cleveland Film Council's award for the best religious film of the year.

The award, considered one of the most important in film evaluations, made through audience selection, was in open competition with pictures submitted by the Protestant film commission, the Swedish travel office, Schauffler College, the Presbyterian Church, the Encyclopedia Britannica and the Methodist Church.

The film was made for the National Council by Alan Shilin, young independent producer, and is a completely professional production. It is in full color, with sound, and the actors are Navajos and members of the Navajo mission staff. Much of the action centers at the Good Shepherd mission to the Navajo Indians. Fort Defiance, Arizona, and the Rev. David W. Clark and Mrs. Clark show the actual ministry of the mission, and its never-ceasing service to the Navajo people.

EDITORIALS

Nobel Candidate

THE WITNESS for March 13, 1947 featured an article "The Treatment of Germany" which we have many times thought should be reprinted. It was a warning against the very thing our government seems determined to do—resurrect Prussianism. The author was Frederick William Foerster, now in his 82nd year, and one of twenty-eight world figures to be nominated for the 1951 award of the Nobel Prize for Peace which will be awarded next month. We boast a little for being the first to present him to an Episcopal Church audience.

Upon receiving his doctorate, he became in 1894 the editor of Ethical Culture magazine. There Foerster fearlessly criticized the spirit of the Wilhelminian era, denouncing Prussianism and its leaders. For this he was given a jail sentence for criticism of the state. Soon after his release he wrote (January, 1896):

"Is there anyone who doubts that we owe our inner demoralization to the general worship of success which has overawed our people in view of the splendor of Blood and Iron? Once the sense of the deeply rooted solidarity of the world of culture is devaluated, once the idol of national might has been placed on the altar, moral idealism disappears from the spiritual life of the nation. . . . Mere national might is not an ennobling goal. It keeps constantly awake within us the beast of rape. It dulls us toward the need for harmonious happiness with others and brings brutal covetousness into all human relations."

These words, written over fifty years ago, are the basis of Foerster's ethics, and at the same time they explain why Bismarck's power-policies led, via the Kaiser, Ebert, Hindenburg and Hitler, right to today's catastrophe.

In 1897, denied an academic career in Germany, Foerster went to Zurich, Switzerland, where he lectured at the university on social and economic questions. His writings on ethics and edu-

cation totaled hundreds of thousands of copies and were translated into almost all European languages. He won international recognition as an educator and could have easily made peace with the ruling power. But his conscience and love of his homeland, permitted no compromise.

During the first world war, speaking to overflow audiences at the University of Munich, Foerster denounced power-politics. "We must," he said, "abandon national egotism and join a new European cultural order." For this the faculty of the university protested that Foerster represented opinions which should "make every Ger-

man ashamed." Soon all of his utterances were censored and ultimately they were forbidden as "damaging to the interests of warfare."

Ambassador

AFTER the collapse of 1918, Kurt Eisner, prime minister of Bavaria, recognizing Foerster as the only German respected by the Allies, appointed him ambassador at Berne, Switzerland. Here whatever he asked for was granted; food for starving Germans; no partition of Silesia without a plebiscite; alleviation in the condition of prisoners of war. But he demanded not only concessions for Germany as well. He proposed to the Chancellor of the Reich, Bauer, that a few hundred thousand German volunteers aid in the reconstruction of Belgium and France. He

intended to join the first volunteers. But the plan was turned down by the German government for fear that it might be construed as an admission of war guilt.

Foerster had been confident that defeat would lead the German people to reason; to amending their ways. With the idea of stirring up conscience he traveled from city to city, lecturing everywhere. Some success was achieved but reformation did not take place. Nationalist Germany organized behind the Weimar Republic and in 1923 Foerster was advised by a friend to take the next train for Switzerland. So again from beyond Germany's borders he called the attention

"Quotes"

I SAY that blind generosity toward nationalist Germany is not at all in the interest of the better part of the German nation. It paves the way to perdition. It goes beyond my capacity of mild patience to see the same blind and ignorant generosity, that resulted in world war two, again in full swing. My courageous friends in Germany, a small minority, are in real despair because they foresee that they are doomed to pay one day in blood for their trust in the earnest will of the victorious nations to put an end forever to German nationalist terror.

—FREDERICK W. FOERSTER
The Witness, March 13, 1947

of the German nation and of the world to the dangers in a recovery of militaristic Germany. He wrote in his magazine, *Mankind*, in 1927 that "The masters of Germany today need peace . . . in order to be armed at a time set by the weakness of her neighbors. This time will come between 1933 and 1938." His disclosures at the League of Nations, and how they were received, he related in his *Witness* article four years ago.

The people of Germany were not to be aroused. No one realized that here was a highly respected international figure who could have saved Germany. A proposal by the liberal editor, Helmut von Gerlach, that Foerster be the people's candidate for the Reich's presidency was in vain. In vain also was Maximilian Harden's statement that Foerster was towering "Himalaya-high" above all other candidates for the office. Prussian Germany stunned the world by electing Hindenburg and from then on the downward way was taken with increased speed.

Warns of Prussianism

TODAY Professor Foerster is warning us, as he did years ago, against illusions about the German mentality. Anyone who believes this man to be activated by hatred and bitterness does not know him. Out of a feeling of great responsibility, Foerster asks for firm determination for the solution of the German problem. In spite of privation and disappointment, the veteran of the German emigration has not become embittered or destructive. He has remained a great man, enduring his own hard lot with a smile. Friends have often said that it is shameful that a man of Foerster's standing should have to fight so hard. But this is not apt to deter future German historians from telling readers how "that scoundrel Foerster was carrying on the vilest propaganda against Germany from New York, for which, of course, he was abundantly paid by the enemy." They will probably have to do so for Foerster is too dangerous an accuser and they hate him for not condoning Germany's bad conscience. To them he never rated anything but "traitor"; one who fouls his own nest. To this he himself answered as early as 1923: "He does not foul his own nest who is conscious of the filth therein; who calls a spade a spade and tried to sweep it clean. The nest-fouler is the one who does things which blacken the honor of his people."

We cannot do better than to end this brief sketch by quoting from an address delivered in New York in 1944 by Jan Masaryk, foreign minister of Czechoslovakia and head of the delegation of that country to the San Francisco conference.

"For fifty years," said Mr. Masaryk, "Professor Foerster has been warning the world

against the Bismarkian way of life; against Pan-Germanism and vulgar Prussianism. The world, with certain noble exceptions, was either deaf or hard of hearing. If my father were alive today, he would be among the first to think of Foerster with genuine friendship and great admiration. It is not generally known perhaps that the first president of Czechoslovakia and Frederick W. Foerster cooperated closely and intimately for a generation. I remember many years ago my father telling me: 'If you want to understand Germany you must read Foerster' and I repeat it to you who are listening to us today: You must read Foerster. The intellectual architect of that quintessence of vulgarity, known as the Siegesallee in Berlin, hated Foerster. Their successors, whether inside or outside of Germany, hate him today. I know that he would be a very sad man if they started liking him.

"Today this patriarch of decent Germany is as hard at work as he was fifty years ago. We are honoring a man who for fifty years swam against the Pan-German stream. Foerster has been assailed by the different breeds of Teutonic knights of evil as a pacifist. Indeed he was a pacifist in the sense of fighting day in, day out, to destroy German goose-stepping militarism in order to bring about a decent European peace. He never for one minute belonged to the school of pacifists who oppose interference with evil. Indeed we need many more pacifists like Professor Foerster.

"Professor Foerster has had the doubtful satisfaction of being right for the past fifty years. I beg of you, listen to his voice of warning; read his books; believe in his absolute intellectual honesty."

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The WITNESS

Tunkhannock

Pennsylvania

An Invitation to Roman Catholics

BY

ROBERT S. TRENBATH

Rector of Trinity, Washington

THIS attempts to tell you briefly what the Protestant Episcopal Church has to offer you. It is not an attempt to explain why we severed our connections with Rome. This is told elsewhere. We believe the break was necessary. When it came in the year 1534, the Church of England did no more than to say that from now on the bishop of Rome (the Pope) was not to be considered as having any authority over the Church of England. The king was made head of the Church but claimed no ecclesiastical power to ordain or control the sacraments. The real religion of the people remained the same with, as the years passed, some important clarifications and truths which the Reformation had brought to light.

The Episcopal Church therefore has kept the great Catholic truths. Some of these are:

(1) The faith as expressed in the Apostles' and Nicene Creeds and the first seven general Church councils, all of which were representative of Latin and Greek Christianity.

(2) The three-fold unbroken orders of ministers (bishops, priests and deacons) who are in the same apostolic succession as any Roman priest today.

(3) The two great sacraments of the Church—baptism and holy communion, with the Catholic interpretation that they are "outward and visible signs of an inward and spiritual grace." Episcopalians believe in the real presence at holy communion, but interpret this spiritually. The other five "commonly called sacraments" we believe were not specifically ordained by Christ.

(4) The Church calendar year which teaches the truths about Christianity through the nine seasons (Advent, Christmas, Epiphany, Pre-Lent, Lent, Easter, Ascension, Whitsunday, Trinity). We also observe other important holy and saints' days.

(5) The emphasis on the arts to express through painting, stained glass, music, Church architecture and symbolism the glories of God and the truths of our religion.

(6) The monastic life. Provision is made through various orders of monks and nuns in the Episcopal Church for those who feel called to take vows and join such a community.

Fundamentals

IN addition to these Catholic truths, the Episcopal Church has emphasized certain fundamentals which we believe Christ meant us as a Church to have, and because the medieval Catholic Church

had lost these, the Episcopal Church "protested" and reaffirmed them.

(1) All services should be in a language understood by the people (English to Americans, Italian to Italians, Indian to Indians, etc.) The services are simplified so that people can follow them by using "The Book of Common Prayer."

(2) Salvation is a matter of the gift of God to those who have faith and is not something earned by anyone. Nothing is necessary for salvation except what is found in, or based upon, clear scriptural authority. Therefore we emphasize the study and reading of the Bible and the importance of sermons by priests to explain the Bible through the ministry of the word.

(3) We have communion in both kinds, i.e., bread and wine, for we believe Jesus meant that it should be administered this way. We have denounced the doctrine of transubstantiation as not based on scripture.

(4) We believe in and practice the councilor method of government for the Church which was how the early Church was governed and is more democratic than Rome. Laymen play a vital and active part in all our Church councils. Laymen have the voice in the calling of a rector to minister to the ordinary parish.

(5) We believe in marriage for our priests if they be so inclined, for the idea of a celibate (unmarried) priesthood is based on a theory of there being a "double standard" in the Christian life, one for clergy, one for laymen, which has no basis in the Bible.

(6) We provide means for dealing with any moral corruption of our clergy through a system of courts which act effectively.

(7) We emphasize the clear light of reason and have done away with superstition, so that we find no place for images and relics in our Church which excite people to superstitious beliefs.

(8) We extoll the worship of Christ high above the veneration of worship of the Virgin Mary, feeling that the living Christ can be spoken to, and can speak to us, today without any intermediary.

We cordially invite you to talk with your nearest Protestant Episcopal clergyman about these principles of our Church which we cherish so highly.

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Systematic Theology. By Paul Tillich. Vol. I. University of Chicago Press. \$5.00.

This is volume I of the long-awaited Systematic Theology of one of the world's greatest systematic theologians. It will be read for many years by experts, and generations of students will make use of it. But it should also be known by the rank and file of thoughtful Christians. Characteristic of Tillich's theology is his outspoken acceptance of biblical criticism: here is no fundamentalist "double-talk," pretending to be orthodox and critical at the same time, and really hoping to be understood in the "orthodox," i.e. old-fashioned literalistic sense, even though not really meaning it! (Such "double-talk" is the curse of some types of "orthodoxy" at the present day). Moreover, the great central doctrine of Tillich is the Pauline, New Testament one: The "new being" in Christ. Finally, he accepts the contributions to scientific theology of modern history of religions, psychology of religion, and history of culture—something quite different from the "neoorthodox" denial of all human values.

John Wesley's Journal. Abr. by Nehemiah Curnock. Philosophical Library. \$3.75.

Here is Wesley himself, Wesley the Anglican, the enthusiast, the evangelist, the scholar and preacher, the reckless advocate of utter reality in religion, the temperamental, the genuine—all abridged from the long four volumes of "Extracts" which the world knows as Wesley's "Journal."

Men and Gods. By Rex Warner. Farrar, Straus, and Young. \$3.00.

One more retelling of the ageless myths of Greece and Rome, by an English poet and novelist. The form of the tales is taken from Ovid, and the diction and style are superb. Only a poet or a novelist should ever tell them!

The Shorter Oxford Bible. Abr. and ed. by G. W. Briggs, G. B. Caird, and N. Micklem. Oxford Uni. Pr. \$1.85.

The Oxford shortened edition of the Bible is not just another edition, but a textbook Bible issued for a particular purpose. By the Education Acts of 1944 and 1946 it has been required that there be two forty minute periods of religious instruction in all schools in England; day and board-

ing, independent and county, classical and technical schools are included. There is truly Universal Religious Education in England. Many textbooks for this purpose have been issued by County Councils of the schools and by the several publishing houses. This new edition of the Bible has been edited by the Canon of Worcester, the Professor of New Testament at McGill University, Montreal, and the Principal of Mansfield College, Oxford, for use in such instruction.

The edited text is divided into short

sections which are titled for classroom use and introduced by brief introductory paragraphs. A syllabus to guide the use of the book with children of varying ages is given in the back. The volume should be useful in Released Time Bible Classes and Independent School courses here in America, as well as helpful to the average adult who would like to read the Bible.—Sydney Temple

Muhammadan Festivals. By G. E. von Grunebaum. Schuman. \$2.50.

Another volume in the series on the great religious festivals. It studies the Muhammadan festivals from their origins down to the present day as cultural streams that have merged to form Islamic civilization. The volume is attractively illustrated.



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EPISCOPAL CHURCH NEWS

GRACE CHURCH SCHOOL EXPANDS

★ Grace Church, New York, started this summer an extensive remodeling and construction program in connection with its parish day school. The announcement of plans to modernize and enlarge Grace Church School was made by the Rev. Louis W. Pitt, rector of the church.

"The philosophy and purpose of Grace Church School remains the same," said Dr. Pitt. "There has never been any question in my mind," he continued, "that a church set down in a metropolitan community has, as part of its ministry, the responsibility of providing for boys and girls an education with an ethical and religious basis. It must also be the aim of such a school to give a secular education equal to that of the best public and independent schools; graduates of our school are successfully preparing for college at leading public and private high schools. Now that there is the assurance of adequate physical facilities, I believe that our parish can make an even more notable contribution to future citizens through the medium of our school. I am grateful for the inspiring leadership of Allison Grant, the headmaster, and his devoted staff. They have worked patiently in crowded buildings during these last years, and I am confident that the provision of the new facilities will give them the necessary impetus to move forward in the educational task for which they have proven their aptitudes and skill."

The Hon. Robert McCurdy Marsh, chairman of the building committee, outlined the plans for the proposed expansion of the school's facilities. "The building at 86-88 Fourth Avenue, now occupied by the school, will be completely remodeled," said the Judge, "and the foundation will

be laid for a new six-story building to be constructed on the plot of land directly to the south. This new structure will be erected as soon as funds become available. The estimated cost of the total project will be approximately \$500,000, of which more than half has been secured through special contributions or has been advanced from parish funds by action of the vestry.

"New classrooms will permit enrollment to be increased from

the present 160 to about 200 children. There will be rooms especially designed for music, science, art and crafts. There will be space for clay modeling and a kiln for pottery-making. There will also be rooms for the school nurse, and the psychologist, and for parent-teacher conferences. The facade of the new building will preserve the feeling of the gothic architecture of the present structure. When the project is completed, there will be enlarged facilities for pre-school, kindergarten, first grade and the library, and increased enrollment."

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Chaplain and Head of the Department of Religion,
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KUEBLER & EMRICH VISIT JAPAN

★ Bishop Michael Yashiro, head of the Church in Japan, has completed plans for a nationwide welcome for two American churchmen. President Clarke Kuebler of Ripon College and member of the National Council arrived by air July 27 for a month's private visit around the Japanese Church. Bishop Richard S. Emrich of Michigan and Mrs. Emrich are scheduled for arrival September 6 after a visit to the churches in Hawaii and the Philippines. According to Bishop Yashiro, Bishop Horace W. B. Donegan and a party of churchmen of New York, and Bishop Karl Morgan Block of California are considering autumn visits to the Nippon Seikokai.

Kuebler's visit will be highlighted by his speech at the ground breaking service to begin the erection of the cathedral church at Maebashi City, the see city of North Kanto diocese, as a memorial to the late Bishop John McKim. Another significant feature of his trip here is participation in an educational conference at the Brotherhood of St. Andrew's center at Kiyosato, to be attended by all the Japanese bishops, heads of official Church educational institutions and National council heads.

The five million yen now in hand to begin the erection of the Bishop McKim memorial church to replace the bombed out pre-war church property, was made possible by the efforts of Canon Gilbert Symons, former editor of Forward and by additional gifts raised by Japanese churchmen. The Maebashi site consists of a centrally located city block of ground and will eventually provide for a parish house, residences for the Bishop of North Kanto and the dean of the Cathedral, a small convent for the hoped for Japan house of the Sisters of the Transfiguration of Glendale, Ohio. Space is also reserved for the North Kanto St. Andrew's House to be erected by the Brotherhood of St. An-

drew as a diocesan laymen's center and clubhouse.

Bishop Emrich's tour will include dedication on September 16 of the St. John's rural library-parish house unit of the Kiyosato rural center which was entirely contributed by St. John's Church, Detroit, through a committee headed by Mr. Ralph Burton. Another significant visit will be to the University of Michigan Japan research center at Okayama. He will preach at the ordination of two of Japan's newest missionaries—the Rev. William D. Eddy, at Osaka, September 22, and the Rev. William B. Parsons Jr., at Kyoto on September 23, where he will also preach at the 10th anniversary of the consecration of Bishop Jiro Sasaki of Kyoto. One of his final meetings will be a Japan reunion of Episcopal Theological Seminary graduates at the Central Theological College,

Tokyo, which is being arranged by Dean Shunji F. Nishi.

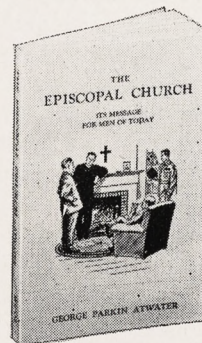
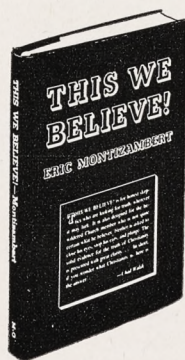
Bishop Emrich's article on "Some Neglected Aspects of Communism," has been translated into Japanese by Tadao Kaneko, general secretary of the Japanese Brotherhood of St. Andrew and is being widely circulated among Japanese Churchmen here.

CONFERENCE ON THEOLOGY

★ A conference on theology in action is to be held at Adelynwood, center of the Companions of the Holy Cross, South Byfield, Mass., August 31-September 3. Leaders are the Rev. Charles W. Lowry and Chevy Chase, Md.; Ina May Greer and Dr. Louis Sanders, psychiatrists; the Rev. Clinton J. Kew, who is conducting healing services and consulting at St. Luke's, Montclair, N. J. and the Church of the Heavenly Rest, New York.



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NEWS OF CHURCHES OVERSEAS

NEW CHURCH MOVES IN ROMANIA

Plans are under way in Romania to establish a schismatic Roman Catholic Church. The Austrian Catholic press agency quoted an official Romanian press release as stating that 250 Catholic priests and laymen loyal to the government took part in a meeting at Klausenburg University which elected a presidium for a new "progressive Church movement." Purpose of the movement, the press release stated, is to bring the Church into harmony with the country's "peaceful reconstruction."

ANTI-VATICAN SECTIONS IN MOSCOW MUSEUM

Two anti-Vatican sections have been added to the museum of religious history in the Union Academy of Science in Moscow.

One of the sections is devoted to "the history of the papacy and the inquisition," while the other deals with "the Vatican in the service of imperialism."

The 2,000 exhibits in the new sections will show "the connections between the Pope and fascism" and demonstrate "the activities of the

Vatican against the Soviet Union and the people's democracies."

The exhibits were reported to include photographs of documents used in evidence during the trial of Joseph Cardinal Mindszenty of Hungary, and of others showing "the espionage carried out by Vatican agents in China."

CZECHOSLOVAKIA HAS R. C. UNDERGROUND

A militant Roman Catholic underground, with its own weekly paper, is said to be operating in Czechoslovakia. It maintains that Joseph Beran, banished archbishop, remains "the representative not only of all Czechoslovak Catholics, but of all believers and, in fact, of all Czechoslovaks" and the government is warned of reprisals if he is in any way mistreated.

COUNCIL OF CHURCHES IN MONTREAL

Inter-church activities among Protestant churches in Montreal will result in the formation of a council of churches. An interim constitution has been drawn and delegates from the principal denominations are in the process of being elected. Anglicans,

Baptists, Presbyterians and the United Church are cooperating in the effort which eventually will embrace other groups.

ARCHANGEL GABRIEL HAS NEW JOB

The Pope has issued an apostolic brief proclaiming the Archangel Gabriel as patron of telecommunications. Previously hailed in the R. C. Church as patron of postal employees, the Archangel is now also the patron of the telegraph, telephone, radio and television. Those having trouble with static and snow now know where to turn.

MONTREAL ANGLICANS BAR WOMEN

The synod of the Montreal diocese of the Church of England in Canada voted to bar women as delegates. The vote however was closer than ever before: clergy, 31-27; laymen, 57-44. Proponents of the legislation said they would introduce the same motion next year.

DISTRIBUTE BIBLES IN CHINA

Circulation of Bibles or portions of Scripture under the present government in China amounted to 718,977 volumes, according to the report of an officer of the American Bible Society.

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PEOPLE

HONORS:

MALCOLM G. DADE, rector of St. Cyprian's, Detroit, received a doctorate at the commencement at Wilberforce College.

PHILIP J. DAUNTON, ass't at St. Clement's, Cal., and instructor at the Church Divinity School of the Pacific, received a doctorate at the commencement of the Pacific School of Religion.

AWARD:

CHARLES E. WELLER, ass't prof at Daniel Baker College, Brownwood, Texas, has been awarded a fellowship by the Ford Foundation to do research at the University of Chicago for a year.

ORDINATIONS:

W. B. LOCKE was ordained deacon on July 25 by Bishop Gesner at Calvary Cathedral, Sioux Falls, S. D. and is now in charge of the Redeemer and St. Mary's Chapel, Flandreau, S. D.

C. M. HENDERSON JR. was ordained deacon June 29 by Bishop Stoney at St. James, Clovis, N. M. He is vicar at Pecos and Ft. Stockton, Texas.

J. A. ERICKSON was ordained priest July 15 by Bishop Campbell at All Saints, Pasadena, where he is in charge of youth work and education.

J. W. SLATER and **E. B. USHER JR.** were ordained deacons July 14 by Bishop Emrich at St. Paul's, Lansing, Mich. Slater is ass't at St. John's, Saginaw, and Usher is in charge of churches at Corunna and Chesaning.

W. T. ELLIOTT was ordained deacon July 7 by Bishop Emrich at Grace Church, Detroit. He is in charge of churches at Gladwin and Standish.

HERBERT BARSALÉ was ordained deacon July 7 by Bishop Hubbard at All Saints, Pontiac, where he is ass't. **J. J. HAMEL** was ordained deacon July 8 by Bishop Hubbard at Christ Church, Cranbrook. He is ass't at St. Luke's, Ypsilanti.

ALANSON BROWN was ordained deacon July 6 by Bishop Jones at St. Paul's, Brady, Texas. He is a missionary in Mexico.

L. T. JONES JR. was ordained deacon July 10 by Bishop Jones at Christ Church, San Antonio. He is in charge of Emmanuel, Lockhart, Texas.

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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.

CHARLES A. DUNHAM
Layman of Hartford, Conn.

To my mind a spirit of reverence should pervade every church service. There is no place for discordant sounds as they detract from a quiet, harmonious atmosphere. For this reason I wish to decry some of the music played as preludes and postludes in our churches. I have visited various churches of our denomination in New England cities and have found wide differences in the type of music played. In general the more modernistic organ music replete with dissonances is the more irritating. Among such composers are Vierne, Wider, Reger and Maleingreau. Their music is very much opposed to a quiet, reverential atmosphere. On the other hand we find the works of Bach, Francy, Gounod, Haydn, Handel, Guilmant and Rheinberger conducive to a proper church atmosphere. Members of a congregation will be inspired and uplifted by the right kind of religious music, or they can be irritated and depressed by discordant, modernistic compositions. Every rector should look into this matter in order that a suitable type of music may be rendered at the services.

E. A. CALLANAN JR.
Vicar of St. James, New Castle, Ind.

Three cheers and a hearty 'Amen' to Chad Walsh's splendid article on "Open vs. Closed Communion." He has answered in principle all of the problems relating to Church unity when he emphasizes that differences must be recognized realistically, and that we must feel the judgment of God upon us every time we are faced with decisions in this troublesome era. Please God that his words are taken seriously by all who are thinking and praying about the unity of God's Church.

JOHN COLE McKIM
Clergyman of Peekskill, N. Y.

One must admire the "non sine die animosus infans," but the sixteen students, whose wisdom is not guaranteed by Bexley Hall (Backfire May 17) seem to be barking up the wrong tree. Most of their questions should be addressed (if at all) to Protestant fundamentalists. However, question four, "are Christians bound to observe a rite of foot washing," seems to call for a word of kindly advice to these young men upon the threshold of their degrees. By all means ob-

serve it! It makes for the sort of social presentability which the parochial clergy would do well to cultivate.

MABEL ADAMS
Deaconess of Philadelphia

I have quite a full record of missions in Liberia from 1902 to 1915 taken from the Spirit of Missions. There are many pictures and were compiled for mission study. I would be glad to send them to any one who could use them. Address: The Leamy, Mt. Airy, Phila. 19. I am an enthusiastic reader of The Witness and hope to continue for a good while to come.

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