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The WITNESS

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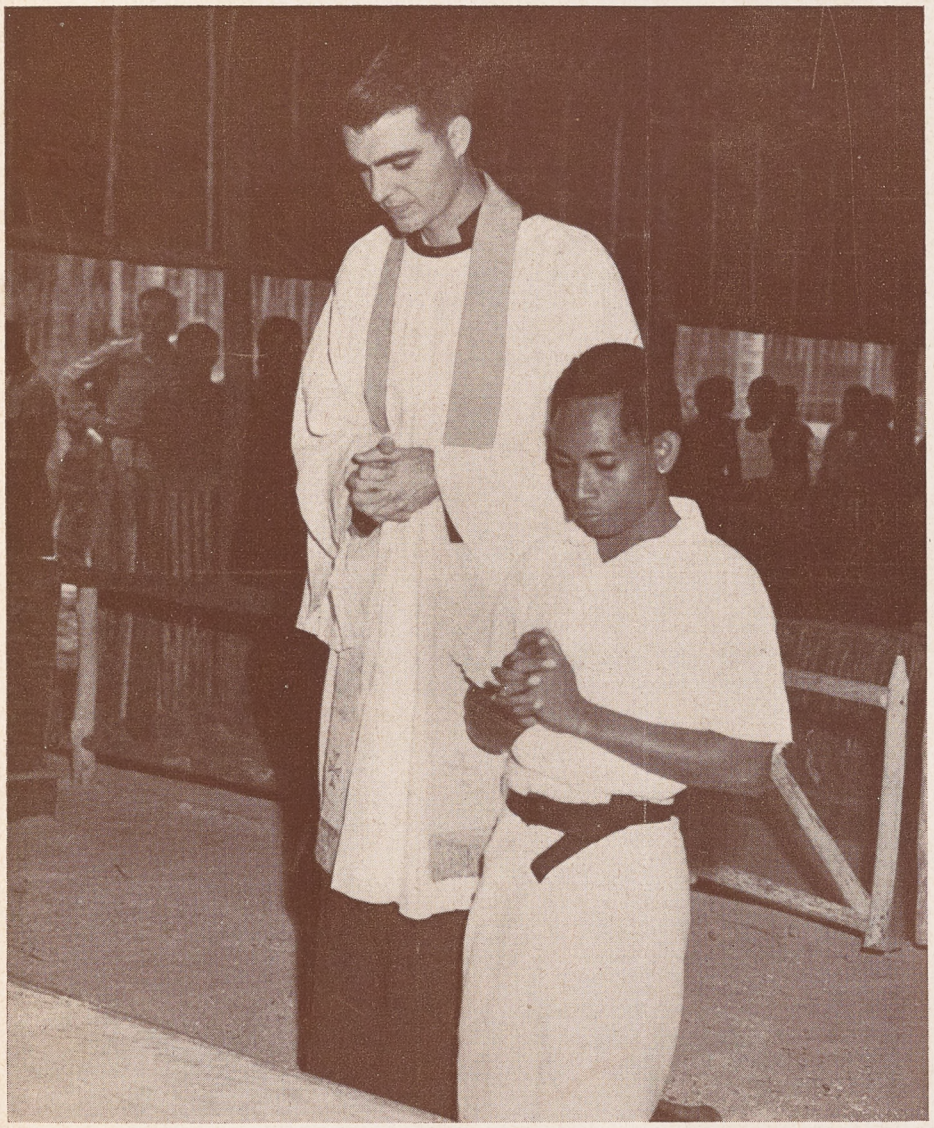

JANUARY 11, 1945

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A NATIVE ACOLYTE SERVES CHAPLAIN C. G. WIDDIFIELD

AN ARTICLE BY C. S. LEWIS

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D. rector

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: F. C. Grant, *chairman*. W. B. Spofford, *managing editor;* G. V. Barry, L. W. Barton, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. H. Titus, W. M. Weber.

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JANUARY 11, 1945
VOL. XXVIII NO. 21

CLERGY NOTES

ANTHONY, WILLIAM S., was advanced to the priesthood by Bishop Hart in St. Luke's Church, Germantown. He will work in Puerto Rico in the spring.

BEST, CLIFTON A., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa., by Bishop Heistand. He was formerly a Baptist minister and is to join the Canadian branch of the Cowley Fathers.

COPELAND, ROBERT S., has resigned as rector of Trinity, New Orleans, effective May 1. He is 75 years of age and has been rector of the parish for 34 years.

GETZ, HENRY B., was ordained priest on Dec. 21 at St. Mark's, San Antonio, Texas, by Bishop Everett Jones. He is in charge of St. Steven's, a mission of St. Mark's parish.

GREEN, STEPHEN W., formerly vicar of St. Andrew's, Oakland, Calif. is now a captain in the marine corps.

HOPKINS, HAROLD A., was ordained to the diaconate by Bishop Oliver Hart of Pennsylvania in St. Luke's Church, Germantown.

HORSTMAN, A. WEBSTER, rector at Variana, Va., has accepted the rectorship of St. John's, Petersburg, Va., effective February 1.

LANGLEY, MALCOLM, formerly rector of Emmanuel and Christ Churches, Pittsburgh, Pa., has accepted the rectorship of St. Mark's, Tracys Landing, Md. and St. James', Herring Creek, Md.

LIGGETT, CHARLES C., was advanced to the priesthood by Bishop Hart at St. Luke's Church, Germantown.

MARTIN, GILBERT D. Jr., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa. by Bishop Heistand. He is a student at the Philadelphia Divinity School.

McCRADY, EDWARD, formerly on the faculty of the University of Mississippi, died on December 12th in his 76th year.

MORGAN, GERWYN, was ordained priest on Dec. 21 at St. Matthias', Oakdale, Calif., where he is vicar, by Bishop Sumner Walters.

MOSS, TOM, was ordained deacon on Dec. 19 at St. George's, Schenectady, N. Y. by Bishop Oldham. He is in charge of St. George's chapel.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sundays 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, Holy Days 11:15.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 21 **The WITNESS** JANUARY 11, 1945

For Christ and His Church

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Pope's Address Causes Comment In Capitals of World

His Christmas Address Thought to Be a Bid For Place at Forthcoming Peace Conference

Edited by Rita Rubin

Rome: (by wireless): — The Pope's Christmas address on democracy is interpreted by sources here as a bid for inclusion of the Holy See at the peace conference. Catholic circles have been suggesting unofficially that the Pope be invited to the peace conference, but this is the first time that the groundwork for this plan has been clearly laid. In effect, this Papal address abandons the Vatican's previous studiedly neutral attitude, by recognizing that the future belongs to the democracies. Such a "change" it is held, would have to precede any possible invitation to the Pope to participate in the peace conference.

One of the most significant aspects of the Pope's declaration of open and clear support of democracy is that the holy see conceives of democracy, with its insistence on human dignity and guarantee of individual liberty, as the best means of forestalling communism. It is speculated here that as a result of the Pope's address, the Vatican would be prepared to recognize a well-ordered democracy in Spain, provided it were free of communist influence.

Left-wing circles in Paris commended Pope Pius for the open support of democracy expressed in his message, but were critical of his definition of democratic regimes. The newspaper *Combat* approved the address in general, but objected to the Pope's assertion that democracies may embrace monarchies as well as republics. The Pope was also criticized for subtly distinguishing between "masses and people" and for favoring "counsels of moderation." It is these moderates, the paper commented, "that risk today serving those who wish to preserve everything and have not understood that something must change. The Church today should take on the task of not letting itself be confused by the forces of preservation."

Combat asserted, "For years, we have waited for the greatest spiritual authority of our time to condemn dictatorship in clear terms. We say clear, since this condemnation can be read into certain encyclicals if one can understand them. But it is stated in that traditional language which has never been clear to the majority. It is this great majority which has awaited all these years a voice to say clearly as today where the evil lay."

In Moscow, the newspaper *Pravda* published a sharp attack on the Pope's address, charging that the Pope is trying to "absolve Hitlerite Germany from responsibility for crimes committed against humanity." The newspaper condemned the Pope for his lack of condemnation of Mussolini and Italian fascism. Commenting on the possible inclusion of the Pope at the peace table *Pravda* said, ". . . the Pope, above all, raises the demand that this organization take an identical attitude towards peace-loving countries and fascist aggressors."

In the light of recent victories by the common people of Greece, Yugoslavia and Poland and in the coming political changes in China and Spain, it is thought here that if the Vatican is to participate with the United Nations Council, it must eventually make a moral distinction between fascism and democratic movements, which in many cases include communist elements.

BISHOP DEWOLFE IS HONORED

Garden City, L. I.:—Bishop DeWolfe of Long Island celebrated the 25th anniversary of his ordination to the priesthood on December 21 at a service of the holy communion celebrated at the cathedral here. He was then the guest of honor at a luncheon when the bishop was presented with a purse and a book containing a greeting from clergy of the diocese.

THE PICTURE ON THE COVER

Washington:—The picture on the cover is of a native altar boy, preparing to serve the Rev. Charles G. Widdifield, now a chaplain in the Pacific area. Chaplain Widdifield was the rector of St. Paul's, Columbus, Ohio, before becoming a chaplain in the marine corps.

DIOCESE OF CHICAGO CLEARS DEBT

Chicago, Ill.:—The million dollar debt which has hung over the diocese of Chicago for the past twenty years has been removed. Bishop Conkling announces, "Our faith in God and in our people has been justified," and directed the clergy and the people to offer a Te Deum and other Acts of thanksgiving and dedication. The first concentrated attempt to liquidate the long-standing debt of the diocese was made in 1935, the centennial of the diocese of Chicago, when the late Bishop George Craig Stewart refused to accept bankruptcy and made plans to meet the diocesan obligations. His efforts from 1935 until his death in 1940 paved the way for the accomplishments of the past four years.

NOTICE PLEASE

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All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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CHURCH PENSION FUND SETS RECORD

New York: — The past year brought in to the Church Pension Fund the largest total of pension assessments in its history, according to the executive vice-president, Bradford B. Locke. They amounted to $1,192,238. He states that "the reasons for the new record total have not yet been analyzed but it is probably due to the fact that churches are discharging this important obligation more promptly nowadays, plus the effect of an apparent trend upward in the scale of clerical salaries."

BISHOP TSU RETURNS TO CHINA

New York, N. Y.:—Bishop Y. Y. Tsu of Kunming is on his way back to China after a year's stay in this country. While it is impossible to give the details of the bishop's return journey, it is expected that he will arrive in Calcutta, India, about the middle of February.

ORTHODOX LEADERS TO VISIT MOSCOW

Brooklyn, N. Y.: — Metropolitan Benjamin, official representative of the Moscow patriarchate in this country, will leave here shortly for Moscow to take part in the forthcoming All-Russian Church council summoned to elect a successor to the late Patriarch Sergius as head of the Russian Orthodox Church. The Russian-born churchman, who was appointed in 1933 as exarch, or deputy, for the Aleutian Islands and North America by the then Acting Patriarch Sergius, will make the trip at the invitation of Metropolitan Alexei of Leningrad and Novgorod, acting patriarch. He will travel by steamer to Cairo, completing his journey by air to Teheran and then to Moscow.

Metropolitan Benjamin has conveyed a similar invitation to Archbishop Theophilus, metropolitan of America and Canada, who represents Russian Orthodox elements who have consistently refused to recognize the Soviet government or to acknowledge the Church in Russia on the ground that it was not free. Metropolitan Benjamin's mission here has been largely to effect a reconciliation between the Theopholites who are an estimated 80 per cent of the Russian Orthodox membership in America, and the mother Church in Russia.

Theophilus will not attend the Moscow conference personally, but has appointed a delegation of three to represent his followers. Bishop Alexis, head of the monastery and pastoral for clergy at New Canaan, Pa. will lead the delegation. The other members will be the Rev. Nicholas Metropolsky of Stratford, Conn. and Ralph Montgomery Arkush of New York, the diocesan counsel.

The results of the Moscow conference should have wider significance than the choice of patriarch, since the Russian Orthodox Church has been autonomous in America since 1933.



Christ Preaching, an etching by Rembrandt which is generally known as the Petite Tombe

CHAPLAINS KILLED IN SERVICE

Washington, D. C.: — Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the army and navy. Three chaplains are listed officially as "missing in action," while 43 are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

There were 9,825 chaplains in the army, navy, marine corps and coast guard as of December 7, 1944, or more than four times as many as were in this branch of the services when the Japanese struck Pearl Harbor on December 7, 1941. Literally hundreds of chaplains have been awarded decorations in all branches of the service. About 500 medals have been given the chaplains, including the distinguished service cross, legion of merit, silver star, the soldier's medal, purple heart, and many others.

MISSIONARY TO INDIA RETURNS HOME

New York, N. Y.:—The Rev. George Van B. Shriver, after eleven years of service under Bishop Azariah in the diocese of Dornakal, India, has resigned, according to an announcement by Rev. James Thayer Addison of the overseas department of the National Council. Dr. Addison said, "We share the regret of Bishop Azariah who has written, 'George Shriver has been a faithful priest and missionary. He has developed the work with wonderful energy and devotion'."

Mr. Shriver went to India in 1933, the Episcopal Church's only missionary there. Most of his work has been in the Singareni Colliery district. He visited regularly some thirty villages, travelling by bicycle most of the time. He has not yet announced his plans for the future.

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Religious Education Meeting Held in Washington

Christian Nurture of Children Must Start With Preparation for Marriage of Parents

By Charles W. F. Smith
Chairman of Religious Education of the Diocese of Washington

Washington:—The Christian education of the child has to start somewhere. That it should start at birth is obvious. That it should start before birth was the conclusion of a recent conference at the College of Preachers sponsored by the province of Washington. The most effective ministers are the parents and the Church's ministry to them, for the sake of the child, should start before the child arrives and, indeed, with marriage preparation.

The conference explored this area of religious nurture and soon discovered how little work had been done on it. The guidance provided by Dr. Mary Fisher of Vassar and Dr. Reuel Howe of the Virginia Seminary was illuminating and stimulating. A view of religion which sees it not as something added to life but something expressed in and through the ordinary experiences of life needs constant emphasis. Thus the life of the child in the womb provides a situation which in itself is religious in its elements and for which adequate substitutes must be found in the welcome the child receives and in the treatment accorded it.

This obviously imposes an obligation on the minister. It envisions more thorough preparation for marriage so that young couples look forward to children with Christian expectation and prepare themselves to be Christian parents. It involves a ministry to the expectant parents, that through self-examination and their own nurture, they fit themselves to deal with the new life. The experiences of the infant in terms of demands made on the parents and the way in which these demands are met, are likely to color the growing person's fundamental attitudes toward God and man.

In the Episcopal way of life the vitally important sacrament of baptism enters into the situation, not only as a new birth of the child into a new and wider family but also as a consecration of the parents to their task. The part played by godparents was the subject of much discussion. All of this involves a further ministry on the part of the clergy in the instruction of parents and godparents for the duties they assume in the service.

It becomes apparent that the average minister (of whom it is demanded above all that he keep busy) will find this an additional and heavy burden on his time. In the issue it requires a new evaluation of the whole pastoral ministry. It seems highly probable that it would be well to break loose from many time-consuming activities and organizational involvements in order to give time to the work implied by the viewpoint of this conference. In effect it would be time given immediately in order to save time in the future. It became clear in the conference discussions that many of the life-situations which develop in later life and are almost beyond the capacity of the average minister to solve might be avoided by time spent on prospective parents and parents of infants and upon attention to the pre-school child himself.

Not only the question of time however is involved, but the matter of adequate understanding and the development of a technique for this work. It was clear at the College of Preachers that while there are some good books dealing with the nurture of infants and their parents there is practically no book which deals with it from the Christian and specifically from the Episcopal point of view. It would seem that some effort along this line might be of more value than the multiplication of course materials for older children.

Another striking aspect of the conference was the thought developed by Dr. Fisher that the attitudes, demands and expectations of infancy are repeated in another form in adolescence. This provides in effect "a second chance." Many of us are aware of the problems involved in the reaction of parents and adults and the Church to the adolescent, and a little thought reveals the equal importance of the similar reaction to the infant.

To the author this raises two important questions more fundamental than those of technique. Are we looking for a type of Christian nurture which avoids the necessity of that personal commitment to Christ which centers around the



Bishop McKinstry of Delaware talks over Church affairs at a recent conference with two of his laymen, John M. Stewart, left, and W. A. Haddock

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term "redemption" and is based upon Christ's experience of crucifixion and resurrection? The background of this year's conference was the conference a year ago which dealt with the theological content of Christian nurture. In dealing with the infant it became more than ever apparent that the child must be treated as a potential person and everything done to develop to the full his God-given individuality.

The very success of this fundamental approach leads to that self-centeredness which becomes the problem for Christianity in adult life and so makes necessary the experience of commitment to a new life-center in Christ. Baptism stresses both the individuality and distinct worth of the individual ("What is your name?") and also the relationship of the individual to other people through the Christian family. Beyond or at the crisis of the development of self-consciousness and self-assertion lies confirmation. Therefore it would seem that our nurture must always bear in mind the central necessity of Christian life — namely that personality must be developed to its fullest degree and at the same time find its center in God and its chief interest in the welfare of others.

The second consideration is that the attitude of the conference towards the normal life-experience of the infant provides an antidote to those theories of nurture which make the impossible demand that the Church school shall provide a complete life-experience in which the child can practice what it is taught. Surely what is done in the Church school must reveal to the child the possibilities of Christian living in and through the daily materials and adventures offered in living and not in and through an artificial construction of them.

This leads back again to the main concern — namely with the infant and its parents. It calls for an appreciation on the part of the parent of the complete dependence and helplessness of the child and its very definite limitations and therefore the need of a fundamental sense on the part of the parents of the child as a person who has his own rights, who exists for himself and for the Christian family, and not simply for the gratification or enhancement of the parents.

It can readily be seen how essentially Christian is this attitude and very little observation of parents in their relation to infants reveals the lack of it. So that once again there comes into view a great opportunity for the ministrations of the clergy which, applied at this point, might be calculated to produce results, the extent and importance of which can hardly be exaggerated.

If the recent conference has anything to say to the Church-at-large, both to clergy and laity, it would be to plead for further study everywhere on this problem — of marriage preparation, pre-natal parent preparation, baptism preparation, both for parents and godparents, and the stirring up in every parish of a sense of its tremendous assets in and great obligation to the infant child.

In a day of doubt and the danger of pessimism and of possible cynicism regarding the post-war world, here is a bright prospect of hope which, if it can be seized upon, while it will make demands upon us, may yet lead to a new birth in our sacramental life and immeasurably strengthen the future Church for its foreseeable great opportunities of preparing the way for the Kingdom of God.

GORDON REESE GOES TO PACIFIC

Honolulu, T. H.:—The Rev. Gordon Reese, who for the past three years has been executive secretary of the army and navy commission of the diocese of Texas, has been loaned to the district of Honolulu for six months. Bishop Harry S. Kennedy of Honolulu expresses gratitude to the army and navy commission for Mr. Reese and his wealth of experience with men and women in the service.

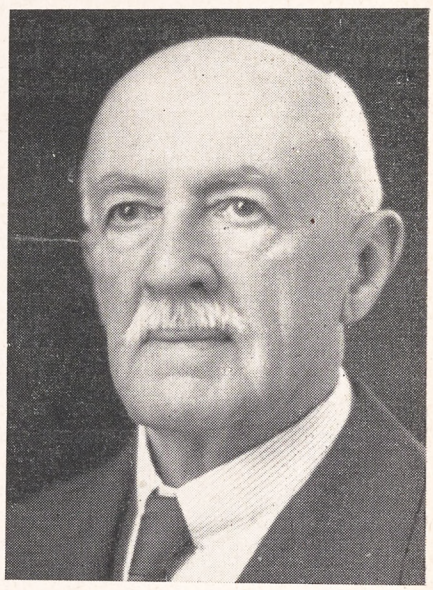
SENDS MESSAGE TO PARISH

Bayonne, N. J.:—Chaplain Revere Beasley sent his Christmas greetings to his parishioners in Calvary Church, on a phonograph record. The recording, made in Texas, was played at the Christmas Eve Service and again at a later service on Christmas Day. Emile S. Harper of Brooklyn is the locum tenens.

RUSSIAN SEMINARY HAS DEAN

Paris (by wireless): — Professor Basil Zenkovsky has been appointed to succeed the late Sergius Bulgakov as dean of the Russian Orthodox Theological Academy here. Dean Bulgakov, noted Russian intellectual, died last July. Exposed to the constant threat of political denunciation and kept under rigid surveillance by the German police, the academy's concern during the occupation was to preserve its existence as a divinity school and as a center of theological research. This it did in spite of a serious student and teacher shortage. Under the stress of the times, theological courses were organized for students who lacked the usual preliminary training. Both men and women were admitted to public evening theological lectures designed to equip them for practical church ministry.

CHANCELLOR



The Hon. Charles W. Parker is the chancellor of the diocese of Newark. He has had a distinguished career as a jurist, first as judge of a district court and then for many years a justice of the supreme court of the state

HOUSING PROJECT HAS CHAPLAIN

Albany, N. Y.:—Appointment of a Protestant chaplain to the Griffin Manor-Hyde Park housing units for war workers in Niagara Falls was authorized here by the board of directors of the state Council of Churches. Services of the chaplain will include visitation, counselling, religious education, and other activities. The Council's camp and defense committee recently surveyed the area at the request of the Niagara Falls Council of Churches and found that more than 50 per cent of the 9,000 persons living in the two housing units are members of Protestant denominations. Roman Catholics are served by a small chapel erected on the edge of the development.

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EDITORIALS

Action Is Called For

WHAT becomes of resolutions passed by General Convention which require action? For example: at the last Convention both houses voted: "that the National Council be instructed to take such measures as will lead to the inclusion of lay employees of religious bodies in the federal social security act and at the same time best protect the Church from encroachment by the state."

That was in October 1943. Has the National Council taken such action? We have heard nothing about it. The only news on the matter is a report from the 30th annual meeting of the Church Pensions conference held in New York at the end of November at which our Church Pension Fund was represented and Mr. Robert Worthington, the secretary, elected vice-president of the conference. Plans to include church employees in the social security system were condemned by various speakers. Dr. Thomas J. Watts, executive secretary of the relief and annuity board of the Southern Baptist convention said: "Those in control of the government do not care a thing about our principle of Church and state, our people have got to protest this sort of intrusion into the office of our Churches if we are to have freedom for our religion." Do the directors of our Pension Fund share that view? If they do we should know about it, for it is contrary to the attitude of the Church as expressed by General Convention. If they do not they should dissociate the Fund from any action that might be taken by the conference to block the inclusion of lay employees in the social security act. The implication of the vote of General Convention is that the freedom of the Church can best be served, not by accepting favors from the government as we are at present by the exclusion of lay workers from the social security program, but by having them in the program along with other American workers.

The National Council was not asked to *study* the question, it was "instructed to take such measures as will lead to the inclusion of lay employees . . . in the federal social security act." We have been talking about this long enough. Since 1937 commissions have been investigating the matter. Now we have a clear directive from the legislative body of the Church which calls for action. What is the National Council doing about it?

"QUOTES"

THERE is nothing more important in view of the need for bringing the influence of the Christian Church to bear upon the postwar world than adequate training for the clergy who are to be leaders in the years that lie ahead. All our seminaries must be better financed if they are to give the kind of training that is called for. I hope that on the forthcoming theological education Sunday (January 21) there will be generous response to the appeal of the various seminaries for assistance.

—Henry St. George Tucker
Presiding Bishop

Good News From India

THE news has just reached us that the Madras diocesan council has accepted the South India Scheme for Unity by a vote of 55 to 19 in the clerical order and 107 to 19 in the lay order. This means that ten out of the thirteen dioceses of the province of Burma, India and Ceylon have accepted this plan. The approval of a majority of dioceses was necessary for the adoption of the scheme by the province as a whole. Calcutta has not yet voted.

The S. I. U. C., the Union of the Presbyterians and Congregationalists, of Travancore, the largest conference in the province, recently accepted the scheme by a vote of 89 to 23. So seven out of eight conferences have obtained their two-thirds majority necessary for the adoption of the scheme.

Now visiting the United States, after three years of study in Toronto, is the Rev. Victor Satthianadhan, who plans to return to his native India next month to resume his ministry. He has agreed to write an article for us on the South India Scheme before leaving. We are privileged to announce it at this time in connection with this important and cheering news.

Because It Is Absurd

THE Epiphany, far from being limited to three wise men, is the season for every Christian to seek wisdom, to ponder the appearing of God as man. For Anglicans, it is worthwhile to assess our traditional approach to this central Christian fact. It is our pride that we are known as the Church which, in fair weather and foul, has borne witness to the Incarnation. Our sacramental practice is rooted in it; one of our favorite descriptions of the Church is *the extension of the Incarnation.* Thence springs our Anglican sweet reasonableness.

In these latter days a narrow wedge of bitter questioning is penetrating the domain of our gentle

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faith. Can this tragic world be redeemed by such genteel rationality? Can a religion of sweetness and light make contact with the crass reality of our world? Far deeper than this—have we misread, misinterpreted the drama of God-become-man? May this drama not be the most painful of paradoxes—an absurdity overreaching the absurd contradictions of human society, a paradox which must be grasped in the utmost tension of strenuous faith?

This question has entered our Anglican Eden partly through the growing number of clergy of the school called *neo-orthodox*, partly through the stir which the translation of Kierkegaard's works has made in the intellectual world. Its emphasis is not away from the Incarnation, but more emphatically on it. It is a question worth pondering this Epiphany. May it be, as Tertullian long since said, that we believe the Incarnation *because it is absurd?* From this pondering a new vitality may be entering Anglicanism, which has tended to tame, to domesticate, the Incarnation.

Three-Personal Being

By C. S. Lewis

The Author of Screwtape Letters and Other Books on Religion

A GOOD many people nowadays say, "I believe in a God, but not in a personal God." They feel that the mysterious something which is behind all other things must be more than a person.

Now the Christians quite agree. But the Christians are the only people who offer any idea of what a being that is beyond personality could be like. All other people, though they say that God is beyond personality, really think of him as something impersonal: that is, as something *less* than personal. If you are looking for something superpersonal, something *more* than a person, then it is not a question of choosing between the Christian idea and other ideas. The Christian idea is the only one on the market.

Again, some people think that after this life, or perhaps after several lives, human souls will be "absorbed" into God. But when they try to explain what they mean, they seem to be thinking of our being absorbed into God as one material thing is absorbed into another. They say it is like a drop of water slipping into the sea. But it is only the Christians who have any idea of how human souls can be taken into the life of God and yet remain themselves—in fact, be very much more themselves than before.

You know that in space you can move in three ways—to left or right, backwards or forwards, up or down. Every direction is either one of these three or a compromise between them. They are called the three dimensions.

Now notice this. If you are using only one dimension, you could draw only a straight line. If you are using two, you could draw a figure: say, a square. And a square is made up of four straight lines. Now a step further. If you have three dimensions, you can then build what we call a solid body; say a cube—a thing like a dice or a lump of sugar. And a cube is made up of six squares.

Do you see the point? A world of one dimension would be a world of straight lines, but many lines make one figure. In a three-dimensional world, you still get figures, but many figures make one solid body.

In other words, as you advance to more real and more complicated levels, you do not leave behind the things you found on the simpler levels: you still have them, but combined in new ways—in ways you could not imagine if you know only the simpler levels.

Now the Christian account of God involves just the same principle. The human level is a simple and rather empty level. On the human level one person is one being, and any two persons are two separate beings—just as, in two dimensions (say on a flat sheet of paper) one square is one figure, and any two squares are two separate figures.

On the divine level you still find personalities; but up there you find them combined in new ways which we, who do not live on that level, cannot imagine. In God's dimension, so to speak, you find a being who is three persons while remaining one being, just as a cube is six squares while remaining one cube. Of course, we cannot fully conceive a being like that: just as, if we were so made that we perceived only two dimensions in space we could never properly imagine a cube. But we can get a sort of faint notion of it. And when we do we are then, for the first time in our

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lives, getting some positive idea, however faint, of something super-personal, something more than a person. It is something we could never have guessed, and yet, once we have been told, one almost feels one ought to have been able to guess it because it fits in so well with all the things we know already.

You may ask, "If we cannot imagine a three-personal being, what is the good of talking about him?"

Well, there isn't any good in talking about him. The thing that matters is being actually drawn into that three-personal life, and that may begin any time—tonight, if you like.

What I mean is this. An ordinary simple Christian kneels down to say his prayers. He is trying to get into touch with God. But if he is a Christian he knows that what is prompting him to pray is also God: God, so to speak, inside him. But he also knows that all his real knowledge of God comes through Christ, the man who was God, that Christ is standing beside him, helping him to pray, praying for him.

YOU see what is happening: God is the thing beyond the whole universe to which he is praying—the goal he is trying to reach. God is also the thing inside him which is pushing him on, the motive power. God is also the road or bridge along which he is being pushed to that goal. So that the whole threefold life of the three-personal being is actually going on in that ordinary little bedroom where an ordinary man is saying his prayers.

THE SANCTUARY

conducted by W. M. Weber

God in Time of Storm

ARE not the wars and revolutions that sometime sweep over the world interruptions of and interference with God's will for man? The answer of Jesus Christ to this question is a definite NO. As he looked into the future he saw no prospect of history proceeding smoothly and peacefully to a human Utopia. He saw that history would be marked by periodic catacylsms and storms. He did not see these as evidences of God's failure, but as moments of God's greatest activity for man. And he called on men to welcome such moments with courage and hope. Look up, Lift up your heads, for your redemption draweth nigh. When the storms of life come be not afraid. The storms of life are the gales of God.

—D. A. McGregor, Mutual Radio Chapel.
29 October 1944.

The man is being caught up into the higher kind of life, what I call *zoe*, or spiritual life: he is being pulled into God, by God, while still remaining himself. And that is how theology started. People already knew about God in a vague way. Then came a man who claimed to *be* God; and yet he was not the sort of man you could dismiss as a lunatic. He made them believe him. They met him again after they had seen him killed. And then, after they had been formed into a little society or community, they found God somehow inside them as well: directing them, making them able to do things they could not do before. And when they worked it all out they found they had got the Christian definition of the three-personal God.

You see, it is not something made up: theology is, in a sense, experimental knowledge. It is the simple religions that are the made-up ones. When I say it is an experimental science "in a sense," I mean it is like the other experimental sciences in some ways, but not in all. If you are a geologist studying rocks, you have got to go and find the rocks. They will not come to you, and if you go to them they cannot run away. The initiative, so to speak, lies all on your side. They cannot either help or hinder. Suppose you are a zoologist and want to take photographs of wild animals in their native haunts. Well, the wild animals will not come to you: but they can run away from you. There is beginning to be a tiny trace of initiative on their side.

Now a stage higher; suppose you want to get to know a human person. If he is determined not to let you, you will not get to know him. You have got to win his confidence. In this case the initiative is equally divided: it takes two to make a friendship.

When you come to knowing God, the initiative lies chiefly on his side. If he does not show himself, nothing you can do will enable you to find him. And, in fact, he shows much more of himself to some people than to others, because it is impossible for him to show himself to a man whose whole mind and character are in the wrong condition, just as sunlight cannot be reflected in a dusty mirror as clearly as in a clean one.

You can put this another way by saying that while in other sciences the instruments you use are things external to yourself (things like microscopes and telescopes), the instrument through which you see God is your whole self. And if a man's self is not kept clean and bright, his glimpse of God will be blurred—like the moon seen through a dirty telescope.

God can show himself as he really is only to *real* men. And that means not simply to men who

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are individually good, but to men who are united together in a body, loving one another, helping one another, showing him to one another. For that is what God meant humanity to be like; like players in one band, or organs in one body. Consequently, the one really adequate instrument for learning about God is the whole Christian community, waiting for him *together*.

Christian brotherhood is, so to speak, the technical equipment for this science—the laboratory outfit. That is why all these people who turn up every few years with some patent simplified religion of their own as a substitute for the Christian tradition are really wasting time, like a man who has no instrument but an old pair of field-glasses setting out to put all the real astronomers right. He may be a clever chap; he may be cleverer than some of the real astronomers, but he is not giving himself a chance. And two years later everyone has forgotten all about him. But the real science is still going on.

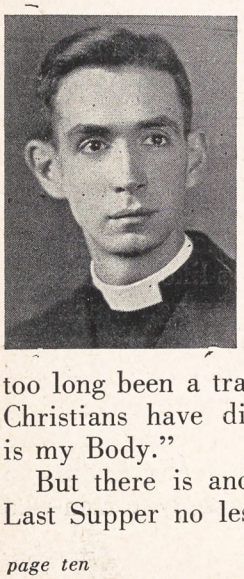
If Christianity were something we were making up, of course we could make it easier. But it is not. We cannot compete, in simplicity, with people who are inventing religions. How could we? We are dealing with Fact. Of course, anyone can be simple if he has no facts to bother about.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Sacrament of the Kingdom

BIBLICAL scholars and theologians have debated for centuries the exact meaning of our Lord's words at the Last Supper: "This is my Body"; "This is my Blood of the New Covenant."



However they may have understood them, they have admitted the crucial importance of these phrases. Indeed, much of the success of the present movement towards Church unity will depend upon achieving common agreement among Christians as to their signification. The sacrament of unity has too long been a tragic occasion of schism because Christians have disputed the meaning of "This is my Body."

But there is another word of the Lord at the Last Supper no less significant. Yet it does not have a prominence in historic liturgies, such as ours, which it demands: "I will drink no more of the fruit of the vine until that day I drink it new in the Kingdom of God." (See Mark 14:25 and parallels in Matthew and Luke.) If we may so speak, our Lord instituted the Eucharist not only as a sacrament of His Body, but also as a sacrament of His Kingdom. The holy fellowship of His Table is the pattern, and the earnest anticipation and foretaste of the life of His loved ones in the Kingdom of God, which we pray, according to His command, to come "on earth as it is in heaven."

To come *on earth*—yes, the Kingdom did not mean to Jesus solely a future hope, something entirely beyond this world of time and space, that

> . . . one far-off divine event,
> To which the whole creation moves.

He certainly expected of men that they lay some hold upon it now, or rather, that they let its sovereign rule of love lay hold on them, and find some realization, however hard to gain, within the community of disciples who have won newness of life in company with His Person. The holy Supper was to be the pattern of this redeemed community, the focal center of its common life and mission, the dynamic of its effort to do justice and to love mercy. By means of the Supper He enacted a parable which summed up and exemplified all His teaching, all His revelation of the Father's will and purpose. Think how many are the parables and incidents of His life which present the Kingdom as a festive meal where all the barriers of race and social state among its guests are done away. A meal was for Him an occasion of rebuke to proud Pharisees, of reconciliation of penitent sinners, of awakened social conscience for dishonest publicans. He broke common bread and gave it to hungry multitudes as heavenly food; He changed water into wine. He taught that at Messiah's board the poor and outcast were honored guests, the lowly enjoyed the chief seats, the master was as one who served. The Eucharist is by His express intent the sacrament of this Kingdom.

The Last Supper was not then a farewell, but the introduction to a new realm of society. As often as this Holy Communion is celebrated there is proclaimed the "good news"—the time of waiting and expectancy is fulfilled, the Kingdom of God is at hand, repent, have faith, and enter in to its festivity with men of peace and good will. Surely those who have entered in to this fellowship have already received some foretaste of that eternal Kingdom, which is not barely "meat and drink," but as St. Paul defines it, "righteousness, and peace, and joy in the Holy Ghost."

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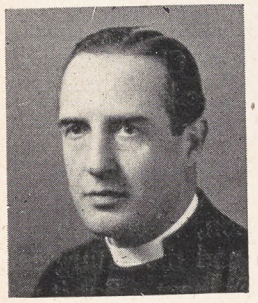
When Chaplains Come Home

By
J. CLEMENS KOLB
Chaplain at University of Pennsylvania

ONE of the solemn truths that many of the clergy have been uttering is this: If the Church falls down in its care of the men in the service, its helpfulness will be lost for the next generation. That, I suspect, is a very sober fact and one that has had a great deal to do with the generous giving to the army-navy commission and the support of the U.S.O.'s. It strikes me that in this field we have done well indeed. I am surprised at the number of letters I get from all over the world in which former students at the university mention the chaplain. And those letters have always been complimentary to him. "I have just met the chaplain. He is a swell fellow." Or, "The chaplain here is a great guy." Or, "Do you know chaplain So-and-So? We all like him." That is the kind of thing I hear all the time. I hope that the chaplains out in the field know how much their men really think of them.



They say that there are only two kinds of chaplains—splendid and rotten. And I suppose that some of the boys who don't say anything about the chaplain have met the less desirable type, of which there are bound to be a few. But the reports from the men are so good and so many in number and include not only our Church but chaplains of all denominations from men of all denominations that I feel greatly encouraged, and I think that in this aspect certainly the Church can take heart. The Church hasn't fallen down in its Christian responsibilities toward the men in the armed forces.

Furthermore, I have reason to believe that men who seemed in no way exceptional in their parish ministry have been heroic Christians when with the armed forces. One man whose outer record and career would have led no one to believe that he had unusual merit did so magnificent a job both in camp and under fire that when he was wounded the unit refused to release him. They would rather have him convalescent than anyone else in the best of health. This sort of thing is gratifying.

So far, so good. The danger in the future lies in this, that we will not put into our parochial lives the same values and virtues that have won such respect for God and Church in camp and on the battlefield. The real danger is, as Bishop Sherrill once pointed out, that it is too bad it takes a war to bring men to do what they should do in peace time. I am thinking of four things.

First of all, the utter lack of parochialism. A man growing up in a parish seems to have the idea that his clergyman is primarily the shepherd of the sheep that are in the fold and doesn't have much concern for the goats on the outside. There are reasons why a parish priest should give this impression, for after all he can't spend all his time running after the goats, for the sheep must be fed. And if he follows the procedure of one of the best of our parish priests in starting in on his fall work by calling on all those who pledge and then getting around later to those who don't, no one can blame him. But in the camp, men see that the parish extends to every man in uniform. His parish and his world are for once coterminus.

SECONDLY, in the armed forces narrow sectarianism is done away. Clergy of every faith minister to men of every faith and they find how much they have in common. It takes no great intelligence to see that there is something utterly incongruous and wrong when people who follow the same Jesus have to worship in churches which are so often rivals in the same town. And he who has not witnessed a little mild sheep-stealing and body-snatching between various sects and parishes of the same sect has not had an experience of the Christian life as practiced in many a community.

The man in the army finds the Church is at one as he never suspected it would be or could be and he must have a new respect for the men who, in his eyes, make it so.

Thirdly, the men in the armed forces have found an unsuspected courage in the men of the cloth. I do not think that the average person believes that the clergyman is a very brave or heroic man. He is usually depicted as having a personality more nearly resembling that of Mr. Milquetoast than that of Richard the Lion-Hearted. It must be something of an eye-opener to see chaplains in the paratroops jumping with their men, chaplains in the marine corps hitting the beaches with their men, sharing the danger and sharing it unarmed. Furthermore, the soldier knows that every chaplain has volunteered. The chaplain doesn't have to be where he is. He could stay at home and be safe and look forward to enjoying his pension and dying in bed. Chaplains are not drafted and if they are found in the front lines they are there of their own free will. It is good for the men who fight to know that the men who represent religion can face fire as well as they.

Last of all, the boys in uniform find that the

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chaplain is concerned with their welfare and not with the budget of the Church. He is really concerned with their worship and their prayers and their trails and troubles instead of spending his time soft-soaping Mr. Moneybags, the senior warden. They see the chaplain every day and not just on Sunday, and they find out that the minister's work is seven days a week instead of only one as they often suspected.

In short, it strikes me that the chaplains have given to the Church a new outlook and a new respect. The question is this: When the war is over, will our Churches be less parochially minded and less sectarian minded and more courageous and more devoted to the life of the spirit than they have been? Will the experiences of our chaplains be carried back to their parishes? By their outlook on their work and their courage in performing the same our chaplains have added a new depth of meaning to that great phrase of the creed: "One, holy, catholic, apostolic Church." I sincerely believe that all unconsciously the men who wear the cross on their collars have given the Church a new vision of what it should be. And not to follow where they are leading but to sink back into the old ways would be one of the greatest tragedies that can befall.

New Books

***Indispensable **Good *Fair

***The Doctrine of the Trinity. By Leonard Hodgson. Scribners. $2.50.

Before Pentecost, the disciples "had been standing outside, and peering in at the life of Christ and trying to make out just what it was all about. Now they looked out at the world around from within His life and mind." This "adoptive Sonship in Christ," giving access to the will of the Father and the power of the Spirit, is the Trinitarian experience shared by Christians in all generations. It is the emperical *datum* from which all Trinitarian theology has been developed. The author illustrates this with the thought of Augustine, Thomas Aquinas and Calvin. The Trinity is the factual experience of all Christians. Theology clarifies it intellectually and warns against its distortion.

In that perennial difficulty, the relation of Trinity to Unity, Professor Hodgson makes a unique contribution. Even the above named great thinkers assumed that undifferentiated, mathematical unity is the only kind of unity that exists. Most of their self-contradictions arose from this. But there is in creation another kind of unity, organic unity, " 'internally constitutive unity,' that is to say, a unity which by the intensity of its unifying power unifies distinct elements in the whole." The orthodox formula for the Trinity, "Three Persons in one Substance," involves this kind of unity. We can now grasp the idea, because modern biology has shown it to us as the principle which unifies all organisms, from plants to men.

"Adoptive Sonship" and "organic unity" are two great ideas; perhaps that is all we may ask from one book! Yet Professor Hodgson tantalises us with a few indications of the relation of these ideas to the organic doctrine of the Church and to Christian social thinking. This needs further development. And no economic implications are brought out in the chapter of Trinitarian religion. All through the book there is still too much emphasis on individual apprehension, where the experiences of parish fellowship and the Liturgical Movement would be far more pertinent. But it remains a great book, imperative for the clergy and (most of it) edifyingly legible to serious laity.

—W. M. W.

* * *

Religion for Today. By A. J. William Myers. Association Press. $2.00.

This book is "an essay in the philosophy of religious education" and is written from a liberal point of view—in fact, it is uncompromisingly liberal. The author is determined to apply religion to social conditions, and this is really the main thing in religious education, for him. He seems to have a very inadequate view of the Church. Instead of the term "the body of Christ," he holds that "corporation of Christ" is much nearer the meaning and "everyone who wishes may be a full member and vital factor in that corporation." Yes, but it is something more than that.

—F. C. G.

* * *

**Our Bounden Duty by the Rev. Richard S. M. Emrich; Dept. of Social Service, Diocese of Massachusetts; 5c each or $3 per 100.

"Why should I go to Church regularly?" That is a question which is asked quite often in our modern world. Dr. Emrich answers that question by showing how the individual, divorced from the organized community, is a nonentity. In a terse, colorful style, he adequately answers those persons who would seek to lead Christian lives away from the Christian brotherhood.

—W. B. S. Jr.

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Archbishop of Athens Is Loved By People of Greece

First Time That a Leader of Greek Church Is Chosen to Fill High Political Office

Edited by Rita Rubin

New York: — Appointment of Metropolitan Demaskinos, Archbishop of Athens, as regent of Greece marks the first time since the establishment of Hellenic independence in 1830 that a leader of the Greek Orthodox Church has been chosen to fill a high political office. One of the most powerful and best-loved figures in Greece today, Archbishop Demaskinos consistently defied German authorities. The calm, black-bearded prelate not only protested deportations of Greek workers and execution of hostages, but on two occasions offered to let the Nazi authorities take his life and those of his clergy in an attempt to save his people from the hostage system.

Shortly before the Germans withdrew from Athens, they announced they would shoot 50 hostages as a reprisal for sabotage. The victims were already selected when Archbishop Demaskinos, with fifty bishops and priests, went to the execution place and offered their lives instead of the hostages. The Germans quickly decided it was unnecessary to carry out the planned execution. Thousands of Greeks, numerous British officers, and many Jews are said to owe their lives to the Archbishop's intervention with the Germans. He supervised the work of helping and protecting the destitute people of Athens; more than 3,000 families whose menfolk were shot were being cared for by the church at one time.

The Greek prelate had been in bad standing with the Germans since he refused, in November 1942, to swear in the puppet regime of Premier Logothetopoulos, and authorities were forced to call in a clergyman of lesser rank to perform the ceremony. Demaskinos was linked to the refusal of 600 Greek clergymen in the summer of 1943, to announce anti-Semitic decrees in their churches. The response of the Greek priests to an order by the German commander in Athens to promulgate new anti-Jewish regulations was to preach sermons exhorting their congregations to treat the Jews with justice, tenderness and consideration.

Shortly before assuming the regency, Archbishop Demaskinos made it clear that his acceptance of the post would be dependent on his being permitted to exercise his powers in an unbiased fashion unhampered by the demands of any warring faction or political party. He also made it evident that his role of supreme national leader in no way implies intrusion of the Church in state affairs.

The Archbishop's stand was foreshadowed several weeks ago when he issued a message banning all political activities by clergymen under his jurisdiction, and threatening ecclesiastical penalties against priests who interfered in public affairs.

Demaskinos was possibly the only man of great stature acceptable to reactionary monarchy elements in Greece and to the courageous Greek patriots. With the British concession of a plebiscite for the Greek people, it is hoped that a unified Greek government under Demaskinos will point toward the fulfillment of the Teheran declaration.

LEND LEASE

★ Layreader Frederick E. Kidder at Holy Cross Mission, Castaner Project, Adjuntos, Puerto Rico, says that he can use all sorts of religious pictures . . . Christmas cards, calendars, bulletins. Wants colored ones preferably . . . to use in the Church school. Any excess received will be shared with other rural missions. . . . Mrs. Fred W. Youngman, St. Mark's, Malden 48, Mass., has a portable battery radio she will give to any mission that can use it. . . . The Rev. Theodore Branch, Goliad, Texas, seeks a violet burse and veil and also a red set. . . What have you to offer others? What are your needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.



ARCHBISHOP WILLIAM TEMPLE

The February 1st issue of THE WITNESS will be devoted entirely to this great Christian with articles by

Dean David Roberts of Union Seminary.
The Rev. Charles Lowry of Washington.
Professor Richard Emrich of Cambridge.
Dean Willard Sperry of Harvard.
Professor Joseph F. Fletcher of Cambridge.
Mrs. Reinhold Niebuhr of Barnard College.

This number will be followed immediately by

A SERIES FOR LENTEN STUDY

stressing the teachings of the Archbishop on

GOD AND OUR WORLD

1. *God and Yourself* by the Rev. William Marmion, rector of St. Mary's, Birmingham, Alabama.
2. *God and Your Job* by the Rev. John Gass, rector of St. Paul's, Troy, New York.
3. *God and the Soldier* by the Rev. Leland Henry, director of the army chaplain school.
4. *God and Race* by the Rev. John H. Johnson, rector of St. Martin's, New York.
5. *God and Economics* by Charles Kean, rector of the Epiphany, Kirkwood, Missouri.
6. *God and the Nation* by Avis Harvey, education director of the Woman's Auxiliary.
7. *God and the World* by Canon Robert D. Smith, director of social service of New Jersey.
8. *God and the Church* by Dean F. Eric Bloy of St. Paul's Cathedral, Los Angeles.

PLAN TO USE THE WITNESS IN STUDY GROUPS DURING LENT. IT TIES-IN ADMIRABLY WITH FORWARD-IN-SERVICE OUTLINES.

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Syrian Orthodox Church

New York: — The Syrian Antiochian Orthodox Church has announced that effective January 5, 1945, it will withdraw from membership in the Federal Council of Churches of Christ in America. The decision was conveyed in a letter to the executive committee of the Federal Council by Metropolitan Anthony Bashir, Archbishop of the Syrian Orthdox Archdiocese of New York and all North America.

Reason for the Church's action, the letter stated, is "the possibility that membership in the Council might be thrown open to certain other religious organizations which do not regard belief in the divinity of Christ as a required article of faith."

It is believed here that the significant motive for the resignation of the Syrian Orthodox Church's action was the membership in the Federal Council of the Russian Orthodox Church of America, headed by Metropolitan Theophilus, who is hostile to the Church in Russia. Metropolitan Antony of the Syrian Church has maintained cordial relations with Metropolitan Benjamin, official Russian exarch of the Aleutian Islands and North America who is seeking to reconcile Theophilus with the Moscow patriarchate.

Heads Department

London (by wireless):—The Rev. J. Hutchison Cockburn, former moderator of the Church of Scotland, has been appointed British secretary of the department of reconstruction and inter-church aid of the World Council of Churches. It is expected that he will be head international secretary of this department. Cockburn leaves for Geneva headquarters in March.

Archbishop of Canterbury

London (by wireless):—The Rt. Rev. Geoffrey Francis Fisher, Bishop of London, is being mentioned here as likely to become Archbishop of Canterbury, to succeed the late Dr. William Temple. Appointment of a new primate is made by the King, as head of the Church of England, on advice of the prime minister, as provided by statute.

Creation of a headquarters staff for the Archbishopric of Canterbury has been urged by the Anglican Bishop of Chelmsford, Dr. Henry A. Wilson. He described the proposal as "one of the reforms most needed in the Church, since the holder of the see is burdened with immensely important duties." Bishop Wilson suggested that the council's function be to watch the general Church situation, advise on necessary reforms, study developments and plan action. It should not, he added, include the bishops, who are already fully occupied with administrative matters.

Russian Christmas

Moscow (by wireless): — Elaborate preparations are being made by the Moscow cathedral and other churches here for the celebration of Christmas, which will be ushered in at midnight services on January 6, according to the tradition of the Eastern Orthodox Church. The cost of decorating the churches is being met jointly by the Moscow city Soviet and local congregations. Indications are that this will be Russia's best Christmas since the war began. Carloads of Christmas trees are being shipped here from all parts of the Soviet Union. A special attraction will be an open-air Christmas tree party in the Hermitage Gardens near Pushkin Square. School children have been urged to prepare miniature trees and attend in carnival costumes. Christmas carols will be sung in Sverdlo Square and other public places.

In Leningrad, a highlight of the holiday season will be a children's masquerade ball in the House of Pioneers. Reports from Sverdlovsk and other Ural centers also indicate widespread interest in Christmas plans.

Since many believers observe Christmas on December 25, many

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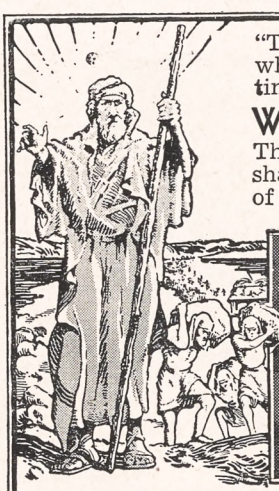
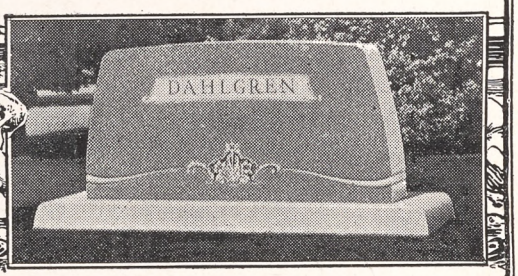


"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—
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celebrations have already been held. Foreign residents, including Polish, French and other Roman Catholics attended Christmas mass in the American Church in Moscow, and subsequently attended receptions and parties at various legations and embassies.

Returns to Paris

London (by wireless):—The Rev. Frederick W. Beekman has arrived here en route to Paris where he is to resume his pastorate as dean of the American Cathedral of Holy Trinity, having spent more than four years in America. "Our primary goal remains a twofold one," says Mr. Beekman, "to offer all courtesies of the Cathedral to American officers, chaplains, and enlisted personnel on duty or leave in Paris, and to take care spiritually of all Americans in Paris regardless of denomination." American troops and chaplains are already using the cathedral in large numbers.

Large Delegation

Cleveland: — When the national study conference on the Churches and a just and durable peace meets here, January 16-19, the Episcopal Church will be represented by 26 delegates. Those announced by the Presiding Bishop are Bishop Scarlett, Bishop Hobson, Bishop Remington, Bishop Oldham, Bishop Sterrett, Bishop B. D. Tucker, Dean Emerson, Rev. S. B. Harbach, Rev. C. Avery Mason, Mr. Henry K. Craft, Judge Hubert Delany, Mr. Harvey Firestone, Miss Avis Harvey, Miss Lucy Mason, Mrs. William G. Mather, Judge James J. Parker, Mrs. Henry Hill Pierce, Mr. Louis M. Washburn, Mr. Paul B. Anderson, Dr. Clark G. Kuebler, Rev. Almon R. Pepper, Mrs. Clinton S. Quin, Mr. Spencer Miller Jr., Rev. Clifford L. Samuelson, Rev. William G. Gehri, Rev. William H. Marmion, Rev. Howard Melish. The total number of delegates is expected to be 321. Two commissions have been set-up — one to study the international situation in the light of the guiding principles and the six pillars of peace and another to study the basic problem of the peace strategy of the churches. Professor William E. Hocking of Harvard is the chairman of the first commission while the Rev. Walter M. Horton is the chairman of the second. Mr. John Foster Dulles is the chairman of the entire conference.

Pulpit Exchange

Cambridge: — The Episcopal Evangelical Fellowship and the Evangelical Education Society has sent a letter to the clergy urging that Sunday, January 14, be observed by an exchange of pulpits with the Presbyterial Church.

Flys from Africa

New York:—Indicating an improvement in Bishop Kroll's health, a cable has been received from Liberia stating that he and Mrs. Kroll will arrive here about January 17 by plane.

Free Government

New York: — Spain must have a government free from tyranny and dictatorship and based upon the "consent of the governed" declared the Rev. John LaFarge, editor of America, Jesuit weekly. Anticipating a republic or a monarchy, the editor called for a strong government of the people which will recognize human rights, guarantee the "innate rights of minority groups" and solve the "immense Spanish land problem." As to the attitude of the Spanish hierarchy he asserted that "reliable sources of information" were behind reports last summer

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that the Roman Catholic bishops in Spain regard the Franco regime as a temporary expedient and would not oppose even a republic provided it were free of communist control.

Buy Bonds

New York:—The National Council bought $770,500 in war bonds during the sixth loan drive.

Leads Quiet Day

Berkeley, Calif.:—Bishop Lewis of Nevada led a quiet day at the opening of the second term at the Church Divinity School of the Pacific.

Joins Conference

New York:—The committee on friendly relations among foreign students, an interdenominational group sponsored by the Y.M.C.A., has applied for membership in the foreign missions conference. Secretary Louis E. Wolferz said that it was desirable in order to "link us more closely to Church groups." He also forecast closer relations between churches and foreign students and said that his committee plans to work with mission boards as a clearing house for information on schools, relate the students to churches, youth groups and camps. It was also stated that the number of foreign students in American colleges will probably increase from the present 8,000 to 20,000 in the first years after the war.

European Relief

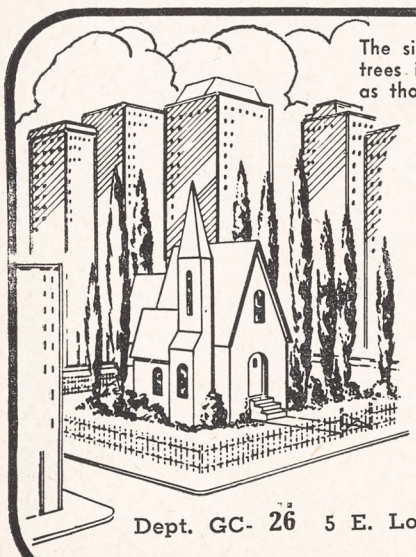
New York:—The department of relief and reconstruction of the World Council of Churches has now been set up in Geneva, declared the Rev. A. L. Warnshuis, foreign councellor of the committee declared upon his return from England, France and Switzerland. He declared that British churches do not look for aid from America in rebuilding but that on the continent our aid will be required to provide temporary buildings and later to help in building permanent structures.

Survey Area

Inkster, Mich.: — Parishioners of several Detroit churches, Negro and white, joined in a survey of 850 homes in Inkster to ascertain church affiliations. The area covered included the Carver Homes, a war housing project inhabited by Negro war workers and their families. The survey was initiated by St. Clement's Church in Inkster, to determine the extent and kind of services the Episcopal Church could offer the community. Bishop Frank W. Creighton said, "While hopeful that it will increase our own work in members and strength, our chief reason for this survey is an evangelistic effort on behalf of the Christian religion, and others may benefit as well as the Episcopal Church."

Many Bishops

Charlotte, N. C.:—The diocese of North Carolina can point with pride to its record as a mother of bishops. The present Bishop, the Rt. Rev. Edwin A. Penick was elected while rector of St. Peter's, Charlotte. Bishop Robert E. Gribbin was rector of St. Paul's, Winston-Salem when elected to be bishop of Western North Carolina. Bishop John Long Jackson of Louisiana was rector of St. Martin's, Charlotte. Bishop John Moore Walker of Atlanta is a former rector of St. Peter's, Charlotte. Bishop Elwood Haines of Iowa was formerly executive secretary for the diocese of North Carolina. Bishop Reginald Mallett, recently consecrated for Northern Indiana, was once rector of Holy Trinity, Greensboro. The late Bishop Joseph B. Cheshire was rector of St. Peter's, Charlotte, when he was elected bishop. The late Bishop Henry B. Delany had been in charge of Negro parishes as arch-



The sight of a white church above thin trees in a city square amazes my eyes as though it were the Parthenon.
—Amy Lowell

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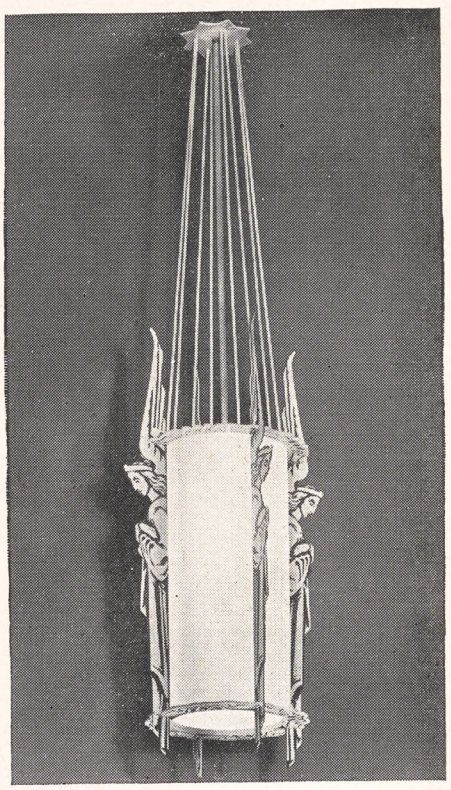

Plastics in Church Lighting

Rambusch Lantern No. 11-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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deacon in a number of the southern dioceses, including North Carolina, prior to his consecration as Suffragan. At one time in the diocese, Bishops Gribbin, Jackson, Walker, Haines and Mallett were all rectors of parishes serving under Bishop Penick.

Use Radio

New York:—A joint radio committee to promote religious programs with professional talent has been organized by the Methodist, Presbyterian and Congregational-Christian Churches. Network and local station officials also are serving on the committee. It is planned also to sponsor seminars to train clergymen and educators in the use of radio.

Resist Nazis

Stockholm (by wireless):—137 rebel Lutheran clergymen are in prison or have been expelled from their parishes by German occupation authorities in Norway, according to the latest reports. Ten clergymen have been arrested in the last few weeks in the face of protests and open demonstrations by members of their parish churches. In many instances, it was charged, arrests or expulsions took place without any evidence to support such action.

Even clergymen "ordained" by the Quisling-controlled Church department are feeling uneasy, and are said to be resigning their posts.

Dean Johan M. Wisloeff, 70 year old leader of Norway's Inner Mission Society, has died in the Grini concentration camp near Oslo. Father of Vicar H. E. Wisloeff, a member of the Norwegian Provisional Church Council, Dean Wisloeff was arrested by the Germans in November, 1943.

Dean H. K. Hein of Grena, Norway, who was arrested last September is now being used as a "train hostage." The 49 year old clergyman is among several prominent Danish leaders who are frequently forced to ride, hand-cuffed, behind barred windows in the forward cars of troop transport trains, to forestall sabotage by Danish patriots.

English Bishops

London:—Failure of a United States army chaplain to understand the signature "Geoffrey London" gives the press bureau of the Church of England a chance to be jocular as well as to pass out some useful advice about the customs of British ecclesiastics and of a few on this side of the Atlantic. Said the press bureau: "One of our Church periodicals has been telling its readers of the perplexity of a U.S.A. chaplain who on receiving an invitation signed "Geoffrey London," to dine at Fulham Palace with other chaplains was at a loss to know whom his hospitable correspondent might be and asked a friend if he knew anything of a Mr. London who was evidently in the cinema industry as he wrote from The Palace, Fulham.

"Such a misunderstanding is quite natural in the case of a visitor from overseas. Indeed quite a number of our own countrymen seem to be unaware of the custom, dating from the days before the use of surnames became general, which ordains that instead of signing their names in the ordinary way bishops should employ an official signature composed of their Christian names, or the initials, followed by the designation (often abbreviated) of their see. Thus "Geoffrey London" signifies simply Geoffrey (Bishop of) London, just as 'Edward Lichfield' and 'E. W. Birmingham' are the official signatures of the bishops of Lichfield and Birmingham.

"Some Bishops use after their Christian name an abbreviation of

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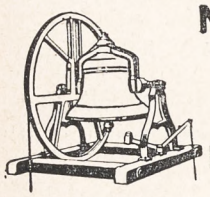
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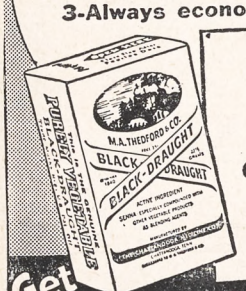

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the Latin designation of their see, e.g. the Bishops of Chichester and Exeter sign themselves as 'George Cicestr' and 'Charles Exon,' the abbreviations representing Cicestrensis and Exoniensis."

Disband Societies

Paris (by wireless):—Members of the French national assembly have demanded dissolution of two reputedly anti-Semitic organizations formed in France since the liberation. The organizations named are the national inter-cooperative association for commerce, industry, and craftsmanship; and the French directors association. The first is accused of publishing material designed to arouse public opinion against Jews claiming restitution of possessions confiscated by Germans. The other is charged with openly waging a campaign to have controllers now in charge of Jewish possession maintained in their posts.

BACKFIRE

(Continued from page 2)

PRATT, SCHUYLER, formerly supt. of St. Andrew's home for boys in San Francisco, is now the rector of Our Saviour, Mill Valley, Calif.

SCHOOLMASTER, RICHARD H., was ordained to the diaconate by Bishop Wroth of Erie in the Church of the Ascension, Bradford, Pa. After graduation from Virginia Seminary, he will be a member of the staff of the Cathedral, St. Louis, Mo.

SHANE, WILLIAM J., was ordained priest on Dec. 21 at the cathedral, Albany, N. Y. by Bishop Oldham. He was formerly a Methodist minister and is now in charge of churches at Greenville, Rensselaerville, Oak Hill and Cairo.

SILVA, NATHANIEL, has been appointed rector of the pro-cathedral of the Ascension, Porto Alegre, Brazil.

SIMPSON, THOMAS A., rector of All Saints', Minot, N. D., was elected secretary of the district of N. D. at a meeting of the bishop and council on December 12.

SMITH, RUSSELL D., was ordained deacon on Dec. 26 at St. John's, Carlisle, Pa. by Bishop Heistand. He is a student at Nashotah.

STUTZER, GERHARD C., formerly rector of St. Paul's, Salisbury, N. C. and priest-in-charge of St. Peter's and St. James', Kannapolis, is now rector of the Church of the Redeemer, Okmulgee, Oklahoma, and priest-in-charge of Grace Church, Henryetta.

THOMAS, LLOYD B., formerly vicar of St. James', Paso Robles, Calif., is now the vicar of St. Mark's, Hood River, Oregon.

TOBER, LAWRENCE H., was ordained priest on December 21 at Trinity Cathedral, Cleveland, by Bishop Beverley D. Tucker. He is a curate at the Cathedral.

TURNER, WILLIAM R., retired clergyman of Maryland, died in Baltimore on Dec. 26.

URBAN, RICHARD G., rector of St. Peter's, Fernandina, Fla., will become the associate rector of St. John's, Jacksonville, Fla., effective January 10.

YOUNG, NORMAN, was ordained priest on Dec. 20 at St. James', Lindsay, Calif., by Bishop Sumner Walters. He is vicar of St. James' and of St. John's, Tulare.



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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.

MR. RICHARD T. HALL
Layman of Gloucester, Mass.

Despite the undoubted sincerity of many who are now preaching brotherhood with respect to Jews and Negroes, the overall picture presents itself to me as an incongruous one, for there are those who seem to fear that a campaign of hatred at home will weaken the war effort; an effort which necessarily involves hatred against the Axis. In all this we may perhaps read the lesson that hatred simply does not pay in the end. Those who would make war find that the group conscious side of human nature which they emphasize and use in their war-making is now being turned against themselves. The wisdom of man is foolishness to God.

* * *

THE RT. REV. BENJAMIN M. WASHBURN
The Bishop of Newark

THE WITNESS (Nov. 30) calls attention to the excellent new combination Prayer Book and Hymnal published by the Oxford Press. Under its royalty agreement with the Church Pension Fund the Oxford Press used duplicate electro-type plates prepared, supplied and paid for by the Church Hymnal Corporation. The Church is in many ways indebted to Oxford Press but credit for the solution of a different typographical problem in the arrangement of the melody edition of the Hymnal belongs to Canon Douglas and to Miss Little of the Hymnal Corporation instead of to the Oxford Press as your review seems to imply.

* * *

THE REV. ALLEN BROWN
Rector of Christ Church, Hudson, N. Y.

I have just seen your editorial *Reformed Catholic Church* (Nov. 23) and want to thank you for it as an example of the sane, centripetal type of thinking of which more is needed in the Episcopal Church. I feel you should have been as emphatic for loyalty to those doctrines of the Church specifically maintained in the 16th century as for the repudiation of those doctrines it "specifically repudiates." Of course that was implied in the editorial. Neither wing of the Church has been alone in practicing partisanship or in the "undoing of a man's life work six months after he was gone." Most of us have contributed to this divisiveness in the Church but it is not too late for all of us to start working for a new spirit of unity within the Episcopal Church. When we have that we can talk about unity with those outside.

* * *

MR. J. MAVER FEEHAN
Layman of St. Louis

Joan Bradley (WITNESS, Nov. 30) in dealing with Negroes raises the usual red herring of intermarriage. The plaintive wail designed to tighten the heart strings of parents everywhere "Would you want a member of your family to marry a Negro?," presenting this well worn argument with the inference that someone is going to make white girls marry Negro boys. Has Mrs. Bradley forgotten that it is still quite possible for any girl to reject a proposal of marriage whether it comes from white, black or yellow man? Naturally regardless of race equality one would expect young women to continue to exercise the same privilege. Can we blame the Negro entirely for the fact that a very high percentage of them have white blood in their veins? They did not get this by rubbing elbows socially with whites. Could this have been entirely due to the "immoral Negro"?

* * *

MISS ESTHER FIFIELD
Churchwoman of Lockland, Ohio

It is invariably a shock to read a letter like the one (WITNESS, Nov. 30) on Negroes and to realize that there are people, not only in the United States but in the Church, whose racial beliefs so closely resemble Hitler's. It is ironic that such a person lives in the city of brotherly love and that she claims to be a follower of Christ who said, "I, if I be lifted up, will draw all men unto me." He forgot to put the word "white" before the word "men." I have worked intimately with Negroes for 14 years and have never experienced facts which would justify her sweeping statements about the Negro people. I have also read widely on the subject of race and know that scientists deny her alleged claims. Much as we of the white group would like to feel superior we have little basis upon which to base our feelings.

ANSWER: Discussion of Mrs. Bradley's letter is now closed.

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ADVANCE
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For the Pre-Lent Season

COMING MID-FEBRUARY

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By DAVID K. MONTGOMERY

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening and readable book on this topic. We go to Church but for one reason—to Worship. "To worship means to give the best that you have, and the best that you are, to the best that you know."

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By JOHN S. HIGGINS

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AND WAS CRUCIFIED

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* * *

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By Frank Dean Gifford

A book of 31 sermons on as many christian topics. "They are forceful and often humorous and always put God first."—*Holy Cross Magazine.*

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By DANIEL JENKINS

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Prayer and Faith; God's Will and Our Prayers; Prayer and the Bible; Prayer and the Church are some of the chapter headings.

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The WITNESS

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Harris and Ewing

JANUARY 18, 1945

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BISHOP ANGUS DUN SPEAKS AT MEETING OF THE WITNESS . . .

(*story on page thirteen*)

FACTS ABOUT ANTI-SEMITISM

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

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11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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Charles W. Sheerin, Rector

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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Thursday: 11 Holy Communion.

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The Rev. Vincent L. Bennett
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Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday.
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The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS

For Christ and His Church

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JANUARY 18, 1945
VOL. XXVIII NO. 22

CLERGY NOTES

ARMSTRONG, PAUL C., rector of the Incarnation, Drexel Hill, Pa., has been appointed vicar of St. Thomas Chapel, New York City.

COCHRAN, DAVID R., rector of St. Paul's Church, Dowagiac, Mich., has accepted appointment as an army chaplain and has left for the chaplain's school at Camp Devens, Mass.

DAVIS, HOWARD S., of Philadelphia has been appointed a navy chaplain.

ELLERHORST, JAMES C., deaf-mute clergyman, JONES, PERCY D.; LUCAS, EDGAR A.; ROOD, SIDNEY S., were ordained at one service in Mariner's Church, Detroit, by Bishop Creighton of Michigan.

HALLOCK, FRANK HUDSON, Professor at Nashotah, died Dec. 13, 1944.

HATCH, ROBERT M., rector of St. John's, Arlington, Mass., has accepted the deanship of the cathedral at Wilmington, Delaware.

HOLT, HAROLD G., rector of St. Alban's, Cleveland Heights, Ohio, has accepted the rectorship of St. Jude's, Tiskilwa, Michigan.

JOHNSON, GARDNER A., was formally instituted as rector of St. Peter's Church, Salem, Mass. on Jan. 7, by Bishop Sherrill.

RICHEY, THOMAS, was deposed from the ministry on January 3rd by Bishop Budlong of Connecticut for causes not affecting his moral character.

SKINNER, JAMES E. D. P., of Kansas has been appointed a navy chaplain.

SOUDER, EDMUND L., rector of St. Michael and All Angels, Cincinnati, has been placed in charge of St. Mary's and St. Mark's, Honolulu, and will also serve as chaplain to the Sisters of the Transfiguration.

STOKES, ANSON PHELPS JR., rector of Trinity, Columbus, Ohio, has accepted the deanship of the cathedral in Honolulu.

TOWNE, HAROLD E., formerly vicar of St. Thomas Chapel, New York, is now on the staff of St. Bartholomew's, New York City.

WHITAKER, ROBERT H., of New Haven has been appointed a navy chaplain.

WILSON, JOHN T., was deposed from the ministry on November 30 by Bishop Budlong for causes not affecting his moral character.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
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Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

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Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

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Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, Holy Days 11:15.
The Cathedral is open daily for prayer.

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11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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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.

GRACE CHURCH
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Lane W. Barton, Rector

SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 22

The WITNESS

For Christ and His Church

JANUARY 18, 1945

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Peace Proposals Are Endorsed By Church Commission

Commission on Social Reconstruction Holds Meeting to Discuss Many Important Issues

By Rita Rubin

Washington: — The Commission on Social Reconstruction of the Church held an off-the-record conference at the College of Preachers, January 4-7, under the chairmanship of Bishop Scarlett of Missouri. There was one important action however that was not off the record—a statement released on the Dumbarton Oaks Proposals which was given out after lengthy discussion. The statement is as follows:

"The Joint Commission on Social Reconstruction, acting on its instructions by General Convention, reports to the Church as follows:

"1. Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a primary necessity for the maintenance of the justice, order and peace of the world in the immediate future. The Dumbarton Oaks Proposals, agreed to by representatives of the United States, the United Kingdom, the Soviet Union and China, offer a forward looking plan representing the widest area of agreement yet achieved by the four Great Powers on a general organization making for world stability. The support of these Proposals seems to us the first step toward a just and durable peace.

"2. These proposals have grown out of the common interests and tasks of the United Nations. They carry into the post-war era an association already established through cooperation in war. This association, existing to win the war, must be continued to win the peace; with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states.

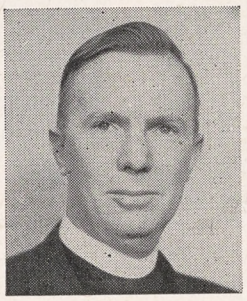
"We agree with the statement of the President that 'Perfectionism, no less than isolationism or imperialism or power politics may obstruct the paths to international peace.' We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.

"3. In the near future a general United Nations Conference will be called at which the Dumbarton Oaks Proposals will be used as the basis of discussion in preparing the Charter for the new organization. Our representatives at that Conference must know where our people stand and will need evidence of substantial support for their efforts.

"4. We therefore commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles and machinery outlined in the Proposals."

While it is not possible to report the addresses or the discussion we can present the program and the names of those who attended. Bishop Reifsnider, in charge of the work for Japanese Americans of our Church, spoke on his work and the situation among these people at this time. President Bowman of Johns Hopkins University, now a member of the state department who was one of the American representatives at the Dumbarton Oaks conference, told of the efforts being made to build an international peace structure. The Hon. Francis B. Sayre, legal consultant to UNNRA, presented his opinions as to how Germany should be treated following victory. Bishop Penick of North Carolina and the Rev. John Burgess of Cincinnati spoke on Negro-white relationships. President Stringfellow Barr of St. John's College, Annapolis, Md., presented his ideas on religious education. Dr. Eduard Heimann of the New School in New York, spoke on man and the state, while the final session was a two hour conference with Vice-President Wallace. There was also an informal meeting one afternoon with Congressman Jerry Voorhis of California. A tip-top program certainly.







Attending the conference of the commission on social reconstruction at the College of Preachers were the Rev. Phillips Osgood, president of the House of Deputies, Bishop Carruthers of South Carolina and the Rev. John Burgess of Cincinnati

Those attending the conference in addition to the speakers were Bishop Scarlett, Bishop Carruthers of South Carolina, Bishop Tucker of Ohio, Bishop Carpenter of Alabama, Bishop Dun of Washington, Bishop Loring of Maine, Prof. William J. Battle of Austin, Texas, Mr. W. Dewey Cooke of Georgia, Mr. Milton P. Fuller of Kansas, the Rev. John Higgins of Minneapolis, the Rev. Robert O. Kevin of Virginia, Dean Arthur Lichtenberger of Newark, the Rev. A. T. Mollegen of Virginia, the Rev. Phillips Osgood of Boston, the Rev. Charles F. Penniman of Wilmington,

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the Rev. Almon R. Pepper of New York, the Rev. William B. Spofford of New York, the Rev Clifford Stanley of St. Louis, the Rev. Anson Phelps Stokes Jr. of Columbus, the Rev. Theodore Wedel of Washington.

CONFERENCE ON UNITY IN WASHINGTON

By Theodore Wedel,
Warden of the College of Preachers

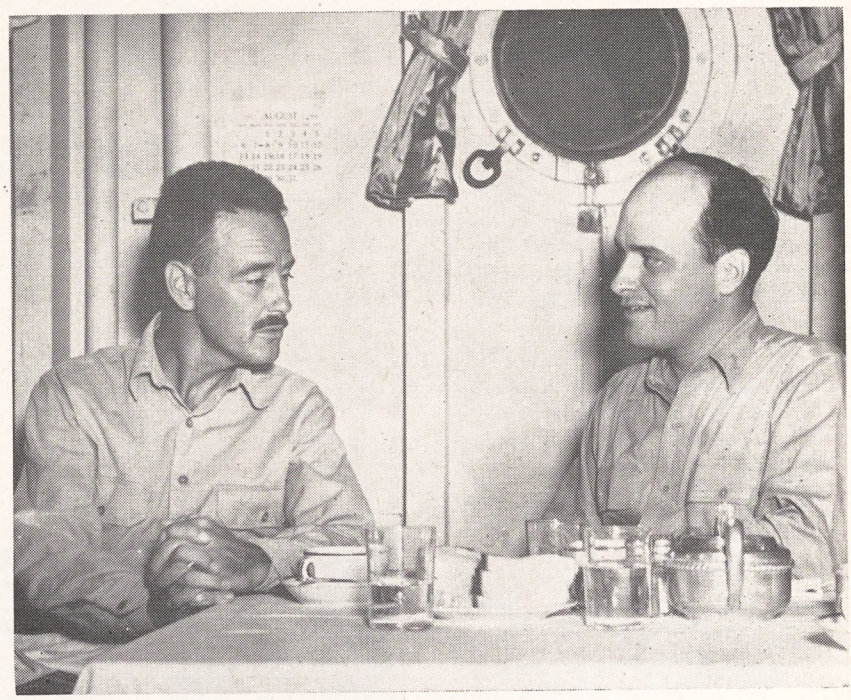
Washington: — A notable conference on Christian union met at the College of Preachers in the closing days of December, the fifth to be held in successive years. Men and women representing the major Protestant communions of America came together to share their concern for Christian unity, though no pronouncements were expected, nor unity documents produced. Those attending spoke as individuals and not as negotiators for their respective Churches. Sponsorship was shared by the College of Preachers and the committee in America representing the World Council of Churches.



The conference was made up, as in former years, from three main groupings—secretaries of the Federal Council of Churches; secretaries or other representatives of city or state Church federations; representatives of denominational councils.

No summary can here be given of the dozen papers read nor of the animated discussions thereby provoked, though it is expected that some of the papers will later be published. The first evening was devoted to "Crucial corporate tasks confronting the Church," with addresses by the Rev. F. E. Reissig of the Washington Federation and the Rev. Luman Shafer of the department of international justice of the Federal Council. The next major topic was "Bringing the denominational order to grips with these tasks," with Bishop Angus Dun and Bishop Ivan Lee Holt of the Methodist Church presenting the essays. The Rev. John Harms of the Chicago Federation and the Rev. Hermann N. Morse of the Presbyterian board of missions then discussed "Bringing the council system to grips with these tasks."

Later in the conference the Rev. Charles Clayton Morrison, editor of the Christian Century, viewed the whole ecumenical problem facing Protestant Christianity in a paper on "Bringing the total Christian movement to grips with these tasks." The program, as can be noted from this list of themes, aimed to give a survey of the ecumenical scene beginning from the local and denominational interests and ascending to a total view.



Lew Ayers, former movie star, now a chaplain's assistant eats a meal in the Pacific with Chaplain Richard L. Harbour, formerly rector at Warrensburg, Missouri. Ayers got his fame as an actor by taking leading parts in anti-war pictures after world war one. He was first a C. O. in this war and went to a C. O. camp. Later he volunteered for non-combative service and distinguished himself by heroism in the Pacific. He is to study for the ministry after the war

The last day of the conference was spent in dealing with two large topics. Papers by the Rev. H. Paul Douglass and the Rev. Clarence T. Craig of Oberlin College dealt with "Growing agreement in the Christian faith." The closing talk was an unforgettable one by the Rev. A. L. Warnshuis who had landed only a few days before from a journey to Geneva, Switzerland, for consultation on behalf of American Churches with the home office of the World Council of Churches. His picture of the suffering and heroism of European churchmen in England, Holland, France, Germany, Norway, stimulated much interest. America, so he told us, is today the "old" world. A new world is to be built in Europe. And the Church is at the center of this fresh world born out of tragedy and outward defeats. Christian unity has marched with great strides towards its goal in the suffering European world. Christians rediscover their oneness in Christ in the face of a common enemy.

The conference this year more than ever is a heartening sign of the times. No one sees the future in rosy colors. Non-Roman Christianity in fact was acknowledged to be in a humble mood, in some ways almost defeatist. The faults of Protestantism were openly described even as over against Rome. Yet out of this very sharing of grave concern and of sometimes severe self-condemnation, there came, in this conference, a thrilling sense of unity. The Church as the body of Christ, with powers scarcely yet tested, is looming large on all sides as a rediscovered fact of Christian faith and life. And this Church is and ever must be one Church. Christ is not divided. All who confess Christ as Lord and Saviour are one in ultimate faith. They are one in the possession of the Holy Spirit. In their divided institutional embodiments, so Dr. Morrison persuasively argued, churchmen of the many "Churches" have robbed the one Church of its

(Continued on page 18)

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Noted Jewish Author Answers Charges Against Jews

Mr. Sigmund Livingston Says the Solution of Problem Lies Largely with Christians

By W. B. Spofford

New York: — David R. Hunter, in his article on meeting racial tensions (WITNESS, Nov. 30), told of an experiment made at a diocesan youth conference when the young people were asked to state their reasons for disliking Jews. According to Mr. Hunter, a "combination of misleading truth, definite untruth, and the sin that doth so easily beset all of us" was the result.

Letters commenting on Mr. Hunter's article have been appearing in THE WITNESS ever since — some agreeing with the children's charges, some refuting them, and many asking for competent, satisfactory discussion. Our own editors are capable, we believe, of answering the questions, but we felt it would be interesting to interview an outstanding Jewish leader. So we called upon the author of a new book on anti-Semitism, *Must Men Hate?* Mr. Sigmund Livingston, who is chairman of the Anti-Defamation League of the B'nai B'rith.

We told Mr. Livingston that some of our readers felt that it was up to the Jews themselves to solve the problem of anti-Semitism. It brought a smile to his face. "The solution or amelioration of anti-Semitism lies with the Christians," he answered. "The Jew can never solve this age-old problem. This conclusion has been reached by most eminent sociologists, both Christian and Jewish. Their opinion is shared by outstanding Christian scholars in other fields. I think all will agree that those charged as witches could never have eradicated the belief in witchcraft, regardless of personal good conduct. The accused witch could never prove innocence by denial under oath, for who would believe a witch? It was the vigorous struggle of good men with stout hearts which finally convinced the masses that witchcraft was a delusion and that there were, in fact, no witches."

Mr. Livingston went on to say that if the charges which cause anti-Semitism are based on fact, then certainly they can be eradicated. "If, however," he declared, "a charge is founded not upon fact but results from delusion, then the victim can only try to eradicate the delusion from the minds of men."

But the victim cannot eradicate the delusion himself. "It has been pointed out time and again that not the Jew, but the Christian is able to convince the masses that they suffer from delusions," he said. "Jews, after all, are human, with the frailties common to humankind. To hold him culprit for the faults common to humankind is one of the important factors in this struggle."

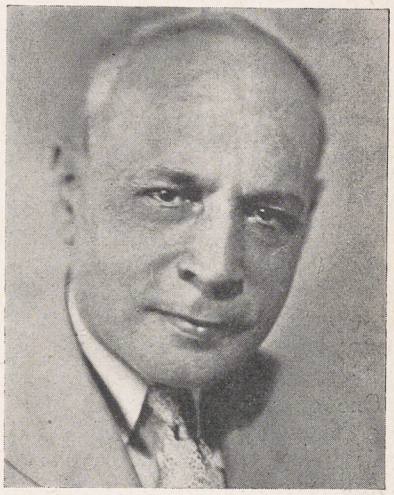
"We deal with a psychological problem," according to Livingston. "Through the centuries, there developed a stereotype of the Jew which lodged in the mind of the masses. It is primary in the subconscious and it becomes active when it meets a single Jew who affirms or supports the stereotype. Immediately, there follows the perversion of reasoning from the particular to the universal."

One of the accusations used most often, and employed by all professional anti-Semites, is the tale that the Jews have an international conspiracy to upset Christian civilization and to rule the world. The infamous "Protocols of the Elders of Zion" (proven to be a fraudulent forgery) was written expressly to further anti-Semitism. Some people seem to feel that in order to disprove this charge, the Jew should withdraw from all public activities, take no part in politics, just be quiet and behave himself. We asked Mr. Livingston what he thought about this.

"I feel that the anti-Semites would immediately say that this proves the accusation," he replied, "that the Jews have withdrawn from the public eye; they disregard all public duty; they appear to be very good just for the purpose of carrying out this nefarious conspiracy; that in this manner they expect to divert suspicion from their unholy design. The denial of any such conspiracy by Jews is of no avail because anyone so stupid as to believe this charge would give no credence to a denial by the Jews. This is a good example of how every popular accusation could be analyzed and it be shown that the corrective must be either by or with the help of Christians."

We went on to present some of the specific charges we had received and asked Mr. Livingston to discuss their origin and degree of truth. "What about the charge that Jews are isolationists and will not mix with other people?" we inquired.

"Who is at fault?" asked Mr. Livingston. "The Jew is not received in Gentile country clubs nor in most of the city clubs; nor in many exclusive resorts; nor in social groups; in college fraternities; in finishing schools for girls; in certain hotels; as tenants in apartment buildings; in restricted residential districts. In all these cases the individual Jew is not excluded because of personal disqualifications, but solely because he happens to be a Jew. I am convinced that were Jews admitted to membership under the considerations pertaining to Gentiles, there would be no Jewish country or city club, nor would there be residential districts disproportionately inhabited by Jews. Is it fair to make this charge and at the same time bar his association with non-Jews? No one argues that social institutions should be open to all Jews regardless of social standing or character, but Jews should not be excluded merely because they are Jews. As long as this condition exists, the charge should not be made that they are isolationists, refusing to mix with other people."



Mr. Sigmund Livingston answers many questions that have been raised about his own people

We commented that a lot of people

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believe that all or most shyster lawyers are Jews. What did he think about this?

"There are shysters who are Jews," he replied. "There are Gentiles who are shysters. No one has ever calculated the percentage of the undesirable in the legal profession or determined the preponderance of Jews. I do know, however, that Jewish lawyers as a general rule have enviable reputations for ethical conduct and worth. In almost every large city there are Jewish lawyers who are leaders at the bar."

"I wish," he smiled, "that there were no Jew who could ever be classified as a shyster. I must be realistic, however, and know that they are subject to the frailties common to all classes. I also know that if a person happens to have had the misfortune of coming into contact with a shyster lawyer who happens to be a Jew, the mental process before-mentioned immediately takes place, namely, that all Jewish lawyers are shysters."

"What about this idea that they are merciless in driving Gentile competition out of business?" we asked. Mr. Livingston didn't know of any statistics on this point, but said he was confident from his own observation that the opposite was more likely to be true, since many Gentiles prefer to trade with a Gentile merchant.

One of our readers wrote in to say that the Jews disdain to earn their living with their own hands. Here Mr. Livingston did have statistics, which appear in his book, proving that a quarter of the union carpenters in New York are Jews; one-fifth of the electrical workers; nearly half of the painters and paper hangers; half the plasterers; nearly half the plumbers and steam fitters; more than half the sheet metal workers. "There are also quite a large number of Jews in agricultural pursuits," he said. "The accusation which you mention is another generality accepted without investigation. It may be quite true that the proclivity of Jews is in mercantile vocations. In view of the fact that until about a century ago, the Jews were in most countries forbidden to own or cultivate land and to join the labor guilds, it was natural that they try to make their living as small tradesmen."

One of the latest charges is that the Jews have taken over the motion picture industry and degraded it. "Of course this is false," Livingston replied proudly. "The Jews did not take over this industry; they created it. American motion pictures have an enviable world-wide reputation. The charge that they have degraded the industry, I am certain, is not true. The product has been of high class. Occasionally there have been products subject to criticism. But to say that the industry has been degraded is a charge which cannot be established and is entirely untrue."

"Someone charged that the Jews have for the most part abandoned their own religion together with all standards of morals and manners," we told him.

"This charge is so unrealistic as to require very little answer," he replied. "The percentage of churchgoers among Protestants and among Jews very likely does not differ greatly. A professional anti-Semite might, of course, make such a charge, but such a one is reckless in statements and invents new charges and accusations as required." As far as morals and manners are concerned, Mr. Livingston referred us to his book for statistics of penal institutions, which show that the percentage of Jews is far below that of the general population.

Livingston admitted the charge that Jews have adopted neither Christianity nor a healthy paganism. "The basic laws of this country," he said, "guarantee freedom of religious belief and also, if you please, freedom of no belief. If the Jews are to be criticized because they have not joined the Christian faith. then their constitutional guarantee of freedom in this regard is nullified. I cannot understand how any true and loyal American can entertain any hatred concerning the operation of that which is guaranteed by the fundamental laws of our land. If this accusation against the Jews has any considerable adherence, then I certainly must conclude that it is a hatred founded and based upon religious intolerance."

The interview ended with Mr. Livingston expressing his appreciation because we came to him for the answers to the many questions we had received. "I appreciate frankness even when it conflicts with my own contentions. The serious questions or group relations will get nowhere unless we are fair, open-minded and intellectually honest. I think it is a step forward when we can discuss these questions with candor and without bitterness.

"I hope I have not burdened you too much," he said, rising. "Of course, a full and complete answer would be beyond the scope of one discussion. Each one of the criticisms made by your WITNESS readers might justify a whole thesis. I only hope that I have been somewhat helpful in answering some of their questions."

CHANCELLOR



Charles H. Wilson, chancellor of Iowa, is a graduate of Harvard and Harvard Law School. He is a vestryman of the cathedral at Davenport and serves on many of the committees of the diocese

MOSCOW CRITICISM OF POPE'S ADDRESS

Moscow: — The recent attack by Pravda on the Pope's Christmas message does not preclude development of closer relations between Moscow and Rome, according to observers here who are close to Soviet officials. It is believed that certain gestures have been made by the Soviet government looking towards the time when understanding with the Vatican can be achieved, and Roman Catholic priests may enter Russia to carry on religious work.

It has been frequently stressed here that preceding any arrangement between Moscow and the Vatican, the Pope must issue an unequivocal declaration against the Nazis. Moscow's respect for anti-Fascist Catholics has increased as a result of closer contact with Russia's Polish, French and other allies. It was recently strengthened by the visit to Moscow of General Charles de Gaulle and French foreign minister Georges Bidault.

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EDITORIALS

A Beginning for Peace

WE congratulate our commission on social reconstruction for the clear and timely statement issued last week on the Dumbarton Oaks Proposals (page three, this number). We are particularly happy to find a commission of the Church that acts upon its instructions by functioning between the sessions of General Convention, and we hope that it is but the first of several pronouncements that the commission might well make on vital social issues.

As for Dumbarton Oaks it surely is the task of the Church constantly to insist that the high ideals of the faith become the organizing center of life. Leaders of all Churches have affirmed that if we are to have peace it is required that we possess a clear vision of the moral law, acknowledge that God is its author, and recognize the oneness of the human race underlying all national distinctions. We have to recognize these ideals in the ordering of society, national and international, and press for their realization.

Yet in any crisis in history we are required to accept one of several possibilities, none of which match the ideal. Choices can be made only from the possibilities offered. The choice we approve must assure the greatest advance toward the ideal that can, at the same time, win the acceptance of sufficient numbers to make it effective in operation. If we of the Churches stand aside, as some are now doing on the ground that the Proposals fall short of what they call Total Christianity, then the chance is lost of pushing what today is practicable toward the ultimate ideal. Our commission makes this crystal clear. War is the violent climax of our failure to get on together; Dumbarton Oaks offers an instrument, imperfect as it may be, whereby we may get on. And we will do well to see that it is quickly endorsed and put into operation since the safety of all nations, large and small, depends upon a world system of collective security. The proposals provide that—at least the beginning. It is either that or power politics, spheres of influence and all the rest of those sinister devices that nations use when they believe that their security is threatened. Already this game is being played —Greece, Romania, Poland, Spain, and elsewhere—simply because there is no international organization to which any may appeal. It will continue to be played unless and until we undertake a definite political partnership through world organization that is dedicated to maintaining peace and security by effective collective measures.

With the commission on social reconstruction we urge you to support "the basic principles and machinery outlined in the Proposals" by writing at once to the state department and to your own senators.

"QUOTES"

THIS war will not be over when our terms of unconditional surrender are accepted by our enemies. The military conflict is just one phase of the moral struggle which we, as God's children, are called to wage against all that denies the eternal principles of justice, honesty and truth, which are essential for life. The battle will go on and in that battle attack, and attack only, will win in peace as in war. We are called to make ourselves effective in the winning of war; we are called to exert our supreme effort to fight through, and then to choose, and to be ready to struggle for the moral principles of life in the days of peace.

—Henry W. Hobson,
Bishop of Southern Ohio.

About Anti-Semitism

WE were told the story the other day of a distinguished vestryman, devout and hard-working, who listened attentively as his rector preached a carefully reasoned sermon against anti-Semitism. After the service he sought out the rector and said: "I believe that everything you said is perfectly true. But I still believe that all Jews should either be run out of this country or put in concentration camps."

We have no way of knowing how many Americans there are who throw facts and reason to one side and call for the persecution of fellow-citizens because they themselves are motivated completely by blind and stupid prejudice. We do know that it is sufficiently large to threaten the safety of the nation. We also know that there are forces in American life, as elsewhere, who cleverly use this prejudice for fascist ends.

We are therefore very happy to be able to present in this number (page five) an interview with Mr. Sigmund Livingston, a distinguished Jew in which he answers some of the most common charges brought against his people. We hope the article will be carefully read. We suggest further that the facts there presented might well be presented in sermons.

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Mr. Livingston, incidentally, is the author of a new book, *Must Men Hate?*, published by Harpers, which merits the attention of all those who are sincerely interested in better understanding among American groups.

The New Archbishop

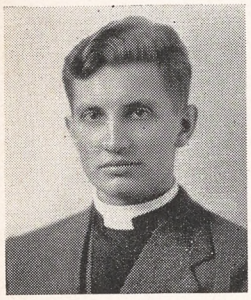
THE new Archbishop of Canterbury is the Rt. Rev. and Hon. Geoffrey Francis Fisher, D.D., the present Bishop of London. He is not very well known in America, but everything that is known about him is favorable. He is a scholar and a teacher, and is socially minded. It is evidence of the intention of the English Church and also of the British government to maintain the tradition established by Archbishop Temple—who was a scholar and the leading social thinker as well as the leading theologian of the English speaking world. The British are evidently no more afraid of having an out and out social thinker and leader as head of their House of Bishops than they are afraid of scholarship and learning, for which the Anglican episcopate is famous. Archbishop Fisher has been called to a great succession—may God give him the strength, courage, wisdom, and insight, to fill worthily his great office.

Religion and the Movies

by W. B. Spofford Jr.

Minister in charge of the Good Shepherd, Boston

RELIGION and art have been complementary ever since man could first experience compulsions on his energies and capabilities that did not arise from his basic, animal motivations. Religion as we know it might be described as the process and technique whereby man recognizes and declares his affinity with the ultimate realities of existence; it is a means whereby man is lifted out of himself and placed in a communal relationship with a transcendant wholeness and otherness which in essence incorporates man's individuality into itself. It is in fact the interpenetration of the natural and supernatural so that the one becomes idealized and the other becomes objectified.



And art? Well, art seems to be the expression of this relationship. It is an attempt to see the real or the divine in natural forms and to express them in perfect patterns of symmetry, balance and harmony. It is man's feeble—yet glorious—attempt to express his reality in terms of final ends and values, rather than in terms of secondary considerations. When the supernatural pole of the artistic endeavour is God (which, according to the Christian view it always is), the material expressions take on the nature of offerings *to* and symbols *of* the divine—as in the true Gothic cathedrals or in the majesty of Bach's compositions. When art is undertaken with such a reference it is closely akin to the religious spirit: it is an attempt to equate the natural and the supernatural.

I do not say that the movies as we know them are this kind of art. Motion picture production today can be classified as "big business" and consequently its moguls try to keep their corporate thumb ever on the pulse of the public pocketbook. They try to cater to expressed demands of taste. Therefore the religious reference is almost nil. When dealing with religion today's movies are rather like Adam and Eve in the garden one beautiful afternoon along towards the beginning. Having nothing better to do, they lined up every living creature and marched the whole line past the fig tree under which they were sitting. And then they named each species as it appeared before them. Finally a big, lumbering beast loomed up and Adam said, "That's going to be called a rhinoceros." With girlish glee, Eve cried, "Yes, yes, that's wonderful. But why rhinoceros?" To which, Adam replied: "Because it looks more like a rhinoceros than anything that we've seen yet." That's the cinema's approach to religion: it deals in stereotypes. Representatives of religion are either portrayed as stock comic types, like the straight-laced Protestant preacher, played by a comedian in most of the western films, or else as a happy-go-lucky, sweet individual surrounded by soft-lights, soporific music and a dog-collar, as in most of the films dealing with life in a run-down city mission. Instead of touching up reality with the supernatural reference, they take reality and change it into something that should only go on the cover of a calendar.

During the past year many millions of people

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saw two so-called religious films. Both were graced by some really fine acting. The first, *Going My Way*, dealt with life in a city mission of the Roman Catholic Church. It was an enjoyable film: Barry Fitzgerald was wonderful as the old priest who was killing himself in battling a seemingly hopeless situation and Bing Crosby made an excellent easy-going, crooning young priest. Both characters had the human touch. And yet, this picture was not a religious film—since it didn't touch reality. James Agee, the movie critic for *The Nation*, summed up its failure when he said: "It would have had more stature as a 'religious' film if it dared to suggest that evil is anything worse than a bad cold and that lack of self-knowledge can be not merely cute and inconvenient, but also dangerous to oneself and to others."

The second film was the star-studded *Song of Bernadette*: this, too, was an artistic failure. Agee characterized this one by saying: "What you have here is a tamed and pretty image, highly varnished, sensitively lighted, and exhibited behind immaculate glass, the window at once of a shrine and a box-office." And yet, both of these films were immeasurably better from a religious standpoint than anything else that has appeared—especially when compared with that other monstrosity, *One Foot in Heaven*, in which the Protestant minister was nothing but a petty gangster and a blackmailer, always on the lookout for a way to turn an easy dollar. This character was played by Frederic March, although Edward G. Robinson or George Raft would have felt perfectly at home in the role. So far, when dealing with specifically religious subjects, the movie makers have been able to turn out nothing but duds—albeit, duds which have a tremendous boxoffice appeal.

However, when attempting to make an honest, artistic picture, Hollywood, the United States government and other film producers do occasionally manage to come up with some mighty fine sermons. During the war we have seen some documentary films that have taken the horror of war into the field of art. I am thinking specifically of such films as *Desert Victory* and that horrible, yet artistic and spiritual, moment in it when the British guns opened the barrage at El Alamein in Africa; or *Attack, the Battle for New Britain*, in which the spectator, through the eyes of the camera, goes through a sea-borne invasion against a musical background of Rimsky-Korsakoff's *Le Coq d'Or*. In such films, through the intelligent use of lights and shadows, mood music and film editing, the producers have come up with condemnations of war which would put any anti-war sermon from the pulpit to shame. In a different artistic sphere these documentaries match the power of Tolstoi's *War and Peace* and Humphrey Cobb's *Paths of Glory*.

LIKEWISE in fictional presentations, the moviemakers have often come through handsomely. In the *Ox-Bow Incident*, Hollywood has portrayed the Christian doctrine of sin as effectively as anything that I have ever read. In this film, which deals with the lynching of three innocent men accused of cattle-rustling, man the sinner is portrayed in all of his horror. In it some twenty odd individuals come up to a soul-making or soul-breaking choice and, almost unanimously, they choose the evil side. The feeling of compulsion diving them towards evil, can be felt and appreciated by each member of the audience. True it was a great novel but the novel could never show the flea-bitten dog scuffling through the desolate dust of an abject western town at the beginning of the film nor could it back up its presentation with the various renditions of the song, *Red River Valley*—now played as a song of joy and now played as a mournful funeral dirge. Here, Mr. Niebuhr's children of darkness are portrayed with force and moving power and with unconscious religious insight.

THE SANCTUARY

conducted by W. M. Weber

On Foot to Freedom

The whole family are walking, are walking,
step by step,
On Foot to Freedom, from Nanking to Chengtu, to the great West.
Walking, walking and walking . . . six thousand miles,
Past and over are three hundred and fifty-five days and nights,
Lost and gone is everything save our own bodies,
Still our Heavenly Father bestows on us His gifts:
Many friends with loving hearts,
Sun and moon, over-head the beautiful stars,
Rain and snow, wind and frost, and clouds in the skies,
Huge rocks, mighty rivers, great lakes and lofty mountain peaks,
Dense forests, tall bamboos, birds singing and the fragrance of flowers,
And more was given us — joy which gold cannot buy,
And strength to struggle with wind and water, burning sun and open air,
And then He gave us peace that passeth all understanding.

—The Rev. Newton Chiang, written of the journey of his family of eight into Free China as the Japanese armies overran the Eastern part of the land.

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Or again we could consider *The Watch on the Rhine*: a study in consecration and devotion to an ideal. Here through intelligent camera work and sensible acting, particularly by Paul Lukas as the fearful yet consecrated professional anti-fascist, we can see the spirit of the martyrs brought back to life. Two scenes in particular stand out. The first takes place when the anti-fascist first meets his American mother-in-law. He is a man of mystery to her: she knows he has come from Germany and she sees that his hands have been broken. Finally she asks her daughter what her husband does for a living. Reluctantly, her daughter tells her: "He is an anti-fascist." Then, with a seemingly typical American answer, the mother-in-law says: "But aren't we all anti-fascists?" To which the daughter answers, with a weary smile, "Yes, but *he* works at it!" In the other scene, we find the anti-fascist bidding farewell to his children and, in it, we get as fine a sermon on the nature and destiny of man as we can ever hope to hear. He has just killed a man and is conscience-stricken over having done it—and yet he does not regret having done it. It was necessary if his great task was to be carried out. And so without apologies he confessed to his children that he has sinned—deeply and irrevocably—and bids them to try to understand, knowing full well that they are not capable of such depths of perception. Here is presented each one of us: each one of us who has bought a war-bond or cheered the boys goodbye. Yes *The Watch on the Rhine* was a fine play, written by Lillian Hellman, and, yet, I think that given the freedom of the camera's approach, it was many times more successful on the screen—besides carrying its message to many more people.

And in many other different films, we find religion bursting through: it is found in the last quarter of Rose Franken's *Claudia*, in which a young girl has to face up to the fact that her mother has cancer, or in *None but the Lonely Heart*, in which a boy from the slums finds himself being beaten down by his environment even though he fights with everything that he has.

We could go on. There are many such films. None of them are perfected pieces of art nor do any of them express the full religious meaning of life. And yet occasionally they do come up with something which, in power and truthfulness, is worthy of consideration with Dante's *Inferno* or a picture by Da Vinci. Such a moment was found in the film version of *The Grapes of Wrath* when Casey, the gaunt, wandering preacher, was talking to the ex-convict, Tom Joad. During his speech, the camera wanders idly over the countryside, now focussing on a tractor plowing up a desolate farm, now centering on the tear-stained face of a sharecropper's child, now showing the wind and dust blowing past a tumbling farmer's cottage. And backing up this montage are the words of Casey: "I ain't saying I'm like Jesus. But I got tired like him, an' I got mixed up like him, an' I went into the wilderness like him, without no campin' stuff. Nighttime I'd lay on my back an' look up at the stars; mornin' I'd set an' watch the sun come up; midday I'd look out from a hill at the rollin' dry country; evenin' I'd foller the sun down. Sometimes I'd pray like I always done. On'y I couldn't figure what I was prayin' to or for. There was the hills, an' there was me, an' we wasn't separate no more. We was one thing. An' that one thing was holy. An' I got thinking, on'y it wasn't thinkin', it was deeper down than thinkin'. I got thinkin' how we was holy when we was one thin', an' mankin' was holy when it was one thin'. An' it only got unholy when one mis'able little fella got the bit in his teeth an' run off his own way, kickin' an' draggin' an' fightin'. Fella like that bust the holiness. But when they're all workin' together, not one fella for another fella, but one fella kind of harnessed to the whole shebang—that's right, that's holy." True, the words are John Steinbeck's but the dramatic irony is a part of the director's camera genius.

With such productions, the motion picture might conceivably become the handmaid of religion—even as architecture, drama, music, painting and other artistic media are its handmaids. It will take time to turn the movies from their present, highly negative effect on culture to a rich and positive position. It will take education. But, eventually, a new, rich and mature art form is going to be born.

New Books

***Excellent **Good *Fair

***The Predicament of Modern Man. By D. Elton Trueblood. Harpers. $1.00.

This brief (105 pages) analysis of the spiritual situation of our day is a book which everyone who preaches sermons and everyone who listens to them ought to read. We wish it might have a wide circulation also among people who never go to church. Professor Trueblood describes the sickness of our time in a disturbing way: he gives content to the assertion we hear constantly that the "most urgent problem of our time is the spiritual problem." But even though this is frequently

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asserted, "most people do not believe it." Ethics alone are no way out of our predicament, but we are trying the very precarious experiment "of attempting to maintain our culture by loyalty to the Christian ethic without a corresponding faith in the Christian religion that produced it." The strong affirmation of this book is that we cannot have a real civilization without religious faith, not merely individual piety, but the effective working of a redemptive society.

—A. C. L.

Victorian Man-of-God

By

ALFRED JOHN MILLER
Rector of Christ Church, Ridgewood, N. J.

THOSE who saw the film *Jamaica Inn* may not have realized that the film departed from the book by making the villain the squire instead of the parson. The story, as told by Daphne De Maurier, is the sordid tale of an evil priest of the Church of England in Cornwall about a century ago. Readers of the book, on the other hand, may not know that the author has probably taken her plot from facts of Church life in those days and approximates in her tale the novel called *The Maid of Sker* by John Blackmore, author of the well-known *Lorna Doone*, who wrote much about his country-side as he lived in Devon and Cornwall. In *Jamaica Inn* the parson is an albino; in Blackmore the parson is one who, because of his swarthy appearance, was called Black John and whose carryings-on caused Blackmore to lampoon him in the hope of bringing some semblance of Christianity and civilization to the afflicted parish of which he was rector.

This recreant priest was The Rev. John Froude, member of the clever family which produced Archdeacon Froude, rector of Dartington and father of Hurrell and James Anthony, the historian. He had been well educated and was a graduate of Oxford. It is said that he met with great disappointment in love, and in early life retired into what was, in the beginning of the 19th century, great retirement from the world of culture and intellectual activity, the parish of Knowstone-cum-Molland. Knowstone stands high on a bleak and windswept hill and Molland lies three and a half miles on a brook in the moors. The living was at that time valuable and Froude was also possessed of considerable private income. There were few educated people residing in the neighborhood and with the quiet inoffensive clergy thereabouts he would not associate; with the others he could not as they held themselves aloof from him. He came in time to associate only with the rough farmers of Exmoor and grew to resemble them in mind, language, habits and even dress. From them he was principally differentiated by his superior wits and exceeding wickedness. Froude, it must be said, fascinated his neighbors overawing them as a snake is said to fascinate a bird or mouse. If he told them to do a thing, or to keep quiet, he was obeyed. They dared not do otherwise. He had a nicely adjusted scale of punishments for all who offended him and he had ready assistants to administer them.

FROM his first arrival at Knowstone he encouraged about him a lawless company of vagabonds, who, when they were not in prison, lived roughly at free quarters in the rectory, and from thence carried on their business of petty larceny; and who were, moreover, ready to execute his vengeance upon the rector's enemies; and those enemies, though they lived in continual terror, were numerous. His satellites ran errands, beat covers, did light farm work and found hares for the rectory hounds. It is this man whom Blackmore describes in *The Maid of Sker*, although he there calls him Parson Chowne. If the parson desired to damage a farmer who did not pay his tithes punctually or who otherwise had offended him, he gave a hint and the farmer's ricks were burned or his horses lamed. "As I've been standing in the church porch, Harry, I thought what a terrible thing it would be if the rick over yonder of Farmer Jones were to burn. 'Twould come home to him pretty sharp, I reckon," he would say and next night the parish saw a fire.

Or perhaps his man Tom saw parson put his fork to his nose and then certainly would Farmer Smith be thrown from his trap by his wheel coming off, to be found by the next passerby with dislocated thigh or broken arm or collarbone.

The Rev. W. H. Thornton in his almost forgotten book, *The Reminiscences of an Old West Country Clergyman*, gives more details of these matters to confirm what Blackmore has to say. One of the few who stood up to Froude was Bishop Phillpotts of Exeter, his diocesan, but even he could not prevail. An amusing tale is told that once when the Bishop decided to seek him out for admonition Froude jumped into bed still wearing his red hunting coat. He tried to make believe he had scarlet fever and so drive His Lordship off, but the Bishop was not to be dissuaded. So he climbed up stairs and seated himself by the bed. "What will your Lordship take? It's cruel cold. A drop of brandy will help keep off the infection," said Froude. "Nothing, thank you," said the

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Bishop; "I take this opportunity to tell you strange stories concerning you reach my ears." "Perhaps your Lordship prefers whisky," interrupted the culprit. "Mr. Froude, I beg you to desist. I am here to inquire into the truth of these stories." "My lord, I have also heard strange stories about your lordship. But among gentlemen us don't give heed to thickey tittle-tattle. Perhaps you'd prefer gin. You'll excuse me, my lord, I be terrible bad and I be afraid you'll catch the infection—pleased to have seen you—good bye," and he ducked his head under the bedclothes.

The *Weekly Times* of Exeter kept an eye on Froude and his doings and misdoings, and old items are to be read under the heading "Knowstone Again," but Froude was much too foxy to give the Bishop direct ground for proceedings, and the neighbors were much too afraid of him to give evidence. Oftentimes his wife, whom he brutalized, would see him come falling into the rectory and would say, with strange choice of epithets, "Are you ill, my lamb?" "No," said his reverence, "I baint ill. I'm only drunk, my dear, that's all." As he got older he could not wreak his vengeance and this man of God was so mortified and infuriated by this that he broke mentally and physically and died December 9, 1852. Blackmore tells in *The Maid of Sker* that his hounds finally turned on him and rent him, but that is romance not fact. So bad were the conditions in the parish that Froude's successor, Prebendary Matthews, never left the rectory unarmed and is said to have fired a shot to let his flock know their shepherd was ready for them.

A Layman On Unity

By

ULYSSES S. HARRIS
Layman of Massachusetts

IT IS difficult for an average layman to understand the delay and the present situation in regard to our Church achieving organic unity with the Presbyterian Church. In 1937 our Church renewed the negotiations by a vote of our General Convention. In 1938 the General Assembly of the Presbyterian Church approved the declaration of our General Convention. Since that time several commissions of our Church have had this matter under consideration but so far as an average layman can understand, not much progress has been made. While it is true that many laymen who know little about this matter or are not in close touch with Church affairs are apathetic, it is also a fact that a great many laymen are deeply concerned at the failure of our Church to have made much more headway on this important issue.

The layman, untrained in theology and doctrine, does not see clearly the importance of some of our differences in these fields. He does believe that the many fundamental principles on which these two Churches already agree are of far greater importance than those points on which there may be an honest difference of opinion.

But he does see very clearly these things: First; the weakness of Protestantism lies in its many divisions.

Second: this serious weakness, which is holding back the splendid and much needed work that can only be accomplished by a more united Protestant Church, will never be overcome until by faith and action we achieve organic unity with some of our like-thinking Christian brethren of other denominations.

Third: He hears several prayers in our Book of Common Prayer for unity of God's people, in one of which we say, "Give us grace to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord," etc. . . . He hears other prayers containing this same thought expressed by bishops and priests of our Church. He hears our people sing, "We are not divided, All one body we. One in hope and doctrine, One in charity."

Fourth: he knows that ours is a democratic Church in which the government is arrived at by democratic processes. He therefore assumes that inasmuch as the declaration to achieve organic unity with the Presbyterian Church was passed by our General Convention, it is the will of the majority that such union be consummated. He remembers that the declaration reads, "The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rules of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic unity between their respective Churches."

And then in his simple belief that we must love our Christian brothers more than we love our theological and doctrinal differences, and his sincere desire that this much to be desired organic unity be consummated, he wonders why it is that after seven years have passed, we have not been able to make much more progress than has been made. And what is delaying the mandate of our Church "to achieve organic unity between their respective Churches."

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Bishop of Washington Pleads For a Vital Religion

Church Unity Is Stressed in His Address At Church Publishing Association Dinner

By W. B. Spofford

New York: — The task of the Church is to bear witness to the Saviour rather than itself claim to be the saviour of the world, declared Bishop Angus Dun of Washington in addressing the annual meeting of the Church Publishing Association for whom THE WITNESS is published. The dinner, held January 11th, was attended by about 150 members of the Association and their friends who filled the large dining hall of the Church of the Heavenly Rest. The meeting was opened by Mr. Samuel Thorne, president of the Association, who announced that Mr. Willard Dixon, layman of Montclair, N. J., had been elected vice-president to succeed the late Walter Kidde.



EDITOR BOYD

The Rev. Frederick C. Grant, chairman of the editorial board, presided and announced that under a system of rotation three new editors were to be added each year and that the Rev. Beverley M. Boyd, formerly the editor of *The Southern Churchman*, who is now an executive of the Federal Council of Churches, was now a WITNESS editor. Another to join the board is the Rev. Hugh McCandless of Suffern, N. Y., with the third new member soon to be announced.

Bishop Dun stated that the Church, particularly in its present state of division, was not likely to have much to say about economic life, national issues, the peace settlement and other matters that are pressing upon us for solution. But he went on immediately to say that the Church can and must offer illumination, not only to its own members but to those outside the Church as well.

"To say that the Church is not, and should not be, concerned with politics, economics, education, international affairs is infantile. The Church has its own convictions as to how things should be organized in all areas of life and these convictions should be proclaimed as Christian judgements. It is obvious that we are living in revolutionary times with everything in a state of flux and it is the job of the Church to give men a foundation for life. Jesus is the center, able to bring order into this world of bitterly warring factions, just as a great magnet is able to draw filings into their proper arrangements."

"The primary task of the Church," stated the Bishop, "is to proclaim the faith, offer worship through which strength is renewed, and nurture the spirit of servanthood. The greatest service that the Church can render men in all the difficult areas of life is to help them to see all in the light of faith and worship and to bring this spirit of service into them." The areas of life where Church men and women are particularly asked to serve today, Bishop Dun described as family relationships; "the political society of our imperfectly democratic state whereby we become involved in the relations of states, alliances, bitter warfare, struggles for security, supremacy, existence, world order"; the economic order "which takes most of the hours of most Church people"; racial groupings with their manifold problems; the educational system in which we are all involved either as parents, students, teachers or tax-payers.

"It is clear that all these are essential in our human existence and development. From the standpoint of the Christian faith all are aspects of God's creative order, and all are profoundly corrupted by sin, individual and group—pride, self-seeking, godlessness." At this point Bishop Dun, very movingly, addressed himself particularly to the many laymen present by pointing out that they were, unavoidably, involved in the corruptions of human society so that they, if sincere in their Christian professions, had to cry out, "God have mercy upon me, a sinner."

The speaker dealt briefly, but certainly most effectively, with the subject of Church unity in opening his address. He stated that we met as Episcopalians, and as liberal Episcopalians, and he paid a fine tribute to THE WITNESS as an organ of liberal Christianity. "Our most immediate ties, obligations and opportunities are within that particular segment of the Christian community called the Anglican Communion. But I do not suppose any of us would limit the meaning of the Church to this. The whole broken, yet not wholly broken community, who profess and call themselves Christians is the Church. How is it possible to look out on our world today, to Norway for instance, where we see courageous and heroic churchmen fighting oppression, and not say, with full conviction: 'That is the Church.' If what we see in Norway is not the Church then I will say as I have said before, that I am not interested in the Church." Then after a moving silence he added, "and I do not think God is either. And that is all I need to say on the subject." That it was sufficient was demonstrated by the enthusiastic burst of applause.

He concluded his stirring address with witty remarks contrasting the job of being a dean of a theological seminary with that of being a bishop. He spoke of the sheltered life of a seminary and of the problems of a great diocese. Then, saying that he would like to borrow a term from military life, he stressed the need for "basic training" for men going into the ministry "whereby they might learn to live courageously in this world as it is."

Among those attending the dinner were Bishop Larned of Long Island, Bishop Littell, retired bishop of Honolulu, Bishop Gilbert of New York, Bishop Ludlow of Newark, the Rev. Harold Kelley of the Seamen's

NOTICE PLEASE

* * *

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Institute, the Rev. and Mrs. Arthur Sherman (Mrs. Sherman is the executive secretary of the national Auxiliary), the Rev. Henry Leiper, American secretary of the World Council of Churches, Mr. William Savage, editor of religious books for Scribners, Mr. William Krause of the Oxford University Press, the Rev. Gardiner M. Day, president of the Episcopal Evangelical Fellowship, Mr. Walter Belknap, an executive of Time-Life, Judge Augustus Hand, the Rev. Phillips Osgood of Boston who is the president of the House of Deputies, Mr. Elliott Robbins, businessman of New York, Judge Robert M. Marsh, Miss Grace Lindley, formerly executive secretary of the Auxiliary. The meeting was also attended by an unusually large number of laymen.

The arrangements for this highly successful dinner were made by Mrs. Henry Hill Pierce, treasurer of the Church Publishing Association and Miss Elsie Hutton, a member of the executive committee.

Indian Bishop Dies

New York: — The famous and venerated Bishop Azariah, bishop of the south India diocese of Dornakal died on January 2. Cause of his death is not revealed in the cable but since he was in good health at last reports it is thought to have been a heart attack. He was seventy years of age. In addition to a great work as bishop he has been chairman of the interdenominational Christian Council of India and worked constantly at Church unity. The last published statement by him to appear in America was his *Missions Demand Unity* which was featured some months ago in THE WITNESS and is now available as a leaflet.

Political Action Committee

New York: — Religious associates of the National Citizen's Political Action Committee will be formed this month in Chicago, Detroit and Boston. The Rev. Dwight J. Bradley, secretary of the associates, announced that the organization has about 250 members nationally.

Orthodox World Council

New York: — A World Council of Eastern Orthodox Churches, first in history, may be an outcome of the all-Russia Sobor, or council, according to Archbishop Benjamin, now on his way to Moscow. He told a representative of Religious News Service before leaving that present day developments in the Balkan and Near Eastern countries have given point to the suggestion by the late Patriarch Sergius that a central Orthodox authority to administer ecclesiastical activities be formed around a president of a universal council of bishops chosen from among bishops of world capitals. "This proposal," said the Archbishop, "was put forward in the late patriarch's refutation of the claims of the Vatican that Papal Rome is a divinely appointed and necessary center of Christian unity and authority."

Church on Air

New York: — The Church has issued six electrical transcriptions, each dramatizing a religious situation, for use during the six weeks of Lent. Sponsored by the Presiding Bishop's Committee on Laymen's work, and made under supervision of the Division of Christian Education, the series of programs is entitled "The Living People," and features leading stage and radio actors. Bishops of dioceses all over the country are arranging for use of the programs by their local radio stations.

Ecumenical Spirit

Rochester, N. Y.: — Mrs. Harper Sibley, Episcopalian who was recently elected president of the United Council of church women, has called upon all Church women to assume the burdens of developing a real ecumenical spirit within the Church

God and Our World

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1. *God and Yourself* by the Rev. William Marmion, rector of St. Mary's, Birmingham, Alabama.
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4. *God and Race* by the Rev. John H. Johnson, rector of St. Martin's, New York.
5. *God and Economics* by Charles Kean, rector of the Epiphany, Kirkwood, Missouri.
6. *God and the Nation* by Avis Harvey, education director of the Woman's Auxiliary.
7. *God and the World* by Canon Robert D. Smith, director of social service of New Jersey.
8. *God and the Church* by Dean F. Eric Bloy of St. Paul's Cathedral, Los Angeles.

This series will be preceded by a number devoted entirely to the work and life of William Temple, the late Archbishop of Canterbury, which will be our February 1st number.

Plan to use these numbers with discussion groups and to distribute at the door of the church. The paper sells at 10c a copy; we will bill Easter Week at 5c a copy.

THE WITNESS

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which should be something beyond interdenominational cooperation. "Women have been too satisfied," she said, "to simply sew flannel petticoats to go to the mission fields and have not sufficiently dedicated themselves to interpret the life and mind of Christ in his Church."

Chaplain Decorated

Fort Knox: — Chaplain Kenneth C. Wilson, formerly rector of St. Mark's, Cincinnati, and now connected with the hospital here, was decorated for meritorious achievement last week. The honor was conferred for his bravery in action at New Georgia and at Bougainville.

Greet De Gaulle

Paris (by wireless): — Leaders of the Protestant, Roman Catholic and Jewish faiths brought greetings to General Charles de Gaulle at a New Year's audience here. The callers were Emmanuel Celestine Cardinal Suhard, Archbishop of Paris; Pastor Marc Boegner, head of the French Reformed Church; and Dr. Julien Weill, Chief Rabbi of Paris.

Elect a Negro

Nashville, Tenn.: — The Methodist conference on Christian education elected its first Negro president at annual sessions here. He is the Rev. T. B. Echols of Austin, Texas, a prominent member of the Church's central jurisdiction and executive secretary of the Texas and West Texas conferences.

The conviction that the Church has devoted too exclusive attention to theological, ecclesiastical and liturgical matters, and entirely too little to the teachings of Christianity as a way of life, was voiced by the Rev. Robert W. Searle, general secretary of the New York Federation of Churches. "Only by the application of the golden rule," Dr. Searle asserted, "can people ever hope to escape the ills from which individuals and society suffer so greatly today. God has written a law in life and that law is brotherhood. This law is not a sentimental thing; it is an iron law that will wreck those who defy it."

Youth Meetings

Middlebury, Vt.: — Young people of the Congregational, Episcopal and Methodist Churches here have held a series of meetings together. There will be six meetings altogether, with each church being host on two occasions. The Rev. Harry H. Jones, rector of St. Stephen's, is in charge of the program. On the program are Mrs. Jesse Flores, formerly of Puerto Rico, and James Farmer, a Negro.

Election Well Received

London (by wireless): — Nomination of the Rt. Rev. Geoffrey Francis Fisher, 57 year-old Bishop of London, as the 98th Archbishop of Canterbury, Primate of All England and Metropolitan, was cordially received by the press and leaders of all denominations here. Bishop Fisher, who will succeed the late William Temple in the Church of England's highest office, was nominated by King George VI on recommendation of Prime Minister Churchill for election by the dean and chapter of Canterbury. Enthronement will be delayed until after Easter, due to the lack of central heating in Canterbury Cathedral.

The Archbishop-designate has six sons, four of whom are in the British Army. He has the reputation of possessing great organizing and administrative ability, and since becoming Bishop of London in 1939 he has shown cooperation with leaders of other communions. Fisher is chairman of the committee of Angli-

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cans, Roman Catholics and Free Churchmen cooperating on social and religious matters. He is not well known to the general public; has written very little, and has not figured much on national platforms. Although he did not share the late Archbishop of Canterbury's connection with the Labor Party, Geoffrey Fisher was closely associated with Dr. Temple in running the Malvern Conference in 1941, which was generally considered to be "a healthy outburst of social radicalism."

Personal Counsel

San Clemente, Calif.: — The Rev. Paul G. Favour, in charge of St. Clement's Church here, has been made the personnel manager for a large rubber company. He will continue as vicar of the church.

To Elect Bishop

Orlando: — Bishop Wing has called a special convention for February 7th to elect a suffragan bishop for the diocese of South Florida. A committee was appointed in November to receive nominations and the nominees, together with biographical information concerning them, is to be sent to each delegate ten days before the convention.

Seminary Head

Chicago: — Dr. Arthur C. McGiffert, Jr., president of Pacific School of Religion at Berkeley, Calif., has been elected president of Chicago Theological Seminary. He will take office Jan. 1, 1946, succeeding Dr. Albert W. Palmer, who is retiring. McGiffert is an ordained Congregational minister, and served on the Chicago faculty for 13 years, until he went to Berkeley in 1939.

Hits At Franco

New York: — Asserting that "fascism is the utter rejection of Christianity," Bishop G. Bromley Oxnam of the Methodist Church told a rally for Republican Spain on January 3 that he wanted all diplomatic relations with Franco Spain severed.

"The hands of democracy must be clean," he said. "I do not want the hand of democracy made foul by clasping the hand of fascism. Let us have done with the fascist as a people and as a government."

Bishop Oxnam declared that "whenever the Church, in a blind endeavor to preserve its privileges and its property, makes common cause with fascism, allies itself with the great landlords and the military, it not only repudiates its Christ but deserves the wrath of the masses it has betrayed." The Bishop made clear that he was not attacking a particular Church in this statement. "It so happens," he said, "it was the Roman Catholic Church in Spain. It was the Greek Church in pre-revolution Russia whose voice was too often that of the Czar rather than the voice of Christ. And if it be Protestant bodies anywhere become more interested in the maintenance of the institutions of religion than in permeating the community with the spirit of Christ and moving forward in those mighty endeavors that seek justice and the emancipation of man, then they will earn the rejection of the people who know that the kingdom of God cannot be built upon foundations of injustice."

Urges Cooperation

Toronto, Ont.: — Close cooperation with other communions was urged here by the lay advisory council of the United Church of Canada, composed of three representatives from each of the ten conferences of the Church. The report recommended that surveys be made in rural and urban communities to reach the 500,000 or more persons who describe themselves as followers of the United Church faith, but are not listed as members.

Cripps on Germany

London (by wireless): — In a speech to the Baptist Union board here, Sir Stafford Cripps, minister of aircraft production, well-known for his mission to India, and prominent member of the Church of England, outlined a policy of "practical Christian idealism" for the postwar treatment of Germany. Cautioning against wholesale revenge on the German people, but advocating protection for their "frightened neighbors," Sir Stafford said, "We must try to recast the boundaries of Europe on a safer pattern. We must attempt to wean Germans from Nazi leadership and ideas. We must by dignified and just methods bring the worst wrongdoers to account."

Cripps said that the practical Christian attitude of the Allies to the German people should be, "When

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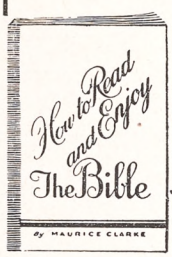

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passions generated by war have died down and you have been able to convince your neighbors of your true desire for friendly and peaceful cooperation, you will be able to join with all other nations in elaboration of such an international order as will obviate the danger of future wars."

Wait to Withdraw

New York: — The Syrian Antiochian Orthodox Church, which last week announced its resignation from the Federal Council of Churches of Christ in America has modified its decision to the extent that final action will be withheld until a general vote has been taken by the heads of various Orthodox churches in this country.

According to Metropolitan Antony, the Federated Orthodox Greek Catholic Primary Jurisdictions, which includes the Greek, Syrian, Ukranian, Carpatho - Russian, Romanian, and Russian Orthodox Churches, will not meet until after the All-Russia Church Council meets in Moscow to elect a successor to the late Patriarch Sergius and to discuss other matters of vital concern to the Orthodox Church generally.

Aid to Italy

New York: — Three Protestant churchmen will leave shortly for Italy to study post-war relief and rehabilitation requirements of Protestants in that country. The Rev. Robert W. Anthony, former secretary of the Waldensian Aid Society and associate minister of the Park Avenue Presbyterian Church here, will represent the Church committee on overseas relief and reconstruction and the American committee for the World Council of Churches. The Rev. Dewey W. Moore of Washington, D.C., will represent the Southern Baptist convention; and the Rev. P. J. Zaccara, pastor of the Broome St. Tabernacle here and chairman of the national Evangelical committee for relief in Italy. This committee has been conducting a campaign for $50,000 and 2,000,000 pounds of clothing to aid Protestants in Italy.

Becomes Parish

New York: — When a mission in China in the midst of war becomes a parish it is news, according to Bishop Gilman of Hankow. The church is St. John the Baptist in Hankow whose rector, the Rev. Philip Ts'en, reported that a drive for $30,000 was over-subscribed so that the parish is now self-supporting.

Bishop Is Ill

Salina, Kan.: — Bishop Nichols of Salina recently suffered a heart attack but has sufficiently recovered to leave the hospital. The attack was reported as severe but cardiograms reveal no persistent heart trouble. He will be obliged to be inactive for a time but reports indicate that there is every hope for his recovery.

Post-War World

Boston: — Professor Carl J. Friedrich, director of the Harvard school for overseas administration will speak on "The Church and the post-war world" at the annual meeting of the Massachusetts Church Service League, Jan. 17. Dr. Lula M. Disosway, long at St. Elizabeth's Hospital, Shanhai, China, and more recently of the Hudson Stuck Hospital, Fort Yukon, Alaska, will fill a series of speaking engagements in Massachusetts January 23 to 31.

Church Is Closed

Washington: — Eighty year old St. Paul's Church. Washington, D. C., closed its doors on New Year's Day with a farewell service held by the rector, the Rev. Arlington A. McCallum. The church was forced to clear the way for the construction of a hospital connected with George Washington University, which is now training military personnel. Previous to this, litigation had been engaged in unsuccessfully by the rector and vestry of the parish as well as the persons whose homes were also condemned. The government has provided storage space for the church's furnishings and has shown a disposition to assist in any way possible in view of its demand upon the parish for its property. The parish is planning a new St. Paul's on a site recently procured, to be designed by Philip H. Frohman, architect of the Washington Cathedral. The church will be styled after the Gothic parishes in England during the 14th Century.

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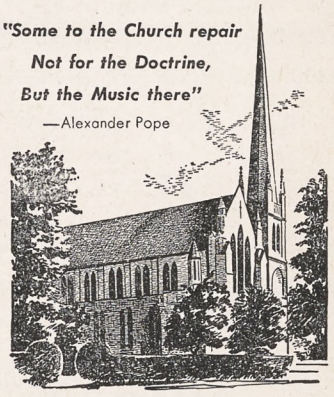

Yet, what are the hymns of the Church if not an expression of its doctrine? "Love Divine, All Loves Excelling, joy of Heaven to Earth come down" . . . how close in this God seems, how real His infinite love and grace!

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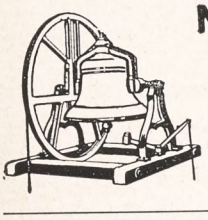
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On Counselling

Boston: — The Rev. Rollin J. Fairbanks, chaplain at the Massachusetts General Hospital, lectured on "The Techniques of Counselling" at the fourth session of the diocesan course in counselling at the Church of the Advent on January 8th. The course, which is being sponsored by the Department of Social Service of the diocese, is designed to make available for clergy all the knowledge that has been discovered and developed by psychiatrists, psychologists and representatives of allied sciences.

Turns Down Vatican

Moscow (by wireless): — No immediate prospect for entry of Roman Catholic priests from abroad into Russia is seen here by Ivan V. Polyansky, chairman of the Soviet council on affairs of religious cults. He stated that there was no need for Catholic priests to come from abroad to participate in religious affairs, since Russia's own talented and hard-working clergy was proving capable of serving the needs of the faithful.

WASHINGTON CONFERENCE

(Continued from page 4)

organs. Each fractional family of God arrogates to itself the exercise of functions which rightfully belong to the one holy Catholic Church of Christian Faith. The one Church has no organs through which it can become visible and fully active in history.

Solutions for the scandal of a divided Christendom are not yet at hand. The conference furnished no magic answers. But even seeing the problem is a great step forward. All testimony at the conference agreed that great strides had been taken toward unity in the last generation. The next generation may, under God, be given grace to see the Church again in a united Kingdom of the Holy Spirit.

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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.

SGT. JAMES F. MANSER
Air Base, Brownsville, Texas

I am an Episcopalian and, in the past, have been proud of it. But after reading the following letter that appeared in *Link*, the magazine of the Service Men's Christian League, I am afraid I am not going to remain one very long. Do not Episcopalians ever read the words in the back of the Prayer Book in which we are warned against the "repugnant" practices of the Roman Church?

The letter referred to was signed by Cpl. John S. Dugger and is as follows:

"Referring to the article by Chaplain G. E. Hopkins on page 13 of the November 1944 issue of *The Link*, I quote: 'There is nothing sectarian about either the chapel or the chaplain. There is no Methodist nor Baptist nor Episcopalian. There is only Protestant!'

"May I ask on what grounds does Chaplain Hopkins draw this conclusion? Why does he think the Episcopal priests in the chaplain's corps celebrate the Holy Eucharist (or the Mass) every Sunday and often on weekdays as well as every Holy Day for the Episcopal men of his organization? And where does he get the idea that the Episcopalian men worship in general Protestant worship services? Is he at all acquainted with the Episcopal Church and its doctrines and teachings? Apparently he isn't!

"I have worked in the chaplains department for nearly two years, and I have yet to see Episcopalian men worshipping in general worship services conducted by other 'Protestant' chaplains when there is an Episcopalian chaplain on the post or an Episcopalian priest in a near-by civilian community. In many cases, civilian priests are hired to say the Mass for Episcopalian men. I am only one of many, who, in the absence of an Episcopalian chaplain, attend Roman Catholic masses. I find, too, that this practice is commonly advocated by the civilian parish priests. So, let's have men like Chaplain Hopkins do a little research before publishing statements of that kind, which, I am sure, are quite distressing to the parents of Episcopalian men in service."

ANSWER: It is hard for us to believe that priests of the Episcopal Church advocate that soldiers attend Roman services in the absence of an Episcopal chaplain. We will be glad to have any evidence to that effect.

* * *

ARNOLD CHICKERING
Choirboy at Harpursville, N. Y.

After reading many articles in THE WITNESS on unity with the Presbyterians I would like to express how I feel about it, because someday I hope to enter the priesthood. Although the union would be a wonderful thing on the part of both Churches, I do not think that we should compromise one bit or change our form of worship or doctrine. Also, before we invite any Church to unite with us we had better teach our own Episcopalians something about their own Church. It wasn't for just bishops, priests and deacons.

In our school in Harpursville we have religious education. The Roman Catholics and Episcopalians have their own separate classes. Our rector teaches us about the Church and its form of worship and its belief. If the people of the Church knew as much as we are taught by our rector about the Church they might feel different about the question of union. I doubt if the Church would gain very much if our friends the Presbyterians united with us at this time because the present Episcopalians that I know anything about know very little about their Church. This would help the incoming and new Episcopalians very little as to the knowledge of their new and great heritage. In the end we nor they would not be any better off.

Every time I listen to a Presbyterian or Methodist service on the radio I can usually hear a familiar phrase from the prayer that the minister is saying. If they are gradually picking up our form of worship they will become very familiar with the Episcopal Church and the way it worships. If this happens they would have everything except the valid episcopate, which, if they accepted it they would accept confirmation and re-ordination as necessary to the whole Catholic faith. This would not require us to sacrifice anything that we now hold necessary in Catholic and orthodox worship.

These ideas may be very Roman Catholic, but how has the Roman Church fared in setting up such strict precepts. They have good church attendance and their priests and churches are equipped with the best.

* * *

THE REV. HUGH E. MONTGOMERY
Rector of the Good Shepherd, Philadelphia

I have read Dr. Macon's excellent and constructive article on the need of Prayer Book revision (WITNESS, Dec. 14). This is to endorse what he says with all the emphasis at my command. The many archaisms in our Prayer Book should be deleted. This can be done without in any sense detracting from the tradition and beauty of our liturgy and by so doing will be an inspiration to the many who now are puzzled, discouraged and frequently lost to the Church because of its inability to appreciate or understand not only the passages Dr. Macon refers to but many others.

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For Christ and His Church

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Rector Tells of Experience In Large War Plant

He Finds That the Union Is Indispensable For the Proper Running of a War Industry

By Edgar L. Tiffany
Rector of the Transfiguration, Buffalo

Buffalo, N. Y.:—From the day we entered the war I felt that I wanted to do something more about it than talk. I was over the line to apply for a chaplaincy. Surely there was something I could do. Here in Buffalo, there was a constant appeal for men to work at war production. I made up my mind what I would try to do. I put on an old suit, a blue shirt of golfing days and went down to the U. S. employment service. It was crowded with "all sorts and conditions of men." I know now for whom I pray. I found a seat on a bench and after several hours my turn came. I explained what I wanted to do in the war effort and felt what others had learned to do I could also. I was pleased that when they found I had gone to Harvard they did not hold that crimson mark against me.

I was referred to the Chevrolet-aviation engine plant No. 2 of General Motors where the Pratt-Whitney engine was being made. After a talk with the personnel department they decided I could best be used in the salvage department. The salvage group in each shift was the final inspection of parts received from production which the latter could not pass on. Salvage tolerances were in most cases slightly more liberal than production figures. From salvage, the disputable parts went to the army inspectors for final acceptance or rejection. Salvage was the link between production and the army-navy. It was exceedingly technical work to learn, involving blue-prints, micrometer readings of all kinds, various gauges, etc., and the memorizing of endless figures applicable to the various parts which came up for inspection.

The irony of the whole thing was that I who in college had taken every and any course to avoid mathematics now found myself involved in the most mathematical part of the whole war production effort. Knowing the work was new to me the management was most patient and helpful in every way as they were to all the employees. There were three shifts at the plant—7 A.M. to 3 P.M., then 3 P.M. to 11 P.M., and the last from 11 P.M. to 7 A.M. I had to work on the second shift—from 3 P.M. to 11 P.M.—in order to keep up my church work. I got home about midnight, was up at 8 A.M. doing the church work until 2:30 P.M.

I kept up my parish calls, organization contacts, etc. My vestry stood 100% in back of me in my desire to help in the war effort. Their only concern was as to whether I could stand the racket. I promised if I could not do so I would ask for my immediate release. Incidentally no one at the plant knew I was a clergyman but the head of the personnel department—and my immediate superiors. I did not want any "benefit of clergy" and desired to be accepted and treated the same as all the other employees. There were times at the start when I felt I might have to call it a day. On one stretch from July through September, I went ninety consecutive days without a day off. Sunday was the hard day, getting up for the early service and then returning to work immediately after Sunday dinner.

I felt I was back rowing that last half-mile in the crew—giving everything you had in a sort of mechanical, numb manner. I found the first three months were the hardest. It is a huge plant and my work enabled me to go through it daily with every opportunity for observation.

I was impressed first of all that contrary to many rumors everyone worked steadily and worked hard. There was no loafing, no stalling, no idling. I was amazed at the technical work done by the women and girls. They all deserved medals for the way they stood by their machines in the beastly hot weather. I was impressed by the fellowship spirit all round—everyone willing to help or give a lift to his neighbor.

Before I started to work, parishioners and friends joked with me about the CIO and whether I would become a member. Let me say with all earnestness that in the months I worked at General Motors, I saw no CIO activities anyone could object to or any conflict with the management. I was not a member and I worked for several months before a committeeman of the CIO asked me if I were a member or desired to join. There was not a hint of coercion or implied force.



The Rev. Edgar L. Tiffany, rector of the Transfiguration, Buffalo, who writes some of his experiences in a defense plant.

Speaking of committeemen, the CIO had a number of these officials on every shift. It was their business to go through the plant regularly and if a worker had any grievance they settled it or took it up with the management. Many disputes between workers were thus settled at the source. If the CIO had suggestions to make as to how things could be improved, they conferred with the management. The idea was

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to have everybody concerned work together in harmony and good will.

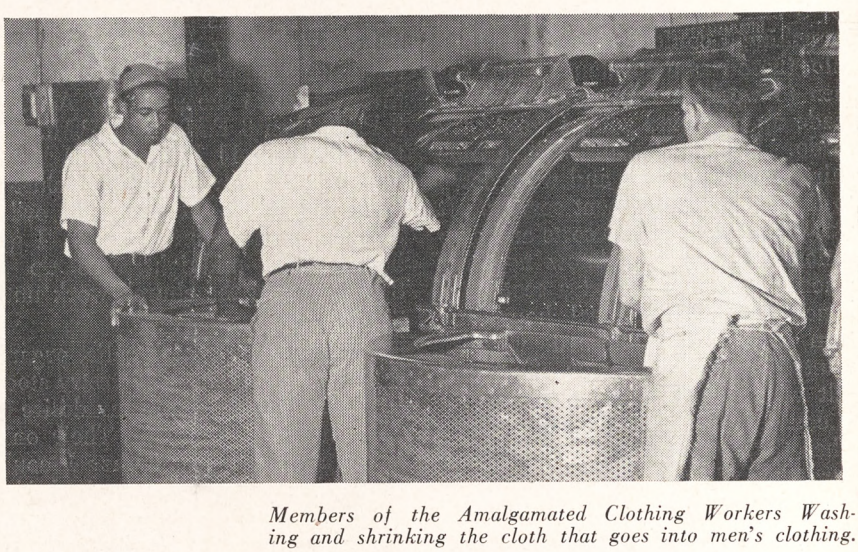
Here is a concrete incident of a dispute that arose and was amicably settled. A foreman, newly appointed, and probably to show his authority, ordered all the stools or chairs taken away from the women in one inspection department. Inasmuch as the tables had been built to be seated at, standing for inspection work was not only very tedious, difficult, but downright painful. The women maintained that because their work was made more difficult it was slowing up production at a critical time. The CIO investigated and were convinced the women were right. After conferences with the management the chairs were replaced.

Without some kind of labor organization, it was obvious to me, the women would have been helpless to protest. A great deal of friction comes from the foremen. When a man is promoted to a foremancy, he automatically ceases to be a member of the CIO or the union. He has new power and authority. Some of them may be inclined to make it tough for some of the men they worked with. There is bound to be hurt feelings, jealousies, and envies. I understand such a state of affairs sometimes exists in church affairs and activities. Now one important work the CIO did was not simply the protection of the worker against management disputes, but the protection of the worker from injustices originating with the foreman. Frankly, where thousands of different individuals and personalities are concerned I do not see how management could get along without the CIO or its equivalent. To be sure there is frequently mutual suspicion and feeling of injustice on both sides but without the CIO or similar organization the situation would be chaotic and I do not see how management could solve it alone.

One of the things the CIO was insistent upon was what is known as seniority rights of the workers. No matter how much more efficient one man may be than another he must wait until his time comes for increased pay or advancement. The man who has stood the heat and burden of the day comes first. To be sure injustice is done as a result of seniority procedure but much more injustice would be done without it. Abolish it and immediately the weaker, less able person who has worked faithfully for years would be out. It would resolve itself into a survival of the fittest along ruthless lines.

I came to the conclusion after months of observation that people who thought every CIO official had horns protruding from his cap either were blindly prejudiced or in ignorance did not know what they were talking about. I also want to say a word of the fine job management was doing. Every worker was given every consideration possible and no one was treated as a "hand" but as a human being entitled to respect and a hearing.

I worked until February 1944 when with Lent and confirmation at hand I felt I could not keep it up much longer. I was granted my release and received my army-navy "E," of which I am very humbly proud. Maybe it was only a little but I felt I had made some personal contribution toward the war effort. It was a great experience and, although not a member, the CIO did more for me than I can ever do for them and that goes for General Motors and the fine groups of men and women who represent it. And, by the way, for those who think the war is over, I just received notice last week to be prepared at any time to come back to work!



Members of the Amalgamated Clothing Workers Washing and shrinking the cloth that goes into men's clothing.

WILL ALEXANDER PRAISES UNIONS

Atlantic City:—One of the greatest opportunities of the church today lies in helping large sections of the Negro population bridge the gap between their life in rural Southern districts and the industrial centers where they will finally settle, Will W. Alexander, director of race relations for the Julius Rosenwald Fund, declared in an address to the Home Missions Council here. "We need to approach Negroes as American citizens and serve them and work with them on integrated programs that reach all citizens regardless of race," he said. "Here again, the church is called upon for pioneering."

Alexander anticipated large migrations of Negroes from the South, as an expression of their increasing restlessness over the lack of educational opportunity and the general pattern of race relations. He warned that what happens to minorities in our population will determine the success of our "American democratic dream." "The most hopeful aspect of the race problem in America," he said, is the attitude of the labor movement, particularly the CIO, to problems of minorities in our society. Some of the older unions are equally alert. In the next hundred years the labor movement will make a major contribution to the solution of the problems of the minorities in our democracy."

BISHOP McCONNELL ASKS NEW SOCIAL OUTLOOK

Atlantic City: — A social system which produces "a few men at the top" at the expense of 100 million others violates the rights of man as a citizen of society, Bishop Francis J. McConnell of New York told the national conference on the ministry of the Church to shifting war workers. The Methodist bishop shared the platform with Emil Rieve, president of the Textile Workers Union and vice-president of the CIO, and Morse DellPlain, president of the Welsbach Engineering Co. of Philadelphia, in a discussion of full employment after the war. Bishop McConnell said that a policy of every-man-for-himself is not a statesmanlike approach to the postwar concern of eleven million servicemen. In speaking of the Church's part in achieving economic democracy, he stated that the church must justify its results in human terms.

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Church and Labor Find They Have Much in Common

Experiment Started in Columbus of Informal Meetings Is Spreading to Other Localities

By John G. Ramsay

Representative of the United Steelworkers

Columbus, O.:—A year ago thirty-five clergymen, interfaith and interracial, accepted an invitation to visit and observe the Ohio state CIO convention, and also to sit down and lunch with the officers and delegates of the convention. The response of the delegates was much greater than anticipated. Over two hundred attended the luncheon and over one hundred others desired to attend but had to be disappointed since there was not enough food in the hotel. It was another clear indication that there is a spiritual motivation that makes men and women of labor give unselfishly of their time and energies to build a union. It showed a longing in the hearts of organized labor to be understood and accepted in the spiritual life of the nation.

The luncheon was informal, the clergymen were introduced individually and sat scattered among the labor men so that they were rubbing shoulders with labor. The Rev. Willard Uphaus, secretary of the National Religion and Labor Foundation, gave an inspiring and challenging address. A Catholic priest and the president of the Protestant ministerial association opened and closed the luncheon period with prayers.

There were many requests from the labor delegates from other Ohio cities for help in promoting this kind of fellowship. Many of the local clergy and labor leaders felt a need to know each other. Out of this desire developed another luncheon. Some twenty persons, representing religion and labor, had lunch together in a private dining room at the YWCA. Each person purchased his own lunch at the cafeteria, and, while eating, sat next to someone whom he did not know.

After lunch, each person was asked to introduced himself and frankly state what his convictions were about religion and labor. There was real honesty. Resentments and prejudices were brought out into the open. We were learning to know each other.

The extremes expressed were somewhat as follows: One labor leader told how his minister formulated a vigilante committee to break a union which he, then an employee in a local factory, was helping to build. "That was twelve years ago," the leader said, "and ever since then I have considered the clergymen to be a bunch of bosses' stooges."

From the clergy, labor learned that some of them had an intellectual understanding of the aims and aspirations of the labor movement, but, as one of the clergymen said, "From what I have read in the newspapers about you men of labor I did not believe you had any high ideals; I was afraid that if I invited you to speak to my congregation you would desecrate the church."



The most active among the 150 church and labor leaders to attend the meetings described by Mr. Ramsay recently had their picture taken. They are about equally divided between church and labor, with both the CIO and the AF of L represented and with representatives of Roman, Protestant and Jewish Churches. The tallest of the men in the back row is the Rev. Richard S. Zeisler of Trinity Church, Columbus. Mr. Ramsay, responsible for these informal get-togethers, is at the right end of the line of those standing, while Mrs. Ramsay is seated at the left beside the Rev. Harold Lancaster, Methodist minister of the city.

These extremes showed a real need for fellowship and understanding. At the suggestion of one of the clergymen, a monthly luncheon date was made. Now, labor leaders do speak in the churches; some who have been out of church for years now go to church. Now the clergy do not hesitate to open union mass meetings and conventions with prayer and they know they are welcome to union meetings and conventions.

It was soon learned that it was necessary to have planned discussion programs. Instead of setting up a formal organization the need was met by appointing a rotating committee of four, alternating two from religion and two from labor. The first person named was to be the chairman of the committee and to lead the next meeting, at which time he retired from the committee and appointed a new member to take the fourth place, each of the former members stepping up and taking their respective turns as chairman. This has proved to be a very satisfactory method. No one is required to give too much time and each has the opportunity to bring out his own interest for discussion.

The programs have been varied. At one luncheon a rabbi, a priest, and a minister gave the social credos of their respective faiths. The unity of thought expressed bound together the clergy of all faiths. Labor found that these ideals as expressed by religion, were the same as the high aspirations of the labor movement.

At another meeting the ideas of the Steelworkers' Union program for a guaranteed annual wage was the topic for discussion. One of the clergy felt that this program was materialistic (polite for communistic). He proceeded to give a sermon on the theme: "Man does not live by bread alone; ye must be born again." A union lawyer with real love in his heart put the clergyman on the witness stand and began a cross examination. "How do you give this spiritual life to the unemployed father of undernourished children?" The clergyman was not used to having his congregation talk

(*Continued on page* 18)

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If We But Will

by J. Raymond Walsh

Director of Education and Research of the CIO

OUT of the welter of issues, real and synthetic of the presidential campaign, the war, the peace and postwar employment emerge as the transcendent anxieties of the people. The war will be won decisively—although the end may be many months away. An enduring peace may be realized—but there is no clear and certain road to it. For Americans confront a difficult task of forging a foreign policy based on the facts of life. The world, as Mr. Wallace and Mr. Willkie have passionately urged, is one. Technology has made it so. The instruments of war now range the world and subject men everywhere to aggression anywhere. National economies are so inter-twined that depression anywhere sends itself everywhere. Communication is so penetrating that ideas released in France, Russia, India or the Argentine agitate men around the globe with the speed of light or sound. Peace, like war, in indivisible. Depression like prosperity is indivisible. Social and political movements jostle against each other relentlessly in a world that has become a huge whispering gallery.

How quickly and smoothly the United States will surrender to these facts and to the further fact of its own enormous power for good and evil remains to be seen. But surrender it must and will. Isolationism in all its variance, economic, political and military—pacifism—nostalgic seclusion—nationalistic imperialism will go. One can only hope that the transition to maturity in international affairs will be made with intelligence and good will.

In a sense, our foreign policy begins at home. Our major contribution to peace will be indirect, taking the form of domestic prosperity which, if we achieve it, will help bring economic well-being to other peoples. And with economic health throughout the world, the tendency to war will be incalculably reduced everywhere.

What about domestic prosperity and jobs after the war? This question can profitably be broken into two parts: employment in the first year or two after war ends, and employment in the decade that will follow.

My own guess is that unemployment will be large in the first period. Under the most favorable circumstances, five or six million people will be involuntarily unemployed, because the physical reconversion of war plants and the necessary transfers and retraining of workers will take time. I say "under the most favorable circumstances," by which I mean that wise public policies on price control, wages, taxation, social security, disposal of government-owned commodities, and use of government-owned plants will be agreed upon. And that the subtle atmosphere called "business confidence" will prevail. But no one in his right mind can assume that these will be the conditions. Rather, if the ignorant and clamorous debate on the Murray-Kilgore proposals for unemployment compensation adequate to sustain consumer spending is an indication, we shall start the postwar in disagreement and confusion. Unemployment will be correspondingly larger, markets for all goods smaller, with all the obvious risks to social stability.

It is not of this phase of postwar however that I wish to write. Rather, the next decade concerns me. Will it be a period of economic stagnation or the expanding prosperity promised us by both parties in the presidential campaign?

A few things are clear. America built a new economy during the war. Prodigious output of war material was added to an undiminished production of consumers goods. Gross production actually doubled and the national income passed $150,000,000,000 a year, while 11,000,000 of our youngest, strongest men were in the armed services. Allowing for a retention of 2,500,000 servicemen after the war; a voluntary retirement of three to four million women, young and old people; frictional unemployment of 2,000,000 and a reduction of hours to an average of 37 a week, our output in 1946 will reach in 1940 prices $142,000,000,000, compared with the $97,000,000,000 in 1940, and at a rate of 3 per cent a year due to technological change and population increase. At once we shall face an unprecedented opportunity and challenge. We must increase our standard of living by an average of 50 per cent or suffer large-scale unemployment and economic defeat. Literally poverty is obsolete in this Protean country of ours. Are we up to that revolutionary challenger?

ONE fact is clear. Americans *need* that increase in living standards. A year ago Paul V. McNutt, who as federal security administrator ought

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to know, estimated that 75 per cent of all Americans needed better diets and 40 million people were living below the diet danger line. Milo Perkins, inventor of the food stamp plan, estimated that in 1939, 20 million Americans were living on an average of five cents worth of food per meal. Men in the armed services were then receiving meals that cost the government on a mass basis three times as much. In a Gallup poll a few days after Pearl Harbor, half of the Americans interviewed said they would like more to eat.

A standard adequate diet has been worked out by dietitians. And we can grow enough of the proper food to give that standard to all Americans —indeed without adding any more land or labor to farming. The neet exists. So do the means.

People must eat and, as the federal theater once put it, "A man's gotta have a place to live." The houses of many Americans, however, haunt one's dreams. There are the dwellings of the lovely New England town, Newburyport, Massachusetts, forty per cent of which were found by Harvard researchers to be in bad repairs. There are the hundreds of shacks that constitute the Negro ghettos within the shade of the capitol building in Washington, D. C. Thousands of refugees from the Civil War live in dwellings that defy description in Pig Alley, Tiger Alley, Louse Alley and a score of others. More than half the children born in these wretched houses are illegitimate. Crime and disease flourish.

The United States census bureau tells us that almost half of the 38,000,000 dwelling units in the nation need major repairs, bath, or both. At least one-third of our population is badly housed.

Authorities say that we shall need a million and a half houses each year for a decade after the war. The need, again, exists. So do the materials and the labor to meet them—if we but will.

Americans like education. Yet over half of our schools are one room where a half million youngsters receive all their education in all courses in all grades from one teacher in one room. Our average education among adults is only eight grades and a fraction—patently not enough. We should raise our sites to a high school education or its equivalent for every child in the country—the need again is clear. And the means out of which to build more schools and better schools are abundant, while young people will be available for training as teachers—if we but will.

The army draft is a shocking commentary on the nation's health. One boy out of two in the first 2,000,000 examined was physically unable to pass muster. Rejections still run over 40 per cent I believe. In an average year 225,000 women give birth to children without a doctor's aid. Of the 75,000 stillbirths each year, 30,000 need not die if ordinary medical attention is available. Three out of five counties have no hospital facilities. The story could go on. But the point is the simple one that we need a vast extension of medical facilities. We have the lumber, brick and mortar. We will have the human stuff out of which to educate nurses, dentists and doctors and leap up the ladder of national health in a decade—if we but will.

I say "if we but will." The problem is no longer one of inadequate resources or skills. It is one of engineering consent. It is an educational problem, a political problem, for to translate these possibilities into realities and thus provide jobs for all, we must undertake large public investment and generous public provision for mass consumption. It is stupid and reckless to think that private enterprise can or will do this by itself. The houses we need for example can be supplied up to a million, perhaps, by private purchase and contract. The remaining five million must be subsidized out of government funds for the simple reason that the people who need them can't afford to pay their cost. The same goes for medical care, for hospitals, for schools. And it goes for food too.

Our government must be prepared to function in this wide field, supplementing and invigorating the private economy, if we are to avoid enormous unemployment, poverty in sight of abundance and a social upheaval. It can do so by the use of well-known fiscal measures: monetary action to keep interest rather low, heavy redistributive taxation to keep income on the move, and a general guarantee that public spending will be maintained at a level high enough to sustain full employment.

It is anyone's guess whether and when Americans will summon the will to do this. The Republican orators, in particular, manifested in my opinion an alarming lack of comprehension of the problem. If they actually speak for many mil-

"Quotes"

AN OUTSTANDING and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good, in place of unrestricted competition for private or sectional advantage.

—Resolution of the Anglican Bishops meeting at the Lambeth Conference and later approved by the House of Bishops of the Episcopal Church in the United States.

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lions of our citizens we face difficult times, until through pain and suffering we learn what we must learn and do what we must do.

All over the world youth stands at the gate of death, "victims of a fate they did not organize, sacrificed at the altar of a destiny they cannot choose." No one who watches their achievement at Dunkirk, Sicily, Normandy, Stalingrad, Bataan can help feeling a sense of profound humility before them. Theirs is a temper in which pride and courage are equally combined. Is it not clear that only as our achievement in the postwar for those who come after us seeks some genuine proportion to the sacrifices we exact from them, shall we receive acquittal at the bar of history or in the secret places of our own hearts?

Why An Annual Wage?

by Philip Murray

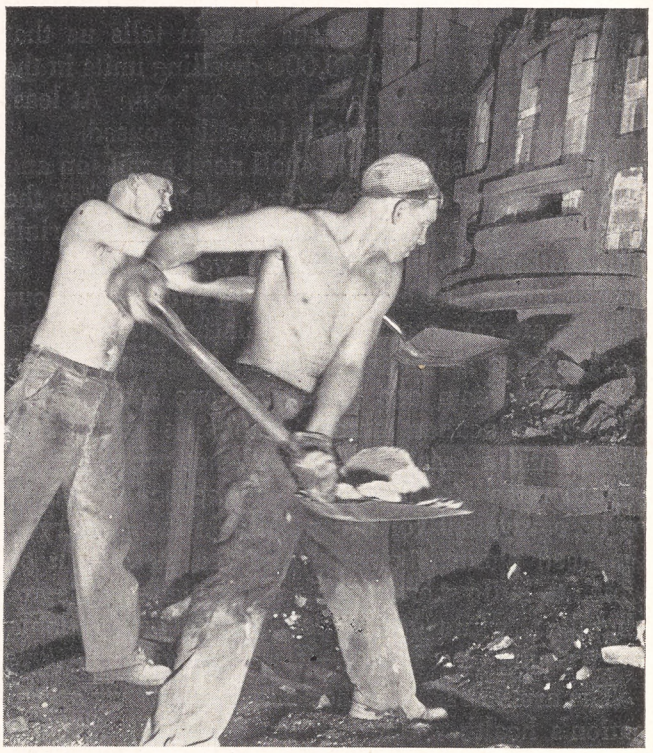
President, Congress of Industrial Organizations

IT TAKES an annual wage to make a sufficient wage. Adequate pay rates over short periods cannot support the worker and his family over slack periods. Insufficient wages over the course of a year drag down the living standards of the worker and of the community in which he lives. A guaranteed annual wage is not a new idea at this time. Farmers, as a group, have received a guarantee, under federal law, of 90 per cent of parity for a period of two years following the close of the war. Industry, as a group, has also received a substantial guarantee under present tax laws.



In my report to the seventh annual convention of the CIO in November, 1944, I state: "In the interest of assuring continued mass purchasing power which is the key to any sound economy and increasing prosperity, the United Steelworkers of America requested a guaranteed annual wage. . . . The future promised by the steel industry for the post war period is one of darkest depression and widespread unemployment. As against this, the United Steelworkers of America, on the basis of government reports and the professions of government leaders as to the imperative need for full production and full employment in the postwar period, has maintained that our policies must be geared to a premise that there shall be no such depression. Further, the introduction of the guaranteed annual wage would be the strongest propelling factor in assuring the demand for peacetime goods that would guarantee full production and full employment. . . .

"We are convinced that in the interest of continuing the war effort in a manner necessary to accomplish our determined goal of complete defeat of our enemies and to assure the kind of postwar world to which the common people aspire, there must be a successful conclusion to the demands submitted by the CIO and its affiliated unions for an appropriate revision in our national wage policy, the incorporation of guaranteed annual wage provisions in collective bargaining agreements and the improvement of other working conditions."



—Official OWI photo by Palmer

These steelworkers are completing the charge to an open-hearth furnace which has a capacity of about one hundred tons

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President Roosevelt in his message to Congress last January stated as a postwar objective a new bill of rights to include the right to a useful and remunerative job in the industries, farms, mines or shops of the nation—a job which would pay enough to provide adequate food, housing, clothing, education and recreation for every American.

Wendell Willkie also advocated the following labor plank for the Republican platform: "Labor also has aspirations which are not only just but indispensable to the health of a society marked by wide economic fluctuations. For instance, an annual wage to those who work in plants with long seasonal or periodic shut-downs seems fair and necessary."

The Kilgore Bill, supported by the CIO, would provide legislation to cushion the results of reconversion cut-backs and lay-offs. It would give temporary relief to twenty million workers now dependent on war production jobs for their livelihood. Airplanes and ships are two of the industries to be most affected by the change-over to peacetime employment. Steel, automobiles and aluminum will also undergo serious reconversion problems affecting the swollen ranks of manpower now engaged in their production.

Trade unionists will stand firm in their demands for job security and steady pay. Immediate measures must provide jobs for those laid off through the cancellation of war contracts. Long-range measures must be initiated to keep our nation in a healthy state of prosperity in years to come. The guaranteed annual wage will form a foundation for this goal.

The demands of the United Steelworkers of America are a test case in this evolutionary process. What will benefit the workers in one industry can be shown to benefit those in other production areas. The Hormel Packing Company, for one, has already demonstrated the practicality of the guaranteed wage on a local scale.

When the industrial worker is prosperous he is able to buy the output of factory, farm and shop, and to provide himself and his family with the services of the professions and of the service trades. He is the basis of our whole economy. As a consumer, his wages furnish our greatest market, the domestic one. This market has been allowed to lag in the past, due to the insecurity and meagre wages of the mass of wage earners. Improper diet and shoddy housing have marred the living level of the richest country in the world.

There has been no legitimate equality of sacrifice during the war years. While profits have soared and the cost of living has risen greatly, wages have remained frozen to an unrealistic level imposed by the "Little Steel" formula. Increased hours and overtime pay have made it possible for war workers to buy essential goods, but when hours are brought back to normal, base pay rates as they now exist will not allow an adequate budget for the majority of workers in industry. Continued price control plus a guaranteed annual wage are the answer to this future threat.

The American people have watched planes, tanks, ships and guns roll off assembly lines at an incredible rate. They now know that cars, refrigerators, prefabricated homes and washing machines can roll off at an equal rate, and they need these things. Once their income is established at a point which enables them to purchase them, consumer goods will be plentiful and our nation will achieve the comforts to which the dignity of labor entitles it.

Why I Joined Labor

By

LUCY RANDOLPH MASON
Public Relations Representative of the CIO

THE WITNESS has suggested that this article explain why, as a Church woman, I am in the labor movement. The answer is simple. My father and mother taught me that religion includes both one's relationship to God and to man. They made their own the cause of the oppressed and the destitute. They acted on their beliefs. Father was an Episcopal minister as was Mother's father. I grew up in a deeply religious atmosphere permeated with positive acts not only to help individuals, but to work at correcting causes. With that heritage I could not keep religion and social action in separate compartments. In that long past, and while I was still in my teens, the sixty-hour week for girls in Richmond's tobacco factories, and the seven day-week for young men in steel plants bit deep into my conscience.



Later on when a few of us socially minded women went to the legislature to press for laws to com-

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pel safe-guarding of machinery, workmen's compensation, protection of children, shorter hours for women—we found only one body of men in Virginia supporting these and other social measures. These men were in the state federation of labor. I learned then to turn to labor unions for help in progressive legislation. Learned too that labor's greatest security lay in strong organization.

In the five years, 1932-37, as secretary of the National Consumers' League, working for state and federal wage and hours laws, social security and the remedial measures introduced under the Roosevelt administration, it became more and more apparent that workers must organize to protect themselves and to effectively press for social legislation.

While I was with the League and in frequent contact with well known labor leaders the CIO came into being. From the first its principles and program thrilled me. Here at long last was a labor movement that demanded opportunity and security for *all* workers—that represented industrial democracy on the broadest scale ever achieved in America.

The CIO called for organization of all workers without discrimination because of race or nationality or creed. It demanded equal pay for equal work whether performed by a white or Negro man, or a woman. It called for plant-wide organization, including every skill and no skills. The very structure of industrial unions called for democracy. Skilled tool makers had to remember the rights of common labor in the plant. The mass of unskilled or semi-skilled workers realized their interdependence with the skilled workers. Unless the interests of all were looked to, industrial unions would fall apart.

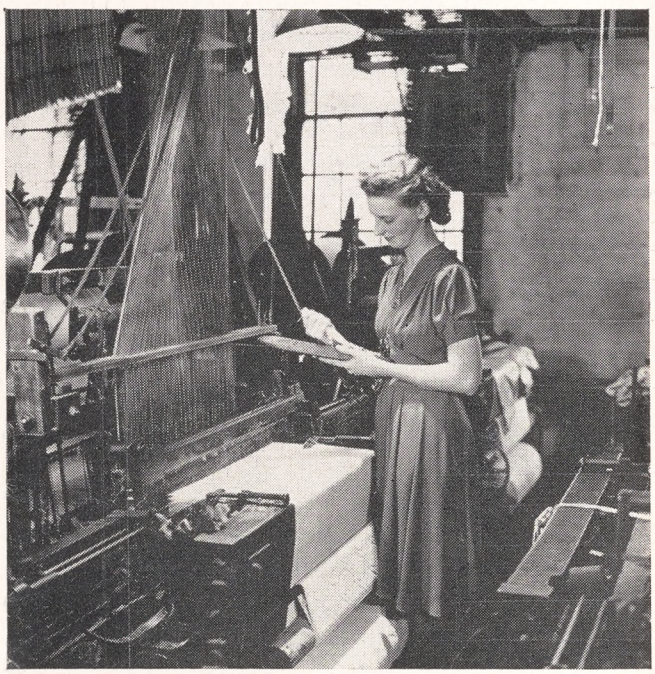
The industrial union movement worked. In a few years standards of living were raised for millions of working people and their families. Even among the formerly most exploited and submerged groups of workers organization came and brought new hope and opportunity. As Philip Murray said in a message to the Churches, the CIO "philosophy runs simply to this fundamental need: to improve the status of the family life, thereby, of necessity, improving the status of this nation." This philosophy was put into dynamic action.

THE CIO was not satisfied to limit its activities to union security, good wages and working conditions. It looked beyond collective bargaining to the society of which working people and their families are part. As the CIO has grown in numbers and power its leadership has thought more and more in terms of social progress—what is good for *all* the people.

These social concerns of the CIO have been shown in support of federal legislation for the benefit of farmers, for the farm security administration and for low interest loans to small farmers, for conservation of soil, forests, water, and other natural resources, for aid to education, extension of social security benefits to new groups of people, for low cost housing for both city and country people. The CIO has supported every measure for prosecution of the war, and consistently urged adequate provisions for returning servicemen.

No organization in America has shown a more intense and practical interest in this country's responsibility in helping secure a just and lasting peace, or made more insistent and practical suggestions for full employment in the postwar period.

Small wonder that the CIO has attracted so many professional people of strong social sympathies, and that college professors, ministers, social workers and government executives are now working for it and its unions. These people might well use the words of Steven Nance of Georgia, who directed the CIO's textile and garment organizing campaign in the south until death took him in 1938. One of Steve's friends, possessed of more prejudice than information concerning the CIO, asked him why he had gone with it. Steve replied, "Because I wanted to do the most good to the greatest number of people in the shortest time."



A textile worker changes her shuttle in a towel factory

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Get Together

By

ELLIS VAN RIPER
Vestryman of Calvary, New York, and Officer of the Transport Workers Union

E. STANLEY JONES in his recent book *Christ of the American Road* goes to some length to describe his difficulties during one of his preaching missions to contact the leaders of organized labor through the local churches or churchmen. He found out as he inquired further that there was a wide gulf between them and that no attempt was being made to bring them closer together. He found after meeting some of the leaders of labor however that there were many men of deep spiritual convictions among them and the gap was an artificial one that did not represent a wide separation of views or objectives.

It certainly is true that many churchmen are misinformed when it comes to the question of organized labor. In far too many cases it has become a hysterical matter and reason no longer is the ruling factor in making any decisions. Many within the Church have been piously saying that when Christ was in the wilderness that he emphatically rejected the material solution to the problems of his people but such was not the case. He did say that "man shall not live by bread *alone*." Many of these same churchmen seem to have censored out of their Bibles the challenging story of the judgment where Christ separates the sheep and the goats on the basis of their deeds in meeting the needs of their fellowmen. These are the same churchmen who are completely taken in by the false claim that labor is a "communist" and revolutionary force and that if one gives support to it they will be in effect supporting anti-Christ.

Likewise there are many labor leaders and in the rank and file who sincerely believe that the Church is virtually a closed shop for reaction and big business. As a result of this feeling they have studiously avoided any form of contact with it. It should be needless to say that there is some justification for this feeling on the part of both groups and also that it is exaggerated far beyond its true proportions.

Most labor unions have embarked on a campaign to make their membership aware of the issues before the people for the postwar world. They are using the usual means at their command: discussion groups, literature and radio and pictures.

At the same time in many churches discussion groups are now using the findings of the Malvern and Delaware conferences as a basis for discussions on the post war world. Curiously, it seems to me, somehow we have come to live in compartments. For if you take the trouble to read the findings of these Church conferences and compare them with the program and objectives of the CIO you will be struck by their similarity . . . even in most cases identical wording. Those who care to make this study can secure the Malvern Manifesto and the Delaware report from the CLID, 155 Washington Street, New York 6, and the report of the CIO post war planning committee by writing the national office at 718 Jackson Place N. W., Washington 6. I am sure that if you will read these documents carefully you will discover that the Churches are frequently more radical than labor; and on practically all points in the program the Church and labor have the same common objectives. Why then the gulf between them?

It is of course due to lack of contact and hence of understanding. The need is for a systematic laying of a foundation for fellowship. It would be hard to find a parish today that did not have at least one member of a union. There are many Christians today who need to grow in their experience of Christ and to translate this personal experience into social action. It should be done in every parish through discussion groups. And in doing so we will do well to remember that the plans will be only as good as those who make them. If within those who plan there is lacking that redemptive spirit of Christ little will be accomplished.

The Church and labor are the two institutions that touch the masses. They should be cooperative not competitive. The Church must see the labor movement as a vehicle for social expression of its ideals. The labor movement must see an ally in the Church and be ready to receive its moral and spiritual corrective. We are approaching a people's world and the Church and labor are people's institutions. Division will only postpone the better world ahead.

"Quotes"

NO MERE establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all, an order which shall substitute the motive of service for the motive of gain.

—Pastoral of the Bishops of the Episcopal Church, 1933.

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Our Abstract Virtues

By

KERMIT EBY
Assistant Director of Research and Education of the CIO

THE Bible teaches us to love one another. Jesus of Nazareth lived a life demonstrating love for his fellowmen. Millions of sermons have been preached from the Bible's texts and Jesus' life. No one quarrels with the practice. In fact nothing is more soothing than a minister's regular admonitions on brotherly love. Nor is there any danger to the minister's position if he deals with purely abstract concepts.

Love in the abstract is quite pleasant. It is love in the specific which complicates matters. Let the minister suggest we associate with our social inferiors, that the church is more than a middle-class club, and he soon is dubbed an irresponsible radical.

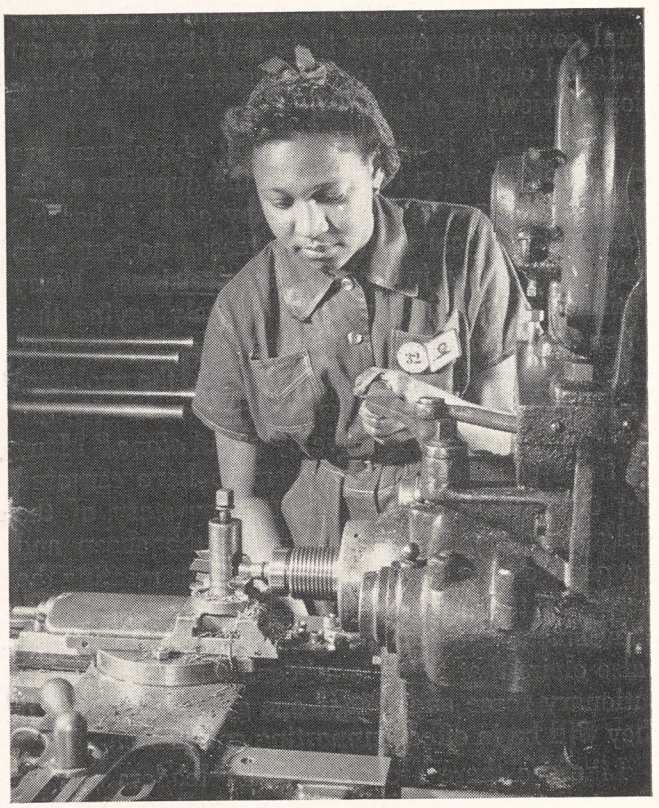
For a long time I have been bothered about the ease with which we love Negroes in Africa and discriminate against them in the United States. I have never understood why we have no Negroes in the Church communing with the whites; nor why a Negro soul becomes valuable in direct proportion to his distance. Love in the abstract is so beautiful that I hate to disturb the solace it brings. And yet I doubt if we can save our individual or collective souls until we secure the same rights for Negroes — jobs, equal pay, civil rights — as we demand for ourselves.

Justice is another soothing word. The trouble is again our unwillingness to apply it to specific situations. Abstractions in the area of justice are meaningless. Let the minister suggest to his congregation that Brother C — who is paying starvation wages to his workers, has already had his fate sealed. Or let him speak at a union meeting with the same enthusiasm reserved for Rotary luncheons or when he is waited upon by the trustees. (Ministers of my acquaintance have refused to "bless" a union convention for fear of reprisals.)

Justice demands specific things. It demands an annual living wage for all those able and willing to work, irrespective of race, creed, sex or color; it demands the utilization of our tremendous productive capacity for the production of peace time goods and services. It demands peace and a total society governed by law not force. These and many others are the criteria for our modern world and the minister who shrinks from proclaiming the truth makes justice a mockery.

Jesus taught us to bring good tidings to the poor. And to bring them good tidings we must go where they are. Today the poor mistrust us (ministers) so much they consider the Church representative of the exploiting classes. Need I say more!

Charity is another over-worked word. Faith, hope and charity, but the greatest of these is charity. Much emphasis is placed on charity at Christmas time. Christmas baskets are considered by some a solution to our economic problems. During the depression and today we have community funds and government relief — commercialized charity. Certainly if we can systematize our relief we can systematize our production.



—*Official OWI photo by Liberman*

Anna C. Marchand is one of the thousands of young workers who are now on jobs in war plants. She is undersizing bushings in the aircraft factory of a large eastern navy yard

The supreme test of our economy will come when the war ends; when we face unemployment, breadlines and competition for jobs. Now is the time to prepare for the challenges of tomorrow. This edition of THE WITNESS is an indication of the church's awareness of the tasks ahead. Awareness must be followed by decision. The hungry are not appeased by promises nor the naked by unused surpluses.

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Churchmen Meet in Cleveland To Plan for Peace

Dulles Tells Church Conference We Should Proclaim Goals and Support Them in Europe

Edited by W. B. Spofford

Cleveland:—The people of Greece, Spain, Belgium, Poland were absent participants in the conference of the commission for a just and durable peace, meeting here January 16-19. Chairman John Foster Dulles, adviser for Governor Dewey on foreign affairs, called upon the government to adopt and proclaim a foreign policy whereby we would actively participate in Europe's problems, and was critical of the "alooftness" of Washington in the Polish and Greek situations. He termed this a "major setback" and a threat to the effectiveness of the Dumbarton Oaks Proposals. He was seconded in this by Prof. William E. Hocking of Harvard who advocated "prompt and affirmative" action to give meaning to the Proposals so that cooperation between the United Nations may be substituted for the power politics which he stated is being played in Europe. Meanwhile others, more sympathetic with the administration, expressed the conviction that misunderstanding that may now exist between England, the United States and the Soviet Union would undoubtedly be cleared up at the forthcoming conference between Roosevelt, Churchill and Stalin, and charged that those who "rock the boat" by creating distrust of our allies were actually playing into the hands of our enemies who hope to be saved from inevitable defeat by driving a wedge between the big three nations.

More than 500 delegates, representing all of the Protestant Churches, attended the conference, the first full meeting of the commission to be held since the Delaware conference in 1942. There are 29 men and women present representing the Episcopal Church.

Four "principles of conduct" were urged by Mr. Dulles to bring collaboration "out of the realm of theory into that of reality," as follows:

Our government should adopt and publicly proclaim its long-range goals. These should stem from our Christian tradition and be such as to inspire and unify us.

Our government should not merely talk about ideals. It must get down in to the arena and fearlessly and skilfully battle for them.

Our government must, however, battle for its ideals under conditions such that "no particular setback need be accepted as definite."

Our electorate demanding the foregoing of its government must judge its government accordingly. It should not judge it merely by the immediate results attained. It must rather judge it by its announced long-term objectives, by whether it works competently to achieve them and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities.

Professor Hocking recommended united Church support of the Dumbarton Oaks proposals on the ground that if they were rejected no world order of any kind would be possible for a long time.

He urged the conference to call on the government to advocate a program of international agreement on ultimate autonomy for colonial areas and peoples, and an international bill of rights or some other set of principles to safeguard religious and intellectual freedom.

For the peace settlement with Germany, Dr. Hocking recommended that only those responsible for crimes should be punished; that Germany should not be dismembered into separate states, and that the anti-Nazi forces inside Germany should be strengthened. In the Far East he advocated a fully independent China; Philippine independence; a place for Japan in "the comity of nations" and recognition of her economic needs; recognition of Russia's importance in the Far East, and modification of American immigration laws to end discrimination against Orientals.

The Rev. Walter Horton, professor of Christian theology at the Oberlin graduate school of theology, urged the Churches set up a permanent organization to deal with peace problems. He said they should not isolate themselves from world politics but should mobilize their members on moral issues.

There was much lively debate throughout the conference between Dumbarton Oaks supporters and those whose strategy was to have the Proposals given only conditional en-

Members of the National Maritime Union who have the job of delivering the goods relax at the Seamen's Church Institute in Los Angeles. Superintendent Robert B. Gooden, Jr., son of Bishop Gooden, is standing at the right.



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dorsement since they were aware that they could not have them disapproved. The final result was unconditional support of the proposals.

Chief spokesmen for the pacifists were Charles Clayton Morrison of Chicago, A. J. Muste of the Fellowship of Reconciliation who argued well but was always thrown back in spite of fairly good support and E. Stanley Jones, former missionary to India. Those urging that the Proposals should be given unconditional support kept a positive attitude throughout the debate and were represented by excellent speakers. Episcopalian John J. Parker, judge of the circuit court of appeals, stated that "if we wait for the attainment of perfectionist plans it would bring the defeat of all our dreams. Our choice is not between Dumbarton Oaks and perfection but between Dumbarton Oaks or nothing." Another Episcopalian, Charles P. Taft, likewise warned the delegates against indulging in perfectionist statements. Meanwhile Mr. Dulles expressed the opinion that "there isn't going to be any peace conference" and that the question before the Churches is "whether we want our government to sit in on the peace conference that is going on today and every day. What we should get out of our minds completely is the idea that there is going to be a peace conference at some future day when representatives of the nations will gather in some mirrored hall like Versailles with a blank sheet of paper before them upon which to write the peace." He stated further that the U. S. government "has in effect withdrawn from the peace conference" and he placed the responsibility upon the people of the country who have not demanded that their government should take its place in the "peace conference" that in reality is now going on.

One of the tense moments during the conference was when Dr. Morrison was arguing for conditional endorsement of the Proposals, with the president of the Federal Council, Bishop Oxnam, presiding. At the conclusion of Morrison's address, Bishop Oxnam accused the speaker of claiming that certain matters were omitted from the Proposals which were in fact written into them in precise language, and he charged the Chicago editor with standing for "devilish purposes." The use of the word "devilish" cause the whole crowd to stir audibly but Bishop Oxnam went on in unruffled fashion.

The complete findings of the conference had not been released when this number of THE WITNESS went to press. There will therefore be a further report next week. But it can be said that this most important of Church conferences did give unconditional support to the Dumbarton Oaks Proposals.

Social Security

New York:—Extension of the government's present social security program to millions not covered by its provisions, including 700,000 to 1,000,000 lay employees of churches, educational and charitable institutions, was urged here by the executive committee of the Federal Council of Churches. The committee endorsed the extension of old age and survivors insurance to agricultural workers, domestic servants, employees of non-profit organizations, and the self-employed, and called for inclusion of the churches in a Federal social security plan offering protection to their lay workers. "We believe that such a program can be operated without impairing in any way the rights and freedoms of the churches," the committee's resolution stated.

It was pointed out that selective service experience has revealed that the standard of health in America is not adequate, and that a government study indicated 92 per cent of the population needed some assistance in meeting the cost of medical care. The committee recommended a "sound plan of public insurance." It urged "that the churches be unequivocal in giving guidance to the nation in the program of broad social welfare which social security legislation represents."

Temple Memorial

Baltimore: — A memorial service for Archbishop Temple was held at St. Paul's last Sunday, January 21, with the sermon by the Rev. Charles W. Lowry of Washington as the preacher. He studied under the late Archbishop and was closely associated with him during his stay in England. Dr. Lowry is to be one of the contributors to the Archbishop Temple number of THE WITNESS which will be our next issue. Others to contribute are Dean David Robert of Union Seminary; the Rev. Joseph F. Fletcher, the Rev. Richard Emrich and the Rev. Massey H. Shepherd of the Episcopal Theological School; Dean Willard Sperry of Harvard and Mrs. Reinhold Niebuhr of Barnard College. This number will be followed by the series on God and Our World which will be used in many parishes for Lenten studies. Those wishing extra copies of the Temple number must send their orders at once to THE WITNESS, 135 Liberty St., New York 6.

Attacks Vatican

Moscow (by wireless): — Replying to the *London Catholic Times*' defense of the Pope's Christmas address, Pravda said, "The *Catholic Times* sees an alleged genuine democracy in the Vatican because 'it does not direct special accusation against a specific power' — in this case, Hitlerite Germany. The journal

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says the Soviet should be thankful the Pope prefers the work of conciliation rather than condemnation. So the *Catholic Times'* so-called genuine democracy is expressed in reconciliation with fascism."

Joint Council

London (by wireless): — When Bishop Geoffrey Fisher becomes Archbishop of Canterbury, he will retain his chairmanship of the Joint Christian Council, composed of Anglicans, Roman Catholics, and Free Churchmen cooperating on social and religious matters.

Dumbarton Oaks

New York:—Approval of the security proposals made at Dumbarton Oaks was announced here by the United Christian Council for Democracy, composed of six official denominational social action groups. The council urged several specific modifications, amendments, and additions in the final charter. The state department was called upon for "prompt action in opening the proposals, with all suggestions for their amending and completion, to full discussion by the United Nations, convened in early conference if that be at all practicable." The social action groups urged that the organization be established immediately. The Church League for Industrial Democracy represents the Episcopal Church on the Council.

Daring Escape

Chungking (by wireless):—T. Z. Koo, a secretary of the world student Christian federation, has just arrived in Chungking after a daring escape from the Japanese at Shanghai. Koo was scheduled to leave Hongkong by air for America on Dec. 8, 1941, but Pearl Harbor the day before grounded his plane. He hid in Hongkong for three months and then smuggled himself aboard a ship sailing for Shanghai in a Japanese convoy. His identity was discovered just before the ship docked and during the next two years and more he was kept under strict surveillance by the Japanese and was frequently questioned by military authorities. Finally, the Japanese relaxed their vigil, and Koo was able to leave Shanghai.

Most of the student leader's trip through the interior of China was made on foot, often across Japanese lines and guerilla territory, and he had many narrow escapes. By way of Central Honan, he reached Sian, then Chengtu, and at last Chungking after a journey of more than four months. Living with friends here, Koo is spending his time preaching while he awaits passage to America to resume his duties with the federation. His family is still in Shanghai.

Exchange Clergy

London (by wireless): — Postwar plans of the Church of England include a tentative proposal to appoint special canons for service abroad, with exchange clergymen from the Continent, the British colonies, and the United States taking over places in England. It is hoped that each diocese will be able to arrange one such exchange.

Social Relations

Washington: — Rev. J. Brooke Mosley, former rector of St. Barnabas Church, Cincinnati, recently accepted the position of director of the department of Christian social relations of the diocese of Washington. The diocese aims to improve its social relations work and social responsibilities with full time direction for its department, which includes the supervision of city missions in addition to its other functions. Mosley is a native of Philadelphia and a graduate of Temple University. He received his theological degree from Episcopal Theological School

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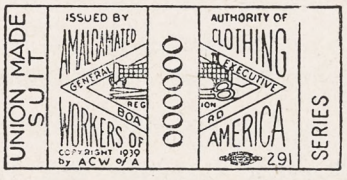

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in 1940, and is an alumnus of both summer and winter sessions of the Graduate School of Applied Religion.

Another Bishop?

Albany:—Bishop Oldham called a special meeting of the Diocesan convention, "for counsel and advice relative to the desirability of episcopal assistance," Jan. 23, at the cathedral in Albany.

Bishop's Son Honored

New York: — Commander John Stewart Mosher, USNR, son of the late Bishop Gouveneur Mosher of the Philippines, has been awarded the Legion of Merit medal for "exceptionally meritorious service in organizing and directing the work of a section of the Amphibious Force."

Attacks Vatican

Moscow (by wireless) : — Izvestia, official Soviet newspaper, has charged the Vatican with supporting Polish reactionaries in London who are vainly trying to influence Allied opinion against the Soviet Union. "The Vatican organ, Osservatore Romano," Izvestia said, "is very sorry to hear the proposal for the return to Poland of a number of pieces of territory now included in Germany. The Vatican, in its 'mercy' to Germany goes so far as not to risk offending Germany, even in the interest of its Polish emigre flock. Doubless, Hitler is pleased by the Vatican's fervor, but it displeases the peoples fighting for life and liberty. From the beginning, Vatican policy has been contrary to the basic interests of freedom-loving peoples."

Paintings Exhibit

New York:—Church paintings by the young French artist, Bernard Lamotte, will be exhibited in the ecclesiastical department of Black, Starr and Gorham on Feb. 19, and will continue for two weeks. The canvasses were commissioned for the DeBeers collection. Mr. Lamotte travelled some 17,000 miles from Connecticut to California, painting "portraits of churches" in the background of life and color of the surrounding communities.

Successful Canvass

Larchmont, N. Y.:—St. John's Church has had the most successful budget campaign of its history. For the year 1944, which has been a normal year, there were 381 subscriptions totaling $16,623 but for 1945 there are 480 subscriptions totaling $24,064 with a few more still coming in. This represents a 25% increase in the number of subscriptions and a 44% increase in the total subscribed income.

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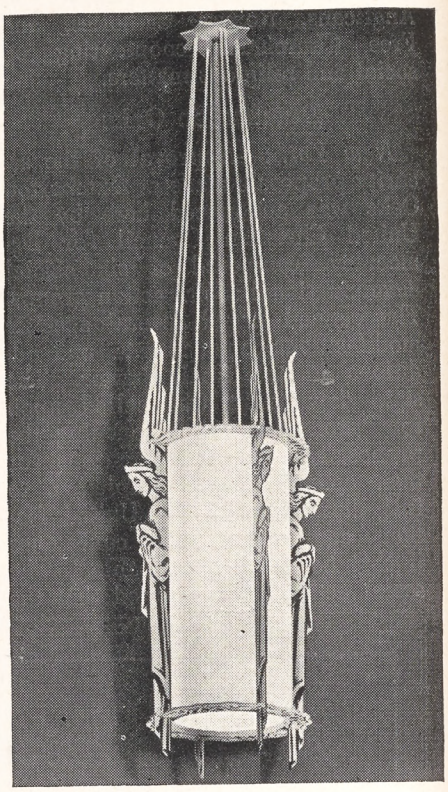

Plastics in Church Lighting

Rambusch Lantern No. 11-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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there is more money in circulation than there has been for some years past. But Larchmont has been affected less by war-prosperity than most places as there are no war industries nor military installations in the community.

The great part of the success is due to the thorough work of the chairman of the campaign, Arthur Perkins. Heretofore the parish had been canvassed by letter first and by visitation afterwards of those who had not responded to the letter. This time Mr. Perkins decided to begin the campaign with a visitation of the entire mailing list. Instead of fifty or sixty canvassers needed for the former type of visitation he enlisted 140 men, many of them only recently come into the community. The attempt was made to carry out the whole visitation on one Sunday afternoon and the great majority of the people were reached on that day. The campaign was carried on in a quiet dignified manner utterly free from high pressure salesmanship and blatant publicity.

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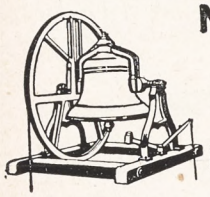
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CHURCH AND LABOR

(*Continued from page* 5)

back and was at a loss for a reply. Then the union lawyer in another set of questions brought out the fact that missionaries who are sent into foreign fields are interested in giving health and the material things of life to those whom they are endeavoring to give a spiritual message. Another clergyman presented this idea of an annual wage in a sermon to his congregation and permitted a union to publish it in a union paper which reached 800,000 union workers and 200,000 union members in the armed service.

Some months later a rabbi was chairman of the program. His committee planned a dinner meeting which was held in the dining room of a large Protestant church. There were 149 persons present, representing all faiths, colors, and both the CIO and AFL unions. Two clergymen spoke on the theme, "The Church looks at Labor," and two labor leaders of the AFL and one from the CIO spoke on the topic, "Labor looks at the Church."

This is a growing experience and labor and religion are looking forward to the future together. One of the leading clergymen writes, "We are willing and anxious to listen to the problems of both management and labor. While it is true that industrialists have usually been more active members of church than labor leaders, it is likewise true that the purposes of organized labor come closer to the social creeds of the churches than the announced objectives of organized industry. We believe we have a mission to take the way and the spirit of the Hebrew-Christian religion into industrial relations. We hope within the year to have industrialists sitting at the same table with ministers and labor leaders. We have found the labor leaders of Columbus to be men whom we respected and liked. Much of our misunderstanding of them and much of their misunderstanding of us has been wiped away."

This experience is moving out now into other localities and has found a ready response from the leaders of both religion and labor. Requests are now coming from many cities and towns for help in starting fellowship luncheons.

There is a great need in our nation today for men to know each other and grow in their common experience. Out of this experience can come the positive action that will unite a nation and build God's kingdom on earth.

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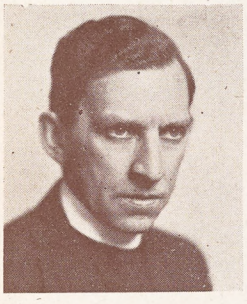
Talking It Over

By
W. B. SPOFFORD

OUR Church, like practically all others, has for years been issuing forthright pronouncements on "the right of employees to organize and to bargain collectively." General Conventions also have repeatedly urged a better understanding on the part of Church people of the aims and objectives of organized labor. It is in the spirit of these pronouncements that the editors of THE WITNESS asked a number of leaders of labor to contribute to this Church and Labor number.



As I read over these articles and as I meet with labor people I am struck with a marked difference between them and Church people. They want action. You will find it called for in all these articles—the translation of the Christian principles, in which they believe no less than ourselves, into deeds. Church people, in contrast, are inclined to think they have done something brave when they meet comfortably in conference and issue a manifesto setting forth what someone else ought to do. This was brought home to me some years back in a conversation with a couple of bishops on the way to a General Convention. I had just been mixed up in a nasty strike in a mining community. There were beatings, guns, starvation. There was also a complete denial of free speech. So I had been asked—as a parson and therefore presumably less vulnerable—to go into the valley and address a meeting. The bishops debated whether or not I was right in going. There was no question about the justice of the workers' cause; there certainly was no question about their right, as Americans, to hold meetings. Yet one of the bishops was able to sum up the duty of a churchman under such circumstances very simply: "You should assure the workers that you believe in the justice of their cause. Particularly you should tell them that you stand for the right of free speech. But you should make it clear that the Church is above such struggles and tell them that while they were in the mining community to test their rights, that you would be at the altar of the parish church (twenty-five miles away) praying for their success."

YOU will be interested in knowing something about those who have contributed to this number. First, all of them are prominent in the CIO so we want to say, before someone raises the objection, that several leaders of the A.F. of L. were asked to contribute but said they had more pressing things to do.

The Rev. Edgar L. Tiffany is the rector of the Transfiguration in Buffalo. He tells of his experience as a worker in a war plant.

John G. Ramsay, now a representative of the United Steelworkers Union, is a Presbyterian layman who was for many years active in the church in Bethlehem, Pa. He is a devout Christian whose chief task today is setting up conferences similar to the one he describes on page five.

Dr. J. Raymond Walsh, now director of education and research for the CIO, was formerly on the faculty at Harvard, Dartmouth and Hobart. He is an Episcopalian.

Philip Murray, the president of the CIO, is a Roman Catholic.

Lucy Randolph Mason, public relations representative of the CIO, was formerly the director of the Consumers League. She also is an Episcopalian, is a member of the CLID and served for a number of years on the executive committee of the social service department of the Federal Council of Churches.

Ellis Van Riper is a vestryman of Calvary Church in New York and is the chief shop steward of the Transport Workers Union.

Kermit Eby, formerly a high school principal and teacher, is a graduate of the University of Chicago. He spent a half year in the Orient as a member of the Quakers good will mission. On his return he became the executive secretary of the teachers union in Chicago and is now the assistant director of education and research of the CIO. He is a frequent contributor to magazines on religious subjects.

We are very happy to present their articles and hope that they may make for a clearer understanding of the aims of organized labor on the part of Church people.

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Ours is an organization dedicated to the advancement of men and women who toil for a living. One of the fundamentals adopted at the beginning of the Rubber Workers was a doctrine of brotherly love. A high percentage of our men and women belong to churches of all denominations. Our objectives are constructive and unselfish. It is our intention to cooperate at all times with all groups for the best interests of all Americans.

S. H. Dalrymple, *President*,

UNITED RUBBER WORKERS OF AMERICA, CIO.

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The WITNESS

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FEBRUARY 1, 1945

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ARCHBISHOP TEMPLE GREETS THE LEADER OF CHINESE MISSION

IN MEMORY OF WILLIAM TEMPLE

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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

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

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NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
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11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
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The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday.
This church is open day and night.

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Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 12:05 Noon—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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FEBRUARY 1, 1945
VOL. XXVIII NO. 24

CLERGY NOTES

ARTERTON, FREDERICK H., head of Youth work of the National Council, will become rector of All Saints', Belmont, Mass., on June 1.

ATKINSON, GEORGE W., of the diocese of Washington, died on January 14 at Vero Beach, Fla. He was rector of several Washington parishes before his retirement in 1935.

COOMBS, ROBERT R., was ordained priest on January 6 by Bishop Block of California at St. Paul's, Burlingame, Calif., where the candidate is an assistant to the Rev. Francis P. Foote.

CROFT, SYDNEY H., army chaplain in the Pacific, is to take up work in the Hawaiian Islands following the war. He was rector at Racine, Wis., before entering the army.

DIXON, H. CAMPBELL, rector of St. Paul's, Louisville, Ky., has accepted the rectorship of St. John's, Detroit, Mich.

DOW, D. HOWARD, formerly rector of St. Michael's, Anaheim, Calif., is now the rector of St. Mary's, Pacific Grove, Calif.

KELLEY, HAROLD H., superintendent of the Seamen's Church Institute, New York, was recently honored with the award of the Order of Orange-Nassau by the Netherlands government for his service to seamen.

KILBURN, EDWARD L., formerly vicar of the Good Samaritan, San Franciso, is now the rector of St. Luke's, San Diego, Calif.

LANGLEY, MALCOLM, formerly the rector of Christ Church and Emmanuel Church, Pittsburgh, Pa., is now the rector of All Saints', Calvert County, and St. James', Tracy's Landing, Md.

LARNED, ALBERT C., formerly rector of St. Alban's, Centredale, R. I. is now on the staff of the cathedral in Providence and in charge of St. Paul's.

LEE, HARRY B., formerly rector of Trinity, Escondido, Calif., is now the rector of St. Paul's, Modesto, Calif.

MYRICK, CONRAD, was ordained priest on Jan. 11th by Bishop Carpenter at St. Andrew's, Birmingham, Ala., where he is now the rector.

PENDERGRAFT, ALLEN C., formerly canon at the cathedral in San Francisco, is now assistant at the Good Shepherd, Buffalo, N.Y.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, Holy Days 11:15.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

FEBRUARY 1, 1945

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A Tribute to William Temple By the New Archbishop

A Simplicity of Character Greatest Thing About Him Declares Former London Bishop

By Geoffrey F. Fisher
Successor as Archbishop of Canterbury

London: — The greatest thing about William Temple was the simplicity of his character. With all his immense range of interests, with all his intellectual brilliance, with all his great influence in the Christian Churches, with all his vital concern for the Church of England, Christian unity, national well-being and so on, he was himself utterly simple, single-minded, without a thought of self, or of anything else but the service of love which he owed and gladly gave to God and to his fellow men. I heard him once at a great student movement conference, packed with young men and young women from the universities; the kind of an audience which above all he loved. He talked to them for forty-five minutes on religion. It was strong meat, a discourse closely argued, profound and challenging; then, for ten minutes at the end, he declared his own personal faith in the simplest words: faith in the Jesus whom he knew as Lord and Saviour and present friend. There was the real man, and all his brilliance of power never obscured it; that was the secret of his amazing capacity for friendship. All sorts of people were his friends, among the great and the humble. He never forgot them and was never too busy for them, and refused no call they made upon him. In any generation of Englishmen William Temple would have stood out as he conspicuously did in ours. So great was the range of his interests and his gifts and his effective influence that a brief appreciation like this must be altogether inadequate. The quality of his mind is shown in everything that he wrote or said. Whatever the subject, he found in it something original, stimulating, profound, and he held any audience by that characteristic delivery of his—vigorous, lucid and utterly sincere. He did not know how to be commonplace, though he knew very well when to be frivolous. There were not limits to his intellectual interests, he ranged over the whole field of history, philosophy and theology. I remember him saying once that he was taking with him for his summer holiday certain books as he wanted to fill a gap in his knowledge of the history of Spain.

After his time at Rugby and Balliol College, he became a fellow and lecturer in philosophy at Queen's College, Oxford. If he had chosen to become a professional philosopher, he would have been a great one. When many years later, as Archbishop of York, he delivered the Gifford lectures, he made a notable contribution to the philosophy of religion, and he did it among all the distractions of his public office. He could even write philosophy on the train. I remember seeing him off once at the station on his way to York, when he told me that he hoped on the journey to turn a particularly difficult corner in his Gifford lectures. But at Oxford, other interests than philosophy already occupied him, and already he was throwing himself into those interests in people, and how they lived, and in their social problems, which never left him. There must be many people in Bermondsey now who remember that young, vital, bulky figure of his in the Oxford and Bermondsey clubs. There are very many members of the Workers' Educational Association, of which he was president for sixteen years, who remember his brilliant lectures, his fascination in conversation and that tremendous laugh of his. Already at Oxford, it was clear to him that above every other interest, was his concern for the Christian faith and the Church of England and that to her service his life was to be dedicated.

It was no less clear to others that he would inevitably be a leader of it. After four years as headmaster of Repton, an interlude of sheer delight to him, he came to St. James's, Piccadilly. It is typical of him that even while he threw himself into every movement of the day, and was a great popular preacher, he had a special care for the spiritual interests of the servants of the many hotels in his parish. He became a leader of the reforming movement of the Church of England called the Life and Liberty, out of which in the end came the Church Assembly. He gave up St. James's to give himself wholly to that work. When it was finished, he became a canon of Westminster, but had hardly done so before he was appointed Bishop of Manchester. Thence after eight years, he went in 1929 to York, and only two years ago to Canterbury. All this time he was becoming a cen-



An informal snapshot of William Temple, then the Archbishop of York, taken at the Edinburgh conference in 1937

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tral figure in what is called the ecumenical movement, the drawing together of the diverse elements of the Christian Church, Orthodox, Lutheran, Reform and Anglican. In a series of conferences, he became personally known to and trusted by the leaders of all these Churches and exercised a powerful influence by the virtue of his theological insight and his wide sympathies. There was no one else who held quite his position. To have him at Canterbury meant an immense strengthening of the ties between all the Christian Churches.

From Canterbury, together with the Archbishop of York, he launched a great program of advance for the Church of England. It had a strong emphasis upon social betterment, the cause which he always had at heart, and he did not hesitate to give his views on economic as well as social questions. His speeches caught the ear of the nation. Everybody admired his courage, his forthrightness, and the clear inspiration of his lead. But the social emphasis was never the chief thing in the speeches which he delivered in England and Scotland at that time. As he himself pointed out to critics, the larger part of what he said was devoted to theology and the Christian religion, and everything else depended upon that. Indeed, everything in his life depended upon that. It is an untold loss for the Church of England, for the nation, and it is not too much to say for the world, that so soon, so prematurely and at such a time, this great churchman, this great Englishman, should be taken from us.

THE PICTURE ON THE COVER

London:—In 1943 a mission composed of six prominent Chinese, well known in politics, journalism, education and law, visited England. They saw for themselves something of Britain's war effort by visiting naval and military bases, munition factories and educational establishments. In London they were guests at a reception given at the Chinese embassy by Dr. and Madame Wellington Koo. The cover picture is of the late Archbishop of Canterbury, William Temple, chatting with the leader of the mission, Dr. Wanf Shih-chieh.

COOPERATIVE EFFORT IN ALABAMA

Birmingham, Ala.:—The Auxiliary of Alabama, meeting at the Advent on January 17-18, voted to join an interdenominational undertaking to support an educational worker in one of the state prisons for women. The opportunity facing the Church in college work was presented by the Rev. James Stirling, student worker at the University of Florida. A feature of the meeting was the showing of a motion picture of Washington Cathedral.

BREAK RECORDS ON COLLECTIONS

New York:—Collections by the National Council for 1944 was $38,414 in excess of expectations. The collection ratio was 102.2%. Every diocese and district in the United States paid 100% or more. The total budget giving was $1,796,473 which was an increase over 1943 of $313,424.

BISHOP TUCKER HONORED

Baltimore: — Presiding Bishop Tucker was presented with a medal on January 19th designating him the "outstanding Virginian of the year." It was presented by the Virginians of Maryland. The speaker at the dinner was Bishop Powell of Maryland, with the Rev. Richard H. Baker, retiring president of the society, who is rector of the Redeemer, presiding.



The Archbishop of Canterbury chats at the front with General Sir Bernard L. Montgomery. The officer in the center is not identified

MEET SOCIAL ISSUES SAYS LEADER

London (by wireless):—The Rev. Ronald Allen, connected with the World Council of Churches as secretary of the department for reconstruction of Christian institutions in Europe, has challenged the Church to meet social issues squarely. He is the rector of a parish in Manchester, and was the speaker at the 1944 meeting of the Church Publishing Association for whom THE WITNESS is published. "We must all grasp not only the fact of world revolution but also the fact that of all world institutions the Church alone remains to bridge the gap between the old and the new era." A united Christian approach will be indispensable in strengthening the authority of a militant Church, he said, adding that "much hopeful progress" has already been made in this direction through the ecumenical movement.

GOOD EXAMPLE TO FOLLOW

Columbia, Mo.:—The Rev. Roger Blanchard, rector of Calvary Church here, in ordering a bundle of twenty-five copies of THE WITNESS through Lent, makes this comment: "We have used THE WITNESS series the last two Lents and have found them very effective for discussion groups." There is still time for you if you send your order at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will bill Easter week at five cents a copy. The series on *God and Our World* starts next week. Sounds like a strictly Episcopal affair.

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Summary of Cleveland Meeting With an Appraisal

Immediate Task of the Churches Is to Make Their Opinions Known Before It Is Too Late

By Richard Morford
Secretary of the United Christian Council for Democracy

Cleveland:—As reported in THE WITNESS for January 25, the Dumbarton Oaks Proposals for world organization received unconditional approval, at the same time nine specific improvements in the proposals were called for and a score of other fundamental recommendations directed toward the achievement of world order, justice and freedom were passed with the overwhelming majority support of the 450 delegates at the second national study conference of the Churches on a just and durable peace meeting in Cleveland January 16-20.

The suggested improvements in Dumbarton Oaks are as follows: (1) The final charter should contain a preamble accepting the long-range purposes of justice and human welfare set forth in the Atlantic Charter; (2) provisions for the operation of the organization under specific international law, which law must be expanded and codified; (3) withholding of voting rights in the Security Council from a country whose own case is being considered; (4) making procedure for amending the charter more liberal; (5) a special agency to deal with and be responsible for colonial and dependent areas; (6) another agency on human rights and fundamental freedoms; (7) eventual membership of all nations willing to accept the obligations of membership; (8) more specific proposals aimed at the limitation and reduction of armaments; (9) provisions designed to protect and defend the smaller nations more adequately from possible subjection to the arbitrary power of the great.

The sense of urgency concerning world organization to which the churchman gave more attention than to any other subject was made emphatic in their appeal to the President to issue invitation for a United Nations conference to be held as soon as possible to consider the Dumbarton Oaks Proposals.

Among other recommendations written into the 3,000 word Message to the Churches are these: the United Nations are urged to make explicit now their attitudes on the post-war treatment of Germany and Japan, to remove from these countries the "power and will" to wage war but not to be "vindictive" in the necessary discipline which must be exercised for the crimes committed; to stimulate liberal German and Japanese elements in the re-education of their fellow-citizens and to make opportunities for productive industry and trade available to both. Also urged was the abandonment of the unilateral determination of boundaries, the development of an international bill of rights. Repeal of the Oriental exclusion act was asked. Opposition was registered to all discrimination against racial and minority groups both at home and abroad. Thus support was given to the proposal for a permanent Fair Employment Practice Committee, the repeal of the poll tax, and to non-discriminatory housing. Anti-Semitism as a rising threat to brotherhood must be wiped out. Congress was asked to defer action on peacetime military conscription until after the war. The conference pleaded for a larger federal unity in Protestantism, preserving the freedom of various denominational groups and at the same time coordinating the resources of Protestantism to apply them to the solution of social, economic, and political problems dealt with in the conference. The need for a united Protestant missionary movement was declared, and as well the need for American Protestants to join with Catholics, Jews and others who, in recognition of the moral law, share our social objectives in building a world order.

Extended and thoroughly democratic discussion featured the conference sessions. Realistic, concrete proposals in considerable detail which the summary above does not adequately suggest were the outcome. There was fifteen hours of give-and-take for all the delegates on all the content of written memoranda submitted by commissions which had been at work several months. The findings committees in each of the three discussion groups gave additional hours to sifting the preliminary recommendations; a central findings body did heavy midnight to dawn work. In plenary session all the delegates again had their chance for seven hours to modify and amend the final recommendations.



Two of the leading members of the findings committee of the peace conference were Bishop William Scarlett, chairman of the commission on social reconstruction of the Episcopal Church and Bishop G. Bromley Oxnam, Methodist Bishop and president of the Federal Council of Churches

What came forth is not a statement of principles alone although the basic imperatives of the Christian faith for our time are the foundation of the message. No fear of overstepping the traditional, circumscribed functions and responsibility of the Church hindered these churchmen from making specific pronouncements on economic, social and political matters, nor of asserting

(*Continued on page fifteen*)

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The Drama of the Dogma

by Joseph F. Fletcher

Professor at Episcopal Theological School

DOROTHY SAYERS in an essay called *The Greatest Drama Ever Staged* says that official Christianity "of late years, has been having what is known as a bad press. We are constantly assured that the churches are empty because preachers insist too much upon doctrine—'dull dogma,' as people call it. The fact is the precise opposite. It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man—and the dogma *is* the drama.



William Temple more than any of the Christian men from whom I've learned my lessons taught me what strong meat the faith of the Church provides. And strong meat whets the appetite. The epistle to the Hebrews tells us that "everyone that useth milk is unskillful in the word of righteousness, for he is a babe." William Temple never failed to note that the word there is *dikaiosuneis*: that is, justice—troublesome, radical, critical, prophetic judgment—not personal or mystical or private rectitude! "But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil."

I have no desire to do "obsequious sorrow" as Shakespeare said in scorn, but we all feel awed, and perhaps even a bit frightened, by the Archbishop's sudden death, and in this mood I'd like to suggest that this truth that the dogma is the drama in the lesson, above all others, we can learn from his life. Somehow I feel sure that he would prefer us to think on his life rather than to dwell upon his death, just as Temple himself always turned for inspiration from the Pauline preoccupation with our Lord's death to the Johannine discovery of atonement in the life and the light and the love.

What I am trying to say is colored no doubt by my own personal experience and indebtedness to Temple. The year before I entered the seminary he published *Christ the Truth* and its incarnation-centered faith caught me—has held me helpless but willing ever since. The year after I started theological study he showed me the dramatic stature of Christian courage by his stand for the English miners in the general strike. Here was a preacher and prophet on a scale that American Church life always hinted at but never provided.

Later in England in spite of the press of his own studies and his duties in the northern primacy, he never failed to help me when I ran into snags in the search for backgrounds of Christian political and economic theory. Never have I known anybody with such incredible wealth of information ready to be turned on by a simple question or a superficial opinion not easily squared with the facts. And those of us who lectured from '29 to '32 for the English Workers' Educational Association had frequent reason to thank God for his chairmanship of the common people's school. Temple was the people's archbishop fully as much as St. Thomas of London or William Laud ever were. In our own times no religious leader has been as truly a national figure with the possible exceptions of Cardinal Manning and General Booth.

Back in 1922, in a book called *Painted Windows*, by a "Gentleman with a Duster" who was generally known to be Sidney Dark of the *Church Times*, a modernist theologian was quoted as saying that "Temple is the most dangerous man in the Church of England. He is not only a socialist, but is also Gore's captive, bow and spear!" William Temple was not a socialist but he *was* a prophetic man of God and therefore his championship of the Labor Party and of British workingmen no doubt made him a socialist as far as most un-modern modernists are concerned. He was no captive of Gore's Anglo-Catholicism, neither by bow or spear, but a truly central and classical believer—but I suppose that that put him in a class with liberal Catholics—and the archbishop was proud to be so numbered. But this modernist was telling more of the truth than he could really understand; he was saying that the dogma is the drama. His use of socialism to heighten the charge of Catholic conviction—as far as Temple was concerned—only served to illustrate the old saw that "any stigma will do to beat a dogma." The archbishop understood that even rarer than Christian charity is Christian faith.

At that time, 1922, he was still the Bishop of Manchester, and Sidney Dark also said, "I regard him as a man whose full worth will never be

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known till he is overtaken by crisis." Temple had already shown his courage in the Life and Liberty Movement which led to the creation of the National Assembly, and the frank threat of disestablishment if Parliament refused to relax its Erastian control of the Church. He gave Dark's words their proof in the first post-war period at Birmingham, in 1924, in the conference on politics, economics and citizenship. And he proved them without doubt in the general strike of 1926 and at the Malvern conference in 1941, when the blitz was at its height and the iron was hot for revolutionary Christian utterance. The Malvern Manifesto is an impressive demonstration of Temple's own rational faith that revelation is no intuitive and mystical fiat, but—as he always put it—"the coincidence of event and appreciation."

It's hard to indicate the richness of his influence as it came in such a steady stream through his elaborated works like the Gifford lectures and the Penguin book on *Christianity and Social Order* (of which the appendix is a time bomb yet to explode), or in prophetic addresses like his attack two years ago in Albert Hall on the scarcity economy of modern credit monopoly and the five big banks, or the many shrewd remarks to be found studding his essays, meditations and episcopal charges. But I find my thoughts centering, briefly, on three scores: his ecumenical leadership, his radical social leadership, his leadership as a modern apologist.

WE all know of his hard labor in the ecumenical movement. The wisdom and skill he brought to Oxford and Edinburgh in 1937 inevitably caused him to be put into the presidency by a loud and ready acclamation, of the World Council of Churches. The most sectarian and bigoted of Christians and the most eager of haste-makes-waste reunioneers all respected his simple distinction between "unity" and "union" and his insistence that the one comes before the other. I feel sure that he believed profoundly that the way to Edinburgh leads through Oxford, that the way to universal faith and order is to be found in universal life and work, that cooperation is the key to communion. Many of us realize that the ethical points of interest in the epistle to the Ephesians would have obscured its ecumenical importance for us if it had not been for his grace, who saw its practical message for a modern Church so broken as to deny the risen Lord. It was precisely Temple's faith in the classical dogma of the Church as the risen body of Christ which made him, compelled him, to work so unceasingly under Christ "in whom all the building fitly formed together groweth into an holy temple in the Lord."

To be a "radical" means literally to go to the root of matters. Both prophecy and physics research are by nature radical, and they both lead us to the same truth that organic unity is the truth about the nature of things. This conviction about the unity (not singularity) of things was the key perhaps to Temple's life and thought. Spiritual unity, physical unity—they require that their being, the reality of them, shall be acknowledged in Church and government, economics and culture, and that the sacramental unity of the spiritual and material orders themselves shall be made plain. He always understood, with the simplicity that comes of careful study, that a planned society will surely come in the very nature of social process and he therefore always tried to show us that our task is to preserve personal liberty in a planned society by planning for it and not by resisting history itself in a mood of decaying individualism and stupid reaction.

He was of course a son of aristocratic people, indeed the archbishop son of an archbishop father, but he had in him a lot of "the best of the old school tie!" Nothing galled him so much as the knowledge that the Church was still too much cluttered with "squires from the shires and spinsters from the spas," the conservative party at prayer. I am myself convinced that he turned away so obviously from Anglo-Catholicism (except for its social radicals like Canon Demant and Mr. Reckitt) because his patience could not stretch to so many young priests who were easily excited about the proper place of the gloria in the order for holy communion but unconcerned about the proper place of the workers in a Christian society. He was too fully aware of the word of God as the light of the world, and stood in the tradition of Maurice, Kingsley, Holland, Westcott and Gore.

Canon Scott Holland once said in St. Paul's Cathedral that the more he understood the incarnation the more he was concerned about drains, or "sewers" as we say in America. Although his only brother is a sanitary engineer, an expert on drains, Archbishop Temple probably knew little about them. But he certainly knew what Scott Holland was getting at. Temple made it even more unmistakable; he was forever pointing out that there is nothing secular but sin, that Christianity is a materialistic religion, that no more dialectical materialism can be conceived than the claim that the Word was made Flesh, that redemption of the world means revolution—redeeming means re-ordering the structure of social and personal relations, that both personal and social sin are matters of disorder and not of corruption, that the image of God is obscured but not destroyed in

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men. The dogma is the drama. He didn't succumb to the cynicism and despair of Neo-Calvinoxy! And always he brought good humor into his defense of classical integrity, as once at a seminarians' conference after Reinhold Niebuhr had lectured:

At Swanick, when Niebuhr had quit it,
A young fellow said, "Now I have hit it.
Since I cannot do right
I must find out tonight
What sin to commit, and commit it."

But he could be sharp as well as witty as when he wrote to me in a personal letter about a quietly circulated attack on Malvern which went the rounds in the National Association of Manufacurers, that it was "for the most part silly." When Temple went to Canterbury, he went from Malvern as well as from York.

As a modern apologist for our faith Temple's contribution is too rich and acute to be more than mentioned here. His *Nature, Man and God* is perhaps the most vital Anglican work of its kind in modern times. The germinal brilliance of his recent supplement to the *Christian News-Letter*, republished in the Forward-Day-by-Day may be of even greater importance—if we can raise up strong interpreters. Speaking for myself, I am supremely grateful to him for his firm but humble loyalty to natural theology, not as a wicked instrument of human pride, as Barth and Heim and Brunner suggest, but as a necessary safeguard against bigotry and superstition and the religious anarchist whose opinions are always prefaced by "Thus saith the Lord." Only such a man could so completely face down all forms of religious idealism and its subtle schizophrenia and boldly assert Christian realism instead.

When there is no vision the people perish. God is faithful and just—but who are His servants who fear not to see the drama in the dogma? Perhaps Middleton Murry has stated our present case too well for comfort when he warns us that the "Church fails in leadership because it shows no sign of having known despair; no evidence of having been terrified by its own impotence." What Murry says digs deeper now that Temple is gone, but no requiems will fill the place he leaves. The Church needs more actors in the drama of the dogma.

Memories of William Temple

by Mrs. Reinhold Niebuhr
Of the Barnard College Faculty

WHEN I went up to Oxford in 1926, William Temple was Bishop of Manchester, but to most people he meant many things more than just a bishop. He had supported and advised the workers' educational association; he had been connected with COPEC (conference on political and economic co-operation); he had been headmaster at Repton; he had edited the *Pilgrim*; he had written big books and little books; *Mens Creatix* was published towards the end of the last war, and *Christus Veritas* in 1924, while earlier that very year there was published *Personal Religion and the Life of Fellowship* as the Bishop of London's Lent book—a little book which today, as then, eighteen years ago, speaks simply and yet profoundly to the mind and conscience of the average person in the Church. Those who knew him and remembered his father prophesied that the son would go far, despite his unworldly tendency to espouse certain political and social causes—even to the extent of being a member of the Labor Party. Those of the younger generation, concerned with and questioning issues of ecclesiastical and political life or troubled or perplexed by intellectual problems looked to him for leadership and inspiration as well as for direct counsel and advice.

So it was no wonder that undergraduates as well as their elders thought much of him and listened eagerly to him whenever he came to Oxford. A Balliol man, he had held a fellowship at Queen's College, and had tutored in philosophy; and to many he was the embodiment of all the qualities that go together to make the perfect Oxford tutor.

He was wise, learned, and at the same time simple, Socratic and impersonal in discussion, yet always kind and generous as well as understanding of the problems and points of view of others. If you had once seen or heard him discussing, either with his fellow theologians, or with undergraduates, you could not forget it. The dispassionate judgment, the close attention, the clarifying definition of points and problems, the neat rejoinder and even neater summing up—all this made him a great teacher, a true doctor of the faith for all those who came into contact with him: his clergy, leaders of the Christian student movement, those who gathered under his direction at missions or schools of prayer or at retreats,

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and countless others who were associated with him in his various fields of interest—social, educational and theological.

Whenever he came to Oxford he was sure to find an eager and crowded audience. St. Mary's, the university Church, would be packed for the Sunday evening university sermon, or for the successive services of a university mission, with undergraduates sitting cheerfully on the stone floor or chancel steps. One of such occasions is still vivid and I can remember it as if it were yesterday—his straight-forward, unsentimental discussion of worship and prayer. The worship of God was the beginning and end of the Christian life and the worshipping attitude could not be "used"; it was not to be regarded as a "helpful" adjunct to the active life. In an equally matter-of-fact fashion, he insisted that if the act of worship did not affect one's ethical and social attitudes then it was not worship of God, but spiritual self-indulgence. He spoke simply and easily as he always did, without strain or effort, yet neither his manner nor what he said could be described as facile. His words had the mark of much thought and discipline and even more of prayer and meditation. The head of a college spoke to me as we left the Church. "There is no swept-awayness in that kind of sermon," he said and further explained, "The Archbishop uses his mind and expects you to use yours and yet he speaks simply and directly, only as Oxford 'greats' man (i. e., classical scholar) could have preached that sermon." And, allowing for the bias in the remark, on the whole the comment was correct. The Archbishop's appeal was never emotional. There was a curious power in his speaking and preaching, both in substance as in the manner of presentation, and so often what he said was so amazingly relevant to the occasion and to the situation that his words had moral and spiritual authority.

THE Archbishop looked then in the late thirties very much as he looked ten or fifteen years earlier. His hair may have become more sparse, but his face was unlined, his expression as serene, and his glance behind his steel-rimmed spectacles as keen as ever. The outward and visible man was very much an expression of his mind and spirit. His courage and appearance had a kind of stately sprightliness and, in spite of the portliness of his figure, his gait and movements were agile and easy. Unfailingly friendly and pleasant, he was never effusive or hearty, and the straight-forward ease of his manner showed that he moved among his fellows in simpleness and sincerity of heart. He also had the modesty of the truly great; sometimes one was struck by the contrast between him and perhaps some over-pretentious cleric or intellectual who was trying to impress. Such people he always treated with sincere courtesy, and sometimes his attitude of charity helped to banish some of the grounds of their arrogance or pretention. But his courtesy and charity were not calculated; they may have been the fruits of a mind *naturaliter Christiana*, but the grace of such modesty in the last resort was because he walked humbly before God.

I can recall all sorts of pictures of him: the Archbishop at Oxford, chatting with the porter at his old college, discussing with his former colleagues or present-day undergraduates, and giving all his same cordial interest and attention. Or again, leading retreats or quiet days and sharing with others the discipline of silence and worship. When he was elevated to the primacy of York many wondered how in that office he could possibly combine its administrative responsibilities with intellectual life and with the spiritual direction he gave to so many groups in the Church. But in his first diocesan letters he announced that he was going to keep one day a week free of outside engagements for the particular purpose of study and meditation. In the following years he wrote and delivered the Gifford lectures at Glasgow university, while the *Readings in St. John's Gospel*, published in 1937, were the fruits of study shared in retreat and conference with various groups of clergy.

A photograph of William Temple that was taken soon after he became the Archbishop of York



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But, to return to my memories—I can see him going off after some meeting, bouncing about cheerily in the ancient and minute baby Austin of some impoverished curate, rather than in the upholstered limousine some might regard as befitting so eminent a churchman. I can see him spending two whole days chairing a small conference of younger clergy and university dons, not many of the important or obviously key people; and, with consistent interest, discussing and clarifying issues of theology and politics with them. Other recollections: the Archbishop happily drinking a mug of hot cocoa after a strenuous day of meetings or going over some of the problems under discussion. His sudden laugh, so friendly and contagious, and the quick phrase and flash of wit come back to mind; and one realizes how dreadfully as a person as well as a leader he will be missed.

The Archbishop feasting and fasting on an apple, and an apple only, for breakfast, while the rest of us consumed porridge, toast, bacon and eggs. But the last memory I have is of a sermon broadcast on the last Sunday in August, 1939. It was in the last days, and, although war officially was not declared until the following Sunday, the inevitable was upon us. The Archbishop was preaching at Bristol but most of England heard him over the radio. We sat in our Sussex village and heard him describe the moral and spiritual issues underlying the political and military challenge of Hitler's Germany. It was a great address, both in its religious reference, and also in its analysis of the issues confronting England and Englishmen. No one else could have spoken to England or for England in that moment as he did and he was able to do it because his ultimate loyalty was to more than to England. He was knit and related to so many phases of our natural life, but he was first and last the servant of God and of his Church, and was able to relate the tragedy of history to the gospel in terms of immediate realism as well as of ultimate hope.

It was seemly and fitting that All Saints-tide followed the time of his death. That season, commemorating the blessed company of all faithful people, stands as a lively symbol of the faith which he served so loyally and which others felt he embodied so well.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy son, Christ, our Lord; Grant us grace to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee; through Jesus Christ, our Lord. Amen.

Temple As Friend

By

CHARLES W. LOWRY
Rector at Chevy Chase,
Washington, D. C.

AMONG all the arts there is none more rare and difficult than that of friendship. Yet there is perhaps nothing else in life that is richer or more deeply satisfying. For Christians friendship is forever hallowed by the words of our Lord: "Henceforth I call you not servants . . . , but I have called you friends."

In a recent letter from England a canon of the English Church, for many years closely associated with Dr. Temple, writes: "Prominent among his great gifts was a genius for friendship." There will doubtless be many testimonies to the same effect for I believe that William Temple was a great friend. By this I mean much more than that he was a friendly person though he was that. He was friendly because he was a Christian and was essentially a humble and simple and loving person. Friendship however is a high art, involving the capacity for love, sensitivity, imagination, and a selfless thoughtfulness.

This short article is a transcript of some phases of an intimate experience. It is not easy to write, but it would be harder to decline to do so.

I did not meet Dr. Temple during my years at Oxford and in England, though I heard him for eight nights at his remarkable mission to Oxford University in 1931, I stayed for a short while in a line of students waiting to see him, half a block long, and subsequently I brushed sleeves with him walking in the parks. When I did meet him at the College of Preachers, Washington, in 1935, and recalled these contacts without personal fruition he made the somewhat breath-taking reply: "I was sure when you came up (at the opening ceremony of the conference) to sign the book that I had seen you somewhere before." That week, or fragment of one, which was for him surely one of the most crowded a mortal ever put in, he found time to invite me twice up to his quarters in the tower, to drive to Mt. Vernon, and to slip by the Virginia Seminary for a hastily swallowed cup of tea. Thereafter no December ever passed that I did not receive a letter recalling our meeting at the college. This has always seemed to me one of the most extraordinary instances of thoughtfulness I have ever encountered. In all I have perhaps 35 letters from him, all save two or three written by hand. After he became Archbishop of Canterbury he continued to write, though more briefly and sometimes with the plaint that he was horribly pressed and had to take time out of sleep for personal correspondence.

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The spectacular chapter in my friendship with the Archbishop came in the summer of 1937. I encountered him first at the Archbishop of Canterbury's garden party for the delegates to the great conferences at Lambeth. He joined the line behind me several yards, Mrs. Temple with him. I left the line and greeted them, the meeting being definitely British. On the formal side, so to speak. However, it was not so very long—as I discover from a detailed diary kept that summer—until the Archbishop and I were handing tea to Mrs. Harper Sibley and Mrs. Stebbins, as well as Mrs. Temple. Then there happened suddenly one of those incredibly thoughtful acts. I was on the point of paying my farewell respects to our Archiespiscopal host when Dr. Temple advanced and said: "Your Grace, I hope you will not only meet this man but get to know him." In consequence my farewell took two or three minutes.

FROM London I went to Bishopthorpe (the ancient palace of the Archbishops of York) to spend the week-end before the Edinburgh conference. A galaxy of distinguished persons arrived Saturday afternoon but mine was the rare fortune to be invited on Friday and to have twenty-four hours as the only guest in the palace. On Saturday morning we went over the Archbishop's hoods, which took up virtually a whole room. Pulling out those given by Princeton and Columbia, he said: "I must wear one of these on Sunday in the minster; which do you think is the more honorable?" On Sunday the Archbishop was the celebrant at an early service in the parish church and in the evening I preached with His Grace reading Evening Prayer. In between at a great service in the minster, with Bishop Perry preaching, I had the honor of acting as chaplain to his grace.

At Edinburgh on the eve of the conference we had tea together. The Archbishop was on a strict diet, only fruit for breakfast and nothing but tea at tea. But on this particular afternoon he said, "I believe I'll break over this once," and ate cake. In this conference he was great as a presiding officer but he was still greater in the informal contacts of Cowan house where about a hundred delegates lodged and had two meals a day together. I had the opportunity of observing both him and Mrs. Temple in constant and not unwearing intercourse with folk of all nations and ecclesiastical denominations. They were both superb.

I remember so well the last evening. An eminent American delegate made a very nice speech in which he paid tribute to the Archbishop of York. Then he continued: "And to Lady York, (sic) too, we want her to know . . . " My eyes were fixed on the faces of both the Archbishop and Mrs. Temple, but—thoroughbreds that they were—I was unable to detect even a change of expression. Earlier in the conference I was beside the Archbishop at table when we got into a discussion of English versus American table manners. I tried to interpret the American point of view on the use of knife and fork. He accepted my rationale with humor and humility. "Yes, I suppose we English must seem like very gross feeders to you Americans." Toward the end of the conference a snarl developed on the subject of the ministry. Angus Dun, now Bishop of Washington, intervened at a tense moment with a motion that the chair appoint a committee to bring in a statement the next morning. That evening at Cowan house the Archbishop in great humor said: "Horatio Dun saved the bridge."

The last time I saw his grace was at Amsterdam in 1939. Again I had a rare privilege—I met him at his hotel and accompanied him to his boat train. We conversed in his compartment at some length. I was rather full of *Mein Kampf*, which I had just read preparatory to an expedition into Germany. He confessed that he knew nothing about it, having only an impression gained from reading a few excerpts, then went on to quote Plato and Aristotle in Greek on slavery.

His memory was phenomenal. His brain was a flawless machine. His intellect was spacious and constructive to a unique degree among modern theologians. Even larger was his stature as a Christian. Out of his single-minded devotion to God in Christ flowed his social vision as well as his genuineness and simplicity as a man. But to those to whom he gave himself in personal relationship, nothing can ever outweigh his devotion and goodness as a friend.

Temple, The Scholar

By

DAVID E. ROBERTS
Dean of Union Seminary

ARCHBISHOP TEMPLE often declared that we need someone who can do for our day the work which St. Thomas Aquinas did for his. Undoubtedly he would have regarded it as preposterous to declare that he approached this goal more nearly than anyone else in his generation. For he produced no *Summae;* his books—even such extensive treatises as *Mens Creatrix, Christus Veritas* and *Nature, Man and God*—were composed during spare moments in an incomparably busy life. Yet the fact remains that the "system" implicit in the score of volumes and numerous essays which he wrote is in many respects the most inclusive, the most versatile and the most lucid achievement of our age in philosophical theology. And in one sense his intellectual contribution was all the more adequate precisely because

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it was made amidst staggering ecclesiastical and other public responsibilities. His enthusiastic interest in philosophy might easily have led him into a purely academic career, wherein his dialectical gifts would undoubtedly have assured him of a prominent place in British intellectual life; but his writing could not then have incorporated the scope and the concreteness which brought his intellectual interests into an integral relationship with a reformer's vision and a pastor's concern.

The most striking characteristic of his work as a philosophical theologian was his earnest quest for coherence. He acknowledged a profound debt to Edward Caird, but the integrity and clarity of Temple's mind would have impelled him toward structural orderliness even if his training had been under another master. The magnificently sustained and cumulative character of the argument in his Gifford lectures is all the more remarkable because, as the author confesses in the preface, it was written without conscious reference to his former opinions; he applied his mind *de novo* to the central issues of philosophical theology and discovered that the convictions which arose within him had an imminent consistency and inevitability which lay outside the sphere of his volition. Anyone who studies the volume carefully will discover that it is best understood as though the argument were a synoptic intuition—like a complete symphony entering the consciousness of the composer in a single flash. And as one surveys Dr. Temple's writings as a whole, finding many passages in his briefer and more casual works which are substantially identical with sections of *Nature, Man and God,* he realizes that this coherence was not artificially superimposed, but reflected the personal integrity of a great soul.

This is not to say that his thinking was inflexible; he devoted his attention to the shifting tendencies of theology over more than thirty years, discussing each new problem on its merits. Thus his "system" was like a growing plant, deriving nourishment from its environment in order to sustain an unfolding flower. His polemical method, in dealing with opposing positions, was uniformly one of restating as fairly and forcefully as possible the measure of truth which he could discern in them, incorporating that truth in his own body of conviction, and then politely but massively resisting them at the points where they seemed to him to have gone astray. Toward the end of his life he recognized that the type of thinking most congenial to his own mind had to some extent gone out of fashion in theology. He accepted this fact ungrudgingly and encouraged younger men to be content with less imposing structures if thereby they could make the impact of the gospel more effective within the Church and upon the world. Yet he remained confident that in less catastrophic days theology would need to "take up again its larger and serener task and offer to a new Christendom its Christian map of life, its Christo-centric metaphysic." (*Thoughts in Wartime,* p. 107.)

IN accordance with his quest for philosophical coherence he sought to show the way in which knowledge, art, morality and religion present four lines of evidence which tend to converge. But he recognized that so long as sin and evil last these lines cannot converge perfectly in any system that the mind of man can conceive. At this point he believed Christian revelation and its central "fact"—the Incarnation—supplied just what was needed. Thus he distinguished between introducing faith arbitrarily and introducing it exactly at the point where one should expect the intellect to be baffled. As a philosopher his mind moved upward inductively from the world to God; as a theologian and a man of faith he sought to bear witness to the divine initiative whereby God acts redemptively in history. This laid him open to criticism from both directions. Philosophers could claim that his metaphysical constructions were always warped in the direction of coincidence with Christian doctrine. Theologians could claim that the manner in which he accepted and reinterpreted Christian doctrines was always influenced by desire to harmonize them with a pre-conceived metaphysic. Yet few of his critics could rival his religious devotion in the presence of mystery and his serene grasp upon intelligibility wherever the latter could be found.

Virtually all of his books reflect this double standpoint in dealing with the great themes which occupied his major attention: the nature of God, the relations between revelation and reason, the incarnation, the atonement, the Church and the sacraments, the nature of personality, the relations of Christianity to secular culture and to other religions. His lifelong study of the fourth gospel, which issued in his two-volume work *Readings in St. John's Gospel,* is indicative of the fact that he stood near the center of Anglican "incarnational" theology. What he wrote about the atonement in *Christus Veritas, The Faith and Modern Thought,* or *Basic Convictions,* for example, leaves no doubt about the centrality of the cross for his own religious faith and practice; but it fits the work of Christ into a sacramental view of the universe which stands in sharp contrast with continental Protestant theology with its overwhelming stress on sin and justification.

At the time of his lamented death, Christians all over the world felt so keenly the incalculable loss in connection with the role of the Church in the postwar world, that the corresponding loss to con-

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structive theology has tended to take a secondary place in our attention. Yet without minimizing in the slightest the magnitude of his influence for social reform and for cooperation among the churches, it is fair to say that in Archbishop Temple's death Christendom also lost its most persuasive advocate of a concordat between philosophy and theology.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Temple on the Eucharist

ONE seldom has to search long in William Temple's writings for a statement of the relevance of Christian worship to whatever problem he has taken in hand to discuss. He had not only the grace to live a full human life, he had the gift of clarifying its complex wholeness, so that he could pass at once from a theological exposition of the sacraments to its application to a social problem such as unemployment without the slightest strain upon reason,—or for that matter, upon the formulas of the Prayer Book, to which he was devotedly, not slavishly loyal.



In his *Christus Veritas* (Macmillan, 1924) occurs perhaps his best theological discussion of the eucharist. Analyzing the word "Present," he finds it to mean "accessible" or "apprehensible." "Through the consecrated elements we find Christ specially apprehensible so that though he is not personally localized, he is accessible by means of what is local." The elements do not undergo a change of substance but of value. "There is nothing here of magic or even of miracle, if miracle means a fact for which other experience offers no analogy. But there is here . . . a clear manifestation of the principle which informs the whole universe, the utilization of lower grades of being for the purpose of the higher, even the highest." This accessibility of Christ is "spiritual, not material or local, and Christ is only actually present to the soul of those who make right use of the means of access afforded."

"The Presence is given to be received; when received it incorporates us into the body of Christ, so that in the power of His eternal sacrifice we may take our allotted share therein, 'filling up what is lacking of the sufferings of Christ for His body's sake, which is the Church.' The proof that we have received the Presence is the increase of love in our daily lives. . . . If a man goes out from his communion to love and serve men better he has received the Real Presence. If he feels every thrill and tremor of devotion, but goes out as selfish as before, he has not received it. It was offered, but he did not receive it." It is evident that Archbishop Temple took the Thirty-Nine Articles seriously.

In a little devotional book, *Personal Religion and the Life of Fellowship* (Longmans, 1926), he wrote: "It is impossible to separate the individual and corporate aspects of the holy communion without irreparable damage to both. That such damage is common there is no doubt. There are many extremely devout people who treat this service as in effect the most intimate of private devotions. That at once reduces it to the level of a mystery cult. It is the family meal, where the children gather 'round the table to receive what their Father gives them. And what he gives, through his incarnate Son, is his own nature; in other words, it is love. But if we receive love, of course we become more loving; we are more closely united to our brother-men."

This thought is taken up with characteristic application to modern society in his recent *The Hope of a New World* (Macmillan, 1941). Bread and wine, he said, "are the perfect symbol of the economic life of man. Before there can be bread the land must be ploughed, the seed scattered, the harvest gathered, the corn threshed, the flour baked; and before all that there must be the gift of God in the life of the seed, the nurturing quality of the soil, sunshine and rain. Bread is an instance of God's gifts made available by human labor for the satisfaction of men's needs. The same is true of wine. In the production of these things man co-operates with God. . . . It is a great mistake to suppose that God is only, or even chiefly, concerned with religion."

Hence the holy communion service is "a perfect picture of what secular society ought to be; and a Christian civilization is one where the citizens seek to make their ordered life something of which that service is the symbol." But this, he says, is not enough because man needs chiefly "not guidance but redemption. Something must be done for him and in him that he can never do himself." So "we need not only citizens who have the right picture of society, but also enough citizens who have found the redeeming power that is in Christ," who may receive in the broken body "the power to give ourselves unto death, and through his blood—his life sacrificially offered—may receive the life which is not destroyed by death but rather released by it that it may be united to God for ever."

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Harvard Divinity School Dean Pays Tribute to Temple

His Humanity and Capacity for Friendship Unimpaired by the High Offices He Held

Edited by W. B. Spofford

Cambridge, Mass.:—Dean Willard L. Sperry of the Harvard Divinity School delivered a fitting tribute to his friend, the late Archbishop of Canterbury at a memorial service that was held in the chapel of Harvard University.

"It is difficult for me to speak formally of William Temple since my personal memories of him go back forty years to the fall of 1904, when, as a young man of twenty-three, only a year out of Balliol, he had come to a fellowship at Queen's College in Oxford," said Dean Sperry. "I had gone up to Queen's that year as a Rhodes scholar. He was very near us in age and shared our life with us as a contemporary rather than as one of our elders. My most vivid memories of him still cling about the long evenings spent in his room in college, while he read us poetry—mostly Browning.

"In the intervening years he had come far from those informal and unconventional days. Great honors had been given him and greater responsibilities vested in him. A lesser man would have allowed the intimacies of those earlier days to be supplanted by later associations and subsequent dignities. It says very much for William Temple that he kept to the last the good comradeships of the college where we were, and that, wherever he was and whatever his office, he met us in these later years as he had met us at first—simply unaffectedly and wholeheartedly. His native humanity and his capacity for friendship were to the last unimpaired by the high offices he held.

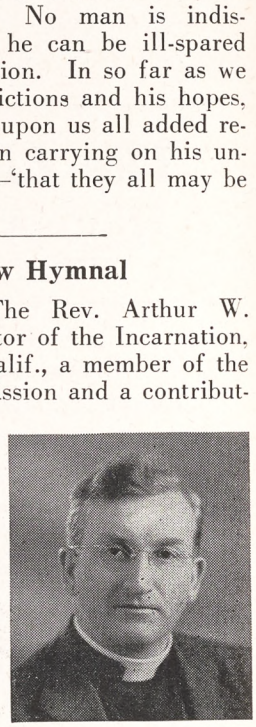
"William Temple had been, more recently, Bishop of Manchester, Archbishop of York, and now for the last two years Archbishop of Canterbury. He was loyal to his own communion. He believed in doing things decently and in order. He was always constitutional in his procedure. His administration of the domestic affairs of the Church of England was as correct as it was courageous.

"But his influence was not restricted to his own communion. He had become, by the tacit consent of all concerned, the recognized spokesman for the Christian conscience of England at a critical time in her history. He more than any other one man united the Nonconformist Churches and the Roman Church together with his own Church in a common Christian witness. In the areas of economic and industrial concern he was trying to prophesy a better future for the common man. As for the war, in which we are now engaged, he believed that it must be fought to a victorious end, if the framework of our religion is to be preserved in the western world. Yet there was no bitterness, or hatred, or threat of vengeance in anything he said. And at the time of his enthronement at Canterbury he made special point of offering prayers for our enemies.

"Not only so, but in these last years Archbishop Temple has become more and more identified with the various movements looking to world-wide Church unity. These movements have now issued in The World Council of Churches, and at the time of his death the Archbishop was its presiding officer, as he had been its leading spirit. That Council is still imperfect in that it still falls short of representing the totality of organized Christianity throughout the world. Some churches at the ecclesiastical left and others at the right are not as yet included in its membership. There is need for further patience and tolerance, if we are to have the truest catholicity. Meanwhile this World Council is one of the major religious facts of our time and stands today as perhaps the one cause above all others to which William Temple had given an ever-increasing amount of his time and strength. No man is indispensable; but he can be ill-spared in this connection. In so far as we share his convictions and his hopes, his death lays upon us all added responsibilities in carrying on his unfinished work—'that they all may be one.' "

New Hymnal

Chicago:—The Rev. Arthur W. Farlander, rector of the Incarnation, Santa Rosa, Calif., a member of the hymnal commission and a contributing editor of THE WITNESS, was the speaker at a choir festival held on January 21 at St. James' Church. A choir composed of voices from seven parishes was directed by Leo Sowerby, choirmaster at St. James'. Dean Farlander also addressed the students at Kember Hall on the 18th on the hymnal. He urged that the hymnal be read as well as sung and suggested that parishes train their people to sing many of the hymns that are in the hymnal for the first time.



Visits Arkansas

Little Rock:—Bishop Oliver Hart of Pennsylvania was the speaker at a dinner for laymen held in connection with the convention of the diocese of Arkansas, meeting here January 24-25 at Christ Church.

Lenten Booklet, 1945

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Summary of Cleveland Meeting

(*Continued from page five*)

their determination to follow up the recommendations with political action directed to the President, the department of state, other administrative agencies and the Congress.

This was a highly selected group of churchmen—only 450 of them—board secretaries, officers of Church agencies (both laymen and clergy) and additional nationally known preachers and lay leaders. There were not too many ordinary churchmen. The lay delegates carried the ball in the discussion groups a considerable portion of the time which helped to bring results down to earth. Be it said, however, that the clergy demonstrate increasing ability to make realistic appraisal of contemporary problems and show willingness to chart a course of specific political action.

The question remains nevertheless whether this highly selected group can make its recommendations stick with the rank and file of ministers and Church members back home. Particularly whether the pacifist inclined clergy over the nation or the fearful-of-cooperation-with-Europe people who sit in the pews will go along wholeheartedly with the Dumbarton Oaks approval.

A further open question is whether anything set in motion at Cleveland by way of program or procedure will really galvanize the Church people into concrete action as citizens to influence the shaping of the charter for world organization while there is yet time. For the conference itself called upon the President to call a meeting of the United Nations at the earliest possible moment to consider the world organization. We do know that Mr. Roosevelt is headed shortly toward a meeting with Mr. Churchill and Mr. Stalin at which certain of the proposals will surely reach a definitive stage.

True, with the backing of this conference the Federal Council of the Churches as a central body intends to exert all possible pressure upon the state department (with whom Church officials kept in constant contact throughout the Cleveland sessions) for the consideration of the nine recommendations. But while state department officials and other highly placed leaders in Washington may give attentive ear to Mr. John Foster Dulles, chairman of the commission on a just and durable peace,

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when he speaks on behalf of the Federal Council, these officials must be able to determine with greater directness whether Mr. Dulles really has the backing of millions of Church members. From the President down everybody knows that this time the plan of world organization must gain the mass support of the American people in the early stages or it will be defeated when it comes to the Senate for ratification.

While the Methodist leadership is ready to ask its eight million members to write letters to Washington in support of Dumbarton Oaks, also recommending improvements, many denominations are not so far along. Most of them, including the Methodists, are trying to initiate study programs for the next few months. At this rate they may be ready officially to recommend specific action by April or May. It is probable that a "shall we" or "shall we not" decision of the U. S. Senate will be the only practical alternatives subject to influence by Church people at so late a date, with little chance left of amending the basic plans for the world organization.

Moreover whatever the Cleveland conference recommends in the name of the 26 affiliated Protestant Churches generally or whatever the council of Bishops may recommend to the Methodist constituency particularly, the freedom of action so cherished among Protestants will not permit these recommendations to be offered as directives. Which is as it should be. But the chances are that in spite of the determined and forthright stand on world organization taken at Cleveland, history will again record for the churches "Too little, too late."

Among these selected churchmen the finest spirit of cooperation and fellowship in spite of differences was apparent. They adopted a ringing statement of Christian faith but they drew back from fighting over particular tenets. In considering final recommendations they did not fail to catch one statement: "The only effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith." The "only," said some, might be so misunderstood and doubted by those of other faiths or of no faith as to hinder our cooperation with them for world order. "Can we not modify this statement even though many here may believe in its absolute truth?" "Yes," was the reply and they did. The "only" became "most." Would it not have been true a few years back that theological controversy on this point might have overshadowed and precluded the witness to the world of Christian determination to cooperate in the building of world order?

Indeed, the most outstanding and determined conclusions of the conference, in this writer's judgment, came at this point of reconciling the ideal which we dare not forsake with the practical demands of the historical situation. Can we maintain our Christian ideals without compromise and yet in good conscience take the next steps, imperfect as they may have to be, overshadowed by the danger that unless our Christian influence finally succeeds these steps may be turned later in the wrong direction? Further, can we join ourselves with those who do not recognize the imperatives of our Christian faith to work for world order? The nearly unanimous answer of the delegates to the Conference was in the affirmative. This is the way they put it:

"Christians must act in situations as they exist and must decide what God's will demands of them there. An idealism which will not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purposes it cannot agree. If we accept provisionally situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate to the Christian ideal. When a concrete proposal for world organization is presented, Christian leaders must help the people to de-

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cide whether it marks a step in the right direction and, if so, urge them to give it their support."

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Churchmen Lead

San Diego:—Two churchmen were headlined in the labor institute which was held here January 19-20 under the joint auspices of the CIO and A. F. of L. The Rev. C. Rankin Barnes, rector of St. Paul's and assistant secretary of the House of Deputies, took part in a panel discussion along with labor leaders, educators and industrialists; Paul J. Hartley, who in addition to being the vice-mayor of the city is also treasurer of St. Luke's, was a speaker at the opening session. There was also a Congregational minister and a Roman Catholic priest on the program. There are about 70,000 members of unions in San Diego.

Religious Liberty

New York: — An international agreement on religious liberty, if attained after the war, might be implemented through the world organization recommended in the Dumbarton Oaks Proposals, it was suggested on January 22 by Henry S. Villard, chief of the state department's division on African affairs. He also stated that pronouncements of Churches on the subject of freedom of worship and of conscience had received "the careful consideration of persons within the department concerned with the post-war settlements."

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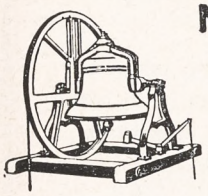
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His Last Book

Review by Richard S. Emrich

Professor at Episcopal Theological School

The Church Looks Forward is the title of the recently published last book of William Temple. (Macmillan. $2.) It contains addresses delivered by him as Archbishop of Canterbury during the years 1942-43. He who reads it will be impressed again with the inestimable loss suffered by the Church in his sudden death, for William Temple as scholar, preacher, social prophet, ecumenical Christian, and Church statesman speaks with power in these pages. Amid the confusion of war, and the dislocation of life caused by it, here at least was one voice that spoke sanely, courageously, prophetically to his people and the world. It is no exaggeration to say that our hopes for a just peace and for a Church alive to its prophetic task in the present have dimmed with his passing.

This should be required reading for all of us for it contains the finest thought of one of the greatest contemporary Christians speaking at the height of his power. It is in fact the cream of his thought and life and it combines the simplest and most beautiful Christian piety with a prophetic grandeur. There is scarcely a great concern facing the Church today which is not dealt with in these pages. There are three addresses on Church unity; a series of five addresses, entitled the Church looks forward, dealing with the task of the Church in society; addresses on finance, production, and consumption and the Church's approach to the problem of venereal disease; an analysis of the fundamental causes of the war and the decline of our culture; a scholarly address on "an increasingly effective religious education"; and discriminations on the relationship of love to justice considered in connection with the future relationship of Britain and Germany. And in among all this are simple and beautiful sermons delivered over the radio on Christmas and Good Friday.

It is a book written by a man who combined social concern with a tremendous stress on individual piety, realism with hope, breadth with standards, humility with power, a tremendous sense of the Church's task with a vivid realization of her present inadequacy. "When worship," he said, "is once more the consecration of all life, and when life itself, industry and commerce no less than family and friendship, is the expression of worship, then we shall see a Church fully alive and the fulfillment of our social dreams." And on the same page, "Will you day by day submit your thoughts and desires, your hopes and your plans for yourself and for the world, to the directing influence of His Holy Spirit? In short will you be His disciple in all parts of your life? And I trust our answer is one that can be expressed in the words of the old mission hymn—'Wave the answer back to heaven, by thy grace—we will'."



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BACKFIRE

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

THE REV. CHARLES LEWIS BIGGS
Carlsbad, New Mexico

We are at one of the turning points of history, the greatest to date. For the first time three great empires have emerged, with possessions and therefore responsibilities reaching quite around the world. For the first time these three are cooperating in a common cause. Further, two of the three are English speaking, with like institutions, common law, and much the same traditions. Was ever the stage more fortunately set for a post-war agreement among them to enforce peace?

Further, the hitherto separated, non-communicating Churches of Christendom, except the Roman Catholic, have so far drawn together as to have discovered no inconsiderable areas of both intellectual agreement and physical cooperation. Witness the Madras conference of 1938 with representatives from over sixty nations and the encyclical that issued from its deliberations. Has articulation and single mindedness among the Churches gone far enough to enable them to bring moral aid and pressure on the three great empires so as to help them to an over-all agreement among themselves that they will not quarrel with each other for the period, let us say, of twenty years? In that time presumably adjustment machineries can get into such good working order that another twenty years can be ventured on. Is not that a worthy objective, not for individual Christians only, but for all Churches as Churches?

* * *

MISS MARJORIE WILLCOX
Teacher of English, Fredonia, N. Y.

I was much interested in your column with the list of words and pronunciations contributed by Dr. Bohanan. I am in hearty agreement with the article in general and with the pronunciations of all the words but one. That is the word "thoroughly." I would very much like to know the authority for "threw-ly." Webster's dictionary certainly does not give it, even an 1859 edition. Webster says "thur-o-ly" (U as in curl).

As an English teacher, I am especially interested. I don't want to lead any of my students astray, so please let me know the authority for "threw-ly."

ANSWER. The pronunciation given by Dr. Bohanan is the pronunciation of the biblical word "throughly," used in such passages as "Throughly to cleanse his threshing-floor" or "Wash me throughly from my sins." We repeat this explanation, because a good many readers have been disturbed by what was obviously a misprint. Dr. Bohanan was referring to the biblical word "throughly" not to our modern word "thoroughly."

* * *

MISS MARY LAIRD
Churchwoman of Montgomery, Ala.

I have read the numerous articles in THE WITNESS strongly urging the common worship and further social acceptance of the Negro in our churches. In theory this may sound possible but it is sure to defeat its own purpose and increase the tension now existing between the two races. It is undoubtedly only right and the Christian thing to work toward better relations; toward improving living and working conditions for them and toward improving their economic security. Much should be done that has long been left undone.

But the Negro's own happiness lies in living his own life among his own people and worshipping in his own churches. The two races may still live in friendliness and mutual cooperation and still apart. If the Church yields to pressure and the Negroes should be admitted into membership of white Churches, in close social contacts, two evils are certain to follow. First, the white members will fall away from their own membership and attendance, and the Negro will suffer a constant bitterness and resentment at the attitude of the white members. For the natural instinct that keeps the two races apart will not be removed by this suggested pressure and will only increase.

* * *

MR. JAMES O'BRIEN YOUNG
Layman of Port Arthur, Texas

There is one question that comes to me often these days, and the more I read THE WITNESS and other Episcopal periodicals, especially letters to the editor, the more I think about it: How can the Episcopal Church expect to be able to teach its members race tolerance when it is split by a religious intolerance unknown to any Christian Church in existence today? Our Church represents both the Catholic and the Protestant viewpoint in its doctrine and form of worship . . . as different as baptist and buddhism. We are Catholic or Protestant as we are spiritually inclined or as we may have been educated as children. It is a beautiful heritage of our Church, however few Episcopalians seem to know much about it; nevertheless, he usually takes a definite stand which he manages to get off his chest now and then.

Unfortunately, the House of Bishops has never seen fit to institute a national program of Church School study on Church history for people of all ages. It is a study that could be made vitally and intensely interesting. The removal of ignorance would certainly unite us more than we are now. All over this country in every parish and diocese at one time or another, if not at all times, clergyman and layman are practicing a bigotry that is basely unchristian but oddly quite Episcopalian.

High-Churchmen must learn that their Low-Churchmen are not agnostics and freethinkers, and Low-Churchmen must learn that High-Churchmen are not Roman Catholics in disguise. This is not a problem to be afraid of. Our House of Bishops has many men of courage, intelligence, tolerance, and vision who could unite us as one body intelligent, hence broadminded of the different interpretations of Episcopal doctrines and creeds and the diversity of the forms of worship in our Church.

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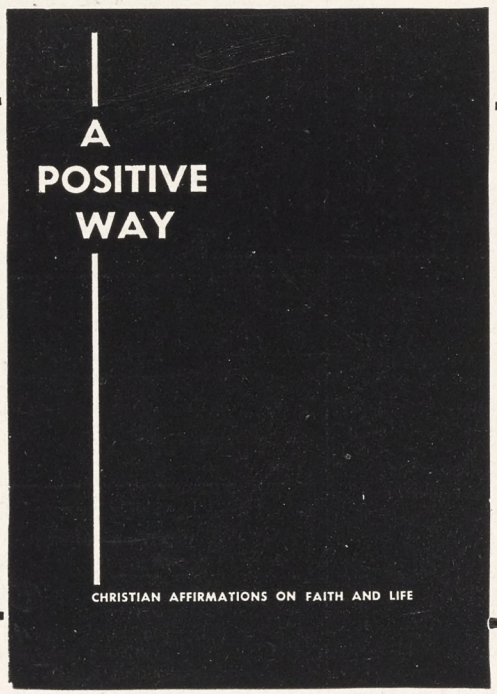

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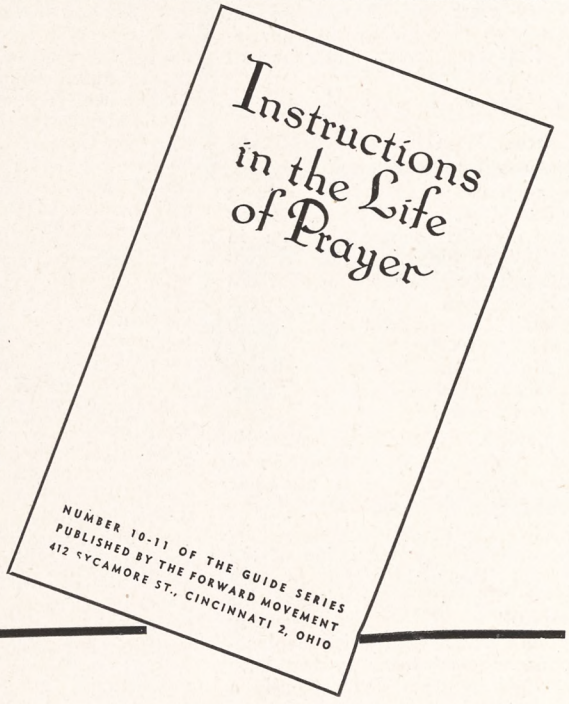

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9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D. rector

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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FEBRUARY 8, 1945
VOL. XXVIII NO. 25

CLERGY NOTES

ABBOTT, PAUL R., formerly rector of St. Matthew's, Enid, Okla., became the rector of St. Mary's, El Dorado, Ark., on February 1st.

ANTHONY, WILLIAM S., student at Berkeley Divinity School, has been appointed in charge of the American congregation at St. John's Cathedral, Puerto Rico.

BRICKMAN, CLARENCE W., has resigned as rector of St. Paul's, Lansing, Mich., to be the national chaplain of the Brotherhood of St. Andrew.

CULLENEY, GEORGE, formerly canon of St. John's Cathedral, Albuquerque, N. M., is now the chaplain at St. Andrew's School, Middletown, Del.

DEVLIN, T. P., formerly rector of St. Mary's, El Dorado, Ark., is now the rector of Trinity, Pine Bluff, Ark.

DICKINS, CURTIS H., of Brookfield Center, Conn., who has been in charge of Christ Church, Savannah, Ga., has been obliged to return home since he is a member of the state legislature.

EDER, CRAIG E., was ordained priest on January 25 by Bishop Dun of Washington at All Saints', Chevy Chase, Md. He is assistant at the parish.

HERMAN, CARL F., formerly rector of St. Stephen's, Erwin, N. C., is now the rector of St. Andrew's, Greensboro, N. C.

NOSTRAND, GEORGE F., has resigned from the staff of St. George's, New York, to become rector of the Church of St. Philip the Apostle, Cleveland, Ohio.

SOUTHWORTH, C. W., rector of St. Stephen's, New Hartford, N. Y., has resigned to become assistant at St. John's, Larchmont, N. Y.

STUTZER, GERHARD C., formerly in charge of St. Peter's Church and St. Paul's Church, Salisbury, N. C., is now the rector of the Redeemer, Okmulgee, Okla.

TRASK, HAROLD S., formerly of Yankton mission, Greenwood, S. D., took charge of churches at Chariton, Creston and Garden Grove, Iowa, on February 1st.

TYLER, BARRETT P., Rhinebeck, N. Y., is in charge of Christ Church, Savannah, Ga., until May 1.

WISE, ROBERT W., was ordained priest on January 25th by Bishop Oldham in the chapel of the Sisters of the Holy Christ Child, Albany. Mr. Wise is on the cathedral staff and hospital chaplain in Albany.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 25

The WITNESS

For Christ and His Church

FEBRUARY 8, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Secretary for Negro Work Elected for Liberia

Five Clergymen Are Elected Bishops to Fill The Vacancies in Our Missionary Districts

By W. B. Spofford

Birmingham, Ala.:—The little republic of Liberia, where the Church established a missionary district in 1851, is again to have a Negro for a bishop. The man elected by the House of Bishops, meeting here January 30-February 1, is the Rev. Bravid W. Harris who has been doing a first rate job as secretary for Negro work of the National Council. Of the seven men who have been in charge of the Liberian work in nearly a hundred years but one has been a Negro, Bishop Samuel D. Ferguson, and this in spite of the fact that the population is nearly entirely Colored. Two arguments have been chiefly used by those who have opposed sending a Negro; one, that the people in Liberia prefer a white Bishop; two, that Negroes are so delicate that they can't stand the climate. I don't know anything about the first argument, never having been in Liberia. But I do know that the top job being done in Africa by Negro soldiers and sailors has knocked the "health" argument into a cocked hat.

Archbishop Harris when asked by this reporter whether or not he would accept replied that he had to give it a good deal of thought. "As you know I have been urging the election of a Negro for Liberia since the resignation of Bishop Kroll was announced. But it never entered my mind that I would be considered, and when I have been asked I have suggested the names of two Negro priests, either of whom would make, in my judgment, an excellent bishop. My own election is a surprise almost to the point of being a shock." When reminded that one who had so strongly urged the election of a Negro was hardly in a position now to turn down the job he just laughed.

Four other clergymen were elected bishops: the Rev. Arthur B. Kinsolving, rector of Calvary, Pittsburgh, was elected for Arizona, where he will succeed Bishop Walter Mitchell. To succeed the late Bishop Beal for the Panama Canal Zone, the House elected Dean Reginald H. Gooden of Havana, Cuba. The Rev. Thomas W. Sumners, rector of St. John's, Houston, Texas, was elected bishop of North Texas where he will succeed Bishop Seaman. And as bishop coadjutor of South Dakota the House elected the Rev. Conrad Gesner, rector of St. John's Church, St. Paul, Minnesota, a contributing editor of THE WITNESS.

It would seem that if you do not like action taken by General Conventions just ignore it and the chances are you will get away with it. The Cleveland Convention voted for the compulsory retirement of bishops at 72. There are four who have passed that age: Bishop Manning of New York; Bishop Davis of Western New York; Bishop White of Springfield and Bishop Perry of Rhode Island. The latter's resignation was before the bishops at this meeting. The resignations of the other three bishops were not. So Bishop Davis proposed the appointment of a committee of five bishops to study the whole matter, to consider especially the local situations and the effect of the Church's work in various interested dioceses and to offer the next General Convention a canon to implement the constitutional amendment. Among those sharing in the debate were Bishop Perry, Bishop Hobson of Southern Ohio and Bishop Mitchell of Arizona, whose resignation was before the House and who is but 69 and in good health. The resolution was adopted by a vote of 57-29. Another resolution was then offered to lay on the table all resignations then before the House, pending the report of the committee of five, but this was lost, 25-53. Then they voted to accept all resignations before them, except that of Bishop Perry on which action was deferred until General Convention. Those whose resignations were accepted were Bishop Darst of East Carolina; Bishop Seaman of North Texas; Bishop Walter Mitchell of Arizona and Bishop Kroll of Liberia. It all sounds to me like what my communist friends call "dialectics" but maybe it makes sense to you.

The bishops rejected a resolution asking the President to use influence to have the United Nations issue a statement "to the peoples of Germany and Japan which would go beyond unconditional surrender and be positive, not punitive, in its appeal." They also tabled a resolution,



The Rev. Conrad H. Gesner, rector of St. John's, St. Paul, Minnesota, was elected bishop coadjutor of South Dakota by the House of Bishops meeting February first

offered by Bishop Scarlett of Missouri, which urged that consideration of compulsory military training by Congress be postponed until after the war. Bishop Hobson said that there was insufficient time to debate such an important matter, which seemed to be the clincher.

The proposal for a Pan-Anglican conference, first proposed by Bishop Gray in a WITNESS article, was approved and a committee is to con-

(Continued on page 18)

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INTERRACIAL COMMITTEE IN NEW JERSEY

Trenton:—Mrs. Mary Yard, social service worker, heads the newly organized New Jersey committee for interracial unity in which churches, labor organizations, civic groups and social agencies cooperate. Its first task is to secure cooperation of labor and management to prevent job discrimination against Negroes and to work for the establishment of a state fair employment practices committee. The Rev. Robert D. Smith, social service secretary of the diocese, has been active in the organization.

WESTERN MICHIGAN CONVENTION

Grand Rapids:—Concern over the static condition of church schools was expressed by Bishop Whittemore in his address to the convention of the diocese of Western Michigan. He said that a certain share of the blame must be laid at the door of the National Council's division of Christian education because of its lack of definite guidance especially in the realm of teaching materials. The convention voted to increase its quota to the National Council and also urged that steps be taken to increase the salaries of the clergy.

INVITATION CAME TOO LATE

Moscow (by wireless):—It was announced here on January 29th that Alexei, acting patriarch of the Russian Orthodox Church, had invited a delegation of the Episcopal Church to attend the council (sobor) of the Orthodox Church which met January 31 to elect a patriarch. The office of the Presiding Bishop declared that no delegation had yet been named and that the visit of such a delegation was "indefinite at this time."

Meanwhile Orthodox leaders from all parts of the Soviet Union, Europe and the Near East gathered here, with more than 150 bishops attending. Among foreign churchmen were Patriarch Christopher of Alexandria; Patriarch Alexander 3rd of Antioch, accompanied by other high ranking churchmen; Metropolitan Josip of Skoplje, deputy patriarch of the Serbian Orthodox Church, who represents Patriarch Gavrilo who is still a prisoner of the Germans. Ecumenical Patriarch Benjamin Constantinople (Istanbul) was among those invited but because of his advanced years was represented by Metropolitan Germanos. It is also doubted if Patriarch Timothy of Jerusalem was able to reach Moscow but it is likely that he sent a substitute. Also attending the sobor is Metropolitan Benjamin, head of the Russian Church's archdiocese of the Aleutian Islands and North America who, after a few days in the Soviet capital, stated that "the Church has emerged stronger and purer than ever."



Attending the Faith and Order Conference at Edinburgh in 1937. With the Archbishop is Archbishop Germanos of the Eastern Orthodox Church and the Rev. Dr. MacFarlane who represented the Disestablished Churches. Photo by courtesy of the Living Church. This should have appeared in our Memorial number of last week, together with the delightful Family Prayer found elsewhere, but was crowded out by other material

NEGRO SPIRITUALS IN LONDON

London (by wireless):—Negro spirituals were sung for the first time at an evening service in St. Paul's Cathedral by the caisson choir of the U. S. army.

PROGRESSIVE ACTION IS URGED

San Francisco:—After listening to a stirring address by Bishop Block the convention of the diocese of California passed resolutions backing the Dumbarton Oaks Proposals and taking progressive positions on economic and racial questions. In urging such action Bishop Block stated that "the Church will become a mere irrelevance in contemporary life if it does not help to the limit of its ability and influence to enforce public opinion which recognizes the indivisibility of democracy, the right of self-determination and the essential sovereignty of all nations great and small." He asked Church people to accord returning Japanese-Americans a Christian welcome; to expand the army and navy commission's work and to establish a chaplains school to help discharged chaplains adjust to parish work.

WORLD DAY OF PRAYER WIDELY OBSERVED

New York:—Observance of World Day of Prayer on Feb. 16, is planned in 11,000 communities, it was reported here by the United Council of Churchwomen. Evening world day of prayer meetings are scheduled for working women in Pittsburgh, Atlanta, St. Paul, Indianapolis, Detroit, Kansas City, Columbia, S. C., and Chicago, sponsored by the Wesleyan Methodist Service Guild and local church groups. Children's meetings are being arranged through released-time religious committees in a number of communities. Fifty-one countries outside the United States are expected to join in special services.

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Professor Urges Cooperation With the Soviet Union

He Declares That the Revolutionary Spirit Should Be Allowed to Express Itself Freely

By W. B. Spofford Jr.

Boston: — "The establishment of sound relations between the United States and the Soviet Union is the primary task confronting the world today," said Prof. Carl J. Friedrich, director of the school for overseas administration of Harvard, addressing the laymen and clergy of Massachusetts at the annual meeting of the Massachusetts Church Service League. Speaking on the Church and the post-war world, Dr. Friedrich said that the United States must develop a foreign economic and military policy that would in no way prevent the peoples of the world from establishing governments of their own choosing. Citing the fact that both the United States and the USSR were interested in the same ends—the maintenance of peace, internal development and the raising of the standard of living for all peoples—he pointed out the necessity for both nations working together if any true stability were to be achieved in the international field. While personally favoring the federal union type of world organization in which there would be drastic reductions in any nation's sovereign rights, Dr. Friedrich said that Church people should accept the Dumbarton Oaks Proposals as a jumping-off place for discussion and education and be grateful for it as the first step in the long process of establishing some type of international order. Stating that there was much revolutionary spirit and fervor in the countries of Europe and Asia, he said that for the sake of peace such revolutionary spirit should be allowed to express itself.

It was his belief that a good many Germans were suffering from guilt complexes arising out of their recognition of the suffering that they have caused the world and said that we must give them opportunity to relieve those complexes through atonement and the establishment of a responsible, democratic German government. Likewise, he said that we should be careful not to blame the Japanese people for the policies of the autocratic governmental and military cliques and should give them the opportunity to carry through their own revolution and program of democratic rebuilding.

At the afternoon session, which was attended by both men and women, Mr. Reuben L. Lurie, former member of the Massachusetts parole board, and Dr. Miriam van Waters, superintendent of the reformatory for women at Framingham, were the speakers. Stating that the social community was smug in its lethargic approach to the problems of prisoners and penology, Mr. Lurie said that the people of Massachusetts were to blame for the deplorable state of affairs in the prisons of the state. "The state prison at Charlestown is a perfect hell-hole," he said, "and the shame belongs to you and me—and all of the people of the commonwealth." Declaring that Massachusetts had no reformatories but only prisons where strict, unimaginative military discipline fostered crime, he cited the cases of defective delinquents who, having committed no legal crime, were committed to state institutions for life simply because they were mentally delinquent. The only solution he said was the positive, religious approach by which the institution molded itself to the men and not vice versa. He complimented the Episcopal Church for the good work that it has done in the institutions but said that a lot more had to be done. Calling for some extra support for the work of the prison chaplains, he said that Christians must accept their community responsibility and bring pressure to bear on their representatives to investigate and reform the state system of penology so that the institutions would turn out reformed, productive citizens rather than hardened and bitter criminals.

Dr. Van Waters in attempting to outline a Christian system of penology said that she had never seen a truly hopeless case in all of her years as a worker in the field of criminology. Stating that the prison population was a good cross-section of our country's population, she said that we must be allowed to use all of the medical, educative, sociological and psychiatric techniques that we possess in rehabilitating prisoners.

Starting with the Christian doctrine of man in which every individual has inherent value as a child of God, she said that the duty of the Christian is to attempt to understand the prisoner—his mental make-up, his environmental background and the many pressures that have driven him into delinquency. She declared that most individuals have un-scientific and un-Christian attitudes towards the people in our prisons. Most prisoners she said fear the callousness and scornful indifference of their fellow citizens when they get out and consequently never get the opportunity to rebuild their lives. These people need Christian understanding and Christian love, she said, and they need to be made to feel that they have value. "That is the task of the Church and its members," she concluded.

CHANCELLOR



Charles H. Richter was the chancellor of the diocese of Duluth from 1935 until 1943 when Duluth and Minnesota were merged. He is now the vice-chancellor of the new diocese. He is a vestryman of St. John's, St. Cloud and has served on several diocesan committees. He is a veteran of world war one having served in France for a year.

THE PICTURE ON THE COVER

Washington: — Chaplain William H. McCorkle is the chaplain pictured on the cover. A member of the marine corps he is doing a tin hat repair job after a battle somewhere in the Pacific. The helmet had been pierced by Japanese machine gun fire.

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MISSION OF HELP HAS MEETING

New York:—The societies providing youth consultation services through the Church Mission of Help held a conference here starting February 4 to study the increased responsibilities that the war has brought. Speakers were Bishop Hobson of Southern Ohio, Mrs. Kendall Emerson of New York; the Rev. R. L. Howe of Virginia Seminary; Mr. Walter W. Pettit of the School of Social Work; the Rev. Charles Sherrin of Washington and Miss Edith Balmford, executive secretary of CMH.

WEST TEXAS HOLDS COUNCIL

San Antonio:—Purchase of a 75 acre camp site for conferences; the establishing of a fund for church extension; the inclusion of $1,000 in the budget for work in Brownsville for Latin-Americans, were the chief actions taken at the convention of the diocese of West Texas. Mrs. Arthur Sherman, national head of the Auxiliary, was the leader of a conference of women on post war planning.

CONVENTION AT DALLAS

Dallas: — Bishop Moore of the diocese of Dallas asked the convention, meeting here on January 24-25, for a bishop coadjutor. A special convention is to be held April 10th for the election. Headline speakers were Mrs. Arthur Sherman of the national Auxiliary and the Rev. Claude W. Sprouse of Kansas City.

MINNESOTA BUYS STUDENT CENTER

Minneapolis: — The diocese of Minnesota has purchased properties adjacent to the campus of the state university for a student center. The two residences will be used as they now stand for the duration but plans are being made to erect a chapel and a student center at a cost of about $85,000 as soon as possible.

RURAL WORK IS STRESSED

Des Moines, Iowa:—Rural work is going to get a break in Iowa. As a result of a conference held here January 12 between Bishop Haines and the council of the diocese it was voted to pay clergy serving rural areas a minimum of $2,000 ($2,400 for married men); a generous allowance for travel; a month's vacation; proper recognition in diocesan affairs. Plans are also under way to correct methods and terminology which draws necessary distinctions between parishes, aided parishes and missions, which indicate that dependent and small churches are inferior units of the diocese.

SEGREGATION DENOUNCED

Knoxville, Tenn.:—Declaring that "the Christian Church is one of the most segregated institutions in the country," the conference of the Fellowship of Southern Churchmen, meeting here at Knoxville College, denounced all segregation as "a sin against God and man." A resolution was also passed stating that each member of the organization should "to the limit of his ability ally himself formally with some local of a labor union."

JACQUES MARITAIN AN AMBASSADOR

New York: — Jacques Maritain, French Catholic philosopher, has accepted appointment as French ambassador to the Vatican. A resident of the United States since 1940, he has lectured at the University of Chicago, Yale, Princeton and Toronto.

QUAKERS SUPPORT DUMBARTON OAKS

Philadelphia:—"The United States should strive vigorously for the development of an adequate world organization," declared the Friends committee on national legislation in a statement issued here on the Dumbarton Oaks Proposals. Although the Quakers believe the security proposals "fall short of what is required, and contain serious dangers," they recognize them "as opening the way for progress." They would encourage "our government, in cooperation with other nations, to proceed with the task of developing them into a democratic and satisfying system for achieving international peace, justice, and good will." No peace settlement, they assert, "will endure that does not challenge mankind as being directed toward justice and worthy of confidence and sacrifice."

CAMBRIDGE DEAN GIVES ADDRESS

Boston:—Dean Charles L. Taylor of the Episcopal Theological School spoke on the opportunities of the Church today at the annual meeting of the Episcopal Club of Massachusetts, meeting January 29th. The following day the archdeaconry of Lowell met at the cathedral to consider various phases of social work, with addresses by the Rev. Howard Kellett on service men; the Rev. George O. Ekwall on hospital needs; the Rev. Charles L. Lancaster on ministering to children in institutions and the Rev. Rollin J. Fairbanks on emotional and spiritual factors in illness.

The diocesan school started its winter sessions on February 1 at the cathedral, meeting each Thursday through March 22, with a registration of 200. Among those giving courses are Bishop Hartman of the Methodist Church; Prof. Henry J. Cadbury of Harvard; Prof. Herbert Gezork of Andover-Newton Seminary; Prof. Richard Emrich of ETS; Prof. Massey Shepherd of ETS; Lewis B. Franklin of the National Council.



The Rev. Arthur B. Kinsolving, rector of Calvary Church, Pittsburgh, was elected bishop of Arizona by the House of Bishops meeting February first

RETURNED VETERANS CONSIDERED

Flushing, N. Y.: — The Church and returning veterans is to be the topic at the third of a series of meetings sponsored by the social service commission of the diocese of Long Island. It is to be held at St. George's the afternoon of February 11th. Speakers: Lewis L. Bennett, director of Veterans Service Center, New York; the Rev. William H. Melish of Brooklyn; the Rev. Joseph H. Titus of Jamaica; Chaplain Maurice Witherspoon. USNR and the Rev. C. Lawson Willard of New Haven.

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EDITORIALS

At Least There Is One

WE HAVE in the past defended the name of Henry A. Wallace both as a Christian and as a statesman; as a Christian because we admire his statesmanship and as a statesman because we have a high regard for his religion. We are once more eager to plunge into the fight for his defense if only because he has once more succeeded in getting himself into a cause that is bigger than he is. The real question behind the opposition to his appointment both as secretary of commerce and head of the reconstruction finance corporation is not one of administration for as secretary of agriculture he lent a lot of money to a lot of people, and did it well. The fight is over policy. Wallace is for the people and their welfare and obviously his opponents are for the few big corporations and their power.

We wish that the President had made this issue clear when he replaced Mr. Jones with Mr. Wallace instead of obscuring it under the pretext of a political reward. It is of course true that the present administration is in power today due to the balance of power wielded by Mr. Wallace, the PAC and other liberal forces, but it is even more true that their influence actually could be counted in votes because the ordinary man is beginning to sense that there is a battle on the home front which threatens to become of more vital concern to the American people than the battle on the fighting front. What we believe should be done at this juncture is to point up the issue and call out the score. American reaction in its opposition to Wallace is beginning to try to keep control of our economy for the postwar period as it undoubtedly has during hostilities. It is apparent that many members of Congress easily lend themselves to this sinister tactic.

We urge therefore that our readers if they know which side their bread is buttered on, to put the matter on a less idealistic basis, do something about this present issue. What makes Henry A. Wallace so significant in relation to Church people is that against their stupid selfishness and short-sighted unawareness he stands out in bold relief as a grand example of a churchman at work in the world. At least there is one.

Or Else

LIBERTY-LOVING as we are we are not entirely opposed to the idea behind the national service act. Something of the sort is the only efficient and fair way of bringing about the victorious end of the war. For our part we cannot see anything sinister in being made to work or fight. On the face of it it is far more reasonable to be forced to defend our livelihood at the behest of our government than it is to have to defend our starvation in the form of maintaining an economy of scarcity in order to provide profits for our business barons—which is exactly what many of our people had to do until they were provided with the dubious relief of an all-out war and which they are very likely to be compelled to do again after it is over. The truth is that free enterprise, that felicitous phrase which many love to toss around so blithely, is not an unmerited right or something to be defensively maintained but rather a reward to be gained after discipline and sacrifice for the common good.

Yet we detect a certain class view point behind the present discussions on the man power situation. The object seems to be the working man exclusively. He is to be the one who is going to be made to work or fight. But why not go a bit further in defining what is and what is not essential war work? If this were realistically done we would find that we could close up Wall Street very nicely for the duration and put the stock brokers to pushing hand trucks at the docks. After all the Soviet Union, which is now waging a big offensive and therefore being admired, manages to get along without any stock exchange at all. And think what good exercise it would be — better than golf. The same goes for the bureaucracy of business which makes the federal government look infantile by comparison. An office manager would do a very nice job on the production line and incidentally find out something about the need for labor unions. As a matter of fact this would be an excellent opportunity to get rid of lots of social handicaps like the middleman, the sales promoter, the advertiser, the vice-president in charge of public relations, and lawyers. We almost omitted lawyers and what good farmers they could be. There are many others and we have not forgotten the clerical gentlemen, many of whom could change jobs without being noticed. Anyhow the whole idea is fascinating not only in revealing our unquestioned social injustices but in pointing up the uselessness of so many of us. We suspect the reason that we do not really go all out in this way is that much of our so-called work, once disposed of, would never return.

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The Series for Lent

God and Yourself

By

WILLIAM H. MARMION
Rector of St. Mary's-on-the-Highlands, Birmingham, Alabama

G. K. CHESTERTON once remarked that if you were on the verge of renting a room it would be more useful to know your landlady's view of the universe than the quality and price of her accommodations. What you think of life's origin, purpose and destiny is of prime importance because your belief eventually works itself out in action. Sooner or later everyone must ask the ultimate questions of life. And the answers we get stem directly from our world-view. The basic issue is one between pessimism and optimism, frustration and fulfilment, despair and confidence. Without God we get either no answer at all or else an answer of frustration, defeat and emptiness. But the Christian world-view gives answers which say that the universe has meaning and purpose, that sin is not irremedial, nor suffering and death final and hopeless.



Christianity teaches us that we come from God and return to God. We are not accidental collocations of atoms but children of a creator-father, the supreme intelligence behind the universe, whose hand is seen in the age-long evolutionary process and in human history, guiding all life from the lowest to the highest forms, from the amoeba to the saint. As a Christian you are "a member of Christ, a child of God and an inheritor of the Kingdom of Heaven." In a time when secular society increasingly devaluates the individual the Christian teaching about the worth of personality becomes vitally important. If you base your world-view on this teaching you can stand in the dignity of your manhood, knowing that it was conferred upon you by God, the father, your creator; is retrieved when lost by God, the son, your redeemer; and is continually built up, encouraged and nurtured by God, the holy spirit, your sanctifier.

You are made in the image of God and are infinitely precious in his sight. But so is your neighbor, your brother. He too is an individual for whom Christ died. Our common allegiance to God binds us together and makes fellowship a spiritual necessity. It is God's purpose to establish a society where justice shall reign in all relationships of life. But man while being dependent on God also has freedom and therefore a large measure of independence. Evil comes when we forget our duty to God and our neighbor. Man tries to take the place of God and order his own life after his own will. Nevertheless God has so framed the structure of the world as to teach us the lesson of righteousness. The moral law has not been repealed simply because men break it. The sad state of affairs today is not a sign of God's indifference but of man's disobedience. Whenever we try to live our lives or order society apart from God we sin. We all have a share in the corporate evil that spoils the world and that is why in Church we confess the sins of all publicly. Sin is social as well as individual. It is collective and cumulative and its existence is a judgment on the best of us as well as the worst.

THE Christian teaching about sin and salvation is summed up in those words from St. John's epistle, which are familiar to us as an opening sentence in evening prayer: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." First is our recognition of the reality and horror of sin. Second is our personal confession of our own share of guilt. Third is God's forgiveness and the cleansing from sin. But the key word in John's statement is the word "if." Man's salvation hinges not only on God's ability to save but on man's ability to understand his condition, to recognize his fallen state, to see himself as he actually is.

"God's in his heaven," and this "makes sense" of the universe, but it does not follow that "all's right with the world." We cannot rest content in a world which in one generation has seen two great wars and a major depression. And it is difficult to have any illusions about automatic progress when you consider the block-buster and the robot-bomb. Jesus said, "My father worketh and I work, even until now." The key to our situation is to realize that the main interest of God is to get his work done. Life has meaning for us, not only in the belief that we human beings are children of a heavenly father who made us and all mankind but also in the faith that because his creation is still unfinished he needs our help in completing the job, and that although we may fail him miserably it is still his will to save us from ourselves and give us abundant life. The world's need faces us with the challenge to become God's co-partners, sharers with him in the great work of perfecting his creation.

Respond to that challenge, and what happens?

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Your private devotions and corporate worship, your Church work and community service will take on new meaning because they will be related to God's ongoing enterprise. Everything you are and have and do will be identified with God's purpose. In the process of serving Him you will become a real person. You can then face sorrow and disappointment, accept personal handicaps and limitations, overcome temptation, carry burdens otherwise too heavy to be borne, be brave in the face of danger because all these things will be related to your life with God. As someone has wisely observed, "God is not a problem to be solved but a worker to be joined."

QUESTIONS FOR DISCUSSION

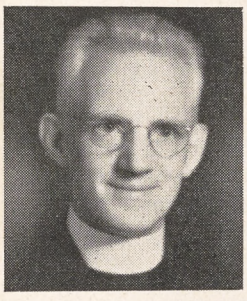
1. What does Christianity teach about human personality? How does the office of instruction define it?
2. How would you define sin?
3. What is your duty to God? to your neighbor? How does the office of instruction define these?
4. What are the three necessary steps to salvation?
5. How do you think you could best share today in perfecting God's creation? Discuss.

Talks with Teachers

By

WILLIAM GRIME
Rector of St. Paul's, Great Neck, N. Y.

AT THE outset let it be remembered there are no ten easy lessons to successful teaching. Real teaching is difficult and ought to be offered and accepted as such. This column will seek mostly to be practical. It will often ask, have you seen this or that new book, this new children's hymn, this restatement of purpose, or have you tried this new course, this experiment in worship or this bit of Christian social pioneering? Or what can we learn from other communions about Christian education?



Also the prevailing pessimism concerning Christian education of our youth extends far and deep. Yet there is a small but growing group of rectors and teachers who are determined to give this matter a revitalized leadership in the days ahead. They know all the problems. Still they are bent on leading children through the resources and family life of the church to worship God in Christ as the central aim of all Christian education. They believe that if the response of the creature to the Creator, of the sinner to the Saviour can be kept growing in reverence, honesty, meaningfulness and intimacy that youth will again accept the spiritual discipline and grace out of which can come the better possible righteous society.

As has been hinted this small group (who, by the way, are inviting others to join them) are not afraid of testing their work as they go along. They are not just vaguely trusting something good will turn up in their efforts. They know there are no tests which can precisely measure what changes for the better are taking place in their students. Yet they are not content to drift along without self criticism and the criticism of a competent friend. For instance they ask themselves such questions:

1. Is there improvement in my pupils' attitudes during worship periods?

2. Why this lack of interest for the last few weeks?

3. Are there any signs of growing loyalty to school, Church and one another?

4. In the teaching-learning are there any evidences that pupils are discharging responsibility as if they enjoyed it?

5. Is class discussion entered into frankly, earnestly? Is it related when possible to the every day lives of students and to community and world needs?

6. What are the children getting out of Church School which they could not just as well get out of a public school?

In connection with these questions pages 158-166 make good reading in *Preaching the Word of God* by Noyes.

But do I hear someone saying "we know all this"? That may be quite true. If so shall we listen to the Master teacher himself "Happy are ye if ye *do* these things."

A Family Prayer

O LORD visit us not on Sunday evening or Monday morning with pestilence on our children so that they cry out in the night season and vomit in the morning watch. Be with us, we pray thee, when telephones ring, or dogs demand an outing, and the children lie in bed, and students wait without, and laundresses and cleaning ladies tarry or come not. Be with us then and give us a heart to praise Thee. Amen.

—A private prayer of the late WILLIAM TEMPLE, *Archbishop of Canterbury*, submitted by Mrs. Reinhold Niebuhr.

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Azariah of Dornakal

By

P. A. MODAK
Former Vice-Moderator of the United Christian Church of India

THE Rt. Rev. Vedanayakam Samuel Azariah was one of the first natives of India to become an Anglican bishop. He was born on August 17, 1874, the son of the Rev. and Mrs. Vedanayakam.



He received his early education from the Christian mission schools and later attended the Madras Christian college. In 1920 an honorary LL. D. was conferred upon him by Cambridge University. He became the travelling secretary for the YMCA in South India in 1896 and held the position of associate general secretary from 1903-1909. In 1909 he was ordained in India. In 1910 he visited England as a delegate to the World Missionary Conference. From 1909-1912 he was the head of the Dornakal mission in South India.

In 1912 the Dornakal mission was established as a separate diocese and the Rev. V. S. Azariah was appointed as its bishop. He continued to minister to this diocese from 1912 to 1944, a period of 32 years, during which time this small diocese grew to be the largest in the Anglican Church in India, numbering over 200,000 Christians. At one time Bishop Azariah was chairman of the international Christian council of India. He was a prominent leader in the conferences on faith and order held at Lausanne, Switzerland in 1927 and at Edinburgh in 1937 and also at the conference on Church, community and state held at Oxford in 1937. He attended the two conferences of Anglican bishops held at Lambeth in 1920 and 1930 respectively. At the centennial celebration of the appointment of the first Episcopal bishop of Australia in 1936, Bishop Azariah represented the Anglican Church of India. In 1937 he addressed the General Convention of the Episcopal Church in Cincinnati, Ohio.

Bishop Azariah began his life as a teacher together with another young layman, Mr. K. T. Paul. These young laymen later became two of the outstanding Christian leaders of India. In 1903 Bishop Azariah founded the Indian missionary society of Tinnevelly and acted as the secretary of the organization from 1903-1909. He and Mr. Paul were among the founders of the national missionary society of India and served as joint general secretaries from 1906-1909, at which time Bishop Azariah took charge of the Dornakal diocese and Mr. Paul was appointed as one of the national secretaries of the YMCA. Mr. P. O. Philip was appointed as their successor to carry on the work of this indigenous organization. Mr. Philip served in this capacity until he became a secretary of the national Christian council of India—a body representative of Protestant Christian missions and Churches—and was succeeded in turn by Mr. A. C. Mukerjee. Mr. Mukerjee had a title of distinction conferred upon him by the Indian government in recognition of his public services.

Bishop Azariah and Mr. Paul often travelled together all over India addressing Christian audiences to instruct them in the work of this first indigenous missionary movement. The writer of this article first came to know Bishop Azariah in this way. It is a proud memory that my father and mother were among the supporters of this movement in the province of Bombay. The two men were entertained frequently in our home and as a schoolboy I always took pleasure in attending the meetings conducted by them in my city of Ahmednagar. My own first inspiration to build a national Christian movement in India came from Bishop Azariah and Mr. Paul. I took great satisfaction in the fact that my father, who was both a lawyer and a Christian minister, turned over a

THE SANCTUARY

conducted by W. M. Weber

Worship as Social Celebration

"I can worship God in the living room," "I can worship God in the garden," "I can worship God on the golf course"—nonsense! The person who says these things has no conception of the celebrative genius of worship. Of course one can commune in these places, but worship is more than communion; of course one can pray in these places, but worship is more than prayer. Worship is formal adoration and praise; worship is social celebration of common faith and purpose; worship is ordered expression of Christian devotion. When the priest before the altar lifts up the sacred host or the chalice, he executes the perfect gesture of worship. Worship is the exaltation, the elevation, the glorification of all the gracious relationships which unite our finite with God's infinite being.

—Charles H. Heimsath,
The Genius of Public Worship
Scribner's, 1944

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good part of his clerical salary to support the work of the society. Both Bishop Azariah and Mr. Paul were pioneers in leading Indian Christians to the realization that for the permanence of the Christian movement in India the Church should be independent of foreign finance and leadership and the Christian missionary movement must be of and for the peoples of India themselves. These men left behind them as their legacy a host of Christian nationals who are actively engaged in building up an indigenous Christian Church. God gave these two men opportunities to render prophetic service and they used these opportunities with such success that even now, when they are no longer in the midst of the Christian movement of India, their work and their inspiration remain as an important and productive influence.

New Books

***Excellent **Good *Fair

**According to Paul. By Harris Franklin Rall. Charles Scribner's, $2.75.

Professor Rall is a systematic theologian and a very thorough one. In 1940 he won the Bross prize with his book *Christianity—An Inquiry Into Its Nature and Truth*—and this one tops a long series of works in the field of theology. He has now written one of the sanest books on St. Paul that we have seen. The point of departure is exactly right. Paul had "a religion in search of a theology," rather than a finished theological system. It was not only Paul's heritage from the past but his own personal experience that provided him with the material for his theology. The great truths of the Christian gospel were discovered by him in his own experience. "These truths he had to set forth again and again, and in reflecting upon them, in seeing how his gospel met the needs and experiences of men, his insights were deepened and clarified and enriched. So his life became for him a school; city streets and roads of empire were for him study and classroom. He might well have written *solvitur ambulando* over his theology: his problems were solved in action. His theology as it comes to us, then, is the theology of a preacher, as all Christian theology should be. It comes out of life, it speaks to life, and it concerns itself in the main only with that which has relevance for life."

There is a good though brief bibliography—where one misses the title of Deissmann's great book, *Paul*—which will be especially useful to the layman and the beginner.

There is probably no field of Biblical study more beset with misunderstanding and obscurities than the Pauline Epistles, especially for the layman. Here is a book that will help to burn away some of the fog.

—F.C.G.

Try God

By

CHARLES T. HULL

Rector of St. Paul's-by-the-Lake, Chicago

I HAVE received permission to pass on to Witness readers a letter written from Italy a few weeks ago by a youthful soldier to his mother.

"Here is something that I know you'll be glad to hear. The impossible has finally come to the fore. I have gotten religion. Yes, this time I'm sincere and I hope it will be lasting. Here are the details:

"On New Year's day, several of our boys were injured in an automobile accident. On the 3rd of the month we got a 'phone call that one of the boys had passed away. This boy was one that we weren't especially concerned about because he was supposed to have had a broken jaw and leg, which in itself wasn't too serious. But complications set in, internal hemorrhages no doubt, and he passed away. At present we are sweating out another well liked chap and we all pray for his recovery. On January 4th we fellows went to Bari to this buddy's (can't mention his name until official confirmation has been given to his next of kin by the war department) funeral. This is the first military funeral that I have ever been to and I think it was a wonderful tribute to him. We went to the U. S. military cemetery just on the outskirts of Bari. There it was—a small cemetery with white crosses, row on row. This buddy of ours was well liked by everyone in the squadron. At the funeral they had a firing squad of eight men who fired a volley of three rounds each at the completion of the service.

"This brings me to my main theme—religion. The chaplain who conducted the service was marvelous. His opening words startled me very much. They were, 'At this moment we are gathered here for great rejoicing.' I couldn't believe my ears. The chaplain went on to say that the reason for rejoicing was that this buddy of ours was entering not into death as we mortals know it, but into the beginning of eternal life. He said, 'Though we may miss our buddy, we should be glad that he

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has been called by the Almighty.' 'Man,' he says, "lives in three phases. He is born, he lives, and he dies, not as we know it but then enters upon a new threshold of eternal life.' I was greatly impressed by these words and fascinated by this chaplain.

"After the service, the buddies of the newly departed walked past his grave in single file, and as a parting gesture, saluted him. It was very impressive. So today being Sunday, I went to church. Our services are held in our indoor movie theatre. It was a very simple service. For an altar, there was a table with a cross and two white candles on either side of it. We sang a few hymns and were given a sermon. For my money this chaplain is dynamic. He is simple, yet very sincere and emotional. At one point in his service, he took out his handkerchief and cried. His sermon was *Try God*. He said, 'We in America have massed the greatest materialistic empire the world has ever known.' He went on to say, 'We, I don't think, will win this war until we try God. We should humble ourselves unto God and not until we do will we win. This fight of ours is too great for our leaders, Roosevelt, Churchill and Stalin. They are confused, we are confused. Not until we humble ourselves and try God will we be able to win.'

"I think I have seen the light. He said, 'This victory of ours must begin first with the individual, then the nation, and finally the United Nations.' I don't think this is a passing fancy with me but the real thing. This *thing* or whatever you may call it, is too big for us, any of us, so let us, as he says, *Try God.*

"I know that you'll be greatly pleased with my new metamorphosis. You've been trying to preach it to me since I was a little child, but this is something that no one can teach you. It must come from within you and yourself alone. I will close now for I believe I have made you very happy with my new finding, for I, as an individual, am truly happy for I have found God."

THIS letter came to hand because a family in a neighboring city to this parish had suddenly remembered that they were communicants of the Episcopal Church and should be transferred. But it had been so long since they thought about such a move that they did not know where their communicant membership was last registered. This is mentioned simply to show how true the letter is in its diagnosis of the world's disease.

Beside the vivid picture of the wonderful work being done by our chaplains, this letter also points very sharply to one of the major weaknesses of the Church. This boy got his religious life adjusted when probably for the first time he actually faced intellectually the fact of death. Fortunately a good chaplain was on hand to facilitate his thinking and to guide his emotions into constructive channels. He grasped the idea of immortality as a sane explanation of life. Once he had accepted the Church's doctrine of immortality he was ready to do something about his own life and to begin at once to share that more radiant life.

The Church is somehow failing in her whole task unless the leaders of thought in the Church focus our attention upon the fact of immortality. Until we have faced that doctrine of the Church as eternal truth and made our adjustments to it, we have not fully learned what it means to be churchmen.

Recently here in Chicago we were warned again about the dangers of emotional preaching. If it would not be so sad it would be ridiculously amusing to think of the Episcopal Church as in danger of being too emotional. Some of us still realize that this beloved Church of ours has a reputation for blowing cold rather than hot. Perhaps we need to be something more than luke-warm. The author of the letter says his chaplain was dynamic, simple, sincere, and emotional.

Can we really *Try God* and not feel it? A simple, unadorned service in an army movie theater with only sincerity and emotion to adorn its thought brought a boy to *Try God* and his whole family back here in the states are also following his example. Sincerity and emotion make a powerful charge with which to propel the doctrine of our faith. Perhaps more people would be willing to try God if we had the courage to use and direct them.

"Quotes"

THE value of man and the meaning of history is to be found in the nature and character of God who has thus made himself known. The value of man is not what he is in and for himself—humanism; not what he is for society—fascism and communism; but what he is worth to God. This is the principle of Christian equality; the supreme importance of every man is that he is the brother for whom Christ died. This is compatible with many forms of social differentiation and subdivision. It is not compatible with any scheme which subjects a man's personality to another man or to any group of men such as the government or administrators of the state.

—WILLIAM TEMPLE

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Philippine Missionaries Send Messages to Friends

Brief Notes Seem to Indicate That All Are Well and Receive Letters From Home

By Rita Rubin

New York:—Messages from nine prisoner-of-war postcards from missionaries interned in the Philippines, dated late April or May, 1944, or not dated at all, have been received by the National Council's overseas department, sent direct or forwarded by relatives or friends. All indicate "good" or "fair" health, good spirits and considerable activity. No messages have been received from Bishop Binsted or Bishop Wilner, nor from the great majority of the staff. Those that have come are as follows:

From Camp Holmes near Baguio in the Mountain Province, Mrs. George C. Bartter conveys her characteristic spirit in less than the permitted maximum of twenty-five words. She writes undated: "Slender, shabby, serenely unfastidious. Rich in experience. Enjoy teaching Latin. Bridge improving. Hankering Elsie's products." ("Elsie" is understood to mean the Borden cow and to signify dairy products.) A second card, dated April 17, 1944, mentions jubilation over letters received from her family, and adds, "Cheerful, busy, reseating, re-elbowing ragged suits." She says also that her husband is gardening and bookbinding. He, now 68, went to the Philippines in March, 1900, and has been on the mission staff since 1907.

Also from the Baguio camp Sister Anita of the Order of St. Anne says that the sisters occupy a native hut, Sister Augusta is a kindergartner, Sister Isabel a masseuse; the others pack rice. They have a daily communion service.

A card from the Rev. Alfred Griffiths, Baguio, writes, "Please inform relatives my family all well."

The only other message from the Baguio camp is from 16-year-old David Bergamini. His father is the mission architect. David writes on April 30, 1944: "Enjoying ourselves while we wait. Dad constructing school. Baseball stopped rainy season. Sixty-eight inches tall, weigh ten stone. Studying hard, geometry, algebra, trigonometry, French." On May 30, he adds, "Hope graduate year early. Playing bridge tournament. Dances some Saturday nights. Always yours hungrily."

From the internment camp called Santo Tomas in Manila, come messages from Miss Ella L. Foerstel, Miss Louise Goldthorpe, the Rev. Raymond E. Abbitt and the Rev. John Mears. Mr. Mears had been stationed at Upi, Mindanao, in the south, and Miss Goldthorpe at Zamboanga. The fact that their messages come from Manila may indicate that the missionaries in the south were transferred north. Miss Goldthorpe, a nurse, writes "I am enjoying my work in the camp hygiene department. Received lovely Red Cross boxes for Christmas" (1943).

Mr. Mears writes from Santo Tomas, "Your package was among many miracles happening to us."

Miss Foerstel, a nurse, wrote on June 28, 1944, the latest date mentioned in these cards, that in March she had voluntarily re-entered the camp to help, and mentions that "Boyle" is there, which would mean Miss Helen Boyle, formerly in Zamboanga. Miss Foerstel adds: "All well living in cathedral rooms." According to the last previous word received, late 1943, this would include Bishop and Mrs. Binsted, Mrs. Leo G. McAfee, Mrs. Benson H. Harvey, Deaconess Kate S. Shaw, the Misses Elizabeth G. Griffith, Ruth Meinhardt, Helen M. Pond.

The Rev. Raymond Abbitt, Santo Tomas, says he had received forty-five letters.

From Camp No. 2, which is at Los Banos, forty miles south of Manila, Maureen N. Davis, a nurse who went to the Philippines in 1940 and was stationed at Baguio, writes: "Everything fine. Hope get home soon. Weiser, Goldthorpe, Harvey well." Miss Lillian Weiser is superintendent of nurses at St. Luke's hospital, Manila, and when last heard of, late 1943, was still permitted to continue in an advisory capacity when the hospital was taken under Japanese management. At that time it was also reported that the Rev. Benson H. Harvey had voluntarily entered Santo Tomas camp to help with religious work there.

Coadjutor for Texas

Houston, Texas:—The council of the diocese of Texas unanimously voted to comply with the request of Bishop Quin for a coadjutor bishop. The Rev. J. F. Cameron of Beaumont was made chairman of a committee to receive nominations, to investigate and to report to the special council called for the election. The committee will present ten names, though other nominations from the floor will be in order. A committee on a cathedral for the diocese was also appointed. It is a matter which has been discussed in the diocese for many years. The executive board of the diocese was also instructed to employ a business manager for the diocese. An unspent $5,000 in the diocesan treasury was transferred to the returning chaplains fund, bringing it to $15,000, the money to be used to aid chaplains in returning to parish life.

More Chaplains

San Francisco: — "Although the churches of America have made a wonderful contribution in giving priests, rabbis and clergymen to the armed forces, still more is expected of them," Captain Robert D. Workman, chief of navy chaplains, said here. "The nation's churches must prove themselves the equals of industry and economic forces, which have produced fantastic totals of war materiel, by furnishing the clergy to minister to fighting men's spiritual needs." Captain Workman is bound for the Pacific to visit ship and shore chaplains. The navy, he said, needs 3232 more chaplains by July 1 and "the churches must give us the men or we will have to do without."

NOTICE PLEASE

* * *

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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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Church Unity

London: — The Slovak Lutheran Church hopes to establish close ties with the Church of England after the war, according to the Rev. Jan Michalec, chaplain to the Czech army in Great Britain. He urged in a statement here that the Church of England send a representative as soon as possible to visit the Slovak Lutheran Church and report fully on conditions in the Church of England. He proposed also that a representative of the Slovak Church visit the Anglican Church for the same purpose.

The Vatican Line

Quebec, Canada: — A warning against communistic "infiltrations" was issued by the national board of the Roman Catholic hierarchy of Canada following a two-day meeting here. It was signed by Archbishop Villeneuve of Quebec and twelve other archbishops and bishops. "The courageous part which the Russian people have played in turning away from the world the frightful Nazi domination must not blind us to the world revolution which the leaders of international communism always seek," the statement said. There was also a paragraph about "our dear country for which so many of our sons offer each day their lives and their futures" which may give a smile to a lot of folks in view of the hierarchy's opposition to the Canadian war effort. There was the usual statement about "heroic Poland" with the hope expressed that the Allies would not "abandon her to her fate."

Chaplains Confer

Honolulu:—Twenty chaplains attended a recent conference here and came up with some definite recommendations. They urge that clergy at home place greater emphasis on teaching; that there should be greater emphasis on preparation for marriage; that the army and navy commission should have a person of influence in Washington to help with the location of chaplains. They think there should be a series of tracts prepared for service men on the teachings of the Church; also that the commission, if it has the cash, should provide a book a month to each chaplain. Parishes on the mainland were urged to have days of prayer for men and women in the service and for a just peace. Speakers at the conference were Bishop Kennedy; the Rev. Gordon Reese who is in Honolulu as the representative of the army and navy commission; the Rev. E. Tanner Brown and Chaplain Donald Aldrich, coadjutor bishop-elect of Michigan.

Archbishop Speaks

Los Angeles:—Archbishop Derwyn T. Owen, primate of Canada, told the convention of Los Angeles that the Church has a responsibility to see that man does not exclude God from the solution of world problems. He also said that a more satisfactory solution of social problems can be effected through interdenominational cooperation. He is the president of the newly formed Canadian Council of Churches.

Clergy Exempted

Geneva:—Priests and deacons belonging to the Ukrainian Catholic Church of the Bysantine Rite have been exempted from military service by Russian occupation authorities in Galicia, according to information received here. Reports say that clergymen generally have been treated with favor by Soviet administrators, and are continuing their ministry unhampered. Thirty priests, however, are said to have been arrested, and some of them executed, on charges of pro-Nazi collaboration.

Issues of War

New York:—Sir Gerald Campbell of the British embassy is to be the first speaker at a series of services and forums held at St. Thomas' Church under the direction of the Rev. Sturgis L. Riddle, assistant minister. He is to speak on February 11th on spiritual issues in the war and the peace. The address is given in place of the sermon at the regular Sunday afternoon service, with an off-the-record discussion following in the parish house.

Bishop Celebrates

Buffalo:—Bishop Davis of Western New York celebrated the 15th anniversary of his consecration on January 23rd by leading a conference of the clergy at Trinity where he was once rector. At the luncheon there were addresses by the Rev.

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Walter Lord who is retiring as rector of St. John's, Buffalo, where he has served for 36 years; the Rev. Charles Broughton, rector of the Ascension, and Dean Edward Welles of the cathedral on behalf of the clergy who presented the bishop with a number of books.

Alabama Convention

Mobile, Ala.:—National treasurer Lewis B. Franklin was the headliner at the convention of Alabama meeting here January 24-25. The convention approved the Dumbarton Oaks Proposals in principle and urged their study by congregations. The canons of the diocese were changed so as to permit 18-year-olds to vote in parish meetings. There was also a resolution passed calling upon parishes to set up community inter-racial committees.

To Aid Evacuees

Sacramento, Calif.:—The council of Churches here has issued a statement calling on churches to assist returning Japanese-American exacuees. Describing the recent action by army authorities rescinding the evacuation order issued early in 1942 as "fully consistent with our democracy at its best," the council warned against boycotts and other forms of intimidation, and urged church members to help "reduce to a minimum all factors and attitudes which might lead to friction." The council expressed its conviction "that the revocation of the evacuation order will serve to strengthen the moral position of our country in the eyes of the world, both of friendly and enemy peoples, and will give to the United States a clearer title to leadership in the family of nations."

United Action

Granville, Ohio: — United action in "all those things which can better be done together than separately" was urged here by the national consultative conference of the United Student Christian Council, attended by student and adult delegates from 29 states and 51 colleges. Summer work camps for study and direct participation of students in urban social work, agricultural and industrial projects, and regional conferences and retreats for students on a cooperative basis were recommended. It was urged that united support be given the world student service fund, and the work of the world student Christian federation and other international youth groups. The conference called for united action by student agencies, while preserving the autonomy of each cooperating group and maintaining the creedal position of each body. United action, they added, would stimulate Christian fellowship, increase knowledge of the Christian faith, and give religion an adequate place in higher education.

Support Proposals

Baltimore: — The convention of Maryland passed a resolution affirming its conviction that "the charter outlined at Dumbarton Oaks, though far from ideal, is a great step forward and that it offers the most effective political partnership in world organization at the present time." Copies of the resolution were sent to the President, secretary of state and to Maryland Congressmen. The social service commission of the diocese, headed by the Rev. Owings Stone, is promoting the study of the Proposals in parishes and urging them to voice their opinions to authorities in Washington.

Wellesley Conference

Boston: — The conference for church work, held for many years at Wellesley College, will be held again this summer after a lapse of two years. The dates are June 14-23.

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Committee Condemned

New York: — Condemning the creation of a permanent "Dies Committee" as a "slick maneuver on the part of a small clique which is counter to the interests of the nation, the election mandate of the people and dangerous to the successful prosecution of the war," George Marshall, chairman of the national federation for constitutional liberties, today called upon members of Congress to warn of the full implications of Rankin's trick.

"The entire nation, which hailed the elimination of Martin Dies and three fellow committee members from the ranks of Congress, expects that, regardless of what committees are established by our legislative bodies, there must be no repetition of the divisive policies and tactics of the old Dies committee which, despite its avowed policy, shielded and befriended many of the worst fascist elements in the country, many of whom have been under federal indictment."

Community leaders are urged to inform their representatives, without delay, that any attempt to repeat the scandalous performance of the Dies committee, practically all of whose members were repudiated at the polls, must be blocked.

Liquidates Debt

Huntingdon, Pa.:—Preparing for the celebration of its 100th anniversary, St. John's Church concluded a debt-liquidation campaign that was 60 per cent over-subscribed. The historic little parish was consecrated in 1845. In addition to its regular parochial program, the ministry is sometimes extended to the Pennsylvania Industrial School, a corrective institution for boys, and continuously to the Episcopal students of Juniata College.

To Elect Exarch

Washington: — Election of a new exarch, or supreme head, of the Bulgarian Orthodox Church, a post that has been vacant for almost 30 years, took place on Jan. 21, according to an announcement of the holy synod, broadcast over the Sofia radio and reported to the office of war information here. First step in the selection of the exarch, according to Metropolitan Stefan, acting president of the holy synod, took place on Jan. 14, when representatives from each parish will be chosen as an electoral college to choose the new leader. Decision to hold the election has been approved by the Bulgarian government.

The first Bulgarian Exarch, Antim I, was elected in 1872, two years after the Bulgarian Orthodox Church was reorganized on an independent basis. Since the death of his successor, Exarch Joseph, in 1915, the post has been unoccupied.

The Bulgarian Church, which embraces two-thirds of the population, was declared in schism by the ecumenical patriarch at Istanbul, but has been upheld by the patriarch at Jerusalem as well as by the Orthodox Churches of Russia, Romania, and Serbia, which refused to accept the charge of schism as legal or valid.

Tells of Nisei

Minneapolis:—Bishop Reifsnider, formerly of Japan who is now in charge of work with Japanese Americans, addressed several large gatherings in the Twin Cities, January 16-17. He also visited Fort Snelling to confer with Nisei members of the armed forces stationed there. He addressed a meeting of the clergy and later told 300 Church women of the plans made to return Japanese-Americans to the Pacific coast.

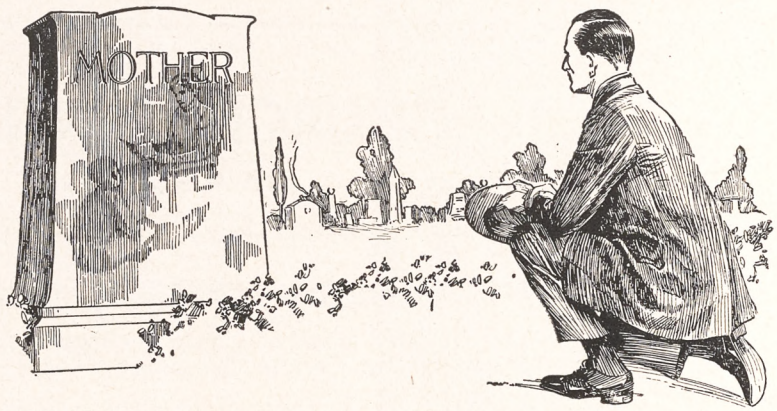
Aid From Baptist

Cliffside Park, N. J.:—Monday, January 22, was the deadline for saving Trinity Church, of which Richard P. Pressey is rector. On July 18 the bank which held Trinity Church's mortgage of over $63,000 put the church up for sale at sheriff's auction, and bought it back. The bank then made an agreement with the rector that when anyone made a bid for the purchase of the church, the bank would give the congregation of Trinity a chance to buy it for the price offered. The Lutherans offered $45,000 for this beautiful stone church, and the bank gave Trinity until yesterday to raise the $45,000. A Baptist layman was largely instrumental in raising the required $45,000. The rectory was not included in the agreement, but the congregation has another 60 days in which to raise $5,000 to save that.

More Pay Maybe

Grand Rapids:—Immediate steps to increase salaries of the clergy in the diocese of Western Michigan were urged at the annual convention. "A clergyman shouldn't have to worry about his groceries while he is saying his prayers," declared the

HALLOWED GROUND



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Rev. W. A. Simms, rector of St. Thomas' Church at Battle Creek. The convention petitioned for National Council to consider definite standards of instruction for youth, and to promote the distribution of the St. James series of church school lessons, recommended by the diocese's division on education.

With missionary pledges totaling more than $20,000 for 1945, the diocese approved plans for extension of missions, and post-war building loans to parishes.

Good Advice

Plainfield, N. J.:—The Mary Fawcett Co., importers of linens for vestments, has sent a message to parishes advising "all altar guilds to use worn-out vestments for the repair of others and to cut up old albs, surplices, etc., for smaller pieces such as corporals, veils, purificators, etc. Surplice and other lightweight linens are almost unobtainable and even cotton is becoming more restricted."

Berkeley Reunion

New Haven:—The Rev. Paul Tillich of Union Seminary was the headliner at the midwinter alumni reunion of the Berkeley Divinity School which was held January 25th. He spoke on the Churches and the emerging social order in Europe. Another headliner was the Rev. Norman P. Dare, army chaplain, who told of what war service does to churchmen.

Youth Conference

Panama Canal Zone: — The Rev. George Packard has had what is believed to be the first youth conference for this district. Following the Forward in Service theme of the Christian Doctrine of God, the following helped with the program, Rev. R. T. Ferris, Rev. L. B. Shirley, Rev. R. W. Jackson, an unnamed chaplain from Fort Davis and the Rev. Mr. Ford, a Baptist clergyman.

Religion In Poland

Moscow (By Wireless): — Anna Louise Strong, daughter of a former Congregational minister of Seattle, declared here on January 22 that religious freedom is "taken for granted" in liberated Poland. She has just arrived here after an eight weeks' tour of the country. Roman Catholic priests are cooperating with red army authorities and "the clergy are represented on various citizens committees along with representatives of trade unions and other organizations. Among them is Dr. Josef Kruszinski, rector of Lublin Catholic University, who was a member of a general citizens committee which collected 140,000 Christmas packages for Polish soldiers." She mentioned several other priests who have distinguished themselves in the underground movement, and also declared that the Polish army ritual includes morning and evening prayer.

Negroes Attend

Richmond: — More than 1,000 delegates, representing some 500,000 white and Negro Protestants from twelve leading denominations in Virginia attended the first convocation of the newly-formed Council of Churches, the first such council to be interracial from the start.

Although Baptist pastors are active leaders on the council committees, Virginia's 275,000 Baptists will decide whether or not they will affiliate with the council next month. Four separate agencies have become corporate units of the council: the Virginia council of Christian education, the interracial commission, the Christian youth council and the Church conference of social work.

Marriage Canon

Buffalo:—Another attempt to liberalize the marriage canon will be made at the 1946 General Convention according to an announcement on January 16 by Bishop Davis of

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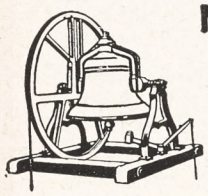
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Western New York, chairman of the commission. The commission has suggested appointment of a committee in each diocese to study the problem and make recommendations. Bishop Davis expressed particular concern for the men and women in the service. "When they come back," he said, "some will find that they have made a terrible mistake. Is the Church going to insist that they continue in that state of marital discord and disunity or is it going to help them establish a home with somebody else that promises unity and happiness? That is one reason why we are so anxious for the Church to give consideration to the matter."

SECRETARY ELECTED

(Continued from page 3)

sider asking the Archbishop of Canterbury to call one.

Offerings to aid conscientious objectors were urged—the Episcopal Church now has 78 with 33 on detached service; 35 in camps; 10 in prison. $22,000 is needed to aid them stated Bishop Ludlow of Newark.

The younger bishops spent a day before the meeting discussing various problems with the Presiding Bishop. There was great concern lest the Church fail the Negro by not seeking to correct existing evils and injustices. There was also united sentiment that the Church should contact labor leaders and "aid in developing Christian brotherhood among workers of all types." This was felt so strongly that they are going to urge the National Council to secure "some exceptionally capable man" to do such a job.

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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.

Miss Jessica Sherman
Churchwoman of Milwaukee

The last number of The Witness (Jan. 25) delights me. Since I began to go to labor meetings twenty-five years ago as a student of social work I have known how ignorant the usual middle-class person is of the aims, ability and democracy of labor leaders and delegates. I know from my own earlier ideas and from the present ideas of my friends against which I knock my head. Many of the liberal clergy, it seems to me, have also not had the experience really to know what labor leaders are like and are after. I hope the Columbus meetings are going to be duplicated in many other cities.

I have been glad too of your urging of political action through letters to members of Congress, as on the poll-tax, Dumbarton Oaks, etc. I am hoping that you will also urge people to write their Congressmen on behalf of Henry Wallace and sixty million jobs as against Jesse Jones and money.

* * *

Robert P. Wilson
Layman of Jacksonville, Fla.

I noticed the report in The Witness that Mr. Benjamin E. Mays, president of Moreland College, Atlanta, had been elected vice-president of the Federal Council of Churches. I have just learned that Dr. Mays was threatened and run out of a public parking place in the terminal station at Atlanta. Also in a diner he was requested to leave. I believe that he wears a Phi Beta Kappa key but that does not cut any ice down here unless the wearer or the wearer's daddy also belongs to the Knights of the Ku Klux Klan. The Negro of the south will have to find the economic royalists very much injured economically before he can make very much headway. His greatest hope down here will naturally lie with the C.I.O.

* * *

Mr. Frank R. Fortune
Layman of Cleveland, Ohio

If you will refer to The Witness of January 25th, 90% of it is CIO and I am not going to "clear through Sydney." When I read a Church magazine I want to read of the activities of the Church and not the activities of a labor union, therefore this is your authority to discontinue my subscription.

* * *

Miss Elmira A. Foster
Churchwoman of Cleveland, Ohio

May I comment on three of the points made in the article on The Prayer Book by Clifton Macon (Witness, Dec. 14). He speaks of the references to eating flesh and drinking blood in the prayer of humble access as having no worship value and being abhorrent to non-cannibals. Shall we then repudiate the use of these terms by our Lord in the 6th chapter of St. John's gospel? The people to whom he addressed these words were not cannibals. To many thousands of Christians they have a deep worship value as recalling our Lord's words in the very service which makes them actual to us.

Concerning intinction I will say merely that those who protest the traditional method of administering are naturally more vocal than those who are completely satisfied with it. Many avoid those parishes where intinction is practiced. At the risk of being called a verbalist may I inquire how intinction can possibly fulfil our Lord's command, "Drink ye."

Mr. Macon thinks that the Church tempts sponsors to lie before God and man when she asks them to affirm their belief in all the articles of the Christian faith as contained in the Apostles creed. I am sure he would be surprised to know of the vast numbers to whom the creed is a precious treasure, not merely because they are obstinate conservatives but because they rejoice to recognize the revelation of God and to pledge their allegiance to him in the manner in which the Church formulated that revelation in the days when persecution was considered a badge of honor. Some epochs of Church history are qualified to revise offices of worship. It may be doubted whether the present epoch is thus qualified. Perhaps the difficulty is that many clergymen are content to exhort rather than to teach, although their ordination vows refer to instructing and teaching rather than to exhortation.

* * *

The Rev. Hunsdon Cary, Jr.
Rector of St. Matthew's, Toledo

The weekly arrival of The Witness always provides one of those moments when I feel especially proud of our Church. However the Church and labor number is one of the best ever. Please send me 180 copies if they are available for distribution to every family. In the meantime keep up your sane courage and forthright honesty.

* * *

Miss M. Gertrude Willey
Churchwoman of St. Petersburg, Fla.

I should be sorry indeed if I had to give up The Witness. My sister and I look forward to its coming and read it from cover to cover.

* * *

Mrs. F. J. Waugh
Churchwoman of NewYork

You have done an outstanding work on the Church and Labor Number. There is no Church paper that I know of doing such work. More honor to you.

* * *

The Rev. Perry M. Gilfillan
Rector at Waterloo, Iowa

The January 25th number is excellent. I am asking for extra copies in order to place it before some local unions as well as industrialists.

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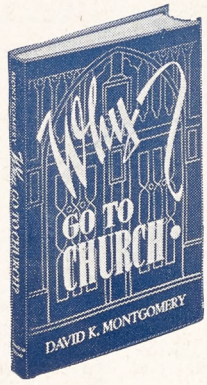

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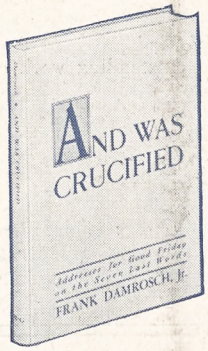

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The WITNESS

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
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GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector

8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D. rector

Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers. Tuesday through Friday.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: F. C. Grant, *chairman.* W. B. Spofford, *managing editor;* Beverley M. Boyd, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, Hugh D. McCandless, H. C. Robbins, W. M. Sharp, J. H. Titus, W. M. Weber.

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FEBRUARY 15, 1945
VOL. XXVIII NO. 26

CLERGY NOTES

BERGER, C. P. JR., graduate of E.T.S. on February 1, is an instructor at St. Mark's School.

BROOKS, FREDERICK M., assistant at St. Stephen's, Lynn, Mass., will become the rector of the Ascension, Fall River, Mass., March 1st.

BURNS, A. W., graduate of E.T.S. on February 1, is curate at Grace Church, Lawrence, Mass.

GRAY, NEIL I., formerly vicar of Holy Trinity, Hollidaysburg, Pa., is now an army chaplain.

HOFFMAN, J. O., JR., graduate of E.T.S. on February 1, has volunteered as a missionary to China.

HOSKINGS, WILLIAM, formerly assistant at St. Stephen's, Wilkes-Barre, Pa., is now the rector of Trinity, Shamokin, Pa.

KREMER, ALLEN F., was ordained priest on January 21 at Emmanuel, West Somerville, Mass., by Bishop Heron.

McCAIN, S. N., JR., graduate of E.T.S. on February 1, is in charge of Grace Church, Copenhagen, N. Y.

PARMITER, CHARLES A., was ordained priest on January 14 by Bishop Sherrill at St. Andrew's, Framingham, Mass.

PAULSON, P. H., graduate of E.T.S. on February 1, is a member of the staff at the cathedral in Los Angeles.

PORTER, J. F., graduate of E.T.S. on February 1, is now a curate at Christ Church, Cambridge, Mass.

RASMUSSON, LEONARD B., formerly rector of St. Mark's, Warren, R. I., is now the rector of the Atonement, Philadelphia.

SAULS, J. ELTON, formerly of the diocese of Atlanta, is now priest in charge of St. Andrew's, Panama City and St. James', Port St. Joe, Fla.

SMITH, PERCY A., former missionary in Japan, died on January 19 at Yellow Springs, Ohio.

TRAPNELL, RICHARD W., formerly rector of St. Luke's, Seaford, Del., is now the rector of St. Anne's, Middletown, Del.

WILLIAMS, FREDERICK P., ordained deacon by Bishop Block of California, will be curate of St. Mark's church, Berkeley, California.

WILLIAMS, JAMES, assistant at Christ Church, Pensacola, Fla., is now the rector of St. Paul's, Macon, Ga.

WOMBLE, RUFUS J., rector of St. Mark's, Roxboro, N. C., has accepted the rectorship of Epiphany, Richmond, Va., effective March 11th.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M. Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

FEBRUARY 15, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Increased Giving Is Reported To National Council

National Auxiliary Board Passed Favorable Resolution on the Dumbarton Oaks Proposals

By W. B. Spofford

New York: — Nobody of course would say it out loud but there probably were those who found "Ain't war wonderful" running through their minds when the National Council met here February 6-8. For the money is rolling in as never before. The budget for 1945 is $2,587,637 which is about $85,000 more than it was in 1944. Then a budget was adopted for 1946 of $2,735,058 which is $147,421 more than 1945. The Presiding Bishop's Fund received over $131,000 last year. The United Thank Offering is far ahead of the previous triennium; to the end of the year 1941 the amount received was $295,786.98, whereas to the same time in 1944 the amount received was $532,332.64. This is an increase of $236,545.66 or 80%. And to top off the rejoicing over an abundance of cash the Council voted to go after a fund of $5,000,000 for reconstruction and advance work, thus upping their original plan by a couple of million. So before going home on the 8th the Council went into a lengthy huddle on the need for increased giving all through the Church and methods of educating Church people to know their responsibilities.

Aside from money there was little that happened that makes news, though it certainly will be news if the next General Convention acts favorably on the resolution which will be presented authorizing women as layreaders. The committee, reporting through Bishop Dun of Washington, stated that "many of them are plainly qualified" to be layreaders and so the Council is going to ask General Convention to amend the canon making them eligible.

It was announced that the Rev. Bravid W. Harris, bishop-elect of Liberia, had accepted and a fine resolution was passed praising him for the wise and effective work done as field secretary for Negro work. It was also announced unofficially that Dean R. H. Gooden would accept his election to be bishop of Panama Canal Zone.

Bishop Salinas y Velasco of Mexico addressed the meeting and told of the increased opportunities for the Church in that country. The Council therefore added $4,800 to the appropriation for Mexico and also authorized that $10,000 recently received from a legacy should be used to help build a plant at Tlalpan, Mexico.

There was considerable discussion of religious education with Bishop Dun presenting the recommendations of the House of Bishops who also discussed the matter at length at their meeting in Birmingham (WITNESS, Feb. 8). The recommendations are "the preparation of a corpus of instructional material to be acquired by every child (a) by the time of confirmation; (b) by the time of leaving high school; the revival by the division of Christian education of its function of producing curriculum materials; that consideration be given to more definite guidance of the clergy and other leaders on such specific problems as (a) best use of weekday time for religious education; (b) best use of time on Sunday when such weekday instruction is also available; (c) methods of teacher training; (d) formulation of a curriculum with suggested teaching materials suitable for teachers of varied degrees of education."

The national board of the Auxiliary, meeting February 2-5, recorded "its support of the Dumbarton Oaks Proposals as a basis on which to build a just and durable peace" and the women also called for "speedy political action and further Allied discussion along the lines suggested" by the Cleveland study conference (WITNESS, Feb. 1). The board sent the resolution to the state department and also urged all Church people to express their convictions on the Proposals to their Congressmen.

CONFERENCE CENTER FOR OKLAHOMA

Oklahoma City: — The diocese of Oklahoma has received 37 acres for use as a conference center, the gift of Mr. A. J. Miller. A committee of five laymen is working on plans.



National Council pays tribute to the Rev. Bravid W. Harris on receiving the news that he has accepted election as bishop of Liberia

OAKS PROPOSALS SUPPORTED

Stockbridge, Mass.:—The Dumbarton Oaks Proposals were all but unanimously supported at a meeting of the Berkshire county ministers association, meeting at the Congregational Church on January 9th. The speaker was Episcopalian Thomas F. Opie who compared the present Proposals with the League of Nations. He suggested, as practical steps toward peace, an international newspaper and an international university.

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NOTABLES ATTEND CONVENTION

Honolulu:—There were a number of notables present at the convention of the district of Honolulu, meeting January 22nd, including General Robert C. Richardson Jr., Admiral William L. Calhoun and Chaplain Donald B. Aldrich. The General said that he has just returned from a 17,000 mile trip and that "after such a trip in so short a time it is impossible for anyone to remain an isolationist." Admiral Calhoun, a great Episcopalian, gave credit to the Church for the steadfast spiritual strength given in these difficult days.

The convocation was held ten months after the consecration of Bishop Harry S. Kennedy and it was pointed out that in that short time confirmations have increased 50% and the debt cut in half.

MOLLEGEN AND NASH AT CAMBRIDGE

Cambridge, Mass.: — Rector Norman B. Nash of St. Paul's School, the Rev. A. T. Mollegen of the Virginia Seminary and H. Pitt Van Dusen of Union were the headliners at the mid-winter commencement at Episcopal Theological School. Nine men graduated.

DETROIT CATHEDRAL TO EXPAND

Detroit: — Development of St. Paul's Cathedral as a great civic cathedral, linked with the city's expanding civic and cultural center nearby, is under consideration and a community-wide campaign for this purpose soon will be launched, Dean Kirk B. O'Ferrall has announced. Although he gave few details of the plans now being formulated, he told the congregation and his radio listeners that "the entire half block, between Hancock and Warren Avenues from the alley to Woodward Avenue, must be part of the plan for the future." Geographically only three business buildings and a parking lot in that half block separate the cathedral from the cultural center to the north which includes the Rackham educational memorial, the institute of arts and the public library. The purpose of the development, Dean O'Ferrall indicated, will be to give the cathedral a position in Detroit comparable to that of the Cathedral of St. John the Divine in New York and that of the National Cathedral in Washington. Pointing out that one of the greatest cultural centers in the world is developing in the area in which the cathedral is located, representing the fields of education, literature, music, art, science, medicine and history, he asserted the projected civic cathedral "will give this great center that deepest and greatest quality of all—religion."

WELLSBORO PARISH HAS CARILLON

Wellsboro, Pa.: — A twenty-five bell electric carillon was recently dedicated at St. Paul's Church by Bishop Heistand. It is a memorial to those who had been killed in this war.

Incidentally if there are those who want to use these articles in this way or any other way during Lent there is still time since there are still six to appear. Next week *God and the Soldier* will be presented by Chaplain Leland Henry, and this will be followed by one on God and Economics by the Rev. Charles Kean. Others to contribute are Avis Henry of the national office of the Auxilary; the Rev. John H. Johnson of New York; Canon Smith of Trenton, N. J. and Dean Bloy of Los Angeles. To receive copies of the next number orders will have to be received at 135 Liberty Street, New York 6, N. Y., not later than Saturday so you better either air-mail or wire stating the size of the bundle desired.



Hollywood directors say "never look at the camera" but then this is not a Hollywood movie but a group of youngsters having breakfast together at Christ Church Cathedral, New Orleans

UNIQUE LENTEN PROGRAM

Middletown, N. J.: — At historic Christ Church, founded in 1702, a unique program is offered this Lent. The regular eleven o'clock service is shortened with the sermon omitted. The rector then presents a brief outline of the article in the *God and Our World* featured in THE WITNESS during Lent. Two members of the congregation then present their ideas on the subject, with previous preparation, in brief talks after which there is general discussion. It is a program that lends itself only to a small congregation but it does have the advantage of giving parishioners that chance to "talk back to the preacher" that one often hears expressed.

MARYLAND BISHOP SPEAKS OUT

Annapolis, Md.:—Bishop Powell of Maryland spoke out strongly for the repeal of the Jim Crow law which requires mandatory segregation of the whites and Negroes on certain intra-state transportation facilities. His statement was offered by a senator who sponsored the repeal. Bishop Powell said that "there is no place for such segregation in our community life. We are asking of the Negro race exactly what we are asking of the white race in the preservation of our form of government and to me it is but justice that this bill should no longer be on our statute books." Action on repeal was deferred pending a report by a committee.

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Trustful Cooperation Is Urged By Archbishop Fisher

He Declares That the Four Largest Nations Have Responsibility for Establishing Peace

By Antonia H. Froendt

London (By Wireless): — The Archbishop of Canterbury, Geoffrey Francis Fisher, said here there must be "trustful cooperation" between Great Britain, the United States, and the Soviet Union. Asserting the need for such cooperation is "critical," he added: "No one can say that there are no grounds for anxiety about that after the fighting stops, but leaders and people must be possessed with the spirit to secure it and that spirit is really the spirit of the Christian religion."

The Archbishop gave his views in an exclusive interview. He advocated an international organization which gives "proper place" to small nations and which "in due time will admit enemy countries." He said however participation of enemy countries in the international structure must be preceded by a "long period of education of the enemy countries in principles that are part of our Christian heritage but which they have foresworn for many years past."

While declining to express an opinion upon particular aspects of the Dumbarton Oaks Proposals, the Archbishop commented that "quite clearly if wars are to be avoided there must be a gain in international organization rooted in principles of right and justice. We must proceed from where we are, that is, from a world in which four great powers carry chief responsibility and power. The first necessity is continued frank and trustful cooperation between the four powers. The second is an organization which gives a proper place to small nations and inspires them with confidence. The problem must be solved as we go along, step by step. We cannot establish an organization for all time at once. The ultimate purpose must be that the forces of peace and justice will be so established in an international organization that enemy countries will be admitted in due time." The Archbishop disclosed that the Church of England is planning to send representatives to continental Churches for mutual consultation and spiritual fellowship and that plans are under way for giving these Churches material aid in reconstructing themselves. The Anglican Church, he said, will cooperate with the World Council of Churches in reconstruction efforts for European Churches.

He anticipated a visit "before long" of a delegation of Russian Church leaders to England. He also confirmed a report that the Dean of Canterbury, Hewlett Johnson, has been invited to come to Moscow but said the dean's visit will be a personal one and not official for the Anglican Church.

Expressing optimism over prospects for Church union, the Archbishop warned that unity will be a slow process. "The problem of Church reunion remains one of the most important and one of the most difficult confronting the Churches," he explained. "The need for it grows here in England. Cooperation between the Churches has developed tremendously and the kind of atmosphere is growing up between them which makes quiet and careful consideration of the problem of reunion more hopeful than it has ever been. However, one must not expect rapid accomplishment of a task which is fraught with difficulties arising from deeply held principles."

He did not think that a Lambeth conference of the Church can be held before 1947 "and it may be later than that." The last Lambeth meeting was held in 1930, and it has been agreed on all sides, the Archbishop stated, that another must be held at the earliest possible date after the war.

The Archbishop, discussing missionary problems, asserted it is "remarkable" that in the last two years "there has been a very great increase in missionary contributions from the home Church. Missionary work, like that of Church work at home is immensely affected by the shortage of manpower owing to the absence of a vast number of chaplains in the forces. The question of demobilization for them will be difficult, for we must have in mind the needs of both the home Church and the Church overseas."

He concluded by expressing optimism as to the prospects of the Christian religion and the Christian Church. "I think the opportunities are greater, more challenging and more hopeful than for many years. At least everybody knows now that Christianity is not a conventional thing but stands for realities. The evidence of the Churches in the occupied countries and in Germany itself proves that."



Anxious to decorate THE WITNESS *and get your mind off the stern looking lawyers who have been presented as Chancellors, we offer you Wave Margaret Cowans, daughter of the Rev. William Cowans of San Marino, California*

MICHIGAN SEEKS LARGE FUND

Detroit: — The diocese of Michigan is to seek $85,000 as a memorial to the late Bishop Page, to be used for clinical training in rural work, college work, labor and ministry to the sick. It was also announced at the convention, meeting at the cathedral January 31-February 1, that the Rev. Donald B. Aldrich, bishop coadjutor elect, had received his release as a navy chaplain and that steps are now being taken to secure the necessary consents to his consecration. The convention went on record unanimously as favoring a state fair employment practice committee, and also without a dissenting vote again came out strongly in favor of union with the Presbyterian Church.

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CHURCH IMPERIALISM TO END

Boston: — Imperialism will no more be tolerated from now on in the Church than in business and politics, the Rev. R. H. Stafford, president of the American board for foreign missions, told those attending the opening session of the diocesan school meeting at the cathedral. He said that hereafter the head of a mission will always be a native and that missionaries sent from the parent Church will take his orders from him. He gave it as his opinion that "the principal effect of the war on foreign missions will be to accelerate the emergence of the so-called backward peoples into independence and determination to work out their destiny without outside interference from outside people of European origin."

ORTHODOX CHURCH ELECTS ALEXEI AS PATRIARCH

Moscow (By Wireless): — Metropolitan Alexei of Leningrad and Novgorod was elected patriarch of All Russia by unanimous vote here of the general council, or sobor, of the Russian Orthodox Church. He is the thirteenth patriarch in the history of the Church. The 67-year-old former acting patriarch, by the oral vote of delegates representing 44 Russian dioceses, was chosen to succeed the late Patriarch Sergius who died last May, less than nine months after the Russian Church was given formal recognition by the Soviet state. Each of the dioceses was represented by a bishop, priest, and layman. While his election had been generally regarded as a foregone conclusion, Orthodox officials here are particularly pleased by the unanimity shown in the choice of the new patriarch. An elaborate process of reporting on the qualifications and background of voters preceded the election, which was supervised by Archpriest Nikolai Federovich Kolchitsky, administrator of the Moscow patriarchate. Immediately following the election the sobor adopted a resolution extending greetings and expressing loyalty to the new patriarch.

Born Serge Vladimirovitch Simansky in Moscow, Patriarch Alexei comes from a wealthy and educated family noted for its broad European outlook. He is the only high dignitary in the Russian Church who speaks a western language fluently. He has spoken French from childhood and is known for his admiration of English literature and music. Besides gaining a wide reputation as a devoted spiritual pastor of his flock Alexei has played an outstanding part in Church activities during recent years. On March 10, 1941, at the fortieth anniversary of the episcopal consecration of Patriarch Sergius, Alexei was chosen to convey the greetings of all the bishops of the Russian Church. A noted Church historian he was chiefly responsible for determining the courses of study in the newly opened theological school in Moscow. Widely acclaimed for his patriotic efforts during the German siege of Leningrad, Patriarch Alexei received the Leningrad medal for his refusal to leave the city.

CHURCHWOMEN SUPPORT PEACE PROPOSALS

New York: — The united council of Church women announced plans here to rally Protestant churchwomen in support of the Dumbarton Oaks Proposals. Mrs. George B. Barbour of Cincinnati, chairman, said the council will seek appointment of trained leaders in each local Protestant church to organize discussions of the recent national study conference on the church and a just and durable peace at Cleveland, and the Dumbarton Proposals. In addition, conferences of churchwomen will be held in key population centers of some states, and community training conferences, to which local churches will send delegates will be organized.

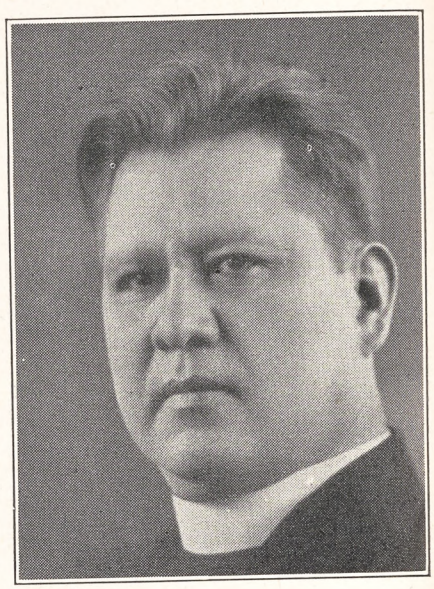
Churchwomen are being asked to arrange church suppers on the Dumbarton Oaks theme, special study courses of four to six weeks, and special world order programs for all March meetings of church groups.

CHURCH CONGRESS MEETING

New York:—A regional conference of the Church Congress was held at the General Seminary on February 12th to discuss the Church in a world of travail. Causes of the difficulties confronting us were presented by WITNESS editor Dean Lichtenberger of Newark and the Rev. Harold F. Hohly of Bronxville, N. Y. The doctrine of God as an answer to the world's need was presented by the Rev. Charles W. Lowry of Chevy Chase, Maryland, while the meaning of the Church for the world's travail was presented by Canon C. W. F. Smith of Washington Cathedral and the Rev. W. Norman Pittenger of the General Seminary faculty. The Rev. Elmore McKee, rector of St. George's and the Rev. Gordon Wadhams, rector of the Resurrection, were the co-chairmen of the meeting.

LOS ANGELES HONORS BISHOPS

Los Angeles: — Several anniversaries were celebrated when the convention of the diocese of Los Angeles was held here January 22-24. The diocese was organized 50 years ago: Bishop Stevens was consecrated 25 years ago and Bishop Gooden was consecrated 25 years ago. Archbishop Owen of the Church of England in Canada was a headliner at the convention. In 1894 there were 13 self-supporting parishes, 36 clergymen and 5,500 members. Today: 141 parishes; 158 clergymen; 60,000 members. Lure of sunshine, oranges and Hollywood.



Bishop Salinas y Velasco tells the National Council of the great opportunities for the Church in Mexico

BISHOP BLAIR ROBERTS VISITS MOUNT CARMEL

Mount Carmel: — Bishop Blair Roberts of South Dakota was the preacher at both services at St. Stephen's Church here on January 21 with congregations that filled the church. There was a reception following the evening service at which Bishop Heistand was also present. Joining in the services also were the congregations of Holy Trinity, Centralia, and the Church of the Ascension, Kulpmont. The Rev. DeVere L. Shelmandine is in charge of all three churches.

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EDITORIALS

They Shall Give Account

IN the *Backfire* section we are printing a letter that has the merit of stating clearly and unequivocally the view which inspires much opposition to both open communion and reunion with a Church like the Presbyterian. Sooner or later this view will have to be either accepted and maintained by the Episcopal Church, or frankly, flatly, and finally repudiated. Part of the Church believes as the author of the letter does; part does not believe it for a moment; while the majority haven't thought much about it or made up their minds one way or the other. The WITNESS has thought a good deal about this matter, and here are our convictions: (1) The Episcopal Church has defined "regular" baptism in the rubric on page 282 of the Prayer Book: it is baptism "with water, in the name of the Father, and of the Son, and of the Holy Ghost"—these are "essential parts of baptism." It simply does not do for individuals to set up their private judgment against the Church and offer their own definitions of valid baptism, as the letter does, and say: "The reason their baptisms are irregular is that they are by heretical bodies." That is not the language of the Episcopal Church. Where does the author of the letter get such language?

Two, since when does the Episcopal Church refer to Methodists, Congregationalists, or Presbyterians as "heretical bodies"? Nowhere and never so far as we know has the Anglican Church as a whole or the Episcopal Church in this country made any such affirmation. The language sounds like what you can read in any ten-for-a-penny tract circulated by the Paulists or other trouble-makers within and without the Church of Rome. It simply is not the language—or the thought—of the Episcopal Church.

Three, the statement that confirmation makes a person "a full member of the Church" is contrary to our theology, according to which holy baptism makes a person a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Confirmation is historically the completion of the rite of baptism, but that is not the same thing as saying it makes one a full member of the Church; he is a full member of the Church the moment he is baptized.

Four, the rubric at the end of the confirmation service has nothing to do with non-Episcopalians; it may have been kept there with that idea by some revisers of the Prayer Book; but historically it arose at a time when there were no Protestants anywhere and the regulation simply meant that babies were not to be brought to the altar rail to receive communion.

Five, since the Church does not call members of other Christian Churches "heretics" or their Churches "heretical bodies," we think it is both absurd and extremely bad mannered for any Episcopalian to use such language. It is a very serious thing to call a man a heretic; and yet some of the brethren bandy the term about as if they had no need to back up their libel. Have they never read the words of our Lord in Matthew 12:36? "Every idle word that men shall speak, they shall give account thereof in the day of judgment." The trouble with too many of our controversialists is that they have never absorbed either the theology or the spirit of the Anglican Church.

"Quotes"

CHRISTIANITY and democracy! What have they to do with each other? Everything. Here is the way it goes. If you turn to the Bible you discover that from end to end it is concerned with freedom. In the Old Testament the story turns on it—out from Egypt, defense against oppressors, out from Babylon; and interpreting all this history, the words of the great prophets which may be summed up as the mission to preach good tidings to the poor, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of prison to them that are bound. It was with these words that Jesus opened his ministry in his small home town of Nazareth.

—Bishop Edward L. Parsons

The Communion—Keep It Holy

WHOEVER wrote the comment for Maundy Thursday in the 1945 Lenten Forward booklet certainly had a pitifully inadequate and distorted idea of the last supper. In the first place he equates it with "the mass," which it emphatically is not. We had thought that the Protestant Episcopal Church, following the wise guidance of the Anglican Church as it was purified of mediaeval superstitions during the reformation, had advanced far beyond a merely mechanical view of the sacraments. Furthermore we are told, "The priest takes the part of Jesus," and when he blesses

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the bread and wine, "*then* (italics ours) in a mysterious way which we cannot understand, but really and truly Jesus comes." If these words mean anything at all they mean, quite crudely, that the celebrant, by some occult manipulation, has the power to summon the Lord Christ! Thus what is ineffably holy is reduced to the level of Aladdin and the genie. We cannot understand how such obscurantist doctrine was permitted to creep into the usually sane teaching of the forward movement and we register emphatic dissent and protest.

But what is perhaps even more deplorable, sacerdotalism, for this is nothing else, is allowed to obscure the desperately needed sacramental teaching of our Church in this tragic era of the world's history. The significance of that first holy communion, the Lord's supper, was that the Son of God imparted his spirit to men—in all its fullness; in all their lives and living. Not at one point; not at a selected moment, but wherever spiritually responsive life is found. This is the glorious hope that we must not lose sight of—that the grace of God awaits in its unrestricted abundance whenever men realize its need and seek it. Let us not presume to try to limit his power by the devices of men.

The Series for Lent

God and Your Job

By

JOHN GASS
Rector of St. Paul's, Troy, New York

THE Protestant reformers were the first to give popular expression to the Christian conviction that the true relationship between God and a man's job is that of an "earthly calling" or a "divine vocation." The many references in the New Testament to the Christian's "calling" (*klesis;* Rom. 11:29; Phil. 3:14; Eph. 1:18; 4:1, et al.) are, with the single exception in 1 Cor. 7:20, always spiritual in their usage and refer to the Christian's "calling" out of this world to eternal salvation. In mediaeval Christianity, a Christian's "calling" belonged exclusively to the monastic orders. Only the monks revived the German *beruf* or the Latin *vocatio.* But when the two revolutionary truths which the reformers stressed—the universal priesthood of believers and the sanctity of common life —took root in popular thought, they soon flowered into the theological and ethical conviction that the true calling of God was to be realized in man's workaday world.



Until comparatively recent years most Christians were sure that this conviction of our forefathers was true. They believed that a close and intimate relationship existed between God and one's job. Some thought that God's call was so specific that each person's career was blue-printed and mapped-out by the divine hand, including even the smallest details of one's life. But of late this conviction has faded from the popular mind until today it has almost dropped out of popular speech.

Many causes no doubt have brought this about, our machine age, our secular philosophy, our wide-spread humanism, a declining belief in God; but two things as they have affected modern man seem primary. In the first place, the fluctuating conditions of modern industrial life, the ever-recurring problem of unemployment and the extreme division of labor have virtually stripped an "earthly calling" or a "divine vocation" of their meaning for many people.

In the second place modern man has learned that our world is a very complex place in which many forces other than those directly exerted by God — heredity, social environment, physical health, circumstances (how these have affected the youth of today!), sometimes sheer coincidence— all these influence human lives and shape our careers. This has spread far and wide a scepticism as to whether any vital or purposeful relationship exists between God and man's everyday world of toil and labor.

Christianity still insists that such a relationship exists. However, it is plain that if this conviction is to be impressed on the mind of modern man and become operative again in the present-day world, Christianity must restate in ethical principles just what it holds to be the relationship between God and a man's job. That this is imperative is evidenced by the fact that the head authorities of the several Church bodies in England (including the late Archbishop Temple) declared that one of the basic principles for the establishment of an enduring peace was this: "The sense of divine vocation must be restored to man's daily work."

The ethical approach of the Christian religion to this problem is simple and realistic. Three fundamental principles should govern the relationship between God and your job. The first is a statement about God. According to Christian belief God has a spiritual and moral interest in you and in what you are doing. He is interested in your job and what your job is doing to you. Christianity does not say that God has necessarily

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placed each of us where we are but rather that he takes each of us as we are and where we are and then tries, in and through our jobs, to develop to their fullest stature whatever character values we may possess.

Following and issuing from this is a second ethical principle. In the sight of God one's job is purposeful. Labor is obligatory. Idleness, whether it be that of the "idle rich" or of the "village bum," is sinful. Labor is a moral necessity not only because it is necessary if one is to live but because through work man achieves self-development. Certain character values such as discipline, patience, faithfulness are inherent in any job, and these strengthen, enrich and develop personality. This gives dignity to one's job. This invests all labor with moral worth in the eyes of God and man. The old distinction between the secular and the sacred no longer prevails. Cecily W. Hallack "washing up plates" and praying to the "Lord of all pots and pipkins" to "warm all the kitchen with thy love" and "make me a saint by getting meals" is as spiritually purposeful in her work and as acceptable to God as the pious priest performing solemn ablutions before his high altar.

A THIRD ethical principle is that one's job be of service to one's fellow-men. This is probably the truest test of how morally real the relationship is between God and man's work. It doesn't matter what the kind of work may be. The lawyer who can feel "the end of law is merciful justice and that justice rests upon man's duty to God and to his neighbor;" the teacher in the field of social sciences who tries "to expound the moral code of the Christian as representing the highest code of social relationship and individual behavior;" the professor of classical languages who, because he is privileged to share in the shaping of the ideals of the young, feels "a growing conviction of his divine calling as a teacher;" the clergyman who feels called "to speak in the language of men and interpret to them the loving, creative spirit of God, who is of no age because he belongs to every age;" the doctor whose profession has become to him "a fulfillment of the divine injunction of the great physician to heal the sick;" the carpenter who builds the house, the miner who digs the coal, the butcher, the baker, the candle-stick maker, all who contribute to our interdependent social life, the laborer who looks upon his job as "of service to the community and of benefit to my fellow-man;" these have all discovered the deepest implications of an "earthly calling." They have related their jobs to the purposes of God. They have interpreted them in terms of service to their fellow man. They have lifted them to the high level of a divine vocation.

Obviously these ethical values are more easily realized in some situations than in others. It is a blunt but nevertheless true fact that men labor under social and economic conditions where it is next to impossible for these ethical principles to operate. Where these situations exist — inadequate wages, intolerable industrial conditions in mines or in sweat shops, racial discriminations, insecurity and fear occasioned by seasonal employment — they are a challenge to the conscience of Christian employer, of Christian laborer, of Christian law-maker and of Christian citizen. For the function of Christianity is to proclaim the ethical principles which govern the relationship between God and one's job and then, when it finds conditions which thwart or make impossible the application of these principles, to fight with all its moral power for a "higher and better social order," where these principles can prevail and where "the sense of divine vocation (can be) restored to man's daily life."

To its proclamation of ethical principles Christianity adds a final affirmation of faith. Every man and woman in the world is precious to God. Under present conditions many have not found happiness in their jobs but unhappiness. Many have found frustration and disappointment and not self-realization. To you, to me, to all who may have felt that failure has dogged their steps, the religion of the Carpenter of Nazareth declares that everything has meaning in God's universe and that "nothing walks with aimless feet." Everything honestly done, everything faithfully achieved, seemingly insignificant though it may be, if done in God's name and in the service of mankind is finally caught up, blessed, sanctified and given its place in the fulfillment of God's purposes and plans for His world.

"Therefore, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Questions for Discussion

1. When in Church history did the conviction that one's calling is to serve God in everyday life originate?
2. What are some of the reasons why this idea is less generally held today?
3. What is the effect of unemployment on this belief?
4. Is there purposeful relationship between God and most jobs today?
5. Do you think your Christian character is being developed by your job?
6. What are some of the values that should be developed by your job?
7. Discuss the statement that "men labor under social and economic conditions where it is next to impossible for ethical principles to operate." If so what are some of the conditions?

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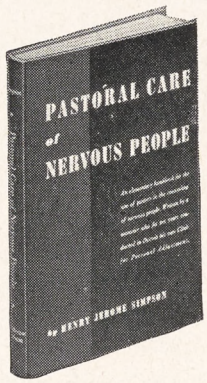
PASTORAL CARE



By THE REVEREND HENRY J. SIMPSON, Rector
St. Peter's Episcopal Church, Detroit, Michigan

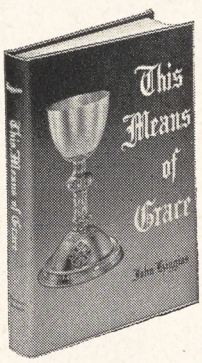
An Introduction to a Technique Which Brings the Help of Both Religion and Psychiatry to the Aid of Nervous People

CONTENTS: The Plight of the Psychoneurotic; Procedure for a Pastor; The Personality as a Whole in Disorder; The Right Life; The Wrong Life; The Beginnings of Nervousness in Childhood; General Nervousness; Tension and Irritable Weakness States; Anxiety States and Disorders of Anticipation; Dissociative Dysmnesic, Substitutive Phenomena; Hypochondriasis; Obsessive - Compulsive - Ruminative Tension States; Special Psychoneurotic Conditions; Special Therapeutic Procedures; Index.

This Means of Grace

By JOHN S. HIGGINS

"This Means of Grace is an attempt to illuminate, for Anglicans and non-Anglicans, the greatest service in our Prayer Book, the Holy Communion. It goes forth with the prayer that many will find new meanings in the lines and between the lines of our incomparable Liturgy, now tested by English-speaking peoples for almost four centuries." These are the words of the author and they express adequately what this book is about. The better we understand the service of the Holy Communion the better Christians we shall be. Clergymen will find this book a fine teaching medium on the Holy Communion.



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And Was Crucified

Meditations for Good Friday on the Seven Last Words

By FRANK DAMROSCH, JR., Rector
St. Paul's Church, Doylestown, Pennsylvania

For the Clergy these meditations will be a real *find* for preaching purposes. For the Laity, these meditations are fine devotional reading—an excellent preparation for the Queen of Feasts—Easter Day.

In the Introduction the author says: "If we try to empty ourselves of all self-centeredness, if we concentrate all our will, all our feeling upon loving the Jesus whose sufferings we are beholding, as we near the Seven Words there may well come to each of us some special blessing, some particular message, which will seem as though it were spoken especially for us. And in truth it is."

Price, $1.25

The Sign of the Cross

By R. S. K. SEELEY, D.D.
Dean of Ontario, Provost of Trinity College

DEDICATED TO THE MEMBERS OF THE ROYAL AIR FORCE
This is the Canadian Lenten Book for 1945. The Foreword is by The Most Rev. Derwyn T. Owen, D.D., Primate of All Canada.

The purpose of the book is "to bring the cross out of the realm of theoretical doctrine and make it a living experience for individuals. If we can grasp the great principle of life which Jesus followed out even in His death, and if we can plan our lives in accordance with that principle then we shall grasp the adventure of Christian living and find in it something that calls out all our noblest qualities and that satisfies our highest ideals."

Some of the chapter topics: The Cross and My Neighbour; The Cross and Myself; The Cross and The World Order. Price, $1.6

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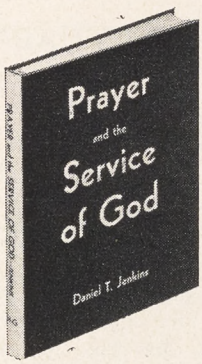
NERVOUS PEOPLE

WHEN THIS WAR is over and millions now in service return home, there is bound to be an almost insurmountable problem of personal adjustment — the returning man in uniform, the returning woman in uniform, the families themselves. Even now thousands of service men are being released and many clergymen have already experienced pastoral work of a special nature.

The Reverend Henry J. Simpson has written a book for his fellow clergymen—a book which is sorely needed—a book backed by practical and clinical experience—a book which is both a treatise on, and a guide to the care of nervous people.

Questions concerning mental habits, emotional life, home training, the ideals, the aims and purposes of life, fears, anxieties, confusion over the meaning of life and religion—all of these come within the field of pastoral work. And the Pastor is in a unique position to deal with people in need of care along these lines. Price, $2.25



Prayer and the Service of God

By DANIEL JENKINS

A modern book which faces some of the questions and difficulties which present themselves to those who find it hard to maintain the life of prayer in the stress and uncertainty of this grim and confused twentieth century.

CHAPTER TOPICS ARE: Why do we find Prayer so Difficult Today?; The Dimension in Which Prayer Exists; Prayer and Faith; God's Will and Our Prayers; God's Ways of Answering Prayer; Prayer and the Bible; Prayer and the Church; Does it Matter Whether We Say Our Prayers?

" . . . people have increasingly lost touch with the real world where prayer matters and with it have lost that unity of personality, that spiritual integration, which is the mark of true manhood."—*Daniel Jenkins.* Price, $1.50

Why Go To Church?

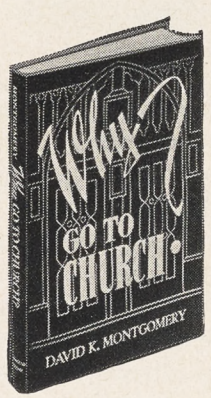
By

DAVID K. MONTGOMERY

Rector, St. Peter's Church,
Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetrated their lives. You will find this book modern in the sense that it discusses men and women of today—their relationship to one another and their relationship to God.



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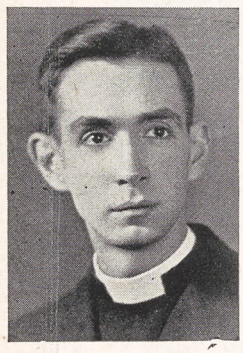
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

ATTENTION: CANON 23

IN THE October 26th issue of THE WITNESS the suggestion was made in our column that the Church should not only assist her musical ministers in obtaining their education in the technical requirements of their art, but should also provide them with a modicum of theological and liturgical instruction. Though it is true that no service of our Prayer Book requires the assistance of musical expression, it is equally true that when music is employed in worship it is not an extraneous addition. It must carry the emotion of worship, not simply adorn it. Thus the relation of music to the liturgical text becomes intimate, and all those who are responsible for the conduct of common worship need to understand how music and ritual may fittingly "with one mind and one mouth" glorify God. The choral service is, too, when historically considered, the norm of Christian liturgical practice, as it was of Judaism. "He hath put a new song in my mouth," is a perfect definition of the manner of worship of the redeemed. A "said service" is not only a compromise, it is unnatural.



Thus, just as the church musician needs to know the meaning of the liturgy and its theological basis, so the clergy need to know how the worship of the Church is best rendered by seemly and uplifting song. The canon law of our Church has long recognized this and is most explicit about the clergy's responsibility for the music of our services. The present canon, No. 23, goes back to the General Convention of 1874, and prior to that time to a joint resolution of the Convention of 1832. It concerns more than the "hiring and firing" of choirmasters and organists. It gives the clergy both authority and responsibility "to give order concerning the tunes to be sung," and adds that it is their "especial duty to suppress all light and unseemly music, and all irreverence in the performance."

It might be thought that this long-standing and explicit directive would have had more effect upon our theological seminaries so that the men trained by them would know enough about music to give order about tunes and promote seemly music with intelligence and competence. Yet, to my knowledge, only one of our seminaries has anything like an adequate program of instruction in music, and a few of them have almost no provision or requirement in this field. The following suggestions are given as a minimum standard for the clergy so that they might be equipped in some measure to fulfill the obligation which the Church places upon them as ministers of common worship:

1. Know how to read music sufficiently well so that one can sing a given melody or "part" of a hymn or anthem. One does not have to be able to perform on a musical instrument to do this. Plainsong notation as well as the more modern system of printing music should be learned. Before making up your mind that you are "tone-deaf" consult a good singing master.

2. Be acquainted with the technical terminology of music so as to be able to read intelligently a handbook on church music (there are many ex-

THE SANCTUARY

conducted by W. M. Weber

ALMIGHTY GOD, Thou alone holdest rightful rule over the kingdoms of the world, and without thy favor we are but dust that builds on dust. As we, the people of these United States, entrust the powers of government to those whom we have chosen, enable us to dedicate them, and to rededicate ourselves, to the tasks to which Thou hast called us.

Keep us ever mindful of the sacrifices we ask of those who give their lives on our behalf; keep us mindful of the heritage of good or of ill which we shall leave to our children and to our children's children. Hold these thy servants, and us, steadfastly faithful to the maintenance of responsible liberty for all, and equal justice under law.

For the sake of this people and of all peoples, lift those who bear authority among us above the claims of class, the prejudices of race, the seeking of party advantage, and make them in truth the resolute servants of the common good. And in these days of perplexity and pain, forbid that we shall be content with any peace save that of a world at unity with itself where all nations in mutual trust may bring their glory unto thy kingdom. Hear us, O Father, and grant our prayer for the honor of thy Holy Name. Amen.

The Prayer of Invocation offered by Bishop Angus Dun at the inauguration of Mr. Roosevelt for his fourth term.

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cellent ones) and to consult a musical dictionary with profit.

3. Be able to order a choral service accurately, whether of the Eucharist or the Daily Offices.

4. Have a general knowledge of the history of church music, so as to be able to distinguish various styles and forms and to judge their appropriateness to the liturgical offices of our Church.

5. Develop a sensitiveness to tunes and anthems with a view to testing their fitness in expressing the feeling of the texts to which they are set. This will take practice, as does any cultivation of taste. But the great offense of much so-called "church music" is its failure to enhance the meaning of sacred words.

6. Learn the various systems of pointing of psalms and canticles for chanting, both to plainsong psalm-tones and to Anglican chant. The clergy should not depend on the choirmaster in this matter, for the essential thing is the *text* that is to be pointed.

7. Know the *Hymnal* as thoroughly as the Bible or Prayer Book.

8. Keep oneself informed. For example, borrow your organist's musical periodical, and lend him in turn your copy of THE WITNESS.

New Books

***Excellent **Good *Fair

***THE BIBLE AND THE COMMON READER. By Mary Ellen Chase. The Macmillan Company, $2.50.

Here is a study of the Bible which the parish parson can put into the hands of his people without apology. The Author, who is Professor of English at Smith College, shares with her readers her enthusiasm for the Bible and stirs them to fresh adventures in this treasure house of our faith and culture. While using the historical approach and the results of modern criticism she still remains within the capacity of the common reader. The material for the book is the product of Dr. Chase's experience in teaching the literature of the Bible and gives abundant proof of her knowledge and love of her subject.

—W.M.S.

* * *

**SOLDIERS' BIBLES THROUGH THREE CENTURIES. By Harold R. Willoughby. University of Chicago Press, $1.00.

A fascinating account written by an expert in the history of the English Bible, and giving at the end a photographic reprint of *The Souldiers' Pocket Bible* of the days of Cromwell (1643). Pocket Bibles have been published repeatedly in times of war. One of the most astonishing things is the way in which the old Cromwellian Pocket Bible was reprinted time and again—down to the Boer War, the Spanish American War, and even World War I. There was once an Anglican edition in which the Authorized Version took the place of the Genevan, and which had sections on the duties of the soldier to his king; but it was the old original one edited by Edmund Calamy which has survived, with all its array of Scripture passages meant to support the morale and comfort the soul of the warrior. 125 passages are quoted from the Bible—all but seven are from the Old Testament, and none from the Apocrypha! On the whole I am inclined to think that our "Prayer Book for Soldiers and Sailors" is a vast improvement over the old fashioned *Souldiers' Bible.*

—F.C.G.

Meaning of Sorrow

By

GEORGE I. HILLER
Rector of Trinity Church, Miami

WHY should I feel the weight of sorrow when so many around us do not seem to have a care? One hears such questioning continually and in these times increasingly so. Perhaps it seems callous to say "Thank God you have the capacity to suffer," yet, after all, is that not what me mean? Sorrow is possible only for those who love. Grief only for those who have dear ones. A sense of loss is only for those who have been blessed with friends. Had you lived entirely apart, or by yourself you would not have the capacity to sorrow. All of our joy, all of our life is in association, fellowship, and love. Out of these same relationships come all of our responsibility, all of our duties, and incidentally, all of our sorrows. In other words in the fullness of our lives is the measure of responsibility and the capacity of our suffering.



Do not ask, how or why should this happen to me? Rather thank God for all that has gone before, for only thus could it happen. Sorrow is the price we pay for love, and a fullness of life; the only way we could escape all sorrow would be never to have loved at all.

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Church Leaders Meet To Plan For Post-War Needs

Make Elaborate Plans to Aid the Churches Of Asia with Wide Expansion of Vital Work

Edited by W. B. Spofford

New York:—Nearly fifty leaders of eighteen denominations conferred here with representatives of government and inter-government relief agencies in a two day session devoted to study of post-war needs in Burma, Malaya, Netherlands Indies, Philippines, Indo-China, Thailand, Korea, and Japan. The meeting was sponsored by the Church committee on relief in Asia.

Among various phases of rehabilitation considered were medical services, agricultural projects, child welfare, social work, and assistance in restoring home and family life and normal economic conditions. It was stressed that the program, of one or two years' duration, would be "mainly a social welfare program carried on in the spirit of the Christian witness," rather than emergency relief of reconstruction "which will be a long-term program of social engineering."

According to Director Fred Atkins Moore, the Church committee seeks a 1944-45 budget of $175,000. In addition $500,000 is sought for China and $75,000 for India. In 1945-46, a much larger fund will be required and appeals will be made to more than forty denominations cooperating with the committee.

In the early period after liberation, only experienced missionaries familiar with the language of these countries will be welcomed. Entry will be determined by the national governments and may vary from country to country. It was estimated that 359 Protestant missionaries will be available for assignment to the eight East Asia countries in the first year after their liberation. The conference was told that UNRRA would welcome the aid of Christian workers.

The conference recommended intensive retraining courses for missionaries between the ages of 35 and 60, and urged regional study courses for groups of missionaries in various parts of the United States.

It was felt by the Church leaders that rehabilitation activities being worked out by Christian agencies should enlist the cooperation and possibly the leadership of national Christians in each country. They also urged that Church programs for these countries be made in consultation with European mission leaders.

Agricultural and rural rehabilitation will probably be the first emphasis of the Christian missions program, since in all the countries except Japan and Malaya the rural population is larger than the urban. Seed, livestock and implements to start immediate planting will be a basic need. A child welfare program will begin with provisions for the temporary care of war orphans and the eventual placing of these children in permanent homes. Home and family rehabilitation will involve aid in locating and reuniting members of families separated by war and migration, giving family counsel and spiritual leadership, reestablishing family economic bases and encouraging family and community activities. Economic rehabilitation will require the granting of loans to small businessmen and seed and cash loans to individuals and group farmers.

The church-aided medical program will be carried out on a widespread and long-range plan.

Brotherhood Month

Philadelphia:—Brotherhood is being stressed this month at Christ Church here which is celebrating its 250th anniversary. It was in this church that members of the colonial congress came to pray after signing the Declaration of Independence; it was here that the first convention of the Church was held; and it was here that George Washington, Betsy Ross and Benjamin Franklin worshipped. The anniversary is to be celebrated throughout the year, with the emphasis on brotherhood at the opening. On February 7th Lewis Cutler spoke of Jewish-Gentile relations; on the 9th the men of the parish went to a nearby synagogue to hear Dr. W. H. Fineshriber; on the 11th Rector Felix Kloman exchanged pulpits with the Rev. William D. Turner, Negro rector of St. Augustine's.

Orthodox World Council

Moscow (By Wireless): — Formation of a world council of Orthodox Churches was proposed by Metropolitan Benjamin, exarch of the Moscow patriarchate in America and the Aleutian Islands, in an address before the general council, or sobor, of the Russian Orthodox Church here. Hitherto discussed only privately the plan was given its first public airing by Metropolitan Benjamin with the approval of Alexei, patriarch of the Russian Church. The plan is based on a suggestion of the late Patriarch Sergius that a permanent representative council for all Orthodoxy, or, at least, for large regional areas, be set up. Patriarch Sergius made the proposal in refuting claims of the Vatican that Rome is the center of Christian unity and authority.

Human Rights

New York:—Presiding Bishop Tucker and Bishop Oldham of Albany were among the 150 leading churchmen, business men and civic leaders to sign a statement calling for a commission in human rights and fundamental freedoms to be set up as a part of the United Nations organization. The statement was presented over a radio system by John W. Davis former ambassador to Great Britain. Others to sign were Bishop Oxnam of the Methodist Church; Henry Sloane Coffin of Union Seminary; Samuel Cavert of the Federal Council of Churches; John Foster Dulles, chairman of the commission for a just and durable peace.

Church Conventions Cancelled

New York:—Scheduled meetings and conventions of churches are being cancelled or indefinitely postponed in order to cooperate with the war effort. Among those cancelled are the annual meeting of the International Council of Religious Education; the associated Church press; Methodist convention in Texas; Baptist convention in North Carolina; the annual ministers week at Chicago theological school.

Draft Chaplains

Albany, N. Y.:—Drafting of clergymen as chaplains to the armed forces was proposed by Wilbur T. Clemens, general secretary of the New York state council of churches at the council's annual meeting here. "The demand for chaplains is so acute in our armed forces and the

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opportunity for Christian service there is so important," he said, "that I am in favor of the drafting of clergymen, as there may be of nurses, to meet the appalling needs of the boys in the service."

Clemens added that "there can be little excuse for keeping three or four husky young ministers in a town of from 500 to 800 persons, when one or two could adequately carry on the work."

South Florida Elects

Orlando:—The Rev. Henry Irving Louttit, formerly rector of Holy Trinity, West Palm Beach, but now an army chaplain, was elected suffragan bishop of South Florida on February 7th. Others nominated were the Rev. P. S. Lander of Rosemont, Pa.; the Rev. William Moses of Lakeland, Fla.; the Rev. Edgar L. Pennington of Miami, now an army chaplain; the Rev. Rex B. Wilke of Coconut Grove and the Rev. Thorne Sparkman of Chattanooga. Mr. Louttit, who is now in an army hospital recovering from sickness incurred in the south Pacific, was elected on the 2nd ballot.

Making Hay

Rome (By Wireless):—The Vatican newspaper stressed the statement made here by Harry Hopkins to newspaper men that it would be absolutely contrary to U. S. interests to permit a liberated country to choose a totalitarian government. The importance attached to this statement by the paper is viewed here as revealing the Vatican's apprehension that communism may gain control in Italy and its hope that the U. S. will help prevent such a development.

Resistance in Norway

Stockholm (By Wireless):—Pastor Nils Hov of Aafjord is among 30 well-known Norwegian hostages who have been removed from the Grini concentration camp to Gestapo headquarters in Oslo as "protection" against Allied air attacks. Meanwhile rebel Pastor Thomle has been sent to a concentration camp near Oslo for refusing to conduct public funeral services for a young Quislingite killed in a bombing raid on the Gestapo headquarters during New Year's eve. The clergyman expressed willingness to conduct private services, but insisted that if a public funeral was arranged it should be conducted by a clergyman "more in harmony with the youth's political views." The case was referred to puppet Premier Vidkun Quisling, who immediately deposed the pastor and ordered him banished to Holgoeya Island where many other Norwegian ministers are being held in virtual internment. After another hearing however the clergyman was ordered sent to the concentration camp. In Bygland, Pastor Bolling has refused to pay a fine of $300 for refusing to display a Nazi flag at his parsonage when ordered to do so. The matter has been brought to the attention of the Quisling Church department by local police who are apparently undecided whether or not to imprison the clergyman.

World Federation

Columbus, Ohio:—Participation of the United States in "a commonwealth of nations to be known as the federation of the world" was advocated by the Ohio pastors' conference here, and President Roosevelt was urged to "initiate the procedure necessary to formulated a constitution for the federation of the world, which shall be submitted to each nation for its ratification."

The conference also recorded its "deep concern that, in term of a just and durable peace for the world, there shall be guarantees of religious liberty throughout the world in which every man and every group shall be free to worship God according to the dictates of conscience and propagate religions without interference by any political or ecclesiastical authority." People of all nations, and of the United States particularly, were called upon to "enact such legislation and develop such atti-

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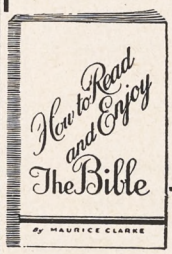

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tudes as actually to assure to every person complete political, social, and economic justice without regard to color, race, or creed."

The conference endorsed establishment of a permanent fair employment practice committee, and urged postponement of Congressional action on peacetime military conscription until the end of the war in Europe and the Pacific.

Among those to address the conference was Episcopalian Francis B. Sayre, the diplomatic adviser to the director general of UNRRA.

Communist Speaks

Paris (By Wireless):—"With Engels, I've always considered it stupid to declare war on religion." This statement was made here by Maurice Thorez, French communist leader, in an interview with a representative of the Catholic weekly, *Temps Present.*

"Marx and Engels always took into account spiritual ideals and problems," Thorez claimed. "The evolution which has taken place in Russia is not the work of Soviet leaders but of the Orthodox clergy," he added. "The Soviet authorities have always recognized absolute liberty of the denominations, which is written in the constitution of the U. S. S. R. But the important thing is that the Orthodox clergy—first hostile to the revolution—frankly rallied to it. As for Catholics, there have always been Catholic priests in Leningrad and Moscow."

French Communists, Thorez said, are "partisans of liberty of conscience."

Louisiana Convention

Baton Rouge:—The most important action taken at the convention of Louisiana, meeting here January 24-25, was the decision to raise $250,000 this year to enlarge the diocesan program. Addressing the convention were Bishop Clingman of Kentucky and Mr. Lewis B. Franklin, treasurer of the National Council.

Woman Suffrage

Rome (by wireless):—Fear that votes for women may increase the power of the Roman Catholic Church in Italy is seen behind disagreements between the Christian democratic party and left-wing groups as to how far political rights for women should extend. It should be made clear however that no political party has opposed the campaign.

The Catholic viewpoint, expressed by Alcide de Gaspari, Christian democratic leader and foreign minister in the Bonomi government, is such that it would restrict women to voting only. Gaspari stated that woman suffrage "would bring greater idealism into politics." Left-wing leader Humberto Calosso insists that women need more than the vote or they will "just follow their husbands." He favors legislation under which municipal councils would have one woman representative in every ten. The election of a woman in every village, he states, would be enough "to revitalize all others, making them immediately more conscious of their political and social responsibilities."

Need Chaplains

London (by wireless):—Chaplains committee of the Church of Scotland has urged young ministers to volunteer as chaplains, reporting a casualty rate of 10 per cent killed or wounded among clergymen in the armed forces.

Thanksgiving Service

Paris (by wireless):—Assurance that French Jews will cooperate in common reconstruction efforts was given by Dr. Julien Weill, chief Rabbi of Paris, at thanksgiving services here for the liberation of France. "We think, above all," he said, "of our country and its glorious renaissance. The best forces of the nation are now coming forward to help its reestablishment. Our fellow Jews will participate in the common effort for the reconstruction of a more beautiful, strong, and disciplined France, enjoying fully its essential liberties, and worthy of the place it will occupy once more in the vanguard of civilization." Also a speaker at the ceremony was Jewish Chaplain Judah Nadich of the U. S. army, who said, "Our aim is that death of all the martyrs and soldiers, and the suffering of all oppressed peoples shall give birth to a new life, a new world where real brotherhood shall reign among men."

Urge Unity

London (by wireless):—Greater unity among Free Churches was urged here in a manifesto issued by a group of non-Anglican chaplains attached to the royal air force. Drawn up at a series of conferences, the manifesto called on Free Churchmen to "sink denominationalism." The chaplains asserted that they had

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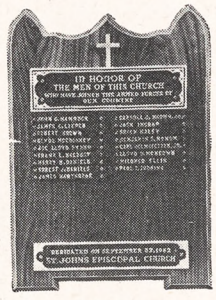

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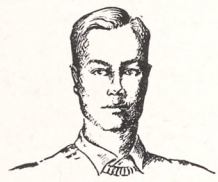

These are His

These streets he walked along: a sturdy youngster on his way to school. How grand the old gym looked for his Senior Prom . . . the football field, with you on the sidelines half afraid to look.

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found a unity and fellowship in their ministry in the RAF that they did not wish to lose in denominationalism after the war.

The manifesto stated: "The men and women we have served are folk we hope will return to the churches and during their service careers denominational differences have not obtruded. Two practical examples of this are: we have ministered to folk of all our churches irrespective of their denomination, and have been accepted by them as their chaplains; and we have prepared for membership of churches other than our own and have administered the sacrament. It is our opinion, based on experience, that the large number of men and women at present uncommitted to any open profession of Christian faith are with us in the struggle for a better world order founded on the Christian way of life. We are convinced that a united Free Church is likely to appeal to such uncommitted folk as denominational religion will not do. We are further convinced that in the Free Church tradition the average man finds a religious counterpart in his democratic ideal of human life."

Pastor in Norway

Stockholm (by wireless)—American-born Dean Arne Fjellbu, one of the Norwegian Lutheran Church's most militant oponents of Naziism, has been designated by the Norwegian government-in-exile as bishop of the liberated province of Finnmark in northern Norway.

Dean Fjellblu is the son of an Iowa clergyman. He completed his theological studies in Norway, and took post-graduate courses in Berlin and Heidelberg. He has had a long and bitter career of steadfast opposition to the Quisling government, sprinkled with numerous arrests and exiles. Important tasks now await him on the northern tip of Norway, liberated by the Red Army last autumn. He must provide church services for several localities, organize the chaplaincy for Norwegian troops that have been sent there and minister to the people who have long been without a spiritual leader.

Flying School

Winona Lake, Ind.:—A school to train missionaries, ministers and other religious workers to pilot airplanes has been opened near here by Rev. Paul C. Hartford, formerly of Pontiac, Mich., and known as the "Flying Preacher." First enterprise of its kind, the school will be located a short distance from the

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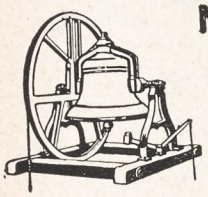
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Winona Lake religious conference grounds. It will be shown as Victory Sky Pilots, Inc. Mr. Hartford arrived here recently in a plane equipped with skis as landing gear, and has begun to construct dormitories for out-of-town students. Missionaries will be taught to fly in what he calls "grasshopper ships."

Mr. Hartford's venture follows closely on predictions of religious leaders that the airplane will revolutionize post-war missionary activities in isolated territories.

A Good Year

Miami, Fla.:—The Church of the Holy Cross where the Rev. G. W. Gasque is rector now has prayer partners for the 232 service men and women. There has also been organized a credit union through which members can borrow, especially service men who may need assistance. The parish also reports the completion of a comprehensive youth program; improvement of buildings and grounds; the liquidation of an old debt; the purchase for cash of eight lots and the investment of $5,500 in bonds as the beginning of a fund for post war buildings. There was also a satisfactory bank balance at the end of the year. Meanwhile there were 63 baptisms and 54 confirmations during 1944 and the communicant list increased from 1,033 to 1,396.

Church on Wheels

London (by wireless): — British chaplains are equipped with four mobile churches, adapted to six-wheeled, three-ton trucks. Two of them, christened St. Paul and St. George, have been close to the Ardennes fighting fronts. Services have been attended by as many as 5,000 soldiers.

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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. WALTER K. BARNES
Churchwoman of Akron, Ohio

Kindly discontinue our subscription. Reason: we no longer think THE WITNESS is a fair and unbiased paper but an organ of decidedly one-sided political propaganda. It is simply not our idea of a Christian, much less a Church, magazine.

ANSWER: If any reader wishes to send in a gift subscription to take the place of this loss kindly sent it to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

* * *

MRS. G. V. T.
Churchwoman of Minneapolis

I must ask you please to discontinue sending THE WITNESS even though I have taken the magazine for a good many years. I have always found it stimulating and helpful but my husband gets so upset by some of the articles that it will be better if he does not read the paper. The labor number for instance made him furious. I know little about such things but he insisted that all the contributors were communists and probably atheists and that they undoubtedly want to overthrow our system of free enterprise.

ANSWER: As stated in the number, page nineteen, every single contributor to the labor number has definite church connections. We have received many letters about the number with all but two or three of them congratulating us for bringing it out. We have also received many orders for extra copies but we are obliged to say that the supply is now exhausted.

* * *

CAMERON PLUMMNER
Layman of Mobile, Alabama

It is all well for a clergyman to oblige a celebrant to offer him the blessed elements, where "non-communicating mass" is being foisted on the public, but few laymen would care or even dare to enter the sanctuary during a celebration of the holy communion and insist upon being offered the elements. The laymen are well trained, and mis-trained, to the concept that the sanctuary is reserved for the hallowed feet of the clergy, the sexton, the altar boys and the ladies of the altar guild. There is too much sacerdotalism practiced and taught in our catholic Church. The church, the sanctuary included, is the spiritual property of all devout Christians, lay or clerical. So too are the blessed elements, which are so often refused to them by fanatical ceremonialists.

In my own diocese laymen are instructed by the bishop not to place alms upon the holy table when lay-reading, which has resulted occasionally in the ludicrous practice that an altar boy took the basin from the lay-reader's hands and went with it to the high altar. In Atlanta recently I walked out as unobtrusively as possible from a service where a ceremonialist from "way back" (about 1066 A.D., I'd say) in the cathedral church, practicing instruction supposedly, placed the host on each communicant's extended tongue. This seemed to be so utterly unsanitary and revolting that I could not bring myself to participate. What has become of the rubric which requires that the chalice be delivered into the hands of the people? These are old questions—but they need to be asked again and again and again—with love and affection, and not in any spirit of contentiousness.

* * *

H. J. MAINWARING
Layman of Wollaston, Mass.

The Rev. Malcolm E. Taylor (Dec. 28) appears to run counter to the Church and the Book of Common Prayer in criticizing a priest "who does not like to have baptized members of non-Anglican communions receive holy communion in his church." The answer to his question, "Does the Church teach that holy communion is a Christ-ordained way whereby a person made a member of Christ in baptism, receiving faithfully, renews his baptismal unity with Christ, or does it not teach this?" he answers rightly, "Yes." But he misses the nub of his own query, for "receiving faithfully" is the point.

The Church teaches nothing about Methodists, Congregationalists, or Presbyterians or their communions; those terms are not found in her formularies. Irregularity of baptism is no trifle. The reason their baptisms are irregular is that they are by heretical bodies which in faith and practice, reject one or more truths of the Catholic faith.

We may ask, "Does 'faithfully receiving' require loyalty to the Church and faith in her teaching, or does it not?" Mr. Taylor admits such persons are not loyal to the Church, do not intend to do as she wishes nor what she expects of her loyal members. They "do not wish"—are not "ready and desirous to be confirmed."

Dennen, in his *Introduction to the Prayer Book*, says: "Confirmation is always performed by the bishop, which, by making the person confirmed a full member of the Church, gives him all the privileges of membership, the greatest of which is to receive holy communion."

Boss, in *The Prayer Book Reason Why*, says: "How then may we regard confirmation?" And he answers, "As the door admitting us to the lord's supper which is the highest privilege and duty of every Christian believer." As Bishop A. C. A. Hall said, it would be preposterous if outsiders "whose baptism, if valid, is irregular, and whose teaching has been defective, were to be granted admission to the full privileges and the holiest mysteries of the Church, with less preparation than those who have been trained in her ways."

The Church herself, through successive revisions of the Book of Common Prayer, has purposely, logically, and reasonably retained the rubric at the end of the confirmation office:—"And there shall none be admitted to the holy communion until such time as he be confirmed or be ready and desirous to be confirmed." She would be unjust in the extreme to admit heretics to the holy communion while shutting out her own faithful children. Those who would loyally and "faithfully" receive at her altars must loyally and faithfully submit to her discipline and believe her doctrine.

The priest, the Prayer Book, and the Church—these three agree.

ANSWER: See Editorial.

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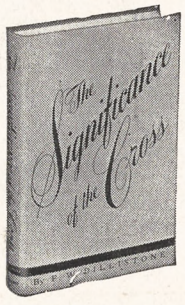

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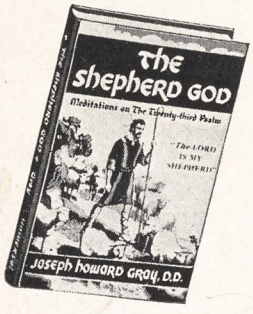

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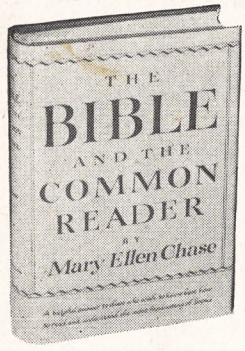

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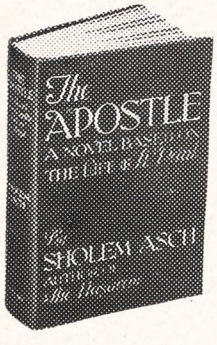

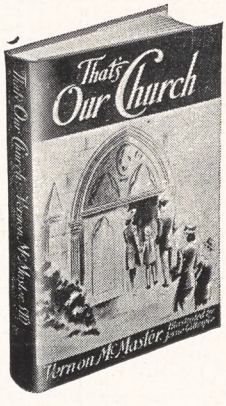

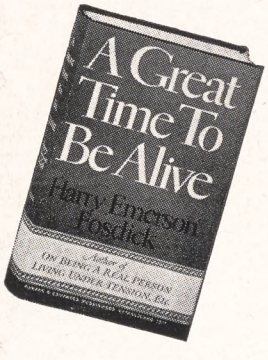

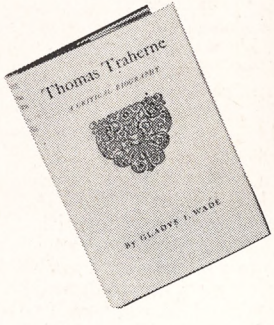

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The WITNESS

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FEBRUARY 22, 1945

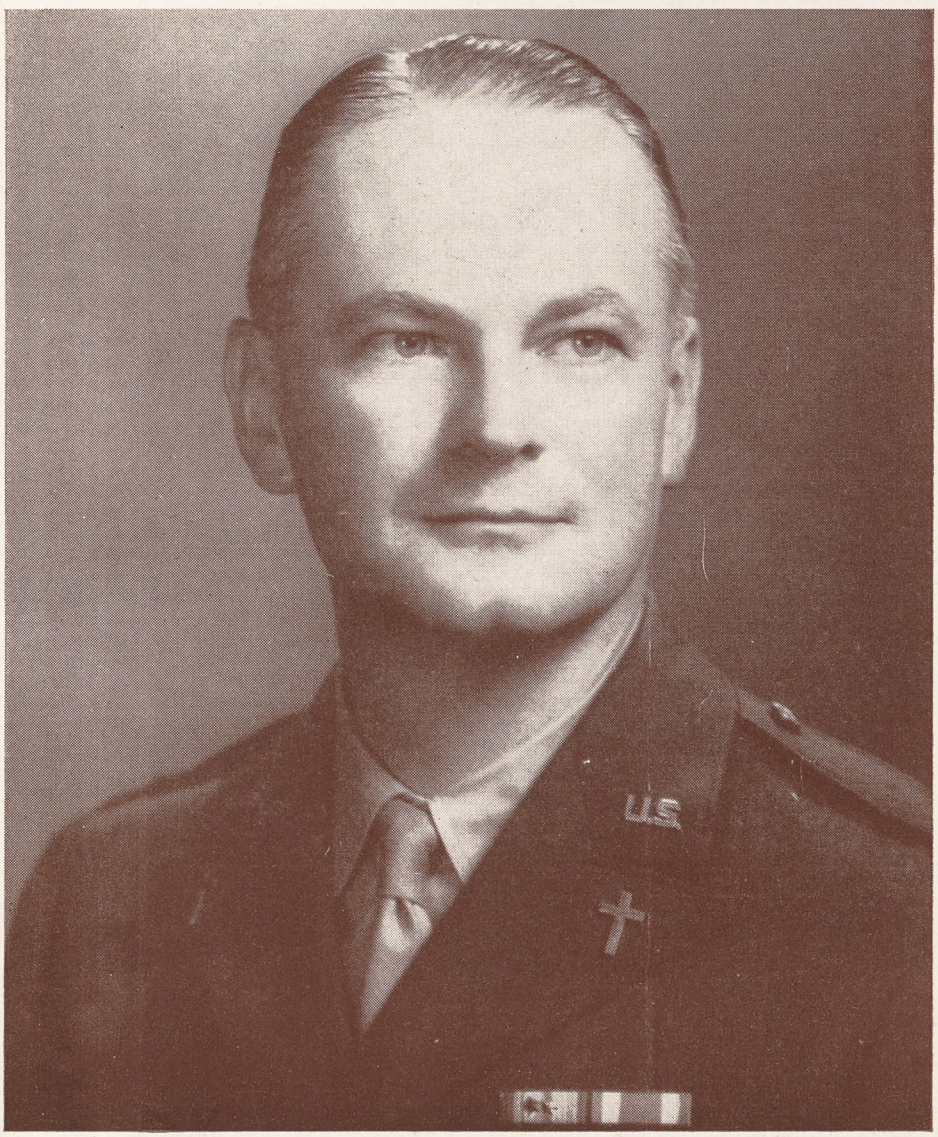

Photo by David Pond Willis
Post photographer, Fort Dix

REV. LELAND HENRY
DIRECTOR OF ARMY
CHAPLAINS SCHOOL

ARTICLE BY CHAPLAIN LELAND HENRY

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In Leading Churches

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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 (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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

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Madison Ave. at 71st St., New York
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9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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1317 G Street, N. W.
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Charles W. Sheerin, Rector

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Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

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Thursday: 11 Holy Communion.

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Daily: 11 A.M.—Holy Communion.
12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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FEBRUARY 22, 1945
VOL. XXVIII NO. 27

CLERGY NOTES

ALFORD, JOHN A., formerly rector of Our Saviour, Detroit, became rector of Grace Church, Bay City, Mich., on February 1st.

CARY, HUNSDON JR., rector of St. Matthew's, Toledo, O., has accepted the rectorship of Grace Church, Sandusky, O., effective March 1st.

DAVIS, J. WENDEL, rector of Trinity, New Philadelphia, became locum tenens of the Advent, Lakewood, O., effective February 18th.

DOREMUS, FRANK, formerly of Jesup, Ga., becomes curate at Christ Church, Houston, Texas, on March 1st.

GUTHRIE, EARL G., has accepted the rectorship of Trinity, New Philadelphia, and St. Barnabas, Dennison, O., effective February 15.

HARRIS, THOMAS, has resigned as rector of St. Matthias, Waukesha, Wis., to accept the rectorship of the Redeemer, Houston, Texas, effective March 1.

HOMER, W. O., has resigned as rector of St. Andrew's, Milwaukee, to enter a religious order.

KNAPP, ARTHUR S., formerly on the staff of St. James, New York, became the assistant at Trinity, Houston, Texas, on February 1st.

LATTIMORE, PAUL L., was ordained priest by Bishop Block at Grace Church, Martinez, Calif. on February 4.

PARK, RICHARD A., formerly rector of Christ Church, Eagle Lake, Texas, is now the rector of St. Andrew's, Houston, Texas.

PETERSEN, RICHARD O., rector of Christ Church, Lima, O., has accepted the rectorship of St. Paul's, Norwalk, and Zion Church, Monroeville, O., effective March 1st.

RUNKEL, GILBERT A., assistant at St. Paul's, Flint, Mich., became the rector of Christ Church, Adrian, Mich., on February 15th.

SYKES, ARTHUR O., retired priest of the diocese of Rochester, died on February 3rd at the age of 79.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

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11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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Rev. Arthur Silver Payzant, M.A.

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Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 27

The WITNESS

For Christ and His Church

FEBRUARY 22, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Chaplain Joe Moore Organizes South Pacific Parish

A Plainfield Soldier Writes of Attending Service with Natives Formerly Head-Hunters

By W. B. Spofford

Southwest Pacific: — The parish of St. Michael's, the Church of the Soldiers, has been organized somewhere in this war area and the Rev. Joseph G. Moore, now a chaplain and formerly the rector at Evansville, Indiana, is the first rector. Joe Moore, who entered the service soon after Pearl Harbor, was prior to that active in promoting the Malvern Movement as a part of the program of the Church League for Industrial Democracy.

The chaplain called together a number of Episcopalians serving in his outfit and pointed out to them the need to keep fellowship with one another and to support the work of the Church wherever they happened to be. Everyone agreed and so they immediately organized an unofficial parish. Corp. Paul Quinn, formerly a member of Moore's parish, was elected secretary of the vestry; Major Conrad B. Cleveland of Spartanburg, S. C. and Captain Samuel L. Reid of Charleston, S. C. were elected wardens, and the following were elected vestrymen: Pfc. Sampson O. Miller of Austin, Texas; Lt. Alfred R. Schaeppi of St. Paul, Minn.; Capt. Lesene Smith of Spartanburg, S. C.; and Captain John Fawcett of Savannah, Ga.

Announcements of all services are published throughout the area, advertisements are run in post papers, announcements are made over the radio. That members of Orthodox Churches were invited to full membership in the newly organized parish was immediately stressed.

Chaplain Moore was elected as rector by regular action of the vestry, with the minutes of the first meeting stating very specifically that "the salary of the rector shall be determined solely by the U. S. army."

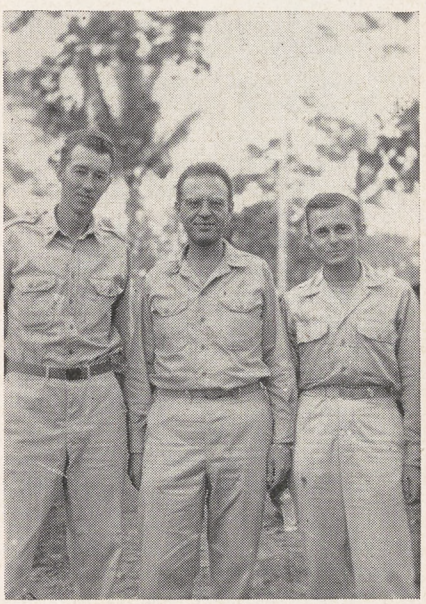
Those who know Joe Moore were not surprised to read in the parish minutes that one of his first official acts was to call all his "parishioners" together for a six-hour picnic which was held immediately after church the first Sunday.

Another chaplain to be heard from from this area is Chaplain Bertram L. Smith, who had the good sense to shorten his name from Bertram Leon Burgueoine Smith at the time of his ordination back in the early twenties. He entered the chaplaincy from Christ Church, Dallas, Texas, in 1940. He too writes of churches in the Pacific area, giving description of the resources shown by chaplains in the erection of houses of worship. "One of the most notable things in the army," he writes, "is the construction of chapels. Rarely is there a bivouac area without a chapel and often it is the most attractive building in the area. This bespeaks the interest and cooperation of commanding officers, chaplains, officers and men. Artists and artisans contribute their talents and skills. Isn't it also indicative of the realization of the basic need for spiritual help and divine guidance?

"These chapels are of all types and kinds. Don't underrate the imagination and vision of our chaplains. From a few strips of ply wood, pots of paint, strips of canvas, they envision a fitting place of worship — and, behold, it becomes a reality! And there is always some soldier who is skilled in mixing colors, or drawing designs, or using materials in a new manner. These men are masters of improvisation. As a result an attractive chapel is built and almost by magic it would seem at times. It is the white magic of the mystical devotion of men of God consecrated to creative activity for the spread of his kingdom.

"We could hope for better attendance at the services held in these chapels. True! But even if the services are not attended, these chapels are symbols of the things of the Spirit, and constant reminders of the presence and love of God. The men are proud of their chapels and want them."

That it is not only chaplains who are interested in worship is attested to by a letter received by the Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J. from a parishioner, Lt. Henry G. Morse, a bombardier also serving in the South Pacific. He tells of attending



Capt. Lesene Smith of the Advent, Spartanburg, S. C., a vestryman; Chaplain Joe Moore, the rector; Major Conrad B. Cleveland of the Advent, Spartanburg, senior warden of the parish of St. Michael's in the southwest Pacific

service in a wooden chapel that was made entirely by the bomb group with which he serves. "The altar," he wrote his rector, "is lined and decorated with white parachute silk and the flowers are kept in polished 75 M.M. dull casings. We have an organ and an excellent choir and the service is fully as impressive as any I have ever attended. This morning some fifty natives from Java, New Guinea, Celebes, Ceram and the Halmaheras (Protestants) were our guests. They sang a number of

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hymns for us in native dialect, played wooden, homemade flutes and finally led us in the last hymn. This seemed strange and miraculous way out here in the jungle to hear these primitive people showing us their belief in Christianity. I wish you could have seen the faces of the boys in our squadron when they finished. There in a small crude chapel, between infantry artillery fire on Japs outside our perimeter and the roar of our bombers taking off to bomb Ceram, thousand of miles from our small white settlements, these hymns coming from men who until a short time ago were parts of head-hunting tribes in the desert jungles of the world — I tell you, sir, I will never forget that as long as I live.

"When someone complains to you of the hardships of believing in God and Christianity, tell them of these savages living in squalor and poverty with nothing but danger, filth, dreariness and desolation year in and year out. Yet they don't seem to have much trouble keeping faith in Christianity and they don't complain or pity themselves for all that. In comparison, *our* problems don't exist and *our* lives are a bowl of cherries!!

"That's quite a lecture — guess I must be in a philosophical mood. At any rate, it will give you an idea of our army chaplains and services. It has been said that proximity to death makes Christians out of all men, but I believe it's not the danger involved, but the realization all of a sudden of your own puny part in the world and of the vastness of space around you. If all of this sounds a little balmy, mark it up to over-exertion from digging fox holes. We finally hacked out 5 feet of jungles and constructed a staunch if not elaborate shelter. If post-war plans include ditch digging, I'll be a shining success!"

CURRENT PROBLEMS PRESENTED

Jamaica, N. Y.:—A university of life, sponsored this Lent by the ministers association here, opened Sunday the 18th and continues for five Sunday afternoons. The adult section deals with marriage, sex education of children, understanding children, and that time-honored topic, "keeping up with the Joneses." There is another section for young people of high school age and up to twenty-one, dealing with "bringing up ourselves," "controlling our parents," "signposts to love," "choosing a mate," with the final session a question period, with one division for boys and the other for girls. All of the lecturers are topflight people in education and the social services. The meetings are all held at the parish house of Grace Church where the Rev. Joseph Titus, WITNESS editor, is rector.

RACE RELATIONS SUNDAY

Lancaster, Pa.:—Chaplain P. C. Williams, a major who is serving the troops at Indiantown Gap, was the preacher on February 11th at St. James' Church here where the Rev. Robert C. Batchelder is rector. The junior choir of the Bethel African Methodist Church joined with the choir of St. James' in special music and the Rev. E. S. Dennis, pastor of the Methodist congregation assisted Mr. Batchelder in the service. The service was largely attended by members of both congregations.

UNITY AND PEACE STRESSED

Cleveland:—Unity with the Presbyterian Church and support of the Dumbarton Oaks peace proposals were emphasized at the convention of the diocese of Ohio, meeting at the cathedral February 6th. Two leading Presbyterians, the Rev. Herman Klahr, moderator of the local Presbytery, and the Rev. Philip S. Bird, chairman of the Presbyterian committee on approaches to unity, addressed the convention. Dean Emerson reported on the recent national conference of the peace commission of the Federal Council of Churches, with Bishop Tucker authorized by the convention to appoint a committee to stimulate discussion of the proposals throughout the diocese.

NEW ECUMENICAL CENTER TO PUSH REUNION

London (by wireless):—St. Basil's House has been opened here as an ecumenical center to further reunion of Eastern Orthodox and Western churches. It will be operated under joint auspices of the Fellowship of St. Alban and St. Sergius and the Student Christian Movement. The building is equipped with an Eastern Orthodox chapel and contains a library and reading room, and rooms for meetings and lectures. In addition to the staff's living quarters, accommodations will be provided for theologians and scholarship students interested in problems of Church reunion.

NEW MOSCOW PATRIARCH TO VISIT GREAT BRITAIN

London:—The Archbishop of Canterbury has asked Metropolitan Alexei, newly enthroned Russian Patriarch, to accompany other Orthodox dignitaries invited here as guests of the Church of England.

V-BOMB KILLS CHURCHMEN

London:—Rev. William T. Elmslie, general secretary of the Presbyterian Church in England, and secretary of the British Council of Churches' committee on reconstruction of Christian institutions in Europe, was among those killed when a V-bomb damaged a church hall in Southern England. Other officials killed were: W. H. Wright, Rev. T. W. Douglas, W. T. Stubbs and R. H. Tribe.



The Church of St. Michael was built largely by the sort of natives described by Lt. Henry Morse

POLISH CATHEDRAL DESTROYED

Warsaw (by wireless):—Historic St. John's Cathedral, Warsaw's oldest church, was among the many ecclesiastical buildings destroyed during the German occupation of the Polish capital. All that remains intact is a plaque recording outstanding events in the Cathedral's history. St. John's was built in the 13th century, enlarged in 1390, raised to the dignity of a collegiate church in 1406, and consecrated as a cathedral in 1791. In 1339, a Papal tribunal met in the church to decide a dispute between the Polish kings and the Crusaders. The kings of Poland were crowned in St. John's, and in 1791 delegates met there to sign the Polish constitution. The first president of the independent Polish republic was buried in the crypt, where many valuable relics, including the Moslem standard captured by King Sobieski outside Vienna during the war against the Turks, were stored.

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Clergyman Ran Semi-Military Unit of Underground

Secretary of World Alliance Made His Home A Place of Refuge for Those Sought by Nazis

By Religious News Service

New York: — How a French Protestant clergyman risked Nazi recriminations for helping Jews, French army officers, and anti-Nazis escape from southern France is told in a firsthand report received here by Henry A. Atkinson, secretary of the world alliance for international friendship through the churches. The report came from Pastor Jules Jesequel, French secretary of the alliance for twenty years, who lived in southern France between Pau and the Spanish border during "the frightful weeks of the campaign in France and the Armistice."

Pastor Jesequel is believed to be one of the few European world alliance secretaries to have escaped death or imprisonment at the hands of the Nazis. The report covering his activities from 1939 to 1945 is the first direct communication the alliance has received from Europe since the German armies began to march. Thirty-four councils of the world alliance were in existence in Europe before the war.

According to his story, Pastor Jesequel first aided French, Belgian, and Czech refugees streaming past his home ahead of the German invasion. After the fall of France he began work at the Camp de Gurs near his home, where foreigners of all nationalities, but principally German Jews, were interned. This ministry the 70-year-old pastor carried on from 1940 until recently. He travelled to and from the camp daily on an old bicycle.

Then, Pastor Jesequel writes, "when the shameful persecution of the Jews began in my region . . . another task presented itself . . . to help the Jews to avoid arrest and the deportation which threatened them. So I organized a kind of placement service for men and women who then disappeared into safe homes, most often in the country on isolated farms. This activity involved many journeys which had to be made secretly. I gathered at my home as many guests as I had room for . . . This sort of thing went on for three years, some staying for a long time, others spending only a few days to move on to some other hiding place. I always had a dozen people either at my own home or in a neighboring house which I had rented and furnished. Later I took care of French youth who wanted to avoid forced labor in Germany, in addition to the foreigners. It was necessary to hide these French boys or to help them get over the French-Spanish frontier.

"Again it became necessary to do the same thing for French army officers who had been demobilized by the Vichy government. This work expanded to such an extent that it became very dangerous, and several friends who were my accomplices had to leave France in order to escape the Gestapo. I had then . . . become quite popular, a kind of maquis at my home made up of French and foreigners. During a long period we were a quasi-military organization. At dawn a sentinel was placed in a position so that he could overlook the road and give the alarm if something suspicious appeared. Measures were taken so that my guests might immediately flee into the neighboring woods. . . . Several times we had a lively alert but never was the house searched."

Pastor Jesequel told with what difficulty he obtained food for his concealed guests who had no ration cards and who could, consequently, obtain no bread, meats, or fats.

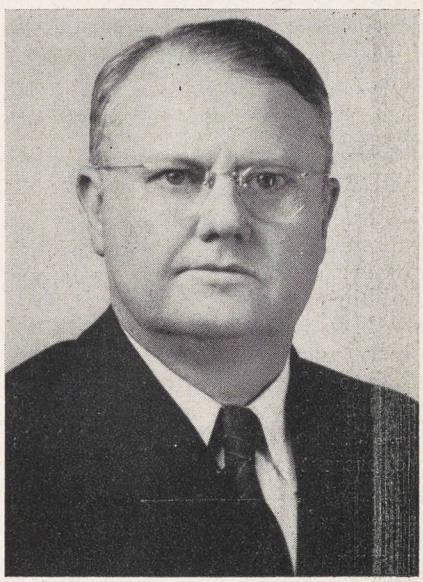
"I had to procure for them false identity documents and ration cards. This is certainly the part of the work which caused me the most trouble but there was no other alternative. It was a question of life or death for these people . . . Intensive gardening which we undertook helped a little. . ."

Only two of his guests, Pastor Jesequel reported, met death during their stay with him. One was a Hungarian Jewish doctor who left his house to give medical attention to a maquis and was killed when he met up with a German patrol. The other was a young German woman who during grilling by the Gestapo "committed suicide."

RACE RELATIONS SUNDAY IN BOSTON CHURCH

Boston:—Race relations Sunday, February 11, was observed in Trinity Church here, at an evening service sponsored jointly by the diocesan department of social service and the young people's fellowship. Rev. David R. Hunter, rector of the Church of the Holy Spirit in Mattapan and an active leader in the Good Neighbor Association which has done much in promoting harmonious race relations in his community, preached; Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, read the prayers.

CHANCELLOR



Andrew Dilworth, chancellor of West Texas, is a member of St. Mark's, San Antonio, where he has served as a vestryman and as president of the laymen's league. He is a member of the diocesan council, secretary and treasurer of the standing committee and was a deputy to the 1943 General Convention. He is prominent in civic affairs and besides practicing law is the director of a number of corporations

HARTMAN HOPEFUL ABOUT RUSSIAN REVIVAL

Boston:—"The Russian Orthodox Church is experiencing just now a great revival of prestige and influence not only in Russia but here in the United States," said Bishop Lewis O. Hartman of the Methodist Church in an address to the diocesan school in the Cathedral Church of St. Paul on February 8. Hartman marked the wholehearted support to the Soviet cause which leaders of the Russian Church have given in

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the present war which has been recognized by the government, and rewarded with larger recognition and broader liberties for the Church.

"While its major interest continues in the emphasis on worship and liturgy," declared Bishop Hartman, "the Church is becoming increasingly hospitable to many Communist ideas, and is beginning in some degree to develop the same practical interest in human welfare that characterized the Churches of the west." The Soviet constitution provides for "freedom of worship and of anti-religious propaganda," but not for religious propaganda. With the new rapprochement between government and Church, however, Bishop Hartman predicts an enlargement of religious liberty. He thinks that the Russian Church will take a new grip on the leadership of Greek Orthodoxy, whose membership now hold third place in the ranks of Christendom.

MEMORIAL CHAPEL DEDICATED

Washington: — In a simple but impressive ceremony a chapel to the memory of the Very Rev. ZeBarney T. Phillips was dedicated on February 11th at the Church of the Epiphany where he was rector from 1924 to 1942. It will be used for small services as a chapel for meditation. The Rev. Charles Sheerin is the present rector.

RED STAR CHARGES VATICAN INTERFERENCE

Moscow (by wireless):—Charges that the Vatican is preparing a message opposing the Allied program for postwar Europe were made in a sharply worded article in *Red Star*, Soviet army newspaper published here. The article asserted that an Anti-Soviet campaign, inspired by the Vatican, is being carried on by Catholic newspapers in England and the United States. The writer, Konstantine Gofman, said the Vatican's wartime policy has been pro-Nazi and included attempts to "save Mussolini and prevent the democratization of Italy." He called the Vatican "the last political shelter for London Polish bankrupts such as Raczkiewicz, Sosnkowski, and Arciszewski," and warned "it is trying to turn back history and revive Russian-Polish hostility." Gofman added that the Vatican's "back to Catholic fascism" policy which has been obvious in the organized terror bands fighting against democratic Poland, and the events in Italy, is a precedent for expanding it in Germany, Austria and farther east over Hungary and Poland. The Soviet author characterized the Pope as "the mouthpiece of Germany, and the preacher of a soft peace," and declared that the Soviet Union will resist any Vatican interference in these countries.

SEEK GREAT PLACE FOR LAITY

London (by wireless):—A resolution to rejuvenate its house of laity was unanimously adopted at the spring session here of the Church of England assembly. Introduced by Lt. Colonel H. L. Oldham who declared that the present house has not had an election for ten years, the resolution urged that suitable candidates be sought for elections to take place between Easter and Whitsunday. Support for the resolution came from many speakers, including Sir Arthur Griffith Boscawen, who said that "if the Anglican Church hopes to do its duty, the laity must play a much bigger part than hitherto in the religious revival of this country."

Plans to raise 250,000 pounds in the next seven years toward a proposed one million pound fund for European church reconstruction were also put before the assembly. It is hoped to raise a substantial proportion of the fund in the next two years to meet urgent needs. Half the total amount will be sought from churches, the balance from religious societies and the general public.

DENOMINATIONALISM BOWS TO FUEL

Albany: — Protestant churches were urged to "transcend denominational lines," and to cooperate in arranging joint worship services, in a move to overcome the coal shortage. The appeal was made by Wilbur T. Clemens, general secretary of the state council of Churches, who said he had already received reports from churches on steps being taken to conserve coal, including plans for joint services in smaller communities.



Father and son department: William Ellwood Craig, Senior and Junior. Both were candidates from the same parish, the Epiphany, Los Angeles, and both attended the Church Divinity School of the Pacific. The younger Craig is the vicar of the Holy Apostles, Los Angeles, while his father is the rector of the Epiphany. You can figure out the rest — wives and a grandchild who thinks this picture-taking is a lot of nonsense

CHURCH GROUP FIGHT RENT RACKET

Leominster, Mass: — Church groups here are making a determined effort to smash the "rent racket," in which landlords have demanded exorbitant rentals from servicemen stationed at nearby Fort Devens. It was claimed that OPA ceilings were ineffectual. In an attempt to enlist laymen more closely in this and other church activities, the ministerial association here plans to turn over the majority of its duties to the Leominster council of Churches.

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EDITORIALS

Hold That Line

THOSE FORCES of religion at home and abroad, and they have been legion, that have worked for the realization of the Dumbarton Oaks Proposals should call their people to services of thanksgiving for the statement on world aims issued at the close of the Crimea Conference. The dream of the Nazis that they could dig in, waiting for that disunity among the Allies that would give them the final victory, has been shattered. For our leaders meeting at Yalta not only reaffirmed their common determination "to maintain and strengthen in the peace to come that unity of purpose and of action which has made victory possible" but perfected machinery for its realization. Not only will the charter for a world peace structure be finally agreed upon at the conference to be held this spring in San Francisco, but arrangements have already been made for the meetings of foreign secretaries every three or four months, to be held in rotation in Washington, London and Moscow. Also it is important to note that the question of voting procedure in the proposed international organization, so widely criticized, has been settled.

Services of thanksgiving however will not be enough. The bogey of "communism," "bolshevism in Europe" etc. has been firmly planted in many minds by clever Nazi propagandists and we may be sure that the fascist international will not accept final defeat without a final rush to their guns and to their microphones. "Look at poor Poland," "Small nations are being enslaved by the big three powers," "It is power politics and imperialism all over again," "We should be more Christian in our treatment of Germany." All these slogans to drive a wedge between the United Nations will be shouted with all stops out, and not only by Nazi propaganda agents but by those sincerely idealistic people who stand for "total Christianity" and will accept nothing but perfection in this very imperfect world. These forces can be met, and will be met, by that overpowering majority of peace-loving people who looked to Yalta for mutual understanding rather than perfection; for clear purpose and positive direction rather than the blue-printed settlement of issues that must of necessity await the complete victory. Teheran gave us unity; Dumbarton Oaks gave us more unity; Yalta gives us still more unity. Unity—unity for a just and lasting peace. That's the line. Hold it.

"Quotes"

ONLY with the continuing and growing cooperation and understanding among our three countries and among all the peace-loving nations can the highest aspirations of humanity be realized — a secure and lasting peace which will, in the words of the Atlantic Charter, "afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." Victory in this war and establishment of the proposed international organization will provide the greatest opportunity in all history to create in the years to come the essential conditions of such a peace.

—Winston S. Churchill
—Franklin D. Roosevelt
—Joseph Stalin

A Positive Lent

WHY keep Lent? As if the world were not sad enough already, after more than five years of war! And as if we needed any more stress laid on human sinfulness, when we see it in all its horror and beastliness, and on the largest scale on which it has ever been portrayed in all human history! But this objection arises from a wrong idea of Lent. To be of a sad countenance is not to keep Lent — our Lord warned against people who went about looking sad and dejected, and identified that with religion. Nor is it keeping Lent merely to stress human sinfulness. The pessimist does that all the time, and sees no good in anything; so does the cynic who cannot believe there is anything noble in human nature; but neither the pessimist nor the cynic is a whit more religious than other men. In fact, they are probably considerably less so. It is not sadness that Lent requires, but seriousness, reality, a calm recognition of things as they are. And it is not the sinfulness of man that is the subject of thought for Lent, but our own share in the sin of the world; and, secondly, the divine provision for curing the world's sin — and ours too. Thus Lent leads us to the very heart of our religion. And the best thing we can do is think over our sins, trying to realize just what they are and what they mean, in God's sight; then repenting of them, asking forgiveness of God — and of other persons, if they are involved — and making restitution wherever that is called for; then studying the gospels and living as close to Christ as we can in thought and prayer, letting his spirit dominate our lives and really change them into his own likeness. Out of

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that may come the strength we need to do our part, whatever it is, in the reconstruction of society after the war. Merely worrying over human sinfulness is not keeping Lent; it is not even pious devotion; it may be a thoroughly paralyzing procedure. Lent means action, thought, study, something positive. And out of that comes strength, not weakness; peace, not disillusion; joy, not sorrow; self-committal, not self-concern; faith, not despair.

The Series for Lent

God and the Soldier

By
LELAND B. HENRY
Chaplain, U.S.A. and Instructor Army Chaplain School

THE title of this article reminds one of the story of the colored preacher who announced a sermon on the subject "The Wonders of God, and How Little We Know." There are nearly eight million soldiers in the army of the United States. They represent every racial strain, every social and economic group, every section of the country. They are of every religious faith, and of no religious faith. Once in the army, these men of varied background have an equally varied experience. Some are in training or housekeeping or hospital units in the United States. Some are in isolated outposts in the Aleutians or the Greenland base or the Caribbean. Many have faced the terrific strain of battle in the Pacific or North Africa or Italy or on the Western Front. The man who tries to generalize, to say "soldiers think this, or feel that, or do the other," simply does not begin to appreciate the infinite variety and complexity of life.

For example, in a recent issue of a news magazine were two stories of army men. One story told of a group who had used precious cargo space in planes flying over the hump to China for the purpose of smuggling contraband which they sold for a huge profit. The other story told of a wounded man lying in a spot exposed to hostile fire. He called to the stretcher bearers not to try to reach him. Several men who ignored his warning were wounded. To keep others from risking their lives he deliberately lifted himself to his feet and fell an instant later riddled with machine gun bullets. Such are the depths and the heights of human degradation and of human glory.

If one were to make any generalization concerning the religious life of the army, I think it would be this: the army intensifies every aspect of personality. The strong man becomes stronger; the weakling is crushed. The Godless man drifts farther from religion: the man with even a minimum of faith finds that faith deepens as he faces the loneliness and the hazards of military life and sees the quiet heroism and unselfishness of which human nature is capable. It is scarcely fair of the Church to expect the army in time of war to do for men what the Church failed to do through all the years of peace. It is scarcely fair for parents who in eighteen or twenty years failed to produce in their sons even the beginning of religious faith and practice to expect the chaplain to succeed where they have failed. If your boy had any personal religion when he came into the army, if he really believed in God, if he knew how to pray, if he habitually found strength and comfort in the holy communion, you need not worry about what the army will do to him. Almost certainly, he will come back stronger for his experience. If his religion was purely nominal or if he was actually antagonistic toward religion, do not expect the war or the chaplain to perform a miracle in his behalf. This, also, is a generalization. There are exceptions.

I have talked with hundreds of chaplains, back from every theater of operations, who have been students in the chaplain school. I have yet to find one who believes that there is any widespread revival of religion in the army. There is nothing comparable for instance to the revivals that swept through the army of the Potomac and the army of Northern Virginia during the winter of 1863-4. Yet there is general agreement that as a unit moves toward the front there is a greater interest in the chaplain's program and a better attendance at services. There is no reason to be cynical about this. It is perfectly natural for young men brought for the first time in their lives into the imminent presence of deadly danger to remember whatever religious training they may have had and to seek strength wherever they can find it. How many of the psalms seem to have been written in like circumstances!

Out of the deep I have called unto thee, O Lord. Lord, hear my voice.

The test of such a religious experience comes when a division moves out of the lines into a rest area. Again and again attendance at services does continue at a high level, after the period of greatest danger is over. Men who have really found help in a moment of supreme crisis are not apt to forget. In fact, there are certain figures released by the office of the chief of chaplains which seem to indicate a considerably more optimistic picture of the religious life of the army than one obtains in conversation with individual

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chaplains. In a study of religious trends in the army from July, 1941 to May, 1944 the office of the chief of chaplains finds that the number of chaplains increased by 546%. The number of religious services increased by 830%. The attendance at the services increased by 871%. And perhaps most significant of all the number of soldiers, both Catholic and Protestant, who received holy communion increased by 1549%.

THIS last figure is interesting in the light of what the most competent chaplains have to say about army religion. The most thoughtful among them are in substantial agreement that what men want as they face loneliness and death is not good advice but vital religion. I do not mean that the soldier feels that religion and ethics are unrelated. The average soldier is devastatingly practical in his estimate of the value of a religious profession. But men facing death need above all else faith in God. They want to believe in a God of infinite wisdom and power and love. Their whole situation shatters the illusion of self-sufficiency. They need a God who acts.

A man's family is three thousand or six thousand miles away. How pitifully inadequate is anything he can do for them! He has made an allotment of his pay. Perhaps he has drawn a will and a power of attorney. He writes regularly by V-mail, brief letters that because of censorship and even more because of the limitations of language cannot begin to tell them what he would like to say. There is one thing more that he can do. He can pray for them. He can bridge the miles of sea and land and the months and years of separation as he kneels to receive the holy communion. He wants to believe in a God who can and will watch over the ones he loves.

Nor can a man do very much to help himself. He goes where he is ordered. He faces temptations he cannot avoid, loneliness he cannot cure, dangers he cannot escape. Again he needs a God who can and will act. That I think is the secret of the great increase in the number of men receiving holy communion. The sacrament is primarily the act of God, the gift of God. It is the pledge of God's love. It brings the assurance of God's forgiveness, which helps heal the psychological scars of battle.

The God who meets the soldiers' needs is not the God of the fundamentalist with a rigid system of Puritan ethics and sectarian dogma. Neither is he the God of early twentieth century liberalism. The soldier has seen too much of the austerity and mystery of life, too much of human frailty and human helplessness to feel that such a God is adequate to our situation. The soldier is not a theologian but I believe that a large number would find themselves in rather close agreement with Reinhold Niebuhr. The war has driven home upon them a realization of the sinfulness of man, — not of the enemy alone, but of us all. It has taught them that man cannot save himself, that man as an individual and the whole sorry, war-torn world can be saved only by the infinite mercy and power of God.

I have not talked with more than one or two chaplains out of hundreds who expressed a belief that prayer would deflect a bullet. Of course men pray when they are in danger. It is as instinctive as it is to take shelter in a fox-hole. But the religion of the soldier is not in most cases a mere desire for physical safety, coupled with a belief that such safety can be assured by prayer. Every soldier in a fighting unit has seen too many good men hit.

The soldier is forced by the very exigencies of his situation to be a realist. He will not normally be a realist about everything else and a sentimentalist about religion. When he returns he will I think be very critical of a religion which seems to him to be a mere matter of words. He will be little impressed by a Church which issues lofty pronouncements about social justice and peace and democracy and then fails to practice these virtues in first-hand dealings with particular individuals and with other religious groups. He will be little interested in sectarian labels for he will have seen brave, true men of every faith. He will feel perhaps more strongly than any generation the world has yet known that God is the God of all mankind.

Do not, I beg of you, think of the returning soldier as a "problem." He is not a problem. He is just your son or your husband or your neighbor, a fellow-member of your Church. He will be changed by the army to be sure though the change may be less than you imagine. The change in many cases will be for the better. Many a soldier will return more mature, more understanding, more tolerant and sympathetic, and, it may very well be, more truly and deeply religious than when he went away.

QUESTIONS FOR DISCUSSION

1. Chaplain Henry states that the army intensifies every aspect of personality. Would you agree with this basing your opinion on servicemen you know?
2. What do you think should be done to prepare men entering the service? What is being done in your parish?
3. Is the attendance at services higher in the army than in civilian life?
4. What do soldiers primarily seek from religion? What do you seek?
5. What are some of the things we can do as individuals and as parishes for the men in the service?
6. What will the soldier expect of the Church when he comes home?

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A Serious Call by William Law

by Vida D. Scudder

Contributing Editor of THE WITNESS

THE eighteenth century was a dry period religiously; one has to get below the surface to find springs of living water. Of course such are there, they never fail; William Law was one of the earliest in his day to dig for and release them. But one reason why his *Serious Call* is a religious classic is that he takes for granted the fashions of his time. His attack on conventional Christianity is addressed to plain folk living under entirely mundane conditions, who take themselves for granted as satisfactory Christians. It never occurs to them, as it did to so many ardent souls in the middle ages, to try running away from the world; nor does Law in one sense wish them to do so. True, the situation differs from ours. These types lashed by his piercing satire are all faithful Churchgoers as the proprieties demand, self-righteous about their religion. Should we be glad or sorry that nowadays it is perfectly respectable not to go to Church or even not to be a Church member? Well, after all the contrast is not absolute; a diluted Christian code still controls our surface assumptions though Hitler has done a good deal to shock us out of taking this code as a matter of course. It might be contended that his Germany is more honest than we are.



In any case one reason for the enduring popularity of the *Serious Call* is the devastating frankness of Law's portraits of respectable Church people. "In their way of life, their manner of spending their time, and money, in their cares and fears, in their pleasures and indulgences, in their labor and diversions, they are like the rest of the world," says he. And it is easy to see why "the rest of us," "the loose part of the world generally make a jest of those that are devout." We laugh while we wince. A pageant of human weaknesses in that period so like while so unlike our own moves through his pages. His clever and entertaining character studies belong to the literary type popularized by Pope and Addison, a type precursor of the modern novel at its most disillusioned. How many of them we know! Caladus, always in a hurry, smothered by his business concerns; Flavia, horrified by heretics, whose tender conscience makes her very scrupulous lest she give amiss, since she is sure that the poor are mostly cheats; Fulvius, excellently educated, with delightful hobbies, who gracefully evades responsibilities; Flatus the restless, Feliciana the frivolous, Caelia the worried who always has a chip on her shoulder; Succulus the lazy epicure, whom Dante knew under the name Belacqua. Law grows increasingly biting as he presents better types: Cognatus the acceptable clergyman; Negotius the "temperate, devout man," a philanthropist devoid of vision; Mundanus, Classicus; Caecus the self-deceived, who mistakes his pride for humility. A clever sketch is Susurrus the gossip; but he gets converted. One would go far to find more varied and incisive analysis of the worldly lures which divert men from the standards of Christ.

Fortunately we meet other types in these pages: Paternus, perhaps drawn from Law's father; Eusebia, Ouranius. His Miranda was a portrait of Miss Hester Gibbon, who in his later years lived with him and a Mrs. Hutchinson in a sort of miniature Little Gidding; Law was for years a member of the household of the historian's father. For such as these he is writing the *Call*. Relentlessly he explores implications in the Christian paradox challenging much in our normal every day living. The time of the social gospel was not yet; the revolutionary upheaval in men's mind, continuous since the end of the eighteenth century was still to come, and Christian folk were not troubled as we are by the tormenting maladjustments between political and economic assumptions and the Christian code. Law speaks to people expected to take society as they find it, to the British middle class, busy with practical matters,—dress, business, management of their estates, family relationships. He is himself no recluse; his pages are spiced by the keen canny observations of a man in if not of the world. But if his approach is personal, his summons to holiness is absolute, it is free from compromise or evasion. And effectively he demonstrates that life offers sustaining interest, drama, and romance, only when not merely time but eternity is taken into account as one's habitation; and that worldly existence, lacking the illumination and

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hazards afforded by Christian faith, becomes in the long run terribly boresome.

ADDRESSING an orthodox public, he takes the basis of such faith for granted; his stress is ethical. So it is a surprise to find that the body of the book is concerned less with external behaviour than with internal disciplines, with man's commerce with the unseen. More than half of the pages are devoted to expounding that source of all strength for righteous conduct to be found in prayer, and few treatises offer more enlightening guidance to practise of that supreme art. Law's treatment is in one way disconcerting. He is no monk; his readers as has been said, stay in the world; but the framework of daily living that he suggests hardly seems adapted to ordinary secular existence, for it is based on faithful observance of the old canonican hours; prime, terce, sext, nones, compline,—that is to say, on the repeated interruption of activities by sustained periods of devotion. Names are not given to these offices; Law has the pleasant Anglican habit of utilizing old tradition with refreshing freedom, but he follows it loyally, and he actually makes you believe that this can be done, without detriment to one's duties. The first prayer on awakening should be a psalm, chanted aloud; he is scornful of people who don't get up early, or who feel shy about this exercise. Prime, as the "Religious" would call it, shall be chiefly acts of adoration and praise; that is natural and one may hope habitual with Christians. When Law reaches the third hour, he passes beyond formal exercises and gives us long beautiful pages concerned with the virtue basic to him in Christian life,—that is, humility. He knows as his Caecus doesn't that this is an evasive virtue, not to be taken as excuse for inaction, beset by peril of laziness or of melancholy, not to speak of camouflaged self-esteem. Analysis is searching in these pages. But in treatment of the sixth hour, Law soars higher. Now his theme is love, its austere demands and its ecstatic rewards. With no touch of sentimentality Law analyzes the virtue which we today are learning to distinguish from its counterfeit by the great Pauline word "Agape." It finds, he tells us, its best expression in that most creative of activities, intercessory prayer; concerning which none ever wrote with more penetrating discernment. Pertinent to us is what he says about loving our enemies: "By love I do not mean any natural tenderness which is more or less in people according to their constitutions; but I mean a larger principle of the soul. . . . The love of our neighbor is only a branch of our love to God. . . . You have never less reason to be pleased with yourself than when you find yourself most angry and displeased at the behaviour of others. . . . All hatred of sin which does not fill the heart with the softest tenderest affections towards persons miserable in it, is the servant of sin at the same time that it seems to be hating it. And there is no temper which good men ought more carefully to watch and guard against than this. For it is a temper that lurks and hides itself under the cover of many virtues. . . . The sight of sinners instead of raising in us a haughty contempt or peevish indignation towards them, will then fill us with bowels of compassion as when we see the sick in a hospital." But Law does not deny that the sick in hospitals sometimes need drastic treatment.

Studies of Thanksgiving and of Penitence complete his sequence of emphasis for the hours. Experience breathes from every page. It is no wonder that the Wesleys in their youth drew close to Law, though later they broke with him. Law himself did not remain on the levels where we find him, to our advantage, in the *Serious Call*. He became the ardent follower of that recondite, exalted and difficult mystic, Jacob Boehme; some of his later treatises, rich in released spiritual passion and in soaring vision, are for those who can receive them. But the earlier book remains his most widely known down the Christian generations; any one following its counsels with docility might well find himself borne on and upward into heights beyond our usual ken.

The Factory Chaplain

By

J. CLEMENS KOLB
Chaplain at University of Pennsylvania

THERE is a tendency that most people will admit, I think, to put religion on the periphery of life instead of at the center of it. Most of us have rather naively traced this tendency back to original sin or else to the conditions of our environment, with a feeling that as in the parable of the sower most of us live in that patch of ground where the thistles are thick and the good seed gets crowded out. Perhaps there is another source, and that is in the organization of the Church itself.



This was brought home to me the other day when Chaplain Francis B. Sayre spoke of the need for chaplains in industry and argued that the present geographic parochial organization of the

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Church was behind the times, fitted to an agricultural society but not to an industrial society. It did strike me that his argument was very plausible. If religion is not to be edged out of the periphery of a man's life, it must be placed at the center of his interest. If it is not to be found in that part of his life where he spends most of his waking hours—his business, his industry—if it is only to be found where he spends his evenings and his week ends, he cannot be blamed if it doesn't occupy a vital place in his consciousness.

I would have been vehemently opposed to Chaplain Sayre's suggestion, for I had one experience with a clergyman in industry. I worked one summer when I was in college in a large plant—I am not going to say where—and there the management had made a very earnest effort along this line. They had employed an outstanding clergyman as personnel officer in their business. They paid him what seemed to me a perfectly magnificent salary. I doubt if there are ten clergymen in the Episcopal Church today who get as much as he did twenty years ago. But that was just it. He knew where his bread was buttered. There was no doubt on which side he stood in every controversy. He did the cause of religion incalculable harm among the men. They simply referred to him as "that so-and-so who thinks he is next to Christ." But Chaplain Sayre had the remedy. He suggested that in industry a man be only partly paid by the management and partly by the employees, most likely the union. This might be an impossible place for a poor man. He would be worse off than "low man on a totem pole." But if he were the kind of a man that every clergyman should be, the kind that both sides can trust, he could be the voice of the men, interpreting their wishes and needs to the management and, conversely, an articulate voice from the management to bring about a better understanding with the workers. He could be the one indispensable key man in the entire organization.

Chaplain Sayre's suggestion seems to be one that the Church should take with the greatest seriousness and should try out wherever they can find the industry and the man for the experiment. Not that we ought to do away with parishes—not at all, any more than we are doing away with parishes because we have college chaplains and army chaplains. It isn't a question of "either, or"; it is a question of "and, and." I think the Church's chances of being helpful in critical times would be enhanced if this suggestion could be carried out.

I AM more than ever convinced that a promise of better things lies in this direction since hearing Dean Alexander Zabriskie of Virginia remark about the difference that a ministry made in an allied field. Dean Zabriskie said that one of his friends in the employ of the government does research on the problems of agriculture. In a section where agriculture is declining, he goes and tries to find the reasons for the decline. If agriculture is progressing, he tries to find out what change has brought about the increased wealth. He asked his friend what conclusions he had come to and his friend said, "I am not much of a church member, but quite objectively I have been forced to the conclusion that much of the difference between a declining agriculture and a rising agriculture is due to the quality of ministerial leadership in a community. We have found again and again that where a change has occurred in agricultural wealth one or a group of clergy is responsible. When clergy with ability of leadership come into a community, the first thing you find is a demand for better conditions of education, and then better health standards and then an intelligent approach to the agrarian problems. And when we find agriculture declining, so often it is because a community has lost its ministerial leadership. Then standards of health and standards of education begin to decline. The young people start moving away and the inevitable lower standards result." If the rural clergy are so necessary, doubtless the industrial clergy would be, too.

Of course we are short of clergy. We haven't enough to man our own parishes. There are not enough to go around for our needs at present; but perhaps one reason why not enough men are entering the ministry is because so much of the religion of the present has not been near enough the center of interest of men's lives. Let religion be placed back where it should be, in the center of existence, and more and better men will be found.

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—L. W. B.

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Leaders of Orthodox Churches Seek Greater Unity

Apparently Plan to Make Moscow the Centre Of Orthodoxy as Rival to Claims of Vatican

Edited by Rita Rubin

Moscow (by wireless): — Two representatives of the Russian Orthodox Church in North America, Bishop Alexis and the Very Rev. Joseph Dzvonchik, who are acting for Metropolitan Theophilus, have arrived in Moscow to confer with Patriarch Alexei and other officials on problems affecting reconciliation between the mother Church and the autonomous Church in America. The American Church, which represents 80 per cent of Orthodoxy, has consistently refused to recognize the jurisdiction of the Moscow Patriarchate and is still regarded as schismatic.

Informed of the arrival of the American Orthodox leaders, Metropolitan Benjamin, exarch of the Moscow Patriarch in North America and Alaska, expressed "high hopes" of eventual reconciliation of all sections of the Orthodox community in the United States. Metropolitan Benjamin arrived in Moscow on the eve of the sobor and has taken a prominent part in its affairs. He was the only foreign representative entitled to cast a vote in the election of the new Patriarch Alexei.

At the same conference, spokesmen for all but one of the major Eastern Orthodox Churches in Europe and the Near East signed a statement charging the Vatican with seeking to protect Nazi Germany from Allied punishment. Broadcast over the Moscow radio the statement was also given prominence in the Soviet newspapers. The statement stressed that "the Christian religion may only give its blessing" to those seeking to deliver the world "from fascism and from monstrous, sanguinary aggressions such as that of Hitler." It affirmed that Christianity might only give its blessing to the efforts of the whole of the "progressive freedom, and peace-loving humanity at present directed toward the establishment of such an order on earth as will deliver the world for all times from Fascism . . ."

Il Quotidiano, outspoken Catholic evening newspaper, in an article on "Russians and the Oriental Church," asserted that Stalin is subjugating to the Soviet State the same Orthodox Church he has criticized for its subservience to Czarism. The crux of the Vatican's charge is, however, that Moscow is reinstating the Orthodox Church as a counterweight against Catholic influence in central and eastern Europe, where they characterize the Church of Rome as "representing the spiritual liberty which is an obstacle to dictatorship, and thus must be combatted."

Metropolitan Benjamin revealed that the status of the Bulgarian Church was discussed at the meeting of Patriarchs. It was decided that Sofia would be urged to submit to the Ecumenical Patriarch at Istanbul a formal letter of repentance and reconciliation required as a condition of canonical reinstatement. The schism between the Bulgarian Orthodox Church and the Ecumenical Patriarchate dated from 1872, when it was accused of introducing racial distinction as an innovation in the Church. Recent newsreels here show Red Army troops in Sofia being greeted by Exarch Stefan in full ecclesiastical regalia. It is hoped that action by the Bulgarian Exarch may heal the breach.

The Metropolitan, as previously reported, also urged at the Moscow meeting that a world council of Orthodox Churches be established, with many believing it is to be set up to counteract the claims of the Vatican. What action was taken has not yet been learned.

Polish Church

Warsaw (by wireless): — Assurance of "good relations" between Church and state in Russian-occupied Poland was given here by Boleslaw Beirut, acting president of the Lublin provisional government, which has set up headquarters in the Polish capital. He stated in an interview that "Full religious freedom will be given to Roman Catholics in Poland, and to all other groups." The Polish president said that no plans are being made to set up a ministry for religious education but that steps will be taken to organize a department of religion as part of the ministry of public administration, "to promote the interests of all worshippers."

Virtually all churches in Warsaw were severely damaged or destroyed during the war. In one church in the Praga suburb worship services are being held daily, attended by persons of all ages, including many soldiers.

Social Action

St. Louis: — The convention of Missouri, meeting February 6-7, passed resolutions on a number of social issues. Endorsement was given to the new state constitution; urging the governor and assembly to appoint a children's code commission to revise laws for the protection of children in industry and the protection of dependent and neglected children and social security measures for child-care. A resolution was passed urging a minimum wage law for workers not now protected by the federal law and also urging the state to appropriate sufficient funds for social security. On the subject of housing the convention went on record as favoring low-cost housing and called for federal funds for use in St. Louis for this purpose. Also a resolution was passed advocating full cooperation by parishes in support of suitable legislation and constructive procedures in county jails and in state correctional and penal institutions.

On the subject of peace the convention endorsed the Dumbarton Oaks Proposals and commended them to Church people for study and action — action meaning write the state department and senators. On minorities the convention called upon parishes "to find ways and means of bringing the various mi-

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nority groups into closer contact with the main stream of Christian American life to the end that a mutual exchange of the fine qualities of these groups may be blended into a genuine foretaste of the kingdom of heaven."

Finally, on the matter of social security to lay employees of the Church, after pointing out that the 1943 General Convention had urged that they be included in the federal social security act, the convention instructed its secretary "to request information of the National Council as to what action it has taken toward carrying out these instructions" and further urged the National Council "to proceed at the earliest possible moment to carry out the instructions of the General Convention as one of its recognized functions."

The Rev. Charles C. Wilson, rector of Grace Church and director of Grace House, a social service settlement, presented the resolutions as the chairman of the social service committee of the diocese.

Church Army Moves

New York:—As of February 13, the Church Army business office will be located at 292 Ninth Ave., New York 1, N. Y. The training center remains at the present location in Jersey City, and the Church Army will continue its services in Grace Church there.

German "Hymnbooks"

Stockholm (by wireless): — The anti-Hitler underground in Germany is reported to be distributing "evangelical hymnbooks" containing hints on how to avoid military service by stimulating illness. Similar in appearance to hymnbooks issued to the army, the "hymnals" also contain tips for workers on ways to avoid service in war industries.

European Clergymen

New York: — Three prominent European churchmen have been invited to visit the United States in May as guests of the American committee for the World Council of Churches, and a special three-day session of the committee will be held May 17-19 to discuss plans for the first assembly of the World Council after the war. Making the trip here will be Dr. Marc Boegner, president of the French Protestant Federation, and a vice-president of the World Council; Dr. W. A. Viss't Hooft of Geneva, general secretary of the World Council, and Anglican Bishop George Kennedy Allen Bell of Chichester, a member of the Council's provisional committee. According to temporary plans the first world assembly will be held in the United States, probably in Princeton, N. J., or some community adjacent to New York. To date, 83 communions, both Protestant and Orthodox, in 83 countries have voted to join the Council and a full delegation to its sessions will total nearly 500 churchmen from all parts of the world.

Another subject of discussion with the Europeans will be the problem of aid to the churches on the continent, which Dr. Douglas Horton, chairman of the American Committee, has estimated will require a minimum of $50,000,000.

Back Dumbarton Oaks

Cleveland: — In a message to President Roosevelt, the Congregational Christian Churches endorsed the Dumbarton Oaks security proposals as approved by the national study conference on the churches and a just and durable peace. The denomination will send copies of the peace proposals together with a critical interpretation, to all the churches this month. Extensive plans have been made to organize study and discussion groups. After the United Nations Conference gives final form to the Proposals, these will also be sent to the churches, and the council will urge them to hold "town meetings" modeled after the old New England gatherings. It will be suggested that treaty ratifications, committing this nation to membership, will be the primary obligation of the United States.

As a joint project of the Congregational Christian and Unitarian Churches, the first privately financed American medical unit has been organized to aid war-stricken Italians. The Unit will work with relief organizations to study control of epidemics and the spread of tuberculosis among undernourished people, as well as disease of underfed children.

Jews Exempt

Helsinki: — German Jews in Finland are exempt from Russian occupation orders for the internment of German citizens, Pavel Orlov, political advisor to the Soviet central commission, declared here. Orlov gave this assurance in reply to questions based on charges that pro-fascist elements in the Finnish police are seeking to round up Jewish refugees from the Reich while permitting Nazi sympathizers to hide or to retain Finnish citizenship acquired at the time of the Finnish-Russian armistice. "Russian control authorities in Finland," Orlov states, "have adopted the same principle now in force in Rumania, whereby internment regulations affecting Germans are not applied to Jews."

Revised Bible

Chicago:—A new revised standard version of the Bible, begun 15 years ago, and officially approved by 44 Protestant denominations, has been completed, it was announced here by Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christmas.

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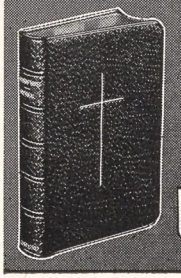

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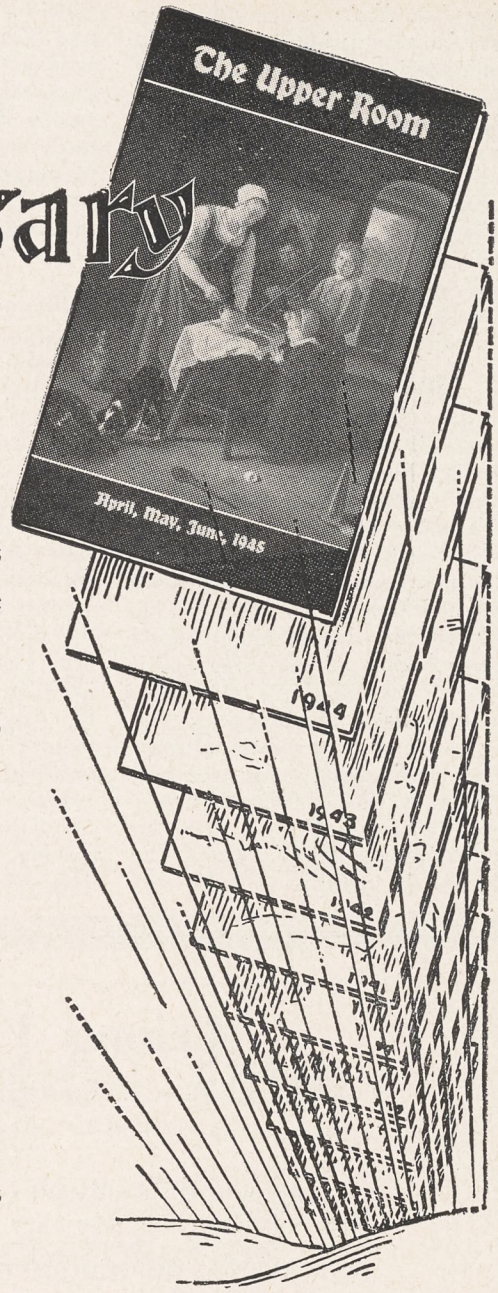

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MEDICAL ARTS BUILDING NASHVILLE 3, TENNESSEE

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Interracial Group

Asheville, N.C.: — A permanent interracial association was set up by the ministerial association of Asheville and Buncombe County and the Colored ministerial association at a joint meeting here. The Rev. W. C. Brown, pastor of the Nazarene Baptist Church, was elected president, and the Rev. Harold Tyler, president of the white minister's group was named secretary. The white clergymen were the guests of the Negro organization at the meeting.

Church Union Plan

London (by wireless) :—The general council of the Anglican Church of India, Burma and Ceylon has adopted parts of the South India church union scheme to permit certain dioceses to carry out "their practically unanimous desire" to enter the United Church of South India. The union plan would merge representative bodies of the three major Protestant groupings — Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists.

The council debated for two days and then passed the following resolution: "While reaffirming that the Church of this province continues to be bound in matters of faith and order by the constitution, canons, and rules of the Church of India, Burma and Ceylon, it finally adopts the scheme of the Church union in South India (Seventh Edition Revised) Parts One and Two." The council's action permits the dioceses of Madras, Travancore, Cochin, Tinnevelly, and Dornakal to enter into the union.

Russian Message

Moscow (by wireless) :—Christians throughout the world were called on to fight for "the triumph of liberty and truth" in a statement adopted by the general council of the Russian Orthodox Church here. "In the name of the triumph of Christian and all human principles of freedom," the message said, "the Russian rthodox Church calls on all Christians in the world to fight against the monstrous distortions of the divine teachings of the Savior. May Fascism and its inspirers 'vanish like smoke, as wax melts before the fire.' Verily are Jesus Christ's words, 'he who lives by the sword shall perish by the sword,' falling heavily on their heads. Pray God humanity will renounce forever resolving controversy by the sword. Thus may God's blessing be upon all brothers in Christ for the indefatigable fight for the triumph of liberty and good throughout the world, and forever! Let us be united and firm! The general council of the Russian Orthodox Church sends its blessing to the leaders of peoples occupied with the welfare and the improvement of the lot of their humbler brethren."

Poles Executed

London:—Priests belonging to the Roman Catholic Order of the Divine Word were executed during the Ger-

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man occupation of Poland, according to a lay brother now serving with Polish forces in Scotland. Among priests killed by the Germans, he said, were the rectors of the order's four houses in Poland. Also executed were Fathers Liguda, Drapiewsky, Msyk, and Huwer, as well as Brother Gregorius of Frankowiak, who was publicly executed on May 5, 1943. Fathers Sonsala, Kubitsa, Kozubek, and Golom, the latter a missionary who had returned to Poland for a rest period after serving in China, died in concentration camps, the lay brother stated. Ten students who had already become members of the order also died in concentration camps.

Canadian Council

Toronto: — The Most Rev. Derwyn T. Owen, Anglican Archbishop of Toronto and Primate of all Canada, said in a pastoral letter to the clergy that a lay association of the Canadian Council of Churches is planned in various dioceses throughout the Dominion of Canada.

Works as Layreader

Boston, Mass.:—A layreader with a tank unit somewhere overseas, finds plenty to do. He wrote his rector recently that he had been taking the part of chaplain. "On Sundays when the regimental chaplain is unable to conduct a service, I hold a service and give a talk, which I hope is helpful, for my own outfit. There are many times during the week when my own squad sits around singing hymns. Most of the men don't know the hymns that mean so much to me, but I have learned a lot of theirs. Also quite often my buddies ask me to read them the Scriptures. I recall one day when we had been under heavy enemy shelling and our nerves and minds were in a state of unrest. I was asked to read something to them. I read the 91st, 46th and 23rd Psalms and a couple of prayers from the family prayer section. This we followed with a discussion on prayer.

"I also persuaded a fellow, a Southern Methodist, to be baptized. Back in the states he was one of those that didn't have much use for the Church or Church people. It wasn't very long after his first battle that he began to talk about things that really matter. I opened the subject of baptism. He said he wanted it, but never got around to it. I was able to get a Southern Methodist chaplain, and he baptized him.

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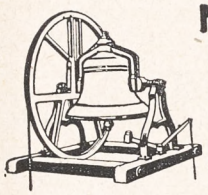
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French Reconstruction

Paris (by wireless):—The Reformed Church in France looks to the churches in America for aid in postwar reconstruction, but will meet normal needs out of its own treasury, Dr. Marc Boegner, president of the French Protestant Federation, said in an interview here. He announced that the next synods of the sixteen regional divisions of the Reformed Church, including North Africa, will meet in February and March to consider problems confronting the Church. They will discuss the reconstruction of destroyed churches, aid to pastors and their families, training for theological students, the religious press, and political and social issues.

Turning to the question of collaboration between the Protestant and Catholic Churches in France, the Reformed leader said, "Such collaboration is desired by many Catholics and Protestants, who know that in the postwar world, all Christians must bring a common faith to the accomplishment of definite, common tasks." According to Boegner, the French Protestant Church has taken no definite stand in regard to collaboration with Communists in social matters.

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MR. JOHN G. CLARK
Layman of Philadelphia

THE WITNESS is to be congratulated for the excellent number devoted to the Church and Labor and the fine number that was in Memory of Archbishop Temple. I have been reading the paper but for a short time and do not mind saying that I have been surprised to find a Church paper that is really aware of what is going on in our world. My two children of college age have been on the verge of giving up the Church entirely with the off-repeated statement, "But, dad, everything is so unrelated to our world." I cannot yet say that THE WITNESS has brought them back to their Church. But I do find them reading THE WITNESS; asking for it if it is mislaid; and then together discussing, sometimes with a good deal of heat, the articles that appear there. I am trying to be a wise parent by keeping out of the discussions though I have not been able to resist throwing out on occasions, "Well there seems to be a few live parsons left in the Church after all."

* * *

ROY W. BATTENHOUSE
Professor School of Religion,
Vanderbilt University

My congratulations on your excellent assemblage of articles for the William Temple memorial issue of February 1. I enjoyed them greatly. In the midst of them, however, I was suddenly taken aback by the incongruity of the advertisement on page 15. What happened? Did the business manager forget to consult the editor? Surely the editor does not think that H. G. Wells' indictment of the Roman Catholic Church is the sort of literature that will nourish the ecumenical principles for which the late Archbishop stood. Or does the editor think it not his job to exercise a pastoral censorship in admitting advertisements to his magazine? If so, he is separating "religion" from "business" in a way William Temple would hardly have countenanced. The discrepancy between your news columns and the advertisement lays you open, I'm afraid, to the charge of exploiting for commercial reasons the very minds and consciences which you hope to strengthen and enlighten in your editorial columns. THE WITNESS ought to practice a better "social gospel" than that. Next time be sure your right hand knows what your left hand is doing!

ANSWER: The matter to which Prof. Battenhouse refers appeared in a paid advertisement. In common with all other publications products presented in advertising space do not carry with them editorial endorsement.

* * *

MRS. JOHN W. CHAPMAN
Churchwoman of New York

The assertion is frequently made, that 'Jesus was a Jew.' Was he of purely Jewish blood? The book ascribed to St. Matthew was written for Jewish readers. The author was concerned in proving that Jesus was a lineal descendent of King David. According to Dummelow, "His actual descent could only be upon his mother's side." Dr. Paterson-Smythe must have found good authority for saying that "though Mary was a peasant girl she also was of royal blood." The genealogists said that she was of the royal lineage of David. David's grandfather was Obed, and Obed was the son of Boaz and Ruth, the Moabitess. It is true that Mary's ancestry cannot be directly traced beyond her mother Anna. It cannot be proved that she was, or was not, purely Jewish.

The priests taught their people that they were a chosen, a separate race. "A pious Jew believes that he must live a different life from the people in other nations not so much for his own sake as for theirs" (Cooke). They had no dealings with the despised Samaritans who were of mixed blood. When Ezra was informed that some of the people had intermarried with others than Jews he rent his garment and his mantle and "sat down astonied." When Nehemiah made a similar discovery—that Jewish men had taken wives of Ashdod, of Ammon and of Moab, "he contended with them and cursed them and smote certain of them, and plucked off their hair."

The young theologue who wrote this out for me, added this comment of his own: "It is thought by some that the author of the book which tells the beautiful story of Ruth had great courage in writing it. Possibly he was intending to show that there were good people even among the Moabites and that marriages between Hebrews and foreigners were not necessarily scandalous; but that good might come out of even such a union."

ANSWER. There can be little doubt that Jesus was a Jew—a pure-blooded Jew. It is not a question of the genealogies in Matthew and Luke, which are probably (like most genealogies) somewhat artificial; but it is the whole spirit and outlook of Jesus, his language, his thought, the words he uses and the ideas he takes for granted, that are thoroughly Jewish. There is no other ancient people or religion that provides the background for him, his life, character, and teaching (as a historical figure) as Judaism does. The people who deny his Jewishness always have an axe to grind! For example, Houston Stewart Chamberlain, the expatriated Englishman whose book, *The Foundations of the Nineteenth Century*, was a pre-Hitlerite glorification of German blood and soil, with the whole foolish "Aryan" theory thrown in to boot. Of course he wanted Jesus to be an Aryan—for people still thought a purely Aryan Germany would be Christian. We have since discovered that the pure "Aryans" are pure barbarians, not Christians, not even civilized. There are no reputable scholars who subscribe to the theory that Jesus was an "Aryan."

* * *

G. ASHTON OLDHAM
The Bishop of Albany

I cannot refrain just a line of congratulation on your splendid Temple number of THE WITNESS. It is the best thing of the kind I have seen and a most fitting tribute to one of the greatest men of our time.

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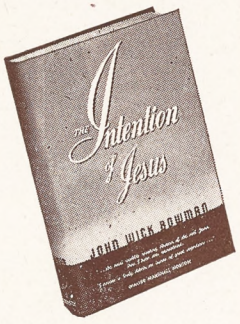

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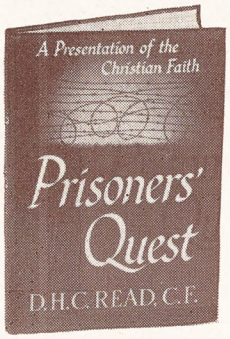

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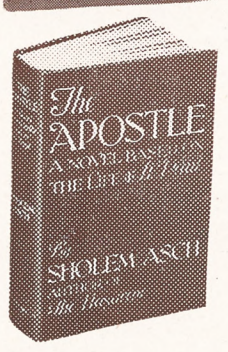

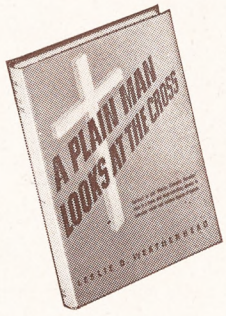





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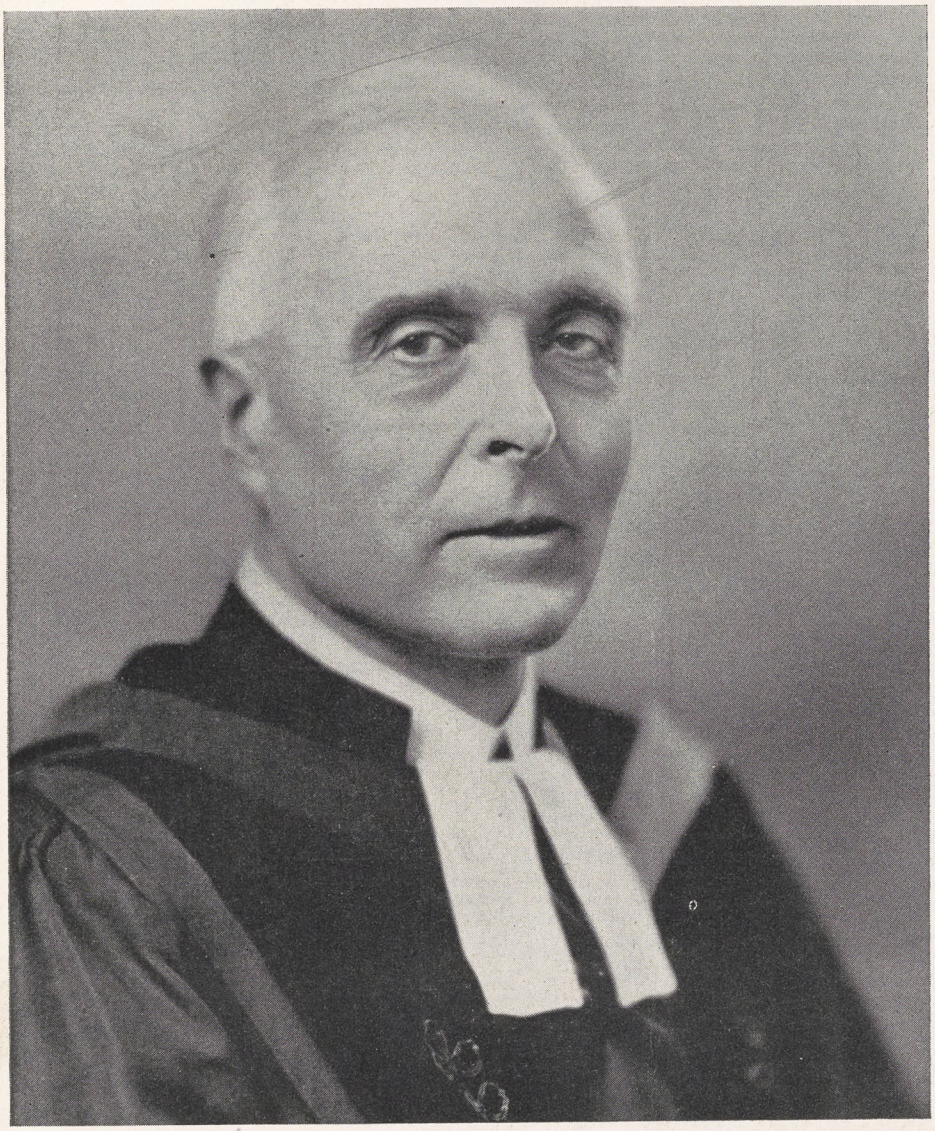

MARCH 1, 1945

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HENRY S. COFFIN PLEADS FOR WIDER UNITY IN CHURCH

(*story on page three*)

ARTICLE BY CHARLES D. KEAN

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12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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MARCH 1, 1945
VOL. XXVIII NO. 28

CLERGY NOTES

ANTHONY, KENNETH H., recently ordained deacon, is now the assistant at St. John's, Roanoke, Va.

BEEKMAN, GERARDUS, of New York City has been appointed an army chaplain.

ELLIOTT, H. MURRAY, formerly rector of St. Barnabas, Berlin, N. H. is now minister in charge of St. Anne's, Revere, and St. Paul's, Beachmont, Mass.

FOUST, ROSCOE T., dean of the cathedral, Bethlehem, Pa., has accepted the rectorship of the Epiphany, New York City.

GRAHAM, LOYAL Y., chaplain with the rank of major has been separated from the army. He is the rector at Stratford, Conn.

GUILEY, H. AUGUSTUS, formerly rector at Guthrie, Okla., has accepted the rectorship of St. Matthew's, Enid, Okla.

MARMION, C. GRESHAM, rector at Port Arthur, Texas, has accepted the rectorship of the Incarnation, Dallas, Texas.

SHIRLEY, JOHN G., of Beckley, W. Va., has been appointed an army chaplain.

SMITH, WILLIAM D., retired clergyman of the diocese of Virginia, died on February 6th.

SNOXELL, WILLIAM E., formerly a teacher at Lenox School, Lenox, Mass., is now teaching at St. Mark's, Southborough, Mass.

STONE, W. OWINGS, formerly rector of St. Mary's, Baltimore, Md., has accepted the rectorship of St. John's, Barrington, R. I. effective April 8th.

TUCKER, F. BLAND, rector of St. John's, Georgetown, diocese of Washington, has accepted the rectorship of Christ Church, Savannah, Ga. effective after Easter.

VALENTINE, F. F., graduate of Virginia Seminary, was ordained deacon on Feb. 10th by Bishop Roberts of Shanghai, acting for Bishop Hart, at St. Paul's, Chester, Pa. The candidate is in charge of St. Alban's, Brookthorpe Hills, Pa.

WARREN, W. T., graduate of Virginia Seminary, was ordained deacon on Feb. 10th by Bishop Roberts of Shanghai, acting for Bishop Hart, at St. Paul's, Chester, Pa. Mr. Warren is doing graduate work at G.T.S. and assisting at Grace Church, New York.

WHISTON, CHARLES F. of Ashfield, Mass., has accepted a position as assistant professor at the Church Divinity School of the Pacific.

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Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
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11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
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8 P.M. Evensong and Sermon.
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Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
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CHRIST CHURCH
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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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 28

The WITNESS

For Christ and His Church

MARCH 1, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Rev. Henry Sloane Coffin Pleads for Unity

He Declares That Protestant Churches Have Stressed Liberty Without Thought of Unity

By Henry S. Coffin
President of Union Seminary

New York:—At a public hearing in this city some weeks ago the question came up, why certain individuals had received no attention. A social worker remarked: "Oh, they are only P.P.P.s." In this day, when so many governmental and other organizations are called by initials, some of us were puzzling what P.P.P.s were. When the social worker was asked, the reply came: Poor powerless Protestants.

If we have become that, it is our own fault. For one reason, Protestants have lost an adequate feeling of what is theirs in the Church—the universal Church of which their particular communions are branches.

A month ago there was published the autobiography of an eloquent minister, the late Dr. William L. Sullivan. Born the child of Irish immigrants, educated for the priesthood of the Roman Catholic Church, becoming a Paulist father and a theological teacher, he found his mind cribb'd, cabin'd and confin'd in the dogmas of the Church, and he left it to become finally, a Protestant minister. In this fascinating autobiography is a description of what his Church means to a Roman Catholic youth:

"The Church is his aristocracy and his romantic love, the household where he mingles with the holiest of all the ages, children, like himself, of a mother solicitous and majestic, nurse of saints yet mindful of her sinners and keeping in her heart memories incomparable, as far back as the age of martyrs and the missions of the apostles. When she takes him in her embrace, he ceases to be a casual atom of humanity; he becomes an heir of the ages, a citizen in the commonwealth of God; his name thenceforward is entered in the vastest brotherhood ever known on earth, and written through this august mediation in the book of life above. The Church has saved civilization and will save him, for her mission is to save. . . . For the mind she has light, for the heart, tenderness, for the imagination, magnificence; for the soul, sanctity, for death, consolation and an immortality of beatitude. Where is any likeness to her to be found?"

We might modify an expression or two, but the Church means and should mean all that to the loyal Protestant. It is a defect of our teaching that we fail to inculcate such feelings in our young people.

And a principal reason for our failure is due to the divided plight of Protestant Christendom. We admire the superb organization of our Roman Catholic brethren. Are we so stupid and impotent that we cannot today reorganize our forces? We have the delicate problem of combining liberty within unity. We want a sufficiently unified overhead organization to do three things:

1. Supply us with a sense of solidarity under one name.
2. Provide a common witness to the basic Christian truths about God, Christ, man and his life here and hereafter, which we hold in common.
3. Compact us in a common front for such practical purposes as we are facing.

Let me, however, for a moment stress the common witness to our convictions about God and life. A Harvard philosopher, Professor Ralph Barton Perry, has just given us a profound book entitled *Puritanism and Democracy*. His thesis is that underlying our American institutions and way of life are two spiritual bases. One of them is the partially Christian philosophy of the enlightenment which came through John Locke, Benjamin Franklin and Thomas Jefferson, and minds of that type. The other is the distinctively Christian heritage through Puritanism, which handed down the basic convictions of the Christian faith as they were held throughout the centuries, then purified by the Reformation, and then further sharpened and pointed by the Puritan group. He is at pains to point out that one does not find our democracy where you do not find this spiritual foundation.

Let me sum up what that spiritual foundation is:

Faith in the capacities of the common man. Our Protestant faith stresses the Biblical conviction that every man has direct and immediate access to God, and that all Christians are priests to minister for God to their fellowmen. There is the dignity and high calling of the plain man and woman in Christ.

Faith in the self-evidencing power of truth. Protestantism put a Bible in every man's hand and said: "Read and make up your own mind. You are directly responsible to Almighty God for your opinions and for your conduct." And Protestantism has stood for freedom to think and to teach the truth as God discloses it to every man's conscience.

Faith that this seemingly apathetic universe, what Thomas Hardy called "this nonchalant universe" is on the side of the nation and the society which tries to embody human brotherhood, because its maker is the

NOTICE PLEASE

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All mail is to be addressed to
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135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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father of all men, black, yellow, white, and wills them to live together and share together His gifts for body and soul with justice and in fellowship.

That spiritual basis for American democracy is our particular contribution. Without it we should not have had our American institutions and manner of life to start with. Without it, it is questionable whether our American institutions and life can survive in vigor. They will be like cut flowers doomed to fade and perish.

Our weakness is very largely our own fault. We have stressed liberty without unity. The result is that we can be spoken of as P.P.P.s. This Protestant Council is a sane, practical and urgently needed means of solidifying our miscellaneous and scattered forces for our common tasks. It has in it the promise of enabling us to accomplish those tasks much more effectively and—incidentally, a most valuable by-product—of welding us together into a genuine fellowship in faith and purpose.

UNION SERVICE IN CHAPEL

London (by wireless): — Bishop Neville V. Gorton of Coventry gave the use of the private chapel in his home for a joint service of Anglican and Free Church members recently. They represented the governing board of the Christian service center which has been proposed in the scheme for rebuilding Coventry cathedral and the service was patterned after the kind suggested for the permanent chapel of unity which will be incorporated into the cathedral.

RECTOR'S SON KILLED

Chicago:—The Rev. Dudley Stark, rector of St. Chrysostom's, Chicago, has received word that his son has been killed on the European front.

BOY SCOUT FLETCHER WAS LATE

Newark: — The Rev. Joseph F. Fletcher was scheduled to be the headliner at a conference of clergy and laymen of the diocese of New Jersey, speaking on returning service men. But as the train pulled into Newark the Assistant-Professor-of-Practical-Theology-and-Social-Studies-and-Director-of-Clinical-Courses at the Episcopal Theological School noticed an elderly woman who was having difficulty in getting off the train with her luggage. Seeing the chance for his good-deed-a-day the professor came to her rescue. But doors banged shut, the train moved on, and the lecturer ended up in Trenton. Grabbing the first train back he arrived at the diocesan house for his talk just as everyone was ready to leave. He got in a few words but question period was cut off since the busy and popular Joe had to rush off for another engagement. Bishop Ludlow and the Rev. Harold R. Onderdonk had some practical experience ad-libbing until the speaker arrived.

LARGE CLASS IS PRESENTED

New York:—A class of 142 persons was presented to Bishop Gilbert by the Rev. John H. Johnson, rector of St. Martin's. The service marked the 17th anniversary of the founding of the church and during that time 2300 people have been confirmed. Mr. Johnson is to contribute to our Lenten series in a forthcoming number on God and Race.

PROTESTANT LEADERS ARRESTED

Geneva (by wireless): — Bishop Samuel Osusky, popular and widely-respected Lutheran Church leader of Slovakia, and an outspoken foe of Naziism, has been arrested at his home in Brataslava, and nothing further has been heard of his whereabouts. Several pastors and Protestant teachers were also taken into custody as the puppet government of Msgr. Joseph Tiso intensified its attacks on the Lutheran Church and accused it of not conforming to the demands of the Slovak state. All leading Protestant journals have been suppressed, among them the Sentinel of Zion, edited by the Rev. Ludevit Sensel, who has been arrested on several occasions.

BIBLICAL DRAMA ON RADIO

Jersey City:—The Ven. John T. Ledger, rector of Saint Paul's Church, has obtained from England a copy of Dorothy Sayres Biblical dramatizations for the "wireless." It contains a good one of the last supper. Archdeacon Ledger has a group of men he calls "The Legion of Honor." When he told them of his wish to present a radio dramatization of the last supper in the Church on Maundy Thursday evening, he met with a 100% favorable response, 21 men and one woman volunteering to take parts. The reason is that they do not have to appear before anyone, will not have to put on costumes, and do not have to memorize parts. The cast will enact their parts in the parish house before a microphone and the congregation will hear it over amplifiers in the church. Sacred music will be used at intervals to break the strain of one hour's listening to a radio drama. If the congregation receives it well on Maundy Thursday, Archdeacon Ledger promises to present one every month in the belief that there is more spiritual meat in one of these presentations than in a number of sermons. And he has the pledged support of his men.



We always like to run in this sort of a picture about this time of year just to warm you up a bit. It is Bishop Everett Jones of West Texas and his successor at St. Mark's, San Antonio, the Rev. Thomas Wright

MRS. KARL BLOCK DIES

San Francisco:—Mrs. Karl Block, wife of the bishop of California, died on February 15 in her 58th year. Her son, Capt. Karl M. Block of the air forces, who returned recently from 100 missions overseas during which he received the distinguished flying cross, was on an emergency leave at her bedside.

CHURCH AND SOLDIERS DISCUSSED

New York:—The Woman's Auxiliaries of Manhattan are joining with Grace Church on March 12th for a service at which President-elect Henry Pit Van Dusen of Union Seminary will speak on the discovery of the Church by men in the services in the Pacific.

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Francis Sayre Thinks Church Neglects Education

Declares That Service Men Are Interested In Religion but Not Differences of Sects

By J. Clemens Kolb
Chaplain at University of Pennsylvania

Philadelphia:—"Every clergyman should have in his possession public law 16 and public law 346," declared George A. MacFarland, professor of accounting in the Wharton School of the University of Pennsylvania, chairman of the advisory council for veterans at the university and coordinator with the veterans' administration, at the midwinter conference of the corporation for Christian work in educational institutions, diocese of Pennsylvania, held at the Church of the Mediator, Philadelphia. "Even the veterans don't know their rights. It is true that they are told about public law 16, concerning the rehabilitation of veterans, and public law 346, better known as the G.I. bill of rights; but they are told at the time when they are being discharged from the service and they are thinking about getting home, or getting a job, or getting married, and it goes in one ear and out the other. Every clergyman should be in a position to advise and guide the veterans in his parish as soon as they come home."

Mr. MacFarland pointed out further that testing centers were being set up all over the country to which returned veterans may go to discover their aptitudes and abilities and to help them in the problem of reorientation to civilian life. "A veteran doesn't want to be made a hero; he doesn't want to be pampered; and he doesn't want to be pumped," he continued. "He wants to be treated as a human being. Friendly thoughtfulness is what they want." As a bad example of our attitude toward the returned veterans he cited the case of two soldiers waiting for a table in a restaurant. "One of the veterans was minus a leg. A gushy young woman stopped, looked at him and said, 'Oh my, you have lost a leg.' The veteran looked down and remarked, 'Darned if I haven't.' 'Did you lose it on the battlefield?' she asked. 'No,' he replied, 'I was trying to get into a taxi and someone slammed the door.' Don't ask the returned soldier too much about his experiences. Let him tell you what he wants to tell you, if and when he tells you at all."

Mr. MacFarland was followed by Chaplain Francis B. Sayre. According to Chaplain Sayre, the Church faces three problems. The first, Christian education. "I picked 117 enlisted men at random from my ship," he said. "They were of all denominations and none. What surprised me was the high average of religious education — 8.2 years — a much higher total than I ever expected. In spite of this high general average of Sunday school education their ignorance was abysmal. Less than half of them could make any distinction between the Old Testament and the New. We picked some of the commonest books of the Bible and all but a very few thought that Romans was in the Old Testament, probably because it sounded old. Only 47 out of 117 could give the names of four of Jesus' disciples. When it came to some of the terms like incarnation hardly anybody knew what they meant. And our grading was extremely lenient. Anything that could possibly be construed as being correct was given credit. Something has to be done about religious education. As it is at present, it is almost a total flop." He suggested that it must be made a part of secular education and also that Church schools even of different denominations should combine in order that the children might have both the advantage of numbers and also adequately trained teachers.

Secondly, denominationalism. The veteran is confused because of the different claims of different churches, the superstructure of the faith so to speak. He is interested in religion of a very simple sort. He wants to know about God and he wants to know about Christ but he is not interested in the differences of faith of sect and sect. When he comes back from the war if he finds the fundamentals of the faith stressed he will come in and be the best vestryman we have; if they are not, he will leave and never come back.

"In the navy, furthermore," said Chaplain Sayre, "the chaplain occupies a peculiar position. He really is the spokesman for the men, the only one who can go to the commanding officer and tell him what the men really want and think and feel. The clergy must again become the spokesmen of the people and not just a small privileged class but the workmen — the spokesman of the employee to the employer." He suggested that churches, based as they are now on geographical lines, are out of date, that just as we have chaplains in colleges regardless of nearby churches so we should have chaplains in industry. For the Church must be where the men are and must be at the center of their lives, and not off in the periphery.

The third problem is morals. "Preach to men about how little they really know of Christian standards," he said. "Preach to them about the seventh commandment and they come up to you and say, 'But chaplain I am not married. Why can't I do as I please?' The Church has a tremendous task ahead," he concluded, "and the future of the Church lies in its ability to meet critical problems of education, denominationalism and morals that are facing it today."

CHANCELLOR



The chancellor of Honolulu is Arthur G. Smith, a distinguished attorney who has long been active in the affairs of the district

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INTER RACIAL MEETING IN LOUISVILLE

Louisville: — White, Negro and Japanese-American leaders joined forces here on February 9th for a city-wide, inter-racial inter-denominational forum. It was sponsored by the council of churches and the young people's commission of the city. It was largely attended by both white and colored, with many Episcopalians present, particularly young people and several of the clergy. Most of the discussion at the start was by older colored people, until an elderly Negro suggested that opportunity should be given to the white folks to say something. He also said it was supposed to be a young people's meeting and how about the older folks keeping quiet so they could learn something.

An aftermath of the meeting was a supper on February 11th, sponsored by the young people of St. Mark's Church, attended by both races, at which the speaker was the Rev. T. S. Ledbetter, the pastor of a Negro Congregational Church.

FINLAND ALSO LOOKS TO MOSCOW

Stockholm (by wireless):—Christian forces in Finland are seeking to reestablish their former international relations and are making overtures of friendship to Christians in the Soviet Union. The Evangelical Lutheran is the state Church in the country and more than 95 per cent of the population is Lutheran.

SAM SHOEMAKER ON RADIO

New York:—The Rev. Samuel M. Shoemaker, for twenty years the rector of Calvary, New York, and a leader for many years of the Buchmanite movement, is to start a series of Wednesday morning broadcasts over the blue network. The series starts on March 7th and will continue for four months.

URGES ATTENDANCE DURING LENT

North Plainfield, N. J.:—The Rev. R. B. Gribbon, rector of the Church of the Holy Cross, thinks that commuters ought to go to church during Lent. So he has New York parishes send him announcements of their weekday services which he announces each Sunday. "Few communicants are zealous enough to attend services in their own parishes when they have to catch trains at eight. But they might take time out at noon for the purpose." Good idea.

ARCHBISHOP WARNS OF MATERIALISM

Paris (by wireless): — Urging Frenchmen to unite for victory and "real justice," Archbishop Suhard of Paris, warned in a Lenten pastoral letter that "basic reforms" must not be sought in either communism or "excessive capitalism." The letter advocated "stable personal and family property and certain means of production necessary to human beings," but sanctioned community ownership "where this is in the interest of the general good." Cardinal Suhard cited Papal pronouncements against communism and excessive capitalism, naming their common fault materialism.

best way to do that is to put ourselves in other people's shoes." The kind of postwar world we have will largely depend on youth's present attitude toward neighbors of different races and creeds, she said, and urged the young people to help break down intolerance by thinking of people as individuals and "not as great lumps of people."

THEOPHILUS DELEGATION SEES UNION

Moscow (by wireless): — "There is every reason to hope for a complete reconciliation between the Russian Orthodox Church in America and the Moscow Patriarchate," Religious News Service was informed here by representatives of the autonomous American Church headed by Metropolitan Theophilus. The two delegates representing the portion of the American Church in schism since the Russian revolution are impressed by the "evident absence of canonical or dogmatical differences between believers here and in America, and foresee ever-closer collaboration and contact, especially after the war." Conversations with the newly-enthroned Patriarch Alexei are continuing "in the most cordial atmosphere." On leaving Moscow to return to the U.S. by plane by way of Alaska and San Francisco, a spokesman stated that the "results of the mission were favorable."



We like to give a plug to the hard-working laity whenever the occasion presents itself. So we give you Paul Terry at the organ of the cathedral in Wilmington, Delaware, where he has served as organist for over fifteen years

MRS. ROOSEVELT PLEADS TOLERANCE

Washington:—For the first time in her varied and busy career, Mrs. Franklin D. Roosevelt has spoken from a church pulpit. The occasion was a religious youth meeting in the National City Christian Church here, at which she told 1,400 young people of several races and creeds, that "Peace is a stake for which you play day by day. You just don't wrap it up at the end of a war and say we have peace. We must learn to work as hard to maintain peace as we do to win wars."

The first lady admonished, "We must find a way to bridge the differences between peoples, and the

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EDITORIALS

East Is East and West Is West

THE oldest schism, that between east and west, seems to be showing strong signs of renewed activity. On the one hand Rome has been busy trying to line up such countries as Spain, Portugal, Eire, French Canada, Italy, South America and certain elements in the United States. This combination cannot be said actually to have backed the present war effort but rather has been reactionary and even fascist. On the other hand Moscow, which has become the modern Constantinople, has succeeded in attaching to itself most of the Balkans, the Baltic states and large progressive elements in various other countries. There the dominant characteristic has been an all out prosecution of the war together with a strong trend toward collectivism. This whole issue has been high lighted by the recent meeting of the Orthodox Churches in Moscow where it was proposed by Metropolitan Benjamin of the United States that a World Federation of Orthodox Churches be formed.

Thus are religion and politics being worked together with somewhat common tendencies. Just as the faithful in Portugal look to the Vatican to defend the maintenance of their corporative state so the faithful in Czechoslavakia expect Moscow to keep an eye on their peoples government. Socialism and Orthodoxy versus Capitalism and Catholicism.

The question is at once raised what about the World Council of Churches and there is much cause for us to look seriously at our position in this whole alignment. At the present time the World Council is not much more than a paper organization, set up by a few leaders at the head of the Churches. This is partly due to its coming into existence shortly before the War; partly due to the heterogenious nature of Protestantism. However, great hopes lie in the future of the World Council in the growing unanimity in doctrine concerning Christ and the Church, but its social and political future is still a question mark. In both doctrine and social action much may come from a close relationship between the Council and Orthodox Christianity. In this alignment Rome's rigid dogmatic system will be faced not by a negative, undogmatic federation but by a positive, orthodox Christendom, alive to the world's real problems. A bad idea of the Church can be triumphed over only by a good idea of the Church in equally positive and dogmatic terms.

As we watch the course of the issues between Rome and Moscow from the social as well as the religious point of view we will increasingly see the need for the World Council to throw its fortunes with the orthodoxy of Moscow and thereby reach true effectiveness in social action.

"QUOTES"

LIVE your life while you have it. Life is a splendid gift. There is nothing small in it. For the greatest things grow by God's law out of the smallest. But to live your live you must discipline it. You must not fritter it away in "fair purpose, erring act, inconstant will," but must make your thoughts, your words, your acts, all work to the same end, and that end not self but God. That is what we call character.

—Florence Nightingale.

Yesterday and Today

IT IS the fashion for older people, especially in war time, to wag their heads and cluck over the present generation, and its hasty, ill-advised marriages. We have had the opportunity to watch hundreds of young people start life together; some very young, some youthful, and some more mature. Far from being alarmed, we have been impressed to see how well matched and purposeful these couples are, and to note that while they are supremely happy in their new estate, they are still mindful of the responsibilities of married life. Practically all have passed through a normal courtship; many of them have "kept company" since school days. Nowadays, with so many girls in business and professions, most young people are more practical and capable starting a home together, and winning their way than the young folks of grandma's time. We think all this apprehension one hears about dangers ahead is utterly silly.

Life was different in the good old days. Young men either went into business with father, or he helped them to find a job. Girls belonged at home, and there led sheltered lives, chaperoned and shielded from contact with, or knowledge of the world in general, and men in particular. Matches were largely arranged by fond parents with young

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men who were thought to have brilliant prospects. It was believed that young girls permitted to make their own plans would marry beneath their station, or that their loveliness and marriageability would be lessened by the slightest realization of the serious facts of life. A boy who called on a girl a few times, however decorously, was apt to be asked his intentions.

Today many outworn conventions have been scrapped. In a world where boys and girls play, study, and work together these canons have no bearing on their life. Both sides know the score, yet they are none the less ready for matrimony. The bloom is not off the peach because girls are free to choose their values, their way of living, and their sweethearts. It is true that business girls have less time to learn domestic arts before marriage, but business training makes for quick learning. What is more important is that young people today, with a better understanding of human relations and the biological urge, are better fitted to choose a mate than most of their elders.

The Series for Lent

God and Economics

By
CHARLES D. KEAN
Rector of Grace Church, Kirkwood, Missouri

ECONOMICS is the field of man's relationship to physical nature and it includes all the processes derived from that relationship. Man is dependent upon physical nature as the ultimate, if not always the immediate source of food, clothing, shelter, light and heat and all those other things that people regard as necessary perquisites in adequate living. Economic activity includes the means by which the material of physical nature is obtained, refined, processed, distributed, exchanged and consumed. While in a technical civilization these processes have become highly elaborated and have had joined to them certain abstract processes—such as money and credit—nevertheless the fundamental basis of all economics is man's relationship to physical nature, whence he derives the raw material for maintaining life.



Economic activity has always involved social institutions. Anthropologists, such as the late Professor Malinowski of Yale, do not believe there was ever a period when man engaged in economic enterprise even of the most primitive sort as a sole agent. On the other hand Professor Malinowski and others believe that the social institution has always anteceded economic enterprise, which is not to say that the development of new technical skills does not lead to the development of new institutions. The important fact is that economic activity even when confined to relatively simple enterprises of the manufacture and use of primitive implements, before the development of problems of distribution and exchange, has always been a social process. Therefore, economic activity is never and can never be found in pure form; but rather it is always coupled with political activity. In other words, man's relationship to physical nature always involves his relationship to human nature.

It is because economic activity has always involved a tension between men, as well as between man and nature, that it becomes a serious religious consideration. Even if there could be such a thing as pure economics, completely sundered from politics, it would still present a religious problem because it would present a strain to the human spirit. As matters stand, however, economics presents a double strain. Man in this world is not only in the position of wrestling with nature in order to force it to yield him a living, but he is also in the position of struggling with his fellow men at the same time. In a sense man always lives at the expense of his fellow-man but he is always in the position of struggling to increase any advantage he may have or to acquire such an advantage if he does not have it.

The problems of injustice and exploitation are rooted in the very nature of political economy. To the extent that a civilization has advanced technically, it has become not only more efficient in production, distribution and exchange; it has also elaborated necessarily its institutional machinery so that not only the economics but also the politics have become more complex. It does not require a very elaborate institution to provide the setting for the economic activity of the primitive tribe. It requires however a very elaborate institution with intricate patterns of human relationship to provide the setting for modern finance, industry and international trade. With the elaboration of the social institutions added scope has been given for injustice and exploitation.

The words, injustice and exploitation, have moral connotations. They imply the possibility of an equitable standard of human relations in the political and economic fields. These words have definite religious associations, but they are also rooted deeply in the history of civilization. Men have discovered over and over again in experience

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throughout history that while they need, use and abuse the institutions they create for economic ends at the same time no institution has ever satisfied them fully. It is obvious that people find varying degrees of satisfaction in the same institution depending upon how adequately it appears to serve them. It is not so obvious but it is equally true that the dissatisfaction men find in political and economic systems raises problems not only of personal convenience but also of moral value. It might be said that man's concepts of moral worth grow partly out of his frustrations in trying to live within the institutions he has evolved. As long as he is not frustrated he does not tend to ask questions about fitness, but when he is frustrated he tends not only to question the institutions themselves but also raise points of general validity—or moral law. Institutions likewise seek to justify themselves morally particularly when under criticism.

Since the earliest days men have tried to correlate their social institutions with their understandings of moral law. Every now and then a tolerable synthesis seems to have been achieved, at least to the extent that a sufficiently influential part of society is sold on it. But even the best synthesis is rendered obsolete before long by the change of events and frustration which never disappeared entirely becomes again a predominant issue. For example feudalism might be said to have represented such a tolerable synthesis granted its inadequacies and injustices in the eleventh century; and capitalism likewise in the nineteenth century. The relation of religion to economics like the relation of religion to every other aspect of man's life has its basis in man's experience of the limitations of moral law in concrete institutional situations.

THE Christian Church has always recognized that man's economic activity involved religious problems. The traditional way of dealing with the issue from the days of Saint Thomas Aquinas through the Malvern Manifesto has been to set forth a proposition. The first paragraph in the forward in service pamphlet on *God and Economics* in the series on *The Doctrine of God* is a good example of this approach. "God is the creator and sustainer of the world. He is above it and beyond it, yet nearer than hands and feet. He sustains it. Every breath we take, every beat of our hearts is there because God supports and directs us. Since he made the world everything in it is his: the rocks, the trees, the animals, men and all that has to do with men (except sin) are his. We did not make the world; God made it. The world is his. The earth is the Lord's. America is the Lord's. We are the Lord's." From such a premise, men's obligations and responsibilities toward his fellow-men in both economics and politics are deduced logically.

Approaching the problem of economics from the premise that God created the world has its definite value for the man of faith. As a basis to appeal to a non-Christian world it is not convincing. When men accept the proposition as a philosophical account of the origin of the universe, it becomes a mythological description of a first cause, but it does not motivate them generally to do anything. The old joke of the farmer's reply to the minister, "You should have seen this garden when God had it all by himself," is a healthy, normal reaction. To describe the universe as God's is meaningless unless man has discovered his own relationship to God.

There is a definite connection between God and economics that needs to be presented to this confused and war-torn world but it cannot be presented on the basis of a philosophical premise that is easy to accept but which does not necessarily lead to any feeling of personal or social responsibility. The connection is more vital when the economic problem is approached from the opposite direction.

The field of political economy is the field in which man comes into concrete contact with frustration and despair. The tension between man and nature is overarched by the tension between man and his fellow-man. The tension results in wars and depressions, with their destructive effects upon social institutions and their torment of the spirits of individuals. Man whose innate tendency is to assert the autonomy of himself as an individual, or of his group, even though he may intellectually subscribe to a theory that God made the universe, expresses this desire for autonomy—either individual or collective—most concretely in his economic and political relationships. And it is precisely in these relationships that his assertion of autonomy is most obviously vulnerable.

A non-Christian world is not searching for the Christian interpretation of its problem nor does it desire the Christian answer. It will always try to save itself and will achieve a relative success in doing so. The history of civilization is the history of what that relative success means—the survival of the race of man through continual wars and depressions, each one tending to be more serious than its predecessors. There is no reason why this history will not continue to follow the same pattern indefinitely. Man's answer to the problem is to maintain old and familiar social institutions even more desperately when they are threatened or to devise new ones. A non-Christian world always

(*Continued on page* 12)

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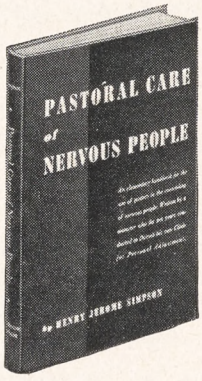
PASTORAL CARE O



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St. Peter's Episcopal Church, Detroit, Michigan

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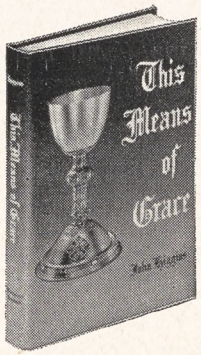

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NERVOUS PEOPLE

WHEN THIS WAR is over and millions now in service return home, there is bound be an almost insurmountable problem of personal adjustment — the returning man in uniform, the returning woman in uniform, the milies themselves. Even now thousands of rvice men are being released and many clergyen have already experienced pastoral work of special nature.

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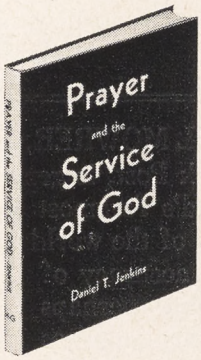

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By

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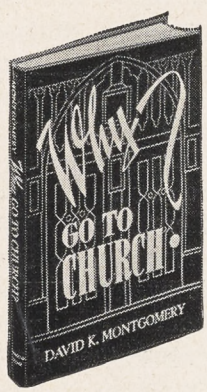
Rector, St. Peter's Church, Morristown, N. J.

A Book for Laymen. Why go to Church is a perennial topic and the Reverend David K. Montgomery has written a very enlightening book on this topic. We go to church but for one reason—to Worship. "To worship means to give the best you have, and the best you are, to the best you know."

Many people, says the author, lack reality in their church-going and the reason is that the Holy Spirit has not penetratedtheir lives. You will find this book modern in the sense that it discusses men and women of today —their relationship to one another and their relationship to God.



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(*Continued from page 9*)

believes that the correct system will end the problem, forgetting that, while man cannot live in history without social institutions, the institutions themselves are part of the problem with which he is confronted because no institution is safe from being used for purposes of individual and group aggrandizement.

The connection between God and economics becomes relevant only when man's despair is utilized to bring him into relationship with God and his economic enterprise can be shown to be among the concrete causes for his despair. This does not mean that Christian man—man who has discovered his dependence upon God—will have more adequate political and economic insights than non-Christian man. It means rather that Christian man has a new and different relationship to the problem. To the extent that he desires to use the traditional phrasing of the God-and-economics premise it makes sense.

As long as history continues men will be wrestling with nature and with their fellow-men in the elaboration of economic and political processes. Even the most adequate system of organization soon becomes obsolete as technology advances forcing new relationships upon a world that has not really adjusted to its previous situation. Christian man recognizes that this area of tension which is of the very stuff of history is among the most concrete occasions in which to discover continually his own sinfulness and need for redemption. This does not mean that he can evade attempting to solve the political and economic problem of his age in terms of specifics. Rather to the very extent that he has a Christian faith he will be driven by the urgency to face immediate problems as intelligently and completely as possible. But he will not equate his provisional solutions which are the only solutions he can make with the Kingdom of God. Rather he will recognize that "the earth is the Lord's," particularly in the sense of the statement in Acts—"It is not for you to know the times or the seasons, which the Father hath put in his own power."

The fact that man in history is necessarily involved in economic and political enterprises—without them he dies—means that he is inevitably involved in situations that strain his spirit, in which he will continually arrogate autonomy to himself, to his group and to his nation. Therefore Christian man discovers in the very inevitability of political and economic life the basis of his dependence upon God because their problems drive him to despair. When he thinks of the contemporary world of war and the unsolved issues that lie ahead he will face these problems as resolutely as he can knowing that he himself is part of the difficulty. On this basis he can accept the traditional premise and take seriously the moral obligations and responsibilities deduced from them.

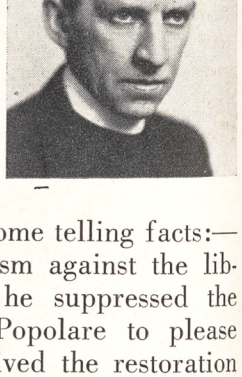
QUESTIONS FOR DISCUSSION

1. How would you define economics?
2. Has it ever been possible for an individual to engage in economic activity alone?
3. Why must religion be concerned with economics?
4. Do you think that our present economic society is immoral?
5. What are some of the causes of tensions in American life? In international life?
6. Is it true of you personally that the difficulty of economic problems make you more dependent on God?

Talking It Over

By
W. B. SPOFFORD

EDGAR ANSEL MOWRER, now a columnist for the New York Post, is generally recognized as one of the world's foremost journalists. He has been in all parts of the world and is distinguished not only for the accuracy of his reporting but perhaps even more for his analyses of the news he presents. The other day he had a piece examining the speech made at Christmas by the Pope which was hailed as proof that the Vatican is now a champion of the democratic cause.



Mowrer however went to the record and came up with some telling facts:—that the Pope supported fascism against the liberal Italian monarchy; that he suppressed the Catholic democratic Partito Popolare to please Mussolini (for which he received the restoration of temporal power for the Vatican and also a bunch of cash). He then told of reporting from Berlin where he "watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race." In Spain, where Mowrer witnessed the rise of Franco, he reports that Spanish clergy told him of the pressure they had "from above" to support fascism; again in France, where he was stationed

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in 1940, he says that the hierarchy was not only visibly but avowedly anti-republican.

He ends by asking a number of questions which he says would help the non-Catholic to make up his mind whether the Pope really did mean what he said at Christmas time. "Would the American Catholics, if they became a majority, permit us dissenting minorities the full exercise of all the rights which the Catholic minority enjoys now? Would they oppose with their lives any attempt to suppress American democracy, meaning majority rule through democratic process—as the Italian Partito Popolare and the German Center Party did not?"

AS FAR as I know no official of the Roman Catholic Church in this country or elsewhere has seen fit to answer these questions. Of course we all know devout Catholics who would and do give a ringing and a fighting "yes" to both these questions. But anyone who has taken a look at Rome in Mexico, Spain, Quebec and elsewhere where it is the majority would have to agree with Mowrer, and incidentally with the editorial in this number of THE WITNESS, that the hierarchy "cannot be said actually to have backed the present war effort but rather has been reactionary and even fascist."

But there is more to it than this—and I am as concerned about this second part as I am with the first. On the day Mowrer's piece appeared, and on the same page, the owner and editor of the Post ran an editorial in which he bawled out his columnist for writing as he did. There was no answering the facts; no charge that Mowrer had wrongly interpreted the facts. It was simply that in the opinion of the editor the Catholic readers of the Post would feel that they had been insulted. And if you don't think this sacred-cow policy, established on most secular newspapers, is real just go into a huddle sometime with some of your newspaper friends. Rome is powerful; Rome is organized; Rome boycotts. Every newspaper publisher knows it so the order goes down that nothing critical is to be said about the Roman Catholic Church. A former reporter of a big metropolitan daily told me, in discussing this article by Mowrer, that no reporter on that daily would think of writing anything critical of Rome. On the conservative papers it means your job. On the liberal New York Post it meant that a top columnist like Mowrer got publicly scolded by his boss. "Give people the light and they will find their own way" is the slogan of one national chain of newspapers. But no ray of light is turned on the power politics of the Roman Church and to that extent at least freedom of the press does not exist in these United States. And that, incidentally, is why the little papers—the independent weeklies including the religious press—can, if we do our jobs, be guardians of our American heritage.

THE SANCTUARY

conducted by W. M. Weber

WORLD ORDER

ALMIGHTY FATHER, of whom the whole family in heaven and on earth is named, we pray thee to guide the nations of the world to live as members of one family; inspire the peoples who have found in conflict the strength which comes from unity to preserve that unity in peace; and so to order the world in righteousness that all mankind may know the joy of fellowship in the service of thy kingdom, through Jesus Christ, our Lord. Amen.

—Archbishop Temple.

New Books

***Excellent **Good *Fair

**_Alfred Loisy, His Religious Significance._ By M. D. Petre, Cambridge University Press (New York, Macmillan). $2.00.

The purpose of this little book is to bring out the genuinely religious point of view and thought of the great modernist. The author was for many years his personal friend and, though remaining a Roman Catholic, one who appreciated the problems Loisy faced and sympathized with his attitudes and attempted solutions of his problems.

Miss Petre insists that Loisy was really a deeply spiritual man and will eventually come into his own — some day it will be discovered that he contributed more to the future than to the present. The book contains a good account of the modernist movement and then a sketch of Loisy's critical views, theology, and philosophy. A final chapter sums up his significance.

It is difficult to see how under the conditions of the times the modernist movement could have succeeded. At the same time it is a great pity that it was completely condemned, with the result that Roman theology became more reactionary and impervious to Biblical criticism and to modern science than it was before the rise of modernism. It is one of the values of this little book that it helps us to understand the present by throwing light upon the immediate past.

—F. C. G.

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The Serbian Orthodox Church Also Turns to Moscow

Declares That the Conference of Orthodox Churches of Greatest Importance to World

Edited by Rita Ruben

Moscow (by wireless): — Soviet newspapers gave prominence to a lengthy statement issued in Belgrade by delegates of the Serbian Orthodox Church following their return from the Moscow conference of the general council of the Russian Orthodox Church. The delegation was headed by Metropolitan Josip of Skoplje, representing Patriarch Gavrilo, who is being held prisoner in Germany. The Serbs were particularly interested in religious life in Moscow, and every day during their stay visited churches, which they described as "richly appointed, full of light and provided with excellent choirs. These divine temples are bearing witness to the full religious liberty and happy conditions in which the Russian Church is functioning."

The statement declared the participation of all Orthodox Churches in the recent conference of the greatest importance not only for the Russian Church but for the whole Orthodox world. They extended their "heartfelt love toward the fraternal Soviet people and mother Russia, the great defender of the Slavs." (See Editorial, page seven)

Michigan Convocation

Detroit:—"The Church school today for a Christian world tomorrow" is the theme of a four-session institute for Church school teachers of churches of east side Detroit, held on the first four Monday evenings in Lent at St. Columba's Church. Bishop Frank Creighton will speak at the last session, March 12.

Speaks of China

Boston: — "Christianity has done little more than establish a good beachhead in China," said the Rev. Wynn C. Fairfield of the American board of commissioners for foreign missions, when addressing the seminar on Christianity and the postwar world, conducted by the diocesan school in the cathedral, Feb. 15. Dr. Fairfield pointed out that although not more than two million of China's 450 millions are Christian, one in ten of all university students is in a Christian university. Christianity has favorable standing and influence among educated people, and among all of the people, because of their record of war service. He deemed it the responsibility of Christianity to render humanitarian service, not as bait to win souls but to give a genuine revelation of the spirit of Christ. He sees many complex problems facing China in the future. Among them he mentioned that of unifying the country for effective external security without becoming totalitarian internally; of how to finance industrial development without exploiting cheap labor for the benefit of the wealthy few, and of how to build a strong country without enough leaders with the requisite ideals of public service in any rank of public life.

Youth Leaders

Paris (by wireless): — Urgent need for training schools to prepare young people for evangelistic work in France was stressed at a seven-day session of religious youth leaders at St. Cloud, near Paris. Despite the acute lack of transportation, food and heat, 50 persons attended the conference, including national secretaries of federated movements within the Protestant youth council, and members of the CIMADE, a combined committee for the care of evacuees. After years of isolation it provided the young people with their first opportunity to renew contacts with the outside world and speakers gave accounts of church developments in the United States, England, South America, and other places. Dr. W. A. Visser't Hooft, secretary of the World Council of Churches at Geneva, presented four lectures on the application of the Bible to the study of social and political problems. Two young communists discussed the party's program for France and in Soviet Russia.

Clergymen Decline

New York:—Information Service, weekly bulletin of the Federal Council of Churches, reported in its current issue that the number of clergymen in the U.S. declined from an all-time high of 148,848 in 1930 to 140,077 in 1940, a loss of 8,771. Quoting figures of the bureau of census, totals for 1910 were given as 117,333 and for 1920 as 125,483. It was also pointed out that the number of clergymen per 100,000 population was considerably less in 1940 than in 1910. The number of wom-

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en serving as clergymen has been increasing steadily the figures show rising from 1,787 in 1920 to 3,276 in 1930, and to 3,308 in 1940. "The total number of persons who consider themselves 'ministers' is larger than the number classified as 'clergymen,'" Information Service commented, "but figures for total number of ministers have not been gathered during recent years."

Rector Honored

San Antonio:—About 500 people called at the parish house of Christ Church on Sunday, Feb. 11, to honor the fifteenth anniversary of Rev. Samuel Orr Capers as rector of the Church. The congregation presented the minister and his wife with a pair of antique crystal mantel vases.

Meeting Canceled

New York:—The meeting of the National Council scheduled for April 24-26 will not be held. Presiding Bishop Tucker announced that on the advice of the officers of the council, the meeting could be omitted without undue interference with their work. The resolution was made in the spirit of cooperation with the ODT.

Russian Aid

Middlesboro, Ky.: — Every parish and mission in the diocese of Lexington has assumed its quota of one thousand kits for Russian War Relief. The fourth province has set itself a goal of fifty thousand kits.

Student Opinion

Montreal:—A sharp distinction between "religion" and "church attendance" was made in a survey conducted here among 718 representative high school students by the community council of the west end district of Notre Dame de Grace. To the question "do you feel that religion is a help to you personally?" 77 per cent answered "yes," but 61 per cent stated that Church attendance helped them very little or not at all toward being a better person. Seventy-one per cent expressed a desire to "know more about religion." Students questioned ranged in age from 14 to 19, with most of them between 16 and 18. The district where the survey was made is mostly Protestant, with a sprinkling of Roman Catholics and Jews. The community council embraces all the faiths. Three things "chiefly wrong with the world" were given by the students as racial prejudice and discrimination, war, and selfishness and greed. A large number also listed religious intolerance, and nationalism.

Plans for Food

New York:—John Van Wie Bergamini, widely known church architect, lost the product of two years' work recently at Bilibud prison in the Philippines. These were the plans and blue prints for the Central China College at Wuchang. "The data are almost impossible to collect again," said Bergamini. "I made two sets of plans but the one which was left in China I'll certainly never see again." He offered a reward of all the tinned food in his possession to anyone returning the plans. It is probable that Mr. Bergamini has now been liberated by the Americans.

Praises Yalta

Moscow (by wireless): — Patriarch Alexei of the Russian Orthodox Church in a statement hailed the decisions of the Big Three conference at Yalta as a "shining expression of Christian yearning" and a step toward "a firm basis for peace throughout the world. "His message said, "A firm basis for peace throughout the world has been established. Peace on earth, for which the Church ceaselessly prays, is seen in a future not far distant. Crushed forever will be the scourge of the earth, German Fascism — crushed by the power of the valorous warriors of the United Nations and by the wisdom of our great Stalin and the heads of the governments allied with us."

Exchange Students

London (By Wireless):—Plans for resumption of scholarships for continental theological students are progressing rapidly in England and Scotland, according to J. Hutchinson Cockburn, former moderator of the Church of Scotland who was recently named British secretary of the department of reconstruction and inter-church aid of the World Council of Churches. Cockburn said that a committee from Scottish divinity schools have been in conference with English divinity school representatives to bring ministerial candidates from the continent to Great Britain for study on scholarships.

Recommended for Lenten Reading
Received a Two Star Rating by THE WITNESS

CHRISTIANITY AND THE CULTURAL CRISIS
by CHARLES D. KEAN

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Notable Progress In Virginia

By S. B. Chilton

Virginia Correspondent

Richmond: — Eighteen of the thirty-five parishes and churches of the diocese of Virginia receiving aid from the diocesan missionary society in paying the salaries of their rectors have made notable progress toward self-support for 1945. The Chapel of St. Clement in Alexandria leads. Late in 1943 the diocese appointed the Rev. Darby W. Betts as missionary to organize a congregation in a new development in Alexandria and to build a church. His salary and house rent had to be paid in full by the diocese. On Easter Sunday the Chapel of St. Clement, built largely through money given by the diocese, opened its doors for its first service. In 1945 this chapel is entirely self-supporting and has accepted a small quota for the missionary work of the diocese and general Church. This is a notable achievement and one that has few parallels anywhere in the whole country.

Trinity Church, Arlington, where the Rev. A. C. Muller has been rector since 1942, continues to make outstanding progress. Three years ago this congregation was worshipping in a very inadequate building and could pay only $750 toward its minister's salary. Since then the building has been remodeled and enlarged at a cost of over $14,000. The parish is now paying $2,500 toward the minister's salary and has accepted a quota of $800 for the program of the diocese in addition to curtailing its indebtedness annually. Trinity has shown steady, well-rounded growth, building up its congregation, its missionary giving and self-support in a very satisfactory manner. In the rural area, Madison Parish in Loudoun County deserves special mention. In 1939 the diocese was contributing over $1,200 per year toward its minister's support. Under the leadership of the present rector, the Rev. Paul E. Shultz, this amount has been gradually reduced until now the parish is entirely self-supporting. In the archdeaconry of the Blue Ridge the cure of the Rev. Dewey C. Loving has increased its giving toward his salary by $200. Among the colored congregations the largest increase is at Meade Memorial Church, Alexandria where the Rev. A. Myron Cochran is rector. Other notable achievements were made by St. John's Church, West Point, Church of Our Saviour, Sandston, Grace Church, Arlington, Grace, Stanardsville, Overwharton Parish, Stafford, Christ Church, Brandy, Christ Church, Luray, Varina Church, Varina, Meade Memorial Church, White Post, Trinity Church, Charlottesville, and the churches in the cure of the Rev. Thomas D. Brown.

In some cases the diocese made a saving in its appropriation of the entire amount of the increase made by the parish. In other cases, it was felt that an increased salary was urgent and so the diocese matched the parish in accomplishing this. The net saving to the diocese is approximately $5,000 per year.

Liberated France Ruined

London:—A grim account of conditions in liberated France was given here by Roger C. Wilson, secretary of the British Quakers, who reported that destruction at Le Havre, Calais, and Boulogne was even worse than the havoc wrought by the blitz of Great Britain. "I was deeply impressed with the spiritual quality that is struggling for life in liberated France," Wilson said. "There is little reason for believing that the occupation and Vichy regimes were any less bad than our worst fears. An experience of this sort both debases and exalts the human spirit. To be free from the need to be cunning is liberation indeed, but to put off habits of cunning and to maintain a sense of achievement in an environment where all physical movement and creation are frustrated by lack of materials is difficult. What France needs badly is the sense that honest striving gets somewhere; in religious terms, that real worship gives men power to endure and live."

Costumes

London: — According to the *Scottish Guardian*, vestments may be costumes. Five new bishops raised to the Episcopal bench in wartime were confronted with the embarrassing problem: How were they to perform the rites attending their office without the necessary vestments in a time of clothing rationing? No garments could be obtained without coupons. A special application was made to the ministry of supply and sympathetically considered. But the authorities would take no risk. When the special issue of coupons arrived, each one was stamped, "For theatrical purposes only."

Nazi Prisoners

Stockholm (by wireless):—Twelve Lutheran clergymen are being held prisoners by the Nazis in German-occupied Denmark, and two others have been sent to concentration camps in Germany, according to latest information here. Most recently arrested were Pastors Magle of Toender, Melby of Birkeroed, and Julius Rasmussen of Hadsten. Pastor Riis Hoejgaard of Riise, was transferred to Kolding from Foeslev, where he was said to have exerted "too much influence" over other prisoners. Meanwhile, Danish refugee clergymen formerly connected with the Danish underground church press have started a newspaper here for fellow exiles. Known as the Dansk Kirke (Danish Church), the publication already has a circulation of 17,000.

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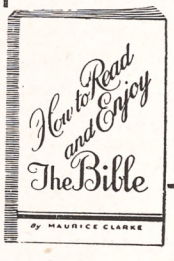

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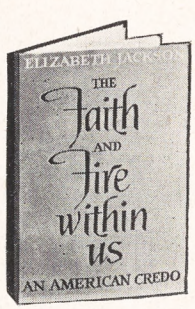

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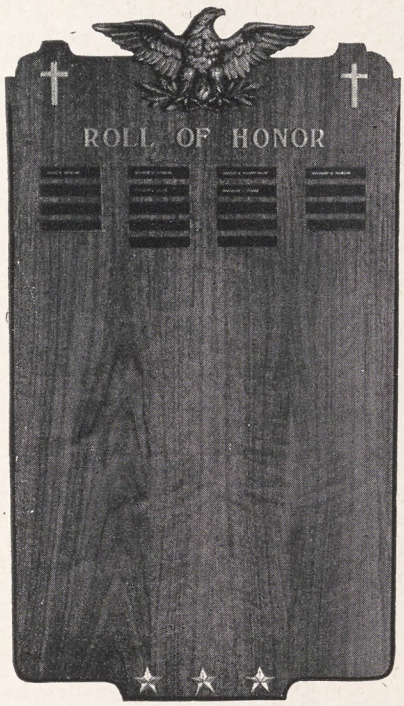

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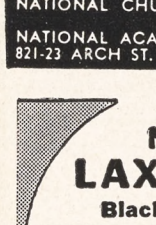
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Uniform Laws

Washington:—A joint resolution, proposing an amendment to the constitution relating to the establishment of uniform laws on marriage and divorce, has been introduced in Congress by Rep. Homer Ramey (R., Ohio) who declared he wanted to "drive a wedge into the practice of making marriage and divorce a joke." The great discrepancies in the separate state practices would be nullified by Ramey's proposal that Congress set certain basic requirements for marriage and divorce, that states could supplement with their own legislation, provided it conformed with the federal law. Congressman Ramey belongs to the Christian Science Church.

Thanks Soviets

Moscow (by wireless):—Patriarch Nicodemus of the Rumanian Orthodox Church has publicly expressed thanks to Soviet troops for their "kindness" and for measures "to safeguard Rumanian monasteries," according to a Bucharest radio broadcast reported in Moscow newspapers. The patriarch's statement was made in a letter to Lt. Gen. Vinogradov, vice chairman of the allied control commission.

Independent Action

Cincinnati: — A communication over the signature of the chancellor of the Roman Catholic archdiocese of Cincinnati, Msgr. John K. Mussio, and addressed to priests of this area, instructed that "Catholics should not participate in any public presentation with members of other faiths under the auspices of religion." The letter explained that interfaith action of a public character was forbidden by pontifical law, since the Catholic religion was "the only true faith" and such action might give the impression "that one religion is as good as another or that Catholics must strive with those of other faiths for a common denominator in religion." The chancellor reaffirmed Catholic good will—and said that social and civic organizations who strive to promote the acceptance of a personal omnipotent God and the supremacy of the moral law, can count on the cooperation of Catholic people in joint action.

AUTHOR'S ADDRESS

The address of the Rev. William E. Cox, the author of THE HEART OF THE PRAYER BOOK, is Southern Pines, N. C. This highly praised book can be purchased directly from the author at $2.50 a copy.

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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.

WILLIAM B. SPOFFORD
Managing Editor of THE WITNESS

The so-called family prayer attributed to Archbishop Temple (WITNESS, Feb. 8) was not written by him. Neither did Mrs. Reinhold Niebuhr intend to submit it, as stated in that number. By some chance and mistake it was written on the back of a note from Mrs. Niebuhr accompanying a missing page of her article on Dr. Temple and never was intended for publication. It has also been pointed out to us that the limerick in the article by the Rev. Joseph F. Fletcher (Feb. 1) was also erroneously ascribed to the Archbishop. The author was the Rev. Ronald Preston, a friend both of the Archbishop and of Professor Niebuhr.

* * *

MR. P. A. MOORE
Layman of New York

Your account of the meeting of the House of Bishops listed Bishop Cameron Davis of Western New York among those bishops who has reached the age of seventy-two. I think I am correct in stating that he does not reach that age until this coming December.

ANSWER: Mr. Moore is correct and we apologize to Bishop Davis and our readers. We subtracted the year he was born, 1873, from 1945 and came out 72. We failed to take into consideration that there are twelve months in the year in which a person can be born. Sorry.

* * *

MR. R. I. CATLIN
Layman of Hartford, Conn.

After reading THE WITNESS for many years I am prompted to offer the following comments which can be printed in Backfire if you wish. The title Back-slaps would be more appropriate than Backfire. After reading the editorials in the February 8th number (on Henry Wallace and the National Service Act) I'd suggest THE WITNESS return to the editorials of Bishop Johnson which gave us some spiritual food to feed upon. Are there not enough divisions in Christ's Church already? The present editorial policy of THE WITNESS will in my judgment create further separations and bitterness. Let's remember the prayer of Jesus "that they may be one." I strive to be tolerant and broad-minded and to view the present problems as a Christian but after reviewing THE WITNESS each week I must confess I fail to get the spiritual uplift and guidance which I feel I should receive from a Church magazine.

I read Forward and the Upper Room every day and there is no comparison in the reaction I get from these and THE WITNESS. Accordingly if the present policy is to persist I think I shall be better off if you will terminate my subscription.

* * *

MR. CAREY E. HAIGLER
Layman of Birmingham, Ala.

The January 25th number of THE WITNESS is one of the most interesting issues of any magazine that it has been my pleasure to read recently. Thank you for it.

CARL F. SWARTZ
Layman of Erie, Pa.

I want to thank THE WITNESS for the very fine articles in the Labor number. I believe that articles such as those will help to bring the churches and labor organizations closer together, making for a better and truer democracy.

* * *

THE REV. F. K. HOWARD
Berkeley, California

Allow me to express my delight with your Temple number with the excellent tributes to the late Archbishop of Canterbury. While all of the articles were very good the one by Dr. Fletcher seemed to me to do justice both to the Dogma of the Drama and to its able exponent, William Temple. He certainly was a "central churchman" but no stand-patter for an exclusive Anglicanism, for his mind and activities extended out to the entire Christian fellowship. He might have been too liberal for certain types of Catholics and too catholic for certain kinds of liberals but he certainly appealed to every one endeavoring to keep "the unity of the faith in the bond of peace and in righteousness of life." He made one proud to be an Anglican as long as the Church remains divided.

* * *

THE REV. BRADFORD YOUNG
Rector of Grace Church, Manchester, N. H.

The plan of action for 1945-6 as presented to the House of Bishops reads very well. No doubt it will coordinate better the National Council, the diocese and parishes. But that will not help the parishes very much so long as the other non-Episcopal churches in the local community are not also united on the projects. The United Church appeal has shown what can be done in the way of newspaper and radio publicity locally as well as nationally when the churches work together at one time and in one place. Also the emergency clothing drive. These techniques of interchurch planning at denominational and Federal Council headquarters for interchurch promotion in the local community ought to be extended to youth Sundays, men's communions and evangelistic and social gospel emphases. Of course I am glad to be observing youth Sunday when Episcopal parishes in my diocese and nation are celebrating it. But I am sure it will be observed much more effectively when Baptists, Methodists, Congregationalists and Episcopalians in this city do it together. We all agree that the world can be won only by more united Christian action. Is headquarters uninterested or unable to promote such action where it will count most?

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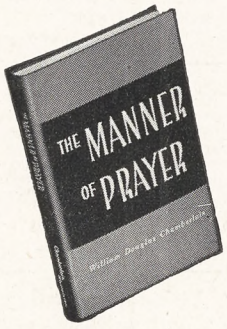

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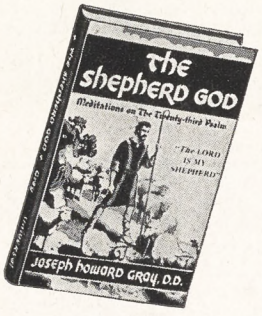

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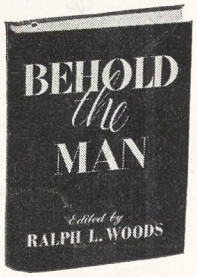

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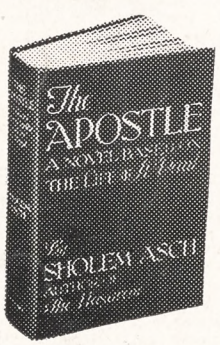

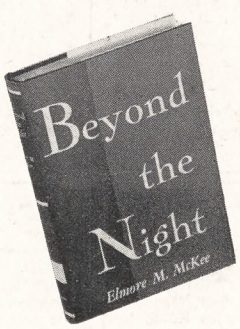

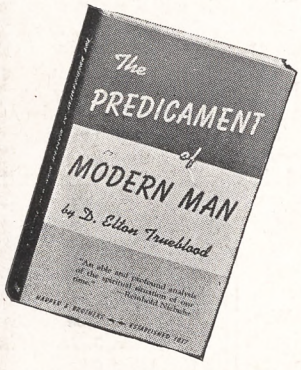

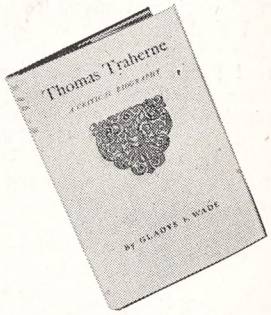

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The WITNESS

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MARCH 8, 1945

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CHAPLAIN S. F. BAYNE CONDUCTS A SERVICE IN A PLANE HANGAR

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For Christ and His Church

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MARCH 8, 1945
VOL. XXVIII NO. 29

CLERGY NOTES

DOREMUS, FRANK, vicar of St. Paul's, Jesup, Ga., has accepted a call to be assistant at Christ Church, Houston, Tex.

HAWKINS, HERBERT, has resigned as rector of St. Paul's, Windsor, Vt., and St. Paul's, White River Junction, effective April 1.

HUNT, JOHN B., was ordained priest on February 25th by Bishop Walker of Atlanta. He is rector of St. James, Cedartown, Ga., and in charge of St. Margaret's, Carrollton.

LINCOLN, JAMES PRATT, was ordained priest on February 18 by Bishop Walker of Atlanta. He continues in charge of St. Matthias, Toccoa, Ga., and associated missions.

MIDWORTH, JOHN BROOKS, formerly assistant at Grace and St. Peter's, Baltimore, Md., is now the rector of Christ Church, Montpelier, Vt.

PRICE, R. HAMPTON, formerly in charge of missions at Albemarle and Asheboro, N. C., is now the rector of St. Steven's, Erwin, N. C.

RIBBLE, W. LEIGH, rector of The Fall Church, Falls Church, Va., has accepted the rectorship of Grace and Holy Trinity, Richmond, Va.

SMALL, EDWARD T., was ordained deacon on February 19th by Bishop Walker of Atlanta. He is in charge of Grace Church, Gainesville, Ga.

SMITH, WILLIAM, formerly assistant at Holy Trinity, Philadelphia, is now the rector of St. Mary's, Hamilton Village, Philadelphia.

SPRUILL, EDWARD M., was ordained deacon on February 15 by Bishop Penick of North Carolina. He is in charge of missions at Albemarle and Asheboro.

TRASK, HOWARD S., was instituted as priest in charge of churches in Chariton, Garden Grove and Creston, Iowa, in February.

YATES, DAVID W., rector of St. Philip's, Durham, N. C., becomes the rector of the Chapel of the Cross, Chapel Hill, N. C., effective April 2.

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8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 29

The WITNESS

For Christ and His Church

MARCH 8, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Leaders of Church and Labor Discuss Many Problems

Dean Lichtenberger Declares That Church Must Be Concerned With Economic Questions

By Rita Ruben

Newark, N. J.: — Representatives of the Church and labor held a joint conference here last week, meeting in the diocesan house, where they discussed problems of women working in industry and on farms in the state. The conference was sponsored jointly by the Auxiliaries and the social service departments of the two dioceses of New Jersey.

Leading off was Dean Arthur Lichtenberger of Newark Cathedral and an editor of THE WITNESS who deplored the attitude of many people who maintain that "the Church must not concern itself with social institutions and systems, that the structure of the economic order, its motives, its effect on the common life is beyond the reach of Christian doctrine."

The dean said an effort was needed in each diocese and in parishes "not only to learn about conditions in industry, but to learn what people who perform the ordinary jobs in business and industry are thinking about, to make use of their social experience, their practical knowledge of what it means to act collectively."

Mrs. Dorothy Chase, representing the CIO, asserted that "an examination of the crevices of a window sill for dirt" does not constitute the understanding, guidance and warmth which a mother must give to make a home.

Explaining that she herself is a mother, she added that woman can make a better contribution "when not bowed down with tedious household details. The majority of women today in industry expect to continue working. The postwar project of 60,000,000 jobs has got to be accomplished."

A picture of the deplorable condition of migratory workers was painted by Rev. C. Melville Wright. He outlined Bill A 143 pending in the state legislature, which he said was "in principle fine but in details needs a lot of improvement."

A plea for a fair employment practices committee in all levels was made by Mrs. Escobedo Possey, occupational analyst for WMC, who described the situation of Negro women in industry and called discrimination against Negroes "a senseless waste of human facilities."

Mrs. John O'Neal, an AFL member of Camden, told of efforts made by her union and the CIO in Camden to meet the child delinquency problem through the parent guidance bureau.

"The philosophy of labor is practically the philosophy of religion. For the sake of future peoples in the postwar world I beg labor and religion to understand each other's goals and find out that what we are interested in is the living community," she said.

Miss Evelyn Dubrow of the CIO termed the legislative program of her union as the "crux" of its educational work and enumerated some measures it sponsors. The program is "not narrow—it is drawn up as an approach for all citizenry. We may make mistakes, but we do make the effort," she said.

A last minute report of the progress of the migratory workers bill was given by Miss Mary Dyckman, vice president of the Consumers' League.

Mrs. Frederick A. Whitney, chairman of the Christian social relations department of the Woman's Auxiliary of Newark and Mrs. Gulian Lansing, who holds a similar position in the New Jersey diocese, presided at the afternoon and evening sessions. Bishop Ludlow of Newark summarized the earlier session and Ven. Robert D. Smith, canon for social service of New Jersey diocese, was leader at the afternoon discussion.







Churchmen in the news: Henry Pit Van Dusen, president-elect of Union Seminary, will speak on the returning soldier at a service in New York on March 12: Dean Arthur Lichtenberger of Newark and a WITNESS *editor who was a leader at the Church-Labor conference in New Jersey; Prof. Sherman Johnson who will teach at the special seminar at E.T.S. this summer for leaders in religious education*

BLOODGOOD TRAVELS BY TANKER

New York:—When the Rev. Dr. Francis J. Bloodgood sailed to England on his way to the Middle East recently, he traveled in a convoy of tankers, he being the only passenger on one tanker, and occupying the captain's cabin. Bloodgood wrote stating that while on board the Swedish captain asked him to bless the ship which he did with a special form of service. "War Tankers Emergency is a fine outfit," he writes. "The naval gun crew is ably handled and Gen. MacNaughton of the ministry of defense in Canada was not kidding about a certain kind of fish being on the prowl. The American and British navy are good escorts."

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FATHER AND DAUGHTER CONFIRMED

Jackson, Mich.:—Rev. Howard V. Harper, rector of St. Paul's Church, Jackson, is about to add to his parish list the name of a young army nurse who is the first American army nurse so far as is known, to be confirmed in England. Lt. Dorothy McRae who has been overseas for about a year came from Jackson but had not affiliated with a parish before her departure. Her father, George S. McRae, became interested in the church and entered the confirmation class being sponsored by Mr. Harper for the visit of Bishop Frank W. Creighton on April 15. Mr. McRae interested his daughter in taking a similar step, and as a result of their correspondence, Lt. McRae requested preparation in St. Michael's Church, Oxford, England, and will be confirmed in time to have her transfer to St. Paul's, Jackson, and be enrolled as a communicant of the parish when her father is confirmed in April.

MORE MISSIONARIES RELEASED

New York: — Additional names are reaching the National Council, showing other missionaries released from internment in the Philippines. The newest list includes Mrs. Robert F. Wilner, wife of the Suffragan Bishop, the Rev. Francis Campbell Gray, Mrs. John Mears, and her daughter Kathleen, Miss Ada Clark, Miss Nellie McKim, Sister Isabel and Sister Eunice.

HEADS DELEGATION TO ENGLAND

Moscow (by wireless): — Metropolitan Nicolai of Krutitsky, second ranking prelate of the Russian Orthodox Church, has been appointed by Patriarch Alexei to head a delegation to confer in England with leading Churchmen.

INTERRACIAL SERVICE IN MINNEAPOLIS

Minneapolis: — More than 1,200 people, of many races and denominations, crowded St. Mark's Cathedral recently for an inter-racial service of worship. Taking part in the service were ministers of all denominations and several racial groups; the choirs were composed of both white and colored. Commenting on the service in a Negro newspaper, the Rev. Clarence T. R. Nelson wrote: "I have been in many services in many parts of the country, but this service ranks high in my thinking as truly significant. As I looked over that vast audience and observed white and Negro, rich and poor, employer and employee sitting (and standing for many were standing) and entering into the spirit of the service, I thought that this is the way God wants people to live, not just one day a year, but every day!"

CHINESE INFLATION IS REAL

China:—Francis Wei and John Coe recently received certificates from the ministry of education in recognition of their years of service in China. It carries with it a gift of $10,000 in Chinese currency. And in order that you may know what $10,000 Chinese buys today we report that Mrs. Coe says that the gift will be used to help buy her husband a couple of pair of khaki pants. She says: "We have great difficulty in finding dust cloths and dish rags these days for they are all serving as underwear or pajamas." Something for you to think about when you consider whether or not you should make a donation to aid the Rev. Kimber Den in his work. Fifteen American dollars, even in these inflationary times, takes care of a Chinese orphan for a month.



These Chinese orphans are among the hundreds being cared for by the Rev. Kimber Den. With inflation increasing he wonders how long he will be able to continue his great work. But it is still possible to feed and clothe a child for a month for $15. If you wish to "adopt" a Chinese child send your donation to the CLID, 155 Washington St., New York 6

BISHOP ZEIGLER IN EAST

Baltimore: — Bishop Zeigler of Wyoming has recently concluded a number of speaking engagements in Maryland. He is now in New Jersey assisting Bishop Gardner with confirmations. One of his most telling stories is of the Rev. John Roberts, now 92 years old. He has been in Wyoming for 62 years, coming from Wales to America and then by stage coach to Green River, Wyoming. Arriving at a time when the chief of the Shoshone Indians had determined to kill the first white man he encountered, because he was under the impression that his son had been killed by a white man, Dr. Roberts went to see the chief, who asked him why he had come. Roberts replied "It won't do for you to kill me because then the authorities will kill you. You are too important to your people." From this he continued telling him the story of his Master, with the result that the chief was later baptized and confirmed.

LOT OF MARRIAGES AT LITTLE CHURCH

New York:—There were 1,675 marriages performed in 1944 at the Church of the Transfiguration, popularly known as the Little Church Around the Corner. The ceremonies were witnessed by 33,500 persons and 14,898 signed the visitors' book as sightseers. Registrants were from every state in the union.

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Democracy in Home Is Similar To Relations in State

Churchwoman Draws an Interesting Parallel Between Well Run Home and State Relations

By Esther deB. Vermooten

Editor's Note:—Mrs. Esther deB. Vermooten, Churchwoman of San Antonio, was recently asked to address the parent-teachers association of a local school on how best to bring up children. She is the wife of a major in the medical corps stationed in that city and is the daughter of Mr. and Mrs. Henry R. Robins of Philadelphia. Mr. Robins is the rector's warden of Christ Church. Her address follows:

To open this discussion of democracy in the home, I wish first of all to emphasize that like democracy in national government, the achievement and accomplishment often fall far short of the ideal towards which one has been working. One hundred and sixty-nine years of American national life have shown up the large part played by human fallibility and frailty—often to the great discouragement and disillusionment of the idealists who have hoped for Utopia over night. This is not to say that those ideals towards which we work need be lowered in the face of those same discouragements and periods of depression—moral and spiritual as well as material. The ideal itself remains—the higher the better—and "hope springs eternal" that the ultimate goal of the truly greatest good for the greatest number may in time be achieved.

Applying this principal to the "home democracy" I think the first and most important rule to observe is "Do not expect too much too soon." Even given almost ideal material surroundings, reasonable intelligence on the part of parents and good average material in the children, there are many moments when one wonders if any headway is being made at all—if the democracy is becoming a maternal dictatorship, if the reins of government are falling into the hands of a small tyrant, only too glad to assume control and impose his will by fair means or foul upon those who would control his budding ambition to be superman. Again, when "domestic relations" between brothers and sisters or "foreign policy" with small playmates seem to be dictated only by the promptings of primitive savagery, one may feel that one of the more inaccessible desert islands will provide the only solution of the difficulty.

I wonder if most of us go through these periods of gloom, upheaval and depression as I certainly have. In my own case, at least, they have been of mercifully short duration, and given good health, a chance to gain a perspective on the relative unimportance of the specific problem aided by a saving sense of humor, the storm can usually be weathered without the sacrifice of too much "canvas" in the shape of fundamental principles.

To compensate, there are times when quite unexpectedly, like a shaft of sunlight in the midst of gloom, one will be granted a small bit of undoubted proof that some tiny part of the ideal has been accomplished. They are the rewards that keep us going and are worth all the care and trouble involved in the steering of one's own small ship of state.

I have been considerably diverted in drawing the parallel between the national democracy and that of the home unit and particularly in "breaking it down" into specific comparisons. Assuming that in its ideal form democracy is the most adult form of self government (as our American tradition teaches us that it is) we may begin our analysis at the moment when two adults are given a new life for whose physical being and mental, moral and spiritual training they are to be chiefly responsible. It is a new and often terrifying experience which at the outset can only be assumed a day at a time, gradually discovering how to look ahead and plan to best advantage how to meet the problems as they arise, always remembering not to plan too inflexibly as that way lies the sure path to disappointment.

This earliest period may be likened to a benevolent despotism—dictatorship these days has a sinister connotation — with the power centralized, usually so much in the hands of one parent that it might be



It is lads like these who show by their smiles that they have been brought up in a happy home where home democracy is practised. They are also closely tied up with the parish church and go there often to play games as well as to worship

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called a matriarchiate, while the father temporarily surrenders many of his previous rights and privileges in exchange for the prestige of serving as prime minister, chancellor of the exchecquer, and proud exhibitor to visitors from neighboring states.

The "government" at this stage, though the gentlest and most benevolent of autocracies should strive in its relations with the small personality over which it has control, to strike a balance between unnecessary rigidity and the too soft "appeasement" policy which fosters ideas of "world domination" in the mind of the potential tyrant, vigorously protesting at 9:30 p.m. that bed is not his idea of "new worlds to conquer." As world statesmen have learned with sorrow that "anything for peace" most often means no peace for anyone, I feel that a moral may be drawn from this sad experience for the policies of government in the home.

As it has often been demonstrated that unlimited power is easily abused, it is advised that at the earliest convenience the period of benevolent despotism be merged into what may be termed a limited monarchy. The supreme authority is still vested in the parents who have the final word in questions of law making and administration of justice, but as the child develops his own mind and individual personality, he is, within limits, allowed a certain freedom of action which he must be taught not to misuse. He may be taught rules and regulations laid down by the parents, by adult example and by experience—the hardest and most lasting lessons often being taught by this instructor. We may hope that the child will, by this means learn a reasonable amount of self government of his own small person so that as he grows older he may fit into the "family of home democracies" with as little friction and the easiest adjustment into the lives of those among whom his paths shall lie.

During this period arises the question of "foreign policy" in a child's contacts with relatives, his immediate household, neighbors and playmates. It is my considered opinion that the lessons learned at this time in this field have the greatest bearing upon the individual adjustment in later life into the community. Tendencies toward undue aggression or isolationism can be recognized and controlled much more easily when the material is soft and young than when the mold is set and a spirit of cooperation, mutual give-and-take and good faith in "public relations" can be correspondingly encouraged and fostered.

The second term of parental authority over the formative years of a child's life brings with it a more equal division of parental responsibilities. The two members of the original partnership now share an almost equal balance of power in the constitutional democracy beginning to take shape. Of necessity there is still a concentration in parental hands of legislative, executive and judiciary, but the child, as he is given more responsibilities in his own departments of state, treasury, interior and labor, may be allowed some participation in the legislative and executive branches, though the parents remain the final court of appeal, and until the new approach of adulthood, retain the right of veto which like all such powers seem to gain potency with being employed as little as possible.

By the time one has seen an average family of three children through these three terms of adult administration, one may gradually plan to yield the reins of government into the eager hands of the next generation and rather than campaign for a fourth term of control over the grandchildren, may contemplate serving in the restful capacity of an elder statesman comfortably occupying a park bench on the sidelines.

Let me again emphasize that far from feeling the complacency of one who has achieved an ideal, I own myself to be the humblest and most fallible of strivers on the rough road that leads to ideal democracy.

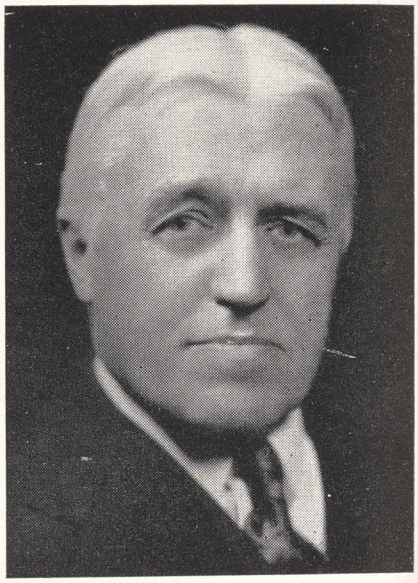
PARIS ORGANIST DISAPPEARS

Paris (by wireless):—The organist of the American Pro-Cathedral here, Lawrence K. Whipp, has disappeared under very mysterious circumstances. He was given great prominence during the occupation by saving the vestments and altar furnishings of the cathedral by distributing them among French friends. The dean of the cathedral, Dean F. W. Beekman, returned to the United States at that time, but has returned to Paris since the liberation and is again in charge of the American church.

THE PICTURE ON THE COVER

Ft. Lauderdale, Fla.:—Chaplain Stephen F. Bayne, on leave from his post as chaplain at Columbia University, conducts a service for flyers, ground crew and other personnel of the naval air station held in a plane hangar. The altar and lectern was designed and executed in the machine shop at the station. In it is incorporated the aviation insignia.

CHANCELLOR



Eugene C. Denton, attorney of Rochester, N. Y., is the chancellor of the diocese of Rochester. He serves on a number of diocesan committees and is otherwise active as a Churchman as well as being a leader in civic affairs

SAYS GOVERNMENT DISCRIMINATES

Durham, N. C.:—The Rev. Ernest J. Arnold executive secretary of the North Carolina council of churches has protested what he terms the government's act of discrimination in its order governing conferences and conventions which specifically allows athletic events, but very definitely limits, curtails and even forbids the holding of religious conferences. "My protest," he says, "is over the fact that the government, through the ODT, in setting itself up as a judge to determine what is and is not important, has decreed that athletics should have a priority, while the church is less essential. Today there are too many broken hearts and weary souls for us to say that a baseball tournament takes precedence over the ministry of the church."

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EDITORIALS

The Reformation Really Reformed

IT IS FORTUNATE that a member of our editorial board by his letter to *Backfire*, had given THE WITNESS an opportunity to clarify its position in regard to the Lenten number of *Forward Day-by-day*. The issue which was raised is not one which concerns simply a particular interpretation of the meaning of a sacrament. Though it should be said that the direction of thought suggested in the second editorial for February 15th, certainly leads to a truer and more scriptural sacramentalism than that pointed to by the author of the Lenten booklet. Why can't we remember that the English Reformation really r e f o r m e d the Church and that all our gain is loss as we drop back into the errors of Medievalism?

We call particular attention to the current forward manual because it introduces the party spirit into the forward movement. Despite differences of opinion and latitude of practice in our Church we have all been able to unite in this movement. We have had devotional material which was strong and beneficial and on which the whole Church would agree. Now for the first time many of the clergy are embarrassed to recommend the *Day-by-Day* in the very season when it should receive the widest circulation.

Churchmen read that they should receive ashes on their forehead on Ash Wednesday. If this does not surprise them they further learn (on March 12) that they should ask the saints to pray for them. Since the Neo-Platonic heaven of graduated levels has been there established it will be a short step for our people to learn to pray to the saints, so that these demi-gods may intercede for the mere mortals. Strange—for they will find none of this in the collects for the saints days in the Prayer Book. Then they learn that all should go to auricular confession in Holy Week (See *Day-By-Day* March 26); "Some have never done this before but will do so this week for the first time." The very concession which follows builds up the divisive spirit, separating the sheep from the goats in the Church.

The keenest thrust of all however seems to be the most casual. We can infer no other from the opening phrase of the page for March 11 than that the meditation is meant only for those who have received their communion on the second Sunday in March. Nine-tenths of the Episcopalians in our land will not have received their communion on the second Sunday of the month. What of these thousands — is the Forward booklet not for them? Must their ministers recommend some other devotional manual for their use? Or will the Church institute a new series of daily meditations for the majority of the Church if *Forward Day-By-Day* is to become partisan?

"QUOTES"

CHURCH attendance serves as a thermometer to register one's interest in and loyalty to the Christian religion; and when one's attendance stands at zero, the chances are that one's interest in things Christian is not at the boiling point. People interested in business are at their places of business; people interested in politics are to be found at the polls; and people interested in common forms of religious life are likely to be found in the neighborhood of a church. One of the best ways for a man or woman to let other people see and know that he believes in personal religion and is in earnest about it is to go to church.

—Raymond Calkins

Won't Be Long Now

THE chairman of the board of Leighlor and Loughlor was troubled. Business was falling off. Competitors were mauling this long established and reputable department store. On the seventeenth hole an idea struck him! People even in an uncertain world are going to get married. There is romance and appeal in weddings. Zounds! Early next morning he summoned one of his young and promising executives. John you have a new job. It is a field which has amazing possibilities. Don't laugh, — I am making you head of our new Matrimonial S e r v i c e Department. It will make us the greatest store in the country. Take all the space you need in Women's Wear. Fix up a gem of a chapel with organ, dressing rooms,— everything a bridal party needs. Get a bride's assistant, and have a few ministers and rabbis handy. Think of it, my boy, thousands of people get married every year! If we can sell them the idea of getting married here in our store, think of the potential customers we can attract. And it will be a great public service. Marriage made easy at Leighlor and Loughlor's! Eliminate the bother and fuss of a marriage at home or at church! Let our bride's assistant take care of bothersome details. Think of it! Up one floor they can have their receptions in our air-conditioned restaurant. Our sales in brides' costumes will sky rocket! Spare no ex-

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pense John. Make this the most stupendous thing in the history of merchandising.

It *was* stupendous. John set to it with right good American zeal. An architect planned a chapel,—synthetic, but lovely, and so nice and cozy,—much prettier than anything the local churches could offer. By a slight manipulation of the furniture, it could satisfy people of any and all religions, or no religion! With a big advertising campaign, the Chapel of the Beautiful Bride made its debut. The public was taken by storm. It became the rage to be married in the Chapel of the Beautiful Bride. Only a few old fashioned people held back. Here was one-stop service with a bang; everything under one roof: gowns, flowers, organ, photographer, bride's assistant (with Emily Post under her arm), restaurant facilities, even an accommodating minister! And it was not only convenient but so reasonable; all one had to do to enjoy these accommodations was to patronize Leighlor and Loughlor. Everyone benefitted; the store because those who came to the weddings, stayed to shop; the young couples because it made marriage so simple and easy; the churches and ministers of the community because it eliminated the expense of heating and lighting the churches and all the trouble of rehearsals. All hail the Chapel of the Beautiful Bride. All hail the enterprising spirit of American business. All hail the cooperative spirit of the ministers who worked hand in hand with business to give young people bigger and better weddings.

Fantastic? Not as fantastic as it sounds. Business has already taken over the burial of the dead, to say nothing of Christmas and Easter. We cannot blame the business man for making himself efficient and exploiting every opportunity. But what of Christian ministers and the lay people of our churches who sit by in somnolent complacence while these things are swept away? The burial of the dead has slipped through our fingers. Marriage is next on the list. Wake up, Christians; it is five minutes before twelve.

LEND-LEASE

* The Convent of Saint Anne, Versailles, Ky., has a silver cruet, paten, spoon and chalice, all very small which they will be glad to give to a mission or parish that can use it. Write Sister Josephine. . . . A mission church in Boston, seeking to work with youngsters, wants a workable victrola, "so the kids can dance and have fun." Electric preferably but not necessary of course. Write Mr. Richard Marson, 87 Warren St., Boston, Mass. What have you to offer others? What are your needs? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

The Series for Lent

God and the Nation

By

AVIS E. HARVEY

Education Secretary of the Woman's Auxiliary

AGAIN the devil took him to a very high mountain, and he showed him all the kingdoms of the world and their splendor, and said to him, "I will give all this to you if you will fall on your knees and do homage to me." Then Jesus said to him, "Begone Satan! For the Scripture says, 'you must do homage to the Lord your God and worship him alone!' "



One of the greatest moments in the world's history is the period in which we are living. Devastation, destruction, and slaughter are abroad in the land. Two world wars and a major depression are the lot of a single generation. Chaos and confusion reign among nations. Man is destroying his fellow man both in body and in spirit. Why? Why in the twentieth century with its great pride of achievement should men have come to this?

This great moment in history is a time of crisis; crisis meaning, as it does in Chinese, dangerous opportunity. Through the stages of man's development he has learned to live with his fellow men in ever widening circles from the family and the tribe to the nation. In each stage men have warred with one another, exploited one another, destroyed one another. This is the picture today; destruction and devastation on a world scale. Once again man must widen his circle, this time to include nothing less than the world. It has become trite to say how the world has shrunken in size. Lands that are remote are a thing of the past. Peoples everywhere are within hearing and seeing distance from one another. Why then do we not live in peace? We cannot live in isolation.

Because we do not live by the will of God. We do not recognize God as the ruler of every nation and tongue. We do not believe all men are brothers. We do not admit the worth of each individual person. We do not act as stewards of this world's bounty, sharing it with one another. We do not work with God in his ongoing creative process.

Instead, we are governed by selfishness, hatred, fear, prejudice, power, greed, ambition. Sometimes these determine our acts as individuals, sometimes they determine the roll played by a nation. Fact or legend it would be good to review the

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story of creation. God made the world, the light and darkness, the heavens and earth, the waters and the fish of the sea, the birds of the air and the beasts of the field, and finally, "man in his own image."

In love God created the world. With justice and mercy he rules. Man created to worship God was endowed with a free will. God's will must be done "on earth as it is in heaven." Man must come to know that will or be destroyed. At present man is destroying himself against the will of God. God's laws stand. They are not broken. Man not having learned to obey is breaking himself against them. For many their highest loyalty is to the state, the national government, a military power, an economic order, a political party. In God's kingdom a higher loyalty is demanded, allegiance to God as sovereign.

For many a life of fellowship is not possible. White men feel superior to men of color; civilized men use men of more primitive cultures for exploitation and slavery; men of one economic order would impose it on those living under a different order; men in power exert their will and rule over those who by force have been made subject peoples. These things cannot be the will of God. God is father as well as creator and ruler. All men are brothers and as individuals are of infinite worth in the eyes of God. Surely a loving father would have his children live together in fellowship and mutual trust, sharing with one another the abundance of the world's storehouse. All barriers that stand in the way are man made. Wall after wall has been built both from material and from ideas to protect man from man. In the reign of God these must be removed. Protection will be a matter of relationship and faith.

IN ANY time of crisis there are promising signs. They exist today. The belief that war can be outlawed is stronger than ever before. The realization that peace must be won as well as war is a growing conviction. Of equal importance is the certainty that war is no permanent solution of differences. During actual warfare, in addition to a tremendous armament program, plans for relief and reconstruction have been developed and put into effect. And not only has the possibility of a world government come to the minds of many, but proposals for such a government have been outlined. The reports from the Yalta conference have been made public and are being widely studied. April has been set as the time when the United Nations will meet in San Francisco to continue the work begun at Dumbarton Oaks. This meeting may well be as significant for the welfare of the world as was the first Continental Congress for our own land.

What is God's will for this nation, the United States of America? This is the question that must be answered by every Christian citizen. Our founding fathers gave us a wonderful heritage. This has been called a Christian land. Yet in this land of freedom and opportunity may be found every denial of God's law that has been suggested. We can, and rightly, be expected to make a great contribution to world order. But not unless we recognize our own shortcomings and make it possible for all who have come here or were here before we came, to live in fellowship as brothers. We in America have the great privilege of free expression of ideas. With this goes obligation. The Dumbarton Oaks proposals are before us. Individuals and groups may express with effect, their opinion as to these proposals. Do they set up a better way of life for all peoples of the world or for a privileged few? Do they break down the man made barriers that keep us from living in fellowship with one another? Can they be considered a step in the direction of the rule of God?

Nearly two thousand years have passed since Jesus, the Son of God came to earth in human form. We are in the midst of that season of the Church year when we are again reminded of the temptations. One act of compromise and all the kingdoms would have been his. He did not take that way. It was not God's will and he came to do the will of his father.

The opportunity is ours. How nearly have we as a nation learned God's will and how ready are we to subject ourselves to it?

QUESTIONS FOR DISCUSSION

1. Does the fact that nations are near neighbors in communication time make it easier or more difficult for them to live together in peace?
2. State the principles that would make possible the kind of society in which you want to live?
3. To what degree have you described the order of society in which you do live?
4. Would you be willing to see these same principles made the basis for building a world order?
5. What would be the effect on the subject peoples of the world?
6. Study the Dumbarton Oaks proposals. How would you suggest amending these proposals in the light of Christian principles? To what extent do your suggestions agree with the amendments recommended by the Cleveland conference? (See *The Message to the Churches* from the Cleveland conference, issued by the Federal Council of Churches, 397 Fourth Ave., New York 10)

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The Vicar of Morwenstow

By

A. J. MILLER
Rector of Christ Church, Ridgewood, N. J.

A CONTEMPORARY of Froude's was the Rev. Robert Stephen Hawker, vicar of Morwenstow in Cornwall, a true poet, loyal churchman, humorist, a man of winning personality but of equal unconventionality. It was he who wrote the familiar lines "And shall Trelawney die?", so convincing in their echo of the days on the imprisonment of the seven bishops that Macaulay quotes them as contemporaneous. Hawker for the best part of half a century climbed the cliffs and marched along the desolate hills of his parish ministering to his sparse congregation of smugglers, wreckers, dissenters and a few loyal farmers. His dress was as peculiar as the man. He despised black and in his early days wore a brown cassock. This later he found inconvenient on the cliffs and rocks, and assumed a claret colored coat with long tails, underneath which he wore a blue fisherman's jersey with a red cross woven in the side in memory of the pierced side of the Saviour. Fisherman's boots reaching above the knees and notorious hats completed his outfit. A pink or plum colored beaver was his delight. When he said his costume was that of an archimandrite of the Eastern Church we cannot be sure whether he was serious or pulling the leg of those who stared after him. His gloves were always crimson and attracted much attention from startled visitors at church who were amazed to see the blood colored hand reach through the screen to hand the offering bag to his clerk.

No one ever had a readier tongue or more nimble wit and many tales are told of his retorts. Once someone taunted him about the houses he built saying, "Fools build houses for wise men to live in." Quick as a flash came the rejoinder "Yes, and there is a saying like unto it, 'Wise men make proverbs and fools quote them'." While baptizing a baby he was asked by a sponsor what was the amount of the fee. "My fee?" cried Hawker, "My fee is a thousand pounds." "I be feered, sir, 'tis moor'n I can pay," said the man. "Don't you know," replied the vicar, "the sacraments of God are invaluable? No amount of money can pay for them." Later he declared that the story would be told in every inn and cottage of Cornwall and would teach the people to appreciate the sacraments of the Church. He hated liberal clergy and once while listening to one preach, when a cock crew outside the church, Hawker said to the person sitting next to him: "Listen to him! He is denying his Lord." His wit often took the form of verse. On one occasion a strong Protestant stated in a speech that he would not be priest-ridden. Hawker rejoined as follows:

> Thou shalt not be ridden by prophet nor priest,
> Baalam is dead and needeth no beast.

Of Lord Beaconsfield's public worship act and Gladstone's disestablishment of the Irish Church, he wrote:

> An English boy was born: A Jew: so then
> On the eighth day they circumcised Ben!
> Another child had birth: baptized: but still
> In public phrase surnamed The People's Will!
> Both lived impenitent, and so they died,
> And between both the Church was crucified!
> Which bore the brand? I pray thee tell me true,
> The perjured Christian, or the recreant Jew?

He hated dissent, although he was kind to dissenters, and is reported to have said all was well in Cornwall until that recreant Wesley came down and persuaded Cornishmen to change their vices! Hawker had a marvelous fancy which ran riot over the symbolism of his church and caused him to interpret the zigzag of his Norman doorway as the ripples of Gennesareth and to see all about him evidences of the world of the spirit. Angels waited on him and his altar, and Satan assaulted him in every storm. "The two worlds are nearer than we think," he used to say, "the air is full of invisible beings."

He believed implicitly in prayer and issued the

IF YOU LIKE IT

THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at $3 for a year. Deduct $1 on each subscription as a commission. Then send us the list with $2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at $3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.

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most striking petitions for the relief of the Church from its oppressors and for the preservation of his holy well and the guarantee of his crops. He believed in the letter of the Bible and once when the sky was red at sunset he became wildly excited thinking the end of the world had come. He dearly loved dumb animals and had a pet pig which followed him on his calls. Cats went to church with him and once a poor puss which killed a mouse in church was excommunicated for sacrilege. His ceremonial is interesting as it antedates the catholic revival. He wore always a girded albe and crossed stole as he said the angels do. A purple cope was worn and his life and teachings illustrate continuity of faith and practice in the English Church.

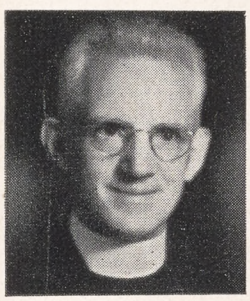
Due to illness he began the use of opium and strange indeed were the things he then said and did. On his deathbed away from his beloved Morwenstow at Plymouth, his wife sent for a Romanist priest and he was received, whether consciously or not, we cannot say, into the Roman Church and he lies buried there away from the spot which he made ever memorable.

For Church Schools

By

WILLIAM GRIME
Rector of St. Paul's, Great Neck, N. Y.

HAVE you, your teachers and pupils, ever evaluated any of your children's eucharists, your abbreviated forms of morning prayer or your uses of the offices of instruction? This is not a fault-finding question but one designed to encourage us to face facts in the interests of all concerned. We know that these services are for the most part adult services; that the language therein was chosen without reference to the needs of growing children and youth. What do you think happens to the younger part of the family of God when we, the adult part, keep imposing upon them thought patterns which are beyond their capacities to profitably experience and understand?



Do you suppose this has anything to do with the decline in church school enrollments and the falling away of the newly confirmed? Is there any connection here with what leaders of young people are reporting from their groups —"we don't want worship services at our meetings this year"? Some leaders claim they stop to interpret parts of their children's services as they unfold. That's good but do these leaders go on and check their completed efforts, and do they use good standards of measurement? Others, who prefer to go on using these adult services with children, tell us —"Children can sense their way into the fellowships of worship." While others contend — "What is obscure to them now will be clear later." Maybe so, still is there not great danger here in caring too little about their present worship experiences? If children have been frustrated with the adult language of the book will it not be harder to quicken their interests in the book later on? And how can we expect young people to wisely and steadily relate the rites and teachings of the Church to the championship of human rights everywhere if their efforts to understand these rites and teachings have been allowed to peter out through assuming that Christian growth was taking place because they could say the creed, the Lord's prayer, and the ten commandments?

Now while we can check accurately the changes in the height and weight of a child we cannot measure precisely what constitutes an adequate worship approach and commitment to God for young persons of different age groups. However through intelligent, friendly questioning we can find trustworthy evidence as to whether worship services are arresting processes or enriching processes in the growth of Christian young people. In addition we can also find opportunities like the one we had recently, while checking thirty-six fourteen to sixteen year old candidates as to what the Apostles Creed meant to them in their worship and living. Forty-five per cent of the results were really encouraging while fifty-five per cent of the results were all snarled up with error, distortion and downright superstition. And through a simple form of checking many were set free from fears and falsities for which they thanked us. As a matter of fact we were asked seventy-three specific questions. Here is one from a fourteen year old: "When you say what you don't mean, that's a lie, isn't it? But when in worship service you are expected to say phrases you don't mean, is that a lie too? Please tell me." Many said they had decided to give up thinking about the Creed for the more they did the more they got mixed up. A few said they had sought help from their parents but with no success, a fact which was partially proved when the results of this checking were shared with five parent-teacher groups, for these parents said: "The children's confusions are *still* the confusions of the parents."

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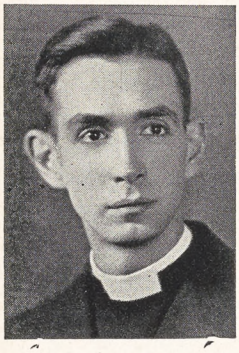
My friends, while checking is not a cure-all for this dismaying boresomeness in much of our children's worship, yet assumption here is most withering and costly to the Church's children. Therefore, check and double-check.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Selecting Service Music

THE Reformation compilers of our Prayer Book with a commendable interest in congregational worship sought to simplify the liturgy by eliminating from its offices the antiphons and proper chants which gave such richness as well as complexity to the worship of the medieval Church. Yet we should not abuse the freedom given us to select and adapt the musical offerings of our services by refusing to relate them carefully to the teachings of the Christian year. The Holy Communion service is much enhanced if the introits and offertories and communion anthems and hymns are in harmony with the collects, epistles and gospels. The same principle applies to Morning Prayer since its weekly, rather than daily, observance in many parishes has tended to make it topical, i.e. built around a single theme. Indeed, the new lectionary has given weight to this trend by a closer integration of the propers of Matins with those of the Eucharist for the day. The clergy would do well to acquaint themselves with the choir's repertoire of anthems so as to give counsel to their choirmasters as to what selections are fitting to the season.



It goes without saying that the clergy should keep in their control the selection of hymns. The indices of the *Hymnal 1940* are an invaluable guide. Most clergy, at least, take responsibility for the "sermon hymn"; but since this hymn precedes rather than follows the sermon, the congregation is liable to miss the relation of the two unless the preacher explains, when announcing the hymn, why he has chosen it. The Prayer Book allows the substitution of a "proper" hymn for the *Gloria in excelsis;* but it does not define what it means by the word "proper." Doubtless a hymn in the nature of a doxology is appropriate, or a hymn of praise and thanksgiving "proper" to the season. At least, we should avoid such an inept selection as I once heard on Whitsunday, when a forceful sermon on the strengthening power of the Holy Spirit lost all its point by the singing, in place of the *Gloria,* of the saccharine hymn, "Our blest Redeemer, ere he breathed His tender last farewell."

It is well to keep as an ideal the ancient distinction between the "common" and the "proper" parts of the service, and appoint such music for the former that the congregation can easily participate, and reserve the latter for the choir. Many choirs can learn well only one piece per service. Let that be the anthem, and let the Kyrie and Sanctus, the chants and canticles of the Daily Office, etc., be simple enough for everyone to sing. If the choir is capable of doing also an "anthem setting" of one of the canticles, let us allow the congregation the comfort of sitting to listen to it. By all means forbid a ten-minute setting of the *Gloria.* The climax of Communion is communion. Long-winded praises after it are a weariness to the flesh. Sometimes it is refreshing to vary the order a bit and put the anthem after the epistle, or after the third collect at Evening Prayer, and then sing a hymn at the Offertory.

The whole matter of variety calls for care and taste. It is as monotonous to have all the music of a service in the same musical style as it is distracting to have every piece in a different one. A plainsong service mixes well with the classic polyphonic music or many of the chorales or with much of what is called modern music, because these styles share a flexibility of rhythm, a simplicity of melodic line (avoiding chromatic intervals), and a certain modal feeling in their harmonies. They have, too, a dignity and objectivity woefully lacking in most church music of the Victorian era. Chant settings might well be changed with the varying seasons of the Church year. Some congregations lose the zest of the *Venite,* for example, by singing it year in and year out to the same tune. The new hymnal offers an ideal variety for the Communion service, three simple, unison settings in three different styles, and a part-setting for choirs. From time to time familiar chants and hymns can be given new life by antiphonal singing between choir and congregation, the use of descants, or more elaborate organ accompaniments to a melody sung in unison. Nor should there be any fear about trying something new; repeat it several Sundays in succession until it becomes a favorite. Good music wears well. Look at Merbecke—simple as the service is, it has weathered four centuries! It would be diverting to know how well congregations liked it on first hearing.

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Delinquency Forum Is Planned For Detroit Parents

Civic Leaders Teach Fathers and Mothers Modern Methods of Handling Their Children

Edited by Rita Ruben

Detroit:—Big fat books have been written and hundreds of speeches have been make on the subject of juvenile delinquency. It has taken this city to tackle the problem of parental delinquency. Last week a group of civic leaders met to set-up a forum where parents will face the question of how they can be taught to accept their own responsibilities. It calls for a "friendly, educational project for the prevention and cure of youth maladjustments and the mitigation of parental delinquency."



A local newspaper recently made a survey which showed that parental neglect has trebled in the last four years. It so aroused people that the Rev. David Covell, superintendent of the Episcopal City Mission, called together juvenile authorities, clergymen, social workers, psychologists, educators, newspaper and radio representatives and proposed that the problem be tackled through this educational project.

Special teachers will be loaned by the board of education to carry on the forum discussions with regular speakers.

Among the subjects proposed for discussion are:

How and why a teen age child acts as it does.

A program for the leisure time of the child.

Religion in the life of a child.

How a family can plan together so as to stay together.

How to handle the driving forces nature has placed within the adolescent.

Home Life—love, courtesy, cooperation, teamwork, humor.

The child and a job outside the home.

The legal responsibilities of parents.

Divorce and its effects upon parents and children.

Aids available to parents from community organizations.

Judge D. J. Healy pointed out that it was within the court's power to compel parents of children in trouble to attend the forums. He proposed, however, that better results would be obtained if the compulsory authority could be avoided.

"In fact," he declared, "many of those parents themselves are hungry for some kind of social contacts. Neighborliness has passed out of the changing city."

Industrial Parish

Milwaukee: — St. John's Church and its rector, the Rev. L. B. Hastings, had been receiving slaps on the back for doing a good job in ministering to 1,200 West Indian workers employed in a large war plant. Reading matter, games, clothes, parties, luncheons, visits, services have all been a part of the program. The workers, about to leave, wrote a fine letter of thanks as did also the service department of the company.

Doctrine of God

Burlington, Vt.: — The Rev. Charles Martin, rector of St. Paul's, is presenting the Christian doctrine of God during Lent in Sunday morning sermons. He did this in response to a letter he sent to various people asking what the church might do best to meet the needs of the people. A newspaperman said that people need to "relearn to pray. I say relearn because I think that prayer has become a lost art." A teacher wrote that "Youth needs to have a stronger hope that something can and will be done to make a new world after the war. The long view is too long for a generation of young people, yet a strong hope and the appearance of clear objectives outlined by leaders in whom they have faith will do much to inspire them to act rather than to yield to cynical defeatism."

An unnamed U.S. Senator wrote Mr. Martin that he thought "a minister can serve the Lord and humanity by being quite specific in advocacy of means and machinery for specific conciliation and settlement of disputes between nations and for the development of international law on a basis of rights rather than on the present basis of precedents."

A professor called attention to an article which raised the question that troubles many people, and apparently him: "In that colossal drama of savagery, death, destruction and suffering, running the whole gamut of emotions, it is revealed once again that 1900 years of Christianity have not succeeded in raising or ennobling man." A lawyer, thinking of the strains and tensions, the anxieties and worries in which we are all working, suggested that we need some help to carry the burdens and to make us more tolerant and considerate of others.

Stresses Solidarity

Minneapolis:—Human solidarity was stressed by Bishop Keeler at a meeting here that was sponsored by the National Association for the Advancement of Colored People. A number of Negro choral groups sang.

Angel of the North

Ralph, Mich: — Mrs. Marie S. Campbell died on Feb. 14. She was known throughout the northcountry as the "Angel of the North" and the little log cabin church which she and her husband gave to the community was lovingly called "The Cathedral of the Pines." Coming as a bride to the frontier lumber camp town of Ralph in 1900 she spent her entire life here. From the outset she began her missionary work. Having graduated from Belleville Hospital shortly before her marriage,

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* * *

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she soon found ample opportunity to put her talents to work. She did more however than just minister to the physical needs of the people. There was no church in the community so she organized classes in religion for the children. Later when an aged widower whom she had nursed in his last illness left her his cabin she and her husband made it over into a church which was dedicated as St. Mary's mission by Bishop Harris. She was also very active in other community works serving as postmistress and secretary of the school board for many years. Her home was a Red Cross first-aid station from the beginning. Many a lumber-jack had treatment given him that meant the difference between life and death, many a child of some settler was born in that home.

Francis Wei

China: — Eighteen persons were confirmed in the chapel of Central China College by Bishop Ronald Hall of Hongkong recently. Attending the service was President Francis Wei of the college who is getting over a severe attack of typhus. The doctors allowed him to get up for a couple of hours and he chose the time of the service.

Dependent People

New York:—Emory Ross, secretary of the Foreign Missions Conference, has arrived in Europe to confer with religious leaders and government officials on problems of dependent peoples and questions of religious liberty. He will also aid in planning post-war regional conferences in west, central, east and southern Africa during 1946.

Reconciliation

Moscow (by wireless):—Reconciliation of the autonomous Russian Orthodox Church in America with the mother Church in the Soviet Union was announced as the result of discussions concluded here. Officials describe the development as a "tremendous step" toward formation of a world council of Orthodox Churches. Taking part in the discussions were Patriarch Alexei, Metropolitan Benjamin who is the patriarchial exarch of North America, and several dignitaries representing Metropolitan Theophilus, the American head of the autonomous Church. It is expected that the agreement will be ratified at a conference of the Church to be held in June, to be attended by deputies from all parts of the country. At this meeting a supreme head will be elected and it is reported that Patriarch Alexei has already endorsed Metropolitan Benjamin and Metropolitan Alexei, the archbishop of Yaroslav and Rastov, who will preside at the June conference. Conditions agreed upon at the Moscow meetings included general acceptance of the spiritual seniority of the Patriarch of Moscow and an agreement that the churches in America would be safeguarded from any attempts "to exploit them for purposes of anti-Soviet propaganda."

Quick Action

Montgomery, Ala.: — St. John's Church figured actively in relief work following the recent tornado which struck Montgomery, killing 26 people and destroying over 300 homes with thousands of dollars of property damage. The vestry of St. John's was in session the night of the tornado and received a request from the local civilian defense organization to use the parish house as a receiving hospital. Two vestrymen immediately lighted a fire in the furnace, to heat the parish house; other vestrymen stayed on the scene with the rector, the Rev. James W. Brettman; cots were placed in the parish house to receive the injured, and the next day the kitchen was used as a canteen kitchen for making coffee and sandwiches. Over 200 Negroes were given food and shelter. At present the parish house is piled high with clothing, as a distribution center for the families affected by the tornado, women of the parish joining with the American Red Cross in carrying on the work.

Marriage Guide

Buffalo, N. Y.:—A syllabus to guide rectors in the instruction of prospective brides and bridegrooms is being prepared by the newly-appointed committee on holy matrimony of the diocese of Western New York. The syllabus will deal with economic, spiritual, and physical aspects of the question, including reasons for marital failure, use of family income, the matter of in-laws, and adjustment when differences of opinion arise.

New Secretary

New York:—Miss Edith S. Baxter, social worker of Oregon, has been appointed an assistant secretary of the Church Mission of Help. Important among her duties will be responsibility for recruiting trained workers for the member societies.

Combat Discrimination

Albany: — Many church groups were represented at hearings before the state legislature on the bill to bar all discrimination in employment because of race, religion, color or creed. Among the organizations was the United Christian Council for Democracy with which the Church League for Industrial Democracy is affiliated.

Real Questions

Portland, Ore.:—Such lively issues as the Bretton Woods Proposals, international relations, race questions and labor problems are being discussed at meetings held Sunday evenings at St. Stephen's Cathedral here. They are sponsored jointly by the department of religious education of the diocese and the Auxiliary.

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Many Honor Students

Lawrenceville, Va.:—There were 36 honor students at St. Paul's Polytechnic Institute at the end of the first semester in the various divisions of the college department. The Rev. J. Alvin Russell is the principal of this college which is affiliated with the American Church Institute for Negroes.

Christian Education

Cambridge:—A seminar for experienced workers in religious education, both men and women, will be held this summer at the Episcopal Theological School. It will be directed by Professor Adelaide Case and courses given also by Prof. Sherman Johnson, Prof. Richard Emrich and Prof. Massey Shepherd.

Protestants Hit Back

Buenos Aires:—The Roman Catholic hierarchy recently issued a pastoral letter directed against Protestantism in Argentine. It brought a sharp refutation from the confederation of Evangelical Churches, representing ten denominations. After pointing out that "it is in Protestant countries that the Roman clergy is treated with greatest respect" the statement went on to say that "We preach the gospel in our country, Argentina, for the same reason that the Roman Catholic Church carries on its activities of evangelism and extension in the towns and cities of the Argentine provinces. We preach the gospel in these countries for the same reason that the Roman Catholic Church carries on its work of proselytism in Protestant countries, that is to say, in countries that are already predominately Christian.

"We preach the gospel for the same reason that both Catholics and Protestants carry their respective messages to Greece, Japan, China, Turkey, etc., countries where other religious faiths predominate and to which neither Catholics nor Protestants go for the purpose of provoking moral, political or social disintegration."

The Confederation stressed that liberty "does not mean simply the right to worship God according to one's conscience," but also "the right to share one's ideas and experiences with others; the right to tell publicly and privately, by word of mouth or written page, what God has done in the human heart."

"We have neither provoked nor desire to renew the religious quarrels which have had such sad results," the message said. "We do, however, state without hesitation or fear, that we will remain firm in defence of liberty of conscience, liberty for ourselves and for those who do not think as we do; the only way to bring about a more just, worthy and happy brotherliness."

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Freedom in Hungary

London (by wireless):—Russian occupation authorities in Hungary have made no attempt to interfere with religious affairs according to Count Michel Karolyi, head of the Hungarian Council in Great Britain, composed of representatives of various anti-Fascist groups.

"There is absolute freedom for all religious faiths," the one-time president of Hungary said in an interview. He added that the clergy "have shown themselves both realistic and public-spirited in their participation in setting up the provisional government and there is every hope they will lead the way in supporting rehabilitation programs despite far-reaching changes which will have to be made in the political economy of the country."

Discussing problems of agrarian reform Count Karolyi said the only religious group likely to be greatly affected by plans for large-scale land redistribution is the Roman Catholic Church, several of whose dioceses are endowed with large estates. In such cases and others, he said, where the income from land holdings support welfare institutions or schools, some equitable settlement will have to be made.

Other spokesmen for the Council here disclosed that the presidium of the Hungarian provisional government includes Julasz Nagy, outstanding Protestant layman, and that nearly all the newly formed interparty committees taking over local government in the wake of advancing Russian armies include one or more clergymen. The fact however that a large proportion of these clergymen are Protestant is regarded in some quarters as evidence that Russian authorities "are somewhat less favorably disposed toward Roman Catholics."

Nearly all Nazi anti-Semitic laws have been revoked, and many Jewish leaders have been released from prisons and internment camps, it was said. Parochial schools have also been reopened.

Another Schism Healed

Washington: — The 73-year-old schism between the Bulgarian Orthodox Church and the ecumenical patriarchate at Istanbul, titular center of all Eastern Orthodoxy, has been finally ended, according to a Sofia radio broadcast reported to the office of war information here. Official announcement was made in a telegram from Ecumenical Patriarch Benjamin to Bulgarian Foreign Minister Petko Stainov, who replied expressing the government's "satisfaction and gratitude."

First step toward healing the breach was taken recently at a meeting of Patriarchs gathered in Moscow for the general council of the Russian Orthodox Church. A letter was sent to the newly-elected exarch of Bulgaria, Metropolitan Stefan, urging him to submit to Patriarch Benjamin the formal letter of repentance and reconciliation required as a condition of reinstatement.

A Church Welcome

San Francisco:—A Christian welcome to Japanese Americans returning to the diocese of California was urged by Bishop Block in addressing the diocesan convention. His plea was supported by a resolution. Cononical changes were made which will allow women to serve on vestries.

Treatment of Germans

Geneva (by wireless):—Too little is known about the "mental condition" of Germans to form a clear-cut program for treatment of the Reich after the war, Dr. Karl Barth, internationally known Swiss Protestant theologian, declared in a lecture at the University of Geneva. "Our information about Germany is often



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contradictory," he said. "Even if we are well informed about the atrocities committed by the Germans we know very little about their mental condition. Are the opponents of the Nazis numerous or not? After the war, we may learn that there have been more acts of courage and suffering than we imagine today."

Dr. Barth stressed that the destruction of the Nazi state will place an obligation on the victors not only of passing judgment on the German people, but of bearing a share of "man's common responsibility for rebelling against divine law." He said: "Our disobedience against the eternal law is no less real than the Germans'. We must refrain, therefore, from malicious joy, nor must we pass from fear of the Germans to pity for them. Our attitude must combine respect and sympathy as well as dread, since Germany's end is meant to teach us, too, that God's law cannot be flouted."

Discussing the Christian duty toward a defeated Germany, Dr. Barth said, "we must be both gentle and strict, without prejudice, weakness, Pharisaism, or sentimentality. The Germans have enemies everywhere and the loneliness of which they formerly complained has become very real, and thus their greatest need at this dark moment of their history will be friends. But if we wish to be their friends, we must abstain from admonishing them. If we try to approach them as schoolmasters, they will shut their hearts against us. We must not be like Job's friends, who visited him to try to instruct him.

"The Germans do not understand the words: brotherhood and federation. They believe only in hostility. So we must try to show them the meaning of doctrines they consider Utopian. Preaching beautiful words to them will not be enough. They must be made to feel the truth behind the words, 'the Gospel, not the law, will triumph.' Our duty is to help the Germans make a new start in a new, free Germany. There is no question of excusing Germany or encouraging the German churches to carry on as before. Even if our friendship is accepted with reserve by the Germans, it will not relieve us of the duty of trying to meet Germany's needs in the full consciousness of our own needs as well as theirs."

Accept Elections

New York:—The Rev. Arthur B. Kinsolving 2nd, rector of Calvary, Pittsburgh, has accepted his election as bishop of Arizona, and the Rev. Conrad Gesner, rector of St. John's, St. Paul, Minnesota, has accepted election as bishop coadjutor of South Dakota.

Priest Defends Communist

Paris (by wireless):—A Catholic priest, Father Philip, announced to the National Assembly in session here that he will personally undertake the defense of the Communist Maquis commander, Francois Thuytschaeur, recently sentenced to hard labor for executing two traitors in Mauberge prison. The executions were carried out by Thuytschaeur and two others when thousands of townspeople surrounded the jail, seeking to lynch the prisoners. Backed by Maurice Schumann, a Catholic lay deputy, Father Philip declared that being a priest, did not make him hesitate "to defend this hero even though he's a communist, since he carried out his duty according to his lights."

Demanding that the sentence on Thuytschaeur be revoked, Father Philip added that "Communists, as

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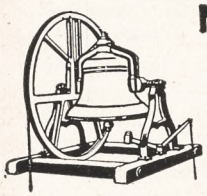
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well as Catholics, have shed their blood in the battle for freedom." The priest's speech was received with applause by the deputies.

End Segregation

Seattle, Wash.: — Integration of Japanese-Americans into the regular, established denominational churches on the west coast was urged here by the Seattle council of churches and Christian education. The council also called for a ministry to meet unusual needs as they may arise, such as holding special services for those who cannot speak English, and adding Japanese ministers to the present staff of existing churches. It further suggested that "in exceptional cases where the need cannot be met in any other way," an interdenominational racial church be set up rather than a denominational racial church.

"We most earnestly request our national denominational leaders to give careful consideration to this matter immediately," the council's resolution stated, "and in the interest of the total Christian program, to do everything within their power to develop the kind of program suggested and to formulate a policy which will make this possible as the Japanese return to the west coast."

It was stressed that churches now have the opportunity to work out a new religious pattern in race relations because the old racial denominational churches have very largely gone out of existence.

"Since we must build anew," the churchmen agreed, "Christian forces now have a real opportunity to put into actual practice the principles and ideals for which Christianity stands."

Bishop Abbott Ill

Lexington:—Bishop H. P. Almon Abbott of Lexington has suffered a heart attack and will remain inactive for several weeks.

Day of Prayer

Santa Monica, Calif.:—A national day of prayer on April 25, when United Nations representatives will meet at San Francisco, was proposed at a mass-meeting here sponsored by the American United organization. The audience adopted resolutions requesting the Federal Council of Churches to arrange the day of prayer, to include all faiths and all citizens, "so that our world, under God, shall have a new birth of freedom and a birth of universal peace." Emil Ludwig, noted biographer, was the chief speaker.

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BACKFIRE

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

THE REV. WILLIAM M. WEBER
Member of the Editorial Board

Rejoicing in the essential Catholic approach of the majority of THE WITNESS board, I heartily disagree with the occasional intrusion of a strident tone into our editorial page. After all these years the second editorial for February 15th is shocked at the Eucharist being called "the Mass"! Yet in this editorial, the word "sacrament" is made to mean no more than God's omnipresent care—which is perfectly acceptable to a Quaker! Gentlemen, this is double-talk! What do you mean by this word sacrament?

A gentler objection to the other editorial of that week—not to its sound intention, but to one detail: closed communion. Whatever may have been the original intention of the exclusion-rubric how can you escape closed communion as a 300-year practice of Anglicanism? Though you may change future practice, you cannot alter the historical record. Many of us (following an opinion of Archbishop Temple in 1936) feel, for reasons of plain honesty, painfully recognising factual Christian disunity, that a flexible application of closed communion is most in the spirit of Christ at this time—that open communion is a sentimental ignoring of the social nature of Christianity and the need for organic unity.

Moreover, I am willing to bet that the majority of middle-of-the-road clergy—evangelical and catholic—are of the same opinion. We are tired of the rigidity of both ritualistic and anti-ritualistic spikes. The tension between three milleniums of tradition and the ever renascent gospel is the very muscular balance of Anglicanism. This we can give to the Church of the future.

Answer: See Editorial.

* * *

THE REV. SAMUEL J. MARTIN
Rector of St. Edmund's, Chicago

The election of the Rev. Bravid W. Harris to the bishopric of Liberia is good news. This is an answer to the prayers of many churchmen. I have been lobbying for this along with many of my brethren for several years and it is gratifying to know that it has come to pass. The choice of Mr. Harris is a very excellent one. He is one of the outstanding leaders, admired and respected by all who know him. The people of Liberia are fortunate in having him as their leader and bishop. The action of the House of Bishops will give encouragement and renewed interest to our Colored clergy. This is a step in the right direction. For such interest and tangible expressions of goodwill and interest I am sincerely grateful.

* * *

MR. DONALD B. LITCHARD
Layman of Boston, Massachusetts

At the start of the Lenten season it is quite disillusioning to read such an intolerant outburst as is your Or Else editorial (Feb. 8th). We are supposed to love the Germans, the Japanese, the Negroes as brothers. Are stock brokers and lawyers excluded? You point out that Russia has gotten along without a stock exchange. May I remind you that she also seems to have done without a free press, and also without clergy, not just the part of the clergy you suggest getting out of the way. You seem to fear the return of an economy of scarcity. May I remind you that Henry Wallace has been one of the chief advocates of such a system. After all did he not sponsor the killing of all those little pigs?

* * *

THE REV. ARTHUR B. KINSOLVING
Rector emeritus of St. Paul's, Baltimore

No man likes to be buried until he is dead. THE WITNESS for February 8 reports that Rev. Arthur B. Kinsolving was elected bishop of Arizona. I am the only Arthur B. Kinsolving living. It is my beloved nephew and namesake, Arthur B. Kinsolving II, who is the bishop-elect and his old uncle, still one of the "inferior clergy" is proud of him.

* * *

THE REV. WALLACE E. ROLLINS
Dean Emeritus of Virginia Seminary.

May I commend your editorial in your issue of February 15th on *The Confirmation Rubric.* Your position is entirely sound. It is certain, as you say, that the rubric in its origin had no reference to Presbyterians and Methodists (who did not then exist) but to the age and development of subjects for confirmation. This was clearly shown in a pamphlet by the English historian Dr. H. M. Gwatkin, written in 1914, and by some admirable articles in *The Southern Churchman* in 1938 by Professor James Arthur Muller of the Episcopal Theological School. These were later published in pamphlet form. Several of us bought and circulated some hundreds of this pamphlet, but it is clear from Mr. Mainwaring's letter that we did not circulate enough of them! Professor Muller showed the origin and true meaning of the rubric and quoted a number of Anglican historians and bishops substantiating this position.

The matter, as you say, is vital, and there is wide-spread misunderstanding of the rubric. I wish that Professor Muller's fine and scholarly pamphlet might be reprinted and widely circulated. It would clear away misunderstandings and prove a real help towards Christian unity.

* * *

THE REV. FRANK M. HAMILTON
Rector of St. Mary's, Pikesville, Md.

Thank you for your brave and intelligent stand expressed in the editorial on Holy Communion (Feb. 15). I am writing to ask permission to quote from it in one of the tracts which we get out from time to time.

* * *

FRED M. ESHELMAN
Layman of West Pittston, Pa.

You rub me the wrong way occasionally by your anti-business views but, oh boy, you certainly hit the nail on the head in both editorials in the February 15th issue. If you do not intend to make them into tracts then send me fifty copies of that number.

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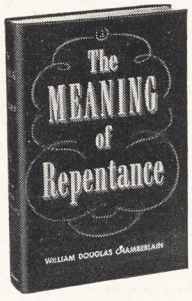

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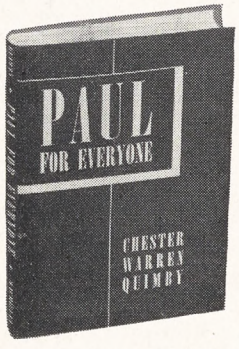

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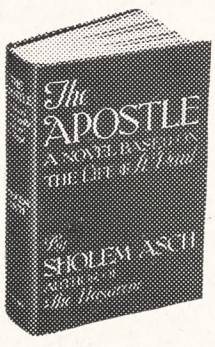



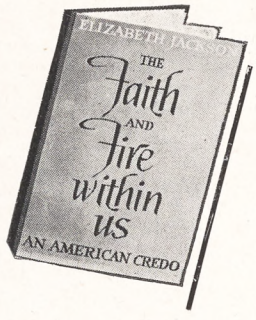

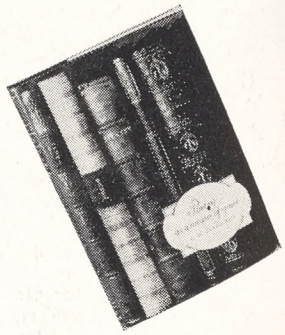

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The WITNESS

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MARCH 15, 1945
VOL. XXVIII NO. 30

CLERGY NOTES

ADKINS, EDWARD T., was ordained deacon by Bishop Goodwin of Virginia in the chapel of the Virginia Seminary. He is assistant at Grace Church, Kirkwood, Mo.

ANDREWS, HALSEY I., rector of St. Luke's, Hudson, Mass., has accepted the rectorship of St. John's, Arlington, Mass.

BURNS, ALFRED W., was ordained deacon by Bishop Heron on February 28th at St. Andrew's, Wellesley, Mass. He has accepted the position as curate at Grace Church, Lawrence, Mass.

BURRELL, EDWARD B., retired clergyman of Virginia, died on February 24th. He was the rector of Meade Parish until he retired in 1931. He was eighty-eight.

CLARK, STEPHEN C., rector of St. Mark's, Pasadena, Calif., received an honorary doctorate from Occidental College on February 26th.

FOUST, ROSCOE T., dean of the cathedral at Bethlehem, Pa., was wrongly reported as having accepted the rectorship of the Epiphany, New York, in our issue of March 1st.

GARNETT, WILLIAM B., student at E.T.S., was ordained deacon by Bishop Sherrill, acting for the Bishop of Tennessee, on February 28th at Emmanuel Church, Boston.

GODOLPHIN, FRANCIS R., who recently retired from the active ministry has been elected rector emeritus of St. Andrew's, Staten Island, N. Y.

HASSINGER, HOWARD H., assistant professor at Seabury-Western Seminary, received an honorary doctorate from Hobart College on February 22.

MACARTHUR, JOHN R., was ordained priest on February 26th by Bishop Stevens at St. James', South Pasadena, Calif. and has become vicar of St. Andrew's, Elsinore.

MOTT, JOHN C., was ordained priest by Bishop Brown on February 20 at Chatham, Va. He is rector of Barrister and Pruden parishes in Pittsylvania County, Va.

PRICE, EDWARD, student at E.T.S., was ordained deacon by Bishop Sherrill on February 28th at Emmanuel Church, Boston.

SHOEMAKER, WILLIAM L., was ordained priest on February 24 by Bishop Wroth of Erie at St. Paul's Cathedral, Erie, where he is a member of the staff.

SNYDER, CHRISTOPHER, was ordained deacon on March 11th by Bishop Gardner of New Jersey at Trinity, Asbury Park.

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Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

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The Work of the American Church Institute for Negroes

The Colleges and Schools of the Institute Have Played a Real Part in the War Effort

By M. M. Millikan
Assistant Director

Boston:—There are a good many thousands of Americans who believe that one of the greatest problems of our country has to do with the Negro and his adjustment in our American life. It is a problem of citizenship and difficult aspects of it extend into the economic, social and political fields. It is basic in the whole matter of racial relationships. It is filled with danger but it involves equity and common justice. Its solution is required by every consideration and should bring enormous benefits not only to the millions of Negroes in this country but also to our country as a whole.

Recognition of this problem led in 1906 to the establishment of The American Church Institute for Negroes as an agency of the Episcopal Church. It is through this agency that all of the organized educational work for Negroes under the sponsorship of the Episcopal Church is carried on. The Presiding Bishop of the Church acts as president of the Institute and its board is composed of clergy and others active in the work of the Church.

The Institute grew out of a belief that while the so-called Negro problem would have to be approached in a variety of ways, no solution could be found without a marked rise in the general educational standard of the Negro in the south. The Institute recognized that it could do but little in the way of quantitative education, a task obviously requiring the resources of the states. However at the turn of the century the southern states were, generally speaking, giving but little attention to the education of Negroes. The plan of the Institute was to serve the general cause of Negro education in six ways:

To stimulate the general cause by establishing worthwhile schools in sections in which there were but poor facilities for Negro education.

To learn by experience the best ways for conducting such schools and thus to develop examples that might be followed in state operation.

To have the schools concerned at least as much with moral and ethical, as with technical standards and to influence their students so that when these young men and women return to their own communities they would help in raising the standards of their people.

To train Colored men and women so that they could gradually take over the direction of the schools and the teaching and do this work for their own people.

To develop teachers who would be available for other schools, and colored clergy and other men and women qualified to become leaders of their race.

By teaching trades and other vocations, enable the graduates of the schools to take a more helpful part in their communities and to raise the economic standards of their people.

The Institute sponsors, supervises and helps in the development and operation of ten schools and colleges in the south. Each institute is located in some center of preponderant Negro population. In the beginning, most of the schools cared for elementary education, as well as some of the higher grades. Today the schools are concerned simply in giving education in high school grades or beyond. However, in certain instances, they operate elementary classes, supported by public money, chiefly to provide experience for the teachers whom the Institute schools are developing among their own students.

In the beginning, heavy reliance had to be placed on white teachers and administrative officers. Today all of the schools except two have Colored principals; all except one have Colored administrative officers; and the faculty members are Negroes almost without exception.

In the early days the schools were pretty well limited by the funds that could be provided to them through the Institute. As time has gone on, the work of the Institute has been influential in achieving a constructive change in these matters. Today a large part of the budgets comes from the students and their families. Each of the dioceses in which the schools are located make substantial contributions to the work of the Schools. Substantial support is given by state or local governments. Important grants have been received from time to time from leading educational foundations. Today the subsidy payments by the Institute comprise less than a quarter of the total income of the schools as a whole. Their annual budgets aggregate approximately $650,000.



This graduate of one of the colleges of the American Church Institute for Negroes is doing his part in the war effort by working in a bomber factory.

The Institute schools have invited investigation and check-up by state authorities and competent officials of educational foundations. They have uniformly obtained good ratings within these fields.

In the main the plants of the Institute schools are very simple indeed. In many cases crude facilities are employed. It has been necessary to do a great deal with very little.

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There is no desire to change from this essential simplicity. However in many cases essential buildings or equipment are lacking or are wholly inadequate to meet present needs.

It is a natural corollary to plant and equipment to speak of enrollment and tuition. The current enrollment of regular students in Institute schools approximates 3000, of which 944 are boarding pupils. Practically all of the schools run special courses and classes in applied subjects open to Negroes of the surrounding country-side and involving an annual enrollment of some 7500 people. At the larger schools a summer conference is held every year that is largely attended by the Negro clergy, Church workers and teachers. Excluding the college and the divinity school, the tuition for Institute schools ranges from $2.50 to $75.00 per annum! To say this is to suggest the need for the schools and the limited resources of the people who are benefitted by them.

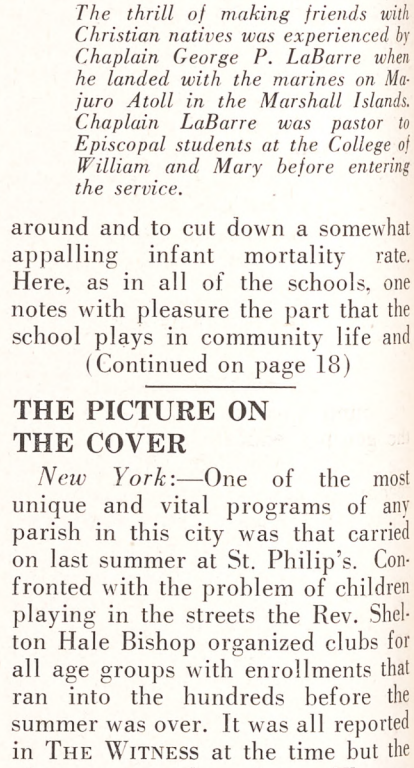
The Institute schools fall into certain natural groups. There are a number of smaller schools concerned with giving high school education designed to fit the student for trade's or other type of employment of a higher grade than could otherwise be achieved; with this goes aid in achieving a higher standard of living. Typical of this group are Gailor School at Mason, Tenn.; Okolona Industrial School at Okolona, Miss.; Gaudet School at New Orleans, etc. A certain number of the graduates of these schools go on to college. The second natural group are the largest schools like St. Paul's of Lawrenceville, Va. and Voorhees at Denmark, S. C. Here the teaching facilities are greater and extend to a larger variety of trades and more intensified training is given. These schools also do much work in the developing of teachers for other schools and a substantial portion of their graduates go on to college. The third group are special institutions, each for a particular purpose. First comes St. Augustine's College at Raleigh, N. C. which ranks as a first-rate college, a large number of its graduates going into teaching work. Close by is St. Agnes Hospital, doing splendid work for Negroes in and around Raleigh and training seventy undergraduate nurses. At Petersburg, Va. is the Bishop Payne Divinity School. This organization has developed about four-fifths of the Negro Episcopal clergymen in this country. Finally, there is the Fort Valley College Center providing a chapel, social facilities and spiritual guidance for the immediately adjacent Fort Valley College now conducted by the state and formerly one of the Institute schools.

An attempt to describe the work of the Institute and its schools necessarily requires a recitation of statistics and other factual data. It is hard to infuse such an objective approach with the life, the aspirations, the human interests and the accomplishments one feels in visiting the schools. Let us try to suggest this all-important phase of the work by brief comments on two of the schools, though the same sort of recital could be made for each of them.

At St. Paul's, just outside the residential section of Lawrenceville, Va., one drives through entrance posts and enters a 1600 acre tract within which is encompassed what is almost a little world by itself. There are a score or more of buildings and a full-fledged farm. Some of the buildings are small, wooden and old; a few are of brick, modern and large. There are classrooms, a library, an infirmary, chapel, auditorium, several buildings used for education in trades and numerous dormitories, as well as houses for the teachers. Some of the buildings have outworn their usefulness and should be replaced; others are badly overcrowded. In others you find facilities for teaching brick-laying, tailoring, dry cleaning, mechanical drawing, carpentering, electrical and plumbing work—even the operation of beauty parlors (a lucrative trade in the south quite as much as in the north); in a building devoted to household economics, girls become familiar with all types of stoves and other facilities for the carrying on of all household tasks, and obtain a fine training therein. Streaming along the walks and busy in each of the classrooms are more than a thousand Negro pupils extending all the way from youngsters of the elementary classes, being taught by the student teachers, up to relatively mature young men and women about ready to go out into the world. An observer is bound to be impressed with the eagerness and ambition of the students and the general earnestness with which they work. As in all Institute schools, music and choral singing have an important place in the school activities.

Almost at the other extreme we came to Gailor at Mason, with a relatively small plot of ground and very few buildings, this school having suffered a loss by fire not so long ago. Here we find a devoted headmaster and a very small faculty making up in intelligence, drive and earnestness for what they lack in buildings and equipment. The courses are more limited, both in numbers and extent, but they are embraced just as eagerly as in the larger schools. Sound planning is in the air and the visitor becomes certain that the work is so much worthwhile that ways and means will be found for extending it to the hosts of nearby people who need it. People here are beginning to dream of a little infirmary, badly needed, to serve the Negroes for many miles around and to cut down a somewhat appalling infant mortality rate. Here, as in all of the schools, one notes with pleasure the part that the school plays in community life and

(Continued on page 18)



The thrill of making friends with Christian natives was experienced by Chaplain George P. LaBarre when he landed with the marines on Majuro Atoll in the Marshall Islands. Chaplain LaBarre was pastor to Episcopal students at the College of William and Mary before entering the service.

THE PICTURE ON THE COVER

New York:—One of the most unique and vital programs of any parish in this city was that carried on last summer at St. Philip's. Confronted with the problem of children playing in the streets the Rev. Shelton Hale Bishop organized clubs for all age groups with enrollments that ran into the hundreds before the summer was over. It was all reported in THE WITNESS at the time but the picture came along later. We present it as a partial explanation of the popularity of St. Philip's rector.

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A Chaplain Writes of Clericus Meeting in the Pacific

International, Interracial and Interchurch Meetings Are Held to Discuss What's Ahead

By William Alfred Wilkins
United States Army Chaplain

The South Pacific: — Four Anglican clergymen, serving in this area of combat, met recently and organized the Coconut Clericus through which we seek strength and the renewal of fellowship. They were the Rev. Cecil Muschamp of the royal New Zealand air force; Major Frank L. Titus, member of the division of the ground forces which has been places and doing things. He is a canon of our cathedral in Albany, N. Y. Chaplain Virgil P. Stewart of the naval hospital who before entering the service was rector of St. John's, Elkhart, Ind. The fourth who had the privilege of being present was the writer and I entered the service from the Chapel of St. Barnabas in Pasadena.

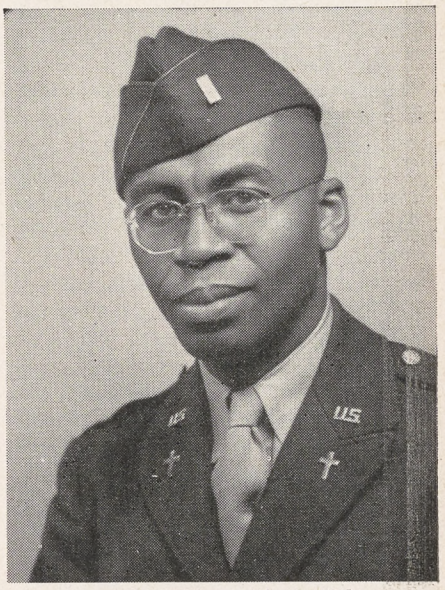
We opened out clericus of course with a celebration of the eucharist, using the liturgy of the New Zealand Church. One of the impressive changes from our service was when the celebrant spoke the names "George, thy servant, king, and Franklin, thy servant, president." Here were citizens and communicants from divergent nations united in this sacramental offering, remembering their nations' heads as they prayed. Following the service the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea, his favorite beverage, since leaving the states was particularly grateful.

Then, we piled into a jeep and rode away to the beach where there was some swimming and paddling about in the water and much talk about our homes and churches, our dioceses and the postwar order. We ate sandwiches and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war, sharing with us his Australian sherry. On his place lived Matthew, his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good man, he lay hands on head." For these natives the padre has been having an occasional celebration of the holy communion. He now arranged for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, New York; 12,000 miles from Lambeth, England, Anglican missionary cooperation has become a reality. This clericus believes in missions. We adjourned, hoping to meet again if military necessity did not intervene. Grateful for these hours of fellowship we returned to our respective "parishes."

We had our second meeting across "The River of Rain." The port battalion chaplain picked up the padre of the air forces and the naval hospital chaplain. The padre guided us to our rendezvous with Chaplain Titus, in a lovely grove overlooking a bay. Here we had a field service, the padre celebrating, using the American Prayer Book. As we reached the "Gloria in Excelsis," the swelling crescendo of a flight of planes overhead did not seem out of place. Certainly, men on earth, on sea and in the air would "give glory to God on high" and heartily pray for good will and peace among all nations.

We broke our fast on a famous American drink and molasses cookies Major Titus' mother had sent him. The padre was called on to enlighten the rest of us as to the part the Church of New Zealand had played in the development of the Anglican Communion. He told us that the province of New Zealand, in contrast to Australia's forty dioceses, has only seven. Three dioceses are on South Island; four on North Island. There are two missionary dioceses of Melanesia and Polynesia, covering the South Pacific island areas. The presiding bishop is chosen from among the diocesans; retaining responsibility for his see, along with his new duties and title of Archbishop. The present Archbishop of New Zealand is the Bishop of Christchurch, the Rt. Rev. Dr. Campbell West Watson. An interesting angle of the missionary work presents itself in the archdeaconry of the Solomon Islands. Of 54,000 Christians 27,000 are members of the Church of England. The padre gave an informal description of Church life in the "down under" province, affording us insight into the tremendous tasks and opportunities of the Anglican Communion.

A general chaplains' meeting conflicted with clericus. That meeting makes a complete story in itself. How we journeyed by jeep-boat to the Presbyterian training school, conducted by Mr. and Mrs. Gillan and Mr. Wilson. How the American chaplains (army, navy, marine) reinforced by the padre, went forth in conquering might, in the spirit and manner of Babe Ruth and Joe Dimaggio to show the natives how to play baseball, especially how to steal bases. To the astonishment of the clergy, the native boys stole bases and gave a more youthful demonstration to win the game 16 to 9.



Chaplain William Alfred Wilkins

The Coconut Clericus gathered still again in the inspiring chapel of the naval hospital with Chaplain Stewart as our host. His chapel, like everything the American navy possesses overseas, is properly appointed. The chaplain has the means to inspire his men with the beauty and the reality of holiness in a true Church setting. The altar, gleaming white, before a reredos of panels, on which are painted, on either side, a kneeling marine and sailor, behind them, guardian angels as if hurrying with their prayers to heaven's king. Even the din of outside activities could not interrupt this inspiration to worship.

In Chaplain Stewart's office, we had coffee. Here, we were joined by his "co-pastor," the Roman Catholic chaplain, Father Walther, and a

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Methodist chaplain of the navy, Lt. Portlock. Up to now, we had been inter-national, inter-racial but intra-church. We now became inter-church. We shared our store of wit and witticisms, by which the clergy are wont to relieve their weighty talk of "shop." As usual, the talk was channeled into a serious discussion of After the War, What?

We discovered as we adjourned that "Old Debbil" military necessity, at last, has caught up with us. Padre Muschamp is to be taken from us. But the rest of us will continue to meet until "Old Debbil" grabs the last chap from Coconut Grove.

DEAN WEIGLE ON POLITICS

Chicago:—Religion must be carried into the voting booth if the state is not to degenerate into tyranny, said Luther Weigle, dean of the Yale University Divinity School, speaking at the Sunday Evening Club here. "The separation of Church and state is a sound principle, but one that is much misunderstood," he explained. "It means that the Church and state are mutually free, and that neither may rightfully control the other. It does not mean that Church and state, being mutually free, may not co-operate with one another. It does not mean that the state acknowledges no God, or that the state is exempt from the moral law in which God sets the bounds of justice for nations as well as for individuals. Religious freedom is not freedom from the responsibilities and duties of citizenship. No man has true religion who reserves it for home or Sunday and fails to use it as a resource for daily living and public service."

BRITISH PROTESTANTS HAIL YALTA

London (by cable):—The Protestant press of Britain has hailed the decisions of the Yalta conference as providing the basis for a lasting peace. Church Times says: "Seldom has a secular conference borne a clearer stamp of harmony in morals and practise." The Record, also an Anglican paper, says: "For the world generally, and not least for the German people, the most outstanding fact that emerges is the unity of purpose which has been achieved." The Free Church press adopted a similar tone, with the Baptist Times writing: "The foundations of a stable peace would seem to have been laid . . . and the world yearning for release from war has welcomed the far-reaching decisions of the big three."

THE MAN BITES THE DOG

Rome (by wireless):—File under heading of Man Bites Dog News. The Vatican has something good to say about the Soviet Union. It is reported as "well pleased" with the "high moral tone" of recent Russian films reaching Italy, according to an article on Vatican-Soviet relations in the Rome newspaper, Tribuna del Popolo. "This is among consoling indications which prompt the hope that the Catholic Church may soon resume its spiritual activity in Russia," the paper stated.

The article noted that Russian films exalt marital fidelity and commented: "The Vatican has not hidden its pleasure over the fact that Soviet films present a standard of morality much higher than the films of other nations, and that in them the precepts of the natural law are generally observed and respected." The Vatican has appreciated the changes in Soviet divorce laws, and has also been pleased over recent reports in the Italian press concerning the high morality of Russian youth, the article added.

LEONARD HODGSON IS WOUNDED

Washington, Conn.: — The Rev. Floyd W. Tomkins, secretary for America of the world conference on faith and order, has received word that the Rev. Leonard Hodgson has been severely hurt in a V-bomb explosion which took place recently at a Presbyterian Church hall in London. Dr. Hodgson is the general secretary of the conference. Canon Tatlow of Christ Church, Oxford, cables that the noted theologian is now in a hospital, severely injured but is "making good recovery." The explosion, reported in these pages shortly after the event, killed several Church leaders.

DISCUSS VOCATIONS AT CENTER

Fort Valley, Ga.: — A conference on vocations will be held at the Fort Valley student center April 6-8, it is announced by a planning committee consisting of the Rev. James Stirling, fourth province college worker; the Rev. Hamilton West, chairman of the fourth province college commission; the Rev. J. Henry Brown, in charge of the church center and the Rev. Bravid W. Harris, bishop-elect of Liberia. The program is said to be not quite complete, but includes addresses by President Bond of Fort Valley College, and D. Brown, a discussion on The Church's Task and Specific Openings led by Bishop-elect Harris, with Miss Anna Brown of Wilmington, Del., the Rev, V. A. Edwards, Fort Valley College, and the Rev. James Stirling, participating.

Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary leads a session considering nursing, and women's part in Church work. The panel for this is not yet complete, but it will include Miss Doris Wilson, a student at Windham House, representatives of the nursing profession, and others.



Tribute to Bishop Eivind Berggrav of Norway and the valiant Christians of all countries who in this war have stood for freedom of faith will be offered at a dinner in New York on March 18th. The guest of honor will be Crown Princess Martha of Norway. Bishop Berggrav is now a prisoner of the Nazis.

CLOTHING COLLECTION ENDORSED

New York:—Presiding Bishop Tucker attended a meeting at the White House called by the committee on clothing collection which will be packed and shipped to the liberated peoples of Europe and the Balkans. Upon his return to his office Bishop Tucker sent a letter to all bishops urging their cooperation in the effort. The chairman of the committee is Episcopalian Henry J. Kaiser.

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EDITORIALS

The Bishops Pastoral

THE pastoral letter issued by the House of Bishops at their recent session in Birmingham, Alabama, is an able, constructive statement of what should be the attitude of the Church on a number of current issues. The bishops recognize that the winning of the war is an essential part of our effort to build a just and durable peace—though the majority of us here in America are still far from realizing that this will involve sacrifice on our part. But the bishops also see that victory in the war is not enough. It is the "age-old battle between good and evil, between Christian and anti-Christian beliefs and purposes . . . Men have allowed an anti-Christian philosophy of life to possess their minds, wed itself to the innate evil in human nature, and bring forth its evil brood of pride, arrogance, cruelty, hatred, greed and falsehood." The war is only "an awful climax in this ancient struggle," whose evil motives are at work here in America as well as elsewhere in the world. What the bishops say about crime, race antagonism, false propaganda, national selfishness disguised as patriotism, deserves not only to be read but to be taken to heart. The task of the Church is not only to have a share in the winning of the war and the making of the peace but also—and more important—in the establishment of a more Christian civilization.

The bishops frankly and unequivocally come out for the principle that world organization is essential to lasting peace. America cannot escape responsibility for the proper use of its vast power and influence. "We think that an irresponsible idealism under the guise of Christianity, which will not submit to the discipline of the achievable, will ultimately give support to the isolationism so deeply rooted in many citzens and so dangerous to the peace of the world." And so the pastoral comes out strongly for the Dumbarton Oaks Proposals, and commends them to the Church for study and support.

There is a section on justice as the basis of lasting peace and there is a strong concluding section on the Church's world mission, which is something that calls for the participation of every member. There is also an arresting statement on reunion. "While we pray and labor for the full reunion of Christendom, we can find many ways of fellowship and coordination with others who love the Lord Jesus in sincerity. The Lausanne and Jerusalem, Madras and Oxford and Edinburgh conferences and the work of the late Archbishop of Canterbury in organizing the World Council of Churches have pointed a way to effective fellowship and cooperation in the world-wide service of Christ. There are many opportunities on the local level. But there can never be unity without fellowship." This is a point of very great importance. Our approaches to Church reunion ought really to be made from two directions at once. Along with the discussion of points of agreement and of difference, of history and theology, of polity and organization, there ought to be a far greater practice of fellowship. We must worship together and work together for the cause of Christ and the spread of his kingdom, if we are ever to agree upon the more formal matters which now divide us. In our whole approach to reunion we have had the services of experts in theology. They are slowly making headway on their sector of the front. But the rest of us, clergy and laity both, who should have been advancing on the front of fellowship and cooperation, have been notoriously idle, not to say completely bogged down. It is like a pincers movement with one arm of the pincer doing nothing. Under the leadership of our bishops let us rise up and do something about fellowship and cooperation—specifically and right now with our Presbyterian brethren with whom we are hoping to affect a reunion.

"QUOTES"

OUR greatest shortages are of good will and patient understanding between nations, races, classes and individuals. The supply of this most vital of all needs can come only from God through his creative and redemptive work in the minds and hearts of men. It is impossible to abolish the differences between nations, races and individuals. These differences without a principle of unity are chaos; but these differences animated by the spirit of Christ are richness. We share with our Christian brethren of every name and in every land the solemn duty and high privilege of being the humble instruments of that spirit, not in isolation, but in coordinated devotion to the one Lord.

—Bishops Pastoral, 1945

Big Five Veto Power

THE agreements of Yalta were so favorably received by the people of the democracies that there is danger of relaxing our determination that a United Nations organization to maintain peace

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shall be achieved at the San Francisco conference next month. The plain fact is that the anti-Soviet forces, and they are legion, are pouncing on every possible argument to scuttle the ship. It is well illustrated by the *Christian Century*, that anti-administration, anti-Soviet journal of undenominationalism, that is weeping crocodile tears over the fate of Estonia, Latvia, Lithuania and Poland and tearing its hair because the meeting was held in Russia, instead of Churchill and Roosevelt demanding that Stalin meet them in Africa, Alaska or some other place.

The announcement now made that it was agreed at Yalta that any one of the big five nations who are permanent members of the security council will have the power to veto direct military or economic sanctions to restrain an aggressor is a more serious matter, largely because it will be seized upon for propaganda purposes by those out to wreck the world organization. The natural reaction of the average American to this voting procedure is that it is undemocratic and that the five greater powers thus place themselves above the law. But the plain fact of the matter, whether you like it or not from the standpoint of Christian idealism, is that, once Germany and Japan are defeated, power in this world is going to be largely in the hands of the United States, Great Britain and the Soviet Union. Harmony among them is essential if peace is to be maintained, for no two of them are going to get very far in coercion of the third. Any real falling out between them and you have war. The big three meeting in the Crimea were thoroughly aware of this . . . and faced it. They simply said, "We just won't fall out. We'll keep on sitting there at the table until we do agree, with none of us reaching for our guns." That's the simple meaning of the voting procedure on the security council, with France and China also included and not reaching for their guns either. It is putting trust in trust itself. And that's the beginning of peace. The big three met that challenge at Teheran and Yalta. The big five, we believe, will meet the challenge and the smaller powers as well, petty snipers to the contrary notwithstanding.

IF YOU LIKE IT

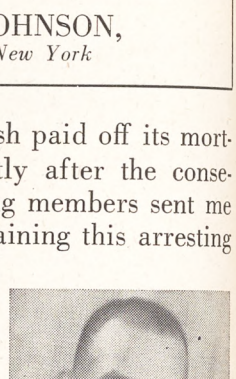
THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at $3 for a year. Deduct $1 on each subscription as a commission. Then send us the list with $2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at $3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.

The Series for Lent

God and Race

By
JOHN HOWARD JOHNSON,
Rector of St. Martin's, New York

A FEW months ago our parish paid off its mortgage indebtedness. Shortly after the consecration one of the most retiring members sent me a letter of congratulation containing this arresting thought: "I love my Church. It has done more for my race than any other institution. In many localities in these United States, the only place the Negro can go today and feel like a real man is the Church." This indicates how much the Church means to colored people. And it is evidence of the unquenchable ambition among all people to be self-respecting and respected.



It should not be necessary at this point to argue that all men are created equal. This truth is declared in the clearest and most explicit language by science, by democracy and by Christianity. There are no superior or inferior races. The word *race* itself is merely a term used loosely, to classify large segments of the human family. It has a great deal more meaning sociologically than it does biologically. Though it be granted that at certain periods in history some racial groups have advanced in their culture beyond others, even this does not prove superiority.

Yet the race problem in this country has always been pressing and acute and is now more so than ever. Dangerous tensions exist. Many white people have only contempt for minorities particularly for Jews and Negroes. And in many cases members of these minorities are ever suspicious and resentful. In the face of this serious situation there is

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appalling ignorance and confusion of thought. It is strange indeed that we are not more humiliated by our crude and even barbarous handling of this problem in human relationships.

In spite of violent opposition, however, the progress of the Negro in America in the past 75 years has been remarkable. Right now the war emergency has accelerated this progress by offering to Negroes better employment opportunities, a higher standard of living and all the resulting benefits. Yet it should be pointed out emphatically that the Negro has not traded on his services in the war effort for an improved status. The loyalty of this thirteen million people, the loyalty of one million men under arms, is without blemish. They are ready to fight to the last in this war not only because they love America but because they hope thereby to gain recognition and respect.

Although many white people rejoice in these forward steps others are fearful and critical. Many are annoyed for example because the Negro does not "stay put." Far from being settled in any one place he is forever bulging into new places. He "invades" residential neighborhoods where his presence is not wanted. In the south where most of his people live, he may move out, suddenly precipitating a labor shortage. It is a fact that the Negro is this country is a migrant but this is true of any oppressed people and the Negro is under duress.

A month or two ago a middle-aged colored man from the deep south reached Bath, Maine, where he went to work in a shipbuilding plant. The coast of Maine in January is not exactly a summer resort. This man said to me, "It was so cold in the barracks where I slept, that when I breathed out hard, icicles formed on the walls and ceilings." He endured this sub-zero weather as long as he could and then he had to quit. But the revealing thing is that this man reared in the sunny south did not go back where he came from to thaw out. He is now working in a meat packing house in New York. And he will be sending for his family as soon as he can.

It is idle to say that the Negro is better off in an agricultural environment, that congested urban slums are bad for him. An instinct warns people when they are in danger. During the past three years many thousands of Negroes have been fanning out into the north, the middle west and the northwest, going into many communities where only a handful of their race lived before. These wayfarers are not seeking what some people call the "social pleasures," if by that they mean invitations to dinner, belonging to clubs and the like. The intermarriage "bogey-man" is not a pertinent question as far as they are concerned and to raise it is to confuse the issues. But they are in search of good jobs, improved educational opportunities for their children, and also something less specific, but perhaps more important. They want to be free! They want to be treated as men!

SOME sincere friends of the Negro have misgivings also about his leadership. Repeated emphasis is placed upon such words as *safe, sane, conservative.* It is a general feeling, judging from the comments of many interested people, that Negro leaders are too radical. One is bound to have the suspicion that what is really meant is that the Negro leader should be an appeaser. Reasonableness, sanity, realism in any given situation are positive strengths, but a tendency to compromise in the face of the clearly defined truth, is more likely to be weakness.

The leadership of a race is of vital importance. No one person can speak for all the Negroes in America today. Working for the uplift of their people in many fields are many leaders and numerous organizations. They are well-informed and compare favorably with leaders of other racial groups. Whatever their differences of opinion (and they are no more divided than white people) they are united in the desire and the demand for rights as men and citizens of America. While there are limitations in some parts of this country as to what can be said or done about the race problem, the fact remains that everywhere there is a strong urge for complete emancipation. Fortunately there are an increasing number of white people in America—and they are not confined to any one section; many of them are southerners—who encourage this legitimate ambition of the Negro for manhood rights. No one who speaks in tones of condescension can either lead or wield influence with this group. And on the other hand the Negro will respond to any one who commands him with the inspiring words of Ezekiel, "Son of man, stand upon thy feet."

Closely tied to the complaint about leadership is a general feeling that there is too much agitation by Negroes. Friends advise that if they bide their time, tread lightly, endure wrongs patiently, they will fare better in the long run.

We should examine this advice very carefully. It is true of course that any man, white or colored, who deliberately lies, speaks half-truths, seeks to inflame the passions of one race against another, is a culprit. He is destroying the very grounds of fellowship. But, where the rights of man are openly flaunted, where there is injustice, cruelty and insult, he is not a man who fails to cry out against the tyranny. We have this thought in the Prayer Book ". . . grant us grace fearlessly to contend against evil and to make no peace with oppression. . . ." The time has come to deliver ourselves from the state of mind in which we think the

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Negro should smile and be cheerful in the face of mistreatment. We ought not to expect an entire race to take literally the doctrine of "turning the other cheek." In individual relationships, by returning good for evil, you "heap coals of fire" upon the head of one who mistreats you, but in matters concerning a nation or a race, the same thing is not true; if it were, our obvious duty after the Japanese smashed our fleet at Pearl Harbor would have been to offer them our air force.

The Negro press has also been singled out for criticism because it agitates so strongly. It is enough to say in answer to this that as a general rule it has not yet reached the muckraking level of the white press as far as racial intolerance in handling news is concerned. The creed of a number of these weeklies was stated not long ago in the following paragraph: "The Negro press believes that America can best lead the world away from racial and national antagonisms when it accords to every man, regardless of race, color or creed his human and legal rights, hating no man, fearing no man. . . . " It has been said in a hundred different ways, and it is true, that a man who is not willing to fight for his freedom is not worthy of it.

There are forward steps in establishing brotherhood (and brotherhood is God's doctrine about race) which America should be ready to take now. (1) No policies of "Jim Crow" should be tolerated in Churches, or in institutions operating under the aegis of the Church, such as schools and hospitals. (2) The right to work, to live, and to laugh is equivalent to freedom from want. Practically every abnormal condition from which the Negro suffers, such as the incidence of crime, disease, and death, can be traced directly to an economic cause. Churchmen, clerical leaders and laymen ought to be ready now to support legislative measures that will provide equality of opportunity in employment to all and so alleviate the poverty which has resulted in so many varied ills in Negro life. (3) Every American citizen should be guaranteed the right to vote for those elected to public office. (4) An American Negro should be entitled to travel anywhere in the United States and to enjoy whatever facilities are available.

The New Testament has much to say about the brotherhood of man. Its message is that in Christ, we are one. "We being many, are one body in Christ, and all members one of another."(1) "those members of the body which seem to be more feeble, are necessary. And those members of the body which we think to be less honorable; upon these we bestow more abundant honor."(2) "the members should have the same care for one another. When one member suffers, all the members suffer."(3) "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus."(4) What leadership and power Christians will bring to the struggle for a decent social order when a vital sense of their kinship, their oneness as members of the body of Christ, is born among them!

Utopia will not come to America in a day. The post-war period will present a serious challenge. Race relations will either improve or deteriorate. As His servants, as Churchmen, we are pledged to work for His Kingdom of righteousness, justice and brotherhood.

But we are born self-centered and cannot hope to succeed until contact with our Lord has worked the miracle of making us God-centered. If we are to change, to improve, we must be humble and penitent enough to call upon the eternal resources of spiritual power. Loving God with the intensity of our hearts, we then can hope to love our neighbors as ourselves. I believe the tide is coming in. We can do much to help it along.

QUESTIONS FOR DISCUSSION

1. Has there been an improvement in race relations in your community? Do you think there has been an improvement nationally? Your evidence.
2. Do you believe that the Christian religion teaches racial equality?
3. Are there evidences of "Jim-Crowism" in your community? In your church?
4. Discuss the statement that practically every abnormal condition from which the Negro suffers, such as the incidence of crime, disease and death can be attributed directly to an economic cause.
5. Do you think that laws can aid in ending discrimination?

New Books

***Excellent **Good *Fair

***PROBLEMS OF NEW TESTAMENT TRANSLATION. By Edgar J. Goodspeed. University of Chicago Press, $2.50.

Dr. Goodspeed's translations of the New Testament and the Apocrypha are known every where. He has also written a dozen or more books on the New Testament. Here he takes up 115 passages in the New Testament on which translators have differed from the time of Wyclif. Many persons besides translators of the Bible will find these pages of great interest. For instance John 2:4, "Woman, what have I to do with thee?" It is almost impossible to translate that question—not the words, but the feeling in it. After discussing the various attempts which have been made, Dr. Goodspeed proposes, "Do not try to direct me. It is not yet time for me to act." This is the translation in

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his own "American" New Testament. Or take Mark 7:11, the "Korban" passage, where he proves conclusively that the proper translation is " 'Anything of mine that might have been of use to you is 'Korban', that is, consecrated to God." This is undoubtedly the right rendering. Or take Mark 2:1, where "in the house" means simply "at home."

I think there are a great many laymen who will find this book full of fascination and who will profit greatly by its perusal. That it must be read by the clergy goes without saying!

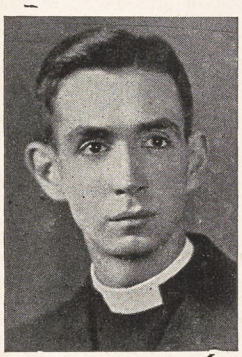
—F. C. G.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Te Deum Laudamus

WE WOULD all like to believe, if historians would let us, the pious legend of the Middle Ages that SS. Ambrose and Augustine composed the *Te Deum* at the time of the latter's baptism.



The truth is, no certain authorship can be claimed for this noblest of hymns. Many scholars nowadays ascribe it to one Nicetas, a "missionary bishop" who flourished around the year 400, and whose see of Remesiana (the modern Jugoslav town of Nish) was near that transient place where East meets West. But in the form now used the *Te Deum* betrays the devout labors of more than one hand. Like the ancient prayers of the liturgy, it was born of the matrix of the early Church's corporate worship, and since the sixth century it has been universally used in western Christendom in the office of Matins on festal days.

It has often been remarked how close an affinity the *Te Deum* has with ancient Eucharistic prayers both of the East and the West, particularly the Prefaces. For both have roots in a hymn-form of the oldest Christian times, from which developed both liturgical prayer and liturgical song. We must remember that the consecration prayer of the Eucharist is essentially a thanksgiving-hymn of praise to God. The great antiquity of the first part of the *Te Deum* is further suggested by the ancient melody of the hymn, which is cast in a style of plainchant similar to that traditionally associated with the *Sursum corda* and Preface and is what is called "pre-Gregorian." In literary form the *Te Deum* is akin to the *Gloria in excelsis*, a fact which is readily seen when we recognize the first verse of the *Gloria* to be an antiphon preceding the hymn proper, which begins: "We praise thee, we bless thee," etc. The *Te Deum*, too, seems to have opened originally with an antiphon, for the oldest manuscript prefixes to it Psalm 113:1, "Praise the Lord, ye servants; O praise the name of the Lord."

The *Te Deum* is now printed in the Prayer Book in the threefold division which corresponds to its literary form and its historical development. Part I (verses 1-13) consists of two stanzas, the first recalling the unceasing praises of the heavenly hosts in their *Sanctus*, reminiscent of Isaiah 6:3; the second takes up the worship of the Church and her saints and culminates in a Doxology to the Triune God. The two refrains unite the praise of God's holy ones in heaven and in earth, and combine the revelation of His majesty and glory as it is given in Scripture and in the Faith of the Church. Part II (verses 14-21) is a hymn to Christ, similar in structure to a psalm with its parallelism of verses. Complementary to Part I which concerns the Godhead, this second hymn treats of the Incarnation, the Atonement and the Final Judgment. Though more poetic in language, it suggests the Creed with its succinct statement of the primitive gospel of our Lord's saving work. Verses 20-21 form a concluding suffrage, a sort of responsory to the whole hymn. The ancient melody brings out clearly this original conclusion.

Part III, a series of versicles taken largely from the Psalms, is a later addition of a somewhat fortuitous character. Early manuscripts show much variation in their contents. In one of them, the famous Codex Alexandrinus of the Greek Bible, they are attached to the *Gloria in excelsis*. The Psalm verses agree with St. Jerome's Vulgate, although the Scripture text used in the first two parts is the Old Latin version used in the West before St. Jerome's famous translation. Then too, the ancient music of Part III is simply adapted from that of the preceding part.

A few notes on the English translation of the *Te Deum* in our Prayer Book may be of interest. It does not always do full justice to the colorful language of the Latin original. For example, the "militant" metaphors of the verses about the Church are missed:

the glorious *company* of the Apostles,
the praise-worthy *regiment* of the Prophets,
the white-robed *army* of the Martyrs.

The "Prophets," of course, are to be understood as Christian prophets. Note in verse 12 that the

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doxology to the Son means (what also the Creed says): He is worthy to be adored; He is "true Son" (i.e., "very God of very God"); and He is "only-begotten," or as some texts read, "unique Son." Verse 16 in our American Prayer Book is somewhat gentle when compared with the stark original: "When thou tookest man upon thee to deliver him, thou didst not abhor a virgin's womb." Also in verse 17 "sting of death" would be preferable to "sharpness of death." For verse 21 our Prayer Book compilers used a faculty reading, "make them to be numbered" (*numerari*). Most manuscripts read "make them to be dowered" (*munerari*).

Next time we shall take up the musical rendering of the *Te Deum*.

Talking It Over

By
W. B. SPOFFORD

THE name of this piece: It-Can-Be-Done-if-You'll-Do-It. Governor Dewey on March 5th signed a bill giving the state of New York the nation's first official commission to fight racial and religious discrimination in the field of employment. It provides for equality of opportunity for all people regardless of race, color, creed or national origin. And if history runs true to form this New York bill may become the prototype of laws in other states which frequently have followed New York in liberal and progressive legislation. Several states as a matter of fact already have introduced similar bills, including Maryland.



Why did the bill pass? Because Church organizations, labor organizations, social service workers and others got together to work out a plan for the support of the bill. It included telegrams to key people throughout the state, particularly the northern part where opposition was strongest. These people were urged to rally support by wires and letters to representatives. When the hearings came off the committee room was jammd with people begging for a chance to tell the legislative committee why they were for the bill. They kept the committee in session until two o'clock in the morning until one of the militant opponents said, "What can you do in the face of such support?" Bishop Gilbert was among the many there, speaking for the Federal Council of Churches and the Greater New York Federation of Churches. Dick Morford also played his important part as the secretary of the United Christian Council for Democracy. I was not there as the secretary of the CLID since I had to mind daughter two while wife went to Dayton to mind grandchild one while daughter one gave us grandchild two. But the CLID got in its licks by getting wires and letters in to the committee members.

ONE of the interesting side-lights on this fight was the fact that the bill excludes from its provisions "a fraternal, charitable, educational or religious association or corporation." Opponents of course quickly went to work on that. "Here are all these religious folks urging a law from which they themselves are exempt." The reason for this exemption is that the Roman Catholic Church demanded it. And that Church is powerful enough in New York as elsewhere to defeat such a bill if they do not have their way. So those sponsoring the bill compromised in order to get it through. But speaker after speaker, urging its passage, stated before the committee that the organizations they represented would gladly comply with the terms of the bill. The CLID wrote the legislative committee stating not only that it would comply with its terms but always had and as proof presented the fact that in the past three years it had employed two Jews, one Negro, two Roman Catholics and one Episcopalian on a staff that never had more than four people at any one time. And just for good measure it added that it tried to employ a Japanese-American but apparently they are such efficient workers that they are in great demand.

There is another little side-light if you'll allow me another sentence or two. When some of the opponents of the bill realized that it was going to pass they suddenly were for it and became more liberal than the liberals by suggesting that it be amended so as to include charitable and religious organizations. The bill still had to pass the senate and they apparently figured their amendment would line up Catholic opposition. But the exponents, a number of whom knew the ways of politics, smilingly said "let's not" and the bill became law.

So if you want some action—and we get a flock of letters asking "what can I do?"—drop me a postal and I will send you a copy of the new law in New York. Then you can buttonhole some member of your state legislature and sell him the idea that he should introduce a similar bill. Then you and your friends stay with it until it passes.

It-Can-Be-Done-if-You'll-Do-It.

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The Bishops of South Africa Blast at Prejudice

Issue Call to Church People for Christian Attitude Toward the Peoples of All Races

Edited by W. B. Spofford

New York:—A recent meeting of the provincial synod of the fourteen Anglican Bishops of South Africa issued a call to Church people for a Christian attitude toward color lines. We quote it in entirety: "In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole continent in post-war reconstruction, we feel impelled to address the members of our own Church, and indeed all people of good will, on what we believe to be a grave evil in our midst. That is the evil of color prejudice. We are bound to condemn discrimination which is based solely on the color of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its twin doctrines of the fatherhood of God and the brotherhood of man. The idea of a 'herrenvolk' or super-race is wholly repugnant to the Christian religion. When the civilization of India and the east are remembered, it is ridiculous to maintain that civilization and culture are the prerogative of the white-skinned races. In all ages persons of color have won distinction in the spheres of religion, art and science.

"We affirm that the effect of color prejudice is cruel, wasteful, and dangerous; cruel, for it deprives those that are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another created fierce and ever increasing resentment with results that no one can foresee. It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results. We are sadly aware that color prejudice is to be found among our own Church people, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this color prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the head of the Church."

Bishop Is Home

New York:—Word has been received of the safe arrival in Kunming of Bishop Y. Y. Tsu.

Oppose Reunion

London (by wireless):—A vigorous minority in the Church of England is strongly opposed to moves for reunion with Free Churches. The Council for the defense of Church principles has just issued a statement, signed by 2,800 clergymen, criticizing the South India scheme as "compromising the essential safeguards of Catholic faith and order."

First Native Bishop

London (by wireless):—Ceylon is expected shortly to have its first native-born bishop. He is the Rev. Hiyanirundu Lakdasa Jacob de Mel, vicar of St. Paul's, Kandy, who will be the first Singalese to hold the office in the Anglican communion.

Chaplain Promoted

Washington:—Chaplain Robert D. Workman, director of the chaplains division of the navy's bureau of personnel, has been promoted to the rank of rear admiral with the title of navy chief of chaplains. The action taken by the senate makes him the first chaplain in naval history to go higher than the rank of captain.

Prayers for China

New York:—April 15 has been designated for the launching of the China Prayer Covenant, under auspices of the foreign missions conference. On this day it is requested that throughout North America prayers shall be offered for China, her leaders and her people, but, in particular, for the Christians of China.

On this day too, "Christian friends of China are asked to enter into a pact with God to pray at least once daily for the Christian movement in China, preferably for individual Chinese Christians, or missionaries each day. Chinese Church leaders, through a recent cable, call us to intercession. Surely we will answer their call."

Further, the Foreign Missions Conference asks that the interest of local radio stations be enlisted, with the thought of having radio addresses on China on April 15.

And, in addition to prayers, some of you may want to send donations to the CLID (155 Washington St., New York 6) for the great work being done with Chinese orphans by the Rev. Kimber Den.

Bill in Congress

Washington:—Congressman Walter A. Lynch (D.N.Y.) has introduced a bill in Congress to establish a system of old-age and survivors insurance for employees of religious, charitable, educational and certain other organizations not now under social security. Action of this sort was urged by the General Convention of 1943.

Army Promotion

Lawranceville, Va.: — News has reached the Rev. J. Alvin Russell, president of St. Paul's, that their son, Henry Pratt Russell, has been promoted from 2nd lieutenant to 1st lieutenant. He has been overseas since Christmas and is in the European theatre.

Church Destroyed

Whistler, Ala.:—St. Paul's church was completely destroyed by fire recently. About half of the loss of $6,000 was covered by insurance. Plans for rebuilding are now being made.

NOTICE PLEASE

* * *

All mail is to be addressed to
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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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Industrial Chaplains

New York:—Many chaplains will shift to industry after the war, serving as chaplains in plants, is the prediction of the Rev. M. J. Creeger, secretary of the Christian commission for camp and defense communities. He said some chaplains look with disfavor on the prospect of returning to parishes and working largely with women and children.

Industrialist Speaks

Philadelphia:—Dale Purves, manufacturer, spoke from the pulpit of historic Christ Church here on March 11th. His subject was "employment and the peace." This was the second in a series for lecture-discussions as a part of the program for the 250th anniversary of the parish which is being celebrated throughout 1945. The Rev. Felix Kloman is the rector.

Church Builds

Birmingham, Ala.: — The government has granted permission for All Saints, Homewood, to construct what the agency calls an "activities building" but what we call a parish house. Reason: expanding Church school and to provide space for youth activities for the entire community. Included is a club for the teen-ages.

Wellesley Off

Andover, Mass.:—The Rev. John Moses, spokesman for the Wellesley Conference, which was to reopen this summer, now announces that it has been called off. Reason: office of defense transportation ruling against conferences and meetings attended by fifty or more people.

Rector Honored

Louisville:—The Rev. Bill Langley Jr., rector of St. Mark's here was given a surprise party on the 10th anniversary of his rectorship. He thought he was to attend a small meeting of Alcoholics Anonymous. Instead he was greeted by his bishop; the Hon. W. B. Harrison, former mayor and his father, Bill Sr., who came on from Newport, R. I. for the occasion.

Lenten Cooperation

Baltimore: — Four parishes in down-town Baltimore are cooperating in their Lenten program—Emmanuel, Grace and St. Peter's, St. Paul's and Christ Church. All are uniting for noonday services at St. Paul's. Men and boys of three of the parishes join forces Sunday evenings for a quiet time. An inter-parish study class is held each Thursday. The women of the parishes meet Friday mornings under the auspices of the bishop's guild to study Church history and the Prayer Book. It has given the life of the Church in the central part of the city a spirit of neighborliness and common interest, reports Rector Victor Kennan of Emmanuel.

Interracial Leaders

Flint, Mich.: — Churches should recruit and train interracial leaders for the purpose of improving race relations, was a part of the findings of a two-day interracial clinic held here. It was also decided to set up a permanent council to deal with race questions.

Other points endorsed by the clinic were: 1. To ask all public and private agencies to check their work to see whether they are serving the entire community, with the suggestion that racial minorities should be represented on their boards and staffs. 2. City-wide interracial education, beginning in the home, continuing in the school, the church and the synagogue, and carried out through various organizations. 3. A survey of recreation needs and plans by a competent recreation engineer, and the development of a comprehensive plan so that recreation can minister to the whole life of the people and be a means of interracial fellowship, with the employment of year-around trained and experienced leaders. 4. Efforts for a post-war low rent, slum-clearance housing program based upon carefully ascertained housing needs of the city, and consultation with real estate dealers and builders on their plans for low-income group housing. 5. A long-range policy of encouraging Negro youth to seek basic vocational training as one step toward opening occupations heretofore closed, and other steps with labor unions and management to remove

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By Randolph C. Miller

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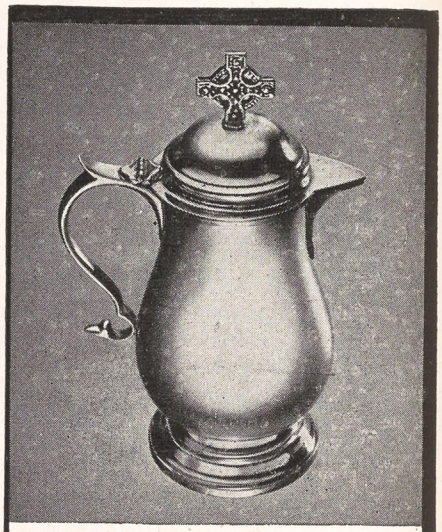

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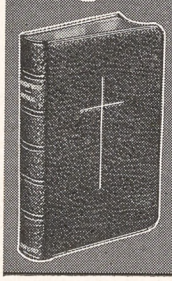

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racial bars from all types of employment.

The meeting, sponsored by various Church groups, was attended by about 120 leaders, both white and colored and representing labor, social services, the professions as well as the churches. Similar meetings have been held in Jackson and Lansing.

Committee on Rights

New York:—The commission on a just and durable peace has set up a new committee to explore the function of the commission on human rights and fundamental freedoms, which is a part of the proposed United Nations organization. Among those serving are Bishop Parsons, the Rev. Henry A. Atkinson of the Church Peace Union; Bishop Oxnam of the Methodist Church; the Rev. Henry P. Van Dusen of Union Seminary; the Rev. John LaFarge S.J.; John W. Davis, former ambassador to Great Britain who will also be chairman.

Killed in Action

Boston: — The army and navy commission has stated that official notification has been received that Chaplain Quintin M. Wilder was killed in action on January 15 and that his death took place on Luzon.

Receives Gift

Cocoanut Grove, Fla.: — St. Stephen's here has received the deed for a large tract of land adjoining its property which will be used as the site for the proposed new church.

French Hierarchy

Paris (by wireless):—The Roman Catholic hierarchy of France has issued a pronouncement which denounces the purging of collaborationists and calls upon workers to join Christian unions which seek inspiration in the Church's social doctrines rather than unions, whether socialist or communist "animated by materialistic concepts of life." The prelates advocated progressive participation of workers in the management of industry "without recourse to violence against rights legitimately acquired."

Church Congress

Baltimore:—Canon Charles W. F. Smith of Washington Cathedral was the speaker at the Maryland regional meeting of the Church Congress, meeting in the parish house of Emmanuel Church, February 26th. The next meeting is to be held March 19th when the speaker will be the Rev. Greig Taber, rector of St. Mary the Virgin's, New York. Others to address meetings this spring are the Rev. John A. Bell, rector of the Incarnation, New York, Prof. Norman Pittenger of General Seminary and the Rev. Richard McEvoy, rector of St. Mark's-in-the-Bouwerie, New York.

Hit Catholic Papers

Moscow (by wireless): — The Catholic Herald and Catholic Times of London have been criticized by Trud, official Soviet trade union publication, for warning Catholics against Communists in the labor movement.

"These organs," Trud declared, "do not reflect the feelings of Catholic workers in England. They take a very different attitude than that of Archbishop (Bernard W.) Griffin of Westminster at a reception to delegates of the World Trade Union Congress. Whatever front these papers put on, it is clear they are attempting to split the ranks of workers. These attempts will receive rebuff, since the democratic workers of the world desire, and intend, to bring into being the goal of the World Trade Union Congress, namely, an international labor unity without discrimination on racial, political, or religious grounds. The campaign by the Catholic Herald and the Catholic Times is all the more strange in view of the successes achieved in France, Italy, and elsewhere as a result of collaboration of Socialist, Communist, and Christian Democratic bodies."

Supports Army

Moscow (by wireless):—The Russian Orthodox Church has contributed a half million rubles toward the USSR defense fund and special collections are being taken in churches to mark the 27th anniversary of the Red Army. Patriarch

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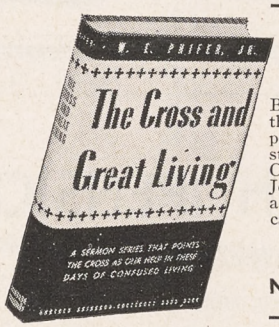
The Books Announced Here Have Received Either Two or Three Star Rating by THE WITNESS



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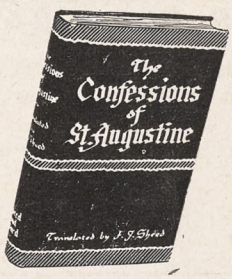

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Alexei addressed a message to Stalin stating: "Warmly we wish you, dear Joseph Vissarionovich, health and strength and long life for the building of a peaceful life in all the countries in the world."

Franco Spain

Boston:—Refugees in Spain who are thought to be dangerous or unfriendly in the Franco government are being interned, according to a report which has reached the office of the Unitarian Church here. Unitarians are carrying on an extensive relief work in Europe, particularly France.

Church in Politics

Stockholm (by wireless):—Participation in politics is "dangerous for the Church, but a risk which must be assumed," it was asserted by Arne Fjellbu, recently appointed acting bishop of Norway's liberated province of Finnmark by the Norwegian government-in-exile at London. Pointing out that the Communist Party's influence in Norway has greatly increased during the years of German occupation, Bishop Fjellbu predicted a possible split in the national community along sharp political lines after the country's liberation.

"In this also," he observed, "the Church will make a stand," and added: "The Church of Christ is independent, but one with the people. It must take a firm stand on all questions, even political, and must fight all injustice. Our mission is proclaimed as it is related to the people and the state."

Bishop Fjellbu said the admiration and attachment of Norwegians of every shade of political thought for the Church was "proving never so great," and that the Church was respected by everyone, "even by Communists."

The scarcity of food, medical supplies, and fuel has made this winter the hardest since the German occupation began, he said, but the morale of the people remains "good."



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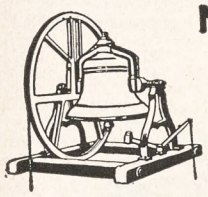
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WORK OF AMERICAN CHURCH INSTITUTE FOR NEGROES

(Continued from page 4)

the way that it has been accepted by the white and colored leaders throughout the community. Readily discernible is the influence that it has had on the Negro communities adjacent to the school in improving standards of living.

One would like to tell about each of the schools because all of them have rich histories in which are written the life story of many devoted men and women who brought the schools into being and kept them alive in their early days. The worth of the present day work of each of the schools is also worthy of retelling. Time and space considerations forbid the doing of this pleasant task. We must hope that the breadth of the work will be suggested by the photographs presented herewith.

Most of the schools are without endowments and in no case are there substantial funds. There is literally no limit to the amount of money that could be used constructively in this work of tremendous national importance. There is, however, an immediate need which can be shared and for which provision must be set. The schools are "bursting at the seams." All of them require more buildings and more equipment. To fill all important and urgent needs would require upwards of a million dollars. It is recognized that with all of the other needs that must be faced by philanthropic people this provision cannot be hoped for at this time. Thus, we have limited our present listing only to items for which the need is so great that immediate provision must be made. This group of projects totals a half million dollars. Our preference is that gifts shall be for apportionment by the Institute board, but we recognize that many of the particular needs lend themselves to gifts as a living memorial. To any one desirous of making that type of gift, full details will be given on request.

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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.

J. V. Blake
Layman of Akron, Ohio

I have the utmost respect and real affection for my two fellow parishioners who are responsible for the letter that appeared in this department February 15th. I know of no more devout and interested Church members than they. On the other hand I do not think that a Church paper should be penalized because in most cases it tries to publish religious news as it sees it. For that reason I enclose my check for $3 for a gift subscription. Send it where it will do the most good.

* * *

The Rev. Robert B. Gribbon
Rector at North Plainfield, N. J.

I liked the Church and Labor Number. It was done skilfully from every point of view. I hope you'll fight out the issue of admittance to Holy Communion. If *Church* is as defined authoritatively in office of instruction by what right does anyone deny to a "member of Christ" participation in the sacrament of His table? On the other hand to one who says, "I will take communion and I won't be confirmed" I say "If in that spirit I fear for your soul." There is such a thing as unworthy receiving.

* * *

Rev. W. P. Richardson Jr.
Rector at Ludington, Michigan

Whoever wrote that dumb editorial in the Feb. 15th issue entitled "The Communion—Keep It Holy" shows a sad lack of the knowledge of liturgics and an unawareness of the theology back of the sacraments of the Church. There is nothing in that Lenten Forward booklet comment for Maundy Thursday which I have not heard from my youth up—and I was not raised in a so-called high church parish. It is the basic teaching about Holy Communion of catholic Christendom. Apparently you are joining with *The Churchman* in an all-out attack on the catholic position of our Church. You should know from past history that such efforts will greatly strengthen catholic churchmen. You constantly denounce those who attach the communist label to any unpopular cause, yet you and *The Churchman* do the same thing when it comes to the catholic teaching of the Episcopal Church because it does not agree with your own narrow views. In so doing, you are being no witness to the understanding love of our Lord.

* * *

Mr. H. B. Sanger
Layman of Natick, Massachusetts

I would like to ask the writer of the editorial in the February 8th number, after reading his opinions of Henry Wallace, if he believes in our form of government and the constitution or a form of national socialism.

ANSWER: Editorials are the responsibility of a board, not of individuals. Those listed in the masthead on page two approved the editorial in question unanimously. To reply to the question: every Witness editor believes in our form of government and in the constitution, as of course does Mr. Wallace. And we have vigorously opposed every form of national socialism both here and abroad. However we add that we find nothing in the constitution or the laws of the United States which require us to believe in any particular system of economics. It is our considered judgment that those economic changes and reforms which have been officially approved by several General Conventions of the Church can take place under our form of government and under our present constitution.

* * *

Mr. Robert P. Wilson
Layman of Jacksonville, Florida

In Backfire for February 8th Mr. Frank R. Fortune's letter damning you, The Witness and the C.I.O. is so interesting that I feel impelled to make up his subscription by enclosing my check for $3 for which please enter one year's subscription for Dr. Witherspoon Dodge, southern director of the president's committee on fair employment practices. Doctor Dodge is a friend of mine and I believe that he will enjoy the truly Christian atmosphere of The Witness more than did Mr. Frank R. Fortune.

* * *

Mr. Frederick W. Kilbourne
Layman of Cheshire, Connecticut

As a subscriber to The Witness I should like to protest against your subserviency to the interests and purposes of the C.I.O. and especially its agent, Sidney Hillman, who is evidently engaged in a campaign or crusade to make so-called "labor" (limited by itself to those who work in factories and the like) supreme in politics and, apparently, in control of the world. He appears to be attempting to array one element in the community, or "a class," against all other elements and thus to "nazify" this country and others with the C.I.O. at the top. Woodrow Wilson said, "A class bent upon subserving only their own interests can devise injustice in greater variety than can a despot and their insolence is always quick to goad the many to hot revolution."

* * *

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MARCH 22, 1945
VOL. XXVIII NO. 31

CLERGY NOTES

BOYD, BEVERLEY, executive of the Federal Council of Churches and a WITNESS editor recently received an honorary doctorate from Virginia Seminary.

CHISHOLM, JOHN R., Fort Scott, Kansas, has been appointed for missionary work in the Panama Canal Zone. He will be located at Christ Church, Colon.

CREECH, ROBERT J., a recent graduate of Virginia Seminary, was ordained deacon on February 27th by Bishop Washburn of Newark. The candidate is serving as curate at St. Paul's, Englewood, N. J.

DEIS, FREDERICK G., rector of the Epiphany, South Haven Mich., died on March 5th after a short illness.

GOLDING, JOHN T., rector of St. John's, Gloucester, Mass., has applied for a navy chaplaincy.

HOLDT, ROBERT P., ordained deacon on March 3 by Bishop Powell of Maryland is on his way to Alaska where he will do mission work.

JELLISON, FREDERICK K., formerly rector of Trinity, Findlay, Ohio, is now assistant at Trinity, Toledo.

JOHNSON, DEAN M. E., of St. Luke's Cathedral, Orlando, is recovering from an operation for appendicitis.

JONES, GORDON T., celebrated the 15th anniversary of his rectorship at St. Mary's, Haledon, N. J. recently.

KAHL, ADOLPH W., rector of All Saints', Aliquippa, Pa., has accepted appointment as vicar of Mount Calvary, Camp Hill, Pa.

LEWIS, LEICESTER C., rector of St. Martin's, Philadelphia, becomes the vicar of St. Luke's Chapel, New York City, May 1.

MacCONNELL, J. H., rector of St. James', Leesburg, Fla., has accepted the rectorship of St. Paul's, Key West, effective in May.

McCANDLESS, HUGH D., rector at Suffern, N. Y. and a WITNESS editor, has accepted the rectorship of the Epiphany, New York City.

PACKARD, GEORGE F., formerly vicar of Christ Church, Colon, Panama Canal Zone, is now located at Colombia.

PHILLIPS, A. T., rector of Trinity, Mount Vernon, N. Y. has accepted the rectorship of St. Mary's, Laguna Beach, Calif., effective April 1.

SCHILDWACHTER, AUSTIN F., was ordained deacon on March 7th by Bishop Powell of Maryland. He is in charge of St. Matthew's, Oakland, Md.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

MARCH 22, 1945

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Head of Chamber of Commerce Calls for Home Unity

Churchman Eric A. Johnston Urges Business And Labor to Take Leaf from Yalta Meeting

By Rita Ruben

New York:—Churchman Eric A. Johnston, president of the Chamber of Commerce, in a speech before a labor union here advised business managers, labor, agriculture and government to take a leaf from the Yalta conference and agree on a program for "peace at home."

The Yalta decisions may represent "as great a victory as any that has ever been won upon the fields of battle," Mr. Johnston told officers of the International Ladies Garment Workers. They hold out a perspective of ever higher levels of living in America, provided areas of domestic agreement are mapped with equal skill, he said.

Though it is "Pollyanna nonsense" to deny differences, he added, he has seen negotiation solve more vexed points than some which brought on strikes and lockouts.

Going on to suggest "antes" for each group, Mr. Johnston termed monopoly a "sissy" way to do business, desired only by those who are "afraid of their own inefficiency." Production at lower profit for each unit must be accepted by management, he added.

He asked labor to contribute increased efficiency and productivity and to curb its minority leaders who "bring the entire labor movement into disrepute." Management will do the same, he said. Thereupon he was asked from the audience to comment upon the action of Sewell Avery in the Montgomery Ward dispute with the Congress of Industrial Organizations.

A "sixty-four-dollar question," Mr. Johnston replied. Then he said:

"Management, whoever they are, must recognize that labor unions are here to stay and to play a very definite and important part in production."

Someone wanted to know if Mr. Johnston thought he expressed typical business viewpoints, and he replied he spoke for "the majority, reflecting the view that management rapidly is absorbing."

Government must provide a post-war tax program to foster investment of risk capital, he stressed, and, more emphatically, he said it must define clearly the areas of its activity. Business's sphere should be set as plainly, he said, and agriculture recognize that "a well paid managemen and well paid labor are essential to absorb the production of the farm at a fair return."

"We must understand that all of us either go up together or fall separately into bankruptcy," he argued. With co-operation he foresaw, for at least ten post-war years, production peaks leveled out and no significant unemployment.

Later Mr. Johnston told a reporter he does not intend, as has been reported, to accept a post in the movie industry. "My term with the Chamber of Commerce is not up until May," he said, "and, who knows, they may want to re-elect me."

LIBERALIZE BURIAL LAWS IN ENGLAND

London (by wireless):—Free Church rites may now be conducted at burials in Church of England cemeteries, and adherents of Free Churches may be buried by their own ministers. The historic change was brought about by a declaration of the Archbishop of York on recommendation by the legal committee of the Church Assembly. The Archbishop declared that any provision in deed of gift for churchyard extension that restricts the form of burial service to that of the Church of England must be void.

By the law of 1880 noncomformists were given access to graveyards and consecrated cemeteries on giving certain notice but the aim of this law has been defeated in some cases when donors of land for cemeteries inserted a clause in the deed that only the Anglican service could be used at burials. Free Churchmen greeted the Archbishop's declaration with satisfaction. Although unpleasant incidents have been rare, recently there have been occasions when parish clergymen have insisted upon graveyard rites undesired by bereaved families.



Churchman Eric A. Johnston says cooperation will mean days of prosperity for America

NO NEGOTIATIONS SAYS VATICAN

Rome (by wireless): — Vatican quarters have denied a report in the Rome newspaper, Il Tempo, that negotiations are under way for a Vatican-Soviet agreement.

Il Tempo had stated: "Vatican circles today confirmed reports of discussions being conducted by the United States government toward an accord between the Vatican and the Soviet. The American initiative, which was started with President Roosevelt, and is being fully supported by England, is believed developing favorably. It will probably lead to a concordat between Russia and the Holy See."

Despite the Vatican's denial, which came through its press office,

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informed clerical circles in Rome were said to be more and more convinced that a rapprochement between the Vatican and Moscow is on the way, and that the forthcoming visit of Edward J. Flynn, personal representative of President Roosevelt, may have significant results.

Meanwhile, according to Fascist radio broadcasts, Mussolini's supporters are "deeply concerned" over the possibility of a Vatican-Russian agreement, since this would destroy their last hope of mobilizing a crusade of western Christians against communism.

One broadcast, revealing the confusion in Fascist ranks, stated: "The Soviet advance into Europe is threatening not only Christianity in general, but more particularly Catholicism. The division between Catholics and communists, instead of being still further increased, seems instead to be nearer being resolved."

Fascist spokesmen explain this "phenomenon" by stating that Jewish interests are now demanding a truce between Marxism and Christianity, and that it is to be expected that "Roosevelt, descendant of Jewish magnates," should help Judaism "use Catholicism for its own ends as it has already used Russian communism."

Rome newspapers have referred increasingly to the possibility of a Vatican agreement with Russia. Up till now the Vatican has maintained complete silence on the matter. Competent observers, however, profess to read between the lines of recent articles in Osservatore Romano, Vatican newspaper, strong indications that a modus vivendi is being worked out.

BISHOP OF PHILIPPINES REPORTS

New York:—A letter from Bishop Robert F. Wilner of the Philippine Islands has reached the National Council. It was dated February 9, and was written evidently almost immediately after the Bishop was liberated from internment at St. Tomas University. He stated that all the people imprisoned there are thin and run-down, but believes that the good food they are receiving now will soon restore them to health. Bishop Wilner himself is suffering from beri beri but said that if he responds to treatment soon he wants to stay in the Philippines and do his part in getting the work going again.

St. Stephen's and St. Peter's churches in Manila have been burned, Bishop Wilner said, but he believes that St. Stephen's Chinese school for girls near St. Luke's Hospital is still standing. St. Luke's is being operated by the army as a civilian hospital. At time of writing, Bishop Wilner had no information from across the river, where are located the cathedral, bishopsted, rectory, and other buildings. He stated that as soon as conditions permit, some of the staff will visit all Manila property and report on its condition.

Canon Harvey has been for nearly two years the "chaplain" of the St. Tomas camp, and has kept in better health than most of the other clergymen interned. Bishop Wilner commends highly the work of the two Igorot priests, one Igorot deacon and two Chinese priests.

ANTI-DISCRIMINATION BILL SUPPORTED

San Francisco: —California churchmen are supporting a bill before the state legislature to outlaw racial discrimination in employment. Endorsement of the measure was given at a meeting sponsored by the council for civic unity, the San Francisco branch of the national association for the advancement of colored people and other organizations.

A special committee was created to work for enactment of the bill and a large delegation named to appear before the legislators when the bill is considered. Among those who endorsed the bill were Episcopalian John C. Leffler, president of the San Francisco federation of churches; Rabbi Elliot Burnstein, president of the Northern California Conference of Rabbis; and Father Thomas J. Burke, pastor of Old St. Mary's Church.

NOTED THEOLOGIAN IS DEAD

London (by wireless):—The Rev. Alfred E. Garvie, vice-president of the world conference on faith and order that met at Lausanne in 1927 died here at the age of eighty-four.



Canon Robert D. Smith, whose article is featured this week, talks things over with a soldier at Fort Monmouth. He is the head of social service in the diocese of New Jersey and rector of Christ Church, Shrewsbury.

JAPANESE AMERICANS TO HAVE HOSTEL

New York: — Establishment of a hostel in Los Angeles, and also a home for aged and infirm Japanese Americans, is being considered by the American Friends service committee, according to Robertson M. Fort, secretary of the Friends' Japanese American relocation work. A hostel has been opened in Pasadena, Calif., in cooperation with federated missions, and a committee of "friends of evacuees" in the city, Mr. Fort said, and will accommodate up to 12 persons.

Mr. Fort reported that 1,452 evacuees have made use of hostels operated by the Friends in Chicago, Cincinnati, and Des Moines since 1943.

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The CLID Adopts New Program For Present Situation

Deals with Both National and International Problems and Calls for Action by Churches

By W. B. Spofford

New York: — The Church League for Industrial Democracy has sent to members a new program dealing with problems that must, in the opinion of its national committee, be faced today if we are to have a world of peace based upon justice. The program is the result of a conference of members held in New York and later ratified by the national board of directors. With the program there has been sent a covering letter stating that "members are not required to subscribe to all the points" but that they doubtless will "subscribe to its general philosophy and want to act upon one or more of the points set forth." The letter also states that the program is for the immediate situation with a revision promised as events dictate.

The aim of the organization is first set forth as being "concerned with the relation of man to man in the processes of production in the light of Christian teaching. Production—the bringing forth of abundance from nature's resources—is here regarded as the area of man's relation to nature and his use of nature's resources for human life. The League's aim in this area is to promote in all industry, national and in the nation's international relations, the full expression of Christian concepts which constitute for us as Christians the sure source and guarantee of the essentials of true democracy. Industrial democracy as an aim for us is an obligation imposed by Christian teaching. The League considers that its social responsibility is to interpret to Church people for their information and action the important issues in the field of its concern."

The program is divided into four parts: the home front; the international front; the Church; plans of the League to further the program.

On domestic issues the League calls for action on nine issues as follows:

1. Full employment at adequate wages is essential to the democratic ordering of economic life. Toward this end, in the shift to a peace time economy, fair and just re-employment regulations must be directed.

2. An annual income in the form of an annual instead of a mere daily or hourly wage should be guaranteed to all workers, including working farmers.

3. Buildings, equipment, and other commodities which are public property, if regarded as "surplus" in the post-war readjustment, must be used for the benefit of the entire community.

4. Even in the war emergency, the so-called national service legislation which conscripts labor without conscripting wealth should be opposed, first, on ethical grounds, and second, because in the experience of both labor and management such compulsion is held to be ineffective for the purpose of increasing production.

5. Collective agreements between unions and management are supported as basic in industrial democracy. Legislation which would undermine organization, such as prohibition of the so-called closed shop, the licensing of union officials, and other similar measures interfering with the established rights of collective bargaining should be opposed.

6. We support the position of women in industry, that the so-called equal rights amendment to the federal constitution should be opposed on the ground that it would deprive women of their important right to legislation which establishes healthful standards for their work.

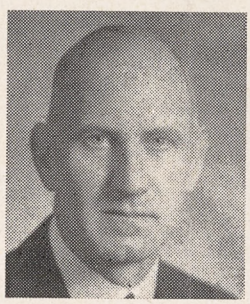
7. The gospel proclaims equality of all men before God, and the abundant life for all on equal terms. Therefore, restriction or rights or maintenance of privileges on account of race, creed, or color should be outlawed.

In line with this principie, the national fair employment practices committee should be continued by Congressional action, and similar state committees should be established.

The Church itself in all its relations, internal and external, should observe this principle against discrimination and for equality.

8. As contrary to the principles of political democracy, and therefore opposed to the progress of industrial democracy, all poll-tax legislation should be repealed, and the League advocates unremitting activity toward that end.

9. Because of identity in immediate aim in all essentials included in our program, and because the National Citizens' Political Action Committee has been organized to bring about support of the unions' political program in all areas of common interest for the general welfare, the League urges upon all its members that they seek opportunities for cooperation with the National Citizens' Political Action Committee and its local representatives.







Among the leaders of the CLID are the Rev. Joseph Titus, rector at Jamaica, N.Y.; Mary van Kleeck, vice-president and chairman of the program committee; Bishop Edward L. Parsons, the president of the organization

On the International Front the CLID takes the following positions:

1. As the first step toward a just and durable peace, we support the proposals put forward at the recent international conference at Dumbarton Oaks, and we urge Church people, diocesan conventions, and Church organizations to inform the state department and their Senators that they support these basic principles and the organization outlined for putting them into effect.

2. Complete support of international democracy and opposition to fascism call for immediate cessation of relations by the United States with

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Franco's government in Spain. The CLID will co-operate fully with organizations aiming to break relations with the Franco government and seeking support for the Spanish republican government-in-exile.

3. The people's movements in liberated countries are to be supported in every possible way.

The Church, as well as League members, is then called upon to act on a number of issues as follows:

1. A social action division should be established in the division of social relations of the National Council.

2. It is incumbent upon Church leaders, particularly those in high and strategic places, to make the social demands of the Church heard and understood.

3. The use of the name of religion by reactionary organizations, such as Spiritual Mobilization, Inc., to cloak their fascist program, is to be opposed and exposed.

4. There should be an exchange of delegates between Church and labor at the meetings and rallies of either group.

5. The CLID has an obligation to supply servicemen with information to aid in their orientation to civilian life, to the end that they may take their place with those forces seeking the extension of democracy.

To the end that this program may be more effectively carried out, the CLID proposes:

1. A series of tracts elaborating points in this program, which shall be sent to all members and other interested persons.

2. Revitalizing of CLID chapters.

3. Establishment of chapters in seminaries.

4. Regular publication of a bulletin in which action that members are called upon to take shall be stressed.

5. Issuing of releases to the Church press.

6. Publication of a devotional manual.

7. Promotion of institutes similar to the one held at the Episcopal Theological School.

DR. COFFIN PREACHES AT CHRIST CHURCH

Philadelphia: — "How can the Christian Church commend Jesus Christ as the unifier of nations and races if we do not allow him to unify his own people?" asked the Rev. Henry Sloane Coffin, president of Union seminary in a sermon at Christ Church, March 18th. "The credit for initiating this movement for union between the Episcopal and Presbyterian Churches belongs to you" and then he quoted the late Archbishop of Canterbury as saying that " 'if union of the Anglican and Presbyterian traditions could be brought about the most significant healing of a four centuries old breach would have been effected and a nucleus formed about which it would doubtless be possible to gather the largest possible number of English-speaking Christians'." Dr. Coffin concluded his address by pointing out that plans by themselves cannot unite churches "so we trust that a skillfully planned basis of union in which every effort is made to conserve all that is precious in both heritages may so bind together our two communions that God may enable us to grow into one dedicated Church."



Bishop Hobson, Bishop Tsu and Bishop Oldham with a number of army and navy chaplains just before they attended a meeting of the Convocation of Canterbury. The navy chaplain directly behind Bishop Hobson is the chief of navy chaplain, Admiral Workman

CHURCHMEN URGE STATE FEPC

Boston: — Representatives of the Episcopal Church appeared before a research committee of the state legislature on March 7 to go on record for the establishment of some sort of Fair Employment Practice legislation in Massachusetts. The Rev. Howard P. Kellett executive secretary of the department of social service of the diocese read the following statement from Bishop Sherrill: "It seems to me most important that in the state of Massachusetts there should be an adequate statute which will enable the enforcement of a fair employment practice. Certainly racial and religious discrimination is one of the evils of our time which must be faced realistically and wisely if we are to have a real and true democracy. I endorse therefore the move which will make possible such a fair practice law with the necessary enforcement to make it not a hope but a reality." Others to appear at the hearing were the Rev. Messrs. D. LeR. Ferguson of St. Cyprian's Church, Boston, and the Rev. K. deP. Hughes of St. Bartholomew's Church, Cambridge. Mrs. Polly Spofford represented the CLID at the session.

CHAPLAIN SHANNON IS KILLED

Washington:—The navy has announced that Chaplain Eugene R. Shannon was killed in action on February 21 while serving aboard ship in the Pacific. He was formerly the rector of Grace Church, Freeport, Illinois.

EMMANUEL PARISH PRESENTS PLAY

Boston:—A play, *The Rock*, showing the character development of Simon Peter has been presented at Emmanuel Church the last two Sundays. It is a four act play, written by Mary P. Hamlin and directed by the Rev. Phillips E. Osgood, rector of the parish who is an expert in religious drama.

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EDITORIALS

To Afflict the Comfortable

IT HAS been well said that it is the function of the preacher to comfort the afflicted and to afflict the comfortable. Certainly the story of Palm Sunday is a preachment designed to afflict through the ages. Perhaps at no time in history ought affliction to be more felt than by America — the comfortable — today. For, through no virtue of our own we have in large measure escaped the terror and tragedy that the greater part of humanity has experienced. But in spite of this — or because of it — we still have a major part in erecting the continuing cross. It is to *us* before all that those words are directed — "If thou hadst known, even thou, the things which belong to thy peace, but they are hid from thine eyes."

Let us beware lest we merely acknowledge in contrition our fault and rely, too readily, on the forgiving power of God. It is a genuine repentance that is demanded of us; a repentance that has its issue in drastic regeneration. We know well what our sins are; they have not changed greatly since the year of the crucifixion. We pray for the homeless, the suffering and the outcast—and we are intent on preserving a society wherein our possessions shall remain intact; we turn our eyes from the harrowing pictures of death that is the result of lack of brotherhood —and we cling to our prejudices of race and creed and color; we read with dread the casualty lists in our newspapers—and we go right on, some of us, resisting any effort that might entail the giving up of our sovereignty as a nation in a world united that is crying to be born out of chaos.

Small wonder there was anguish in the heart of Jesus as he entered the city that day hoping that somehow, someway, men would heed him. We are among the incredulous crowd that watched him; intrigued but unconvinced, unwilling to be swayed, unable to pay the price he called for.

There is only one way out and it is the way he took; the way of deliberate sacrifice of some of the things we hold most precious. Our pinch-penny charity must give way to his response to human need wherever he found it; our limited sympathies must yield to his conception of the brotherhood of all men; our smug isolationism must be willing to surrender its rights to a conception of a world that is worthy of civilized men.

A prominent scientist wrote several years ago, "For the first time in the history of humanity a crumbling civilization is capable of discerning the causes of its decay." We should be even better able today to discern these causes, for they have been underlined in blood and lighted by the angry fires of destruction. Never mind about the guilt of the rest of the world; greater obligation falls on those who have the greater power.

The sand is running out fast but it is not too late for us — the comfortable — to mend our ways. May this Palm Sunday and the days of Holy Week not pass without a consciousness on our part that the Christ stands looking upon us as he looked upon the city which was soon to reject him and force him to the cross.

"QUOTES"

IF YOU by some chance have been slipping in regularity in church attendance won't you stop and think: first, if irregularity hasn't somehow softened your fibre and allowed you to be too self-indulgent; and, second, if you don't really owe something to your Church and your comrades there by your ratification of their faith in it and your participation in the whole family of God? The rest of us need you and after all don't you need what the Church provides for you?

—Phillips E. Osgood
Rector of Emmanuel, Boston

They Didn't Know

JESUS' transportation on his triumphal entry into Jerusalem was furnished by a lowly ass. The behaviour of the people on this occasion and their rejection of him a few days later suggests that this may have been the proverbial ass between two bundles of hay. Certainly these people could not have known their own minds else they could not within the space of a few days have received him so joyously and then turned against him. They simply did not know, and they simply did not think what the coming of the Messiah meant. In general terms it was a nice idea, and they approved as their conduct indicated, but these same people became easy victims to the poisonous propaganda of the enemies of Jesus when they clamoured for his death. Whatever else Palm Sunday teaches, it throws into bold relief the instability of people who base their actions on whim and fancy.

This Palm Sunday lesson bears we believe upon the action of the Church with respect to unity. The reunion of Christendom is a noble idea. As long as it is stated in general terms few Christians oppose it. At Cincinnati in 1937 the declaration of purpose to achieve organic unity with the Pres-

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byterians was passed with enthusiastic unanimity. This same declaration was passed again at Cleveland unanimously. Yet when definite proposals are formulated by the commission and submitted to the Church for action a few individuals take exception and find it easy to inflame the fears of the great body of Church people and block any definite action. The impression gets abroad that we do not want Church unity. The real truth of the matter seems to be that the people of the Church are following the Palm Sunday pattern of behaviour. We flounder because we do not know what we want. For instance we have only a vague idea of what the catholic nature of the Church really is. So when organic unity with the Presbyterians is proposed, we immediately jump to the conclusion—aided by the opponents of union—that the scheme means absorption. Either we absorb the Presbyterians and they lose their identity or the Presbyterians absorb us and we lose our Prayer Book, our three-fold historic ministry, our type of worship, and everything else we cherish. This smacks of the narrowest sort of sectarianism rather than the comprehensiveness of the Church catholic. Nothing so far presented by the commission of unity has to the slightest degree compromised the principles of the Lambeth Quadrilateral. We rejoice that our Church enjoys the comprehensiveness which includes in the same communion a St. Bartholomew's and a St. Mary the Virgin. These two extremes exist side by side and neither is asked to give up its distinctive type of worship. Why then must we be thrown into a panic of fear lest in union with the Presbyterians either lose distinctive characteristics?

In a recent editorial in these columns the hope was expressed that through fellowship with Presbyterians we might come to know one another better. We suggest that it might also be fruitful for us to explore the rich possibilities of a truly catholic Church in which that which is typical of our heritage and that which is typical of the Presbyterian heritage exists side by side in the same communion. This might be an approach for the joint commission on unity to develop. There is already too much sectarianism in our Church thinking. It stultifies. We want the Christian Church, and particularly the proposed union of the Presbyterian and Episcopal Churches, to be founded upon the comprehensiveness of genuine catholicism.

IF YOU LIKE IT

THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at $3 for a year. Deduct $1 on each subscription as a commission. Then send us the list with $2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at $3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.

The Series for Lent

God and the World

By
ROBERT D. SMITH
Canon of Social Service, Diocese of New Jersey

WITHIN all its brutality and devastation, war has revealed and elicited a courage, a fortitude, and a capacity for selflessness in the human spirit that is profoundly significant, and could be full of promise for the future of the world. Whether in line of battle, in the secret perils of the underground, in crowded cities under bombing, or in the day-to-day civilian effort here at home—in the worlds of H. J. Laski, "Men and women, the normal routine of whose lives seemed to lack any character of heroic proportions became, as it were over night, capable of exertions and of sacrifice which little in the inter-war years would have led one to predict." Certainly many of us here, and countless more in Europe have learned in the hour of danger how truly we are members one of another, and that the acquisitive man is a menace to himself and to his fellows, and only he who is able to identify himself with the common cause, can secure his own safety. The deep mood of happiness that seems to have surged up in so many people in the midst of trial and horror is rooted in the regained sense of meaning and purpose in life that war has brought, and the newly discovered joy of service to, and solidarity with others that it has given.

The great problem facing mankind is how to harness these new insights, these deeper loyalties, this new sense of kinship, one with another, to the tremendous tasks of peace. It is pretty generally recognized today that peace will not come auto-

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matically on the expiration of hostilities, nor can we ever return to the old ways before the war. The war is not the basic evil. It is but a symptom of a sickness in our civilization. All those things we are fighting for, and which we conceive in terms of freedom, and security, and opportunity for ourselves and our children, can be found only by dedicating ourselves to the tasks of solving our social, economic and political problems with the same energy, devotion, and willingness to sacrifice, that we gave to the war, and by making these qualities of spirit the moving principle of the social structure we are building.

As Edward H. Carr has pointed out in his book, *Conditions of Peace*, the crisis we face is essentially a moral one. For one thing, democracy, as equality of political rights, is becoming increasingly meaningless in the face of tremendous economic interests which can influence government with an effectiveness, and in ways over which the ordinary voter has little or no control. Furthermore, cultural and racial cleavages with their own pattern of social inequality tend to empty of all meaning equal political rights. The structure of society, if it is to be in any real sense democratic, must provide for the individual a full participation in social life, and in the effective control of his economic life. Fundamentally, however, this is a matter, not so much of an increased demand for rights, as of a deeper sense of obligations. And that is a moral matter.

Secondly, we can no longer think of the world as made up of absolutely independent, inviolable, sovereign states. Economic inter-dependence ties nations together. Revolutionized methods of communication and transportation draws them into a proximity that makes New York and Moscow closer to each other than New York and Boston were one hundred years ago. Modern methods of warfare have rendered nonsense the idea of isolation and neutrality. The nation must find its true identity, and the freedom and well being of its people, in a system of collective security, in an international organization in which each nation gives of itself, and to which each nation sees its relationship not so much in terms of its rights as of its obligations. It is in the last analysis a moral problem, and the excellent foundations being laid under the impact of the war and in such promising plans as the Dumbarton Oaks proposals will not succeed "unless and until," as Hocking has pointed out, "The world can find an object of loyalty, devotion, and obedience, which transcends the nation state."

THEN thirdly, the economic crisis. Unemployment and the tragic prospect of over-production on one hand and under-consumption on the other which had become so characteristic of the inter-war years since 1929 is itself rooted in a problem that is essentially moral. We had tried to conduct an effective system for the production and distribution of the world's goods with no more adequate incentive than the individual's own personal profit. This did not prove too faulty as long as industry and commerce was mainly a matter of small craftsmen and merchants, freely competing in rapidly expanding market. Today, however, huge industrial and financial organizations with tremendous capital, investments and mass armies of labor have replaced individual enterprise. And the failure of these powerful economic groups, with all the skill and resources they possess, to provide for mankind the abundance of goods they are potentially equipped to provide, reveals the gross inadequacy of the motive of profit, and private gain. Required in a fundamental change in motivation—The providing of service must replace the securing of profits. The concept of welfare must replace that of wealth. Above all, the entire process of production and distribution must be brought into a planned and regulated system subject to social control and responsive to the need and judgment of people, and in which the total well being of the people takes precedence over all consideration of selfish gain.

War has temporarily solved the problem of unemployment mainly because it has provided a non-profit making enterprise to which, by and large, producers and consumers, employers, and labor have dedicated themselves with a willingness to sacrifice and a singleness of aim. The tragedy of the modern world is that war seems to be the only cause which can thus lead great economic groups to subordinate their own interests to that of the public good. The way out says E. H. Carr will not be found "until we find some moral purpose in the peacetime world powerful enough to general self sacrifice on a scale requisite to enable civilization to survive."

Such a universal moral purpose can only be found in the Christian idea of God—of God's purpose for man, and of man's place in the world. The Christian begins with one central thought—that God loves man. That as Archbishop Temple has told us is the source of man's dignity, his worth, and his freedom to live his own life and to fulfill his own destiny. "If I am a child of God destined for eternal fellowship with him, I have therein a dignity with which the state can make no comparable claim." In respect to his sonship to Lord, man is completely equal to all his fellows. It is in the infinite worth that sonship bestows that we find the answer to all claims of superiority. Herein is the foundation of democracy—in whatever form it may take—a respect for and trust in the common man—"and the test of it not whether

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the majority prevails, but whether the minority is given a freedom to express itself and become the majority if it can." As God's love is the source of our freedom, it is likewise the source of our responsibility. "If God so loved us, we ought also to love one another." The only worthy response, and indeed the only possible one to God's love for us, when once realized, is an outgoing love for others that will bridge all barriers between us, and over-ride all self centeredness.

Such a faith and the moral incentive it provides can transform the world—if we give it a chance. The central question facing the Christian Church is whether it can measure up to its responsibility or whether it is too weakened by its divisions, its little and great compromises, its proneness to follow rather than to lead. Certainly if it is to exert the influence it should on the emergence of a new world it needs fresh insight into its heritage of faith, a devotion to its Master that will place him above every loyalty in life, and a determination to live his life uncompromisingly in the world.

QUESTIONS FOR DISCUSSION

1. Discuss the statement that war has brought meaning and purpose to life.
2. In what ways is war a symptom of a sickness of our civilization?
3. Do you think economic democracy is necessary if we are to maintain political democracy?
4. Do you believe that the winning of the peace is a moral problem?
5. Why did our peace-time economy break down and result in mass unemployment?
6. Fundamentally what is the contribution of religion to the problems here presented?

For Church Schools

By

WILLIAM GRIME
Rector of St. Paul's, Great Neck, N.Y.

ONE is often asked for a good dedication service for church school teachers. Here is such a service whose rich simplicity and persuasive call to consecration makes it the best I have ever seen and used. For it we are indebted to Bishop Angus Dun.

* * *

Let us give thanks that Christ revealed God's love for children and their great value in His sight.

For Our Lord's welcome to children, that they should come freely unto Him with naturalness and without fear;

We thank Thee, O God.

For his vision of the worth of their unspoiled simplicity and trust and their nearess to the Kingdom;

We thank Thee, O God.

For His indignation against those who cause one of His little ones to stumble and His benediction on all who minister to children in His Name;

We thank Thee, O God.

For the childhood of our Lord; for His birth and infancy; for His mother's care; for His growth at home and at school in wisdom and stature and in favor with God and man;

We thank Thee, O God.

For His natural boyhood, uplifting childhood into the presence of God; for the grace and love of God, by which He took to Himself the form of a child and taught us to know the Father;

We thank Thee, O God.

And as we give thank for the childhood of our Lord and for all childhood in Him, let us pray for all who share in the care and nurture of children:

That we through whom children receive their first thoughts of God may grow in the knowledge and love of God and of His Son, Jesus Christ our Lord;

We beseech Thee to hear us, O Lord.

That we who are called to prepare the way for the coming of the Lord into the hearts and lives of children may walk in that way ourselves;

We beseech Thee to hear us, O Lord.

That we who teach truthfulness may grow in truthfulness.

That we who teach reverence may grow in reverence,

That we who teach cleanness may grow in cleanness,

That we who teach love may grow in love,

That we who teach the blessedness of giving and the life that is found in self-losing may grow in giving and be delivered from the service of ourselves;

We beseech Thee to hear us, O Lord.

That we who call children to prayer may answer Thy call to prayer,

That we who call children to the reading and hearing of Thy Word may read and hear Thy Word,

That we who call children to faithful membership in Thy household the Church may be faithful in our own membership;

We beseech Thee to hear us, O Lord.

From all that in us which stands between Thee and Thy children;

Good Lord deliver us.

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From carelessness and indolence; from tardiness and selfsparing inregularity; from hasty preparation and shallow aims;

Good Lord deliver us.

From dullness; from irritability; from fear to reveal our ignorance; from unwillingness to share our best;

Good Lord deliver us.

From the desire to dominate; from the desire to make children our followers rather than Thy followers; from the temptation to offer children something less than the best in order to hold them;

Good Lord deliver us.

O God, Father of all,
Hear us for the sake of the children.

O Christ, Teacher of all,
Hear us for the sake of the children.

O Holy Spirit, strengthener of all,
Hear us for the sake of the children.

We here offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee; humbly beseeching Thee that we and all others who share in the care and nurture of Thy children may be used and blessed in Thy service. Through Jesus Christ our Lord. Amen.

Talking It Over

By
W. B. SPOFFORD

THE Hon. Edward R. Stettinius, secretary of state, probably never heard of THE WITNESS but he may now inquire. Mrs. W. O. S. Sutherland, president of the Auxiliary of the diocese of East Carolina, read the article in our issue of November 23rd in which the Dumbarton Oaks Proposals were explained by a spokesman for the CLID. The article also stated that the original document should be studied by parish groups and findings sent to Mr. Stettinius. She therefore had letters sent to the 73 parish branches of the Auxiliary and also to all the clergy in the diocese, urging this action. She enclosed in each letter a copy of the Proposals (supplied by CLID) and the article clipped from THE WITNESS.



She then informed the secretary of state about the action taken and at the same time sent him a copy of a resolution that was adopted by the two hundred delegates that attended the diocesan Auxiliary meeting which follows:

"Inasmuch as a permanent peace can be made only with the full cooperation of the nations of the world, and that world organization will succeed only if it has the whole hearted cooperation and leadership of the American people and their government, and further, that this cooperation and leadership can never be adequate except the people of the Church be actively engaged in it, and further, as the secretary of state of the United States has requested the people of the Church to express themselves:

"Be it therefore resolved that the Woman's Auxiliary of the diocese of East Carolina shall petition members of Congress from North Carolina requesting that the United States of America shall become a member of a general international organization of United Nations as outlined by the Dumbarton Oaks Conference.

"Be it further resolved that the Woman's Auxiliary solicit the aid of the clergy of the diocese in bringing to the attention of their congregations the findings of the United Nations conference to be held in the near future.

"Be it further resolved that the various Auxiliaries in the diocese incorporate, as a part of their program of the year 1945, a definite program, or series of programs, on this subject.

"Be it further resolved that a copy of this resolution, as it is adopted, shall be sent to each member of Congress from the state of North Carolina, and the secretary of state of the United States."

So when you are tempted to say, "But what can I do about such an important matter," think of Mrs. Sutherland and the members of the Woman's Auxiliary of the diocese of East Carolina. There's action.

New Books

***Excellent **Good *Fair

*THE MESSAGE OF THE NEW TESTAMENT. By Archibald M. Hunter. Westminster Press, $1.00.

The thesis of this little book is that the New Testament, with all its variety of documents and authorship, has one main point of view and theology. Every book in the New Testament bears witness to an essential doctrine of Christ, an essential doctrine of the Church, and an essential doctrine of salvation. I think the author overdoes his

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treatment and overproves his case. You finish the book with a feeling that the genuine *variety* in the New Testament has been too much soft-pedaled. The book needs to be balanced up with the reading of such a work as Professor E. F. Scott's *Varieties of New Testament Religion.*

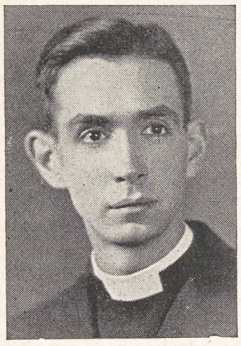
—F. C. G.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

"Strangers and Pilgrims"

TO UNDERSTAND aright the Holy Communion lections appointed for Lent and Eastertide we must recall that they are surviving relics of what was once a daily lectionary of the seasons, and were designed in large measure for the instruction of catechumens in the periods immediately before and after their baptism. The rationale of their selection is thus found in the pivotal sacrament of initiation, which the Church administered annually at Easter, when the new converts "put off the old man, which is corrupt," and "put on the new man, which after God is created in righteousness and true holiness." There is, accordingly, a distinct "crossing over" in the perspective of the lessons, especially the epistles, with the change of seasons, to correspond to the new perspective of those who had "crossed over" by the bridge of Christ's Cross from spiritual death to life in the Spirit.



Under the title "Lenten Renewal" I discussed over a year ago (Witness, March 2, 1944) the significance of the propers for Lent. In both seasons the lessons appeal to men to undertake the triumphant life of purity, charity and faith. But whereas in Lent the gospel is proclaimed as the power which delivers us from the world's bondage and corruption, in Eastertide it is presented as the power which delivers us from the world's tribulation and persecution. In the former season we herald the victory of the spirit over the body's affections; in the latter, the victory of the spirit over the body's afflictions.

It is well to remember that our liturgical tradition was formulated when Christianity was persecuted, when the Church was keenly alive to the peril of conformity to this world, when the daily endeavor "to follow the blessed steps" of Christ meant to live dangerously—literally to be "strangers and pilgrims." Our liturgical epistles for Eastertide are excerpted from the Catholic epistles, written at the time when the scattered Christian communities of the Roman Empire faced the full impact of the dangers and pitfalls of "those who are admitted into the fellowship of Christ's Religion," living amidst "the sundry and manifold changes of the world." In this "second generation" of the Church, after the death of her original apostles and leaders, the little mission communities had been completely cast off from their nursing Jewish mother, were already outlawed as an "illicit religion" by the State, and were beset within their fold by the rise of false prophets and heretical teachers.

The Petrine epistles for the Second and Third Sundays warn us of the buffeting and malice of the world outside, hostile as it is to those whose conscience is toward God. The selections from St. James for the Fourth and Fifth Sundays point to the enemies within: the contentious and disputatious brother without humility, and the hypocrite whose worship is empty, being unproductive of good works. Against the former foe is set victorious and life-giving faith in God's Son (First Sunday); against the latter, "fervent charity" in our gifts and our speech (Sunday after Ascension). The gospels of the season contain tragic references of a similar sort; notably, the odious hireling-shepherd without love of the sheep, who abandons them to the wolf, thinking only of his own safety (Second Sunday); or that most hideous of all perversions of religion, persecution in the name of God (Sunday after Ascension).

The stark realism of such teaching sets in relief the connecting theme of these Sundays—our necessity for the Comforter, the indwelling Spirit of the risen Lord. His gifts are: Peace in the midst of fear and strife (First Sunday); Joy in the midst of sorrow (Third); Guidance into all truth (Fourth); and Courage to bear witness (Sunday after Ascension). These are the "Four Freedoms" which the Church can possess when she is in heart and mind ascended and exalted with Christ. In our day, when the Church realizes so tragically the tension between the ideals of her community and those of a secularized world, and when she is weakened by the conflicts of her own disunity within, she may well make her Eastertide a new advent of the Comforter to

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

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Condition of Church in Japan Described by Student

He Escapes from Japanese Army to Report Christianity Much Weaker Than Before War

Edited by W. B. Spofford

Chungking:—News of the state of the Churches in Japan has been nearly nil since Pearl Harbor but Richard T. Baker, correspondent for Religious News Service, has now written an inside view given to him by a Korean theological student who was forced to volunteer for the Japanese army, served a few months and then escaped and made his way to this city.

Christianity in Japan, he believes, is a much weaker force today than it was in 1941. Christian membership has fallen off as much as two-thirds, he says, and church attendance is about a fifth of the pre-war average.

The 28-year-old student, who was in his third year in theology at the Nippon Theological College in Tokyo, named three reasons for the waning of Christian influence in Japan. For one thing, the new Japan Christian Association, which was inspired by the government to "unite" the churches, spends so much effort flattering the state and its wishes that it is no longer a spiritual force, and many real Christians stay away from church to protest.

Second, it is no longer popular to be a Christian. The faith carries a stigma of being foreign, and the nationalist enthusiasm has weaned away persons of weak faith. "Christians are no longer respected by the general public," he said. Third, people are too busy to go to church. Sunday is a work day, and while Christians in Japan may have time off for attending services, few take it. Pastors also must perform their national labor service.

Christians have been a nucleus of criticism against the state, this former Japanese soldier declared. The famous Christian leader, Toyohiko Kagawa, who had been doing social work since 1941, was thrown into jail in October 1943 for his generally liberal social criticism and opposition to the war. "I was a close friend of Kagawa and heard him say many times that the war was making Japan poorer, that our militarists were leading us to national disaster," the young soldier told.

Eighty-three leaders of the Holiness Church are in jail, and also many Seventh Day Adventists. Both these sects remained highly critical of the government and refused to compromise an inch of their faith. Both refused to enter the union of all Christian bodies in Japan, and both have been disbanded, their leaders jailed, their publications confiscated. Their second advent and millenarian tenets aroused government hostility because they defied the immortal traditions of the Mikado.

Roman Catholics have shown the least decline of Christian bodies in Japan. There are still Italian and German fathers serving as Missionaries. Their seminaries are open, and their priests being trained, without conscription taking them. Japan has kept relations with the Vatican, and has not insisted that Catholics enter the Japan Christian Church.

While the general attitude is moving toward a Japanized Christianity, there has been no coercing of the faith in Japan as there has been in Korea. A layman named Sato, whom everybody recognizes as a government agent, has formed a new sect radically combining Christian and Shinto beliefs, making Jesus another embodiment of Amaderasu Omikami, the national God. The sect has become popular and is winning supporters, although it is considered unorthodox and is opposed by the Japan Christian Church. What Sato has carried to an extreme is typical of the whole tone of nationalized Christianity in Japan today, the young Korean patriot declared.

He also said that the celebrated plan of union which was set up for all Japanese Christian churches in 1940 and 1941 had been a failure. It had weakened Christian influence, and instead of unifying the Churches had really served to atomize them. The picture today, he said, was one of individual churches and individual pastors running things for themselves.

All non-Catholic theological seminaries have been closed, and their students conscripted. All Christian publications are censored, although they are still issued. There has been no tampering with the Bible as in Korea where the Old Testament was made to conform to Korean classics rather than true Hebrew history. A new translation of the Old Testament is now being made by a committee in Japan to match the recently revised Japanese New Testament. The young theological student considered these revisions "good and absolutely true to historical Christianity and Judaism." Christians are free to observe their festivals. Sunday is a workday, but Christians can have time off for services.

The Japanese clergy has been hit hard by the war. They have been forced to take on other duties outside their churches. A third have been dispatched overseas as "missionaries," many have been arrested and conscripted if they are of army age. "The remaining pastors are all over 45 years of age," he said.

Moscow the Center

New York: — Writing for Religious News Service, Alexander Kasem-Beg, Russian adviser to the international YMCA, says that two main conclusions were confirmed by the recent council of the Russian Orthodox Church: one, that the Russian Church has emerged as an influential world force; two, that Moscow has been reestablished as Eastern Orthodoxy's most active religious center. The fact that the council convened with the help and cooperation of the Soviet government; the participation of all Orthodox patriarchates in the meeting; the presence of a delegation from the dissident Orthodox Church in America; the unanimous election of Patriarch Alexei—all are factors point-

NOTICE PLEASE

* * *

All mail is to be addressed to
THE WITNESS
135 Liberty Street
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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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ing to the enhanced prestige of the Russian Church and of Eastern Orthodoxy as a whole.

Of utmost significance to the future of Orthodoxy was the plan laid before the council by Metropolitan Benjamin, exarch of the Russian Church in America, for the creation of a central, inter-Orthodox organization, or synod, vested with consultative, if not administrative, functions. A world federation, resulting from a series of compromise adjustments between the different points of view of various national churches, would doubtless represent a powerful international force.

Successful Campaign

Chicago:—More than fifteen million dollars in contributions and pledges has already been received in the campaign of the Methodists for twenty-five million for world relief and reconstruction.

Religious Communities

Cambridge, Mass.: — The centenary of the restoration of the religious communities in the Anglican communion is to be celebrated this year. The outstanding event will be a service and a mass meeting at the cathedral in New York on April 9th. A very excellent letter has gone to all the clergy asking them to preach sometime during the year on the communities, signed by the superiors of the three orders in the Episcopal Church. It is the type of letter, we believe, that will win them many friends.

Missionaries Ready

Lisle, Ill.: — The day when Roman Catholic missionaries will again be free to labor in Russia is drawing nearer, according to monks of the Benedictine order of St. Procopius abbey, the only institution in the USA which trains men for work in that country. "We must go to Russia as soon as possible to meet the spiritual needs of the people," declared one of the priests, a native-born white Russian.

School of Religion

State College, Pa.: — About 100 parishioners, students and faculty members are attending a school of religion being held at St. Andrew's on Monday evenings during Lent. There are eight courses offered, and except for the one for confirmation candidates that is taught by Rector John N. Peabody they are all taught by laymen. The one on prayer is by Prof. William V. Dennis who was on the WITNESS honor roll for 1944.

Bishop Manning Better

New York:—Bishop Manning of New York, who has been in a hospital since December 7 with a severe attack of rheumatism, has returned home. His physician states that the bishop will soon be able to resume his regular duties.

Rector Celebrates

Wilkinsburg, Pa.: — The Rev. William Porkess celebrated a double anniversary on March 4th—the 26th anniversary of his rectorship at St. Stephen's and the 13th of his chaplaincy of the rotary club. Many tributes were paid him, including a glowing one from Mr. John McDowell, former Congressman and now the editor of a local newspaper. But perhaps the best tribute of all came from his congregation that turned out that day in force to honor their rector.

Returns to Europe

Algiers (by wireless): — Bishop Paul Neff Garber has arrived here to become the first resident Methodist bishop in Europe and North Africa since 1939. There are twelve countries in his jurisdiction with Switzerland the only one unscathed by war. He states that he will work with the World Council of Churches and existing relief organizations "closely and in every possible way."

Plan Victory Day

London (by wireless):—Plans for celebration of victory day were speeded here when it was announced that hourly services will be held at Westminster Abbey as soon as the final defeat of Germany is proclaimed. Three great thanksgiving services are scheduled at the Abbey on the Sunday following V-Day. Also thanksgiving and rededication services will be held throughout the country.

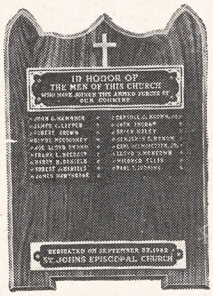
Political Action

Washington: — A seminar for Church leaders on the techniques of political action, particularly of legislative action for international cooperation, will be held here April 9-11. Selected leaders of social action committees of the Methodist, Northern Baptist, Protestant Episcopal, Congregational, and Presbyterian (USA) churches will attend the conference which is sponsored by the legislative committee of the Congregational Christian council for social action. Rev. Francis McPeek, chairman of the legislative committee will preside.

Tentative program includes a forum on "How can Church members carry on legislative action?" and a round-table meeting with legislative representatives of farm, labor business, and veterans groups. The Church leaders will meet Senators and members of the state department

Beautiful

HONOR ROLLS



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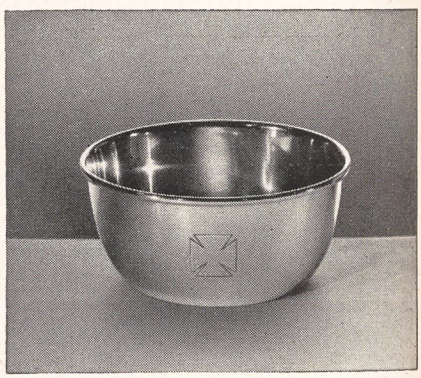

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ECCLESIASTICAL STUDIOS

BLACK, STARR & GORHAM

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and will visit sessions of the House and Senate and such government agencies as the FEPC, OPA, WPB, the office of education, the department of labor, and UNRRA.

Ask Readmission

Paris (by wireless):—Metropolitan Eulogius Georgievsky, head of the Russian Orthodox Church in western Europe has petitioned Patriarch Alexei for readmission of four independent Russian emigre dioceses into the jurisdiction of the Moscow Patriarchate, it was learned here. The metropolitan's application was submitted in person through the Soviet Ambassador in Paris. Separated from the Moscow Patriarchate for the past ten years, the western dioceses embrace Belgium, Czechoslovakia and southern France, with an independent diocese in Paris. Metropolitan Eulogius is at present under the jurisdiction of the Ecumenical Patriarch at Istanbul. He has been rector of the Russian Orthodox Theological Academy in Paris since its establishment some twenty years ago.

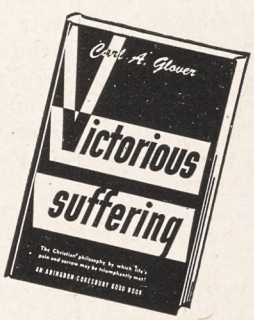
A Plan That Works

Boston:—"If I were back in a parish in the States today," writes a Navy Chaplain to the Army and Navy Commission, "I would select a small group of picked men who would correspond with a small number of picked servicemen. The approach of these men to the boys in the service would be similar to a rector's approach, except that they would not give counsel in spiritual matters. It would be on a basis of friendship and a growing knowledge of the boy's family. The writer might find that the boy could use a scout knife, or a waterproof covering for a pocketbook, a cigarette lighter, a cheap plastic case for a pack of cigarettes—essential here to keep the cigarettes from absorbing perspiration and getting mouldy.

"Through the development of such

Recommended For Holy Week

The Books Announced Here Have Received Either Two or Three Star Rating by THE WITNESS



VICTORIOUS SUFFERING
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"Why has this come to me?" Such has been through all the ages the human cry of those who suffer. At a time when war has rendered the problem of suffering more acute than ever before, Dr. Glover has written a clear and considered answer to the poignant queries. This book expounds a Christian philosophy by which life's pain and sorrow can be triumphantly met and used. **$1.00**

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a relationship a parish does something of real benefit. It creates a friendship which is truly Christian, between writer and the family of the boy to whom he writes. It develops a relationship between the writer and the boy which results in the boy's coming to dinner at the writer's home when he is on leave, and establishes there, almost the relationship of a god-parent.

"I am every day exposed to the responsibility of the home parish, and very few of them are doing more than lip service. As usual they start out with a lot of ideas, try to put them all into practice at once, and soon find the whole program has flopped. That is very dangerous when you are dealing with the souls of men, and when those men may within a few hours face death. Also it creates in them the quite justifiable impression that the home church is probably still tied up with so many little details and so many touchy problems of keeping the members of the congregation on good terms with one another, and is still so intent on trying to appease the low church clique and the high church clique in a parish, that there is no time and no mutual interest in those things which to the thinking Christian serviceman looks up as basic—Christ Himself."

Denounce Nazis

Geneva (by wireless):—Nazi authorities in occupied Holland were charged with violating "all the commands of humanity" in a pastoral read in the Protestant churches of the Netherlands. It said that thousands of persons, including those still in their teens, were being deported to Germany for war work; that pillaging continues unchecked; that murder and annihilation continues "on a scale far beyond the needs of warfare." Since the message was read the situation has become worse, with deportations being carried out even more extensively.

Heroic Clergyman

New York:—The irrepressible Newton Liu is heard from again. He is one of the Chinese Church's most picturesque and heroic clergy. When a bomb destroyed his school in Changsha he apologized because the confirmation scheduled that day in the adjoining church had to be delayed for two hours. When Changsha was finally taken by the Japanese Mr. Liu did all he could to help others get away, sent his family off, and barely escaped with his life. He was not heard from for some weeks but has emerged unharmed. His train, at that disordered time, was six days going a few hundred miles.

He writes of the trip: "The scorching sun, filthy environment, cholera and lack of water were hardships to many and all. But I enjoyed the trip pretty much. I read three books, including a dictionary on philosophy and a book on Northwest China. I had the pleasure to lead chapel with the passengers and occasionally some preaching to others."

On Preaching

Philadelphia: — "It is a grand thing to be able to preach to a man with whom you have gone fishing," declared the Rev. Joseph Fort Newton, rector of St. Luke and the Epiphany, in a sermon delivered at the Ordination Ceremony for the Rev. Kenneth C. Morris at Christ Church. In his sermon, Dr. Newton declared that, "a minister of the Church does not belong to himself . . . he is a child of the Church." He called preaching, "the sacrament of personality," and likened the personality of a clergyman to a "prism" through which the divine light shines. "The pulpit," said he, "is a public place in which the preacher speaks of private and secret things, whispered by laymen." For this reason he emphasized the necessity for sincerity and declared that as a servant of human souls the preacher must know and study the nature of those to whom he preaches.

Praise for Churches

London (by wireless): — The Church of England newspaper asserts that "the world owes a debt of gratitude to the American Churches" for their part in America's pledge of cooperation in post-war plans for peace.

Why Church Fails

Worcester, Mass.: — "Nice, respectable churchmen" are "insensitive to the challenge" of public health and public housing programs, the Rev. Joseph F. Fletcher, dean of the graduate school of applied religion, Cambridge, told All Saints' Church lenten school of religion in an address here. He cited statistics dating from 1846 to the present to show that the Episcopal Church had a membership 99 years ago of one-half of one per cent of the population of the United States and has the same percentage of membership today.

"Our Church doesn't grow, you see, and it doesn't decline. It holds its ground just well enough to keep pace with the population statistics. What does that mean? It means that we are a class conscious Church; that we have narrowly defined our corporate identity. We're not Evangelical. We're not prophetic. We're not pastoral. We're dormant—maybe even dead—I don't know.

"And the only Church which can grow is the Church which is socially realistic—the Church which understands and plans for the trends of the modern world—which meets the needs of the modern community. In most cases, the Church, and churchmen are not aware of the collectivistic trend of every phase of human life. These social forces affect the life of the Church whether they are

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acceptable or unacceptable. And the word 'collectivism' is definitely a bad word. Speaking of moral and ethical duty—if you go to a nice respectable churchman and talk to him about a decent public health program or housing program, what do you get? You get the gate. Nice, respectable churchmen are insensitive to the challenge implicit in rotten housing and rotten recreational facilities. Schools, by cultivating the whole of life, are cutting the ground out from under the feet of the Church. And the only Church which can grow, and meet the growing needs of the times, is the Church which is socially realistic—the Church which understands, and plans for the trends of the modern world, the collectivistic trends, and which meets the needs of the modern community."

The Tasks Ahead

Boston:—"The greatest needs and opportunities now exist in the far east," said Lewis B. Franklin when addressing the Diocesan School, Cathedral Church of St. Paul, on March 8. "Nearly one half of all the people of the world, about one billion souls, live in that area. For the past century, most of them have been dominated by a little handful of Anglo-Saxons, French and Dutch. Then the partial freedoms they possessed were lost to the Japanese and now these subject peoples are beginning to see the dawn of a new day of real freedom. Great Britain has promised freedom to India on certain definite conditions; the Philippines are all but free today; extra-territoriality has been abandoned in China.

"America with the rest of the world," he continued, "is vitally interested that the new and free civilizations about to be built shall rest upon strong and lasting foundations." Referring to the faith in God which guided every step of the founding of our own country, Mr. Franklin emphasized that upon no other basis can an enduring democracy be established.

The problems of our own land were not neglected as Mr. Franklin defined the millions not yet possessed of the freedom to which they are entitled: 13 million Negroes legally free but still under the bondage, in large part, of ignorance, poverty, race prejudice and discrimination; 125,000 of Japanese ancestry of whom more than half are citizens denied their freedom; 20,000,000 uprooted Americans huddled in great war industrial centers.

Anti-Nazi Activity

London (by wireless): — Resistance of the German Confessional Church to Nazism was carried into the German armed forces through the chaplaincy service, it was disclosed here by the religion division of the ministry of information. A German war chaplain who is now an Allied prisoner of war has been identified by German Confessional representatives in Great Britain as a member of the Church's opposition movement and as author of a pamphlet in defense of the Jews which he wrote while serving as a chaplain. He also described the sufferings he and others endured before the war, and how various Confessional pastors had been imprisoned or put to death.

Calling on Christians to take a definite stand against many features of Nazism, he wrote: "We live in an age no less pervaded by superstitions and devils than were the middle ages. Instead of witchmania it is Jewmania which inspires orgies of our allegedly enlightened era. This Jewmania, which was already raging madly in the Middle Ages, has reached the acute stage nowadays.

"The Church must not keep silence. It must not say the settlement of the Jewish problem is a civil matter, and one in which the state is entitled to authority. . . . Nor must the Church say the Jews are now receiving the punishment they deserve for their sins. There is no such thing as moderate Christian anti-Semitism, even when it is presented in an illuminating manner with logical national reasons, or even

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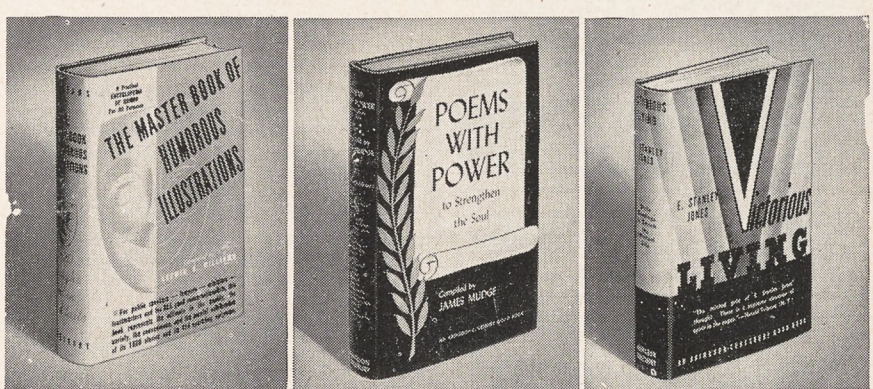

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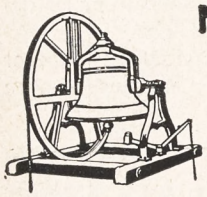
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"Witchmania, too, was once given a scientific basis by experts from faculties of theology, law, and medicine. The fight against Judaism comes from the same murky spring as did witchmania. Mankind today has still not outgrown its search for a scapegoat, and therefore it is always searching for all kinds of guilty people, Jews, Free Masons, and powers unanswerable to the state.

"It is therefore necessary for Christianity to make the same decision which the congregations of the middle ages made. Instead of searching for a scapegoat, and singing of hatred, it must repent and acknowledge its own guilt. It must exercise all demons which have invaded our era, with triumphant assurance that Jesus is victor, that everything must be subject to him, and that he is leading the world on towards his return and his wonderful kingdom."

Convict Priests

Moscow (by wireless): — Four Orthodox priests have been sentenced to imprisonment by a Bulgarian peoples court, according to a Sofia broadcast. They were condemned for complicity in German attempts to prove Russian authorities responsible for the mass-murder of 12,000 Polish officers and men at Katyn forest in 1940. Remember? A very large number of Americans also believed the Russians guilty at the time.

Christianity the Hope

Boston: — No one knows how strong are the anti-Nazi Roman Catholics and the Protestants in Germany, said Professor Herbert Gezork of the Andover-Newton theological seminary and Wellesley College, when addressing the diocesan school on Christianity and the Post War World. But, he continued. from them will come the future Christian leadership in Germany. Professor Gezork predicted that Christianity will be a salvation to many Germans, particularly the youth, in whose minds and souls there will be a spiritual vacuum after the war.

Roger Clapp, in charge of the work for the re-location of Japanese Americans in New England, of which there are 500, reminded his hearers in the session devoted to the Nisei, that the famous 100th battalion, comprised entirely of young men of Japanese ancestry, is one of the most decorated units in the army.

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BACKFIRE

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

REV. H. BAXTER LIEBLER
In charge of the National Council's Mission to the Navajo Indians, Bluff, Utah

Some time ago I saw in Backfire a letter from a soldier who remarked that he had been counselled by his pastor to attend Roman Catholic mass when our own Church offered no opportunity of worship; to this your editorial comment expressed a wish to know if any priest of this Church ever did so counsel a parishioner. If only one half knew how the other half lives! Your amazement was probably as great as was mine at your amazement, if you follow me.

I have always given such counsel to parishioners, and while I would not care to submit a list, I am sure that many hundreds of parish priests do so. Why not? Where else will they find a Church with the same creed, a valid ministry, the service of the altar substantially as our own Church conducts it, including, on most days, the very same collect, epistle and gospel, and the same emphasis upon the eucharistic sacrifice as is implied in our own Church formularies?

I am not blind to the defects of Rome, or do I enjoy hearing waltz-time, sentimental hymns sung during parts of the liturgy, but these matters are superficial as compared to the alternatives of staying at home (or camp) or attending Protestant worship which, while perfectly satisfactory to its votaries cannot possibly give to our people, because they haven't it to give, the things we consider essential.

* * *

MARGERY C. WEYHENMEYER
Churchwoman of Mountaintop, Pa.

The editorial, *The Communion, Keep It Holy* (WITNESS, Feb. 15) is a disgrace to a Church paper. You who take up the cudgels for those outside our communion but slap many of your Church brothers in the face for believing in the real presence of our Lord under the forms of bread and wine. Certainly after he blessed them in the first Lord's Supper he did not say "this broken bread is like my broken body." He said "this is my body."

* * *

THE REV. KENNETH RIPLEY FORBES
In charge of Calvary, Philadelphia

As a subscriber to THE WITNESS since its beginning, I protest now against the persistent and militant partisanship evidenced in the editorial policy ever since the reorganization under the chairmanship of the Rev. F. C. Grant. The latest evidence of this is the thoroughly vicious attack on the Lenten number of *Forward Day By Day*. Apparently judging others by itself the editorial writer condemns the Lenten leaflet as introducing party spirit into the forward movement. It is obvious to any fair-minded reader of the leaflet in question that this is not true.

I here accuse the writer of the editorial of March 8 of three deliberate mis-statements: 1. That Churchmen read (in the Lenten *Forward Day By Day*) that they should receive ashes on their forehead on Ash Wednesday. 2. That they should ask the saints to pray for them. 3. That they learn that all should go to auricular confession in holy week. No such statements were made in the leaflet as anyone can see by reading it. The whole spirit of this little pamphlet is the very antithesis of partisan. What riles THE WITNESS is the simple fact that there is so much as a mention of beliefs or practices commonly called catholic or high church. It is quite evident in which publication the divisive, party spirit is dominant.

* * *

THE REV. PHILIP LESLIE SHUTT
Rector at Belvidere, Illinois

The meeting of representatives of Church and labor held at Newark, N. J., as reported in THE WITNESS (March 8) was undoubtedly of great value, but I was distressed to read the comment of Mrs. Dorothy Chase of the CIO about the contribution women can make. She would decry the home-maker in favor of the factory-worker. She says, quote, "an examination of the crevices of a window sill for dirt does not constitute the understanding, guidance and warmth which a mother must give to make a home. . . . women can make a better contribution when not bowed down with tedious household details. . . ."

The window sills for one thing would not be dirty if the mother took time to look after her housekeeping. This means that she would give attention to her family. The Church has always taught that the object of matrimony was to reproduce the race which implies the family as a basic unit of civilization. The Presiding Bishop's program for Forward-in-Service has stressed the importance of the home and family life. I am inclined to think that post-war planning would do well to provide a course of home-training for the millions of women now deserting their families for war-work if we are going to have a healthy civilization.

Decidedly the Church must concern itself with social institutions and systems such as industry, but an equal concern should be given to teaching the importance of the family as a constructive contribution to post-war civilization.

* * *

THE REV. THOMAS F. OPIE
Great Barrington, Massachusetts

No doubt a large percentage of your readers will approve your editorial reference to the Lenten number of *Forward-Day-by-Day*. In addition to the party spirit found here, there is a statement (in March 21st devotions) that ought to be branded as grotesque and entirely out of line with modern ideas of God. "God wills punishment for us because he loves us," we are told. Imagine a human father inflicting upon his beautiful daughter, say, cancer of the breast—or upon his fine young son, infantile paralysis—*because he loved them!* The "God" that some people worship is my devil. I would not preach the gospel of a God who would inflict a moment's torturous suffering upon his children—nor would I worship such a being. It is time we began to brand this sort of grotesquerie.

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12:05 Noon—Lenten Preaching Service.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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MARCH 29, 1945
VOL. XXVIII NO. 32

CLERGY NOTES

AVEILHE, CARL A., rector of Trinity, Whitehall, N. Y., has accepted the rectorship of St. George's, Utica, N. Y., effective April 2.

BRYANT, NELSON W., rector of St. George's, Newport, R. I., has accepted the rectorship of St. Mark's, Adams, Mass.

DONALDSON, ROBERT G., recent graduate of the theological school of the University of the South, was ordained deacon on March 11th by Bishop Wing of South Florida. The service was at All Souls', Miami Beach, where the candidate is a curate.

FOUST, ROSCOE T., dean of the pro-cathedral, Bethlehem, Pa., has accepted the rectorship of The Ascension, New York City.

HARRIS, THOMAS R., rector of St. Matthias', Waukesha, Wis., became the rector of the Redeemer, Houston, Texas., on March 18th.

LIGHTFOOT, FREDERICK W., vicar of St. Stephen's, Milwaukee, Wis., has accepted the rectorship of St. Saviour's, Maspeth, Long Island.

MARMION, C. GRESHAM JR., rector of St. George's, Port Arthur, Texas, became the rector of the Incarnation, Dallas, on March 1st.

SHAFFER, FRANK L., rector of Grace, Defiance, Ohio, has accepted the rectorship of St. Alban's, Cleveland Heights, Ohio, effective April 8.

STREET, CHARLES L., formerly in charge of Christ Church, Dallas, Texas, is now the rector of St. Christopher's, Oak Park, Illinois.

WEBB, WILLIAM ROBERT, co-rector at the pro-cathedral at Bethlehem, Pa., has been elected dean of the parish.

WECKWERTH, EDWARD J., was ordained priest on March 11 by Bishop Mitchell of Arizona. After finishing special work at Virginia Seminary this spring he will take up work in Phoenix in the Spanish speaking work directed by the Rev. Mr. Gregori.

WILLIAMS, BENJAMIN F., was ordained deacon on March 4 by Bishop Casady of Oklahoma. He is in charge of the Good Shepherd, Sapulpa.

YATES, DAVID W., rector of St. Philip's, Durham, N. C., has accepted the rectorship of the Chapel of the Cross, Chapel Hill, N. C.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 32

The WITNESS

For Christ and His Church

MARCH 29, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6. N. Y.

Moral Foundations Necessary For the New Society

Bishop Oxnam Urges Church People to Exert Influence on the San Francisco Decisions

By Vance Hayes
Of the WITNESS Editorial Board

Berkeley, Calif.:—"The Churches do not expect Stalin, Churchill and Roosevelt to agree upon the style of architecture of the new house for humanity, but they do insist upon moral foundations." These were the words of Bishop G. Bromley Oxnam, Methodist Bishop of the New York area and president of the Federal Council of Churches, that set the keynote of the last of his series of lectures on the E. T. Earl foundation of the Pacific School of Religion.

This year's lectures assumed unusual importance coming as they did on the eve of the San Francisco conference. It was with this thought in mind, together with the role of the progressive churchmen of instilling into the conference the ethical spirit of justice, that Bishop Oxnam chose to speak on "Religious forces and the coming peace."

"The Churches," said Bishop Oxnam, "support the Dumbarton Oaks proposals as a first and significant step. They are opposed to isolationism and to any expression of it in a masquerading imperialism. We refuse to allow a false nationalism to betray mankind for the thirty pieces of imperialistic silver.

"World law and order cannot be built upon foundations of economic injustice. Men who put class interest before the common good are miniature Chamberlains marching to Munich, and their pitiful pronouncements of 'peace in our time' are but prelude to the deluge. Injustice cannot be appeased. Acquiescence in inequality must end. Contemporary leaders must discover the method to preserve our liberty, use it to establish equality, and thus march to fraternity."

Bishop Oxnam went on to say that the Churches are ready to establish law and order which represent the largest area of agreement now possible even though the measures fall short of the Christian ideal. He made the provision however that these measures must not be accepted as proposals the churches are pledged to perpetuate. Without crossing the line that separates Church from state, the citizen members of the Church must make their voices heard in the future decisions that must be achieved. The ideals of religion must be translated into the realities of world law and order, economic justice and racial brotherhood.

Following this same general theme, Bishop Oxnam preceded this lecture with a discourse on "The new social service state." In this lecture the Bishop sought to reply to the criticism that state planning will inevitably result in dictatorship.

"The man who equates planning and totalitarianism," declared the Bishop, "is blind to the fact that there can be democratic planning wherein both security and freedom are maintained. Americans have planned for the education of their children, and the public school system of the United States is one of the great democratic achievements of history. We have planned national parks and forest preserves; we have built Boulder Dam and established the Tennessee Valley Authority; we have organized a public health program, a weather bureau and a bureau of standards.

"Have these services brought dictators to the United States," he asks, "or turned our people to the fascist philosophy? Planning does not mean bureaucracy. At the national level, in democratic decision with all interests participating, basic policies may be agreed upon, perhaps an economic bill of rights to go with our political bill of rights. Once there has been general agreement in the realm of ends we can then turn to the most effective means of realizing the desired goal, using private enterprise, the public corporation, collective enterprise, or forms yet to be devised." In conclusion, Bishop Oxnam stated, "It is the failure to plan and to establish justice that gives the demagogue his chance."

In the opening three of the E. T. Earl foundation series, Dr. Paul Hutchinson, managing editor of *The Christian Century*, devoted himself to the rise of totalitarianism and the relationship of this rule to the Christian Churches. The first of these addresses dealt with the increase of state action in the economic field, and the threat which state-controlled economy holds for individual liberty. "Moral law and the life of nations" was the theme of his second lecture while "Aspects of the problem of religious liberty" concluded his contribution to the series.



Bishop Oxnam urges Church people to make their influence felt at the forthcoming conference in San Francisco

BISHOP WILNER IS ILL

New York:—Canon Benson H. Harvey writing from the Philippines to national headquarters reports that the health of Bishop Robert F. Wilner is far from good. He is suffering from beri beri and a heart condition, with resistance low due to undernourishment.

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THE PICTURE ON THE COVER

New York:—The mural pictured on the cover is the work of Rachel M. Richardson and is in the Serbian Church of St. Sava in New York City.

DEMANDS INSTANT DEATH FOR WAR CRIMES

London: — The Archbishop of York speaking in the House of Lords on March 20 declared that once the identity of major war criminals is established "those who catch them should at once put them to death." He was against sensational public trials. Among those who should be put to death the Archbishop placed "the master criminals Hitler and Himmler and their gang who have corrupted Germany and ordered these hideous crimes."

Continuing he said that "it would of course be much more pleasant for me to plead for mercy but sometimes justice has to take precedence over mercy, just as righteousness has to take precedence over peace."

He also expressed the opinion that the "whole of the German people" should be punished. "I am thinking of the horrible tortures in concentration camps, of the burning of women and children in that church in southern France where the whole population was massacred, of crimes which no man ought to commit however strong the order given to him. The people we ought to punish are the subordinates who could have refused to give orders for these crimes and have sometimes carried them out on their own initiative with enthusiasm and delight. Then there is the third guilty class. I am thinking of the whole German people. We cannot entirely distinguish the German people from the Nazis. They have some share in the guilt."

Following the Archbishop's address Lord Wright, chairman of the United Nations war crimes commission declared that war criminals, including Hitler, would be treated "as murderers, assassins, thieves, torturers and the like."

ANOTHER TRAILER CHAPEL IN LOS ANGELES

Los Angeles: — Trailer chapel number two was dedicated the other day for use in the diocese of Los Angeles. Like chapel one it is complete with altar for indoor and outdoor services, has folding organ and chairs, and is also a comfortable home for the missioner. There are about four million persons in over 45,000 square miles in the diocese, many of them in rural areas which can be most effectively reached by the use of these chapels on wheels.

LOUISIANA SEEKS LARGE FUND

Baton Rouge, La.: — The diocese of Louisiana is to seek to raise $300,000 to use in developing after-the-war opportunities, particularly with student centers in the educational institutions of the state. A committee composed of leading business men has been organized with Bishop Jackson as chairman.



The kindergarten youngsters of a New Orleans parish were presented Bibles purchased with their own offerings gathered in a three month period

BISHOP ELECT KINSOLVING IN ACCIDENT

Pittsburgh: — The Rev. Arthur Kinsolving 2nd, rector of Calvary Church here and the bishop-elect of Arizona, was in a serious automobile accident on March 18th. Both Mr. Kinsolving and Mrs. Kinsolving were taken to a hospital where it was first thought both suffered from fractured skulls though this was later denied. Their injuries were of such a serious nature however that the date for his consecration, May 10, has been postponed.

PACIFISTS CONDEMN YALTA FINDINGS

New York:—The Yalta conference was condemned by the annual conference of the United Pacifists on the ground that it proposed "the carving up of Germany and Poland" with "virtual slavery for the German people" and permitting "unilateral actions against the small nations." The policy of unconditional surrender was also condemned by the pacifists.

WORLD YOUTH LEADERS TO MEET

New York:— Executive committee members of the world student Christian federation from Holland, England, New Zealand, Canada, India, China, and possibly Belgium and France, will meet here in May to map post-war reconstruction plans of the federation. It will be the first session the committee has been able to hold in six years. Dr. W. A. Visser 't Hooft of Geneva, Switzerland, chairman of the federation, will preside at the meeting. Among the main problems to be considered will be those of student relief, aid for national student Christian movements, and restoration of friendly relations with German and Japanese students after the war.

ANTI-DISCRIMINATION BILL BACKED

Madison, Wis.: — Spokesmen for the Wisconsin council of churches have endorsed a pending state legislative measure which would create a fair employment practice commission in the state. The bill is modelled after the one recently adopted in New York.

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Rev. Walter P. Morse Delivers Drugs to the Chinese

Writes of Journey from New York to China With Consignment of More Than Ton of Drugs

Reported by National Council

New York:—The first direct communication from Fr. Walter P. Morse, SSJE. has reached the National Council. Fr. Morse explains that he did not want to report until the task he had set for himself had been completed, viz., the journey from New York to China, with a consignment of more than a ton of drugs, particularly as for a time it would seem as though his effort would fail. "Well, that's all over with," writes Fr. Morse. "All my things got through safely, not a pill lost, not a bottle broken, and all free of charge all the way from America to this little town (Patung) in the Yangtze Gorges. I have at last arrived, after months and months of delays, at the very place I said I was going to when I left America. And arrived with a full ton of medical relief supplies!

"I left New York with about 1300 pounds of medicines. At Port Elizabeth I met the second Gripsholm, also acquired some more drugs. At Durban I stayed a month, visiting at a national hospital and studying dysentery and acquired about 500 pounds more of medical supplies, all free. Then to Bombay where I stayed with our SSJE fathers for three weeks while I tried to wangle free transportation for drugs across India. Finally succeeded. In Calcutta stayed six weeks trying to get drugs into China free—succeeded—that is, I was 'promised' so went on to Kunming. There trouble began. The promisers found that they couldn't do it so easily. Then there followed months (ten of them) of various and desperate efforts on my part with persons at a great distance. Then it was I almost gave up hope of succeeding. Meanwhile I got busy earning my living to obviate taking a dole, and with what free time I had I begged medicines, not from Church sources, and did what relief I could among Chinese soldiers and other poor on the streets.

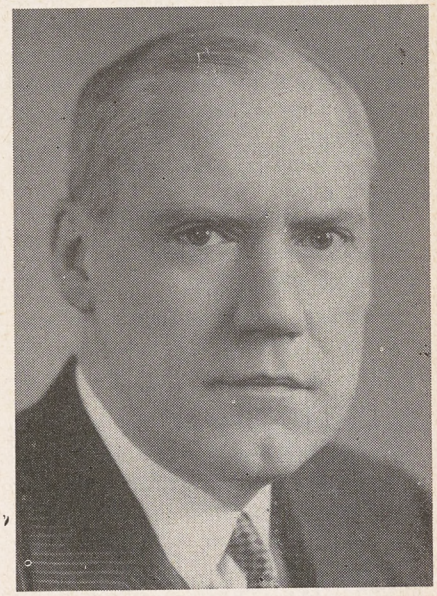
"Finally the drugs arrived, and I wrote Bishop Gilman what he wanted me to do. He had no special plan, so I felt free to proceed to the destination I had chosen at the first. The U. S. Army transported my goods to Chungking and I followed by way of Tsing Chen, and the Middle School for which I brought a truck from Kunming. Then to Chungking where I spent three more miserable weeks at another transportation wangle to get a Chinese shipping company to take my things down there. Finally succeeded and without notice was told to pile myself and boxes on a boat and proceed. And here I am, with life just beginning I feel!

"I came here literally not knowing how I was to manage and not knowing a soul in the place, arrived at night, had to get my cargo off the boat that night, safely stored and all the rest of it. It only shows what an incredible country China is that I accomplished all that in the dark, and was able to turn in for a night's rest in an inn by 9:00 p.m. Next morning I literally found a home in the Post Office, in the very bosom of the Post Office staff. It's foolish to try to praise China; it passes everything we can say or imagine. Now I live in the Post Office (so I must write letters!) stuck like the rest of this town on the steep side of the Gorge, looking down from my window unto our dear Yangtze River with the opposite cliff going up almost out of sight. "Do you know, I am the first one back into the Hankow diocese. There is plenty for me to do here among the soldiers and from here I can visit other towns for the relief. I promise to write often now."

AFRICAN REVOLUTION IS FORECAST

London (by wireless):—A social revolution in South Africa is inevitable, and if it is to be the right sort of revolution, there must be a wiser and more efficient propagation of Christian knowledge among the native peoples. This warning was sounded by the Rev. Richard E. Raynes, formerly head of the Sophiatown native mission in Johannesburg, at a Founders' Day meeting here of the society for promoting Christian knowledge, Church of England missionary organization.

Declaring that the South African Negro is determined to follow European ways, Mr. Raynes said: "That may be good or bad, but it is a fact to be accepted. Since the Africans have set their minds on it, the Church has the responsibility of seeing that they inherit all that is best in European civilization and culture. The South African people resent talk about native education. They demand simply education. It is important for them to be taught everything about European civilization, and to have it interpreted to them in terms of Christian principles."



The Rev. William B. Pugh, stated clerk of the Presbyterian Church and chairman of the commission on army and navy chaplains has left for a tour of military bases in the Pacific

BISHOP BINSTED WRITES HOME

New York:—A letter from Bishop Norman S. Binstead of the Philippine Islands, written in Manila on February 24 to his mother, informs Church headquarters that he and his wife were safe and though "quite thin," were improving hourly in health. "We have just been rescued in an amazing way by the American Army, amphibious tractors, paratroopers, etc., superbly planned and executed. God has been good to us and our hearts are full of gratitude. The troops we have met are A-1. Where we go from here I do not know. We may be sent home. If possible I will stay in the Philippines because my place is here with the native and Chinese Christians, who have doubtless suffered ter-

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ribly." Bishop Binsted was bishop of the Tohoku diocese in Japan from 1928 until Americans withdrew from Japan in 1940, when he was placed in charge of work in the Philippines, succeeding the late Bishop G. F. Mosher.

KNOWING THE OTHER FELLOW

Oradell, N. J.:—Ministers of other churches were the preachers at the Annunciation here during Lent at the mid-week services, each one explaining the doctrines of his own Church. The Reformed Church, the Congregationalist, the Lutheran were explained, while Rabbi Samuel Schwartz of Westwood, N. J. spoke on the Jew. Another evening was devoted to the Negro and the final meeting was on the industrialist. The Rev. Walter Welsh, rector, reports that the services were unusually well attended.

ARIZONA CATHEDRAL PLANS CHAPEL

Phoenix, Ariz.:—Trinity Cathedral is to have a chapel as a memorial to the men and women in the armed forces and part of the Easter offering is to go for that purpose. There is an honor roll with the names of 350 from the parish of about 1200 communicants. All funds will be invested in war bonds and held until building is permitted. The chapel is planned for the west side of the present cathedral structure and will open into it thus providing additional seating space for regular services as well as provide a place for weddings, funerals and weekday services.

GOVERNMENT POLICY ON PERMITS

Washington:—The policy of the war committee on conventions on Church meetings and religious gatherings has been stated in a letter from the committee to the Federal Council of Churches. No permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony, the committee stated. No permit is required for any conference or meeting attended by not more than 50 persons from beyond the local commuting zone, or, in the case of rural communities, beyond the normal trading area of the locality in which the meeting is held. The committee said application must be made for permission to hold other types of Church meetings and that it will act on such applications in accordance with the following principles: If an application is filed for permission to hold a Church legislative meeting, the policy of the committee is to grant a permit with the understanding that attendance must be held to the minimum number necessary for the group properly to function. The committee defines a Church legislative meeting as one called to transact business essential to the continuance or survival of the Church organization.

TEXAS TO ELECT IN MAY

Houston:—A special convention will be held here on May 22 to elect a bishop coadjutor. The committee to receive nominations and present not more than ten of them has extended the date for receiving them. The chairman is the Rev. G. F. Cameron of Beaumont.

YOUNG PEOPLE MEET IN BROOKLYN

Brooklyn:—More than two hundred young people of the young peoples fellowship of Kings county of Long Island, met at Grace Church, Brooklyn, for a Lenten service on Sunday evening, March 18. The service was conducted by three of the young men of the Fellowship together with the Rev. Hedley Williams and the Rev. George MacMurray. A thirty-eight voice choir of young people, representing ten parishes, provided the musical portion of the service. The sermon was preached by the Rev. Gordon Gillett, youth advisor of the diocese.

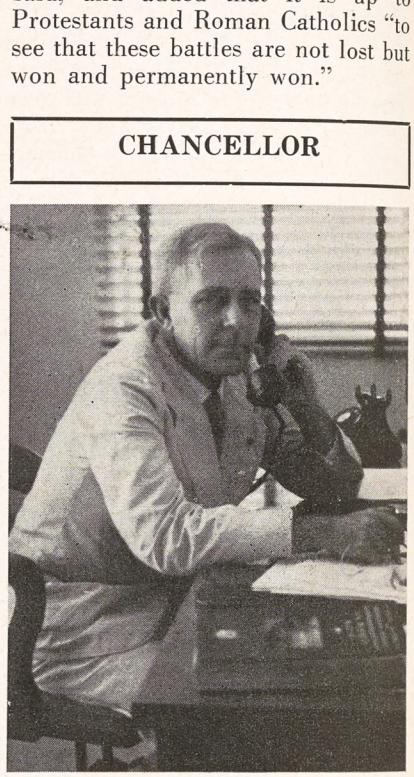
BISHOP OXNAM VISITS WAR THEATRE

Washington: — Methodist Bishop G. Bromley Oxnam, who is also president of the Federal Council, is to leave in May to visit chaplains and troops in the Mediterranean.

URGES JOINT ACTION

Toronto, Ont.: — An appeal to Protestants to join Roman Catholics "wherever and whenever possible" in joint or parallel social action was voiced here by Walter W. Van Kirk, secretary of the commission on a just and durable peace of the Federal Council of Churches. In an address before the board of evangelism and social service of the United Church of Canada, in which he advocated Canada's membership in the Pan American Union, Van Kirk cautioned against religious conflict, asserting that in the years ahead "there will be battles enough to be fought. There will be the battle of social and of economic justice, of democracy versus fascism, of mass education and the raising of living standards among the underprivileged peoples of the Western nations," he said, and added that it is up to Protestants and Roman Catholics "to see that these battles are not lost but won and permanently won."

CHANCELLOR



The chancellor of the missionary district of Puerto Rico and the Virgin Islands is Charles R. Hartzell, an attorney of San Juan. He is a trustee of a number of charitable institutions and serves on a number of committees of the district

DISCUSS RACE ISSUES IN BOSTON

Boston:—The effect of race relations tensions among children was discussed at the annual meeting of the Church home society in Emmanuel Parish House, March 19, with the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, and the Rev. Kenneth dePoulain Hughes, rector of St. Bartholomew's, Cambridge, as speakers. Both are leaders in better interracial relations: Mr. Hunter as head of the good neighbor association of Mattapan, Hyde Park and Dorchester. Mr. Hughes, in charge of a splendid Negro parish, and widely known as an authority on race relations, especially as they affect his own people.

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EDITORIALS

The Meaning of Easter

WHOEVER said "Christianity is not good advice it is good news" had a thorough understanding of the gospel. For the gospel is good news, the news that God himself has come into this world in the person of Christ for our salvation. In Christ God has acted definitely and decisively. Christmas is the promise: "Fear not for behold I bring you good tidings of great joy." Easter is the fulfillment: "Now is Christ risen from the dead." He is the Lord of life and death and he calls us to share in the fruits of his victory.

What an utterly different figure Christ becomes when he is pictured as a great and good teacher who understands the life of God and man, a guide who will lead us into fuller life and God's blessing if we follow him. Christianity has suffered incalculably from many of its well-meaning but mistaken interpreters who, during the comparatively easy first thirty years of this century, tried to reduce the Christian faith to an ethic and a rather easy-going ethic at that. Christianity is a way of life, they said. Beliefs are unimportant. Sin is like missing the mark; with a little practice, that is by our own efforts, we'll improve. Christianity teaches us how to build a better world here and we're only wasting time and energy when we give much thought to the world to come. God is good and we are immortal and he will make everything all right in the end!

Of course that is not Christianity at all. At the heart of the gospel is the cross and the resurrection: God in his power meeting sin and death at their strongest and winning the victory. God knowing man's predicament, that there was no way for him out of his self-centeredness, came in the person of Christ to live and die and rise again and to make the power of the resurrection available for us all. The New Testament has little concern for immortality, for the mere continuation of life after death. It presents the mighty drama of redemption: God offering to us an entirely new kind of life, *now*. It invites us to share in the life of the divine society, the Church, which is the fellowship of salvation.

> **"QUOTES"**
>
> IF YE then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory.
>
> —The Easter Epistle

All this is of profound significance for us and our world. We are sick and the war shows us the seriousness of our disease. Our sickness is a radical illness and demands a radical cure. What relevance will soothing sermons on Easter about the hope of immortality have to this present moment? Christianity does not offer us the hope of immortality, it offers the certainty of life, eternal life beginning here and now which offer we must deliberately accept. As Karl Heim has said, faith in Christ confronts us with a question: "Is he merely a great personality of the past or is he the living Lord of history who can tell me with full authority what I have to do amid all the complicated problems of the present? Jesus the Lord confronts us with an either/or: we must either commit the whole of our life to him or repudiate him passionately and completely." How impossible it is to reconcile this stern demand of the gospel with the facile assumption that God is good and likes us all and therefore everyone will have a prize! The assurance of Easter is not made of such nonsense. We are confronted with a choice: either our way or Christ's. Easter sharpens that issue and makes the consequences of that choice plain. Either the way of pride and self-will and death; or the way of submission to God which is life eternal.

Spiritual Forces Can Unify

THE material disintegration of Europe goes on. Only this week we read of the complete destruction of Dresden. Dresden that gave a synonym for easily shatterable things. It stands today as a symbol of the physical disintegration of Europe. The tragedy is that along with the material devastation goes spiritual disintegration. As Christians we are disturbed in a greater measure by the moral collapse than by the physical destruction. Unfortunately our complacency is not easily shattered. We in this country seem so far removed from the actual scene of all this destruction. There are wishful thinkers in our midst who continue to harbor the idea that as soon as cease firing sounds Europe will quickly rise from the ashes of de-

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struction and her spiritual unity will be quickly restored.

It will benefit us if we will listen to the prophetic words of one near the scene. In the January 11th number of The Spiritual Issues of the War, published by British information services, there is the report of a speech made in the House of Lords by the Bishop of Chichester (who will visit this country late this spring). This was one of a number of speeches made in the House of Lords when they were debating the whole question of the rehabilitation of Europe. The Bishop pointedly called his hearers' attention to the fact that only a strong spiritual force could rehabilitate Europe. That strong spiritual force should recognize that there are four spiritual traditions upon which the civilization of Europe has been built. To quote the Bishop "I suggest that we are more likely to achieve the goal of European unity if we build on the culture which all European peoples have in common. The peoples of Europe all possess a common form of culture based on four common spiritual traditions. There is the humanist tradition, which lies behind the literary and intellectual culture of the educated classes and is largely responsible for the liberal and humanitarian element in our civilization. There is the scientific tradition, perhaps the clearest example of the part played by individual collaboration in European culture. There is the tradition of law and government which, while naturally more affected by national political divisions possesses important common elements which distinguish European from Asiatic society. Lastly there is the Christian religion, which provided the original bonds of unity between European peoples and has influenced every part of Europe and every section of European society."

It is this last tradition—the Christian religion that the Bishop developed, concluding with this sentence: "I believe that in a time of distress and moral disintegration like the present the Christian religion, together with the other spiritual traditions —humanism, science, law and government—may still prove one of the great unifying forces of Europe, one of the principal agencies for ensuring his fundamental rights and liberties to every European citizen."

To this we add a loud amen! We however know that unless the leaders of the Churches and the peoples who compose the membership of these Churches actually apply their Christian convictions in the field of political action, neither Europe nor this country will ever attain spiritual unity.

The Series for Lent

God and the Church

By
F. ERIC BLOW
Dean of St. Paul's Cathedral, Los Angeles

RECENTLY a very tired and somewhat upset churchworker said quite feelingly within the writer's hearing; "In the face of all the pettiness, the bickering, the compromising and the superficiality which exists within the Christian Church it is a wonder to me that it continues to survive." Most of us I suppose have entertained at some time or other such dispirited feelings. It is an attitude quite common among the tired or the disappointed, not only of our own generation but of every generation. And such thoughts and feelings are not altogether ill-founded. Viewed in the somber light of men's common frailties it does seem a miracle at times that the Church through the centuries has been able to survive.



Why has the Church survived? Why has it survived controversy, schism, corruption, bigotry, pettiness and the half-hearted allegiance of the great majority of its members; and why will it continue to survive? The answer I believe, is to be found principally in the Church's nature. Matthew Arnold once defined the Church as a "society for the promotion of goodness in the world." That definition is excellent as far as it goes but obviously it does not encompass the whole truth. The Church is something more than a "society." It is something more than just another institution ministering to men's needs. The Church, we believe, is a *divine* fellowship ordained of God, a living organism through which He carries on the work of revelation and redemption. It is a vehicle of his grace and is independent of human limitations. It is the purpose of this article to elaborate on this.

Most readers I assume will accept the statement without question that the Christian Church as a visible structure came into being through the life and work of our blessed Lord and in the continued fellowship which the disciples had with his risen presence. At the same time however we must not overlook the ground and foundation on which this structure was to be built.

One of the most convincing arguments to my mind of the divine origin and nature of the Church is that all through the long and turbulent history of the Jewish people, the hand of God can be

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clearly seen at work preparing the ground and selecting the materials which should go to make up the foundations of the Church, of which Christ himself is the chief cornerstone. From the very beginning it is evident that it was the divine purpose to establish a worthy vessel of divine grace. As has been truly observed, "Jesus did not appear in a vacuum. He appeared in history in a specific historical continuum which itself was the revelation of God. . . . This means that in order to understand the revelation which God made in Jesus (and the work he accomplished through him) we must include as revelation (and purpose) the whole specific continuum at whose growing edge he stood. The history that flowed *toward* him is no less a part of the divine revelation and purpose than the history that flowed from him." (C. C. Morrison, *What Is Christianity*. Parentheses mine.)

An intuitive awareness of this divine purpose and activity in Jewish history is clearly discernible in the writings and utterances of the prophets. Indeed they themselves constituted a sort of ecclesia within the ecclesia which looked forward to the day when God would reconcile Israel to himself through the faithfulness of a righteous remnant, a consecrated spiritual minority at whose head would stand the Messiah. Not always was it easy for them to articulate their perceptions and one hesitates to say that Isaiah and men of his stamp envisioned the Holy Catholic Church as we now know it. But no doubt they would have found it acceptable because Christ himself, on whom the Church has been built, stands squarely on the ground of their deepest insights. This then is the first thing that we can say about the Church; that not only does it have its roots deep in history, but beyond history in the eternal life and purpose of God himself.

The second reason for the survival power of the Christian Church is to be found in the fact that it is built on two great beliefs; (1) that in the life and character of our Lord we have a complete and unique revelation of the personality and character of God and that (2) God was in Christ—particularly in the sacrifice of the cross—"reconciling the world unto himself."

It is not within the scope of this article to examine these two beliefs critically; that has been done elsewhere by competent scholars. Suffice it to say that in these two beliefs we have the great dynamic for the Church's missionary enterprise.

One must not overlook of course the fact that there have been other great teachers and revealers in the spiritual history of man; and only spiritual arrogance would cause one to gloss over the great contributions of Moses, Confucius, Zarathustra, Gautama, Shankaracharya, Socrates, and others. But with each of these, there is a sense of incompleteness, a feeling that "the best is yet to be." In the matter of character and insight and spiritual daring, in the matter of at-one-ment with reality, Jesus overtops all others. Indeed, one comes to see in him something more than just another teacher or revealer. One comes to feel that here is a fitting and satisfactory vehicle for the complete revelation of the character and personality to God. Of the others it can be said of them as Tennyson said of theological systems:

They are but broken lights of thee
And thou O Lord art more than they.

As the speed of light is the one and only constant in a relative and fluctuating universe, so in the life and character of our Lord man finds a *spiritual constant.* In the matter of love and mercy and righteousness his standard is basic—a truly cosmic moral norm. We cannot think of these values in terms greater than Jesus' revelation of them. There are many things about the nature of his person that remain a complete mystery; but when we carefully reflect upon his life and character, we feel that somehow it makes sense—it rings true in our inner consciousness and conveys to us a sense of obligation, the obligation that we ought to follow him.

BUT this is not the whole of the matter. That in Christ Jesus we have a complete and unique revelation of the nature of God, is only one of the two great truths on which the Church is founded. It is not only what Christ *is* that gives power to the

To Put It Briefly

WHAT happens at baptism? confirmation? marriage? communion? when you say your prayers? Why vestments? Why saints days? Why so many churches named Trinity? What is the relationship of a vestry to the rector? bishop? other Episcopal churches? the congregation? These are some of the questions that will be answered in a column, *To Put It Briefly* by the Rev. William B. Sperry which will start next week. Mr. Sperry before ordination was a newspaper man and is writing these articles in newspaper language that lay people will understand. If you are now getting your WITNESS at the parish church, and it will no longer be available there after Easter, send us a postal, "Enter my personal subscription for a year" and we will start sending your paper to your home at once, billing you later for the three dollars. Send the card to THE WITNESS, 135 Liberty Street, New York 6. This column by Bill Sperry is but one of the many good things you will get in THE WITNESS every week.



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Christian fellowship, but also what we believe was accomplished *by* and *through* him. If the Church is built on the life and revelation of our Lord, it is no less true to say that it is also built around his cross and the redemption he accomplished by it.

We do not pretend to know all that the cross involves or implies. It is a strange and profound mystery to most of us. But this I believe we can say with certainty that in the cross we see something of the limits to which eternal love will go in bringing man into harmony and fellowship with itself. It is indeed a divine pattern of behaviour which men themselves must try to understand and follow if harmony and fellowship are ever to be realized among them.

The power of that selfless, patient, brooding love which was manifested on the cross, is amazing when we contemplate it. It transcends all our notions of space-time, it surmounts every conceivable human barrier and reaches out in power both to convict and redeem us. It simply will not let us go. It sustains the Church in spite of itself. We cannot explain it, we only know it to be true. We only know that the Church will continue to survive because the eternal God together with his Son Jesus Christ has an awful and tremendous stake in it.

With his own blood he bought her
And for her life he died.

The third reason why the Church is the abiding fellowship we know it to be is that the Holy Spirit, (to whom our Lord pointed his disciples for further revelation for which they were manifestly not ready in his lifetime) carries on the work which God began in Christ and progressively interprets through faithful and obedient hearts God's purposes for the world. In this sense the fellowship energized by the Holy Spirit constitutes the mystical body of Christ. It is the extension of the Incarnation in human society. As William Adams Brown puts it; "What his human body was to the men with whom he walked and taught in Galilee and in Jerusalem, that his disciples were to be to the men and women of later generations. They were to be lips to speak his message, feet to carry his gospel, eyes to see his opportunity, hands to do his work, shoulders to bear his cross, hearts to thrill with his love. And what each Christian was to do and to be in his own personal and individual life, all were to do and to be together. The Church . . . is the body of Christ, and each of its members fulfils his true destiny only as he ministers to the life of the whole." (William Adams Brown, *Beliefs That Matter.*)

The function of the Holy Spirit is to watch over and guide the Church. Through the sacraments he sustains and nourishes her, through revelation and inspiration of the scriptures he guides her ever into a clearer knowledge of God's truth, through her ministry he brings comfort and pardon and peace, through the koinonia he carries forward the divine purpose of reconciliation. It is at this point that we begin to see clearly do we not, why the Church has been able to withstand the strife, the betrayal and the half-hearted allegiance that has so often been her lot. She belongs to God in a wonderful and mystically triune sense.

There are many things about the Christian fellowship which are disappointing. Its present disunity is something of a scandal, and the great mass of its members are in comparative ignorance of the deeper spiritual truths which underlie its scriptures, its sacraments, its creeds and doctrines. Its petty debates and contentions annoy and repel many. Its far too often *pedestrian mind*, would seem to belie its divine origin. At times its theology lags woefully behind secular knowledge. But having said all that, the fellowship still remains the fellowship, and within that fellowship is an ecclesia of great promise . . . a faithful remnant, even as was so in ancient Israel. That ecclesia comprises a company of men and women the world around who under the guidance of the Holy Spirit are seeking however falteringly to be loyal to the heavenly vision and to impart Christ's spirit in a convincing and challenging manner so that all men everywhere may come to share in his divine life and realize their rightful inheritance as children in the family of God.

No one who is really honest will deny that again and again the Church has failed her Lord, yet this also must not be overlooked, the Church is the one institution in all the world which in season and out of season holds up before men the truths and values by which they must learn to live. How often men have reviled and scoffed at the Church only to find that in some chaotic hour like this that she is the keeper of all the sanctities!

We hear a great deal of talk today of the desperate need for world fellowship and the need for an undergirding world philosophy to sustain any sort of international organization which the nations may set up in their endeavor to achieve a lasting peace. It is not in the spirit of boastful pride that we say that such a fellowship is already in existence in the "One, Holy, Catholic Church." But what is needed is that we who comprise that fellowship should be more willing to be led by the Holy Spirit into a courageous extension of the fellowship's influence and power. We need to implement the fellowship with more loyalty, more sincerity, more selfless zeal. Christians believe that the Church has the keys to God's kingdom, but if those keys are to unlock the gates to a larger life among men we who comprise the fellowship must stir ourselves more earnestly to use them.

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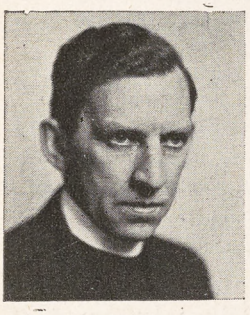
Talking It Over

By
W. B. SPOFFORD

THE READER'S DIGEST is one of the most entertaining, perhaps the most entertaining, magazine published. Millions of people therefore pour fabulous sums into its coffers in order to receive it. It is also one of the cleverest, perhaps the cleverest, propaganda jobs in the world. It controls other magazines where it plants articles for reprints later in the Digest; it has roving editors at high salaries to dig up the line the owners wish to have sold to its millions of readers; its wealth enables it to hire top writers to do its bidding: it now sponsors Town Meeting of the Air, and how fair that radio forum is under Digest control you can judge for yourself when I tell you that on a recent program when "Is communism a menace?" was debated those taking the negative, as well as those on the affirmative, were men with national reputations for their anti-communism bias.



The latest poisoning job has been pulled off by William L. White, on the Digest fat payroll, who wrote pieces on the Soviet Union. These pieces have now been expanded into a book called *Report on the Russians*. Mr. White got over to Russia by fastening himself somehow or other to the party of Eric Johnston, president of the Chamber of Commerce. But what Mr. White reported about the country was too much for Mr. Johnston's strong stomach so that he has spewed up the mess with a public repudiation.

But far more important than Mr. Johnston's repudiation—he after all has sense enough not to set himself up as an expert on Soviet life after a five weeks' visit—is the picking apart of White's story by journalists who have spent years in that country.

Quintin Reynolds, Edgar Snow, Ralph Parker, Richard Lauterbach, John Gibbons, Ella Winters, James Aldridge, Jerome Davis, John Fisher, John Hershey, Alexander Kendrick, Robert Magidoff, David Nichol, Edmund Stevens, Alexander Werth—there you have journalists with a total of many years in Russia. They joined forces last week in branding White's report "as a highly biased and misleading report, calculated to prolong the oldest myths and prejudices against a great ally, whose sacrifices in this war have saved us incalculable bloodshed and destruction."

BUT it was a Canadian newsman, just returned from Russia, who really tore White apart. He is Raymond Arthur Davies, correspondent for the Canadian Broadcasting Co., Transradio News and a Toronto weekly paper. And I'd like to offer you excerpts from the open letter he addressed to "Dear Bill." It will really take more space than I have any business to use but I'll lay off for a week or two to make up for it. From here on it is Davies writing to his friend, William L. White:

Dear Bill:

I read your article with great interest. After all, you and I were both so close to death during that harrowing German air raid on the American air base in Russia that I suppose we have a right to speak pretty freely to one another.

Do you remember Bill, how in the very midst of the raid, with bombs coming down one after another, aircraft blazing everywhere and Nazi butterfly mines littering the field, the Russians blocked off the field, prevented American airmen from going to their machines and instead sent their own fire fighting squads made up of women? Ten times as many Russian girls were killed saving American machines as American airmen. You were there, Bill, you knew of this—all of us talked of it after the raid—and yet your article makes no mention of this heroism.

That was only one incident of your five weeks in Russia and of my years. I thought at the time that you saw the Russians as most of us correspondents saw them, a brave people, not without shortcomings, going towards victory through incredible sufferings and undergoing privations for the sake of the freedom of their country. We saw neither paradise nor hell in Russia, but after reading your incredible report I am driven to conclude that you didn't see Russia at all.

How blind you are, Bill. You write that in Moscow you walked through "wide incredibly muddy streets, sidewalks full of hurrying shabby people walking past the dingy shops in dilapidated buildings." You write, "It takes me a week to figure out that what is missing is competition, that it is a matter of indifference to the government whether the public chooses to buy its socks or sausages at one drab government bureau or at a similar one down the street." What nonsense. Everybody knows what is missing in Russia; it is production of civilian consumption goods. These consumption goods are missing because *all* production has been turned to the needs of war.

You say: "Until Eric Johnston has been in Mos-

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cow for a while he can't conceive how closely these reporters are held down; how seldom they are allowed to leave Moscow; how little they see or hear." Now all of the correspondents in Moscow, including myself, complain that they don't see or hear enough; nevertheless, in all justice, the record must be set down. I came to Moscow in January, 1944. I was taken to Smolensk two days after I arrived. In February I was in Leningrad. In April in Odessa, in May in Romania. Then in Minsk, Vitebsk, Lubin, Tallinn. You remember, Bill, during your stay in Russia, there were times when correspondents refused to go out of town because there was too much to do in Moscow.

The Russians' "shabby" clothes have become an obsession with you. And yet you know the Russians have been at war far more than three years, and preparing for this war for many more.

Beginning with "shabby," you become entranced with the word *poor*. "Poorly fed," "poorly dressed," "poor material" — such frightening words. Why do you stress this so much? Is it to awaken American sympathy for the struggles of the Russian people for survival? Or is it to cast aspersion upon the Russian past, the years since the Revolution on which you blame "malnutrition which brought bad bones structure?" Speak to any anthropologist and he will tell you that the Slavs and Mongols are generally squatter than the Anglo-Saxons, and that the Europeans are generally shorter than the Americans. Yes, years of the American high standard of living have told in the health and general aspect of our people. The Russians have never reached the standard of living of the Americans, but they were well on their way when the war cut short their efforts.

You seem to suffer great pangs of pity for the "underfed audience of about 5000 waiting for 10 minutes while (you) dallied with your second piece of chocolate layer pastry and that last sip of champagne." Well, I have been in Tchaikowsky Hall many times and it only seats 2500 to begin with, and secondly how did you know that the audience was underfed? We know that the Russians have restricted their diet to bare essentials so that they may concentrate on war production and feeding the army. In 1942 and 1943 perhaps the whole Tchaikowsky Hall audience might have been underfed. But during your visit in 1944? I hardly think so.

The would-be *piece de resistance* of your story, Bill, seems to be the tale of "the NKVD plain clothes man who is always with us" who "firmly" put a hand on the shoulder of a young director "with whom you talked and who wanted to go on talking." Now I don't doubt that there are NKVD men about wherever foreigners move around Russian war plants and in the war zone. I hear the FBI follows the same procedure in the U.S.A. But I think that in the rather varied experience of the whole war correspondents' corps in Moscow during the past year we have never seen such a thing happen as you describe. We've always had NKVD men with us on our trips. But on these trips we could speak to anyone we wanted, except that our guides didn't like us to wander off by ourselves which always annoyed me no end, although this was obviously a measure of protection for us—we were often in areas newly liberated from the Germans and one could never tell whether a spy left behind mightn't try to take a pot shot at the correspondents.

You compare Russia and the Lansing Penitentiary. This is vile. Your father (the late William Allen White) would not like this, Bill. You suggest that Russia is a prison. Russia is no prison. Russia hasn't our system, our democracy. But in her own way she is a democracy for her people. That's what they fight to maintain and extend. Would you say that the Russian doctors you praised, musicians, the soldiers and generals who kill so many Germans are prisoners? More words!

You say the Russian leaders are not pleased with the wave of internationalism and good feeling towards the western world among their people. This is not true. One is constantly impressed by the desire of Russian leaders to foster good will.

Some of your facts are cockeyed. You say, "You see absolutely no man between 16 and 40 at the factory benches." This is just silly. Thousands can be seen in any large plant.

You say: "The average Russian doctor has less training than a good American nurse." More nonsense. The marvel of it is that Russians have doctors enough to care for their enormous casualties, to return to the front 90 per cent of their wounded, to prevent outbreaks of epidemics, to overcome the terrible diseases inheritance of German occupation. Untrained doctors could not have done this. Facts speak louder than calumnies.

You make things difficult for us correspondents by your biased superficial story, your neglect of fact. You came, a guest to Russia, supposedly an objective student. But you did not see Russia at all.

Perhaps, you did not seek to see it. Now the Russians will take to distrusting us because of what you have done and this will make it more difficult to tell the truth about Russia to our people, yours and mine. You began with predesigned hostility. It is sad indeed Bill. We must get to know the Russian people, the Russian people must get to know us, otherwise we cannot work together in the postwar world. But goodwill cannot be based on deliberate deceit. You have harmed America.

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Christian Democracy Project Sponsored by Parish

St. Stephen's Church Wilkes-Barre Operates A Fine Boys Camp with Many Nationalities

Edited by W. B. Spofford

Wilkes-Barre, Pa.:—Camp Great Neck, operated by St. Stephen's Church is a camp for boys that is different. The program begun some years ago and greatly enlarged last year has so justified itself that it will be the basis of planning for this coming summer. Located on the Susquehanna River, near Tunkhannock, the camp site is one of the most beautiful in northeastern Pennsylvania. Boys from many backgrounds come to the Camp; boys from privileged homes and boys whose home life has been most uncertain. It is interesting to look over the list of those who came last year. The father of one boy is dean of the graduate school at one of our colleges; the father of two others was consul general from Czechoslovakia who went to his home land on government business six years ago and no word has been heard from him since. The grandfather of another boy is chief of naval operations in the European theater and his father is an officer with our armies in France; the father of another was the owner of a brush factory in Bonn, Germany, which was taken over some years ago by the Nazi government and this boy with his family barely escaped from Germany with their lives. The father of another is a coal miner. The father of another was commander of the aircraft carrier, Lexington; yet another boy and his family were released from one of our relocation centers in the west where they had been taken because of their Japanese ancestry. Yes, boys of many backgrounds come to Camp Great Neck, European refugees, Christians, and Jews, privileged and underprivileged, American boys of Japanese ancestry, some of them with brothers in our armies, for it is felt by the management of Camp Great Neck that this work of bringing young America together is one of the most important things that the Christian Church can do in helping the world to peace and security. The entire camp program is a project to help youth and their parents to see that differences in nationality and culture background can all come together for a strengthening and creative relationship.

The camp will begin its 1945 camp season on July 1 and will carry through for eight weeks. The season is made up of two week periods and a boy may register for one or more periods. The cost for one period is only $26.00 and for the entire season $100.

At the moment there are three vacancies in the camp counsellor staff and the camp committee is eager to fill them as soon as possible. In an ordinary year, this would not be a problem but because of the war and because counsellors must be in complete sympathy with what the camp is trying to achieve, the problem of filling staff is especially difficult. Senior counsellors must be adults for whom spiritual values are all important and who are concerned with the implications of our Christian religion in our common life. Salaries are paid but the salary scale cannot compete with the salaries paid in many private camps. Those who serve at Camp Great Neck must first of all have a real heart-interest and zeal for the job that is being done.

Mr. E. H. Hastings, chairman of the department of physical education at De Witt Clinton High School, New York, a churchman with real interest for the spiritual values to be encouraged in the work of this sort, will again be camp director. This will be his fourth season in charge.

The camp has had for the past few years a working scholarship arrangement for a number of boys. This has been possible because of the generosity of some people who have wished to see the Christian Church help the refugee and the oppressed, and other boys who can, through the camp, be trained in Christian leadership. Working scholarships will again be available to a limited number of boys whose applications have the recommendation of the rectors of their parishes. Boys faithful to their Church and possessed with qualities of leadership and who may be interested in serving as counsellors in later years are encouraged to apply for scholarships. Application should be made to the Parish Office, 35 S. Franklin Street, Wilkes Barre. The rector of St. Stephen's is the Rev. William K. Russell, a WITNESS editor.

Urge More Rationing

London (by wireless):—The British know what it is to go without food. Nevertheless the British council of churches last week called upon the people to accept even more stringent rationing of food and clothing if by so doing these commodities will be made available for relief in Europe.

Mrs. Quin Accepts

Houston, Texas:—Mrs. Clinton S. Quin, who declined her election as presiding officer of the 1946 triennial meeting of the women of the Church and was asked to reconsider, has now accepted. The assistant presiding officer is Mrs. Roger L. Kingsland of Fairmont, W. Va., the present chairman of the executive board of the national Woman's Auxiliary.

Visit Bulgaria

Washington:—A delegation of the Russian Orthodox Church has been appointed by Patriarch Alexei to confer with Metropolitan Stefan, exarch of the Bulgarian Orthodox Church on measures for "closer active relations" between the Churches, according to a Sofia radio Russian-language broadcast reported by the federal communications commission here. The broadcast stated that the delegation, consisting of four prominent Russian churchmen, will arrive soon in Sofia.

NOTICE PLEASE

* * *

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New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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Citizens at Home

Mauch Chunk, Pa.: — The Rev. Jule Ayers, formerly the pastor of the Presbyterian Church in Wilkes-Barre and later an army chaplain, was the preacher recently at St. Mark's here, where the Rev. G. Clayton Melling is rector. He declared that the returning servicemen will be the greatest asset that the country has and did a bit of cracking down on the current tendency to discuss them as problems. He stated that the real liability for the future of America is the slovenly citizen at home.

India Leaders

San Francisco:—Three leaders of the Christian movement in India arrived here on March 10th for the beginning of a lecture tour that will carry them across the country. The speakers are Miss Zillah Soule, known particularly for her work with young people; Daniel K. Singh, pastor of the oldest church in Punjab, Ludhiana, and known throughout India as a progressive leader; Augustine Ralla Ram, the stated clerk of the United Church in North India who represented the Church at the international conferences at Jerusalem, Madras and Amsterdam.

Speaks on Negroes

Manchester, N. H.: — Governor Charles M. Dale and the Rev. Shelton Hale Bishop of New York shared the program at a meeting of laymen of Grace Church recently. Gov. Dale spoke of the need of developing a world organization "that will secure the supremacy of the cross over the swastika and of free democracy over the raging forces of totalitarianism." Mr. Bishop told of the needs of Negro youth and urged people of New Hampshire to do what was done last summer by a group in Vermont—bringing youngsters to the country for a summer vacation. Church organization later acted favorably on his suggestion.

Togs in a Towel

Manchester, N. H.:—On Palm Sunday at Grace Church here children presented at the altar "togs in a towel," the name of a plan whereby they presented clothing for the boys and girls of Europe. Each package for a boy included a woolen sweater, two sets of underwear, two pairs of knee socks, short trousers and shirt, a toothbrush, two handkerchiefs, comb, wash cloth and a toy. Togs for a girl was the same except it had a skirt and a blouse instead of trousers and a shirt. All the articles were wrapped in a big towel with the name of the donor on a tag pinned to the towel with a large safety pin. It is hoped that many of the donors will receive letters eventually from their friends in destitute Europe. The Rev. Bradford Young is the rector of the parish.

Daughters of King

New York:—The Daughters of the King are to observe the 60th anniversary of the founding of the society on April 18th with an all day program. It will open with a quiet hour led by the Rev. Gordon S. Wadhams, followed by a rededication service. Following conferences and discussion, Miss Esther Carver of New Haven will speak on prayer. The celebration will close with a dinner in the evening.

Orchestra Concert

Philadelphia:—Business men here commemorated the 250th anniversary of Christ Church here on March 20 with a luncheon and a concert by the Academy symphony orchestra. They are organized as the Christ Church Business Men's Association for the purpose of fellowship and to work for the good of the neighborhood.

Rural Work

Castener, P. R.:—Holy Cross Mission here was received in union with the convocation of Puerto Rico as a part of a program to reach some of the thousands of rural folks living in the interior of mountainous islands. When Castaner was first visited by the Rev. R. D. Pagan in 1935 he found little to suggest that there would some day be a thriving community in one of the most isolated spots of Puerto Rico. However that same year the reconstruction administration was established and soon the Castaner hacienda was purchased as the site of one of its resettlement and rehabilitation projects. Today it includes 200 families of more than 1200 people. Mr. Pagan, who serves an area containing 20,000 people, is assisted by Mr. Frederick Kidder of Berkeley, Calif., a member of the staff of the reconstruction administration who learned enough Spanish within a year to be licensed as a layreader. He is now a candidate for orders, studying under the direction of Bishop Colmore.

Goes to Hobart

Detroit:—The Rev. David R. Covell, superintendent of the city mission here since 1942 has resigned to accept a position as chaplain and professor of sociology at Hobart College.

Visits Brussels

London: — The Archbishop of York preached in the English Church in Brussels on March 11th. Field Marshall Bernard Montgomery and Sir Hughe Knatchbull-Hugesson, British ambassador to Belgium, read the lessons.

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War Marriages

Pittsburgh, Pa.:—The young couple was lucky, everyone said. The husband had a good job, and the army classified him 4-F. But what everyone didn't know was that the couple's marriage was nearly on the rocks. Rejected for military service, the husband became touchy, irritable, abusive, and the wife contemplated divorce. This over-sensitive 4-F husband is just one of the Pittsburghers who have taken their wartime marital problems to the marriage and family consultation service and to its present organization, the family society. The service, sponsored jointly by Allegheny County council of churches and the family society, was established in November, 1942.

Marital trouble often develops when a soldier-husband goes overseas and wants his bride, who may never have met his family, to live with his parents. "One of our counselors solved that problem," explained Miss Margaret Rich. general secretary of the family society, "by suggesting that the girl write her husband that she wanted to stay and work in Pittsburgh to make their own home for him to come back to."

Many marriages of long duration have cracked recently under the strain of the wife's working for the first time, according to Mrs. Celestia Stewart, a counselor. Most of her clients are referred to her by their clergymen, other agencies or by friends who may have used the service, Mrs. Stewart said. First calls are made about equally by husbands and wives.

"Most people who come to us are genuinely hopeful that some long-range adjustment can be made to save their marriage," explained Mrs. Stewart. "They usually have had too much advice. We try to make them think of all the underlying factors of their discontent and then make up their own minds."

The returning veteran sometimes feels left out of his own family, the marriage counselors stated, for the wife has become so used to taking the full responsibility for the home and children that she continues to dominate the household and must learn to share its direction all over again. Other veterans and their wives have worried that their marriages were slipping when they settled down to the responsibilities of a home after a few brief, honeymoon days or weeks together before the husband went overseas.

Mrs. Wheeler Dies

New York:—Mrs. Alice Gilman Wheeler, churchwoman of this city, died on March 20th. She was the widow of Everett P. Wheeler and the daughter of Daniel Coit Gilman, first president of Johns Hopkins University. She was active for many years as a director of the East Side Settlement House. Her sister, Miss Elizabeth Gilman, a member of the national committee of the CLID, survives.

Back Penn FEPC

Pittsburgh: — Representatives of most of the churches are backing the legislation for a fair employment practices committee in the state of Pennsylvania, including the Rev. Arthur B. Kinsolving 2nd and Dean N. R. High Moor.

Advise Servicemen

London:—To advise homecoming service men and women in the choice of a career St. Leonard's parish here has set up an advisory panel. Its members, all volunteers, have specialized experience in 27 businesses, trades and professions from dancing to civil service and the ministry.

Tons of Clothing

Washington:—A shipment of 48 tons of clothing is being sent to war stricken countries by the Seventh-day Adventists. They are now gathering 50 more tons.

Titus Honored

Jamaica, N. Y.:—The Rev. Joseph H. Titus was given a reception by Grace Church to mark the 15th anniversary of his rectorship. There were more than 500 present including Bishop DeWolfe who praised the rector and WITNESS editor for the efficient service he had rendered both the parish and the community. There were presents, including war bonds.

Raise a Million

New York:—More than a million dollars has already been raised by the Presbyterian Church in their campaign for a million and a quarter for the activities of its wartime service commission.

Receive Help

New Orleans:—Two Church institutions of the city have received grants for 1945 from the city's war and community chest. The children's home received $5,677 and Gaudet School, an institution of the American Church Institute for Negroes, received $5,466.

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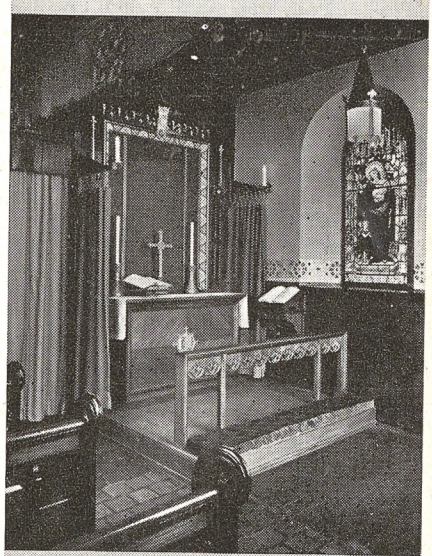

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In Charge of District

New York: — Bishop Goodrich Fenner of Kansas has been appointed in charge of the district of North Texas by the Presiding Bishop. The Rev. T. W. Sumners having declined election as bishop, Bishop Fenner will remain in charge until another election can be held by the House of Bishops.

Hartford Dean Dies

Hartford:—The Rev. S. R. Colladay, dean emeritus of the cathedral here, died on March 21st in his 75th year. He represented the diocese at many General Conventions and was a frequent lecturer at the Berkeley Divinity School.

Chaplain Honored

Brooklyn:—Chaplain Richard L. Harbour, whose picture taken with Soldier Lew Ayers, former movie star, recently appeared in these pages, was the guest of honor at a reception on March 21st at Grace Church here. He is on leave from the Pacific.

Seminary Offering

Philadelphia:—The offering for theological education this year amounted to $30,836, reports Dean Evans of the Philadelphia Seminary who is chairman of the project. Last year it was $17,933. Here's the breakdown: General $8,219; Virginia, $4,897; Seabury-Western, $3,083; Pacific, $2,812; Philadelphia, $2,644; Cambridge, $2,409; Berkeley, $2,257; Bexley, $1,054. No report from Sewanee yet.

In Jail

New Orleans:—The Rev. Caleb B. K. Weed has been in jail every Sunday for 25 years. He goes to minister to the prisoners. But that is but a small part of his task. He cashes checks, lends money which he "charges up to charity," buys clothes for a man going home so that he may have that added sense of respectability that a new suit gives, are only a few of the services he performs. He is seen at the pardon board meetings, there to represent parents who are asking for a pardon for their son. He finds reputable lawyers for men in trouble; he finds jobs for prisoners when they are discharged. He believes firmly in discipline of small children to keep them throughout life in good habits instead of bad, described the life of one condemned man as an example of the overshadowing influence of childhood.

"That man was the son of an immigrant who forced his child to work for him but who never gave him any pocket change. The child wanted a bike because other children had them but his father would not let him earn one.

"The boy stole a bike. Later he stole a car, got a jail sentence, got out and joined a gang, came to New Orleans and held up a bank. He had had no training or fair treatment as a child."

He recalled a country girl whose family had always neglected her and who killed her lover. Dr. Weed baptized her while she was serving her term.

He is fearful of the generation this war is breeding. "They're starting a terrible crop with the children

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who have no real homes or real mothers and the young men in army camps who begin to drink for the first time," he said.

In his chapel services at 9 a.m. every Sunday at the prison, Dr. Weed has twice as many Negro worshipers as white and has practically no women worshipers.

There he is not a sentimentalist for he said, "Women criminals are a thousand times worse than men. They're usually hard as nails and very difficult to handle."

Work with Indians

Oneida, Wis.:—The Holy Apostles' Indian Mission has shown a gratifying growth during the past year, according to a statement issued by Bishop Harwood Sturtevant, of Fond du Lac. The membership is now 707 communicants in good standing, with 153 children in the Saturday church school. There are 220 Oneidas, including four women, in the armed services of the country.

Rug-weaving looms have been paid for by their own products, and plans are under way for a new kindergarten room and another teacher. Bishop Sturtevant points to a fine growth of cooperation among all the Oneidas of the community, as shown by "joint meetings on common interests, union services such as the world day of prayer, shared even by the Roman Catholic priest and his group." For the first time the Indians have this year appropriated funds toward the support of their priest.

South America

Boston:—A wistful concern as to the future of their relations with the United States is seen on the part of all elements in South American countries by Fred Field Goodsell, executive vice-president of the American board of commissioners for foreign missions (Congregational), who addressed the diocesan seminar on Christianity and the post war world in the Lenten Diocesan School. His summary of the various attitudes he found, notably hostile, cagily suspicious, or eagerly hopeful, was based on a trip by airplane of 15,000 miles. The aim of his address was to deepen the interest of Christian people in the need for patient work toward hemispheric solidarity on the highest levels. Dr. Goodsell referred to the government's work through its department of cultural relations as a new form of foreign missions.

It is disconcerting to realize be-

Make An Easter Gift



Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

Due to the Japanese invasion of nearby areas the work of the Mission has had to be greatly expanded. Yet there is greater difficulty in financing the work due to inflation.

Individual Church men and women, young people's organizations, parish groups, are urged to help in this vital work.

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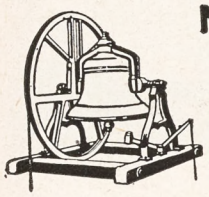
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latedly that for the classes and masses of South American people it is a new thing to think of the people of North America as either near, dear, or objects of emulation. Latin America's ties have been with Europe, to which the distance is psychologically shorter. Facts must be faced; among them that there is a general misconception of the place of Protestantism in Latin America. Dr. Goodsell testifies to a widespread, vital, growing, indigenous Protestant movement throughout the republics to the south, though not as strong as if it were a thoroughly united movement. Flatfootedly, Dr. Goodsell says, "American Protestants have the same kind of business in Latin America as in any other part of the world; it is our business to preach the Christian gospel and interpret the Christian way of life to those who have not heard of Christ, or who are indifferent to Him." He mentioned the 7,000,000 Indians in the deep mountain valleys of Ecuador, Peru, and Bolivia, as a case in point, and also the thousands among the educated classes, who have neither religious affiliation or intent, or a knowledge of ethical Christianity.

Play Heroic Role

London (by cable):—An eyewitness account of the part played by British Army chaplains in the invasion of the Continent last year has just been published by the War Office. Landing right with the units to which they were attached, they carried out their duties in the same dangerous and difficult conditions which were experienced by the men.

"It would be impossible to say too much in praise of the chaplains," the senior chaplain wrote of the chaplains under him. "On the beach and in the confined beach-head during the first five weeks of battle, which ended in the fall of Caen, they were in an area which was shelled every day and frequently bombed. They lived like most of the others, in slit trenches, in holes in the ground and in shattered buildings which had been converted into regimental aid posts.

"They conducted services, ministered to the wounded and dying; they supervised burials and did all the many other tasks which fall to the duty of chaplains. Their unit commanding officers reported in every case most favorably on their work. The experience which these chaplains have gone through has given them a deep knowledge of men under the most testing conditions."

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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.

MR. ELLIOTT W. ROBBINS
Layman of Great Neck, Long Island

The editorial *Won't Be Long Now* (WITNESS, March 15) which describes in fantasy how the marriage ceremony is taken over by a mammoth department store is one of the most delightful bits of comedy seen in some while, but as the author says, "It is not as fantastic as it sounds." Such a situation is indeed already actuality — in California, as might be expected, there is a beautiful convertible chapel with chaplain, garden, altar, arrangers, etc. The only change in detail in the story is that the sponsor is not a department store, but, as may be expected, a honeymoon hotel. What is the next move?

* * *

THE REV. JOSEPH GREGORI
Spanish Episcopal Missions, Phoenix, Ariz.

I was shocked at your lack of logic and common sense (editorial of March 8), on the subject of asking the prayers of the saints. You seem to jump from that to praying to the saints. I have many Protestant friends who write to me: "Brother Gregori, pray for me"; and as many or more R. C. friends that ask for my prayers also. Do you conclude that "their next step will be to pray to me"?

You must not think much of the intelligence of your readers or else you must be one of those that believe that the faithful departed are but shadows and ghosts not substances; as though we were in power and influence, they in weakness; we the living, they the dead. Don't you believe that the father graciously imparts to his chosen according to their capacity, what he is himself in his fulness?

Gentlemen, will you pray for the whole state of Christ's Church? Then, what do you have that the saints "ain't got"? A little common sense in the editorial page will not hurt THE WITNESS. Will you dare publish this in Backfire?

* * *

THE REV. W. W. S. HOHENSCHILD
Rector of the Holy Communion, St. Louis

Your editorial in THE WITNESS of March 8th, 1945, under the title, "The Reformation Really Reformed," strikes an all time low. I usually carry the banner for THE WITNESS but I find myself in complete disagreement with the editorial writer. It is unfortunate that the editorial was not signed so that we might know the writer. To find fault with the passages in the Lenten number of Forward-day-by-day and attempt to build an argument for this editorial, is unfortunately the most farfetched thing that has been presented by THE WITNESS editorial staff. This editorial is of the barn yard nature. There is a paper shortage today, so why waste paper and postage?

I am confident that the writer of the Lenten number of the Forward-day-by-day did not have a partisan view in mind and even the most liberal of us will rise in his defense to rebuke the writer of this editorial. Why not use your time and space to do constructive work for the Church rather than publish editorials of this nature which are designed to provoke controversy.

ANSWER: We have received other letters about this editorial all along the same line. We have presented them here in the order that they were received as space permits but would like to acknowledge letters from the Rev. B. Norman Burke, rector at Rockford, Ill.; the Rev. William L. Blaker of Roseburg, Oregon; the Rev. Elbert B. Holmes, rector at West Newbury, Mass.; the Rev. Samuel Edsall, rector of Trinity, Geneva, N. Y.; the Rev. Edward G. Maxted, Warrington, Fla. and others. Interesting thing about it is that all the letters objecting to the editorial came from clergymen. Not a single lay man or woman.

* * *

CHAPLAIN ROBERT K. GUMM
AFTAC, Orlando, Florida

Kindly discontinue immediately the subscription that is being sent to me. A Church paper that constantly by its editorial comment shows nothing but destructive criticism of one of the major Christian communions of the world cannot be offered as reading material by the undersigned chaplain. I would place THE WITNESS in this category: (To quote from Bishop Frank E. Wilson, page 172, Faith and Practice) "Fractional Christianity is an evidence of human weakness and is apt to degenerate into negative prejudices."

In commenting on your first editorial of the March 8 issue, the Lenten number of Forward in Service, in the opinion of many soldiers and of myself is the best one yet and I trust that more of this solid Church teaching will be soon forthcoming.

* * *

MR. E. T. LAWRENCE
Layman of Tillicum, Washington

I am sure all real Episcopalians have read with satisfaction your editorial in the February 15th number. So far as I know there is only one religious body which stigmatizes members of other denominations as heretics and that is the Roman Catholic, than which there is no organization in existence more bigoted. And there are a number of people posing as Episcopalians who are in reality Roman Catholics and they are certainly not an asset to any Protestant organization. Some day, the sooner the better, I hope to see our Church purge itself of these disturbing elements. You can't make a deal with Rome any more than you can with Hitler.

* * *

THE REV. AARON MANDERBACH
Rector at Collingdale, Pa.

THE WITNESS gives the news as well as contains articles which represent what I believe to be the best spirit of our Church. During Lent we are receiving a bundle to use with a study class and all of the copies are sold in a very short time after the service on Sunday. I recommended the two editorials of February 15th. Keep up the good work.

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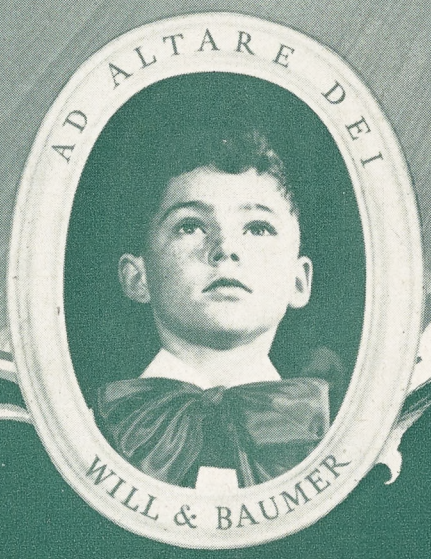

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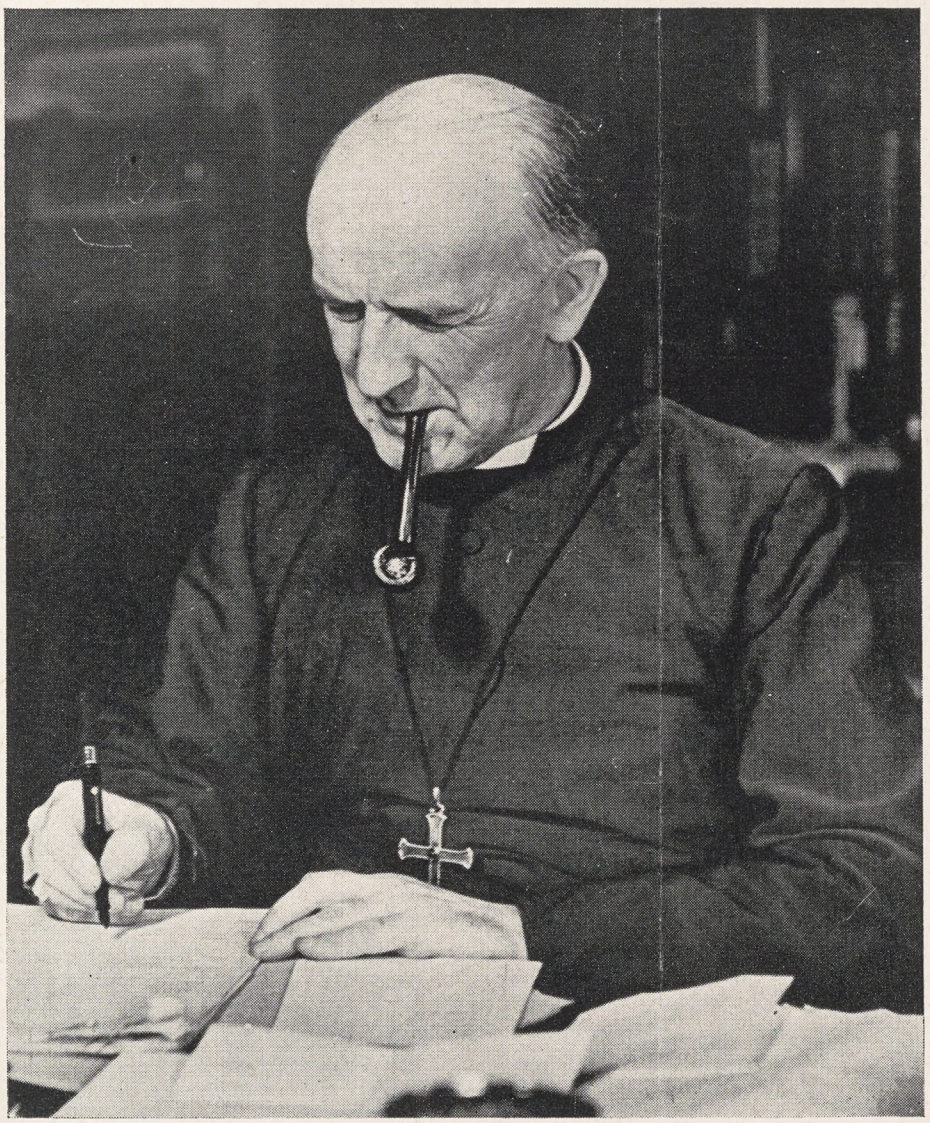

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Wednesday 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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APRIL 5, 1945
VOL. XXVIII NO. 33

CLERGY NOTES

EDDY, CONDIT N., rector of St. Paul's, Watertown, N. Y. becomes the rector of Christ Church, Binghamton, N. Y. on April 15th.

GRIFFITH, J. D., formerly treasurer of the diocese of Iowa is now in charge of churches at Newton and Boone, Ia., with residence at Des Moines.

JOHNSON, PERCY E., was ordained deacon on March 17 by Bishop Dallas at Trinity, Tilton, N. H. where he is in charge.

LEE, WILLIAM C., in charge of St. Mary's, Ardmore, Pa., has accepted the rectorship of St. Mark's, Mt. Kisco, N. Y.

LEWIS, ARTHUR F., rector of St. Michael's, Naugatuck, Conn., for twenty years, has resigned effective May 1st to retire from the active ministry.

LUKENS, A. M., rector of St. Luke's, Fort Collins, Colo., has accepted a chaplaincy in the navy.

McKEOWN, JAMES, recent graduate of the seminary at Sewanee, Tenn., was ordained deacon on March 18 at New Smyrna Beach, Fla., by Bishop Wing. He is to serve for a short time as curate at Holy Trinity, West Palm Beach before taking graduate work in rural sociology.

MERCER, SAMUEL A. B., professor at the University of Toronto, is serving as locum tenans of the Epiphany, New York, until June 1st.

WILLARD, FRANCIS A., was ordained priest on March 23rd at the cathedral at Albany by Bishop Oldham. He has been placed in charge of Christ Church, Pottersville, N. Y. and associated missions.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean

Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days, 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 33

The WITNESS

For Christ and His Church

APRIL 5, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

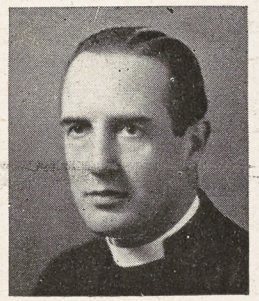
How Many Children Are There In the Average Rectory?

A Study Reveals That There Are Very Few Which Raises Question of Why Not More

By J. Clemens Kolb

Chaplain at the University of Pennsylvania

Philadelphia:—Rectories are supposed to provide an ideal environment for the up-bringing of children. In spite of Samuel Butler's hero in *The Way of All Flesh*, the rectory has the reputation of being a place of gracious living and high thinking. While there is a certain proverb about a deacon's daughter and the minister's son such facts as can be gathered tend to show the contrary. I believe it is true that there are more children of clergy in *Who's Who* than the children of any other profession. If the rectory provides so promising an environment for the production of outstanding citizens and if we clergy are constantly preaching the need for Christian leadership, it might be interesting to see what we are actually doing about it. How many children are there in the average rectory?



In Stowe's Clerical Directory for 1941, 250 clergy were picked at random, selected from the A's, B's, and M's, taking at least one page at a time and using only clergy who had made full reports. Anyone with an asterisk after his name (denoting failure to return a report) was left out. There is a margin of error even with 250. Some clergy will have more children in 1945 than in 1941, but they will be balanced by a small mortality rate. It is also possible that those who made no reports might have been clergy with larger families than those who made reports but I am inclined to doubt it. The figures appear to me to be nearly enough correct for all practical purposes.

Results: 250 clergy, 264 children —or just one and one-twentieth child to each rectory. I was surprised to find the figures so small. If all the people of the United States followed the example of the Episcopal clergy in the limitation of families it wouldn't be long before we would soon be looking for a new James Fenimore Cooper to write The Last of the Americans.

It occurred to me that it might be a good idea to compare these results with the clergy families of twenty-five and fifty years ago. Unfortunately that was impossible as Stowe's Clerical Directory does not go back that far and they didn't begin to list the children until after 1929. Presumably they were larger; but whether they were ahead of, behind or on a par with the average family of their time, who can say?

If these figures are correct for the present then the number of children in the average rectory is among the lowest anywhere. Before I began this inquiry, I thought that there would probably be more children in the rectory than in the average home because the average rectory is larger, can accommodate children, the children do not suffer from the handicap of the apartment-house dweller, where children either are not wanted or else have very little place to play. The clergy do not suffer from the disadvantage of the average tenant who often has to pay a higher rent if he has children. Added to this is the fact that most clergy are fond of children. They like people. Taking them by and large they are the gregarious type. With these advantages there must be some serious reason for the very small family.

I suspect that the chief reason is financial. Here the clergy suffer under two handicaps. Their salaries are small in comparison with the salaries of the average men of similar professional training — doctors, lawyers, business executives. They may be higher than the average population but the ministry is not a lucrative profession, probably it shouldn't be.

Combined with this is the fact that the clergyman's family, on a comparatively small salary, often has to live in a big, rambling rectory and his living expenses are much higher than those of a man in the same income bracket. He has to do a goodly amount of entertaining that comes out of his pocket. And few and far between are the clergy whose parishes give them an entertainment budget. Then too the living standards of the clergy are expected to be at least within hailing distance of the most affluent members of their congregations. This may be wrong but it is so.

Taking all these factors into consideration and adding to them the moral obligation of the clergy to live within their budgets, to pay their bills, to be Christian in their business dealings as well as in their pulpits, and you have a very small margin left over for such expensive luxuries as children.

The clergy too have high ideals for the up-bringing and education of their children. They are almost invariably graduates of good secondary schools, college and seminary. Their wives are frequently college graduates as well. They are not going to be satisfied merely to put their children through high school. They want their children to go on as far as possible to college and graduate school. In that case the clergy usually try to provide their children with private school educations; and while clergy are usually favored in the matter of scholarships, just the extras of lunches, books, equipment, fraternity dues and transportation make a surprisingly big demand on the none-too-strong exchequer.

What is the answer? Or is there any answer? One possibility lies in the direction of lowered cost of

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bringing children into this world and maintaining them after they get here. At present the Blue Cross does help a great deal in the lessening of expenses of having a child and the possibility of government-sponsored education according to the ability of the child may lessen the financial burden of the parent. There was a time in the old days of an agricultural society when a child was an economic asset. Now they are an economic liability and economics have to be reckoned with.

Another possibility is a different system of pay for clergy. Perhaps clergy should not be paid by the size and wealth of their parishes but by the length of their service in the ministry and their number of dependents. That would mean that parishes would not pay directly to their rectors but into a diocesan fund which they might be unwilling to do. But there are many arguments in favor of revision of clerical salaries.

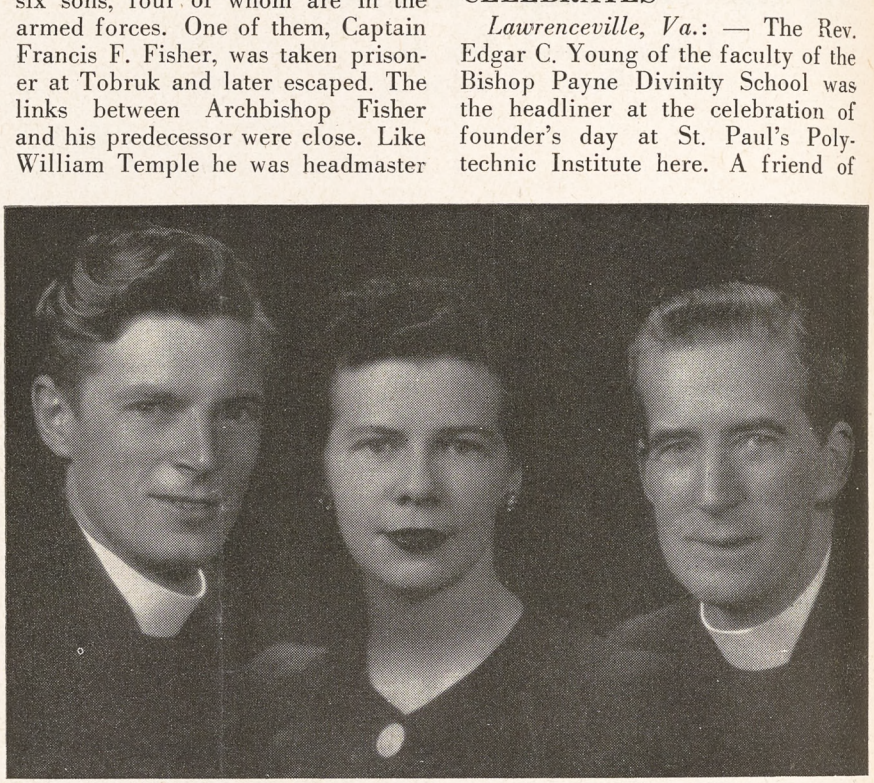
The discrepancies at present are large. There is always an economic pressure to accept a call to a parish that offers a larger salary, not because one is any better fitted to that kind of work or because it offers more opportunity, but because it does mean more money; and for that reason, some downtown tombs with big endowments and no future which ought to be manned by the less able clergy get the very best — because they can afford to pay them. While a strategically-placed mission in a part of town that is rapidly building may have a hard time securing the kind of man who can develop the church work, because they have to begin in the very low salary brackets where a man with a child simply can't afford to stay.

As with so many problems, the problem of small clerical families is linked with other problems—with planned parenthood, with clergy placement, with the change from a rural to an urban civilization and the consequent change in the economic value of children, with church finance. Last evening, I was calling on a doctor and his wife and I told them I had just looked up the size of clerical families. "What were the results?" asked the doctor. "About 2.5?" "No," I replied, "1.05." "That is terrible," he said. "Yes," I replied, "it is." "Why you clergy are not even reproducing yourselves," said his wife. "No," I admitted, "we are not." And then she added, "And you never will until the state provides for the birth and education of children." "Maybe so," I conceded. But when one thinks of the measureless happiness that children bring, one can only comment, "What a pity."

THE PICTURE ON THE COVER

New York: — Geoffrey Francis Fisher, successor of William Temple as the Archbishop of Canterbury, is 57 years of age and the father of six sons, four of whom are in the armed forces. One of them, Captain Francis F. Fisher, was taken prisoner at Tobruk and later escaped. The links between Archbishop Fisher and his predecessor were close. Like William Temple he was headmaster of Repton. He was closely associated with Dr. Temple in the unity movement, and is therefore well known and respected by those of the Free Churches as well as by Anglicans. Dr. Fisher's desire for the widest Christian cooperation is seen on the one hand in his chairmanship of a committee for cooperation on certain matters between Protestant and Roman Catholic communions and on the other by his vigorous defense of his action in allowing a Protestant body to use St. Paul's Cathedral for a special service.

He was appointed Bishop of Chester in 1932 and was translated to be the Bishop of London in 1939. He has expressed the highest regard for the United States. But recently he said: "For long now, the two countries have stood together against the enemies of all that our peoples hold dear and sacred. We go forward now to victory in the west together; together we shall go to victory in the east. Then, please God, we shall go on together to establish among the nations those high principles of brotherhood which your president and our prime minister have proclaimed."



Proud Alex Lyall on the right is here shown with his two children, Gordon and Dorothea. The elder Lyall is vicar of St. John's in West Los Angeles while his son is the senior curate at St. Luke's, Philadelphia. Our correspondent gave us little information about daughter Dorothea except that she was about to marry—which is understandable

CHURCH COLLEGE CELEBRATES

Lawrenceville, Va.: — The Rev. Edgar C. Young of the faculty of the Bishop Payne Divinity School was the headliner at the celebration of founder's day at St. Paul's Polytechnic Institute here. A friend of the founder, the late Rev. James S. Russell, Mr. Young paid a special tribute to him for courage, faith and hard work. He also praised the present head of the college, the Rev. J. Alvin Russell, for the admirable way he is carrying on the work of his father.

WITNESS EDITOR GOES TO ROME

Rome:—The Rev. Beverley M. Boyd, recently appointed social service secretary of the Federal Council of Churches and a WITNESS editor, went to Rome last week. He conducted service on Maundy Thursday, Good Friday and Easter at Zion Church, Rome, N. Y., in the absence of the rector who is in service in the armed forces as a chaplain.

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Bishop Tucker of Ohio Tells Of the Postwar World

Believes Chaplains Will Contribute Much To Parishes When They Return From Fronts

By William H. Leach
Editor of Church Management

Cleveland:—Everybody seems to be thinking of the postwar world. The list of books which brings definite plans for the cooperative world are increasing with each publication date. It is the favorite theme with discussion groups and lecturers. Church conferences give a large proportion of space to the place that the Church will play in it. There is a general feeling that we are drawing near the end of the war and a new era will soon be at hand.

The Rt. Rev. Beverley D. Tucker, Bishop of Ohio, sits in an enviable position for observing the trends in Church and secular affairs. He has a contact with the religious leaders of the nation. He knows the men who control business and industry and he has kept his touch with the common folk. He is interested in progress — progress for the Church and social progress in the nation and in the world. I felt sure that his views on the coming era would be worth while.

Bishop Tucker appreciates as most of us do that war produces a social and industrial unity which is difficult for us for peace times. War is a terrible thing. But the Bishop points out that war, with all of its horrors, has brought full time employment, it has speeded up the government interest in adequate housing for workers, and it has given the minority groups such as the Negro race a larger share in the material resources of our nation.

"These evidences of progress are all fine," I suggested, "but what assurance have you that they will continue after the war? What is going to happen when war orders are cut off? Are the things we now call gains a social reality or are they merely a temporary product of the abnormal days through which we are passing?"

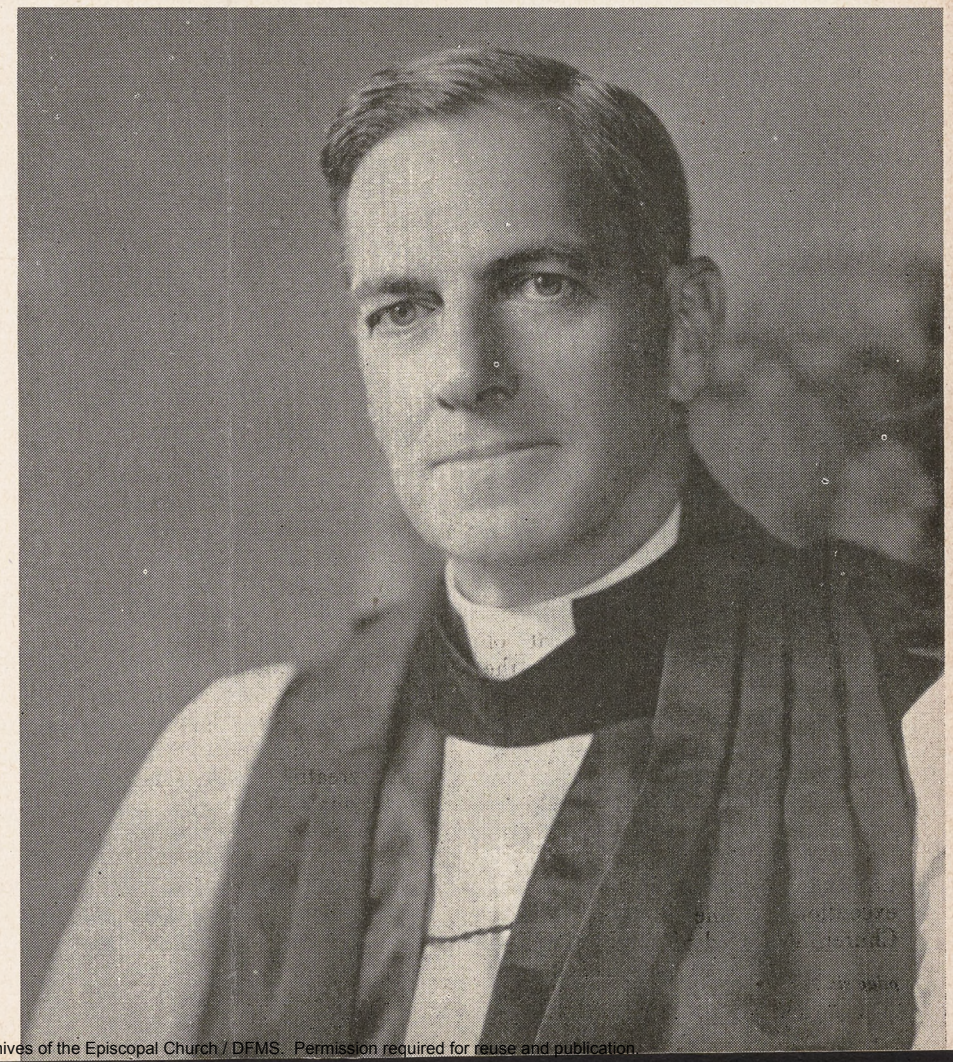
"There is but one answer to that," said Bishop Tucker. "It depends on just how far the socially minded Christians of the nation are willing to fight to hold the social gains made during the months of the war."

It was not said in a "preachy" way and one had the feeling that rather than telling others what they were to do the Bishop was announcing that so far as he is concerned every effort will be made to salvage out of the chaos of war the social gains which have been made.

Will the Church be stronger or weaker after the war? When you talk of the Church the average layman thinks of the local church. The professional churchman thinks of the Church universal which is worshipping and serving in all parts of the world. When the above is asked, the layman thinks of the attitude of the service men toward the local church and its clergy; the churchman thinks of the influence of the Church in the nation and the growth of its missionary movement in the world.

Bishop Tucker thinks in the terms of both. He appreciates that the influence of the local church will depend a great deal on its leadership. He suspects that there are clergy who have kept so far out of the sacrifice and travail of the war period that neither the service men nor others will seek their ministries. At the same time he is sure that there are others who have lived sympathetically with the people to whom they have ministered and he is sure that they will find their churches stronger. They can conserve the spiritual energy created by the conflict.

He sees one way in which the diocese of Ohio will be able to immediately strengthen its program. Eight clergymen from the diocese are serving in chaplaincies. He has asked for an appropriation in the budget to keep these men, following their release from the military service, for one year for special work in the diocese. They are to be assigned for special chaplaincy work among returned veterans. This proposed program will give the diocese a very definite contact with the returned service men and will enable the Church to keep closely in touch with the social problems of the postwar



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period. It will also keep for the diocese the fine young men who will bring back the rich experiences gained from contacts with the youth of the nation.

There is evidence, the Bishop thinks, to make one optimistic regarding the future of the Church. The spirit of unity and cooperation is working. The war itself has revealed the worthwhile ministries of missionaries in the distant parts of the world. The Churches have been bulwarks for the preservation of the individual conscience in Fascist countries. Leadership produced by the Church has been outstanding in nations such as China. Missionary work has come close to home and assumed a reality not evident earlier.

"But," said the interviewer, "there is Russia," reputed land of atheism and there is China with its communistic millions. How do they fit into this picture?"

"I have no fear of Russia," said the Bishop. "It is the bright spot in the world at the present time. Its leadership in Marshal Stalin has been magnificent. At one time there was a ban on all religions. Perhaps it was a justified ban; at least it was stimulated by ecclesiastical abuses. But Russia now has religious freedom. It is a nation instinctively religious. No, I don't fear Russia. I look for great things from her.

"And China. Just what the Communistic movement may develop I do not know. But it is evident that there is a great social passion back of the movement. Social passion is so closely related to Christianity that, barring evidence to the contrary, I think that we can look for Christian growth in China. I do know that the work of the Christian missions will be continued with increasing emphasis in that land."

The growing spirit of Church cooperation is a favorite theme with Bishop Tucker. Under his leadership Ohio has become the experimental station for the whole nation in this movement. The crowning example of the growing spirit of Church cooperation is shown in the amazing vitality of the World Council of Churches under the leadership of the late Archbishop of Canterbury. This organization has added members and continued its work despite the handicaps of war. It is not too much to hope that soon all Christian bodies, with the possible exception of the Roman Catholic Church, will find places in the membership of the Council. The Christian Church, certainly, is on the way to unity.

Bishop Tucker believes that the Church is vitally interested in the political world of the future. He would not recommend that the Churches try to be represented in the peace conferences.

"That," he said, "would guarantee that the Vatican would be represented and would place the other groups at a disadvantage, but the Churches must lead thinking toward a postwar world."

He has been an active participant in the discussions of the joint commission to keep informed of work of the late Archbishop Temple. This commission has preferred to think of itself as a preliminary commission on social reconstruction. Here we would like to list the seven points which the commission gives as the duty of the Church. We feel that Bishop Tucker helped to frame them and that they express his point of view.

The Christian Church has a primary duty to seek such a unified world and to assist in the creation of international order:

By being itself actually a world-wide fellowship under one Lord, in which national and racial differences are transcended;

By proclaiming insistently that all nations, under God, are members one of another, with mutual responsibility for the good of each: one God, one family, one destiny;

By proclaiming that no people can claim the right of a superior race to rule over subject people, and that the controlling purpose of colonial administration must be to prepare the colonial people for self-government and to assist and hasten them towards the goal;

By repudiating any attempt to approach the solution of postwar problems in the spirit of revenge, hatred, or injustice, though without blinding our eyes to the wrongs of the past or the dangers of the future;

By creating at home such a conviction of international solidarity and interdependence, and the unity of all men in God, as will prepare our people to abandon isolation and to assume their full responsibility for the creation and maintenance of international order and justice;

By the re-establishment of contact with fellow Christians in enemy and conquered countries with the view to helping in the restoration of these Churches and with faith in them to furnish the leadership in their own countries for international cooperation.

Bishop Tucker believes that a strong world organization, with military force, will be necessary to maintain peace. While he feels that the withdrawal of the United States from the League of Nations was a catastrophe partially to be blamed for the current war, he points out that the League, in its organization, was weak. It lacked the power of sanctions and was unable to enforce its decisions.

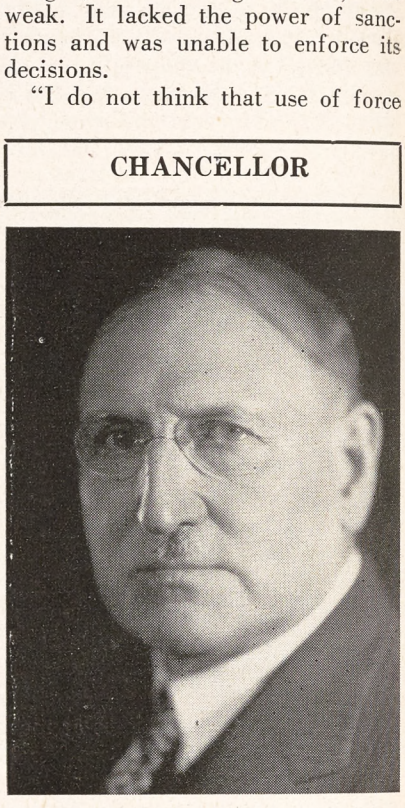
"I do not think that use of force is *per se* unchristian. It depends upon the motive that directs its use," said the Bishop. "One must use it in the discipline of children and it will have to be used for a long time in the conduct of nations."

"Would you favor a world organization which provides for continental or regional organizations, over which there is a world organization?"

"Yes, that seems logical but there must be the world organization. Any idea that the troubles of one continent can be segregated from the others will bring future trouble in the world. Probably there are problems peculiar to the Americas, to Europe and Asia. Many of these could be settled by the continental

(Continued on page 18)

CHANCELLOR



The Hon. William G. Holt is the chancellor of the diocese of West Missouri. He is a leading attorney of Kansas City and serves on a number of important diocesan committees and is active in civic affairs

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Good Homes for All

WE face one major problem now—that is winning the war. We will face many problems after military victory is won. These will fall into two general groups—international and domestic. In this editorial we are concerned with one major domestic problem — housing. It staggers the imagination to think of this problem in terms of the European continent. Take one example Berlin. It is estimated that the allies' bombings have been so devastating they have reduced the houses and apartments in which 4,250,000 persons once lived to a state in which they can now house only about 500,000.

Comparably in our own country there has been no building for over five years except for emergency war housing projects. We need homes. We need decent homes in clean neighborhoods. As a group of thirteen cooperating agencies express it in a joint statement issued by them, "We wish to express our conviction that good homes in good neighborhoods for all the people must be a major objective of public policy in the immediate post-war years." The Federal Council of Churches through its executive committee adopted the following resolution: "The Federal Council of Churches of Christ in America appeal to Church members generally to support all sound and effective measures for a thorough housing program urban and rural, including community planning for all groups and races, slum clearance and rehousing when necessary; and without passing judgment on any particular legislative proposals, approve the general principle of assistance by federal, state and local governments."

Both of these statements were read into the record of the Senate's subcommittee on post-war economic policy and planning. This is the committee that will draft a public housing bill. The point of this editorial is that as Christian clergy and laity we should be interested in public housing. Decent homes help people to aspire to decent living. There are powerful self interests groups in this country who are marshalling their forces to prevent federal aid in a public housing program. They have a right to their opinion. But the Church should look toward the goal of the common good. When a definite housing bill is drafted, as thinking Christians, we should interest ourselves in studying its provisions and make sure that the whole community is the beneficiary of its provisions and not just one segment. Bad people may live in good homes. But bad homes often induce good people to become bad.

We take our stand for a housing bill that will benefit the greatest number of people, whether through federal, state, or private financing. Perhaps it should be a combination of all three.

"QUOTES"

SOME have tried to say that the faith of the early Christians created the risen Christ. This is due to a failure to understand its meaning. Christ set out to win the free response of men, not the adherence of a crowd mystified by sensationalism. He knew that mere wonder might startle the mind but would not win the heart. "Neither will they be persuaded though one rose from the dead." The resurrection of Christ is not a miracle to convince the incredulous. Our difficulty with belief in the resurrection is in the spiritual and moral, rather than in the intellectual realm. Christianity has been allowed in many places to become conventional and cheap. The war has revealed how noble men and women can be, but at the same time it has revealed a hideous selfishness. On the one hand we have men and women who are giving life and limb for others and at the same time others are grasping for advantage. In such a world as this, a reasonable Christian will expect to undergo hardship. "That I may know Christ and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

—Oliver J. Hart.
Bishop of Pennsylvania in an Easter sermon at Christ Church, Philadelphia.

Gay, Triumphant Christians

TWO recent deaths reported in the chaplains corps of the navy bring home to us more keenly than ever the terrible cost of victory. The Rev. Quintin Wilder of the diocese of Nebraska and the Rev. Eugene Shannon of the diocese of Chicago have given their lives in the service of their country. The Rev. Quintin Wilder grew up in Nebraska. At the Episcopal Theological School he was known for his dry humor. He took life cheerfully and himself not too seriously. He insisted that his experience in the sand hills of Nebraska served him well in the sands of New Guinea. During his chaplaincy of a year and a half he designed and dedicated a chapel in New Guinea. The Rev. Eugene Shannon was one who brought into every group a quality of good cheer and Christian gaiety. He lived close to the men he served and shared their pleasures and discomforts. This had been characteristic of him all his life. He worked hard, put himself through

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college and seminary and understood through his own experience the hard things people often find themselves up against. His own jubilant triumph over difficulties was a quality he was able to pass on to others.

It is impossible that these two ardent gay, triumphant, Christian spirits can have ceased to be. Surely they have gone on, with others like them, to serve with the multitudes of men in the armed forces who have given their lives in this war. It doesn't seem right to say the words, "Rest eternal grant unto them O Lord." Instead we feel like saying "May it be true of each of them: 'Enter thou into the *joy* of thy Lord.' May light perpetual shine upon them, in the nearer presence of the Christ they adored, loved and followed."

John Woolman: Precursor

by Vida D. Scudder

Contributing Editor of THE WITNESS

"AS I LIVED under the cross, and simply followed the openings of truth, my mind from day to day was more enlightened . . . I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and a universal love to my fellow creatures increased in me. This will be understood by such as have trodden in the same path."



So, in key-note words, wrote John Woolman the "Quaker saint," born in 1720. Surveying the English 18th century from the religious angle, one is struck by the sources from which come books of authentic experience. If we look for vitality, beauty, and abiding spiritual appeal, the Anglican communion has a poor showing, after Law. We turn to Methodists and Quakers. And if we except the hymns of the Wesleys, Woolman's *Journal* is perhaps the best known and most widely loved of writings in this class. It has special interest for us, since it breathes the fragrance of that Quaker inspiration which played so touching, powerful, and inadequately recognized a part in our own early religious culture. Woolman was a native of New Jersey; but he travelled in many states, bearing his witness, and few books proceeding from "The Interior Castle" present so dramatic and romantic a background, varying from the social life of New England to primitive Indian reservations, and to Yorkshire in the mother land, where he died in 1772, and where the "coming events" of the industrial revolution already "cast their shadow before."

But the central value of his *Journal* is in the reports given of the inward "enlightenment" suggested by our opening quotation. We are tempted to say that in Woolman as nowhere else since Langland, may be noted the revival of Christian social passion. Such revival is with him indissolubly mingled with intensification of the mystical consciousness markedly lacking in 18th century Anglican divinity, where exclusive emphasis falls on slightly Christianized commonsense. Of course in the long run the two qualities are closely allied: witness Langland himself, witness the great Franciscans. But they have a way of slipping asunder, and when that happens, mysticism tends toward unwholesome withdrawal from time into the ivory castle of eternity, while social radicalism even when nominally Christian degenerates into impoverished "moralism." The union in Woolman is as refreshing as it notably is in Quakerism today. "Stillness" is a word he loves; his phrases have poignant actuality as again and again he invokes the silences where love abounds. And when he tells us, "My mind was drawn into a deep inward stillness," we understand the emotion in the yearly meeting where "in the pure flowing of the divine love, I express what lay upon me as it then arose"; for assuredly "deep answers to deep in the heart of sincere and upright men." . . . He inhabited eternity; but transition to the things of time is often amusingly abrupt. We catch our breath:

"My mind hath been preserved in a watchful tender state, feeling for the mind of the holy leader. . . . On enquiry in many places, I find that price of rice about five sh., oatmeal 12 sh. for 120 pounds, . . . wood for fire very scarce and dear. Oh may the wealthy consider the poor!" . . . One wouldn't find a transition like that in St. John of the Cross; a remark not meant to cast disrespect on that perhaps greatest of Christian mystics.

Woolman is a Precursor. Reading him, we find ourselves in that familiar world where Christian principles clash not only against the practices but against the assumptions of the social order. The

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entire motivation of life down to minutest details is scrutinized; we pass from sweeping denunciations of war, of slavery, to earnest considerations about dyed rats. Moving and disturbing are the extremes to which he carries his witness, as when being aware of the cruel treatment accorded horses and post-boys, he asks his friends to send no letters to him by post; how, one wonders, did he communicate with them? The situation is typical; the most prophetic element in his life is his helplessness as he confronts dilemmas. He is one of the first articulate Christians to realize our inability to escape the tangle forcing every one of us to condone injustice, and—worse—to profit by it. He had a horror of "impure channels" in business,—(how he would have welcomed the Consumers League!)—but will he run away from the world like the monks? Not he, he is a canny practical business man, tailor, conveyancer. He followed to the limit the old Franciscan line of personal simplicity; in some ways he went further than the early friars, for he had an obsession against dirt, which they certainly did not share, and which he carried to an extreme that exposed him to ridicule. But he found no refuge in asceticism; his disciplines sprang rather from "pure love,"—inability to enjoy what others could not share. And cutting far below the surface of individual behaviour, he perceived, albeit dimly, that only corporate action can atone for corporate sin.

SENSITIVENESS like his was to grow. It was to develop slowly into the widely spread social compunction which as the Christian sees today is a far safer guide than proletarian revolt toward a better social order. Disinterested passion like Woolman's, rather than personal grievance or even than chivalric class loyalty, can enable us, as he says, to attain and inhabit that holy mountain of the Lord where they shall neither hurt nor destroy; well may we heed his words, seeking "to have our minds redeemed from the love of wealth, . . . laboring to promote the pure spirit of meekness and heavenly-mindedness in these days of calamity, wherein God is visiting our land" (and the whole world) "with his just judgments."

Even while dying, his social feeling did not fail. "How tenderly," said he, "have I been waited on in this time of affliction . . . while thousands and tens of thousands lack the necessities of life!" Outbreaks of anguish are reported by the Friends who cared for him; but his faith never failed. "He was fully persuaded that as the life of Christ comes to reign in the earth, all abuse and unnecessary oppression both of the human and oft the brute creation will come to an end. . . . And yet,"—they are forced to add "in the sense of a deep revolt and an overflowing stream of unrighteousness his life has often been a life of mourning." That is true, but it had also been a life of joy; and as the *Journal* admits us to his privacies, we find ourselves in an atmosphere of heavenly peace. For he experienced the release of those fortunate men who "live in the spirit of pure love."; as at Buckingham meeting, where "thro' the descending of heavenly dew, my mind was comforted and drawn into a near unity with the flock of Jesus Christ." [Again: "My mind was opened to behold the happiness, the safety and beauty, of a life devoted to follow the heavenly shepherd." He shared that happiness.] He knew that unity, largely on account of the uncommon degree in which he combined loyalty to extreme convictions and practises with flexible charity. Intolerance was not in him; generous was his attitude toward Christian slaveholders, for instance, who practised with clear conscience what he denounced and abhorred. He addressed his fellow Quakers with devastating candor, but he writes sweetly: "Whatever a man does in the spirit of charity, to him it is not sin." Yet at the same time: "For others it may be absolutely necessary to desist from some parts of conduct which some good men have been in." Pacifists, take notice!

Woolman the precursor! Still he points to the future. We Anglicans, to whom has been given an official motto to "go forward" should heed his words, noting their echo in the last report of the World Council of Churches: "For those who have faithfully attended to the nature and spirit of the Reformation, have seen the necessity of going forward, not only by their example in governing well, but also to use means to prevent their successors

San Francisco

***There may have been world conferences more important than the one of the United Nations to open this month in San Francisco. In any case this can be said: whether or not world war three is to be avoided will be largely determined at this coming conference. That is why Bishops are authorizing prayers for its success. That is why sincere Christians the world over are going to follow its deliberations with exciting interest. Since Peace is the number one objective of the Christian Church THE WITNESS is going to give full coverage to the San Francisco Conference. A detailed announcement will be forthcoming. But we want to urge rectors who are concerned, and what one is not, to have their people study what goes on at San Francisco. If you think, as we do, that THE WITNESS reports will be helpful send a card to us at 135 Liberty Street, New York 6, N. Y., saying "Start sending me . . . copies with the first reports of the conference." We will then bill you later at the bundle rate of five cents a copy.

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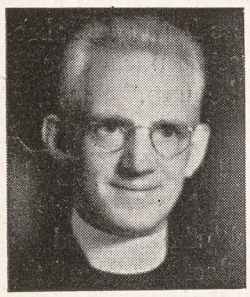
from having so much power to oppress others." That is the *Journal*: and the report echoes it: "The common starting-point . . . in the Churches of nearly all countries and confessions is the view that a transformation of the present social and economic structure is absolutely necessary."

Woolman's quaint little figure in his undyed clothes might well today be one of our chief intimates as we "go forward" toward, as we trust, a more harmonious world.

For Church Schools

By
WILLIAM GRIME
Rector of St. Paul's, Great Neck, N. Y.

IN OUR teaching we frequently use the words "our church" with justifiable pride. But when guiding children into learning about our missionary work why are we too often silent about the missionary work being done by other Christian bodies, many of whom are active in the same communities and countries with us? Are we afraid to let children and youth find out that many of these other missionary-minded Christian fellowships are doing good work and in some cases better work than we are? These exclusiveisms are surely not deliberate. They are just stupid forms of self sufficiency. One can say this when his own unit of missionary education suffers from the same defect.



To see this matter clearly look through our courses on missions. You will find there little reference to the missionary triumphs of other Christian bodies as to where they are singly or collectively working. Then look at some of the maps setting forth where our Church—the Anglican Church—is advancing. These maps are often so colored as to give the impression that our Church, as one young person said, "looks like the whole show."

We are apt to think our students' silences on this matter have no damaging results. Not at all. They begin to interpret these silences after awhile, sometimes audibly. Take this lad who after six months in his class woke it up by saying, "why don't you ever talk about what Quakers do or about Sam Higginbottam in India? They're missionaries too to all kinds of people and the unemployed." Consider also this lad's searching question, "must we help only Episcopal missionaries?" This aroused his class to find and help Dr. Grenfell through reading letters, prayers and special offerings for which he enrolled them as part of the "Crew of Grenfell Juniors."

So here are four suggestions: (1) in our new missionary courses let us begin to include more of the thrilling achievements of other Church leaders besides our own. Why not a missionary course made up of the achievements and triumphs of several Church bodies? (2) Let us show on our world maps more areas where inter-Church projects are at work. This will be a check against promoting too narrow institutional loyalties. (3) Let us acquaint our youth with the reports of such inter-Church groups as Agricultural Missions, Inc. and the Christian Rural Fellowship. These make exciting reading. (4) Let us supply children with copies of *Now We Must Help*. Give them a chance to learn about and support our Presiding Bishop's fund in its relationship to the needs of the children of Athens, the liberated peoples of the Philippines, and the restoration of European and Dutch East Indies churches. This pamphlet can be secured from 281 Fourth Avenue, free. And now and then let them read your copies of the *World Council Courier*.

Surely this kind of missionary education will not only not lessen loyalties to our Church but greater loyalties to the whole Christian Church. And surely the time for greatening loyalties to the whole Christian Church is now.

To Put It Briefly

By
WILLIAM B. SPERRY

A RECENT editorial in Collier's magazine suggests that the reason many people stay away from church is because the seats are so uncomfortable. It explains that the pews are designed to fit the average human figure and because no one of us is average they fit no one. Perhaps they are right but there may be more to it than that. It may be that some of our clergy, recognizing this need to reach the average person, seriously try to convey the church teaching to a congregation of mythical average people. Since none of them are average, nothing gets across. The people stretch and squirm not only because the seats do not fit their forms but because the thoughts do not fit their thought forms. The words do not fit their vocabularies.



More likely the trouble is of a different sort. Much of what the Church has to say is in the

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thought forms of the first or second century. Not only that, but when it is said it is put into the vocabulary or word forms of the seventeenth century, the language of the King James Bible and the Book of Common Prayer. Most people are as uncomfortable in the midst of such language and as awkward in its use as they would be if clad in the habiliments of the first century or dressed in the ruffles and knee breeches of the seventeenth century.

An additional difficulty is found in the tempo and social customs of our age. It is the lack of opportunity for thoughtful, patient teaching. There is still the sermon and there is pastoral calling. Discussion groups can be brought together sometimes and there are books to be read. But the hour long sermon, the evenings spent with the pastor, the pastoral call which results in long and serious discussion of Church doctrine are the exception rather than the rule.

Many of our best pastoral or teaching opportunities come with fleeting moments. They are brief contacts with no chance for lengthy discussion and carefully built up theories. At the door of the church a parishioner may comment or ask a question which needs at the moment a concise answer. We meet a parishioner on the bus or on the street and the conversation takes a serious pastoral turn. But there is no opportunity to answer fully the question about the service, the Church custom or the Church teaching which for the moment is under discussion. The desire of the parishioner for something neat and concise as a substitute for careful thinking need not be encouraged but we should be able to furnish something as both a guide and incentive for further investigation. We should be able to answer in the idiom of the day and with some degree of brevity.

The fact that one is an Episcopalian sometimes gives the feeling that there is nothing more to study or inquire into. Even being reared in the Church has its disadvantages as well as its advantages. We grow accustomed to the things that we first know so that we do not question them and are even inclined to think that anything not done or taught in our own parish is strange, crude or out of place—not quite orthodox.

This complete satisfaction with our own parish —or some one parish—encourages a negligence in attempts to explain the things we do and teach in a way that will be understood by others. Can we churchmen give an answer between bus stops or in walking a block with a friend as to what happens at baptism? There is an historical background and some ancient origins of the custom. There is a theological reason and a sacramental value . . . but, there we go talking outside the thought forms of many people. They say, "Yes," but squirm uncomfortably. What *does* happen at baptism that would cause a family to want the baby baptized? What happens at confirmation? At holy communion? What are the functions of vestries?

To put it briefly, there are many things that many people would like to know and with full recognition that there is much, much more to be said we ought to be able to "put it briefly." The articles in this series will be written with the hope of encouraging others to attempt to translate our Church teaching into the language of the day.

Next Week: What Happens at Baptism?

New Books

***Excellent **Good *Fair

***Concerning Marriage and the Family.* By Ernest R. Groves. Macmillan, $1.75.

This is a realistic discussion of the divorce problem addressed to those who are contemplating that step. It begins with a discussion of commonly recognized motives, such as incompatibility, unfaithfulness, quarreling, sexual maladjustment, unfortunate in-laws, money-troubles, and disagreement over the children. Then it takes up some motives not often recognized, such as father or mother fixation, failure to grow up, and matrimonial monotony. In all this the author wisely counsels delay and the consideration of alternatives — since divorce means wrecking the family and often also the wrecking of the life of one or the other spouse, not to mention the children if there are any. Strangely there is almost no reference to religious motivation in conserving the family — the main appeal is to common sense and the prospects of greater happiness through staying married. Perhaps this reflects the author's long experience as a marriage counselor: the people who want divorces are not as a rule deeply enough religious to respond to such a motivation. At the end the author gives good advice to those who insist upon divorce, such as safeguarding the future rights of children and so on. Most of the book is addressed to wives. Is this because wives more often than husbands are the plaintiffs in divorce cases?

There is much in this book that will interest the priest or pastor who is called upon to act as marital counselor. I only wish the author had been somewhat more emphatic about certain causes which underlie the whole phenomenon of increased divorce in America —the spoiled, over-

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ly sheltered lives of too many women and girls (also boys and men), with the consequently purely romantic and selfish idea of marriage with which they grow up, especially in one-child homes (they can hardly be called "families"); the crude and revolting methods of birth control which some married persons insist upon; the current miseducation of girls, in many cases with no attention whatever paid to housekeeping and homemaking — as if "anyone can cook," and as if education meant primarily fitness for a career outside the home; also the almost total neglect of bodily health and the cultivation of physical stamina on the part of many who are to be wives and mothers; and finally the utterly mercenary aims in life that are really the consequence of the remnants of mediaeval chivalry surviving in modern civilization — many women are not permitted to be the equals of men, and to live a life of genuine fellowship within the family, but are set apart — or rather aloft, upon some higher plane, as sexless angels — and their revenge is a cool, calculating, mercenary attitude toward life in general which makes genuine fellowship in marriage an utter impossibility. *Education for marriage* is certainly one of the greatest needs of modern society. —F.C.G.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

The Te Deum Set to Music

WHATEVER may be said of the merits or demerits from a purely musical standpoint of the settings of the *Te Deum* commonly sung by our choirs, few of them are liturgically apt. Most of them ignore the formal structure of the hymn as described in our last article. The *Te Deum* in our Prayer Book is a morning office-hymn, or if you prefer, a responsory to the first lesson. But our composers persist in treating it as a miniature cantata which, however excellent in understanding the text as a collection of religious phrases of varying emotional power and quality, would be more suitable if and when the *Te Deum* were considered a separate office or service in and of itself. It has, of course, often been so treated and with telling effect; and great composers, for example, Purcell and Handel, have lent their creative gifts to such occasions. But as a canticle of Morning Prayer it requires a more simple treatment which allows participation by all the worshippers, and hence displays more of the spirit of a truly liturgical offering.

As long ago as the year 1902 the Bishop of Salisbury, the late John Wordsworth, published a little brochure on the *Te Deum* which contained an excellent suggestion for the liturgical rendition of the hymn. If we follow the Prayer Book versification rather than that of the Hymnal, his scheme would be as follows: Verses 1-2, 5-6 (the *Sanctus*), and 11-13 (the Doxology) would be sung by all the voices. Trebles and altos would take the verses of the angelic hosts (3-4) and basses and tenors those of the army of the Church (7-10). A brief instrumental interlude would then lead into a different chant for Part II, beginning "Thou art the King of Glory, O Christ." Here parallelism of the verses suggests an antiphonal rendering, not by contrasting types of voices, but balanced groups of singers (i.e., a division between choir and congregation, or by the center aisle). But verses 20-21, "We therefore pray thee," etc., would be sung by all since it is a suffrage-response to the whole hymn. Part III (verses 22-29) should be treated for what it is—simple versicles and responses. The priest or cantor would take the verse as a solo, and all the people would sing the response, just as in "O Lord, open thou our lips," etc. But it is not necessary to sing this last part. Indeed a good effect might be had by concluding the sung *Te Deum* with verse 21 and reciting Part III responsively. Any chant setting will allow this use; also a few modern "anthem" settings, such as the great setting in G by Ralph Vaughan Williams. It would help congregations to understand that the important word in this hymn is "thee," not "me" or "us."

It is a curious anomaly that our successive hymnals have never made available to our people the original, ancient melody of the *Te Deum*, yet it remains the most satisfactory music ever devised for the hymn. Even separate editions of it in modern notation are rare. Few of our laity have ever heard it sung. With a little effort congregations can readily master it. The arrangements for chanting the *Te Deum* given in our Hymnal have the merit of showing its threefold division, but are marred by two slight, but easily corrected defects. "We believe that thou shalt come," belongs with the preceding verse; "we therefore pray thee," with the one following. Also the respective texts of Parts I and III require different chants. A good pattern for simple chant settings is Mr. J. H. Arnold's "An Easy Modal Te Deum" (Oxford University Press). But our composers need to experiment with unison or two-part settings which are modern in idiom but not too difficult for the congregation to participate in them. Need it be said that a successful effort in such a task, beggarly as it may seem, demands much more skill and art than composing a *Te Deum* setting for trained singers only.

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A Chaplain Conducts Services For German Prisoners

Told That They Were Not Allowed to Have Religious Gatherings of Any Kind in Army

Edited by Rita Ruben

Norfolk, Va.:—Circulating among 2,900 German prisoners of war aboard a navy transport during a voyage from Mediterranean ports to the United States, Lieut. Raymond G. Wickersham, chaplain corps, USNR, sounded them out on religion and found a spark of faith alive among them. Through one of the prisoners who had been a lawyer and spoke English, he was told they had not been permitted to have religious gatherings of any kind -- not even a hymn-sing — while serving in the German army.

On the other hand, they said they did not look upon Naziism as a religion. They had not practiced neo-paganism. They just hadn't worshipped. And a considerable number showed interest in the chaplain's survey, of whom 55 per cent professed to be Protestants and 45 per cent Catholics. Some of them requested prayer books or testaments. Chaplain Wickersham told them he had none printed in German. They replied that quite a few among them understood English. So he supplied about 100 of the booklets. Those who took this literature were mostly older German soldiers. One of them was 60 and had been in the army five years. He told of having visited New York years ago, and of having married an Englishwoman. He said he regretted the lack of religious training for German youths.

The youngest of the prisoners appeared to be scarcely 14, but he told the chaplain he was 16½. He had served in a German labor battalion and was taken prisoner by American forces near Belfort, France.

There were 30 officers among the prisoners. Six of them requested religious services the first Sunday of the voyage. They were admitted to the regular services, and were reverent and joined in the singing. The next Sunday a dozen of the German officers attended the services. All hands among the prisoners were told they could hold services below decks, choosing one of themselves to conduct, but they did not exercise this privilege. A fear of their leaders seemed to deter them. Also a factor may have been the fact that none had experience as a clergyman.

Some of the prisoners were patients in the sick bay. Several confided in the navy hospital corpsmen this fear of their leaders. Incidentally, one of the Germans had an accordion and he played to entertain the sick and wounded. He was captured at Oran and had been a prisoner 18 months. Prisoners were given the freedom of the deck in certain hours — at least two hours a day on topside for each. It was their "place in the sun" for fresh air and recreation. They had games, and showed most interest in cards, checkers, and chess. But most of all they welcomed the radio press sheets every morning. Those who knew English interpreted for the others. They were hungry for news little less than for food, Chaplain Wickersham related. As for the food, it was good and obviously they relished it. They were fed two square meals a day, and those in working parties got a third meal. After eating their fill, they stuffed bread in their shirts, and "ate it like cake" between meals.

Toward the end of the voyage, said the chaplain, their gloom lifted and they sang a lot — and had excellent voices. This, he said, was in contrast with the conduct of prisoners which the ship carried on a much earlier voyage. Those prisoners were members of the Afrika Korps, and they had sung while embarking. They laughed off Rommel's defeat as a temporary setback.

Back FEPC Bills

New Haven:—Church groups in Connecticut have urged the passage of the fair employment practice bill now before the legislature. The Church League for Industrial Democracy has been active in urging support and passage of the law was also urged by the state's council of Church women. The women also urged support of the Dumbarton Oaks and Bretton Woods proposals. (THE WITNESS will feature next week an exclusive article explaining the Bretton Woods Proposals, written by Mr. Dean Acheson, under-secretary of state.)

In Maryland, in spite of a good deal of Church support, including that of Bishop Powell, a bill to repeal the state's forty-year-old Jim Crow law that requires segregation of white and colored passengers was lost.

In New Jersey many Church groups are giving their support to the more liberal of two fair employment practice bills that have been introduced. Canon Robert D. Smith is taking a lead in this in Trenton.

British Chaplain

New York:—The Rev. John Higgins, British chaplain, was the preacher three days last week at St. James' Church. And on Easter Sunday the rector and choir of St. James' Church, Piccadilly, London, broadcast a brief service to the congregation of St. James', New York. This was in response to one broadcast last August to London from the New York parish.

Students Meet

Boston:—A well-attended conference of the New England interseminary movement was held in March at the Episcopal Theological School, Cambridge. The head-line speaker at the conference was Henry Sloane Coffin, president of Union Theological Seminary, who spoke on "The meaning and task of the Church in the community." The rest of the conference session was taken up with discussion groups dealing with the role that the Church should play in the modern community. Heading the group dealing with urban problems was the Rev. Karl Heath Kopf; rural problems, Dr. C. M. McCon-

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nell; industrial problems, the Rev. Joseph Fletcher; missionary problems, Dr. Malcom Pitt; problems of the returning service personnel, Chaplain Edward Littell. Dean Willard Sperry of the Harvard Theological School summarized the conference in a concluding speech. E.T.S. students who planned the conference were James Doubleday and Gordon Price.

Post-War Jobs

Providence, R. I.:—Optimism about post-war economic conditions was expressed in an address here before the R. I. ministers' union by Chelcie C. Bosland, professor of economics at Brown University and a prominent Presbyterian layman, reports Religious News Service. "Statesmanship in all fields will be needed," Dr. Bosland said. He counselled the ministry to acquaint laymen with conditions that probably will prevail after the war, and help them meet problems of readjustment that will arise — but not to preach primarily on economics. Prof. Bosland envisioned that about 53,000,000 jobs will be needed after the war. Stating that national income has doubled and that living costs are up at least 25%, he said that Americans have not suffered much because eight million unemployed were put to work and production was also increased tremendously.

When the war concludes he does not expect governmental spending to end at once and declares that we have tremendous resources with which to meet the period of readjustment and reconversion in which perhaps five million people will be for a certain period unemployed. Private spending will largely make up the deficit he feels. Billions will need to go into factories, housing, and the like. Prof. Bosland counselled the ministry to present such facts calmly and forthrightly and to furnish the moral and spiritual qualities and forces with which all economic and social problems can most effectively be faced.

Endorse Bretton Woods

Washington (RNS):—Approval of the Bretton Woods proposals for an international bank and a separate and independent international monetary fund has been expressed to the House and Senate banking and currency committee by the legislative committee of the Congregational Christian council for social action. "A healthy international economic system is absolutely essential to the maintenance of peace," the committee said. "The Bretton Woods plans are integrally related to the effective operation of the international security organization. Without Bretton Woods and other forms of international economic cooperation, the Dumbarton Oaks proposals become nothing more than a well meaning but ineffective organization for a peace which would well be bound to collapse."

An article explaining the Bretton Woods Proposals will be featured in THE WITNESS for April 12. It is written by Mr. Dean Acheson, assistant secretary of state, and was written exclusively for THE WITNESS. Mr. Acheson is the son of the late Bishop Acheson of Connecticut. If there are those wishing extra copies please air-mail or wire orders to our New York office since we do not print extra copies for late requests because of paper restrictions.

Successful Mission

Manchester, N. H.: — The Rev. Charles M. Serson, a Cowley father from the rural mission at Bracebridge, Ontario, held a mission at Grace Church here the week of March 19th. "He adapted himself to a low church parish without sacrificing any important gifts of the catholic heritage," is the enthusiastic comment of the rector, the Rev. Bradford Young.

Speaks on Peace

Boston:—Professor Henry J. Cadbury of Harvard was the speaker at the last session of the diocesan Lenten school here, speaking on the post war world. He said that the Six Pillars of Peace of the Federal Council commission on a just and durable peace were valid — international cooperation, economic cooperation, peaceful change, autonomy of peoples, armament control, religious liberty — but that these ideals had largely been lost during war. His conclusions were that the belligerent mind must be demobilized and re-educated; that America's responsibility and opportunity is tremendous; that in this country no force is more available or better than the ideals of religion.

Consecration Dates

New York: — The Rev. Conrad Gesner is to be consecrated bishop coadjutor of South Dakota at St. John's Church, St. Paul, Minn., on May 2. The consecration of the Rev. Bravid W. Harris as bishop of Liberia will be on April 17th at the Church of Christ and St. Luke's, Norfolk, Va.

The Presiding Bishop will be the consecrator at both services. The co-consecrators for Mr. Gesner will be Bishop Roberts of South Dakota and Bishop Keeler of Minnesota who will also preach. The bishop-elect will be presented by Bishop Atwill of North Dakota and Bishop McElwain, retired bishop of Minnesota. Attending presbyters will be the Rev.

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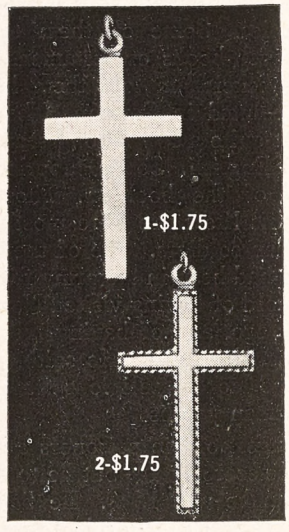







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Joe Barnett of Wabasha, Minn., and Dean Leland Stark of Sioux Falls, S. D. Bishop Cross of Spokane will read the Litany—he was Mr. Geisner's predecessor as rector of St. John's.

Bishop Brown of Southern Virginia and Bishop Penick of North Carolina are to be the co-consecrators for Mr. Harris. He will be presented by Bishop Barnwell of Georgia and Bishop Goodwin of Virginia. The sermon will be preached by Bishop Penick. Attending presbyters are to be the Rev. J. C. Perry of St. Mark's, Birmingham, Ala., and the Rev. Richard Martin of Grace Church, Norfolk. The litany will be read by Bishop Powell of Maryland.

Plan Vacations

Manchester, N. H.:—Vacations in New Hampshire for eighty colored children from Harlem are being planned by the social action committee of the New Hampshire council of churches. The project will follow the lines of the Vermont experiment of last summer, reported here at the time. The children, ages 9-12, will be selected by the Rev. Shelton Hale Bishop, rector of St. Philip's, whose address in this city recently is responsible for the launching of the plan. The chairman of the New Hampshire committee is the Rev. Bradford Young, rector of Grace Church here.

Philippine Churches

New York: — Suffragan Bishop Robert F. Wilner of the Philippine Islands has been able to secure considerable detailed information about mission losses in Manila. Writing to the National Council he reports that all Church property on the south side of the Pasig River has been wrecked. The Cathedral of St. Mary and St. John is a mere shell, roofless, and all its furnishings destroyed. The register of the cathedral parish has been found in the rubble. The church house is wide open and the treasurer's vault was open too, Bishop Wilner said. Bishopsted is badly damaged, the Columbia Club completely ruined, the rectory has been burned, and the cathedral dormitory is in ruins. The house at 1376 Gral. Luna was burned. St. Luke's seems to be the only Manila church which is relatively intact.

Philippine YWCA

New York: — Mrs. Francis B. Sayre, wife of the former high commissioner to the Philippines, is the chairman of a committee to help reorganize the YWCA work in Manila. Both Mr. and Mrs. Sayre are Episcopalians and have a son, the Rev. Francis Sayre, who is a navy chaplain.

Addresses Clericus

Detroit:—The Rev. Richard Emrich, professor at Episcopal Theological School, Cambridge, addresses the clericus of this city on March 19th.

Difficult Task

Paris (by wireless):—Renewal of relations between the Russian Orthodox Church in western Europe and the Moscow Patriarchate will be "a long and most difficult" task, 78-year-old Metropolitan Eulogius told Religious News Service in an interview here. The Metropolitan, who is at present under the jurisdiction of the Ecumenical Patriarchate at Istanbul, recently petitioned Patriarch Alexei for readmission of the four emigre dioceses under his control to the jurisdiction of the Patriarch in Moscow.

"We have been separated for 25 years," Eulogius declared, "and we must first prepare Russian emigrants for this rapprochement. This will not be easy, because many are still suspicious of the Moscow Church, believing that the reestablishment of religious freedom has meant also the establishment of political ties.

"There can be no question of politics. We are interested only in religious matters. Emigrant circles here, however, still feel that the recent change in Russia was dictated by opportunism, and that after the war there will be an about-face by the state and the church will be persecuted."

New Parish House

Clifton, Ariz.:—It isn't often these days that we get news of new church buildings, what with priorities and one thing and another. But they are building a parish house here where the Rev. O. W. Nickle is vicar. It is a frame building, same construction as the church, and it will meet a



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great need in the growing work by providing a recreation room, several class rooms and a kitchen. Mr. Nickle has been in the Clifton field for five years and has made an enviable record of progress. At Morenci, also under his care, union services are being held under his direction.

Michigan Consecration

Detroit:—The Rev. Donald Aldrich is to be consecrated Bishop Coadjutor of Michigan at St. Paul's Cathedral on May 4th. The program has not been announced as yet.

Expand China Work

New York:—Cooperation of Protestant medical schools, hospitals, schools of nursing, and medical missionaries with Chinese government plans for expanded health services after the war was discussed at a conference on medical and health work here, reports Religious News Service. Called by the foreign mission conference committee on East Asia to consider postwar planning of Christian medical work in China, the meeting was attended by 60 denominational executives, missionary doctors and nurses from the United States and Canada. Frank T. Cartwright of the Methodist board of foreign missions was chairman. Also present were Dr. Szeming Sze, general secretary of the Chinese medical association and member of the UNRRA staff in China; Dr. K. F. Yao, health commissioner of Kweichow, and Dr. Herbert C. C. Liu, director of the Seventh Day Adventist sanatarium in Chungking.

Recommendations of the conference will be cabled to Dr. J. W. Decker, executive secretary of the International Missionary Council, now in China, for discussion and consideration by church and government officials. The national health administration will be asked to draw up regulations to give "suitable status to the mission hospitals within the framework of the immediate relief program." Expansion of Christian training facilities for midwifery, dentistry, pharmacy, and hospital technology was also recommended, along with development of four regional Christian medical colleges to grade A level.

Books to Prisoners

Geneva (by wireless to RNS):—Easter booklets in French, English, German, Dutch, Polish, and Italian have been issued for the fifth year by the ecumenical commission for chaplaincy service to prisoners of war of the World Council of Churches. Each edition, beautifully illustrated with reproductions of paintings by noted artists, was prepared by churchmen of various countries. A total of 81,000 copies were printed. The French edition, consisting of 128 pages, included not only Lenten meditations, but articles on various aspects of the evangelism campaign being conducted in France, and a description of the new Protestant monthly, Reforme.

Thanks Americans

New York:—Patriarch Alexei of the Russian Church has sent thanks to the national interfaith committee of Russian War Relief for "its charitable activity filled with feelings of Christian love for the Russian people." The committee, of which the Rev. Ralph W. Sockman is chairman and Bishop Charles K. Gilbert is vice-chairman, reports that more than 250,000 household utility kits have been donated by Church people to the people of the Soviet Union.

Meet with Labor

Albany, N. Y.:—John Ramsay, field representative of the steel workers union, has organized the clergy and labor leaders to meet here regularly once a month. A similar

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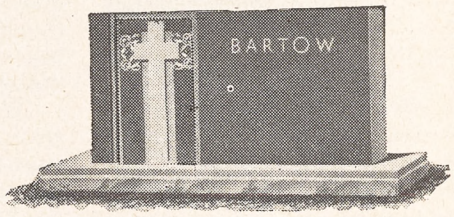
John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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group has also recently been established in New York City, called by the Rev. Robert Searle of the Greater New York Federation of Churches. Mr. Ramsay told of this experiment in fellowship in THE WITNESS for January 28th.

Moscow Reunion

New York:—Orthodox leaders in America, just returned from Moscow, are pleased over the prospects of reconciliation between the Church here and the Moscow patriarchate. "The tentative agreement reached with Patriarch Alexei," the Very Rev. Joseph O. Dzvonchik told a reporter of Religious News Service, "will strengthen both the Church in Russia and the Orthodox Church in America and should lead to a very close and cordial relations when normal communication is again possible." The proposals will be considered by a council of Bishops to meet May 24 and will then be submitted for ratification at a general council of the Russian Orthodox Church. He declared that the half-million members of the Church in the United States "are very much interested in what is going on in Russia." He also reported that 300 churches were reopened in the Soviet Union in 1944 and 40 in January of this year.

Moscow-Vatican

Rome (by wireless):—Three facts strengthen belief among Vatican observers that the visit of Edward J. Flynn, personal representative of President Roosevelt, to Rome is tied up with a Moscow-Vatican modus vivendi regarding East European Catholics now under Russian control, according to Helen Hiett, reporter for Religious News Service.

First, after his audience with the Pope, Flynn conferred with Msgr. Domenico Tardini and Msgr. Giovanni Battista Montini, of the Papal Secretariat of State, two of the Pope's closest advisors. Second, Flynn admitted at a press conference that he does not know exactly when he will leave Italy. Third, Flynn stated that he is likely to have another audience with Pope Pius.

Informed Vatican circles maintain the American envoy would never have come to the Vatican from Moscow empty-handed. It is also obvious, they state, that Flynn would not be uncertain about the duration of his stay in Italy unless some decision, or, at least, discussions, were pending on the status of Catholic populations in areas occupied by Russia.

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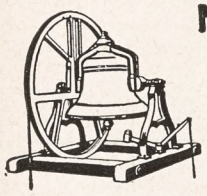
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Democracy in Alaska

Juneau, Alaska: — On November 20, 1944, the Church of the Holy Trinity, Juneau, held the first parish meeting in its history. The congregation elected a vestry. Formerly the vestry had been appointed by the Bishop. Bishop Bentley approves the democratic plan adopted at the meeting. At its first meeting, the vestry adopted a budget that will make the parish self-supporting. The next step was a well organized and thorough Every Member Canvass, with the result that the Bishop has been informed that Trinity will pay all its parochial expenses this year. The Rev. W. Robert Webb is the rector.

Bishop Tucker

(Continued from page 6)

organization. But continental organization, alone is not sufficient.

"In the last analysis isolationism is unchristian. It does not change the situation because the unit is moved from the nation to the continent. The Christian ideal and the one which will bring a lasting peace to the world is that which makes its concept of brotherhood world inclusive."

MRS. BARTOW BEE RAMAGE

On December 17, 1944, Ethel Purvis Ramage, a communicant of Ascension Parish, Amherst, Virginia, entered into rest at her home at Sweet Briar, Virginia.

Mrs. Ramage came into the Diocese of Southwestern Virginia in the autumn of 1928, and from that time has been a vigorous and deeply appreciated worker in the parish and in the diocese. Bishop Jett in 1935 appointed her to introduce throughout the diocese the plan for uniting all the work of the women of a parish under the Woman's Auxiliary. As chairman of the James River Convocation she was untiring in her visits to branch after branch, carrying a lucid and enthusiastic message. In the parish she gave generous service through the Auxiliary, through Bible teaching, and through private ministrations. Frequently she was called upon to give counsel in parish affairs, and her opinion was regarded with respect.

She had a rich experience to draw upon. As the wife of the Rev. Bartow Bee Ramage, for twenty years Rector of St. Andrew's Parish, Fort Worth, Texas, she had not only the varied opportunities for service in parish life, but also the privilege of attending as Diocesan Delegate and often as President of the branch of the Diocese of Dallas a long series of Triennial Conventions. Attending as she did ten of these general church meetings, she followed with absorbed interest the development of the work of the Woman's Auxiliary. She knew churchmen and churchwomen from all over the country, as their adviser and their co-worker. She was a zealous student of the history of the Church, of its principles and of its practice. In the summer of 1929, at the Blue Ridge Conference held at Frederick, Maryland, she gave a course based on the Report of the Jerusalem Conference on the World Mission of Christianity, in which as lecturer she shared knowledge garnered through the years.

This devoted churchwoman lived a life of worship. Her work was a shining sacrifice of praise and thanksgiving, and one felt vibrating within her the Psalmist's cry: *Dominus illuminatio mea.*

—MINNA DAVIS REYNOLDS.
Sweet Briar College,
Virginia

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BACKFIRE

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

THE REV. ROGER BENNETT
Rector of St. Mary's, Newton, Mass.

The cover of the March 8 WITNESS is both honest and clarifying. Thank you for it. So long as we recognize that Chaplain Bayne and his congregation and others worship a god who is symbolized by an airplane rather than God made known by the cross we shall have no cause for quarrel. There is much of the issue in fact that appeals to me. The editorials for instance, and especially Miss Harvey's article which so aptly points out that "we do not live in peace because we do not live by the will of God." True of course and easy to accept when we realize that we don't want to live in peace because it would mean taking God as a substitute for airplanes.

* * *

THE REV. S. E. ASHTON
Rector at Arlington, Virginia

For goodness sake send that bundle of ten copies to those boys in the South Pacific. If the problems of our country and the Episcopal Church are going to be met I am afraid it will be the soldier laymen who will have to do it.

ANSWER: Many thanks. This was in response to a letter from a soldier asking if someone might send ten copies a week for a discussion group. Mr. Ashton makes it possible. If any other readers care to donate a bundle of ten copies a week to a chaplain (we have many such requests) the cost is $5 for ten copies for ten weeks. Sorry we have to have help in order to do this.

* * *

THE REV. SHELTON HALE BISHOP
Rector of St. Philip's, New York

Let me thank you for putting the picture on the cover of March 15th. We still carry on the Fun Center. It goes exceedingly well at times, and other times not so well. But it has made a tremendous impression on the community and a great improvement in the character of our street. There are dozens of children that come every night.

* * *

THE REV. HERBERT W. PRINCE
Rector at Lake Forest, Illinois

Correction! Just to put you right on your faces:—"The naval chaplain directly behind Bishop Hobson" (picture p. 6, WITNESS, March 22) is not chief of naval chaplains Workman, but Chaplain Frank H. Lash, naval chaplain in London in charge of naval personnel in Europe. Chaplain Workman is either behind Lash or beside him, I don't know which, but I know Chaplain Lash intimately.

ANSWER: Right. So many have informed us. So Chaplain Lash it is and we are sorry for our mistake.

* * *

MR. ALEXANDER B. ANDREWS
Chancellor of diocese of North Carolina

The statement that "the Episcopal Church had a membership 99 years ago of one-half of one per cent of the population of the United States and has the same percentage of membership today" is not borne out by the facts (report of an address by Mr. Fletcher, WITNESS, March 22). In 1840 the 55,477 communicants were 1/3 of 1% of the population of 17,069,453 and in 1940 the 1,459,227 communicants were 1.1% of the 131,669,275 official government census.

* * *

THE REV. RICHARD MORTIMER-MADDOX
Rector at Great Barrington, Mass.

I got an invitation to join Spiritual Mobilization, Inc. The editors of The Churchman do not seem to highly regard this outfit. But I need further guidance from THE WITNESS.

ANSWER: We agree with the Churchman and stated our reasons in an article that appeared in THE WITNESS November 2, 1944. We are convinced that it is a reactionary organization with a program that is quite opposed to objectives set forth in the report of the commission on social reconstruction that was unanimously approved by the General Convention of 1943.

* * *

THE REV. CHARLES LEWIS BIGGS
Clearwater, Florida

There are several clauses in both the Apostles and Nicene Creeds that belong in the region of obsolete knowledge. They have neither vitality nor reality for the modern man. The realities and vitalities that remain are inadequate as creeds. That this is generally felt is evidenced by the creeds put forth from time to time, whether as creeds or manifestoes. John D. Rockefeller's credo, given wide publicity, is a fair example and a good one. Millions of Americans, for instance, have added their country for which they are willing to fight and die to their credo. And that is but one of the many articles, besides the theological, that today make up the modern man's credo.

The historic creeds are inadequate but modern creeds are quite certainly too long and contain too many articles to incorporate into our beautiful liturgy. Since the historic creeds are inadequate—I am not arguing, simply asserting — and modern creeds too long, why not substitute a confession and resolution in place of the creeds wherever they occur in the Prayer Book? For instance:

O God, thou art my God: early do I seek thee: my soul thirsteth for thee: my flesh also longeth after thee. With all my might I strive for right relationships with my neighbor according to the mind and the spirit of Christ Jesus my Lord.

This has the merit of brevity and is not lacking in vitality. In a ministry now drawing fast to half a century I have run into many a fine thoughtful Christian who feels he cannot longer in conscience stand up with the congregation and say either of our creeds. Such men do not come to church therefore. Must the Church lose the cooperation of such as these?

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The WITNESS

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APRIL 12, 1945

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THE BOYS HAVE FUN IN THE WOOD SHOP AT NORTHWESTERN

(*story on page three*)

THE CHRISTIAN MARRIAGE

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

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Rev. Henry Darlington, D.D.

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

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8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
The Rev. Vincent L. Bennett
Associate Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

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Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11 A.M.
Daily: 11 A.M.—Holy Communion.
Tuesday: 7:30 A.M.—Holy Communion.
Wednesday: 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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APRIL 12, 1945
VOL. XXVIII No. 34

CLERGY NOTES

ALLIN, JOHN M., recent graduate of Sewanee Seminary, is now the rector of St. Peter's, Conway, Arkansas.

ANTHONY, KENNETH H., recent graduate of Virginia Seminary, is assistant at St. John's, Roanoke, Va., and in charge of St. Peter's.

CARPENTER, MARK T., of St. James', Derby, Conn., has accepted the rectorship of Holy Cross, Sanford, Florida.

DALEY, JOHN E., formerly in charge of the Redeemer, Avon Park, Fla., is now the rector of Grace Church, Baldwinsville, N. Y.

FENTON, RICHARD M., formerly of Rangeley, Maine, is now in charge of All Saints', Waveland, Florida.

GROVES, EDWARD A., JR., was ordained deacon on March 10th by Bishop Block at St. James', Centerville, Calif., where he is in charge.

JACOBS, WILLIAM L., formerly assistant at St. John's, Knoxville, Tenn., is now the rector of St. Paul's, Newport, Arkansas.

JOHNSON, BRADFORD, was ordained deacon on March 17 by Bishop Heron at the Church of Our Saviour, Brookline, Mass. He is a student at Episcopal Theological School and is in charge of St. Andrew's, Orient Heights, Mass.

POLLARD, T. B., vicar of Christ Church, Coconut Grove, Fla., recently suffered a heart attack and is in a hospital at Fort Lauderdale.

SCHOFIELD, REGINALD C., was ordained priest on March 24 at Christ Church, Danville, Pa., by Bishop Heistand.

TOURIGNEY, ROBERT A., was ordained deacon on March 13th by Bishop Block at St. Matthew's, San Mateo, California, where he is curate.

WHISTON, CHARLES F., formerly rector of St. John's, Ashfield, Mass., has accepted appointment to the faculty of the Church Divinity School of the Pacific, effective Sept. 1st.

YOUNG, THOMAS H., has resigned as rector of the Holy Comforter, Miami, Fla., to retire from the active ministry.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
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The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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Rev. Arthur Silver Payzant, M.A.
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CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 34

The WITNESS

For Christ and His Church

APRIL 12, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Northwestern Academy Has Fine Record in War and Peace

Captain Arthur Wermuth the One Man Army Of Bataan Is One of the School's Alumni

By James Howard Jacobson

Superintendent and Rector

Lake Geneva:—It was during the Christmas recess of 1941 that I visited Bishop Conkling at his office in Chicago. I was then director of Episcopal Church work at the University of Pennsylvania and since I was in Chicago, it was only natural for me to drop in to see Chicago's new Bishop, the former and beloved rector of St. Luke's Church, Germantown. As I was leaving the Bishop's office, I crossed the threshold with Colonel Royal Page Davidson, the then superintendent of the Northwestern Military and Naval Academy at Lake Geneva, Wisconsin who was on his way in to meet his appointment with the Bishop. We had only a few minutes together—no more than an introduction through the Bishop—and as it seems now an even briefer moment of conversation, just enough to permit me to record the impression of a white-haired, stocky but well-built and determined man. Then he was gone.

This was the first and only time I saw Colonel Davidson in vigorous health. Within another two months he was taken seriously ill, and in January of 1943 died at his Florida estate. As I look back on it now it was strange, our meeting at the door of the Bishop's office whereas it turned out later that he and the Bishop were working out plans to put the Academy he had built under the care and direction of the Episcopal Church. Colonel Davidson's illness hastened the accomplishment of this plan, and by September of 1942 I found myself the Academy's assistant superintendent and by March 1, 1944, its superintendent and rector. So it was that another school was added to the Church's already fine list of private preparatory schools.

Northwestern was founded at Highland Park, Illinois, in 1888, by Colonel Harlan Page Davidson, father of Royal Page. Fire destroyed the school at Highland Park, and in 1915 Colonel Royal Page Davidson moved the Academy to its new ninety acre site on the south shore of Lake Geneva, long famous as a summer residential community. By 1919 its present completely fireproof buildings were finished. Over a period of fifty-seven years the Academy has been famous for many things, chiefly for the development of the bicycle corps in 1898 and the automobile corps which reached its peak on the Glidden Tour of 1915. To this day the Academy has kept as museum pieces one of the old bicycles, the old single cylinder "battlewagon" and one of the early armored cars made at the Academy by Colonel Davidson and his boys. These were the forerunners of much of our modern mechanized equipment.

Important as these developments were Northwestern is more proud of the men she has produced and that have in their turn produced the Academy. In this present conflict, her graduates are everywhere the battle rages and they are giving a laudable account of themselves. Of the recent graduates in service, over two hundred and fifty are officers of the commissioned grade in the army or the navy and four are serving at West Point or Annapolis. Amongst these the Academy is famous for Captain Arthur Wermuth, the "one man army" of Bataan.

The Church in taking over was fully aware of the excellence of the Academy of which she was to be the guardian, and is most certainly alive to its greatness of the past and present. Yet it also knows that it too has a uniqueness and strength to give toward the enrichment of its life and program; and the integration of its past with the strength that the Church is giving, is already making for a vigorous and challenging future.

FAMILY LIFE IS THREATENED

London (wireless to RNS):—At least a third of the first-born children in Britain are being conceived extra-maritally, according to Dr. David Mace, secretary of the marriage guidance council and clinic. He bases his statement on the 1943 divorce and illegitimacy statistics for England and Wales. He warns that it presents a grave peril for family life in the postwar world.



A tense moment in a hockey game at Northwestern Military and Naval Academy

T. Z. KOO ON WAY TO CONFERENCE

New York:—Dr. T. Z. Koo, one of the secretaries of the World's Student Christian Federation, arrived in New York early this month, on his way to serve as an adviser at the San Francisco United Nations Conference. He stopped at Church headquarters for conferences with the Presiding Bishop and James Thayer Addison concerning the Church in China. Dr. Koo is an Anglican and he finds the life of the Christian Church in occupied China has been disrupted very little by the Japanese, and interest and Church attendance, he said, are higher than before the war. Dr. Koo had been in Shanghai since the outbreak of the Pacific war, and recently escaped to Free China.

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Except for the removal of foreign workers, the Church has gone on in much the same way as before the war. Chinese clergy are free to perform their ministries, to preach and to travel in their districts. Only when they are "indiscreet" in their pro-nationalist or anti-Japanese sentiments are they questioned by soldiers. Dr. Koo said he knows of no Christian who is in jail because he is a Christian.

Churches are packed full, he said. "The Chinese people find in the Church a circle of friends where they can speak freely and have a relationship of community life which is safe from the invader. Also, nearly everyone in occupied China has lived through hard times and is thankful for deliverance. He has come to an awareness of a guiding force which has seen him through adversity, and he calls it God. He is more sober, more religious, less flippant, and the Church has meant a great deal to him."

COMMUNITIES HAVE CELEBRATION

New York:—Bishop Campbell of the Order of the Holy Cross and former Bishop of Liberia was the celebrant at the Eucharist which was held April 9th at the Cathedral of St. John the Divine to mark the centenary of the revival of communities for monks and nuns in the Anglican communion. The sermon was preached by Bishop Spence Burton, former superior of the Cowley Fathers and now the Bishop of Nassau. The largely attended service was made particularly colorful by the presence of representatives of religious orders in this country and Canada. The full cathedral choir furnished the music. In the afternoon a meeting was held in the synod house with Bishop Conkling of Chicago as the headline speaker. (See editorial this issue.)

LIKE TREATMENT FOR ALL

Washington (RNS):—A special directive to treat all religious denominations exactly alike and not single out any one for "special treatment" has been issued by the Department of State to all government informational agencies dealing with international problems, particularly those handling Latin-American affairs. This was revealed here by Archibald Macleish, Assistant Secretary of State, in a nationwide radio discussion program with other officials of the Department. Mr. Macleish, referring to charges that the Department of State had played favorites in Latin America especially, declared that the "strict policy of non-intervention was put down in black and white last week" in a directive to informational agencies. This directive read: "The policy of the United States Government in the dissemination of information abroad, where questions of religion are involved, is determined by the United States Constitutional guarantee of freedom of worship. All denominations will be treated alike, and no denomination will be singled out for special treatment."

sized the terrible responsibility of adults in this matter and stated the needs of the Negro people in the simple words: "We want for our children what you want for yours,—no 'special privilege' other than that."

Both Mr. Hughes and the Rev. David R. Hunter, rector of the Church of the Holy Spirit, Mattapan, explained the dire effect of race relations tensions on children, in a plea that youthful minds be not poisoned. Mr. Hunter, leader in the Good Neighbor Association which unites Roman Catholics, Protestants and Jews in a joint campaign against intolerance, stressed anti-Semitism as a very real danger, especially if a tragic depression were to follow in the wake of war, since it places the potent weapon of interracial hatred in the hands of agents for dictatorial government.



Lewis B. Franklin, right, scrawls his autograph for Dr. Thomas Pugh of Napoleonville, La., while Bishop Jackson looks on. Dr. Pugh has been a vestryman for seventy of his ninety-one years. He has been a Church member under all the Bishops of Louisiana, having been confirmed by the first, Leonidas Polk. Dr. Pugh has four grandsons in the service

HOW TO END RACE PREJUDICE

Boston:—"A sure way to get rid of race prejudice is to kill off all the adult population," was a statement, startling but basically true, made when the Church Home Society for the care of Episcopal children held its annual meeting at Emmanuel Church. The speaker was the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's, Cambridge, an active Negro congregation, who illustrated by stories from real life his thesis that race prejudice is not naturally inherent in children, but something they catch from the mental attitudes and remarks of adults. He empha-

WASHINGTON PARISH CELEBRATES

Washington:—The Ascension celebrated its 100th anniversary on March 4th. Former parishioners from various parts of the country assembled, drawn by the ties of the past to this old parish which has served the city during some of the critical periods of the nation's history. The present rector is the Rev. Corwin C. Roach.

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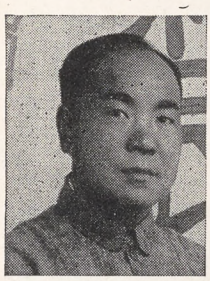
A New Colony for Cantonese Opened by Kimber Den

Inflation Prevents the Purchase of Cattle But Reclaimed Land Yields Large Rice Crop

By Kimber Den

Lichwan, Kiangsi, China:—I trust you must have received by this time my last letter of June 15th in acknowledgement of your last remittance of U. S. $1,000 through the central bank in Chungking. The other day there came another remittance of U.S. $1,000 through the same bank which we are glad to receive as always. (Mr. Den wrote this October 20, 1944. Since then we have sent your donations amounting to $2,000 and we hope soon to send him another $1,000. See page seventeen.—Ed.) It came in very timely to our rescue in the midst of our financial distress. You can imagine what a great relief to us on receiving this gift from you just at this time when we are having a hard struggle in maintaining our work. Its timely arrival seemed to be quite providential. At the same time I want to thank you most gratefully for all the efforts you make in your continuous supply of financial assistance to us. I don't see how we can carry on our work successfully at this hard time without this special help from you from time to time. I must assure you and all other good Christian friends in America who have a share in the support of our work here that every cent of money they gave has been used most profitably to the best advantage for a worthy cause. (A small indication of the inflation in China is that the letter from Mr. Den carried $15 in postage whereas originally a letter from China was 70c.)



In connection with our rehabilitation project for the newly arrived Canton refugees, about 150 in all, we have just succeeded in reclaiming another hundred acres of swamp land in the valley, all of which has been drained and turned into highly productive land. All of these refugees migrated from the South China seas, chiefly from the Malaya Peninsula where they were settlers for many generations. Since the Jap's invasion they were driven out by hunger and starvation. With the coming of this new group of refugees a third new colony has been established under our supervision. Not long ago I visited their colony on a short inspection tour. As I watched a group of them working in the hot sun, barefoot and knee-deep in muck, their bronze skin glistening with sweat, I could not help marvelling at the spirit of their hard toil and the epochal transformation that this war has wrought to them. Even the white-haired women were wielding spades and shovels on the farm with a vigor and a steadiness that would have done credit to any worker anywhere.

Owing to a lack of funds we did not provide them with any cattle to help them on the farm. However they have reaped a good crop of rice this year which gives much satisfaction to us all. Nothing gratifies me more than to help this group of hard-working refugees to rehabilitate themselves on a new basis of life both physically and spiritually. In the next issue of our news bulletin you will have a more complete report of this work. So I am not going to tell you any more in this letter.

The Japanese new drive on the Hunan-Kwangsi railroad threatens our line of communication with West China. Hence I have no idea at all how long it will take this letter to get to you. (Mr. Den was cut off from communication for a time but later reports indicated that communication with him had been reestablished.—Ed.) It is now two months before Christmas. Should it by chance reach you around the holy season please be kind enough to convey through THE WITNESS my best Christmas greetings and affectionate regards to all my friends in America. Owing to war interruptions it is impossible for me to write to all of them individually. However please assure them that I shall never fail to think of them all during that Holy Feast of our Lord's birth. With love as always, yours faithfully, Kimber. (Instead of arriving at Christmas the letter arrived the day before Easter. We know that Kimber Den would ask us to wish you all a Blessed Easter. —Ed.)



These Chinese lads being cared for by the Rev. Kimber Den love to sing Christian hymns and also the new revolutionary songs of China

BRETTON WOODS PROPOSALS

New York:—The United Christian Council for Democracy, with which the Church League for Industrial De-

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mocracy is affiliated, last week urged full support of the Bretton Woods monetary agreement. The statement was approved by the CLID but was not sent to members since the next number of THE WITNESS is to feature an explanation of the agreement written by Mr. Dean Acheson, Assistant Secretary of State. This will then be reprinted and sent to all CLID members, and to any others who may wish copies in leaflet form.

DIOCESE OF TEXAS RECEIVES GIFT

Houston:—The diocese of Texas has received a gift of one million dollars from Mr. and Mrs. H. R. Cullen, wealthy Texas oilman. The money will be used for post-war construction of a hospital in this city. The donors also gave similar sums to three other hospitals in Houston, all within the same week.

BRONZE STAR MEDAL FOR CHAPLAIN

Washington: — Lieutenant Commander Merritt F. Williams, chaplain, has received the bronze star medal for outstanding service during the Solomons campaign. He served aboard the *Wasp* from June to September, 1942 and was a survivor when the carrier was sunk. He previously had received the purple heart medal for wounds sustained during that action. Admiral Nimitz, in the citation, states that "after the ship was mortally damaged and numerous casualties were being inflicted on her personnel as a result of terrific explosions aboard, he calmly and effectively assisted in attending to the seriously wounded and in getting them clear of the ship until the task was completed. While in the water and after his rescue, his efforts in behalf of others were outstanding. His conduct at all times was an inspiration to the other officers and men and in keeping with the highest traditions of the naval service."

Chaplain Williams was a member of the U.S. naval reserve during the first world war and reentered the service a few days after the attack on Pearl Harbor. Since his duty aboard the *Wasp* he has served at the bureau of naval personnel in Washington and is now on duty aboard the *West Virginia*. A graduate of the General Seminary, he served for three years in Alaska as a missionary; was later chaplain of Episcopal students at the University of Florida; rector of St. Philip's, Charleston, and canon at Washington Cathedral.

SAYS COOPERATION IS DOUBTFUL

Paris (wireless to RNS):—Cooperation between churches in France and the Soviet Union is doubtful at present, according to Prof. Nicholas Zander, vice-chairman of the Eastern Orthodox committee for ecumenical action. (It needs to be pointed out that Prof. Zander is on the faculty of the Russian Orthodox Theological Seminary in Paris, which was a rallying point for the anti-Soviet Russians who fled to France at the time of the Russian revolution. It can safely be said that anything approved by the Soviet government would be disapproved by these white Russian emigres.—Ed.)

DONALD B. ALDRICH CONSECRATION

Detroit:—The Presiding Bishop is to be the consecrator at the consecration of the Rev. Donald B. Aldrich as bishop coadjutor of Michigan, with Bishop Creighton of Michigan and Bishop Gilbert of New York the co-consecrators. The service, as previously announced here, will be at St. Paul's Cathedral on May 4th. The sermon will be by Bishop Creighton. Bishop Washburn of Newark and Bishop Page of Northern Michigan are to be the presentors, while the attending presbyters are to be Dean Kirk O'Ferrall of the Detroit cathedral and the Rev. Otis Jackson of Saginaw, Michigan. The litany will be read by the Rev. Henry Lewis of Ann Arbor.

MISSIONARY ARRIVES FROM PHILIPPINES

San Francisco:—The Rev. Raymond Abbitt reached San Francisco on March 30, the first member of the mission staff to arrive in this country since the liberation of the Philippines. He was stationed at Upi with Mr. L. G. McAfee and Mr. J. D. Mears.

CLERGYMEN PAID LOW SALARIES

New York:—Information Service of the Federal Council of Churches has issued an interesting break-down of the salaries of clergy based upon census figures. There were 140,077 clergymen in 1940 as compared with 148,848 in 1930. Of these 136,669 were men and 3,308 women. Of the men 112,509 reported that they were occupied as clergymen 12 months during 1939 and gave their incomes in the form of salary. Of these 51% received less than $1,200 a year; 24.4% less than $600 a year. There were 3,386 who received from $2,500 to $2,999; 5,597 got $3,000 to $4,999; there were 1,356 or 1.2% who received $5,000 a year or more. The figures reveal that there were 15,747 clergymen who received less than $100 a year in salary.

GERMAN CHURCHES ARE PACKED

Stockholm (wireless to RNS):—Churches throughout Germany were packed on Good Friday, with the thousands who were turned away listening to the services over loud speakers. Everywhere congregations joined in reciting prayers for an early peace.



Bishop Abbott of Lexington, thought to have been recovering so satisfactorily that he planned to go home from the hospital in a few days, died of a heart attack in the hospital in Lexington on April 4th. The funeral was on April 7th at Christ Church, Lexington.

NEW ARMY CHIEF OF CHAPLAINS

Washington:—Col. Luther D. Miller, veteran of 33 months of service in the Southwest Pacific, has been appointed army chief of chaplains. Col. Miller, who entered the army in 1918 and was accepted in the regular army in 1920, is an Episcopalian and is fifty-five years old. With the army he has served at many posts in this country and overseas. He succeeds Maj. Gen. William R. Arnold, a Roman Catholic, who has been given an important overseas inspection assignment.

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EDITORIALS

San Francisco Parley

PROBABLY every church in this land will open its doors on that prayed-for day when the war in Europe shall have come to an end; a day that no one can yet fix but which draws surely nearer. Dead indeed would be the soul of a man who would not want to give thanks to God when that time comes.

But meanwhile another day—April twenty-fifth—is fast approaching which is equal in importance. For it will mark the beginning of the greatest venture that mankind has yet undertaken to bring order into a world in chaos; to initiate an organization to preserve peace. THE WITNESS has stood squarely for the Dumbarton Oaks Proposals which offer a definite base upon which those representing forty-four nations will attempt to build a structure for peace at this conference in San Francisco. It is encouraging that the start is being made while the people have the will to peace and are in a mood to undertake the obligations that peace demands no less than war.

So we join whole-heartedly with those who suggest that this day when the United Nations meet be set aside as a day of prayer. San Francisco, as Anthony Eden recently stated, may well be the world's last chance. We will do well to pray that we may have the same courage and daring that we have had in war; the same willingness to share with others of differing cultures in a corporate enterprise; the same determination to succeed at whatever cost. The task before us is not easy; it will require all the ingenuity and patience that men possess. It cannot be accomplished without the help of God.

Neither can it be accomplished without factual information upon which the people back home may act. Public opinion, as both the Secretary of State and Governor Dewey have said, will largely determine whether the conference is to succeed or fail. THE WITNESS is therefore sending its Managing Editor to San Francisco in order that this vital conference may be thoroughly reported. Mr. Spofford is also to serve on a central committee of national organizations which will meet daily during the conference to make recommendations for action to the people back home. These recommendations and reports will be relayed to you through THE WITNESS and also through The Churchman, the Southern Churchman, Forth, and the Press Relations Division of the National Council, all to be represented at the Conference by our Managing Editor.

An organization to insure peace surely is the Number One Objective of the Church for our generation. Knowing that you agree with that, we urge not only that April 25th be set aside as a day of prayer, but that there be organized in parishes committees that will follow closely the reports from the conference and take whatever action they believe the situation demands.

"QUOTES"

O GOD who has promised to hear the petitions of those who call upon thee, we humbly ask thy blessing upon the world conference in San Francisco. Guide the representatives of the liberty-loving nations in their deliberations. Give them a clear understanding of each other's problems. Knit them in closer bonds of brotherhood. Remove all hatred and bitterness and grant that wise plans may be evolved for the prevention of future conflicts and in bringing nearer the day when justice and universal peace shall reign. We ask in his name, Amen.

—Bishop Noel Porter
Authorized for the diocese of Sacramento

Keep the Facts Straight

A FEW weeks ago Mr. John D. Rockefeller, Jr., addressed the Protestant Council of New York. The title of his address was "The Christian Church—What of Its Future?" The address made quite an impression upon those who heard it. Most of the New York papers featured it. It was suggested that it be printed in pamphlet form for wider distribution. This the Protestant Council did. The Federal Council of the Churches of Christ in America was asked to share the reprinting. This could not be done, except by affirmative action of the Council's publications committee and by approval of the executive committee. Mr. Rockefeller, an earnest Christian layman, in his address made a very fine plea for a deeper Christian fellowship between all denominations. Of course there may be things in the address with which one might not agree. But the fact of this layman speaking as an *individual* before the Protestant Council, making an honest plea for more Christian fellowship is to our way of thinking, an inspiration.

A Bishop of our Church however has sent a letter to all the clergy of his diocese, condemning Mr. Rockefeller's address, faulting the Protestant Council and the Federal Council of Churches; stating bluntly that he does not see how any priest

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can throw in his lot with these organizations and not be unfaithful to his ordination vows. He further states to quote him: "I believe also, that the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrine as this pamphlet sets forth."

Well! Well! Some of us feel the most dishonest thing we could do at this moment in the history of the Ecumenical Movement would be to withdraw from the Federal Council of Churches.

We also think it highly important to keep facts straight. The Federal Council did not, and has not, endorsed Mr. Rockefeller's address. That can be done only by endorsement of its executive committee. There are probably members of that committee who would endorse it. Others doubtless would not. But the fact is that, contrary to this Bishop, it was not endorsed. The Council merely aided in its distribution, just as it distributes many pamphlets that its officers consider timely and challenging and worthy of thought and discussion on the part of serious Church people.

The Protestant Council likewise, we are officially informed, did not endorse the address. That's another fact to keep straight. And both these facts the Bishop could have had by simply reaching for his phone.

Rather than block approaches to Christian fellowship let's keep open all channels to better understanding.

Religious Communities

RESTLESSNESS with conventional religion is reported among all the armed forces, most of all among the chaplains. Many are coming home seeking areas for self-relinquishment far more intense than that of parochial life. Where will these men and women turn? What has the Episcopal Church to offer them? In addition to the ministry and missionary work, there are our religious communities, of which there are now some thirty in the United States and Canada. All of them had representatives at the New York Cathedral of St. John the Divine on April 9th when a service and mass-meeting commemorated the fact that monks and nuns, after a several hundred years' absence, have been making their contribution to the Anglican communion for one hundred years.

We might speak only of past accomplishments—of the quiet, selfless way in which the orders have won their place against opposition and prejudice, of the significant work they are now doing. An important part of our missionary effort is carried on by the communities for women. But the future is our concern. Many persons now in the services and others who have had equally soul-stirring experiences will soon be facing the question of the reconversion of their lives. We believe there will be many who will not go back to an existence whose chief goal more or less consciously was making a living. They will need and demand something more thrilling, something that will retain or restore the sense of being in the service, whether of their country, their fellow men or their God. We know there is nothing that can offer such opportunities as the Church. There is truly satisfying life in the priesthood, the mission field, the Church Army and the orders, lay and clerical.

We recognize the continuing vitality of the traditional communities and we urge that the opportunity of dedication and usefulness in them be made known more widely to our people. We have a further word to revolutionary Christian spirits. The number and variety of religious communities is not yet complete. There is a field for Christian social experiment amongst families; celibate communities are not equal to this problem. Pertinent here is the rising interest in the Church of the first three centuries, for the early Church was itself a religious community of families. When will we begin to make the world-wide Church what it was then in a limited area—the family of families? The staggering missionary opportunities of the post-war world can hardly be met without the self-giving of religious communities. May the Spirit move us to vision and action in this sphere.

Notable Consecration

* The consecration of Archdeacon Harris as the Bishop of Liberia is a notable event. It is to take place in Norfolk, Va., April 17th and will be reported for The Witness by the Rev. Shelton Hale Bishop, the rector of St. Philips, New York. Those caring for extra copies of the issue of April 26th that will feature this story should order at once. The issue of April 19 is to feature articles by Mr. Dean Acheson of the State Department on the Bretton Woods Proposals and by Dr. Henry Atkinson of the Church Peace Union on the Significance of the San Francisco Conference. Those wanting extra copies of this number should at once send orders by air-mail or wire to the New York office. These numbers will be followed by issues carrying the direct reports from San Francisco on the United Nations Conference. See Editorial page seven.

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The Christian Marriage

by Robert Findlay Thomas

Rector of St. John's Church, Huntingdon, Pa.

IN THE doctrine of the Incarnation a sacramental concept of the Christian life is implied. When the Son of God assumed a human body, the human body became in a new sense a potential means of grace. Thus the "physical" instincts of human nature became linked with spiritual achievement. This is most conspicuously true of the sex instinct since, because its use causes procreation, this instinct reflects God's own creative activity. Hence the improper use of the sex impulse is a peculiarly profane form of sin; while its rightful fulfillment—Christian marriage—is a sacrament.

Christian marriage, the indissoluble union of a man and a woman, is the divine law for human beings to whom Christianity has been mediated. ". . . and the two shall become one flesh: so that they are no more two but one flesh. What therefore God hath joined together, let not man put asunder (Mark 10: 8-9)." Such is the teaching of Christ. (See also Mark 10: 11-12, and Luke 16: 18.)

Where Christianity prevails this concept of marriage somewhat affects civil law. Thus in this country South Carolina officially does not recognize divorce and the state of New York officially permits divorce only upon the grounds allowed in one version of our Lord's teaching (Matthew 5: 32—a version whose authenticity many scholars doubt). But other states provide an elastic catalog of grounds for divorce. Generally, civil law reflects the law of Christ only dimly.

It is to be expected that these standards should differ. Secular society is concerned with law and order. Christianity is concerned with spiritual adventure. The Christian life is not the conventional life but a life of peculiar cooperation with the purposes of God. The Christian standard admittedly is the more difficult. But Christianity is a source of divine power. It fortifies men and women with supernatural grace to meet the demands of the higher standard.

The truth is that the necessity for divorce usually represents a deficiency in character. Either the parties lacked the character to wait until their judgment was mature enough wisely to choose a mate, or else they lack the courage and unselfishness necessary to make the personal adjustments a successful marriage requires.

There are cases where the indissolubility of Christian marriage means hardship for one or both parties. Married couples whose continued union represents martyrdom to a standard merit our sympathy. But a standard cannot be observed by making exceptions. And not only is the Christian standard of marriage the law of Christ, but it is the standard which promises the greatest good for all humanity. Compromise with the divorce habit brings merited relief in a few cases. But in society as a whole it results only in broken homes, in children without parental guidance; in what is, according to the teaching of Jesus Christ, legalized adultery.

Because, it is claimed, many war marriages will have to be dissolved, some churchmen insist that the Church must relax her prejudice against divorce because "we owe it to our returning war veterans." But can this argument, based on patriotic sentimentality, be trusted? On the one hand we have the Christian law of peace on earth, and on the other hand the Christian law of marriage. Humanity has sinned against the Christian law of peace by committing the wholesale murder of war; can we absolve ourselves from that sin by committing a wholesale sin against the Christian law of marriage? No: the debt civilians owe war veterans is one thing; the debt of obedience both owe to the law of Christ is another. It is not our duty to adapt the Christian standard to humanity, or to any temporarily idolized class of humanity. But the adaption of humanity to the law of God is not only our duty; it is humanity's salvation.

IN PROVIDING grounds for annulment the state recognizes that not every alleged marriage contract is valid. Similarly the Church recognizes that not every supposed marriage constitutes a Christian marriage. When, either by divorce or annulment, civil authority dissolves a union, the Church may find it possible to repudiate the same union on the basis that, in the Christian sense, marriage never existed.

The present canon of the Protestant Episcopal Church recognizes nine nullifying impediments to marriage. Compassionate interpretation is possible in at least the following two of these impediments: 4) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice. 7) Impotence or sexual perversion of either party undisclosed to the other.

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In connection with number 4, for instance, ecclesiastical authority is left to define "intelligent choice."

In connection with number 7, the question remains: Just what is sexual perversion? Sadism and masochism are recognized as psychopathic distortions of (male and female respectively) sexual desire. And certainly the sexual impulse lies more in the mental and emotional realm than in the physical or chemical realm. Hence a "marriage" where one party has an apparently permanent psychoneurotic impulse toward extreme mental cruelty (see motion picture, *The Suspect*) conceivably could be annulled under reason 7. As a perversion, psychopathic sadism is at least as definite an impediment to the normal fulfillment of marriage as is homosexuality, which, in its degree, might itself require definition.

Also, the existence of the sacrament of Holy Matrimony presupposes that both parties are baptized and at least to some extent committed to the Church. It has been wisely suggested that the Church recognize by canon the nullifying impediment to Christian marriage implied in 1 Corinthians 7: 15. A Christian churchman may find himself technically linked in marriage with one who repudiates not only the Church but the marriage. It ought to be possible for the Church automatically to annul such a union.

So, in the case of a few war "marriages," as in the case of a regularly recurrent but very small percentage of civilian "marriages," the Church may be led to a merciful interpretation of the grounds for annulment. But it must remain clear that nullifying a union implies that the alleged marriage was, if not a very serious sin, at least a very grievous error.

Also it must be clear that we are not merely rationalizing by substituting one term for another. The word divorce connotes a habit of thought, a pagan philosophy of marriage, with which the Church cannot compromise. As a fact of Christian belief, the indissolubility of Holy Matrimony cannot be subject to canonical legislation. But by careful legislation and wise administration the Church must be prepared to determine what constitutes Christian marriage. And those who in the past have entered and abandoned unfortunate unions, but who sincerely commit themselves to the Church, must be given an opportunity to achieve true Christian marriage.

As Christian marriage is the richest expression of the human sexual instinct and, in fact, its only complete fulfillment, so parenthood is the climactic experience of marriage. There are valid reasons, such as economic poverty or physical disability, for temporarily avoiding parenthood; and valid reasons, such as hereditary disease, for avoiding it permanently. But the mere dread of the inconvenient sacrifices it involves in personal pleasure and freedom is not a valid reason for avoiding parenthood. Such a selfish and negative distraction from the true sacramental climax of marriage is a sin. It is a sin similar to that of substituting the negative distraction of promiscuity for the true expression of sexual love in marriage.

But if parenthood is the climax of marriage in normal cases, this does not mean that the marital union of a man and women isn't a corollary end in itself in all cases (". . . and the two shall become one flesh . . ."—Mark 10:8).

And obviously the marriage union involves reasonably frequent sexual intercourse. Continence within marriage may be temporarily desirable or necessary for special reasons. But for the purpose of certainly avoiding pregnancy continence for very long periods is necessary. For most people the Christian view precludes such continued continence in marriage. The sexual act is a sacrament; it is the outward and visible sign of the inward and spiritual grace of monogamous sexual love. And the advice of St. Paul, that a married couple should "not deprive one another" (1 Corinthians 7:5—Weymouth translation) is profitable.

But the Christian philosophy, with its respect for spiritual values and the sacredness of human personality, also precludes reckless propagation. The procreation of more children than can properly be cared for is a sin against the sacredness of human personality.

Thus planned parenthood, or the practice of birth control, by means other than continence, or sterilization, which makes parenthood permanently impossible, becomes not just a concession to human weakness, but in many cases a positive contribution to Christian marriage.

OFFICIAL Christianity now generally recognizes this principle. But the Roman Catholic Church, apparently, concedes only the principle, not the practice. As consistent with indulgence in the sexual act at all, the Roman Church approves only the rhythm method of birth control. This method —reliance on the so-called "safe" periods—is, by general medical agreement, only vaguely reliable. Approving the principle of birth control but countenancing its practice only according to a very doubtful method is, in the opinion of this writer, less sound Christian teaching than ecclesiastical quibbling.

Any use of artificial contraceptives is, it is claimed, contrary to "nature," and hence contrary to the will of God. But is what we observe to be natural law necessarily coincident with the moral and spiritual purposes of God? Such an assump-

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tion presupposes that the natural order is in a state of static perfection. Such is not the picture revealed in Romans 8, where St. Paul expresses the hope ". . . . that creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain . . ."

Man's rebellion against God has become reflected in the whole natural order: man's sin has disturbed nature. But through man's redemption, the possibility of which follows from the Incarnation, nature itself will be "delivered from the bondage of corruption" into such a state of perfection as will be an adequate mirror of the divine glory.

Meanwhile, science and common observation confirm St. Paul's concept of a universe in a state of evolutionary flux. Our moral obligation is not slavish submission to nature's present travail. Our moral obligation is to seek the will of God for ourselves and for the world. This implies the use of human intelligence to achieve such readjustments in the operation of natural law as will promote man's spiritual good and hence God's glory; in other words, to cooperate with God in healing creation.

So, believing that avoidable disease promotes neither man's spiritual good nor God's glory, we strive to readjust nature by the use of penicillin, sulfa drugs, vaccination, and surgery. Also, believing that to freeze to death is a questionable act of piety, we use, in the earth's more frigid zones, artificial heat and warm clothing.

In the present stage of nature's evolutionary travail, there is extravagant waste in human, especially the male, reproductive resources. And nature does not provide for such desirable spacing of pregnancies as is necessary to conserve the sacrament of Christian marriage. Nature's deficiencies, unadjusted by human science, detract from positive Christian values. Hence the proper use, by married couples, of medically prescribed chemical or mechanical contraceptives, is not contrary to the historic Christian Faith.

A marriage that represents intelligent cooperation with the will of God enriches the lives of the married couple both in the natural and in the Christian senses. In fact holy matrimony mediates spiritual grace as definitely as do the specifically ceremonial sacraments. In striving to perfect the art of the sexual act itself, a husband and wife practice the virtues of humility, self-control, and forbearance. In childbirth the woman learns the discipline of fortitude in travail. Through courageously sharing the common and practical sacrifices involved in parenthood, both parties grow in Christian selflessness. And finally, through the difficult and delicate adjustments in personal desires married life requires, the married couple mature in Christian character and advance in knowledge of the Christian way, which is the way of fellowship.

New Books

***Excellent **Good *Fair

Why Go to Church by the Rev. David K. Montgomery. Publishers—Morehouse-Gorham, $2.25.

In *Why Go to Church*, the Rev. David K. Montgomery, rector of St. Peter's Church, Morristown, N. J., has posed a question to which he has found few answers. Your reviewer turned the first few pages of Mr. Montgomery's book with some enthusiasm, hoping to find there a positive presentation of the reasons for going to church. In short order we were subconsciously fabricating all manner of defenses against his arguments. There is something about the manner of too many of our clergy that throws the layman on the defensive. Doubtless it is because these clergymen assume that right is on their side and that the burden of all blame sets solely upon the shoulders of the laymen. We felt that to be Mr. Montgomery's attitude.

To a layman, one of the best things that can be said about Christianity is the pattern of life it provides by which a Christian can be an exemplary citizen of his community. One of the best things that can be said about the Church is the stimulus it provides for following that pattern. It is wellnigh impossible for the sincere Christian, following in the path of Christ, to adjust himself to the discrepancy between the inspiration the service of worship should give and the inspiration it generally provides. For that reason a feeling of resentment is bound to result when the layman realizes his rector assumes none of the blame for his absence from the fold.

Perhaps only a layman could write a book for laymen, as Mr. Montgomery has attempted to do, that would be convincing proof for going to church. Perhaps many of our clergy are too near their altars to realize how different they look and sound from the nave; are too near their liturgy to ever understand their people and how to minister to them. Be that as it may, we believe the only persons who would be likely to stay with Mr. Montgomery to the bitter end of his book would be the same impassive souls who never question why.

One characteristic too often lacking in our laymen is piety. Yet Mr. Montgomery's book, pur-

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portedly written for laymen, swelters with piety. Indeed, that may be the reason for empty pews of a Sunday morning: too much piety in the pulpit and too little vitality; too little of the message of Christ brought to the man in the street in a way that squares with the facts of life as he meets them.

People don't go to church for precisely the same reason they are unlikely to read Mr. Montgomery's book: boredom at the botching of a real opportunity.

—Vance Hayes

TO PUT IT BRIEFLY

What Happens at Baptism?

By

WILLIAM B. SPERRY

IT IS usually a baby that is baptized. The baby is bathed and powdered with special care and wears his very best dress because something of great importance is to happen to him. Other people beside the baby are involved because you just do not have babies without involving other people. These other people have been planning for the baby, hoping for it, working for it, because they love the baby and want others to love it. They picture the child growing up to a life of affection and usefulness. They look forward to this child's friends and associates and see a young man or woman taking a place in a world that is constantly creating new worlds out of the old chaos and blindness in which every age has lived.



As the parents and others who are drawn into the circle of interest make these plans they realize that they may make mistakes. They feel a sense of awe in assuming a responsibility so fraught with possibilities of good and evil. They call upon friends and advisors to assist them in matters of health and education.

But no matter how competent the advisors, they still feel that this responsibility is something beyond their powers to meet; beyond the powers of anyone they can bring in. They know their own shortcomings. Can they give—can these two people who know each other so well, so intimately—can they really provide this new person with the environment and the power to make their plans come true in this life? And, appalling thought, what of the life beyond!

They know they cannot, of themselves, give what they wish to give.

So they come to baptism. No matter whether the baby sleeps or yawns or smiles or yells he is held in the arms of a minister of the Church, water is poured on the child to indicate that as he entered a new environment at birth so now he again enters a new life, he is signed with a special sign, words are spoken to mark this new existence and he is given a name to carry with him throughout it.

The parents and godparents have placed this child in the body of that great company in which he can be a part of the best that man may know. Here they give him the stability that comes from being identified with the finest in the tradition of our race. Figuratively and literally they bring him to Jesus, the Christ. They make him a member of the Church.

This child will never be completely alone. He will always have the sustaining sense of knowing that he is a part of the stream of Christian men and women who have given faith and hope and love to a world where evil and strife are ever present but never completely triumphant.

What if the parents have shown weak and evil tendencies? All men do; but here in baptism this child is strengthened with the knowledge that he is one of a company enlisted "manfully to fight against sin, the world and the devil and to continue faithful until his life's end." At baptism that membership is sealed for all time and the child grows up in that wholesome knowledge. It does not guarantee him victory in every encounter but it does give him the knowledge that he does not fight alone.

But that is not all that happens. What of those who brought the child to baptism and those who took the pledges in the name of the child? To them baptism gives a new sense of their responsibility before God to use this "sense of belonging" in meeting their own conflicts. It gives them a realization of the preciousness of each soul and that Almighty God comes through the turmoil and fret of the world to include this child and also they themselves in his never ending care.

What happens when the baptism is of those of riper years? The same sense of belonging, of care, of personal relationship takes gentle possession of the one baptized and with it comes the knowledge of a spirit within and without that helps and will never stop helping. Water is poured on him as an illustration of the cleansing wholesomeness in which one lives in such a spirit. Words are pronounced that mark the admittance into an everliving body in which he will forever be the responsibility of the other members and they forever his.

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Gov. Dewey Pleads for Success Of San Francisco

He Declares That the People Should Make The Conference Their Business by Action

Edited by W. B. Spofford

Albany:—Gov. Thomas E. Dewey of New York, 1944 Republican presidential candidate and an Episcopal church vestryman, issued a statement last week stating that the forthcoming San Francisco Conference on world security has a chance to establish a new era in which the peoples of the world will abandon "mutual hate, slaughter and destruction." It was part of his proclamation setting aside the week of April 16-22 as "World Order Week" in which he urged churches to devote Sunday, April 22, to "special consideration of the momentous occasion ahead and prayers for the success of the San Francisco Conference." "Once again," he continued, "civilization is given an opportunity to create an organization of nations whose purpose will be to establish peace on earth." But he said, as our editorial this week likewise stresses, that without the "whole-hearted support of the peoples no covenant can survive. It is, accordingly, vital that as many of them as can be reached must have an opportunity to understand the aims of the San Francisco Conference. There must be unlimited facilities for public discussions of the proposals first outlined at Dumbarton Oaks and now to be carried forward at the Golden Gate. All men and women in the United States, all men and women in the United Nations, should be made to feel that this is their business, their conference to result, we hope, in their covenant."

Again we call your attention to the editorial on page seven and urge you to act on the suggestion there set forth. Organize a parish group for action during the Conference.

Racial Discrimination

London (by wireless):—Removal of racial discrimination against native populations in British colonies was urged in a statement here by the conference of missionary societies in Great Britain and Ireland, representing all Protestant missions. Endorsed by the executive committee of the British Council of Churches, the statement referred specifically to racial restriction in Kenya and Northern and Southern Rhodesia, and called upon the British people to support government efforts to eliminate "artificial barriers to the progress and prosperity of native inhabitants."

The conference quoted a recent statement of the Episcopal Synod of the Church of England in South Africa in which color prejudice was denounced as "cruel, wasteful, and dangerous." (WITNESS, March 15)

Declaring that "great benefits" have been brought to the native peoples of South Africa through British rule, the conference stated it viewed with "grave misgiving" any changes in the existing political status of the African territories which would impair efforts to promote fair treatment for "every man, whatever his color."

A Union Service

New Rochelle, N. Y.:—The Protestant Churches of this city again joined forces for a union Good Friday service, held at Trinity Church where the Rev. Philip M. Styles is rector. Seven clergymen, representing the Episcopal, Baptist, Presbyterian, Methodist and Lutheran Churches took part. There were solos by Miss Sarah Brown of the Bethesda Baptist Church and Miss Lorraine Eley of Trinity Church.

Large Bequest

Haledon, N. J.:—St. Mary's Church has received an additional $25,000 from the estate of the late Frederick W. Budd, bringing the total to $100,000. The announcement was made to the congregation by Rector Gordon T. Jones at the Easter services. $35,000 has been invested, the income to be used for the current expenses of the parish. The balance has been invested in government bonds and will be used when permission is given to build a new church.

No More Subsidies

Paris (wireless to RNS):—The French Consultative Assembly has voted the immediate suppression of state subsidies to Church schools, which were inaugurated by the Vichy regime. The vote was 128 to 48, after a heated debate between Roman Catholic and communist deputies. Andre Philip, head of the parliamentary education commission, opposed state aid to denominational schools and stated that "religious education should be outside the school and financed by religious organizations in view of the separation of Church and state."

Reads the Lesson

Rome (wireless to RNS):—Commanding General Mark W. Clark, an Episcopalian, read the lesson at a non-denominational Easter service held here for headquarters troops of the allied 15th army group. He selected the lesson himself, John 20: 1-18, which recounts the story of the resurrection. The service was conducted by American chaplain Major Albett J. Anthony of Williamson, N. Y. and British chaplain Fred Smith of Dagenham, Essex. Meanwhile more than 150 chaplains held services for troops in all sectors of the 5th army front.

Washington Cathedral

Washington:—It is estimated that 10,000 people worshipped on Easter Day at Washington Cathedral at the eleven o'clock service when Bishop Angus Dun preached. At the Arlington National Cemetery the sunrise service was attended by Mrs. Roosevelt, General Marshall and Admiral King, the latter offering a prayer of great sincerity and beauty for the men in the armed services. Vice President Truman gave an Easter address at a Masonic service in Alexandria.

NOTICE PLEASE

* * *

All mail is to be addressed to
THE WITNESS
135 Liberty Street
New York 6, N. Y.

New subscriptions, renewals and changes of address are to be sent to the above office. Due to the difficulty of securing and cutting stencils it now requires from three to four weeks to put through an address change. We will therefore appreciate it if you do not ask for an address change unless it is to be permanent or for an extended period. Also in asking for an address change please make the request personally by letter or postal, giving both your old and new address.

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Praise for Jews

Moscow (wireless to RNS):—A message from Marshal Stalin praising Russian Jews for their contribution to the war effort was read at Passover services in the Moscow synagogue which was attended by more than 2,000 worshippers. The service was conducted by Rabbi S. S. Cherbrutsky and a prominent part was taken by the noted opera star, Alexandrovsky.

Attends Conference

Chungking (wireless to RNS):—The Rev. Frank W. Price, Chinese-born Presbyterian missionary, has been named to accompany the Chinese delegates to the San Francisco conference.

Expand Program

New York:—The United Council of Church Women, of which Mrs. Harper Sibley is president, is to hold a two day conference at Princeton April 22-24 to plan an enlarged program in social, industrial and race relations. Consultants at the conference will be F. Ernest Johnson of the Federal Council of Churches, Dr. Charles S. Johnson of Fisk University and Miss Katharine Lenroot of the federal children's bureau.

United Church Project

Lewiston, Me.: — The Lewiston-Auburn Council of Churches during Lent, sponsored a *University of Life*, meeting one night a week in each of the participating churches. According to the Rev. Norman L. Kellett, rector of Trinity Church, Lewiston, the university has had more than 700 registrations with an average attendance each week of over 600. The course was divided into four parts: 1) Living under tension for those who have men in the service or who work under the tension of the war factory or who find the problems of war-time living especially great; 2) Burning issues for the Church for those who are concerned about what we shall do beyond the conflict to make a decent world order where brotherhood and the family of nations will become a responsibility; 3) A living faith for those who are interested in evaluating the contribution of Christianity to civilization; and 4) Youth finding some answers for young people who wish to learn just how religion links up with life. Among those who led sessions were Dr. Kenneth C. M. Sills, president of Bowdoin; Senator Owen Brewster, of Maine; Dr. Benjamin E. Mays, president of Morehouse College; the Rev. Howard P. Kellett, executive secretary of the department of social service of the diocese of Massachusetts, and Lt. Col. Richard F. Saville, chief of veteran's personnel division. According to Mr. Kellett, the university of life has given the Council of Churches a great boost and it is now functioning in the fields of advertising, radio, canvass, young people, adult education and teacher training.

Dormitory Burns

Bris, Va.:—The dormitory for small boys at the Blue Ridge School, Bris, Virginia, was destroyed by fire on Friday, March 23rd. The Blue Ridge School is operated by the diocese of Virginia primarily for mountain children. The dormitory which was burned, known as Crawford Hall, was one of the oldest buildings, erected about forty years ago. It was a frame structure with kitchen, dining room, dormitory space for twenty-five boys and two rooms for members of the faculty. The loss was partly covered by insurance. The Rev. George P. Mayo, who has spent most of his ministry in mountain work, is the headmaster.

Marriage Agreement

Burlingame, Cal.:—Baptist minister Cecil Osborne is performing no more marriages unless both parties sign an agreement which he has drawn. The document in artistic printed form and bearing the names of the contracting persons, is presented to the newlyweds by Mr. Osborne with a request that it be framed and placed in a prominent place in their new home.

Mr. Osborne's new marriage agreement, reports Religious News Service, says: "We are in love. We love each other so much that we want to spend the rest of our lives together. We are so much in love that we want to establish a home, where we may throw our protecting love about our children, and rear them in an atmosphere of love and tenderness. We are so greatly in love that we want nothing to mar the beauty and lasting romance of our union. We believe our marriage will be a lasting one. But thousands of young couples equally in love have taken their sorrows and differences to divorce courts, where romance and bliss have ended in bitterness and recrimination.

"We believe that to make our marriage a glorious success we shall need the guidance of God. Therefore, we solemnly pledge ourselves: To pray regularly for Divine guidance in planning our home, our lives and our future; to attend as often as humanly possible the church of our choice; to seek the will of God in our lives; to go together to the minister who marries us, or to some other minister, with our differences, before going to a lawyer or court."

Planned Nazi Shrine

Paris (by wireless):—German authorities planned to convert Cologne Cathedral into a national Nazi mon-

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ument, it was disclosed by the Most Rev. William Stockums, senior auxiliary bishop of the Cologne archdiocese, reports Religious News Service. Bishop Stockums made the revelation after returning to the Cathedral from a home for the aged where he was in hiding to escape arrest by the Gestapo. He said both he and Archbishop Joseph Frings of Cologne had been forced to flee Gestapo agents during the Allied advance toward Cologne, because the aged Archbishop had denounced the party plan to convert the cathedral into a Nazi shrine.

Churchmen on Peace

London (by wireless to RNS):—Religious and cultural freedom must be assured to all as an integral part of any arrangement for readjustment of frontiers and the transfer of populations after the war, the British Council of Churches asserted in a statement issued here.

"These are rights which belong to man as man by virtue of divine creation," the Council said. "The denial of them contributed in large measure to the worsening of minority problems of the past. Their free recognition would alleviate otherwise difficult political arrangement, and might go far to make them acceptable."

Pointing out that leaders of the United Nations have "repeatedly affirmed their allegiance to such principles," the Council added that "they must now be given practical effect."

In discussing European frontier problems, the church body observed that "Christians as such have no particular competence to pronounce judgment" on technical, economic, and political issues, but it was "their duty to remind all that no lasting order of society can be built except upon the foundation of obedience to God's Will for His world."

"No society," it said, "can achieve peace and security that does not respect the personal rights of men and women, and is not based on freedom, justice, and good faith, for these are the will of God as Christ has made it known."

Declaring that Christians have "good cause to be grateful for the many proposals of statesmen of the United Nations looking toward the creation of an international organization," the Council expressed concern "at some of the possible implications of proposals for readjustment of frontiers, involving for great numbers of people either territorial transfer or at least a change of sovereignty."

"If, unhappily, it is the case that no better solution can be found for our inherited political problems," the statement said, "we urge that everything possible be done to safeguard human rights of those affected. However considerately carried out, such changes must inflict great suffering upon men and women, many of whom are quite innocent of responsibility for the evils it is sought to rectify."

There is also "grave danger," the Council warned, "of sowing seeds of future wars by the creation of new problems little less serious than those now demanding solution."

Church Estates

Moscow (by wireless): — Church lands in Hungary will be divided on the same basis as landowners' estates under proposed reforms approved by all parties in the Hungarian Front of National Independence, reports Religious News Service.

French Cathedrals

Washington, D. C.:—Twenty-two of the 25 famous cathedrals, chateaux and other historic buildings listed by the French government as part of the "cultural heritage of France" are now in liberated areas and all but one are either intact or only slightly damaged. This announcement was made by the fine arts and archives section of SHAEF in a report which reached the office of war information here through allied supreme headquarters in Paris. The only serious damaged church edifice is Rouen Cathedral, which, however, was found to have suffered "far less" from the 1944 Allied bombardment than Rheims Cathedral which was exposed to German attack in the last war. The damage to Rouen Cathedral can be repaired, the report said. The medieval cathedrals of Chartres, Amiens, Beauvais, Laon, Rheims, and Notre Dame in Paris, as well as the famous Sainte Chapelle in Paris, have remained safe and virtually unscarred, SHAEF announced. Strassbourg Cathedral was hit by two bombs in August, 1944, but the damage is insignificant and has not affected the stability of the structure or the sculptured portions.

New Radio Program

New York:—The American Bible Society has joined in the *Your Life Today* radio program that is featured each morning over the blue network. Eric M. North, general secretary of the society is the speaker each Monday during April and R. A. Betts is to be the speaker in May. It is expected that Francis C. Stifler, editor of the society and long a popular broadcaster, will join in the series later.

MEMORIALS

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Distribute Clothing

New York:—War refugees wearing clothes collected by the churches of America will soon start back home from middle east camps to the Balkan countries. Bales of this clothing recently reached the homeless people at Tolumbat, UNRRA's camp for convalescents near Alexandria, Egypt. Distributed during Holy Week, the outfits brought rejoicing to 1200 boys and girls and nearly 1000 men and women who had been without adequate clothing since Nazi soldiers and bombs drove them from their native lands. According to Churchman Henry J. Kaiser, national chairman of the collection of clothing, each child received six garments. He also stated that the 230,000 pounds of clothing gathered by the American churches would outfit 40,000 refugees who are scheduled to leave several middle east camps for home during the next two months.

Church Buildings

New York (RNS):—Churches planning postwar building and improvement programs were urged by the Rev. E. M. Conover, director of the interdenominational bureau of architecture, to raise funds now "with all possible speed" so that hampering church building debts may be prevented. For years, he stated, general church erection funds of Protestant denominations have been used largely to save churches from unfortunate financial situations brought about by poorly-managed church building ventures. He urged denominational leaders to insist that from now on church erection funds be used only for needed projects, particularly in unchurched communities and for the replacement of inadequate and outmoded buildings.

World Council Aids

Geneva (by wireless to RNS):—Barracks provided through the department of reconstruction and interchurch aid of the World Council of Churches will serve as temporary churches in destroyed cities along the channel coast of Normandy and in the Montbeliard district of Alsace-Lorraine in France. Financial aid from national reconstruction committees in Switzerland and the United States has enabled the World Council's Reconstruction department to approve the appeal of the French churches and of CIMADE, social work and evangelistic agency of the French Protestant youth movements, for barracks. Swedish churches will also provide such buildings.

Funds from American and Swiss churches have also made it possible to grant requests for help in supplementing tthe inadequate salaries of French pastors until the French churches are able to make substantial increases. Large grants of books published in Switzerland have been made in response to requests for Christian literature from isolated areas where pastors and laymen have lost their libraries. Churches in France, Belgium, and liberated Holland will choose the books desired.

Meet in Atlanta

Atlanta, Ga.:—The convention of the diocese of Atlanta is to be held at the cathedral here instead of at Macon as originally planned. The change is made to comply with the permission for the convention granted by the office of defense transportation. Bishop Walker is streamlining the meeting to compress everything in a one day session on May 8th. The Rev. Joseph T. Walker, army chaplain, is to speak at the opening service while the Rev. Edward G. Mullen, formerly of the Philippines, is to be the headliner at the Auxiliary meeting.

V-E Day Plans

New York (RNS):—For months now, the nation's religious forces have laid plans to mark the cessation of hostilities in Europe with observances calling the general public to reverent worship rather than revelry. In these plans, the churches have had the cooperation of business, civic, fraternal, and political organizations, and indications are that V-E Day for most Americans will be a solemn rededication to the ideals of a just and

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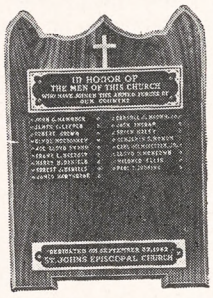

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THE WITNESS

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lasting peace for the world. Even as president Roosevelt led the country in prayer on D-Day last June when the Allies invaded Europe, so the chief executive is expected to call upon the public for similar meditation on V-E Day. Mrs. Roosevelt said the White House would follow "a general suggestion that all should join in prayers of thanksgiving but observe no celebration."

Leaders of all religious groups have issued appeals for reverent observance of Victory Day, and it is expected that most churches will remain open all day. While many churches will conduct individual services, many others will join in union worship in centrally located sanctuaries. In some cities combined religious and patriotic rallies will be held. To prevent widespread hilarity and revelry, reminiscent of the wild celebrations that marked the end of World War I, bars, taverns, and liquor stores in a number of communities will be closed for 24 hours with the announcement of V-E Day.

The department of evangelism of the Federal Council of Churches has prepared a service of worship for V-E Day, and thousands of requests for it have been received from church councils, ministerial associations, and individual churches, an indication, according to Jesse M. Bader, secretary of the department, that religious services are planned in the largest cities and the smallest communities.

Killed In Action

Reinbeck, N. Y.:—Chaplain Barret L. Tyler was killed in action on Luzon on March 15th. The Secretary of War so announced on April 3 to the Chaplain's father, the Rev. Barrett P. Tyler, whose home is here. Chaplain Tyler was a captain and was with the 43rd division artillery and since September, 1942, had been in service in the Southwest Pacific. He was 33 years of age, a graduate of Williams College and of the Episcopal Theological School. Prior to entering the army he was assistant at Trinity, Hartford. In 1942 he married Louise Biglow Gay of Philadelphia, who survives him. He also has two brothers in the service, both lieutenants in the army.

New Hymn Book

Washington:—A second edition of the folder, *Hymns from Home*, has been distributed by the army's office of chief of chaplains. About five million copies have been mailed to all service commands, and other outlets.

Still Time to Make an Easter Gift



Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

Due to the Japanese invasion of nearby areas the work of the Mission has had to be greatly expanded. Yet there is greater difficulty in financing the work due to inflation.

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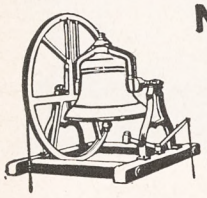
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Condemn Vandalism

Denver, Colo.:—Recent outbursts of vandalism here, during which high school youths drove through the Spanish area of the city and threw bricks at homes, have led Protestant, Catholic, and Jewish leaders to issue an appeal for fair play.

"If, while our soldiers are fighting abroad, we allow conditions to develop at home to destroy this fair play society, we are traitors to our country," asserted a statement made through the Interracial Commission of the Denver Council of Churches.

Expressing belief that the acts were inspired by "certain unfair practices that lend themselves to the agitation of lawless individuals and groups," the churchmen called for elimination of all racial and religious discrimination.

Churches, synagogues, and other institutions were urged to conduct classes for parents and young people to impress upon them "the best traditions of American sportsmanship."

Urge Permanent FEPC

Washington, D. C. (RNS):—More than 30 Negro ministers from 21 states spent two days here visiting Senators and Congressmen from their localities to urge approval of a permanent fair employment practice commission. They also sent a letter to President Roosevelt asking his support of the measure. The assembly, called by the Washington bureau of the fraternal council of Negro Churches, commended Gov. Thomas E. Dewey of New York for his leadership in bringing about passage of the Ives-Quinn anti-discrimination law.

Teaches in Syria

New York:—Professor Donald Roberts of St. John's University, Shanghai, has accepted a temporary appointment as professor of history at the American University at Beirut, Syria. He will remain there until it is possible to return to China. Mrs. Roberts will also take a teaching position at the Beirut Junior College for women. Dr. Roberts has been in China since 1915.

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BACKFIRE

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

THE REV. HERBERT HAWKINS
Rector at White River Junction, Vt.

The letter signed by the superiors of three religious orders states that due to directives of the Office of Defense Transportation "only those who can reach the cathedral on the morning of the 9th are invited." In other words the O.D.T. says you may not travel to this religious service except as we allow you to do so. I know many people who make these or similar restrictions an excuse for not getting to church; and I think it extremely dangerous for the Church to accept the principle that the O.D.T. may say who and who shall not attend a specific service. That is regulation of religion by the government.

ANSWER: It is clear from O.D.T. policies that the superiors of the religious orders were wrong. The O.D.T. has made it a matter of policy that "no permit is required for the holding of any meeting for religious worship or for ecclesiastical ceremony." (WITNESS, March 29)

* * *

THE REV. GERALD C. CLARKE
Rector at East Cleveland, Ohio

Congratulations Mr. Weber. I wonder if there are not others that are fed up with "the rigidity of both ritualistic and anti-ritualistic spikes." I hope you stay on the editorial board and keep up the good work.

* * *

FLORENCE V. MILLER
Churchwoman of Wilmington, Delaware

After reading Bill Spofford's article on the White reporting about Russia (WITNESS, March 29) I feel compelled to say how very glad I am that the space was given for it. It impressed me particularly because I read Leland Stowe's great book *They Shall Not Sleep* and am just finishing Edgar Snow's *The People on Our Side* and I was most interested and impressed by what both of these men had to say about the U.S.S.R.. No one could question the sincerity and integrity nor the wide experience of these two correspondents nor fail to admit the fact that they had a real opportunity to observe wartime Russia and the wonderful war effort the Russian people are making. It seems to me that if more Americans looked "shabby" and "poor" for the reasons the Russians do our returned fighting men might feel happier about conditions at home. There are still so many people with prejudices against the Soviet Union that to increase these in any way just on the eve of the San Francisco conference seems to me not only harmful to America as Mr. Davies suggests, but almost treasonable.

* * *

THE REV. EDWARD G. MAXTED
Retired priest of Pensacola, Fla.

I should like to write an article on the subject of Burial Laws in England Liberalized (WITNESS, March 22) but I fear the editors would not be sufficiently interested. But two comments I would like to make. First this new arrangement means that in future the Church of England will be the only religious body in England which will not be able to have exclusive ownership and use of a burial ground. Of course Roman Catholics may have their own burial grounds and so may others if they wish but not the Church of England. The ancient cemeteries were the churchyards of Church of England churches and in 1880, as THE WITNESS news item states, a law was passed allowing non-Church members to have their relatives buried in the ancient churchyards with any rite and ceremony and with any officiant they pleased. So ministers of all denominations conduct burials in Church of England burial grounds. This law had reference to existing churchyards but now apparently is to apply to all acquired in future.

The last sentence of the news item seems to suggest that many of the Church of England clergy are a bigoted lot. For some are accused of "insisting on graveyards rites undesired by bereaved families." Well I think I know what this means. Non-Church members often ask the rector to bury their dead and sometimes ask him not to use the Prayer Book service. But of course he can use no other.

* * *

THE REV. THOM WILLIAMSON
Rector at Narragansett, R. I.

Though seldom have I seen any letters to the editor have much good effect on a paper yet I am constrained to write to witness my general agreement with all the letters in Backfire for March 22. Also referring to Mr. Fletcher's statement about the communicant strength of the Episcopal Church, will he kindly tell us how to reconcile his figures with Mr. Stowe's which are just twice those given by Mr. Fletcher. And Mr. Fletcher is way behind in his obsequies of this same Episcopal Church. A chief justice of the Supreme Court made similar prognostications about 150 years ago, and still we go on and on. And perhaps—I say perhaps—someday our church may be the religious department of a labor union or Soviet and then THE WITNESS could go out of business. But I wish THE WITNESS would not be so dog-gone interesting otherwise.

* * *

THE REV. R. H. MIZE, JR.
Wakeeney, Kansas

The former Roman Catholic diocese of Concordia, Kansas, has changed its see city to Salina, Kansas, and its bishop, the Rt. Rev. Frank A. Thill, has taken the name "Bishop of Salina." Made under a decree of the sacred consistorial congregation and Pope Pius XII dated December 23, 1944, the action was not publicly confirmed until it was a *fait accompli* three months later. The Episcopal Church has not had a Bishop of Salina since 1903. Christ Cathedral was built in 1906.

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The WITNESS

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APRIL 19, 1945

MR. DEAN ACHESON
ASS'T SECRETARY
STATE DEPARTMENT

(Article in this issue)

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Wednesday: 11 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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APRIL 19, 1945
VOL. XXVIII No. 35

CLERGY NOTES

BOLLES, DeFOREST B., was deposed at his own request by Bishop Horstick on March 20th.

BRYANT, NELSON W., formerly rector of St. George's, Newport, R. I., became the rector of St. Mark's, Adams, Mass., on April 15th.

CHIDESTER, W. K., rector of All Saints', Winter Park, Fla., has accepted the assistant rectorship of the Church of the Ascension, New York.

HALE, GEORGE B. S., was ordained deacon on March 21st by Bishop Maxon in Grace and St. Luke's, Memphis, Tenn. He is assistant at St. John's, Johnson City, Tenn.

HARRIS, LEON P., formerly rector of Christ Church, Joliet, Ill., became the rector of St. James', Paso Robles, Calif., on April 15th.

HOFFMAN, J. O., a graduate of Episcopal Theological School in February, was ordained deacon by Bishop Stevens on March 6th at All Saints', Pasadena, Calif.

PADDOCK, E. M., is to celebrate the 35th anniversary of his rectorship of St. James', Cambridge, Mass., in June.

PAULSON, P. H., a graduate of Episcopal Theological School in February, was ordained deacon by Bishop Stevens on March 6th at All Saints', Pasadena, Calif.

REILLY, J. E., formerly of St. Petersburg, Fla., is now living at Atlantic City, N. J.

REYNOLDS, F. C., formerly rector of St. Michael's, Milton, Mass., is now the rector of St. Margaret's, Brighton, Mass.

TROOP, ROBERT H., formerly assistant at Christ Church Cathedral, Springfield, Mass., is now the rector of St. Michael's, Worcester, Mass.

WILLIAMS, J. FARRAND, was ordained deacon on March 21st by Bishop Clingman at Christ Church Cathedral, Louisville, Ky.

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Thursdays: 7:30 A.M.

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The Very Rev. Arthur C. Lichtenberger, Dean
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8 P.M. Evensong and Sermon.
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Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 35

The WITNESS

For Christ and His Church

APRIL 19, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Plans Made for San Francisco By Church Groups

Committee Representing Many Groups to Meet Regularly to Study and Report Conference

By Rita Rubin

Washington:—A number of representatives of Church organizations will attend the United Nations Conference, opening in San Francisco April 25, but so far as can be learned none will attend in an official capacity. More than fifty national organizations, including the United Christian Council for Democracy, with which the CLID is affiliated, have been represented in conferences which have met at intervals in recent months for the purpose of promoting study of the Dumbarton Oaks Proposals. In order to most effectively participate in the Conference these organizations have created a committee which will meet constantly in San Francisco for the exchange of information, planning strategy and keeping their members informed on what is going on, so that the people of the country may take whatever action seems wise to help make the Conference a success. Through this committee contacts will be regularly maintained with the official American delegation, having been appointed consultants by the State Department.

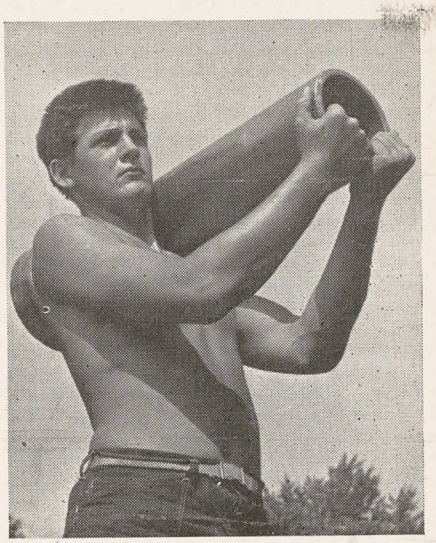
Among those to serve on this committee are Walter Van Kirk, secretary of the Federal Council's commission on a just and durable peace; the Rev. Henry Atkinson of the Church Peace Union whose article is featured this week; Jane Evans of the National Peace Conference, which includes many Church peace groups; Clark M. Eichelberger of the American Association for the United Nations, who will be the chairman; Ulric Bell of Americans United; Mrs. Arthur Brin of the National Council of Jewish Women; James B. Carey of the CIO; W. E. B. DuBose of the National Association for the Advancement of Colored People; Robert Norton of the American Legion; Catherine Schaefer of the Catholic Association for International Peace; James T. Shotwell of the Carnegie Peace Foundation.

The organizations affiliated with the UCCD are to be represented in San Francisco by William B. Spofford of THE WITNESS who has been invited by the committee headed by Mr. Eichelberger to meet regularly with them "to discuss plans and the state of public opinion." These meetings will be held from time to time, as occasions demand, at the International Center, headquarters of the committee. The organizations affiliated with the UCCD and who will be represented by Mr. Spofford are the Evangelical and Reformed Council for Social Reconstruction; the Presbyterian Fellowship for Social Action; the Unitarian Fellowship for Social Justice; the Methodist Federation for Social Service; the Rauschenbusch Fellowship of Baptists and the Church League for Industrial Democracy.

Mr. Spofford has also been granted press credentials to the Conference by the State Department and will report the Conference for THE WITNESS, the press bureau of the National Council, The Churchman, The Southern Churchman and Forth. The first of his reports will appear in this paper in the issue of May 3rd.

Meanwhile the Associated Church Press, meeting in Philadelphia, launched last week a move to have Church proposals for world order influence the Conference, according to Religious News Service. Asserting the accomplishments will be of "basic concern to the religious forces of America, Canada and the entire world," these editors of Protestants journals urged 1), that American and Canadian delegates should seek improvement in the Dumbarton Oaks Proposals along the lines of the Cleveland conference of the commission on a just and durable peace; 2), should exert all possible influence to protect the United States from lapsing into a position of isolationism after the war; 3), that Church people should support the delegates and their governments in the adoption of a charter that will bring the United States and Canada into active brotherly cooperation with the other nations of the world.

The delegates also adopted a separate resolution memorializing the United States delegation to the Conference to advocate creation of a commission on human rights having as one of its objectives freedom of the press. It was proposed that international agreements be drawn up to guarantee a world free press. "Freedom of the press is vital to religious and racial freedom and tolerance in that potentially it offers equal voice to all faiths and races," the resolution stated. "The right of free and untrammelled access to news and the freedom to transmit it are conducive to a better understanding among the people of the world and hence a contributing factor to a just and lasting peace. Freedom of the press ultimately offers the most potent weapon against propaganda."



Whether lads like this will fight in World War Three will be largely determined at the Conference of the United Nations. It is for this reason that it is of such concern to us all

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YOUTH CONFERENCE AT AUBURN

Auburn, N. Y.:—Four dioceses—Albany, Central New York, Rochester and Western New York,—are to join forces for a youth conference to be held here at St. Peter's, May 4-5. Purpose: to examine the place of youth work in the Church; to examine literature for youth issued by the National Council; to seek to apply it to local needs; to coordinate the youth work of the four dioceses. Leaders: Dr. Bertha Paulssen, professor of social psychology of Gettysburg Seminary and Miss Frances Young of the division of Christian education of the National Council.

RECONCILIATION IS NEAR

New York (RNS):—The terms, arrived at in conferences held with Russian Orthodox leaders in Moscow, whereby the two Orthodox Churches in America will be united have been made public. One body, headed by Metropolitan Theophilus, was suspended by the Mother Russian Church in 1935. It has a large number of communicants, most of whom have been considered anti-Soviet in attitudes. The other Church, headed by Metropolitan Benjamin, has a much smaller following, is pro-Soviet and is recognized by Moscow. The decree looking toward union calls for a general Church council, to be presided over by Archbishop Alexei of Yaroslav and Rostov, being sent to this country especially for that purpose. The council will elect a Metropolitan who will bear the title of Patriarchal Exarch of All America and Canada. The election is subject to confirmation by the Moscow Patriarchate, which recommends as candidates Metropolitan Benjamin and Archbishop Alexei, a follower of Theophilus, but the decree does not limit the sobor in its right to nominate others. However the elected candidate must be confirmed by Moscow. The decree also provides that "the right to confirm candidates for bishops, the right to reward clergy with higher titles and the right of appeal as regards bishops and clergy remain with the Moscow Patriarchate."

The decree also states, as a condition of recognition by Moscow, that the American Orthodox Church declare its abstention from political activities against the USSR and give corresponding orders about this to all the parishes. The final clause of the decree states that "In case of the acceptance of the above conditions by the sobor of bishops, headed by Metropolitan Theophilus, the interdict (suspension) laid upon the American Church by the Moscow Patriarchate on January 4, 1935 is removed immediately prior to the all-American sobor."

ABBEY MEMORIAL TO CIVILIANS

London (wireless to RNS):—A memorial to Great Britain's 60,000 civilians who have died in bombings will be placed in Westminster Abbey in the form of leather bound volumes containing the names of all men, women and children killed.



Leaders of the Canterbury Club at St. James' Cathedral, Fresno, California. Standing: June Potter, Jane Scott, Gene Fuchs, Bernice Naman, treasurer. Seated: Phyllis Marsh, vice-president, Betty Whitten, president, June Martin, secretary

SAN FRANCISCO SUPPORTED

New York:—Representatives of ten diocesan departments of social service met here April 5 and passed a resolution supporting the purposes of the San Francisco Conference. They stated that it should have the full backing of Church people. After urging that parishes should observe April 25th with special thoughts and prayer for the success of the Conference, the resolution stated that "We do this realizing the concern of the National Government that the people of the nation generally be made aware of the critical importance of the San Francisco Conference which may well become a turning point in the world's search for lasting peace. All sorts of weaknesses will be evident in any instrument which can be agreed upon at this time. But the Church must fight on supporting such world organization as will allow for creative change in the future looking toward the ideal. The probable end of hostilities in a substantial area in the reasonably near future and the meeting of the United Nations in San Francisco highlights the need for constructive action, thought, and prayer on the part of all Christian people. The very differences are our opportunity to show the reality of the faith by which we live."

DUTCH CHURCH PLAYS LEADING ROLE

Geneva (wireless to RNS):—Confronted by increasing political unrest and severe famine conditions, the church in German-occupied regions of Holland is becoming more and more the leading influence in national life, according to underground reports reaching here.

"The gain in Christianity's prestige is impressive," one report declared. "This is not only because preaching is taking on a political color, but because pastors and priests have measured up to the enormous social tasks before them. Pastors of different churches, for example, have undertaken the distribution of food packages from Sweden. The evacuation of children from the eastern provinces was organized by the churches and now pastors and priests are helping thousands who are living in hiding."

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Comparison Made of Dioceses In Fifth Province

Figures Seem to Show That Church Is Making Little Headway in Communicants or Finances

By J. V. Blake
Layman of Akron, Ohio

Akron, Ohio:—The 5th Province in our Church shows a very clear-cut line between the Anglo-Catholics (hereinafter known as the A. C.'s) and the Prayer Book Churchmen (we shall call them the P.B.C.'s). There are seven strictly A. C. dioceses:—Chicago, Eau Claire, Fond du Lac, Milwaukee, Northern Indiana, Quincy and Springfield. On the other side are six:—Indianapolis, Michigan, Northern Michigan, Ohio, Southern Ohio, and Western Michigan. One or two of the second group may have A.C. tendencies but they are not militantly so. They are willing to let the parish decide what type it wants; if it happens to be a P.B.C. or an A.C. priest or ritual, either is acceptable at the diocesan headquarters. But such a tolerant attitude can hardly be found in the first group. They are definitely and belligerently A.C.

Before any reader begins to doubt the accuracy of the figures which follow, let it be known that they are taken from the Living Church Annuals of 1937 and of 1945. Now let us see how the 5th Province has grown in the years between 1936 and 1944.

Baptisms:—The A.C.'s increased by 20.2%; the P.B.C.'s by 58.8%. In the whole Church, the increase was 21.2%.

Confirmations: — The whole Church showed a decline of 9.6%. The A.C.'s went beyond and slipped back 13.3% but the P.B.C.'s declined but 1.2%.

Communicants:—The General church increased by 9.4%. But the A.C.'s of the 5th Province showed an increase of only 7.1% while the P.B.C.'s went ahead by 11.1%. As an example, it might not be improper to mention that in 1936 there were three strictly A.C. parishes in Cleveland; their combined communicant strength was 871. In 1944, they admit having but 644 members; a loss of 26.1%.

Church school scholars:—Here is a sad story which must give food for thought to one department at 281. The whole Church showed a falling off of 21.2%. In the 5th Province, the P.B.C.'s went back 17.4% while the A.C.'s declined by 17.3%. These comparisons are not due to a scarcity of priests in the various dioceses. In those years in the A.C. dioceses the number of priests increased from 373 to 389 while in the P.B.C. dioceses they decreased from 411 to 409. In the ratio of communicants to priests the A.C.'s went from 203 to 209, the P.B.C.'s from 242 to 270. There is also the ratio of priests to population. The A.C.'s remained almost stationary: one in 31,700 to one in 31,793 at present. But the P.B.C.'s assumed a heavier load: from one in 32,781 to one in 34,861. So the A.C's had a chance, by more intensive and personal work, to go ahead.

So much for the personal comparisons. There is another side and to one who is a vestryman it is most important—Finance. In total contributions between 1936 and 1944 the A.C's of the Province increased their giving by 36.1%; the P.B.C.'s by 57.5%. The total increase of the whole Church was 28.3%. Also the amount given per communicant by the A.C.'s increased from $19.01 to $24.15 or 27%. In the same years the P.B.C.'s increased from $19.98 to $28.33 or 41.8%.

Nor did the A.C.'s carry their share of the obligations of the work of the national Church. Over a year ago our general Church headquarters sent to all dioceses what they considered a fair quota. They asked the A.C.'s of the 5th Province for $83,610. They gave $73,344, although actually they did contribute $74,999. There is a cut of 10.3%. Only one of the A.C. dioceses accepted its full quota. But all of the P.B.C. dioceses did so, the sum being $154,300. The receipts from the A.C.'s averaged $0.924 per communicant while the P.B.C. receipts averaged $1.407—a difference of 52.3%. But neither should be especially proud of this pitifully small contribution.

One more comparison. In these seven A.C. dioceses there are now twenty-four fewer organized parishes and missions than there were in 1936. The P.B.C's lost but 18, and ten of these were in one small diocese that went through a fiery trial during these years so such a loss might be expected.

What do these figures mean?

CHANCELLOR



Alexander B. Andrews, distinguished attorney of Raleigh, is the chancellor of the diocese of North Carolina. He has also been a deputy to a number of General Conventions where he has been an outstanding leader

CHURCH MEETING ON PEACE

Oakland, Calif.: — John Foster Dulles, chairman of the commission on a just and durable peace is the scheduled headliner for a mass meeting to be held here April 22nd. The purpose is to crystallize the sentiment of churches in support of the San Francisco conference. It is being held under the auspices of the local council of churches and is expected to climax a series of conferences arranged by California churches.

WARNS OF DIVIDED PEACE

London (wireless to RNS):—A warning to "beware lest the peace divide what the war has united" was sounded in Westminster Abbey by Dr. Arne Fjellbu, acting bishop for liberated territories in northern Norway. He spoke at a service commemorating the German invasion of Norway and Denmark. Speaking in Norwegian, Danish, and English,

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Bishop Fjellbu voiced gratitude for the help given the occupied countries by the United Nations, and said that Norway and Denmark had been drawn together by common suffering.

Pastor Harold Sandbaek of Northern Jutland, a prominent figure in the Danish underground, who recently reached Sweden after a thrilling escape from the Gestapo, offered a special prayer of intercession. A collection was taken for Christian reconstruction in Norway and Denmark.

CONGREGATIONALISTS PLAN FOLLOW UP

New York (RNS): — After the San Francisco conference closes, Congregational Christian churches will hold "Town Meetings" and "United Nations Nites" in support of the Dumbarton Oaks peace proposals, it was announced here by the Congregational Christian council for social action. The meetings will climax a six-weeks study period on Dumbarton Oaks. Churches holding "Town Meetings" and "United Nations Nites" will forward letters and telegrams to U. S. senators urging them to support treaty proposals which commit the United States to responsible participation in the United Nations. The communications, it was stated, will indicate the number of persons present at the church meetings and the number of those in agreement with the peace proposals.

ROMAN CATHOLIC MASS MEETING

San Francisco (RNS):—As a prelude to the United Nations conference Roman Catholics of this city held a mass meeting on April 18th with Monsignor Fulton J. Sheen of Washington speaking on The Moral Basis of Peace. The meeting is said to have been supported by every Roman Catholic organization in the diocese, with the huge civic auditorium packed.

VATICAN MESSAGE TO MOSCOW

London (wireless to RNS):—Edward J. Flynn, personal envoy of President Roosevelt, carried a memorandum from the Vatican on his recent trip to Moscow. It sought clear-cut replies by the Soviet government to three specific propositions regarding East European Roman Catholics, it was learned from an authoritative source. It requested: 1, permission for Rome to send priests immediately to East European countries at present under Soviet occupation; 2, approval for the reopening of Church institutions in these areas; 3, assurances in regard to Russian intentions toward Italian prisoners in the USSR. The reaction of Molotov, Soviet minister of foreign affairs, was that the Soviet government could not specify its attitude toward East European Roman Catholics before determining their sentiments toward Russian occupation authorities. Indications were that while Premier Stalin is anxious to settle the status of Roman Catholics in Poland and other countries so as to avoid tension in these regions, a complicating factor is the strong opposition among Russian and other Orthodox Churches to any dealings with the Pope. Coming to Rome after his Moscow visit, Flynn was hopeful of speedy results from his talks with Russian leaders but had to leave empty-handed when expected replies to the Vatican memorandum failed to arrive from Moscow. He reached London a few days ago from Paris.

Meanwhile Roman Catholic seminaries have been reopened in a number of Polish dioceses according to the Moscow newspapers.

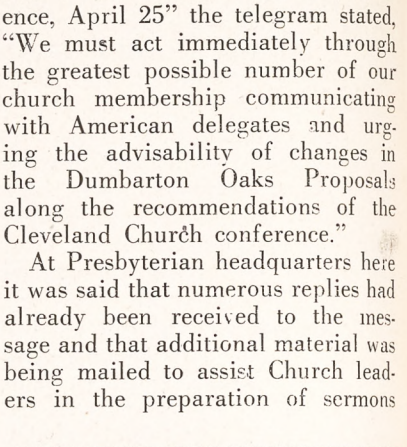
COLLECTIONS ARE GOOD

New York: — Treasurer Lewis B. Franklin of the National Council states that "our first report of collections for the year 1945 is encouraging. Omitting from our calculations the figures of the one diocese which has not yet filed an expectation for 1945 and notwithstanding the fact that eleven dioceses and districts have made no payment, the total payments to date are 112.9% of the amount due after allowing one month for collection."

URGE AMENDMENTS TO PROPOSALS

Philadelphia (RNS):—Moderator Roy Ewing Vale of the Presbyterian Church sent 5,500 telegrams to leaders of the denomination urging them to work for the improvement in the Dumbarton Oaks Proposals along the lines recommended by the January conference of the commission on a just and durable peace. The telegrams were sent to all active pastors, college and seminary presidents and to synod and presbytery executives. The bill was paid by a "concerned layman." The wire urged personal appeals to people and appropriate sermons on Dumbarton Oaks on April 15 and 22. "If Christian public opinion is to be most completely felt at the United Nations conference, April 25" the telegram stated, "We must act immediately through the greatest possible number of our church membership communicating with American delegates and urging the advisability of changes in the Dumbarton Oaks Proposals along the recommendations of the Cleveland Church conference."

At Presbyterian headquarters here it was said that numerous replies had already been received to the message and that additional material was being mailed to assist Church leaders in the preparation of sermons and to acquaint members with the recommendations of the Cleveland conference. This conference, as WITNESS readers know, wholeheartedly supported the Dumbarton Oaks Proposals, but did suggest nine amendments of a minor character.



Frances Young of the staff at National headquarters will be a leader when four New York dioceses combine for a conference on youth work. The conference meets in Auburn, May 4-5

RECONSTRUCTION DONATIONS

London (wireless to RNS):—Archbishop Fisher of Canterbury and other Church leaders here have proposed that V-E Day be celebrated with services at which collections will be taken for the reconstruction of Churches in Europe. A goal of a million pounds has been set.

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EDITORIALS

Bretton Woods Agreement

THERE are few people who understand finance and banking and we surely do not pretend to. But we do know that the Dumbarton Oaks Proposals, which we hope will be ratified at San Francisco, is no more important than the Bretton Woods Agreement which is really a part of it. So we are particularly happy to offer this week an article, written exclusively for THE WITNESS, explaining the agreement by Mr. Dean Acheson, Assistant Secretary of State. Mr. Acheson, as most of our readers doubtless know, is the son of the late Bishop of Connecticut.

Harry D. White, assistant secretary of the treasury and principal author of the plan, put the purpose of the plan very simply; "The ultimate aim of the program can be stated very simply; high levels of employment and rising standards of living." That some bankers object to the plan is to be expected. It is unorthodox and unprecedented and bankers are generally a conservative lot. Then too they are to have less voice and less control than formerly in the ordering of adjustments in currency exchange. So the powerful lobby of the financiers is at work in Congress.

But, as with Dumbarton Oaks, the final answer is in the hands of the people. By the careful reading of Mr. Acheson's article most of us will be able to make up our minds whether the plan is likely to improve the economic well-being of the peoples of the world. For those who want to study the plan in greater detail there are two pamphlets available for the asking from the U. S. Treasury, *Bretton Woods, the President's Message to Congress* and *Bretton Woods Proposals*.

As for THE WITNESS we support these Proposals as we have supported Dumbarton Oaks since we are convinced that they rise or fall together. We hope that you will also and that you will let your Congressman and Senators know just as soon as you reach a reasonable conviction on the matter.

Also we call attention to the article by Dr. Henry A. Atkinson in this number. In addition to being the secretary of the important Church Peace Union, Dr. Atkinson was last week named by the Secretary of State to be a Consultant to the United States Delegation.

Let Us Pray

✠

ALMIGHTY God, our Father, in whose hands are the living and the dead, we give Thee thanks for Thy servant, Franklin Delano Roosevelt, who laid down his life in Thy service that justice and peace may be established in our country and throughout the world. Grant to him Thy mercy and the light of Thy presence that the good work which Thou hast begun in him may be perfected. So rule the heart and mind of Thy servant, Harry S. Truman, the President of the United States, that he, knowing whose authority he bears, may faithfully and obediently seek Thy honor and glory; through Jesus Christ, Thy Son our Lord. *Amen.*

What Do They Mean?

WHAT is the meaning of the figures presented in the article printed on page five this week? Mr. J. V. Blake who sent us the piece is a layman of the diocese of Ohio and was a deputy to four of the General Conventions. He compares statistics of two groups of dioceses in the Fifth Province. We believe his comparisons are fairly made. It must of course be recognized that generalizations are hazardous. There are always exceptions . . . on both sides. Some of the strongest parishes in the A. C. dioceses are "prayer book" parishes. Furthermore there are no doubt some extremely evangelical parishes, here and there, which have lost their grip and are in decline. Our reason for printing the article is that it throws some light on the statement frequently made, "the Anglo-Catholics are sweeping the Church." Anglo-Catholics among our readers are just as much interested in knowing these facts as Evangelical churchmen are. One clear inference that may be drawn from Mr. Blake's figures is that "central" or middle-of-the-road churchmanship is still more vital and alive than the extremer kind . . . in this case, than one extreme, the Anglo-Catholic. It may be equally true that central churchmanship is more vital than the other extreme viz. ultra-low-churchmanship. We would like to know what our readers make of these figures. They surely mean something!

Why the Objection?

JUST WHY representatives of Connecticut colleges, and particularly Church colleges like Trinity and Wesleyan, should object to an anti-discrimination law is hard to understand. Testifying before a committee of the legislation they indicated that they oppose discrimination in the selection of students on the basis of race, creed and color, but stated that they did not discriminate so

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there should be no law (see page 13). But Yale, Trinity and Wesleyan are not the only colleges in the state. Perhaps others do. If they do not, what are they worried about?

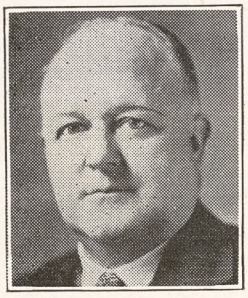
This whole matter of discrimination is, in our judgment, a matter for investigation and a good strong law with teeth in it would supply just that. Maybe these three colleges would establish the fact that there is no discrimination. But frankly we doubt it. And we doubt it because the president of one of these institutions told us not long ago that ten per cent of its total enrollment was about all the Jews it felt able to absorb. That, apparently, is considered discrimination under the terms of the proposed bill. And that, we suspect, is the reason it was opposed by the representatives of these colleges.

United Nations Conference

by Henry A. Atkinson

Secretary of the Church Peace Union and a Consultant to the U. S. Delegates

THE San Francisco Conference will be the most important meeting of our generation. Here, on April 25, 1945, will gather representatives of the United Nations to fill in the outlines of the Dumbarton Oaks Proposals for world security and a lasting peace. All our hopes and fears for many years ahead hang upon the success of this meeting. Because people have proverbially short memories, the horrors of war in one generation are forgotten in preparations for a new war in the next. It is this fact that helps to perpetuate the ancient and barbaric habit of making war. History records at the end of each war the birth of a new hope that *it* will be the last. War has been the principal occupation of man throughout all history, and no one of any intelligence believes that the plans to be considered at San Francisco are something new. Dr. Little of Northwestern University used to say: "History does not actually repeat itself. Events following each other, generation after generation, may seem to move in a circle, but this is an illusion. The issues are not the same and conditions never repeat themselves. The truth is that history moves in a spiral and always upward."



In the effort to prevent war most of the proposals made in our day have been on the table many times before. During the Middle Kingdom a plan for the outlawry of war was promulgated by the Egyptian King that is startlingly similar in many respects to the Briand-Kellogg Pact. It was accepted and put into operation with a considerable degree of success. Under this scheme the Kings and high officials who had been forming "offensive and defensive" alliances agreed to give up war as a national policy and as a means of settling disputes. In the days of Isaiah there was formulated a kind of trade agreement between Assyria, Egypt and Palestine, in which each nation was promised a "square deal" in its economic relations with the others. The Holy Alliance at the end of the Napoleonic Wars was a grandiose effort on the part of Russia, Great Britain, Prussia and Austria, the four greatest powers of the early years of the Nineteenth Century, to maintain their position and prestige by sheer might of arms without regard to human rights. This group of sovereigns proclaimed their sacred purposes in "the name of the Father, Son and Holy Ghost." The frank purpose of the Alliance was to bolster the tottering thrones of Europe based upon the dying concept of the Divine right of Kings. This purpose was set forth in the treaty establishing the Alliance in these words: "that the *four sovereigns* should take such means as judged (by them) most salutary for the peace and prosperity of the nations and for the peace of Europe."

The Holy Alliance failed because the French Revolution and its slogan, "Liberty, Equality, Brotherhood," had undermined hoary traditions and the Rights of Man were proclaimed instead of the sacredness of the sovereign. The "fall of the Bastille" not only liberated the prisoners within its walls, but it freed the minds of men of their old warped social and political faiths.

The League of Nations was a most important milestone on the road to international peace. The League failed because it attempted too much. The nations could not or would not live up to their

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obligations. The control of power was left too much to the judgment of a mass meeting. The machinery to stop aggression was inadequate, but even then it was criticized in our country because it had "too much power." Actually the failure of the League was the failure of the United States to live up to its obligations.

THE San Francisco meeting will be the seventh in a series of conferences held during the war and will be the climax of a new movement for making peace. Never has a peace conference met before the victory has been won. Staff conferences have been held; agreements upon strategy have been secured; purposes and ideals have been set forward, but no statement such as the Atlantic Charter has ever before been drafted and adopted. The Moscow Declaration provided for the "establishment at the earliest practicable date of a general international organization, based on the sovereign equality of all peace-loving states and open to membership by all such states, large and small, for the maintenance of international peace and security."

The Crimea Conference, in addition to making plans for a complete military victory over Germany, reaffirmed the principles of the Atlantic Charter and agreed upon the meeting in San Francisco.

The details of the Dumbarton Oaks Proposals should be familiar to us all. Their strength lies in their simplicity and realism. The most important proposals are as follows:

1. There shall be a Security Council, with Great Britain, the Soviet Union, China, the United States, and France as the backbone, each nation to have a permanent seat. In addition there will be elected by the General Assembly six other member states, their seats to be held for a term of two years, three retiring each year. Thus provision will be made for a rotation in membership among the smaller powers. The Council will have one specific responsibility: to maintain international peace and security and to prevent aggression even by the use of armed force, if and when necessary. This force is to be provided by all the nations as agreed upon by the Council; and, through consultation with the states, methods for providing this force and its utilization are to be worked out and agreed upon by all the nations in the world organization. Rules of voting must be established. Many changes have been suggested and more will be brought before the Conference. One of the questions, for instance, is this: suppose one of the five big powers steps out and becomes an aggressor, who will put it back in line? Here is where we, who believe in more than a mere police power to keep the peace, can have an influence. No power on earth and no combination of powers can prevent war, unless the United States, the Soviet Union, and Great Britain do their full share in support of the United Nations, and agree that under no circumstances will they resort to aggression. The methods of voting are secondary considerations. Given the right spirit, everything can be accomplished.

The Dumbarton Oaks Proposals are the best that have been presented to the world, for they gather up in themselves all that is best in the League of Nations, and add to it a touch of reality that the League lacked.

2. In addition to a Security Council there is to be set up an Assembly in which each of the United Nations will have a seat and a vote. This will be the nearest approach to a democratic control that can be devised.

3. There will also be an Economic and Social Council, and it is hoped that a Commission on Human Rights will be added.

4. Provisions are to be made for an International Court of Justice, and for Councils on Conciliation, Arbitration, etc.

We should all familiarize ourselves with the material which will be considered by the delegates to San Francisco. Some weeks ago representatives of the League of Women Voters in a Southern city asked a hundred women picked at random on the main streets of the city, "What do you know about Dumbarton Oaks?" Fifty women replied they had never heard of it; one woman thought it was some new kind of breakfast food but was not certain; another said "a movie actress I guess." An elderly woman replied, "I live in Georgia so I don't know." I have no doubt that the same question might have been asked of an equal number of men or women on the streets of almost any city in America, with about the same results.

The achievements of Dumbarton Oaks can be, and must be, made permanent at San Francisco. We, citizens, are the ones responsible. Almost any plan agreed upon can be effective if we all put behind it our faith and confidence. Without the moral support of all people in all lands, no machinery, however perfect, can be successful.

Our churches and religious people have a grave responsibility for the success of these deliberations. Let us pray, hope, and work, as never before, during these months that our victory in war may be followed by the establishment of a just and lasting peace.

Note:—As announced last week, and as reported in greated detail on page three of this number, the San Francisco Conference will be reported for THE WITNESS *by our Managing Editor who is now on his way to San Francisco. Please read the announcement on the back page.*

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Meaning of Bretton Woods

by Dean Acheson

Assistant Secretary of the State Department

THE Bretton Woods Proposals for a monetary fund and international bank present the United States with the same alternatives it must face in considering any international problem: Are we going to aim at a collective security system in a world organized for peace, or are we going to fall back on the old system of trying to "go it alone"? This is as basic a question in the economic and financial fields as it is in the political and military ones. The proposals made at Bretton Woods are simply an attempt at international organization in the field of money.

During the period between the two world wars we learned that one of the results of the first war had been the destruction of the old international gold system. In the twenties and thirties, nations discovered various monetary devices which they employed to further their own national interests at the expense of other countries. Now, in the midst of this second world war, we know that in the field of international finance the United States can do one of two things: on the one hand we can say that we will play the game of monetary devices and exchange controls, even though in making that choice we must resign ourselves to destroying the economy of other countries and reverting to the law of the jungle. The Bretton Woods Agreements provide the other alternative.

These agreements are the product of constructive thinking by the experts of 44 countries. They point the way from financial chaos and economic warfare toward a new system based on cooperative action. (To push these agreements aside is comparable to a highly complicated irrigation system, calling in the medicine man instead of using the modern equipment of dams.)

The plans drawn up by the experts at Bretton Woods called for the establishment of a Monetary Fund and an International Bank. Since there has been a wide misconception regarding the four principal points relating to the Fund, it might be well to enumerate them.

First, each nation will agree to define its money in terms of gold.

Second, each nation will agree to keep its money within one per cent of its defined exchange value in terms of gold.

Third, each nation will commit itself not to restrict current transaction in its currency. That is, a nation will not prevent its people from buying and selling in order to preserve its exchange.

Fourth, each nation will consult with the Fund whenever a problem comes up which might make it necessary to change in any way the value of its currency.

These points are the basic elements of stability, for a change in the value of particular currency is not only important to the country making the change, but to all countries. When any one country starts tearing the fabric, it goes to pieces.

The Fund will create a big basket of currencies into which each country will put some of its own currency. In that way, any nation belonging to the Fund can come to that basket and obtain the currency of another nation when it has need for it and cannot obtain it as a result of normal trade.

LET us say, for example, that Country A lives by exporting wheat, which it sells in many parts of the world. In turn, it buys its agricultural machinery and various necessities from other countries. In the event of a drought which would mean that for a crop season no wheat could be produced, A would have to stop buying from other countries if it has no foreign exchange reserves. This would start a contracting process, which might ultimately spread over a large part of the world.

With the Monetary Fund in existence, however, Country A can come to the Fund, and draw pounds, or dollars, or francs, or whatever it needs to take care of its buying in the emergency. Then, with normal corps in later years, things will straighten themselves out again. In return for the aid given by the Monetary Fund, Country A puts some of its own currency into the Fund. If no one else wishes to draw on this currency, A must buy it back over a period of time. There will naturally be certain safeguarding provisions to prevent misuse of the Fund's resources by Country A, or any other country.

In the final analysis, the Monetary Fund is a form of collective security in the financial and economic fields. It gives to each country the strength of all members of the fund through means of a common reservoir.

The other, and equally important part of the

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Bretton Woods Agreements, is the International Bank. The capital stock of this bank would be subscribed by all of the United Nations, but only 20 per cent of the total subscription would be paid in, while the remaining 80 per cent would be in the form of guarantee. The main function of the bank would be to examine loans which public or private investors wish to make, for either restoration or development projects, in the subscribing countries. If these countries were dealing solely with private bankers, the private banks might feel the risk was too great unless the loans carried unduly high rates of interest. The International Bank, on the other hand, will look at loans from a broader point of view. If a project is considered sound, the International Bank will guarantee the loan made by private banking institutions and it will insist that the government of the borrower's country also put its guarantee on the loan. In the event of a default, the lender would look to the government of the borrower's country and then to the International Bank. By virtue of the participation of many countries in the International Bank, the loss would be spread over the world.

The whole basis of the Bretton Woods Agreements is the conception of collective security and an expanding economy. Clearly, the flow of productive capital into international trade will be of great importance to the post-war world. Unless the war-devastated countries are able to re-establish themselves and to develop and progress economically, they cannot be customers for the great variety of goods produced elsewhere nor can they begin again to produce the goods needed to maintain a healthy and rising standard of living for all the peoples of the world.

Note:—Another article on this subject, "Money and Bretton Woods" also especially written for THE WITNESS *will be in our next number. It is by Congressman Jerry Voorhis of California, an Episcopalian.*

THE SANCTUARY

conducted by W. M. Weber

Economy of Abundance

Our sons like plants waved great in their youth,
Our daughters comely, gaily clad in their homes.

Our garners full, overflowing from base to eave;
No breakage, no leakage, no turmoil.

Our flocks in thousands, in myriads in our fields,
Our oxen stalwart, heavy burdened in our streets.

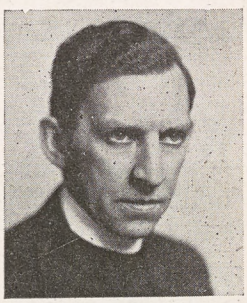
(Praise chorus:)
Happy the people to whom it is thus,
Happy the people whose God is the Lord.

—Psalm 144:12-15, translation, J. P. Peters, *The Psalms as Liturgies*

Talking It Over

By
W. B. SPOFFORD

MR. BLAKE has presented an interesting set of figures in his piece on page five. He asks, as does the editorial in this number, "What do these figures mean?" And my answer is, "Not much."



You can't do a job of reporting by sitting in an office pouring over figures in a book. First of all is there any such thing as a strictly Anglo-Catholic diocese or a Prayer Book Churchmen diocese either, whatever that may mean? Some of the strongest parishes in Chicago for instance could not, by any stretch of the imagination, be called Anglo-Catholic. It is also true that Chicago has just liquidated a large debt which may have affected their giving.

Figures can mean very little. The three Anglo-Catholic parishes in Cleveland that had a loss of 26% in communicants may merely be parishes that are fussier in making reports. I presume most of us have heard of rectors who judge their success by figures and have been known to pad reports sent to diocese headquarters, upon which the figures in the Annual are based. I knew of a city once where there were two fairly large parishes. One was presided over by an ambitious rector. A secretary in the diocesan office was a member of his parish. He would get from her the figures turned in by the rector of the neighboring parish before sending in his own. Then he'd top the other fellow. This went on year after year until the ambitious gent, on the strength of his "success" reports 'twas said, was called to larger fields of usefulness. He's a big-shot rector now.

So too I am not one to believe that the amount of money kicked in to National headquarters indicates failure or success. There are too many fac-

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tors involved. Why did they not give more? What does headquarters do with the money after they get it? Lots of facts to be dug up there. Figures are not unimportant but it is possible for a parish or a diocese to do a good Christian job even when it reports low figures, either of money or men.

I do not mean that Mr. Blake's article is not an interesting one. It is and I have an idea there will be a lot of chinwagging over it. What I mean is that good reporting calls for a lot of leg-work and telephone calls . . . in this case getting as near as possible to all the facts behind the figures before drawing any conclusions.

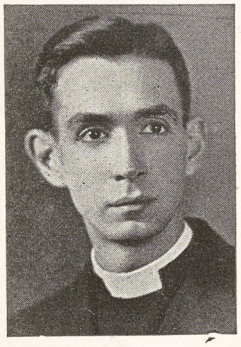
Anyhow I'm on my way to San Francisco where, if there are fights, they will at least be important.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

"Let Us Give Thanks"

WE CHRISTIANS inherited from Judaism the sense of the sacredness of meals — that they fulfill not only physical and social needs, but also bear a spiritual signification. The table grace before and after meals consecrates them, as it were, as sacrifices of thanksgiving to the Father who sustains us in all our wants of physical health and social companionship. And by these blessings over His gifts our fellowship with Him is continually renewed that thereby we may be strengthened more and more in the life of service.



In a little book entitled *The Ceremonies of Judaism* Professor Abraham Idelsohn of Hebrew Union College in Cincinnati has this to say of Jewish "Table Ceremonies":

> "Before all meals at which bread is served (it being considered the main part of a meal) the Jew is obliged to wash his hands and while doing so, to pronounce a benediction, because he is to be purified for the table as a priest for the altar on which sacrifices are made. Therefore a certain sanctity attaches to the meal. A benediction must be recited over bread, which is frequently dipped in salt as a remembrance of the way the sacrifices used to be salted. 'If three have eaten at a table and have spoken there no words of Torah [i.e., the Old Testament Law], it is as if they had eaten of sacrifices to dead idols' (*Ethics of the Fathers* 3:4). After the meal, on weekdays, Psalm 137 and grace are chanted."

It was in such a context that our Lord instituted the Eucharist. And so the meal of God's family, the Church, became the normative mode of its worship and sacrifice of praise and communion whenever it assembled together to hear and receive His holy Word.

Thus the heart of the Eucharistic service is the act of "returning thanks," which we call the Prayer of Consecration. Its form is directly developed from the Jewish benedictions at table, which, like all Jewish benedictions, are prayers of praise addressed to God. It is quite probable that our Lord used at the Last Supper these ancient benedictions over bread and wine when "he gave thanks": "Blessed art Thou, O Lord our God, King Eternal, who bringest forth bread from the earth"; "Blessed art Thou, O Lord our God, King Eternal, who createst the fruit of the vine." After these blessings, when He administered to His disciples the bread and wine, He gave them a new signification by associating them with His Body and Blood offered for us in sacrifice. So when Christians gather at table and bid one another to "give thanks unto our Lord God" they bless the Father not only as the Creator and Provider of "gifts and creatures of bread and wine," but supremely for the redemptive "benefits procured unto us by the same."

But our table graces are not always in the form of a thanksgiving, such as, "For these and all His mercies, God's holy Name be praised and thanked." Oftentimes we invoke a blessing from Him upon the food and all who share in it: "Bless this food to our use and us to thy loving service." The invocation is, too, an ancient and universal form for the consecrating of material creatures to spiritual purposes. It requests the deity to identify himself with what is offered by taking it into his possession and making it instrumental to his person. So in our Eucharist we invoke the merciful God to bless, by the power of His creative and life-giving Word and by the Holy Spirit of unity and charity, the gifts which we offer, to make them instruments of His grace and the means of binding us to the Person of His Son in one Body. And in our "return of thanks" again after the sacred meal we ask that through this holy fellowship now established we may be assisted to perform that service in good works prepared for those who would walk after Him in the strength of His sustenance.

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Trinity College Opposes Law To End Discrimination

Church College Joins with Representatives Of Yale and Wesleyan in Opposing the Bill

Edited by W. B. Spofford

Hartford: — Representatives of Yale, Trinity and Wesleyan appeared before a committee of the Connecticut legislature to oppose a proposed law to prohibit discriminations against students because of race, color or creed on penalty of losing present property tax exemptions. Speaking for Yale, F. H. Higgins said that the bill implied that discrimination was being practiced under the present system of admitting students. Attacking the bill as "vicious" and "preposterous," he said the bill if enacted would infringe upon the rights of colleges to select students. Arthur H. Huges, dean of Trinity, Episcopal Church college, likewise said the proposed bill implied the existence of discrimination and declared that such was not the case at Trinity. Richard T. Steele, representing Wesleyan, asserted that "you can't legislate against discrimination." The bill was supported by Margaret E. Connors of Bridgeport, legislative agent for the CIO. She gained prominence in the last election when she ran for Congress against Claire Boothe Luce but was defeated by a narrow margin. Others, several of them representing Church groups, also supported the bill.

Steak and Sinner

Shreveport, La.:—Steak fry evangelistic gatherings to make 100,000 new converts to Christ and the Church, has been proposed by the Rev. M. E. Dodd, director of the evangelistic crusade of the Southern Baptists. "Bring a steak and a sinner" is to be the slogan, with nice juicy steaks cooked over large grills while the band plays "Old Time Religion." Sounds good. Someone supply me with the steak points and I'll bring it myself, thus supplying both the steak and the sinner.

Young Adults

Buffalo: — A Young Adult's League has been organized in the diocese of Western New York, following a suggestion of Bishop Davis that the Church ought to do something for the age group of 20 to 35. It got under way at the cathedral on April 9th with the showing of the army picture, *Battle in Russia*. A second meeting is soon to be held when the organization will be completed.

Prayer Banned

London (wireless to RNS):—A ban on corporate prayer, imposed by the new Roman Catholic Bishop of Nottingham, has led to dissolution of the Leicester Christian Council, formed three years ago by representatives of the Anglican, Roman Catholic and Free Churches. A statement issued by the Protestant groups said the ban, which included corporate silent prayer, caused difficulties which convinced them that it was impossible to continue the Council.

Social Security

Washington (RNS):—A bill providing that the social security act be amended to permit the coverage of ministers and other employees of churches and religious organizations has been introduced in Congress by Senator Langer of North Dakota. It has been referred to the committee on finance. The General Convention of 1943 favored such action for lay employees but did not include the clergy since they have the benefits of the Church Pension Fund.

Washington Festival

Washington: — Dean John W. Suter of Washington Cathedral has announced a religious festival to be held at the Cathedral, May 10-13. It is the first of its kind to be held in this country, though precedent can be found in the great fairs held in English cathedral towns for centuries. In addition to the services there will be numerous exhibits in the field of architecture, art and allied subjects, musical programs and an outdoor field day by the students of the cathedral schools.

One of the services will be in the interest of unity, with Bishop Bell of Chichester, the Rev. Marc Boegner of France and the Rev. W. A. Visser 't Hooft of the World Council of Churches taking part. Bishop Angus Dun and the Rev. Frederick B. Harris, Methodist minister who is chaplain of the Senate, are among those announced as preachers during the festival.

Post War Problems

Detroit: — Mrs. Helen Mahon of Toledo was the speaker at a joint meeting of the Woman's Auxiliary and the Girls' Friendly Society, meeting here March 26th. She is on the national boards of both organizations. There were about 200 present to hear her address on vocations in the post-war world.

Union Meetings

London (wireless to RNS):—A group of Anglicans, Lutherans, and Orthodox were invited to an Easter Week conference, from March 29 to April 9, at St. John's Parish Church at Tideswell in Derbyshire. The meeting was arranged by the Rt. Rev. Alfred Edward John Rawlinson, Bishop of Derby, to give the groups an opportunity "to contrast and appreciate the value of their respective traditions in a setting of common worship, study, and fellowship."

Participants, both laymen and clergy, did have a chance to hear all the characteristic Lenten and Easter services of the three communions. Paul's Epistle to the Ephesians was that chosen as the special subject of study.

Bohlen Lectures

Philadelphia:—The Rev. Norman W. Pittenger of the General Seminary faculty is to give the Bohlen lectures at the Philadelphia Divinity School, May 15, 17, 22 and 24. *The Church Which Is His Body* is his subject.

Ordained at Sixty

Louisville, Ky.: — An interesting and unusual ordination took place at Christ Church Cathedral on March 21, when Bishop Clingman conferred deacon's orders on J. Farrand Williams. Retired from business as a wholesale druggist in Detroit, Mr. Williams had served as lay reader and Sunday school superintendent at Trinity mission for the past two years. He was a member of the cathedral chapter and the department of promotion of the diocese of Kentucky, and is on the Louisville Council of Churches com-

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mittee on the General Hospital of Louisville. He served as lay reader at St. George's in Louisville, and is now deacon in charge of that parish. He is also assisting Archdeacon Weaver at St. Paul's parish. Mr. Williams is approaching the age of 60, so has joined the unusual ranks of perpetual deacons. He has been very active in Masonry, having held high posts, and he himself is a 33rd degree Mason.

Mason Elected

Dallas, Texas:—The Rev. C. Avery Mason, director of Forward in Service, was elected bishop coadjutor of Dallas on April 10th. The election was on the tenth ballot. He has not yet indicated whether he will accept.

C. O.'s Contribute

Philadelphia:—Greater control of jaundice, malaria, and typhus, is the result of experiments in which conscientious objectors have been serving as human 'guinea pigs,' according to reports received here from many parts of the world. Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus. As typhus is known to be spread by lice, the C. O.'s voluntarily carried lice in their clothing for several weeks, so that the life span of the vermin and the effects of the various powders on them could be studied.

Several CO experiments have aimed to discover the causes of jaundice. Two of them are now going on. They involve artificial exposure to the disease and require living and eating in closest contact with filth, to simulate conditions in devastated areas, where jaundice is most prevalent. Also valuable have been the current malaria experiments in which the properties of curatives have been tried out on men who have been infected by malarial mosquitoes brought from the South Pacific.

More Social Work

Chicago:—Need for theological schools to include required courses in social work to prepare ministers for "the changing realities of contemporary living" was stressed here by the association of Church social workers. Making known the results of a study of catalogues from 100 leading theological seminaries, the association revealed that 10 schools offered 11 to 28 courses in social work, 24 offered 5 to 10 courses, 32 from one to four courses, and the remaining 34 no courses. A check of the courses listed as "required," it said, was "far from encouraging" for it showed that the majority of catalogues stated no requirement beyond a course in sociology, usually included in entrance requirements. About one-third of the schools required a course in Christian ethics, while more than one third of the bulletins made no requirement either in ethics, sociology or social work.

The association observed that "it is still possible, even in the case of many of the forward-looking schools, for a student to complete his theological education without having taken a single course in the field of social work," and added that "in the majority of schools, this seems to be the usual rather than the exceptional thing. While theological schools seem to value courses in the field of social work as 'electives' rather than as basic preparations for pastoral service," it said, "it becomes apparent whenever ministers and social workers meet together for discussion that ministers have not been educated to sense the value of social work and the church's relation to it."

Negro Leader

Raleigh, N. C. (RNS):—A Negro pastor has been elected president of the southern provincial council of the Congregational-Christian Churches. This is an interracial planning body of white and colored conferences. He is the Rev. William M. Lake of Graham, N. C.

French Relief

New York (RNS):—Five young people have been chosen from Protestant Churches to visit France for work with the Comite Inter-Mouvements aupres des Evacues, in its relief and rehabilitation program. They are Charlotte Califf of Jeffersontown, Ky.; Hyla Stuntz and Robert Tobias, both of Union Seminary; the Rev. B. Gibson Lewis Jr. of Glendale, Ohio, and the Rev. R. W. Teeuwissen of San Francisco. It has also been announced that Robert A. Root, newsman, is to be sent to Geneva as special correspondent for the World Council of Churches. He will interpret European Church news for the American religious press.

Churches Destroyed

London (wireless to RNS):—Nearly 5000 churches were destroyed in France between 1939 and 1945, according to reports here. The district of Aveyron is the only area where church property escaped damage. More than 11,500,000 francs have already been distributed to meet urgent church needs in 42 devastated dioceses, including Rouen, Rennes, Bayeux, Amiens, and Nancy. The money was raised by agencies set up after the last war to help restore parish life in war-affected areas. Donations for church relief have come from all parts of France and from the United States, but the amount collected is said to represent only a fraction of what is needed. In the dioceses of Carthage and Tunis alone, church losses are computed at nearly a billion francs.

Honor Dr. Cowling

Northfield, Minn.:—A dinner in honor of Donald J. Cowling, for thirty-six years the president of Carleton College, is to be held on May 14th. He is to retire at the end of the present academic year. He became president of the institution in 1909 at the age of twenty-eight and was probably the youngest college president in the country. Under his administration Carleton has become one of the recognized liberal arts institutions in the United States.



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The college was founded by Congregationalists, and Dr. Cowling is a minister of that denomination, but the institution has always been nonsectarian and maintains close relations with the Episcopal Church.

Better Race Relations

New York:—The Congregational-Christian Churches are sponsoring a series of regional institutes on race relations this spring in Jackson, Miss., New Orleans and Atlanta. They will hold a national race relations institute in July.

Millions of Books

New York:—A total of 6,920,538 scripture volumes, which include Bibles, New Testaments and portions of the Bible, has been supplied to the armed forces during the war by the American Bible Society. In addition over a million volumes in forty different languages have been furnished to prisoners of war in many countries.

Interesting Work

New York:—At the urgent request of the Japanese Radio Section of the PWB, Bishop Norman S. Binsted of the Philippines has agreed to give some time each day to helping in that work. Bishop Binsted has notified the Overseas Department of the National Council, explaining that "their work is all in the Japanese language and they require a Japanese-speaking American to check over the translations before they are released. Unfortunately there are very few here who are qualified to do this, so I feel compelled to help them as much as my other work will permit."

Bishop Binsted advised further that Miss Nellie McKim and Miss Helen Boyle will remain in Manila until the first of May, to assist in the same work, under the Office of War Information.

Don't Pull Strings

Washington: — Chaplain Roger Barney, formerly the rector at North Conway, N. H., and Chaplain J. F. Hammond, formerly a Roman Catholic priest of Flushing, N. Y. were digging in for the night at Iwo Jima. Their spot was an abandoned Japanese gun emplacement. Father Hammond noticed a string leading into the ground and impairing the comfort of the foxhole so he cut it. Over the opening into which the string led he placed his makeshift pillow. For two nights the chaplains slept in comfort. Then the bomb disposal squad came along. One of the men took a look at the mysterious string and gave a yell. In two minutes he cleared out the chaplains and began investigating. Under Father Hammond's pillow he discovered a box of explosives, ready to go off at a tug of the string. He had been sleeping over the biggest booby trap that has so far been discovered on the island.

Bishop Atwood Dies

Washington:—Bishop Julius W. Atwood died here on April 10th in his 87th year. He was the Bishop of Arizona from 1911 to 1925.

Book of Friendship

London (wireless to RNS):—Children of the Streatham Hill Congregational Sunday school in London have prepared A Book of Friendship, designed for children of American Sunday schools as a contribution to international friendship. The volume, providing an interesting social survey of Britain as seen through the eyes of 10 to 12-year-old children, is leatherbound,

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with a handsomely embroidered linen cover. Each page has a picture with appropriate text and original comment by one of the children. The pictures illustrate the life of wartime Britain, and include many scenes of Anglo-American interest. Books for other parts of the world are being prepared.

150th Anniversary

New York:—The Presiding Bishop was the preacher on April 8th at St. Mark's-in-the-Bouwerie, starting a series of services which mark the 150th anniversary of the laying of the cornerstone of the present building. Long before the existence of the present St. Mark's the site was memorable. Peter Stuyvesant had his chapel here as early as 1660 and he and many of his descendants are buried beneath the church. The present rector of the parish is the Rev. Richard E. McEvoy.

Welcome Nisei

New York (RNS): — Integration of resettled Japanese-Americans into Caucasian Churches in the west is proceeding "in an encouraging degree" says the Rev. Galen R. Weaver, pastor of an interracial church in Honolulu. He recently completed a field study for the commission on minority peoples of the Federal Council of Churches. He estimated that about 10 per cent of the resettled Japanese-Americans have affiliated with churches in the communities in which they have made their homes. A number have become Sunday school teachers, members of church choirs, and have joined in regular church activities. A few have been elected officers of church bodies. One Nisei clergyman has been appointed assistant minister in a Chicago Baptist church, Dr. Weaver reported, and about twelve are serving churches in other capacities.

Weaver said the Church's immediate task is to aid the resettlement of family units still in relocation centers, and that since many of these are Buddhists, church groups "need to develop real concern and extend helpfulness to Buddhists as well as Christian families."

From Philippines

New York: — Chaplain Robert C. Smith, S.S.J.E., is with American troops in Zamboanga, Philippine Islands. He wrote Presiding Bishop Tucker about Church property there, saying, "I could find no trace of either church. Finally after much walking and questioning, I discovered the school and hospital. It would be more accurate to state that I discovered what used to be the school and hospital. Nothing whatsoever of the hospital remains. The building was bombed so thoroughly that only the concrete foundation pillars remain standing. Among the debris of ruined beds, the rock, and fragments of equipment, I picked up a piece of broken tile which I hope to be able to get back to the States.

"The school was partially destroyed, American soldiers were cleaning up some of the debris and I suppose some unit of the army will be quartered in it. The sign in front remains intact. At the side of the school I discovered a pile of material and in it a copy of the Book of Common Prayer, and two copies of the old hymnal. Needless to say I shall treasure them. In the same pile I found hospital records including a ledger, patients' cards and pay roll forms. The building showed evidence that Japanese soldiers had been quartered there. Most of the furniture was gone, and broken phonographs, textbooks, and a piano were outside the school. In the ruins of the hospital I saw a small, white, child's chair. Its emptiness, amid the rubble, seemed an invitation and challenge to us to begin all over again when this tragic war is over."

To Honor Churchmen

New York:—A mass meeting in honor of three European Churchmen will be held at the Cathedral of St. John the Divine on May 17th. They are Bishop Bell of Chichester, the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and the Rev. Marc Boegner, president of the French Protestant Federation. All three are members of the provisional committee of the World Council and are to visit the United States to confer with American members on problems of post-war relief.

Operate Radio

Alaska:—From the Rev. Henry H. Chapman of Christ Church, Anvik, Alaska, comes an instance of how radio and airplane now relieve suffering in a way not dreamed of when Mr. Chapman's father began his work there in 1887. At that time there was hardly more than one mail a year and no other means of communication for this isolated region along the southern Yukon River. Mr. and Mrs. Chapman are both licensed radio operators. The oper-

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ator at Flat calls the Chapmans twice a day, at noon and 3, and calls the Jesuit Mission at Holy Cross at 11. When a man at Anvik broke his leg one evening recently and the mission nurse found it was too bad a break for her to handle, Mr. Chapman sent out calls at once but no one at that hour was listening to his frequency. Next morning he got in touch with Brother Feltes of Holy Cross and reported the emergency. Holy Cross at once tried to get Flat but Flat had just gone off the air until noon. Both at noon and at 3 reception was so bad that Flat could not hear Anvik, but Holy Cross was standing by, and at 3:15 relayed Anvik's difficulty to the goyernment hospital at Bethel. At 6 a plane and a nurse from Bethel arrived at Anvik and carried the patient away.

Aid to Veterans

New York (RNS): — During the past year eleven local federations of churches have set up departments to aid returning servicemen. They are in Boston, Chicago, Portland, Ore., Seattle, Denver, St. Louis, San Francisco, Los Angeles, New York, Philadelphia and Washington. All have appointed secretaries to help churches understand the needs of the men and to guide local churches in organizing programs and services. In Chicago, New York and Los Angeles the department also offers personal counselling services. The Detroit and Minneapolis councils also will soon name directors for similar work.

Ministers Speak Out

Seattle (RNS):—A group of ministers here, organized as an association, have gone on record "opposing the un-American and un-Christian attitude of the self-appointed leaders of a movement to eject all American citizens of Japanese descent from our country." The resolution declares that "The proposed action is so contrary to the spirit and letter of the constitution and the higher national ideals that we feel all good citizens of our nation should join in opposing the Fascist, racist philosophy and its proposed nazified action. It expresses a racial discrimination which we have strongly condemned in other countries, and which must be eliminated speedily if world organization for peace is to have a chance. We believe that our sons have fought and died for justice, equality, and

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Children like these, as well as their parents in many instances, are being cared for at the rural Christian Mission directed by the Rev. Kimber Den

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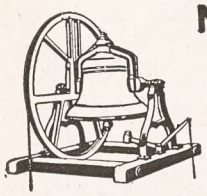
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peace throughout the world, and it is unthinkable that we at home should be false to these ideals for which we asked them to pay so high a price."

Need of Help

New York: — Episcopalian Paul B. Anderson, senior secretary of the YMCA in Europe, recently returned from a four-months' tour of France and told Religious News Service that while major needs are food, clothing and transport, one of the chief demands is for more Americans to assist in the rehabilitation of the country. He listed several categories of persons who are in greatest need of help. They include the 1,300,000 persons whose homes were completely or partly destroyed by bombings; the 1,700,000 evacuees who were brought from the north to the south of France, or who were moved from war areas before D-Day; and the families of 70,000 persons killed during the campaign of 1940, and 230,000 killed in bombings by Allied planes. In addition, there are the families of 1,850,000 war prisoners, approximately half of whom are still in Germany; and the families of 570,000 deportees and 706,000 forced laborers. Returning prisoners and deportees will also need assistance when they return to their homes.

Seek Union

London (wireless to RNS):—A move to seek closer union between the Presbyterian and Congregational Churches was initiated here by the latter denomination's general council. The proposal will be submitted to the assembly of the Presbyterian Church and, if acceptable, twelve representatives from each Church will meet in joint conference, authorized at its discretion to prepare a scheme of union for submission to both parent bodies.

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BACKFIRE

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

THE REV. JOHN T. GOLDING
Rector at Gloucester, Mass.

I get a great kick out of THE WITNESS. Beyond all doubt, it seems to me the best of all our Church papers. Occasionally the extreme party bias of some of the editorials gets in my hair but that is probably good for me. I do wish, however, that THE WITNESS would continue to stress fundamental issues and quit attacking individuals and groups within the Church with whom the editors do not happen to agree. One of our bishops who is really a great leader in the Church, tells me that he stopped—sometime ago—reading all Church papers, because all of them were entirely too partisan in one direction or the other. I think THE WITNESS is gradually getting away from this kind of thing and when it does, believe me, you cannot stop it.

After all, I sometimes wonder if psychology and psychiatry do not throw a revealing light upon much of our party bickering within the Church. Although our varying attitudes toward the Christian religion do tend to separate us into party groups, it is not so much theology that divides us as personal antipathy. Most rabid Protestant Episcopalians that I have ever met invariably have had to deal with an unpleasant Anglo-Catholic at some time in their past. And vice versa, many A.C.'s cannot forget the stupid and ill-informed attitude of some P.E. If we could only practise a little healthy psycho-analysis on both sides I think there would be a good deal less name-calling and consequently more genuine harmony. The fact is, the great body of our people, both clergy and laity, are not interested in party emphasis. There is bound to be such emphasis but if we would all try to "see ourselves as others see us" and get down to bed-rock together, the Church might take a really significant part in molding our common life in the post-war world. And if we don't do this, God help us.

* * *

REV. CHARLES E. CRAIK JR.
Rector of Emmanuel, Louisville

Your editorial in the Easter number made the usual mistake of using the Palm Sunday throng and the mob that cried "Crucify him" as an example of the fickleness of crowds. Obviously they were two different groups. Those who cried "Hosannah" were the enthusiastic pilgrims who had come down with our Lord from the north country. Those who were swayed by the temple priests were obviously the city rabble.

* * *

MR. F. C. PETERS
Layman of Philadelphia

Several weeks ago you printed a letter in Backfire from a soldier who stated that he was a member of a group meeting regularly for discussion of world issues, and that they would like to have copies of THE WITNESS. I am enclosing my check for $5 which will enable you to send ten copies to him for ten weeks.

ANSWER: Many thanks. We have many requests, particularly from chaplains, for copies. Whenever possible we send them a bundle of ten for whatever use they can make of them. But it is impossible for us to meet all these requests without the help of readers. So we are starting, with this gift from Mr. Peters, a Chaplain's Copies Fund, where we will list donations sent for this purpose. It will be found on page eighteen.

* * *

VALENCIA RAUP
Churchwoman of Englewood, Colorado

Your coy article about Readers Digest certainly rings the bell as your best, or is it worst, patter (WITNESS, March 29). When last October you started howling for buck-toothed Wallace your slip showed and it was red. Now you expose your hand with your quaint method of handling the book by William L. White. Why don't you, W. B. Spofford, shake off your ecclesiastical trappings, take off a brief period and personally visit Russia and Stalin. Then you could write an unbiased —if you could—article on the subject. During your absence a sparrow could comfortably nest in your little niche, thereby utilizing the space for some good. THE WITNESS holds the all high in being anything by an Episcopalian news sheet. But with the reading of each copy I look forward to the next issue, wondering if it will be as ludicrous as the previous leaflet.

* * *

MRS. IRVING A. EVANS
St. Andrew's School, Barrington, R. I.

The Rev. Mr. Kolb's article on children in rectories interested me immensely (WITNESS, April 5). I believe there is much truth in what he writes. My husband, the headmaster and rector of St. Andrew's School, and I are parents of six healthy grown children; two are ordained ministers; one is a printer; one daughter teaches and the other two are still in school. We are grateful for the joy these healthy youngsters have brought to our home. Through their music and fun we have learned to live.

* * *

MRS. J. J. ENGLEHARDT
Churchwoman of Hillsboro, Oregon

I read my first copy of THE WITNESS today. It seems to me that it should be in the homes of all thinking Church people.

* * *

REV. J. T. MACGOVERN
Vallejo, California

I notified you to discontinue THE WITNESS but it kept coming and I got so fond of it that I want to renew. I like your principles and the ideals for which you stand. Keep up your good liberal program and more power to you and your staff.

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SAN FRANCISCO CONFERENCE

"Once again civilization is given an opportunity to create an organization of nations whose purpose will be to establish peace on earth. It is vital that as many as can be reached must have an opportunity to understand the aims of the San Francisco Conference. There must be unlimited facilities for public discussion of the proposals first outlined at Dumbarton Oaks and now to be carried forward at the Golden Gate."

—Governor Thomas E. Dewey.

Agreeing with this statement, and many similar to it issued by prominent leaders, THE WITNESS is sending its Managing Editor to San Francisco to report the Conference. In addition to the reports of Mr. Spofford, THE WITNESS will carry the reports of Dr. T. Otto Nall of Religious News Service. Likewise we plan to feature interviews with leaders at the Conference, particularly those who approach the tremendous problems to face the delegates from a Christian point of view.

We urge Rectors and others to have copies available for distribution during the Conference. Many parishes have already organized Action Groups for discussion and whatever action in their judgement is called for.

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The WITNESS

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The WITNESS

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APRIL 26, 1945





St. Andrew's Boys

get every day practical experience in garden, kitchen, shop, laboratory and classroom.



STORY OF UNIQUE ST. ANDREW'S SCHOOL IN THIS NUMBER . . .

LET US WIN THE PEACE

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8, 11 A.M. and 4 P.M.
Daily Services: 8:30 Holy Communion; 12:10 Noonday Services.
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
The Rev. Vincent L. Bennett
Associate Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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APRIL 26, 1945
VOL. XXVIII No. 36

CLERGY NOTES

APPLEGATE, ROBERT F., student at the General Seminary, was ordained deacon on April 4 at the Cathedral at Garden City by Bishop DeWolfe of Long Island.

ARTIS, VERNON E., was deposed at his own request from the priesthood on April 9th by Bishop Darst of East Carolina.

BOTELHO, EUGENE G. E., rector of Trinity, El Dorado, Kan. is now the assistant director of Lawrence Hall, Chicago.

BOWMAN, F. H. O., rector of St. John's, Chicago, has accepted the rectorship of St. Matthew's, Bloomington, Illinois.

DAVIS, JOHN W., was ordained deacon on April 3rd at St. Paul's, College Point, Long Island, by Bishop DeWolfe of Long Island.

DEAN, ARDYS, on the staff of the cathedral at Honolulu, has been appointed vicar of St. James', Newport Harbor, Calif.

DIMON, JAY J., formerly rector of St. Andrew's, Washington, D. C. died on April 7th after a long illness.

EASTMAN, REGINALD W., rector of Ware Church, Gloucester, Va., has accepted an invitation to represent the Episcopal Church and the state of Virginia on the religious committee of the Southern rural life Council.

HICKS, ROBERT L., was ordained deacon recently at Christ Church, Raleigh, N. C. by Bishop Penick.

JONES, ANDREW B., formerly the rector of the parish at Welch, W. Va., is now the rector of St. Stephen's, Beckley, W. Va.

McALLISTER, CHARLES E., dean at Spokane, Wash., has been elected president of the board of regents of the State College of Washington.

WARREN, MATTHEW M., director of education in the diocese of Missouri, has accepted the rectorship of All Saints', Atlanta, Ga.

WEAVER, VERNON A., rector of St. John's, Bellefonte, Pa., becomes the rector of St. Mark's, Lewistown, Pa., on May 1st.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

APRIL 26, 1945

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Bishop of Liberia Consecrated In Southern Virginia

Bishop Penick Is the Preacher at Historic Service Held in Crowded Church in Norfolk

By Shelton Hale Bishop
Rector of St. Philips, New York

Norfolk, Va.:—It was a gloriously bright morning here on Tuesday last when people from many parts of the East and South began to gather at the Church of Christ and St. Luke for the consecration of the Rev. Bravid Washington Harris to be Bishop of the Missionary District of Liberia. The service was scheduled for 10:30 a.m., but by 9 o'clock there were one hundred or more people standing close about the entrance doors waiting for them to open. They were all colored people, of course, for was not "one of their own" going to be advanced to the highest office in the Episcopal Church. These were earnest, faithful Church people who had come from North Carolina, and from as far north as New York by car, by train, by boat, by plane. There was joyous and grateful excitement that with the strong breeze seemed to reflect their high mood.

This was more than that their friend was being elevated to the Episcopate. They were standing on the edge of Stockley Gardens, Norfolk; they were going to worship in this magnificent church, and there were to be no corners and back seats to which they would be motioned today. Today was a sign of the new world for which they lived and somehow the Rev. Mr. Harris was the symbol of what could come and he had made it all pretty much possible for them.

The Church was filled with more than 1,200 people when the Crucifer from Grace Church, where Mr. Harris had been rector for nearly twenty years, moved in at the head of the procession. (It must have been a wonderful day for that Norfolk lad.) Behind him were the flag-bearers, the choirs from St. Paul Polytechnic Institute in Lawrenceville, Virginia (who had come together by bus), and from Grace Church. They were followed by the students from Bishop Payne Divinity School in Petersburg, Virginia, and the visiting clergy, more than sixty of the Negro clergy, Florida to New York, and twenty-five other clergy mostly from the diocese of Southern Virginia. It was tremendously impressive to see so many brother clergy come to show their appreciation of all this day meant. Then followed the Bishops with the Bishop-elect in his striking rochet of egg-shell rayon. What a picture of a bit of the Kingdom on earth— what at least looked like Christian fellowship set out in a divisive world, and set down in the heart of Southern Virginia — black and white, side by side, in the chancel, in the pews, among the clergy and laity; the Presiding Bishop and Bishop Harris communicating colored and white alike kneeling side by side from the same paten and the same chalice. And here too, though few knew it, were the colored and white aristocracy as well as many a humble soul not belonging to the Church who had gotten a job, or release from jail, or five dollars that started him on a decent life, from this man standing up there in the middle aisle more covered with white than they thought any man could be.

Bishop Penick went to the pulpit to preach. This was a day for a message! "In the day that King Uzziah died, I saw the Lord sitting upon a throne high and lifted up." There was an unspecified reference to President Roosevelt's death, a description of the times in which the Hebrew king died and the shock that fell upon the people. Summoned into the temple Isaiah saw his vision. The religious leadership to which he was called had four steps: the sense of God's prevailing presence, purging from sin following a sense of unworthiness, conciousness of his neighbor and his neighbor's need, and his own surrender. Then the preacher turned to the Bishop-elect and said, in part: "Your elevation to the Bishop's office is the Church's seal of approval upon your personal traits of character and the high quality of your success in a new and pioneering field. . . . We have confidence that, under God, you will interpret Christ to all men, and especially to the members of your own great race.



Bishop Bravid W. Harris who became the Bishop of Liberia when he was consecrated in Norfolk on April 17th

And what is more, we believe that you are possessed of gifts that will enable the Negro to discover his own genius as a child of God, *as he has not yet discovered it* (italics mine) and make his own contribution toward the fulness of truth." And that was all!

Bishop Darst, Dr. John Johnson and Mr. Winston Douglas of Grace Church, read the necessary testimonials. Bishop Powell of Maryland read the Litany and very shortly thereafter all the Bishops present, twelve in number, including Bishop

page three

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Baddeley of Melanesia and Bishop Demby, retired Bishop Suffragan of Arkansas, who with Bishop Juhan had been respectively Epistler and Gospeler, laid their hands on Bravid Harris and by the grace of the Holy Spirit he became the eighth Bishop of Liberia. The Presiding Bishop proceeded then with the Celebration of the Holy Communion. The special offering taken at the Service was for the work of Bishop Harris at his discretion in his new field and the combined choirs, with Miss Jeannette Cole, choral director at St. Paul's Polytechnic Institute, at the organ, sang two anthems.

Immediately after the service a luncheon was served in the diocesan house directly behind the church. It has been prepared jointly and was served by the committee of women from Christ and St. Luke Church and Grace Church. Here was further testimony of the accord and easy fellowship that ruled the day. While the more than 250 guests were served, several presentations were made to Bishop Harris, and Bishop Brown was a most gracious and jovial host. The gifts included an Episcopal ring presented by Dr. Edson Blackman of Charlotte, N. C. from the alumni of St. Augustine's College. Three gifts of money totalling $1,225 from white lay friends in Norfolk and Portsmouth, communicants of Grace Church, and from the churches with Negro congregations in Southern Virginia. The Episcopal vestments were donated by the Negro clergy. The Bishop's agenda came from the staff of the division of domestic missions, a Prayer Book and Hymnal, from Circle 2 of the Woman's Auxiliary of Grace Church, and the Bible used at the service, by the Bishop and Negro clergy of North Carolina.

Altogether it was a revolutionary day in the Church and in the hearts of many people beyond the borders of that Southern Virginia city.

BRITISH PRIMATE ENTHRONED

Canterbury:—Geoffrey F. Fisher, the Archbishop of Canterbury, was enthroned on April 19th in a colorful ceremony, reminiscent of the one held when William Temple was elevated to this high office. Attending the ceremony as the representative of the Episcopal Church was Bishop Sherrill of Massachusetts and Bishop G. Bromley Oxnam, Methodist Bishop, represented the American Federal Council of Churches. Both of these Bishops are to visit Europe at once, the latter visiting chaplains and troops in the Mediterranean area while Bishop Sherrill will make like visits in the European theatre. Other dignitaries present at the enthronement were Archbishop Germanos of the Greek Orthodox Church, the Rev. Marc Boegner of the French Protestant Federation and acting Bishop Arne Fjellbu of the liberated areas of Norway. The Polish, Serbian, Ethiopian, Swedish, Finnish, Armenian and Danish Churches were represented by their London chaplains.

Those of you who are newspaper-minded and interested in release dates should know that someone jumped the gun on the story. The affair was a carefully guarded secret for security reasons. Nazis still are able to drop bombs, and might conceivably welcome the chance to drop a few on a flock of notable Church leaders. Our press relations department at 281 therefore was careful to state on the story "For release on or after Friday, April 20." THE WITNESS knew that the event was to take place, and that Bishop Sherrill and Bishop Oxnam were to attend, on April 2nd. We asked two officers of the Federal Council of Churches when was the earliest time we could run the story. They emphatically said — again stressing security — "your issue dated April 26." However the New York papers and presumably other papers carried the news on April 17th. We think we know who is guilty of the slip. In any case it is not our press department at 281, and certainly this time nobody is going to accuse us of breaking a release date.

DEEPEST SYMPATHY IS EXPRESSED

New York:—The Archbishop of Canterbury, Geoffrey Fisher, has cabled the Presiding Bishop in regard to President Roosevelt's death, expressing on behalf of the Church of England "deepest sympathy with the Episcopal Church and with the American people." The Archbishop adds, "The President's outstanding Christian faith and courage and his leadership in the Allied cause are a world-wide inspiration and strength. We praise God for his life, grieve for his death, and pray that Christian principles for which he strove with rock-like fidelity may prevail among men."

From Scotland the Bishop of Aberdeen, Herbert Hall, cables the Presiding Bishop: "The Bishop and diocese of Aberdeen tender respectful sympathy to the Episcopal Church of the United States, whose first bishop was consecrated in Aberdeen, upon the lamented death of the distinguished president and churchman." Bishop Hall's reference is to Samuel Seabury, whose consecration took place in Aberdeen Nov. 14, 1784; he was bishop of Connecticut and first bishop in the American Episcopal Church.



Students at S.L.I. resting near Cypress Lake on the Southwestern campus. The Victory Fund campaign seeks to provide a student center on this campus

CANON R. J. MORRIS IS DEAD

Philadelphia: — Canon Richard Jones Morris, for many years the secretary of the convention of the diocese of Pennsylvania, died on April 15th. He was chaplain to Bishop Rhinelander and secretary to Bishop Garland and Bishop Taitt.

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St. Andrew's a Unique School Of the Episcopal Church

The Boys Not Only Run a Successful Farm But Construct Buildings as Well as Study

By Rita Rubin

Barrington, R. I.:—An Episcopal Church School where boys are farmers, carpenters, cooks and various other things besides students is unusual but this is what a fine lot of boys are at St. Andrew's School. This school, founded by the Rev. William Merrick Chapin in 1893, is at present directed by the Rev. Irving Andrews Evans who is both rector and headmaster. Addressing a group of alumni and friends recently he told of how the boys had a tough time with their crops last year, as indeed did all Rhode Island farmers. But by working twice as hard they filled the barns with hay, a silo with good corn that was cut on the day of the severe hurricane that swept the east, and the bins with good potatoes.

"Our herd," said Mr. Evans, "is now producing sufficient milk to provide at least a quart of milk each day for each boy and a thousand hens have kept the fresh eggs and poultry supply at an adequate level."

The boys feed heifers, sheep, hogs, goats and chickens, care for horses and tractors — in other words learn by doing and have a swell time at it. There is carpentry too with the boys this year constructing under the direction of a member of the faculty a fine dairy house, later furnished with all the necessary equipment for clean and safe handling of milk. It is a good-looking building, constructed in harmony with the other property at the farm, and is conveniently located a few feet from the barn in the center of the rotary driveway. There is a long room on the front for receiving, cooling, pasteurizing and chilling the milk, with a walk-in refrigerating box in the middle, for milk, butter, poultry, etc. Entered from the back near the barn, is the milk receiving-room where the boys will bring their milk pails and pour the raw milk through strainers and through the wall into the front room for pasteurizing. There are to be adequate facilities for washing, steam-sterilizing of pails, cans, etc. A third room, well sealed from the others, provides space for the high pressure oil-burning boiler to be used to provide steam for the pasteurizer, hot water and steam for washing utensils and for heating the building in winter. The dairy is also equipped with a proper drainage system, electric lights, private phone to the farmhouse and barn and was enthusiastically approved by the representatives of the state department of dairy inspection.

But it is not merely the joy of creative work that the boys get at St. Andrew's. Ever since the war the essential war subjects of mathematics, aeronautics, physics, chemistry, electricity and kindred subjects have been stressed. There has been time, under the direction of an excellent group of teachers, also to teach good English, Latin, French, history, biography and the usual subjects one associates with a good secondary school.

Dr. Evans states that it is not easy running a school during war days, with changes in personnel, difficulty of supplies and other inconveniences. "But the students have come through without any trouble and the morale of all the boys continues at the high level of our school standard. We wish all our friends might get to know the School better and a welcome is extended to visit the campus at any time. Mr. Chapin's original motto, "Come and see" still holds good and the rector and his wife are always available to visitors."

Many of the boys are unable to contribute anything toward their education. The comparatively modest budget of $60,000 is therefore supplemented by gifts from parish organizations and the contributions of individuals, all of whom realize that St. Andrew's is one of the most effective agencies of the Episcopal Church.

DEPUTY PREMIER HITS AT VATICAN

Rome (wireless to RNS): — The Deputy Premier of Italy, Palmiro Togliatti, accused the Roman Church of interfering in national politics in a speech before the convention of the Communist Party of which he is a member.

"We know there are priests and leaders of great religious organizations who sincerely understand that today's conditions in Italian economic and political life must be changed," Togliatti said. "We know that in the North there are priests who fight side by side with our companions against the enemy. We know that in the entire machinery of the Church there exist numerous elements which understand that the democracy we seek to create does not exclude Christian idealism, but rather recognizes the support which Christian idealism can give to the constitution of a new political, economic and social regime in our country. On the other hand, we know there exists a conservative, reactionary sector which is fighting openly against us and on a ground in which it is difficult for us to intervene, such as refusing absolution and the last sacraments to comrades who die in the Communist faith but without denying their religious beliefs.

"The heads of the Catholic Church would do well to reflect seriously whether they should continue to permit an anti-Communist terrorism, anti-Communist not only in ideology but also in being directed against the Communist Party. It would be fatal for Italy to reopen the religious



The Rev. Richard Morford, secretary of the United Christian Council for Democracy, in his article this week tells of the task before the San Francisco Conference

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struggle here today. The intervention of the ecclesiastics to exercise terror with spiritual means against a legal political party participating in the government is a violation of the Concordat between the Catholic Church and the Italian state.

This attack on the Vatican was followed by a sharp attack on "leading Catholic groups" in Italy by Pravda. The writer, Kay Demidov, charged that the official Vatican paper "spares neither water nor soap to convince the world of the innocence of leading Catholic circles in respect to Fascism."

"It assures us," he wrote, "that precisely these groups, which lived peacefully with Fascist occupation forces in Rome, are the most solid in Europe, the strongest knights of democracy. And the reactionary Catholic newspaper shrilly curses the Soviet press which permitted itself to express doubts in this regard."

PARISH SPONSORS FORUM ON PEACE

Princeton, N. J.: — A forum on peace plans was held at Trinity Church here on April 13, with the Rev. Arthur L. Kinsolving as sponsor. The rector paid a tribute to President Roosevelt, declaring that "it is for us who remain to realize the ideals of international cooperation toward which he lifted the hopes of mankind."

The chairman of the meeting was Governor Walter E. Edge, and there were addresses by Senator H. Alexander Smith of New Jersey; President Harold W. Dodds of Princeton University and Frank Aydelotte, director of the school of advanced study. Dr. Dodds, whose paper was read for him because of illness, warned the audience that peace may be lost through the mistakes of those who most desire to win it — the sincere but uncompromising perfectionists, who in reality play into the hands of the isolationists. "Let us understand," he said, "that the attainment of the reign of law among nations will be a long process and that we cannot depend upon any statesmen performing a miracle to achieve it in a world of starving, broken and cynical people."

The conception of a Security Council and the enormous powers which are given to it under the Dumbarton Oaks Proposals were described by Dr. Aydelotte as a continuation of the alliance which is now winning the war. It is a recognition of the fact that the nations which wield the greatest powers should have a corresponding measure of responsibility. He expressed the conviction that the United States should support whatever agreement is finally reached at San Francisco. "We can succeed in the establishment of peace," he said, "only if we can avoid suspicion and hatred and act with courage, faith, generosity and good will."

URGES A STRONG PEACE

Philadelphia:—Judge Robert V. Bolger of the Orphan's Court told a congregation at Christ Church here on April 8th that the veterans of two world wars "most urgently plead for unqualified American participation in any international understanding that offers a reasonable chance of success in the maintenance of peace. We cannot afford the price of another world conflict by remaining aloof in isolationism."

The address was given as a part of the celebration of the 250th anniversary of the parish, which was founded in 1695. There are special services each Sunday throughout this year, with laymen speaking on special topics the second Sunday of each month at the invitation of the rector, the Rev. E. Felix Kloman.

Judge Bolger advocated compulsory military training as a temporary policy to serve until world organization is completed and has proven itself. He also advocated the teaching of the Bill of Rights in schools in order to implant a simplified code of political truth into the minds of children.

In speaking of the rehabilitation of European countries he said, "At this very propitious time some sound substitute should be found for the selfish and corrupt governments of Europe — a government that will dignify the people, and assure the political, social and economic freedom. Ultimate accord would likely lie in a federation of Europe patterned after our United States of America, and another remedy would be the development of the vast untouched resources of Africa, which if properly planned would afford economic opportunity to many of the downtrodden of Europe.

MERGER MOVE APPROVED

Conover, N. C. (RNS):—The proposed merger of the Evangelical and Reformed Church and the Congregational-Christian Churches was approved by the former denomination's southern synod at its annual meeting here. Endorsement was also given to the Dumbarton Oaks Proposals, while in the field of industry management and labor were urged to strive for an adequate program of social insurance against unemployment, old age and sickness. The right of labor to collective bargaining was upheld and the principle of an annual wage for labor was endorsed. Likewise the need for better understanding between races was stressed, with equal political and economic rights for Negroes.



Congressman Jerry Voorhis of California, an Episcopalian, whose article this week explains the relationship of money to the Bretton Woods Agreements

HOLY CROSS COMPANIONS TO HAVE RETREAT

Westwood, Mass.: — Miss Winifred Hulbert has announced that the retreat of the Companions of the Holy Cross will be held this year at Adelynrood, South Byfield, Mass., from July 7 to 9, with Dean Charles Taylor of the Episcopal Theological School as conductor.

AMERICAN CHAPLAINS FOR ARCHBISHOP

London (wireless to RNS):—The Rev. Frank H. Lash, chief American chaplain in London, and the Rev. John J. Weaver of Troy, Ohio, both Episcopalians, were among the chaplains to attend the Archbishop of Canterbury when he was enthroned on April 19th. This is believed to be the first time that American clergymen have been invited to take formal part in the enthronement of an Anglican archbishop.

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EDITORIALS

Franklin Delano Roosevelt

THE legacy to this nation left by Franklin Delano Roosevelt is not limited to the memory of a noble man and his achievements, great as that is, nor to the speeches, papers, and public documents which he composed and which perpetuate his great spirit. The richest legacy he has left us is the memory and example of one who held a religious view of life, and who even in the most exalted office in our western world still spoke and acted as a humble devout Christian. The beautiful prayer which he composed was very appropriately used in the radio memorial programs on the day of his burial. The very phraseology of that prayer, as well as its feeling and spirit, was derived from the Book of Common Prayer. He was a loyal communicant and vestryman of the Episcopal church, both at Hyde Park and in Washington. He began his successive administrations with services of prayer and of self-dedication to the will of God. The picture we had of him at the Atlantic Conference, when he and Mr. Churchill worked out the terms of the Atlantic Charter, was taken on Sunday morning when those two great civil leaders and churchmen took time out for divine service on board a warship somewhere in the North Atlantic. He always felt a sense of religious responsibility for the great decisions he had to make—a responsibility to God as well as to his fellow men and to posterity. We Americans have had many very great men in the White House; but we venture to think that no president since Abraham Lincoln has so simply and genuinely placed his reliance upon the wisdom of God or submitted his ways more completely to the divine judgment. It was because he felt so deeply and saw so clearly that there was no other way to preserve freedom and justice and peace in our world than by going to war, that he could speak with a clear conscience and assure us that "the only thing we need fear is fear." That was no utterance of a bold self-confident nationalist but of a devout religious mind, conscious of a destiny which is not self-chosen but is the will of God for us. During the coming weeks, months, years, and centuries, may the spiritual legacy left to America by this great Christian layman survive and enrich all our thought and endeavour.

"QUOTES"

THREE things made President Roosevelt one of the greatest of our history. First he expressed the profoundest issues of the war so simply that every citizen knew we were fighting, not merely for our lives, but for the things that make our lives worthwhile. Secondly he held constantly before the nation the two supreme tasks of the modern world: the extension of social justice and the building of a community of nations. Finally he was great enough to see that accomplishments of such magnitude could only issue from a world in which renewal of spiritual value had taken place.

—The Rev. John Crocker
Headmaster of Groton School

A Notable Consecration

OUR hearts and minds are so intensely focused upon the tidal sweep of great events in the various fields of war, that we are in danger of overlooking the deep significance of events at home. One such event was the consecration of the Rev. Bravid W. Harris, at Christ and St. Luke's Church, Norfolk, Virginia, on April seventeenth, to be the eighth missionary Bishop of Liberia. We have an especial interest in Libera because it was the place chosen by the American Colonization Society for creating a Negro republic,—using a group of former American slaves as a nucleus. This plan was largely fostered by missionary minded people of our own Church. It was an effort to avert tension between the races.

We have not always maintained our interest and the people have suffered from alternate dictation and neglect on our part. At various times we have provided for Negro control and then have undercut possibility of real success by our indifference and neglect. Five years from now this missionary district will celebrate the one hundredth anniversary of its creation. It is quite fitting, therefore, that the district should be under the competent leadership of a Negro and that we should support this leader consistently, wholeheartedly and generously. We should frankly recognize that it is the white race which is really on trial in this matter. We started this enterprise. We have dallied with it. Now we must maintain it equitably and give Negro leadership a real chance to demonstrate its capacity.

Because of the national significance of this event, we could wish that the consecration had been given a more national setting and a wider representation in its participants than just those from south of Mason and Dixon's line. We can understand Dr. Harris' natural desire to associate his consecration with the vicinity of his former parish,

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but we regret that our common responsibility was not more clearly emphasized. Whatever may be our regret as to procedure, nevertheless we take pride in the fact and pledge Bishop Harris our prayerful support as he undertakes the responsibilities of his difficult and significant office.

A Noble Challenge

THE FIRST public statement by Mrs. Franklin D. Roosevelt following the death of her husband is far more than a tribute to him. It is even more a challenge to us as the United Nations Conference opens in San Francisco. "While my husband was in Albany," Mrs. Roosevelt wrote, "and for some years after coming to Washington, his chief interest was in seeing that the average human being was given a fairer chance for 'life, liberty and the pursuit of happiness.' That was what made him always interested in the problems of minority groups and of any group which was at a disadvantage. As the war clouds gathered and the inevitable involvement of this country became more evident, his objective was always to deal with the problems of the war, political and military, so that eventually an organization might be built to prevent future wars. . . . Perhaps, in his wisdom, the Almighty is trying to show us that a leader may chart the way, may point out the road to lasting peace, but that many leaders and many peoples must do the building. It cannot be the work of one man, nor can the responsibility be laid upon his shoulders, and so, when the time comes for peoples to assume the burden more fully, he is given rest. God grant that we may have the wisdom and courage to build a peaceful world with justice and opportunity for all peoples the world over."

As you read these words the Conference of the United Nations will be under way. May we lay upon our hearts and minds these noble words of a noble woman.

Let Us Win the Peace

by Richard Morford

Secretary of the United Christian Council for Democracy

AS CHURCHMEN of determined faith that the hope of mankind for justice and peace can be made a reality in our world, let's be positive about San Francisco. There are enough among us who will manage to see "black thunderclouds" over San Francisco and will provide all the warnings necessary. The facts are that forty-seven or more nations have sent representatives to San Francisco to work out at the conference table a plan for continuing into the postwar period a grand coalition of United Nations. This in itself, constitutes a fundamentally encouraging state of affairs. The coalition was created for the purpose of waging war. It is now to be reshaped and strengthened for the business of building peace. A realistic view of the war coalition must grant its amazing and unparalleled accomplishment in unity of purpose and strategy to achieve the military victory. It is the cynic who sees nothing in this unity already achieved which gives promise for the peace.

A man of positive, albeit conservative view, Walter Lippmann, says that the real accomplishment of the conferences of leaders of the great powers from Casablanca to Yalta was "the forging of a concerted strategy in war and for the period of pacification which we must pass through before the nations can hope to enjoy a settled and ordered peace." Accepting the fact that there has been some misunderstanding, friction and compromise he nevertheless declares ". . . . there is probably no example in history of a coalition managed so successfully on so vast a scale. Here rests the best hope of mankind that we may be able to manage a cooperative peace." The last sentence is particularly significant.

Some of us are prepared to build on this "best hope of mankind" which is the present working relationship among the United Nations, especially among the great powers. It is well to return in thought to Teheran as we go forward in San Francisco. We quote in part the declaration of the Big Three at Teheran:

"We express our determination that our nations shall work together in the war and in the peace that will follow. . . .

"We are sure that our concord will make it an enduring peace . . . .

"We shall seek the cooperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated, as are our own people, to the elimination of tyranny and slavery, oppression and intolerance. We will wel-

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come them as they may choose to come into the world family of democratic nations. . . .

"We come here with hope and determination. We leave here friends in fact, in spirit and in purpose."

We have abundant reason to believe that good faith motivated this declaration. There has been no abrogation of its intention. We believe that good faith predominates now even though there are differences and misunderstandings to be resolved. True, ours is the responsibility of holding leaders to the fulfillment of their pledges by every constructive means at our disposal. It would be even more true to say that ours is the responsibility *to help leaders* fulfill the pledges made on behalf of all of us. A certain minority of folk speak and write in ways suggesting, rather than the desire to help, a satisfaction in throwing monkey wrenches into the works. A positive attitude toward San Francisco means as much as all else a positive attitude toward the Soviet Union. As church leaders can we meet the test? In the past we have definitely arranged our Church programs to include the cultivation of American-Chinese friendship. Our mission study has often emphasized our neighbors in the other Americas. What has been done through your church in the past year to cultivate American-Soviet friendship?

The newspapers read by your people by and large seize every opportunity to cast doubt on the good intentions of the Soviet Union so far as the peace is concerned. She is often depicted as the tyrannical despot over her own people, the self-delegated ruler of Europe tomorrow, as demanding to be the boss in the set-up of the San Francisco conference or she will not play ball, as the chief enemy of the peace. She is none of these things. This is not the place to argue the points of current difference in thinking between the Soviet Union and the Anglo-American leadership. The Soviet Union will have no truck with fascism; therefore it doesn't want to seat Argentina at San Francisco. She is determined that Poland shake completely loose of the reactionary landlord control and anti-Soviet regime of pre-war days. She wants the new provisional government of Poland seated at San Francisco. Mr. Stettinius expects Russia to do her part at once to broaden the base of the Lublin government, now at work in Warsaw, to represent all democratic elements among the Polish people, as the Big Three agreed at Yalta. If this is done Poland should take her place at San Francisco. Again, the Soviet Union asks three votes in the Assembly of the world organization. This contention should have full discussion at San Francisco; a fair resolution of the matter is possible certainly without a break in unity.

It is my personal judgment that we may have confidence in the present leadership of Russia. Their direction of affairs will be in the best interests of the welfare of all the people under their influence, toward realizing for them a free and secure life. We may expect from Mr. Stalin and his colleagues the same leadership we would expect here in our own democracy. It seems to me this applies equally to their direction of affairs within the Republics of the Union and to their relations with formerly occupied countries. In any event the cause of world friendship will be put forward by thoroughgoing attempts to understand the Soviet Union rather than by a carping criticism at every turn. This then is an appeal for self-examination leading, we hope, to the development of a more positive attitude toward San Francisco, without in any way sacrificing our right to criticize what is done there in the light of the imperatives of our Christian faith.

WE MUST recognize that San Francisco will not usher in world peace. It is not fair to peg our demands too high! San Francisco should, however, carry us some steps forward toward the establishment of a world organization through which international cooperation will become more possible. San Francisco should carry the nations some steps beyond Dumbarton Oaks. Amendments and additions to the Dumbarton Oaks proposals have been recommended in many quarters. At the invitation of the four governments participating at Dumbarton Oaks, other nations have been registering their criticisms and making suggestions for improvement. The American people have been doing their share of communicating with the State Department, its officials tell us. A not inconsiderable portion of the communications have carried Church identification; commendation is due people who have written.

Before the State Department now are carefully prepared recommendations by bodies of experts as well as countless common-sense proposals from ordinary citizens. As a result the Department feels its hand has been greatly strengthened for introducing into the San Francisco agenda some subjects which did not win major place in the results at Dumbarton Oaks or were postponed for later consideration.

One of these subjects on which Church people have taken an admirable and influential lead is that of dependent peoples and colonies coupled with the system of mandates. The State Department knows now that the overwhelming majority of Church people, probably a majority of the entire nation, believes that an international trusteeship for all colonies should be established in specific terms in the final charter of the world organization.

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Announcement has been made that diplomatic exchanges are proceeding among the Big Five Nations to reach an understanding on international trusteeship for the former mandates and for enemy colonies captured in the war. Obviously this is insufficient assurance that the broad colonial problem will be fully and frankly discussed or that a plan for international trusteeship for all colonies will be entered in the final charter drawn up at San Francisco. But the wedge is in place and you and I must drive it in blow by blow until, in time, we shall crack this problem open. Justice will not be done the dependent peoples over night. There are some who would like to see a field day at San Francisco in which the United States delegation spearheads an attack to put Britain in the vise and squeeze out immediate independence for India, for instance. We shall not maintain unity or a sound working relationship by a reckless attack on Britain no matter how tenaciously she insists upon going her old way with the colonies. When Britain has reasonable assurance that the United States is prepared to cooperate with her economically in the postwar era and not squeeze out her life blood by attempted domination of trade, a monopoly in commercial aviation, or by some other competition, then we will be in sounder position to force the issue on colonies. What holds true about Britain in this respect goes for the other nations with colonial dependencies.

What has troubled Church people most is the fear that the great powers may swallow up the smaller nations politically and economically, moving their people around as pawns without regard to essential human rights or liberty. It is our duty to support reasonable demands of the smaller nations at San Francisco for full democratic rights in the world organization. It is possible that the people back home *during the course of the conference* may need to spur the American delegation on this point we have just raised or on some other, so that San Francisco may really achieve a reasonable advance over Dumbarton Oaks. No one is prepared to say to what extent American public opinion can make itself felt during the Conference. The principal national organizations interested in a just and durable peace, including the Churches, will be represented at San Francisco. They will exert what influence they can and reach out to their memberships for quick support in case of need.

It is a pleasure to report that the United Christian Council for Democracy, and the organizations which cooperate through this agency, has been taking its part in the coordination and promotion of a national educational program on Dumbarton Oaks these past months. Its secretary has been a member of an informal body for this purpose composed of representatives of some fifty national organizations. Out of this body a Strategy Committee of twelve has been chosen to constitute a group at San Francisco for all the organizations. By arrangement with the State Department, this group will have special opportunity to observe the discussions of the several committees where most of the work will be done and to confer with Mr. Stettinius and other members of the American delegation during the conference. It will then share information and judgments with the balance of the on-the-spot representatives. Frequent expressions of the views of the Strategy Committee will be sent to the national organization offices who will relay the word to their memberships. The United Christian Council has an extraordinarily competent on-the-spot representative in the person of the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and Managing Editor of THE WITNESS.

IF ANY one of us thinks that America will be able to do its share in winning the peace without his help, he is dead wrong. On the crucial proposals for world organization and cooperation which will confront the Congress steadily from this point forward, our leaders are determined to proceed cautiously, awaiting clear mandate from the people at home before they bring issues to the vote. They recognize how vast are the commitments asked, how tremendous the risks, what grave responsibility will be fastened upon this nation and its people. It is well, although this is a republican form of government, that those who represent us in the Congress should call for a direct expression of opinion from the people at home and be guided by it in voting.

This will be a long, hard summer for Christian citizens! We shall have to work continuously at the job of building the peace. Public opinion must be mobilized. Churchmen ought to take the lead. Congress must know how we feel every step of the way. When they delay, we must push them. When they threaten to stand in the way of full world cooperation, we must intervene. When they stand up to fight for American acceptance of responsibility in the world family of nations commensurate with her power, then we must be on hand with encouragement and approval.

The great turning point in the affairs of men and nations has arrived. It is within our power to lay the foundations of an enduring peace. We are fighting a war to a successful conclusion at a fearful cost in human lives. No sacrifice for the peace can begin to approach what has been given up in the war—the life blood of the nations. But what it does cost we must pay as rapidly as we have opportunity. Before us are a whole series of op-

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portunities. We can make solemn compact with other nations to prevent any future aggression. We can pledge our friendliness, offer our resources. We can cooperate in winning economic security for all men. We can join forces to liberate men everywhere and to guarantee democratic rights for all.

The battle for peace will not be won by civilian generals alone whether gathered in San Francisco or Washington. It will be won by a host of common soldiers, the citizens in every nation, who back up the master plans drawn by their leaders. Surely, as Christians we count ourselves the soldiers of peace enlisted for the duration. The peace will be won by those who will dispel the "black thunderclouds," who are determined that unity among the nations shall be maintained in spite of differences. The peace belongs to those who will help concord to prevail for the sake of a common humanity, weary of death and destruction, praying for the chance to have life and to have it more abundantly.

Money and Bretton Woods

by Jerry Voorhis

Episcopalian and Congressman from California

IN THE beginning there wasn't any money because there wasn't any exchange of goods. Each of our primitive ancestors gathered what food he could and either ate it on the spot or hoarded it for his own use.

As civilization began to develop people exchanged things by barter. Those who had more meat or hides than they needed traded with tribes who could spare rough pieces of metal. As centuries passed, production gradually increased and with it greater possibility for the satisfaction of human wants. There developed the custom of using some universally needed commodity as a medium of exchange. In some societies hides were used for this purpose, in others metals, in others stones of special sizes and shapes. But always it was something that practically everybody had use for and which the possessor was, therefore, reasonably certain to be able to exchange for anything else he might want. The one thing that gave money value, then as now, was its acceptability—that is the willingness of people generally to accept it in exchange for goods.

The only trouble with this sort of money was its bulk and the inconvenience of handling it. Otherwise it was very good money indeed, for it could not disappear suddenly from existence and since it consisted of a commodity which was in general supply it was almost impossible for any small group of people to control it. As time went on, however, production became even more specialized and people began to exchange goods with others in comparatively remote regions. This required a type of money which was small in bulk and high in value. Thus precious metals came into use as money. Because it was possible to adulterate these metals or to pass them to the unsuspecting in short weight, such governments as existed began to put their stamp upon the coins to guarantee them to be of certain specified value. This was for the protection of the ordinary citizen against those who might seek to change for their own advantage the buying power of the unit of currency.

Precisely that same problem remains with us today and can be solved only by governmental action, as was the case in those earlier times.

As for gold and the "gold standard" today about all that really needs to be said is that they represent a relic of barbarism in which some people still believe. The only defense that can be made for the gold standard is to try to prove that the supply of gold in the world will increase over a period of time in exactly the same proportion as the supply of commodities and services increase. This is obviously a fantastic assumption. It has been demonstrated over and over again that a country's money was worth just as much if the country "went off" the gold standard as it was before, provided only that the amount of money in circulation was not inflated.

A great deal of interest centers at present around the Bretton Woods proposals. The purpose of stabilization of exchange rates between nations is in order to have international trade carried on, on a sound understandable basis so that exporters and importers can get paid in money of a dependable value and under circumstances where the money of their own country bears over a period of time the same relationship to the money of other countries.

The Bretton Woods proposals are twofold. First,

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the purpose of the Bank for Reconstruction and Development is to enable needy nations to borrow money in a self-respecting way from a bank set up by a group of governments instead of having to come on bended knee to private bankers and pay high rates of interest which in many instances rob the borrowing country of any net benefit from the loan. If loans can be made to nations like China at a sufficiently low rate of interest, China will have a chance to actually increase its level of production and its standards of living.

The purpose of the Stabilization Fund proposed by the Bretton Woods Conference is to prevent nations from artificially changing the value of their money in order to try to gain trade advantages. As an inducement to get nations not to do this, Bretton Woods proposes to make it possible for them to secure foreign exchange in an orderly way when they need it.

A great deal more might be said of the Bretton Woods proposals and some of it would have to be critical. By and large, however, it represents a constructive attempt to solve a difficult and pressing problem. But the main thing to remember is that it will do exactly no good to stabilize international exchange rates unless the purchasing power of the various currencies within the borders of individual nations is likewise stabilized. This seems to have been forgotten. The dollar can be tied to the pound in such a way that over a long period of time they will be exchanged at the ratio, let us say of 4 to 1. But unless meanwhile both the dollar and the pound are so controlled within America and England that each buys the same, or nearly the same amount of wheat and coal and steel and housing and electricity and textiles and mills and other important commodities—taken together—unless this is done mere stabilization of exchange ratios will have little meaning or beneficial effect.

The money system which is in use today consists mostly of credit and to a very limited extent, of cash money or "currency." The reason for this is simply that it has been found more convenient to transact business by the use of checks than by the use of cash. Money either in the form of cash or credit is "good" or "sound" money if it meets two basic conditions. The first of these is that the money be accepted without question at full face value by the government of the nation in which it is issued in payment for any debts owed to the government. The second is that there should be in circulation a volume of money which bears so constant a ratio to the flow of goods that its purchasing power does not vary from year to year or decade to decade. That we do not have money which meets the second of these standards is readily apparent.

THE modern money system was begun by the goldsmiths of the later Middle Ages. These enterprising individuals used to receive deposits of gold from people for safekeeping. At first they simply stored the gold and gave it out on order of the owners to the owners. But people frequently came to goldsmiths to borrow money and it was not very long before some of the goldsmiths discovered that they could lend more "money" than they actually had gold in their possession. This was because people usually did not want to take the gold out of the goldsmith's safekeeping. They would just take a sort of check saying that they had so much gold deposited with the goldsmith and would transact their business in much the same way as people now do with bank checks. The fact that only a minor fraction actually asked for physical gold made it possible for goldsmiths to have the same "gold" loaned out at interest to two or three or more borrowers at the same time.

This is exactly what modern banks do, except that the goldsmiths were acting illegally and punished if caught at this multiple lending, whereas we have passed laws which legalize this lending of fiat credit created by private banks, even though their reserves of real money amount to only a frac-

THE SANCTUARY

conducted by W. M. Weber

America and Religion

. . . "They are a religious people," observed Lord Bryce about Amercians a half century ago, with great understanding for the importance of this fact for their national ideology. American scientific observers are likely to get their attentions fixed upon the process of progressive secularisation to the extent that they do not see this main fact, that America is still the most religious country in the western world. Political leaders are continuously deducing the American creed out of the Bible. Vice-President Wallace, in his historic speech of May 8, 1942, spoke thus:

> "The idea of freedom — the freedom that we in the United States know and love so well — is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity. The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our nation was formed as a federal union a century and a half ago.
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> —Gunnar Myrdahl (Swedish social economist) *An American Dilemma.*

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tion (about 1/5 at present) of the total of the deposit liabilities which they have promised to pay "on demand." Indeed we permit the banks to buy government bonds without having any cash reserves at all to make good the bookkeeping entries which they create for the express purpose of buying the bonds. This is on the theory that the government itself stands behind the bonds. In other words, if you are a banker, you can buy a government bond with money you create, but which actually is the credit of the government itself.

In practical effect, what such a system means is two things. First, that the volume of money at any given time is absolutely controlled by the willingness of banks to lend credit created on their books, and second, since the government refrains from creating money and lets the private banks do it instead, the only way in which money can be gotten into circulation is if either the government or private borrowers go in debt to the banks and thus induce the banks to create money in the form of demand deposits.

The evils of the system again are twofold. In the first place, it absolutely requires a never-ending increase in the volume of outstanding debt. Every dollar we get into circulation is tied to debt which someone must pay to the banks with interest. If private borrowers don't borrow, either we have to suffer a severe depression or else the government has to borrow in order to make the suffering less severe. After this war the only way we can, under the present debt-money system, pay off the $300,000,000,000 national debt will be to go still further into debt in order to keep enough money in circulation to buy the volume of goods which must be produced if we are to have a high national income. And without a high national income we know we can't possibly pay that debt.

The second evil of the system is that the volume of money in active circulation can be increased and decreased at the will of 15,000 different banks. The whole business life of the country is dependent upon the willingness of someone to borrow from the banks and the willingness of bank vice presidents to grant them the loans. Just as is the case with all other people who control the supply of certain commodities, it is to the interest of the banks that money be not too plentiful. Hence the natural interest of the banks in having an insufficiency of money in circulation, and hence the necessity of the government increasing the national debt and virtually compelling the banks to buy the bonds.

The way to correct this situation is to pass a law restoring to the Congress the power given it in the Constitution when that great document says, "Congress shall have power to coin money and regulate the value thereof."

Such a law would specifically provide that money be created by an agency of the Congress to the extent necessary to maintain a balance between the volume of money in circulation on the one hand, and the production of goods on the other. Enough money to accomplish this should be created and no more than enough at any given period. It should be spent into circulation by the government just exactly as if it had been raised by taxes. This would make it possible for a portion of the government's expenses to be paid without raising the money by means of taxation or increasing the national debt. In this way for the first time we would divorce our supply of money from the increase in debt of the country and in consequence of this would for the first time be free to maintain full employment and full production under all circumstances without increase of debt. Furthermore we could end inflation and deflation forever. They would be "against the law."

The essential thing is to divorce the supply of money from the volume of debt and to gear that money supply to the volume of real physical production. The purpose of money is to do the job it was intended to do—that is to be a vehicle to transfer all the goods and transact all the business of which a nation is capable at any given time and to do this without changes in the relationship between the money and the goods.

New Books

***Excellent **Good *Fair

***Many Creeds One Cross. By Christopher E. Storrs. Macmillan, $1.75.

With the peoples of the world drawing closer together, it may happen that respect for other nationalities will cause some people to question the place of Christian missions in this one world. Should Christians still attempt to convert? Archdeacon Storrs of Northam in Western Australia answers this question with authority and conviction. The attitudes developed in the Jerusalem conference, in *Rethinking Missions* and in the writings of the crisis theologians are each considered and a more complete conclusion is reached than that found in any of these. He appreciates the place of history in the sacramental faith but never loses sight of the fact that human sin has perverted the general revelation of God to mankind. His chapters on Hinduism, Buddhism, Islam, Confucionism, and Shinto nationalism while written to be understood by the beginner are equal in value to a course in comparative religion. Every clergyman should have a copy of this book to circulate among his laymen after he has himself inwardly digested it. —S. A. T. Jr.

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General Convention Not to Be Held in San Francisco

Bishops Agree That Situation in Pacific In 1946 Will Make That City Impossible

Reported by W. B. Spofford

New York:—It seems certain now, that the General Convention will not be held in San Francisco in 1946.

Bishop H. St. George Tucker, Presiding Bishop, disclosed that he has been in correspondence with Bishop Karl M. Block of California about it, and after conference with his standing committee, Bishop Block expressed the belief that even if the war in the Pacific were over by 1946, the period of demobilization, largely through the port of San Francisco, would make it impossible for the Convention to obtain accommodations.

California has decided therefore, that it would be wise to relinquish the 1946 Convention, but Bishop Block expresses the earnest hope that they may be hosts to the General Convention of 1949, which would be the 100th anniversary of the founding of the Church in California.

Bishop Tucker stated that when other arrangements are made for the Convention, he will issue a statement on the subject.

Laymen Meet

Syracuse, N. Y.:—More than 400 laymen attended the annual corporate communion of the Episcopal Churchmen's Association of Syracuse on Low Sunday. Bishop Malcolm E. Peabody of the Diocese of Central New York was the celebrant. Breakfast followed in the Masonic Temple, speaker at which was Rev. David R. Covell, chaplain of Hobart College, Geneva, N. Y. In his talk, Dr. Covell advised the laymen that the best way to win new members for the Church was to visit them in their homes.

Chaplain Killed

Richmond, Va.: — The Rev. Paschal Dupuy Fowlkes, chaplain in the army serving with the 507th Parachute Infantry of the 17th airborne division, was killed in action in Germany March 24th. Chaplain Fowlkes was born in Nottoway County, Virginia, in 1915. He graduated from the University of Virginia in 1936. After one year in business, he entered the Virginia Seminary. Upon being ordained deacon in 1940, he became deacon-in-charge, and later rector, of St. John's Church, McLean and Holy Comforter Church, Vienna, Virginia. He was appointed chaplain in 1942. After serving in the North African campaign and part of the Italian campaign, he was transferred to England and assigned to the airborne division. At the time of his death he had the rank of captain. In 1940 he married Elizabeth Rives Williams of Richmond, Virginia. They have two children.

A memorial service for Chaplain Fowlkes was held in St. Thomas' Church, Richmond, April 15th.

Bishop of Oslo Freed

Washington:—Norwegian patriots have freed Eivind Berggrav, Bishop of Oslo and Primate of the Church of Norway, and "taken him to safety," the Swedish radio said yesterday. The sixty-year-old bishop had been interned by the Nazis since 1942.

According to the broadcast, which was reported by the Federal Communications Commission and which quoted "an Oslo report," "the coup was carried out apparently by a group of about twenty men who obviously had no difficulty in overpowering the guards around his sporting lodge at Asker, near Oslo," where the bishop had been interned.

"As far as is known, the guards consisted of police only," the broadcast said, adding that only two of the police were on guard inside the lodge, while the rest were asleep in a near-by house.

Bishop Berggrav was deposed by Premier Vidkun Quisling in February, 1942, after he had made outspoken indictments of the Norwegian "new order" and specifically had condemned a decree by the Nasjonal Samling (Quisling Nazi party) that children from ten to eighteen years of age register for the Nasjonal Samling Ungdomsfylking (Nazi youth organization).



Bishop Eivind Berggrav of Oslo who was freed last week by Norwegian patriots

One report out of Norway at the time told how Quisling, his patience exhausted, shouted at the Bishop: "You triple traitor! You deserve to have your head chopped off." "Well, here I am," was said to have been the Bishop's calm reply.

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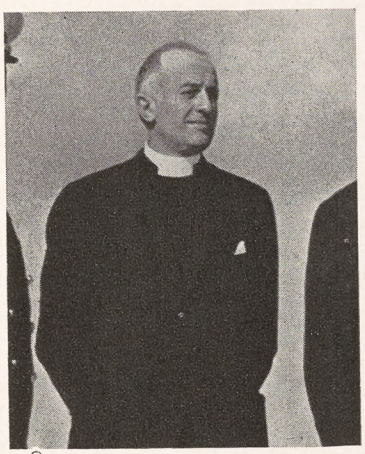
Shortly after his deposition by Quisling, Bishop Berggrav was reportedly interned in the Bretvedt concentration camp near Oslo for having inspired the mass resignation on Easter Sunday, 1942, of every Norwegian minister as a state official.

Reports out of Norway said he was later released from the concentration camp on the orders of Adolf Hitler and confined in a summer lodge guarded by twenty men and



Bishop Henry Knox Sherill flew to England to attend the enthronement of the Archbishop of Canterbury which took place on April 19th. He is now visiting chaplains and men on the European front

surrounded by barbed wire. He was forbidden to speak to any one except his nearest relatives and his servants. This action was dictated, it was reported, by the public unrest caused by the Bishop's imprisonment in the concentration camp.

Bishop Berggrav was born in the much-bombed town of Stavanger. He became Bishop of Oslo in 1937, having previously been Bishop of Halogaland.

Visits Front

Italy (wireless to RNS): — The Archbishop of York, Cyril Garbett, visited the Italian front during Easter Week, with a tremendous schedule which took him from one end of liberated Italy to the other. He visited Naples, Forli, Assissi, Perugia, Rome and also visited fighting units in southern Italy. Among those with whom he conferred was General Mark W. Clark. The Archbishop stressed that he was "struck with the cheerfulness and hopefulness of the men, impressed by the difficult country which they have fought over and highly pleased with the excellence of army welfare work." He is scheduled to leave Italy toward the end of April.

Synagogue Service

Washington: — Chaplain Robert M. Crane, Episcopalian, formerly of Los Angeles joined with clergy of two other faiths in a service in Munchen-Gladbach, in the Schloss Rheydt Castle belonging to Joseph Paul Goebbels, Reich propaganda minister. The chaplains belong to the 29th Infantry Division and with Chaplain Crane, Chaplain Manuel Poliakoff, Jewish, and Chaplain William Crowley, Roman Catholic, held services for men of their respective faiths. Chaplain James G. DeLa-Vergne, who sent the information, commented that "it is interesting to note that the home of a man responsible for the destruction of many synagogues was the place picked for what may be the first Jewish service held by an American chaplain east of the Roer River."

The castle was "given" to Goebbels by the people of his boyhood home town, Munchen-Gladbach, complying with orders from the Nazi Party headquarters.

Clinical Conference

Philadelphia (RNS): — A city-wide clinical conference on "religion at work in the community," was held at the University of Pennsylvania on April 17. In announcing it Bishop Hart declared: "Intolerance and prejudice have made dangerous inroads on the American way of life and represent a serious menace. Nor is there any reason to expect that racial and group conflicts will subside merely with the coming of peace, unless practical steps are taken to combat bigotry and prejudice and to promote better understanding in the neighborhoods where conflicts and discriminations usually originate."

The conference, which was addressed by Methodist Ralph W. Sockman of New York, was arranged

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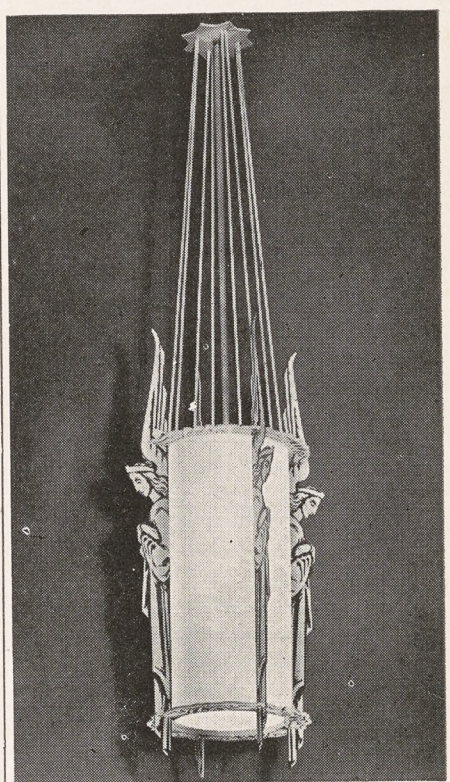

Plastics in Church Lighting

Rambusch Lantern No. 11-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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to stimulate churches, parishes, and synagogues to adopt and develop action programs for the community as a whole, regardless of race, religion, or nationality, Bishop Hart said.

Students Meet

New York (RNS): — The World Student Christian Federation will hold its first meeting in six years on May 21-28 at Union Seminary, with W. A. Visser 't Hooft of Geneva, Switzerland, presiding at all sessions. Plans for the post-war reconstruction of the movement in countries affected by the war will be mapped. Members of the executive committee from Holland, England, New Zealand, Canada, India, China, and possibly Belgium and France, are expected to attend.

Action Seminar

Washington (RNS):—A Churchman's Washington seminar convened here for three days to give members of Christian social action groups first hand information on the Dumbarton Oaks and Bretton Woods proposals as they relate to the United Nations Conference at San Francisco. Besides executive secretaries and members of social action groups, editors, public relations directors, youth, laymen and women leaders were present from the Northern Baptist, Congregational Christian, Methodist, and Presbyterian churches.

They interviewed Congressmen, particularly Senators, visited federal agencies, were guests of the State Department, and held discussions on current legislative issues. While the delegates had an unofficial status, being selected by councils of Christian social action and not by their denominations, the group represented those most actively engaged in shaping public opinion within the Church bodies participating in the seminar.

A highlight of the sessions was a dinner attended by Senators Harold H. Burton (R. Ohio), Joseph F. Guffey (D. Pa.), Carl A. Hatch (D. N. Mex.), and Charles W. Tobey (R.N.H.). The Senators voiced their hopes for the San Francisco Conference, and said the Churches had already done much to secure its success. They urged the churchmen not to seek perfection, but to support the results of the conference as the beginning of world order. It was also urged that the Bretton Woods proposals be given more support by church people, since these economic agreements, it was said, are basic to world peace.

Bishop Ludlow Speaks

Jamaica, L. I.: — Bishop Ludlow of Newark was the speaker at a dinner meeting of the Long Island chapter of the Episcopal Evangelical Fellowship held on April 12th. He spoke on the responsibilities and rights of the laity. One of the results of the conference was the organization of a laymen's group which will cooperate with the clergy group of the organization. Monthly meetings are planned, with joint meetings every other month.

United Nations Service

San Francisco:—Bishop Block of California has announced that a United Nations Service would be held at Grace Cathedral on Sunday, April 29th, the first Sunday after the opening of the United Nations Conference. The Presiding Bishop has been invited to preach.

Bishop's Funeral

Washington: — Bishop Malcolm Peabody of Central New York conducted the funeral of Bishop Julius Atwood at St. John's Church here on April 13, the day before the funeral of President Roosevelt who was his close friend. Bishop Angus Dun also took part in the service.

Consecrate Church

New York: — The Church of the Crucifixion is to be consecrated on May 3rd. The parish is in Harlem where a few years ago a small congregation of Negro Churchmen purchased a church belonging to the Reformed Church. The congregation has grown; it has worked hard under the able leadership of the Rev. E. E. Hall so that not only has the debt been paid but many improvements have been made in the structure, including the transformation of the interior into a beautiful Episcopal Church. We extend out congratulations.

Soldiers as Ministers

Washington (RNS): — The commission on army and navy chaplains has sent a questionnaire to some 8,000 chaplains to obtain the names of men in the service interested in entering the ministry after the war.

Japanese Hostel

Buffalo, N. Y. (RNS):—Plans for opening a hostel to give temporary shelter to families of Japanese Americans have been announced here by the council of churches. A possible site has been found and $3,500 is being raised to underwrite the project.

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"Once again civilization is given an opportunity to create an organization of nations whose purpose will be to establish peace on earth. It is vital that as many as can be reached must have an opportunity to understand the aims of the San Francisco Conference. There must be unlimited facilities for public discussion of the proposals first outlined at Dumbarton Oaks and now to be carried forward at the Golden Gate."

—Governor Thomas E. Dewey.

Agreeing with this statement, and many similar to it issued by prominent leaders, THE WITNESS is sending its Managing Editor to San Francisco to report the Conference. In addition to the reports of Mr. Spofford, THE WITNESS will carry the reports of Dr. T. Otto Nall of Religious News Service. Likewise we plan to feature interviews with leaders at the Conference, particularly those who approach the tremendous problems to face the delegates from a Christian point of view.

We urge Rectors and others to have copies available for distribution during the Conference. Many parishes have already organized Action Groups for discussion and whatever action in their judgement is called for.

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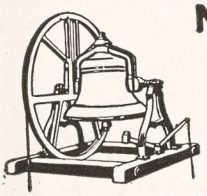
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Plan V-E Day

Boston: — Episcopal and other churches here have plans made for V-E Day. At St. Paul's Cathedral a series of services lasting 24 hours will be sponsored by the Council of Churches, with a Protestant minister conducting a service each hour of the day. At the Church of St. John the Evangelist a festival service will be held at which a solemn Te Deum, especially written for V-E Day by Everett Titcomb will be sung. At Christ Church in Cambridge the Rev. Gardiner M. Day has announced four thanksgiving services. Other churches have announced similar plans, with all churches open for prayer and meditation.

Yachtsmen Service

Mamaroneck, N. Y.:—A yachtsmen's service was held April 15th at St. Thomas's here with the Rev. Harold H. Kelley of the Seaman's Church Institute of New York as the preacher. This suburban town is the center of the greatest yachting and boating district in the world, according to Rector Frank Dean Gifford, so he thought it fitting to hold an annual service in the church which overlooks the harbor. A committee was formed of men interested in the sea and invitations mailed to all who had boats in the harbor. The church was decorated with signal flags, pennants and life preservers. The result was a notable service with a crowded church.

Church and Labor

Brooklyn:—Mary van Kleeck, director of Industrial studies of the Russell Sage Foundation and Charles Symington, industrialist, were the speakers at a conference sponsored by the social service department of the diocese of Long Island. The meeting was held at the Messiah and Incarnation on April 22, and was largely attended.

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BACKFIRE

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

REV. J. FRED HAMBLIN
Rector of St. John's, Newark, N. J.

I am amused at the answer given in Backfire to the question of the Rev. Richard Mortimer-Maddox regarding Spiritual Mobilization Inc. If THE WITNESS holds the views expressed in this answer why do they accept and print a full column ad on page 17 for the advancement of this organization? Your readers would like to see consistency in the pages of THE WITNESS.

ANSWER: Our position in regard to this is the same as that taken by other papers, both secular and religious: editorial opinion is not expressed in advertisements. As critics of this organization we have not felt justified in refusing them paid space to present their point of view. However we are by no means sure we are right and may change this policy.

* * *

DR. W. SINCLAIR BOWEN
Layman of Washington, D. C.

I have been reading THE WITNESS for many years and think a great deal of it but I am surprised and distressed you allowed such a photograph printed on the front of the last issue of The Archbishop of Canterbury sitting with an old black pipe in his mouth sucking in nicotine with each breath, what an example for other ministers to follow. He is disobeying God's command by defiling the temple of the Holy Ghost as is described in 1st Corinthians, 3rd chapter, 16-17 verses. I never saw dear Dr. Temple's picture taken in this way and I am surprised to see his successor permit his photograph to be taken like this.

ANSWER:—Too bad. And then we go and further encourage old black pipe smoking by running in the very next number a picture of the treasurer of the National Council, Lewis B. Franklin, caught in the same act. Tough job, this business of pleasing readers.

* * *

MR. HARRY C. ROGERS
Baptist Layman of Dove Creek, Colo.

As I send in my renewal I wish to say a few words to you. I hope this finds you and your associates well, with that same determined righteous purpose you have always shown. You are doing a wonderful job at the most critical moment in our age. We are now in the valley of decision and how well our leaders inform the people of the activities of fifth columnists will determine our destinies for twenty-five years. If our people can know the identity of the enemy within we can avoid an awful doom for our beloved America. You did a fine job on Bill White (WITNESS, Mar. 29). Long live THE WITNESS and its editorial staff which so wonderfully discloses the worthiness of the meek and so bravely champions the cause of the just.

* * *

REV. CHARLES E. CRAIK, JR.
Rector of Emmanuel, Louisville, Ky.

The well-known old Te Deum by Charles E. Stephens probably contains all the musical and liturgical faults mentioned by Prof. Shepherd. But this little congregation of Emmanuel, Louisville, averaging 50 a Sunday, doesn't let the choir do all the singing. The extra copies of the Te Deum are distributed in the congregation after each choir member has been supplied, and the canticle is sung with gusto by all. We have also used one of the Tours settings, but the congregation hasn't learned it sufficiently well to let out on it.

* * *

CAPT. ERNEST J MELCHERT
Chaplain at Camp Maxey, Texas

The Christian Marriage by Robert Findlay Thomas (WITNESS, April 12) is a piping good article which merits wide distribution. Many pamphlets have come and gone but none have dealt with the problem in such cogent manner, at least not those I have seen. Frankly I'd like to see it done in pamphlet form to be made available to chaplains in the services.

* * *

REV. CHARLES A. HIGGINS
Rector at Cape Girardeau, Mo.

Many thanks to J. Clemens Kolb for his research into the size of clergy families. I would like to see more articles of this kind in your magazine. Perhaps the brain truster at "281" who is responsible for a new pamphlet entitled *The Christian Family* could be induced to read them. The pamphlet contains six photographs extolling the virtues of the small family. It is certainly the wrong kind of propaganda for Episcopalians to distribute and I would like to see the entire edition of the pamphlet contributed to the next scrap paper drive.

* * *

CPL. FRANK E. NUMBERS
United States Army

In The Christian Marriage (WITNESS April 12) I have read one of the most outstanding articles of my experience. In the course of three years' service in the army I have seen dozens of pamphlets concerning marriage put out by various church and civic groups. None of them has been so well written in point of appeal to an ordinary laymen as this article, and I sincerely hope it may be possible to have this printed in pamphlet form in the near future. May I suggest that if it can be printed in this form, it be distributed to Chaplains and Special Service Officers because these two reach most of the men with their materials?

You are to be heartily congratulated for the inclusion of such a down-to-earth article in your magazine, and Dr. Thomas merits great praise for his plain and logical treatment of a question usually covered up with far too much meaningless piety by churchmen.

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The WITNESS

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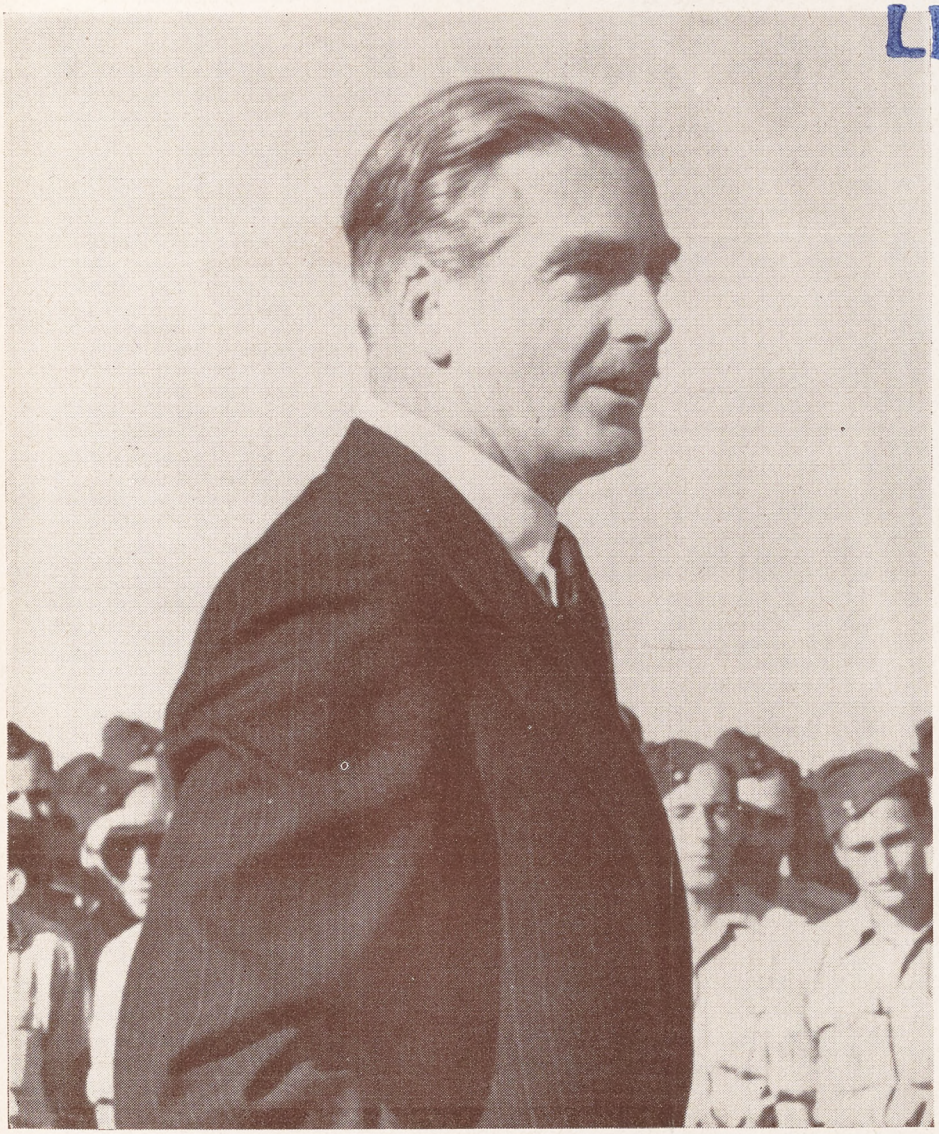
MAY 3, 1945



MR. ANTHONY EDEN
HEADS DELEGATES
OF GREAT BRITAIN

UNITED NATIONS CONFERENCE

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In Leading Churches

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Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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11:00 a.m. Morning Service and Sermon.
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Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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MAY 3, 1945
VOL. XXVIII No. 37

CLERGY NOTES

BARNES C. RANKIN, San Diego, Cal., recently gave his annual lectures on pastoral care to the entire student body of the Church Divinity School of the Pacific.

BUTLER, FRANK M., was recently ordained deacon at the Cathedral of St. John the Divine, New York, by Bishop R. E. Campbell, acting for the Bishop of New York. He is in charge of the Ascension, West Park, and Holy Trinity, Highland, N. Y.

COX, FOSTER N., was ordained deacon by Bishop Darst on April 11th at St. Anne's, Jacksonville, Fla., where the candidate is a curate.

FORTUNE, JAMES R., was ordained priest at Durham, N.C. on April 12 by Bishop Penick. He is minister to the deaf in the diocese.

GOLDEN-HOWES, FREDERIC W., formerly locum tenens of Trinity, St. Augustine, Fla., is now the rector of St. Peter's, Fernandina, Fla.

GUENTHER, J. JARDEN, has been appointed director of publicity for the diocese of Pennsylvania and business manager of the diocesan magazine. He continues to serve as chairman of the Forward Movement and secretary of the department of Christian education.

HAMBLIN, JOHN F. JR., formerly curate at St. Peter's, Essex Fells, N. J., has been commissioned a lieutenant in the navy and is at the chaplains school at Williamsburg, Va.

JOHNSON, ROBERT L., was ordained priest on April 18th by Bishop Budlong at St. Andrew's Church, Hartford, Conn., where the candidate is in charge.

JOHNSON, WAYNE L., was ordained deacon on March 23rd at St. Mary's, Webster, S.D., by Bishop Roberts. He is to work in the district of South Dakota after completing his studies in June at Seabury-Western.

KAHL, ADOLPH W., formerly in charge of All Saints', Aliquippa, Pa., is now rector of Calvary, Camp Hill, Pa.

LYON-VAIDEN, ARTHUR, chaplain of Episcopal Academy, Philadelphia, has been chosen headmaster of Iolani School, Honolulu.

NASH, ARNOLD, in charge of St. Paul's, Oakland, Cal., was the lecturer in April at the College of Preachers, Washington, D.C.

ROSE, LYSNADER W., rector emeritus of the Nativity, Greenwood, Miss., died on March 26th.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
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The Very Rev. Arthur C. Lichtenberger, Dean
Sundays, 8:30, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12 noon Wednesdays, 8 A.M. Thursdays, Holy Days 11:15 A.M.
Fridays, 8 P.M. Evening Prayer and Instruction.
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11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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CHRIST CHURCH
Nashville, Tennessee
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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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

MAY 3, 1945

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Firm Determination to Succeed Marks Nations Conference

Colorful Opening Meeting Silently Prays for Success of History Making Conference

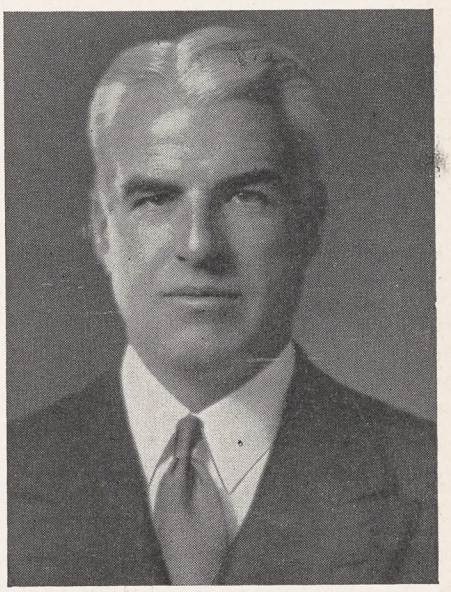
By W. B. Spofford

San Francisco:—"No one of the large nations, no one of the small nations, can afford anything less than success in this endeavor. Each one of them knows too well what the consequences of failure would be. It is therefore with this strong bond of compelling mutual interest that this Conference of United Nations begins." Those words of Secretary of State Edward R. Stettinius Jr. in opening the Conference expresses the thought of everyone one runs into here—not only those with credentials enabling them to get past the many guards around the civic center, but also the people one meets casually in hotels and on the street.

For me the most moving event at the great meeting that opened the conference was the minute of "silent meditation" that Mr. Stettinius called for as soon as his heavy gavel banged out three blows with the words, "The Conference of the United Nations is now in session." There were 6,000 people in the theatre, with fully a thousand standing uncomfortably. Yet one heard not even a cough. It was an impressive silence. Most undoubtedly prayed and in their prayers were joined by millions throughout the world—yes, hundreds of millions—who are aware that on the success of this Conference depends the fate of mankind for generations to come. As a clergyman naturally I asked myself, "Why did he not ask for a minute of prayer?" But the answer is obvious—every culture on the face of this earth is represented here. All could meditate. Some could not pray and Mr. Stettinius was not going to embarrass them. But whether it was prayer or meditation, that minute was religiously moving.

The session itself was impressive in its simplicity. A long line of flags—forty-six in all—on the stage. That was all. And it was good staging on the part of someone that the flags of the Big Three were not centered, flanked by the lesser powers. The Stars and Stripes took a humble place near the end of the line, as did likewise the Union Jack and the Hammer and Sickle of the Soviet Union. It was symbolic of the sincere attempt being made to have this a United Nations Conference and not one in which the larger powers will ride roughshod over anyone. It was put into words by Mr. Stettinius: "In their purpose to build an enduring structure of world peace the people of the United States believe they are firmly united with all the other United Nations. They are united with the large countries which, of necessity, have had to bear the main burden of winning victory over our common enemies. They are united with the smaller countries so many of which have suffered the agony and destruction of conquest—all because of the failure of peace-loving people to unite in time against aggression before this war." And I am tempted to add a little side-note here for it was in 1938 that I attended another international conference in Mexico City. That one was not of nations but of peoples, with delegates representing unions and organizations pledged to oppose aggression and fascism and thus prevent war. Those gathered there less than eight years ago got little encouragement from their governments. Efforts to stand by Republican Spain against a Franco who was supported by Italian fascism and German naziism got pretty stiff opposition from Washington and Downing Street. "The failure of peace-loving peoples to unite in time against aggression in this war." True words indeed, and heartening that today at long last the delegates of forty-six nations meet officially to create an international organization to accomplish that purpose which a comparative handful of men and women pleaded for in the days before the war.

It is too soon to have any idea about what really is going on here in San Francisco. An impressive opening session; organization following that; rumors about this and that—Poland; number of votes in the Assembly; the Big Three agree;



Edward Stettinius, secretary of State and an Episcopalian, who heads the United States Delegation at the United Nations Conference in San Francisco

the Big Three disagree. But there is nobody at this writing who knows anything definite. At least the newspaper men do not, and there are fully five hundred of them raising a great din as they pick away at their typewriters as I write. They write a line and stop—light a cigarette—put it down until it burns the edge of the table while they bang out a few more lines. And I have heard a good many shout to friends "What's the lead for this story?" So they write, as I do, of a great opening and a determination that one not only hears expressed but which is also felt, that whatever the obstacles, this United Nations Conference will succeed.

Meanwhile in a tiny office, a mile or so from the civic center where the

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Conference meets, sits Mr. Clark Eichelberger, director of the American Association of the United Nations. He is the chairman of a committee representing forty-two national organizations, a large number of them Church organizations; all determined to do everything possible to make this Conference a success. This committee is to meet over the week-end, too late for me to report in this number. But in my next report I hope to be able to give you not only a picture of the Conference, but what is the real job of a Church paper, to tell you something of the religious influences at work and what the leaders of religion who are here think you should do to further the building of a structure that will make for a just and lasting peace.

PEACE INSTITUTE IS HELD

Indianapolis, Ind. (RNS): — Churches were urged to organize study groups and inter-church activities to gain better understanding of world peace problems, at a church peace institute here. The institute was sponsored by the Indianapolis Church Federation, Council of Church Women, Butler University School of Religion, the YMCA, YWCA, and the United Christian Missionary Society of the Disciples of Christ. Asserting that peace "begins with relationships among individuals of various racial and national origins and faiths," the conference suggested that each church initiate community projects that will create the conditions of peace, and support movements toward cooperation and unity in missionary work abroad.

A resolution forwarded to the State Department and the U. S. delegation to the San Francisco Conference expressed belief that eventually the powers granted to the security council by the Dumbarton Oaks proposals should reside in the Assembly. It was felt by delegates that concentration of power in the hands of a few large nations was contrary to Christian principles.

MARITIME DAY IS SET

New York: — Presiding Bishop Tucker calls the attention of the Church to the national observance on May 22nd, of Maritime Day. The day was fixed by President Franklin Delano Roosevelt shortly before his death. The U. S. Maritime Commission suggests that Churches may wish to observe the day on Sunday, May 20 (which is Whitsunday.)

In his proclamation, the late President said, that as many thousands of patriotic men and women are toiling through the long hours of the day and night in the construction of the great fleets of vessels that carry the goods of victory to the distant battlefronts of the United Nations, and as the ships, sailing every ocean, have been manned by courageous officers and seamen all of whom have left the security of their firesides and many of whom have given their lives for the land of their allegiance, and as "the American people are looking forward to the days of lasting peace when the merchant fleets of the Nation, wisely used and vigilantly maintained, shall sail the seas freed from the perils of war," and then called upon the people of the United States to honor the Maritime service by displaying the flag on May 22nd.

Nearly 6,000 men of the Merchant Marine have given their lives supplying the armed services.

CONSECRATION DATE IS SET

Pittsburgh:—The Rev. Arthur B. Kinsolving II is to be consecrated Bishop of Arizona at Calvary Church, his present parish, May 29th. The consecrator will be the Presiding Bishop with Bishop Walter Mitchell, retired bishop of Arizona, and Bishop Tucker of Ohio as the co-consecrators. The bishop-elect will be presented by Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri. Attending presbyters will be the Rev. Arthur L. Kinsolving of Princeton and the Rev. Richard H. Baker of Baltimore. The sermon will be preached by Bishop Powell of Maryland and the litany will be read by Dean Zabriskie of Virginia Seminary.

PROTESTANT LAYMEN'S FELLOWSHIP

San Francisco (RNS): — Organization of a Protestant Laymen's Fellowship to promote greater participation in church activities is planned here. Hughbert Landram, executive secretary of the San Francisco Council of Churches, will assist in a recruiting campaign to be conducted by interested laymen. "The Fellowship will not only promote greater participation in church affairs," said Landram, "but will aid in advancing the spiritual welfare of all men in our community."

SWEET BRIAR CONFERENCE CANCELLED

Baltimore:—The Sweet Briar Conference has been called off this year, according to an announcement by Boyd R. Howarth, chairman of publicity. It was done to comply with the ruling of the office of defense transportation.



Bishop Conrad Gesner, formerly the rector of St. John's Church, St. Paul, Minnesota, who was consecrated Bishop Coadjutor of South Dakota yesterday, May 2nd

CONFERENCE SUPPORTED BY PROTESTANTS

San Francisco (RNS):—As special intercessions for the success of the United Nations' Conference on International Organization, two mass meetings were held Sunday, April 22 under the sponsorship of Protestant Churches of San Francisco and Oakland.

The first mass meeting was at 3 p.m. in Oakland Auditorium and the speaker was John Foster Dulles, chairman of the commission on a just and durable peace of the Federal Council of Churches, and advisor to the United States delegation to the United Nations' conference. Bishop James C. Baker of the Methodist Church presided.

The second meeting was a mass worship in San Francisco's First Congregational Church and was held under the auspices of the San Francisco Council of Churches. The Temple of Religion and the Tower of Peace. Dr. Rudolph Coffee will preside.

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Three Little Servicemen Talk About the Big Three

Crowds Cheer for the Dignitaries as Two Soldiers Get Playful with Their Crutches

By W. B. Spofford

San Francisco:—Outside the Civic Center several thousand waited for the delegations to arrive and march through the lines of military police, handsome chaps picked apparently for their size and looking snappy in their white spats and shining white helmits. There are 1200 of them here, quartered in newly constructed barracks near the Conference hall, to do guard duty and to challenge those who cannot show proper credentials.

The delegates of the United Kingdom arrive and handsome Anthony Eden receives a cheer as, bowing and smiling, he hurries into the Opera House followed by the Earl of Halifax and Laborite Clement Attlee who has come such a long way since his social service days in Limehouse. Inside photographers stand on a center table with their huge machines. The delegation stops, poses, flashes, they hurry to their seats.

It was interesting too that there was a good hand for the delegation of valiant Czechoslovakia, headed by Jan Masaryk. The crowd somehow sensed courage and suffering there. Field Marshal Jan Christian Smuts, a little old and feeble but still looking the fighting man in his smart uniform, heading the delegation of the Union of South Africa. China also received a good reception, while the delegations from Ethiopia, India, Iran, Iraq, Lebanon captured the imagination of the crowd by their flowing robes, resplendent headdress and copper skins.

Mr. Stettinius arrived. Not yet used to cheering crowds apparently for there was less of the politician's bowing to the crowd as he marched through the lines. Just a handsome man of dignity, small brief case under his arm, as he marched in for very serious business. American efficiency.

A cheer, a huge black car, and out stepped Mr. Molotov. He and Anthony Eden got the big hands from the crowd, not only I figured because they represented two great powers but because they are easily recognized. The Russian did all the proper things. Hat in hand he smiled his thank-you to the people, bowing. Like Eden he knew what to do with photographers; he stopped a few feet from the table where a dozen of them were dangerously perched; he started a faked conversation with Ambassador Gromyko; the bulbs flashed and the delegation entered the hall, all in civilian clothes incidentally, though one is an admiral and another a general.

So it went; Syria, Saudi Arabia; Yugoslavia; Turkey; Norway, with C. J. Hambro, big-shot of the old League of Nations, among them. Forty-six in all—not Poland yet, nor Argentina—but still forty-six, which is a lot of nations and a tough job for the leader of the band inside the hall which had to play snatches from national anthems as each delegation was ushered to their seats. The bandmen must have rehearsed long and late to do that job well, for sensitive feelings could not be hurt by mistakes.

It was nearly nine when I left the press room. I was tired and hungry. A friendly radio technician drove me to the postoffice to air-mail copy. A tough day for him, with the story of the opening day going over the air to all parts of the world. The Australians, the British, the Canadians, the Russians all have their own broadcasting studios in the conference building as well, of course, as the American networks. It was a hard day for this worker but he sensed the importance of it and was proud to play his part. He had only one complaint—they had given him no press ticket so that he was barred from the little room where the newsmen could get coffee and a snack. "And boy, I wanted a cup of coffee."

He dropped me at a restaurant at the corner of Market and New Montgomery where I got caught in a revolving door between a couple of G.I.'s. The lad in front, nineteen or so, was playing with his friend behind me. He had a heavy cane and limped badly—artificial leg, I found out afterwards. But the other lad was worse off—a crutch under each arm, with two game legs which he had difficulty in managing. Rather mean playing I thought, holding the door just to make it tougher for the boy on crutches. I said so. But the laughing G.I. figured it was OK: "Listen, mister; he's got to be on them things a long time. I'm just helping him to learn how to handle 'em."

A sailor sat alone in a booth for four; the G.I.s, still playing rough with each other, managed to get there with their artificial legs. And



The Junior Choir of Grace Cathedral, San Francisco, which took part in a great United Nations Service that was held on April 29th, the first Sunday after the opening of the Conference

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since there seemed to be no other place I asked if I might take the fourth seat. Two wounded G.I.'s and a black haired, black-eyed, thinly-nervous sailor. No decorations except the purple hearts on the soldiers. Amphibian insignia on the sailor's blouse and that was all.

"What do you men think of the conference?"

The wounded soldiers had other things on their minds. They had to learn to walk for one thing and they allowed they could manage a drink or two and a little food, then they figured they'd find a couple of girls. "Some girls'll go out with soldiers even if we can't dance," one said, "so let the bigshots whose pictures are in the papers look after the world for awhile." Nothing bitter, nothing cynical, just a crack that was worth a laugh to the wounded soldiers.

Not so with the sailor. He was nervous and drawn and very young. A college lad I gathered, though I did not ask him. "They better do this job right. And I'm only wondering if this crowd they have here can do that kind of a job. It would have a better chance I think if there were a few delegates from the places I've been. I've been lucky so far—four landings in the Pacific and not a scratch. Now I'm on my way back, wondering a little if my luck's run out. I've seen plenty and there's nothing pretty about any of it. And I'm not wearing any service stripes to remind myself or anyone else where I've been. I leave those with my mother. Maybe I'll come through the next one; maybe not. If I do here's the girl I'm going to marry." And even the wounded soldiers stopped their kidding for a minute as they looked at a snapshot of a very pretty girl. "Pretty lucky guy," was all that was said.

"Sure," said the sailor, "I'll say I am. She's a swell kid. Just the same there's a lot to think about. Maybe they are just setting things up so our kids in about twenty years will have to take what we got. I tell you, mister, these guys better do this job right."

And I wished right there that Handsome Anthony Eden and Smiling V. M. Molotov and Dignified Edward Stettinius, who had that afternoon received the cheers and applause of thousands, could sit down for an hour or so with these two legless soldiers and this sailor with such suffering black eyes. It would perhaps help them "do this job right." Maybe they have. I hope so.

UNUSUAL SERVICE IN DURHAM

Durham, N. C.:—A service of far more than diocesan interest was held in Durham, North Carolina on April 12th when the Rev. James Robertson Fortune was advanced to the priesthood by Bishop Edwin A. Penick. Bishop Penick also preached the sermon. Mr. Fortune's work is among the deaf people of the state. The church in which the service took place was Ephphatha Church, the building being erected some years ago especially for the deaf. Over thirty clergy were present at the service, eight of whom were missionaries to the deaf in various places. The service was conducted in the sign language and interpreted by some of the deaf clergy. Mr. Fortune is not deaf himself, but as his parents were, he grew up in a deaf community.

The missionaries to the deaf who were present at the ordination were the Rev. Messrs. J. Stanley Light, Herbert C. Merrill, Henry J. Pulver, William M. Lange, Otto B. Berg, Robert C. Fletcher, George F. Flick, and Guilbert C. Braddock. Also present was Bishop Edward Huntington Coley, retired Bishop of Central New York, who happened to be visiting in the neighboring town of Chapel Hill.

Shortly after the late Rev. S. S. Bost became rector of St. Philip's Church, Durham, he discovered a small colony of deaf people in his parish. He learned the language and became minister to them. After a few years he was able to get the assistance of Miss Robina Tillinghast, who conducted a Bible class and interpreted the regular services to them. About 1916 Roma C. Fortune, one of the deaf colony, offered himself for the ministry and was ordained deacon. Several years later he was advanced to the priesthood. He died in 1942 after a faithful ministry among his people. Shortly afterward his son James Robertson Fortune, offered himself to carry on his father's work. His work as a deacon has been most effective. He will have charge now not only of the church in Durham, but of small deaf congregations in the large towns of the Diocese.



The Rev. Donald Aldrich who is to be consecrated Bishop Coadjutor of Michigan at St. Paul's Cathedral, Detroit, tomorrow, May 4th. Rector of the Ascension, New York, he has recently served as a Navy chaplain. Prior to entering the service he was a member of THE WITNESS *Editorial Board and continues to serve as a Contributing Editor and as a member of the Executive Committee of the Church Publishing Association*

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EDITORIALS

Mud Versus Money

WE SAW a farmer once, working on his land. Near him were some fowl and in the spring air the faint odor of the upturned earth. "Hick" we have heard him called, or "hayseed," and usually by the sort of city slicker who sits behind sets of telephones yelling out quotations which he gets from strips of paper that state the price of a new issue on an old stock held by a holding company that is refinancing some debilitated debentures to the credit of the board of directors following an agreement drawn up by the legal advisers of the majority of the shareholders of the common, (but not preferred), stock. Surely the real job is held by the man of the soil as he deals actually with things like food and such concrete commodities but yet our society is set up to give the primary importance to the financier or business executive and allow his artificial devices of remote control to determine the production and disposition of the fruits of the earth. The whole thing seems to be upside down so that we are not surprised to find that the food the farmer grows does not get eaten although many people in the world are very hungry.

Where is man's life rooted? Not surely in finance. The Christian answer is twofold: ultimately in heaven as the final goal of his development but first in the God created earth as the beginning and means of getting there. Man's social life, therefore, must be properly related to both the spiritual and economic orders. A healthy society is rooted in the soil to which all the sons of God have free and direct access. The earth is for man and any system of business which thwarts production and consumption in the interests of financial profits is a sinful barrier to the will of God for the welfare of mankind. The season of Rogationtide points up an inherent blasphemy in our way of doing things. How can we pray for plenty when we work for scarcity? It is to be hoped that one of the lessons to be learnt from this war is that the soil is primary and elemental. We can look forward through our increased technology to a return to reality in our living where more people seek their livelihood directly from the land in a system that is designed to facilitate the distribution of their products to those whose lot it is to dwell in cities.

"QUOTES"

WE BELIEVE that a supreme responsibility rests with the Church. The Church, being a creation of God in Jesus Christ, is called to proclaim to all men everywhere the way of life. Moreover, the Church which is now in reality a world community, may be used of God to develop His spirit of righteousness and love in every race and nation and thus to make possible a just and durable peace. For this service Christians must now dedicate themselves, seeking forgiveness for their sins and the constant guidance and help of God.

—Delaware Conference of the Commission for a Just and Lasting Peace.

An Unfair Attack

WE HAVE received a considerable number of letters, similar to the one in Backfire this week, jumping on us for not being critical of Mr. Rockefeller's speech. The fact is that we were not dealing with the speech. We were dealing with the charge made by the Bishop of Long Island that the speech had the endorsement of the Federal Council of Churches and the Protestant Council, which, we repeat, is not a statement of fact. We talked with three high ranking officers of the Federal Council and with one officer of the Protestant Council (which Bishop DeWolfe could have done and should have done before making his charge) and separately they explained to us the procedure that is necessary for pronouncements to receive their official endorsement. They explained further that they distribute or aid in distributing many pamphlets and leaflets which have not been first approved by their publications and executive committees. Those who have had experience with these committees know what a long and often tedious process it is to receive such official endorsement.

At the meeting of the WITNESS Editorial Board when this matter was considered there was no discussion of the merits of Mr. Rockefeller's speech. Certainly any who have read this paper for even a short time know that we consider theology of first-rate importance and that we believe a creedless Church would be a dying Church. The basis for Christian action, as we have frequently stressed, is the full historic faith of the Christian gospel, not merely goodwill and a hazy belief in God. We were not defending Mr. Rockefeller's speech or even considering it. We were saying that he spoke as an individual and that for a bishop to call upon the Episcopal Church to with-

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draw from the Federal Council for endorsing it, when they had not endorsed it, was, to put it mildly, unfair.

Michigan's Coadjutor

MICHIGAN is one of the great dioceses of our Church. It is strong in communicant strength, the eighth in the Church and the second west of the Atlantic seaboard. The diocese ministers to an industrial area which is in many respects the most strategic section of America. Religiously, that area is teeming with a welter of strange and fanatically emotional sects. Racially there is friction and unrest. Labor is strong and militant. All in all, it is an area throbbing with vitality as dangerous and foreboding as it is pregnant with promise. Last week a Bishop was consecrated to serve as Coadjutor in that diocese. He is well known to us because until he entered the Navy as a Chaplain, he was a member of our editorial board. Donald Aldrich is a preacher of distinction, a personality of grace and sensitivity and an excellent administrator. He has a rare social vision and is uniquely skillful in leading services of worship and in getting people to work together. We rejoice that the diocese of Michigan is to have his consecrated leadership.

Bishop Conrad Gesner

HAVING begun his ministry in South Dakota in 1927, Bishop Conrad Gesner is already well known and much beloved by the bishop and churchmen of that missionary district of which he was consecrated Bishop Coadjutor on May 2. As rector of the Church of St. John the Evangelist, St. Paul, since 1933, his ministry, parochial and diocesan, has been one of distinction in Minnesota. He has deepened the spiritual life of his people. He has carefully planned a constructive parish program, and given himself without reserve to its development. He has inspired in them an appreciation of diocesan opportunities of which they have taken full advantage. He has widened their horizon relative to the program of the General Church until that parish now has first rank in missionary giving in the diocese.

Greatly admired for his abilities, deeply respected for his convictions and the courage to stand by them, and affectionately regarded for his personal and spiritual qualities, Bishop Gesner has been a member of the bishop and council, chairman of the department of promotion; dean of the St. Paul Deanery; an examining chaplain; president and secretary of the standing committee; a delegate to General Conventions and Provincial Synods. As secretary, he is a member of the executive council of the Province of the Northwest.

His great humility is indicated in his words of acceptance of his election: "After conscientious searching and in mindfulness of the trust placed in me by the House of Bishops, I feel sure that it is my duty to accept my election . . . This only indicates my willingness to serve to the very best of my ability, and is not in any way to be construed as meaning that I feel adequate to so important and responsible position. May your prayers and those of the Church be with me as I prepare for this new adventure in the Lord."

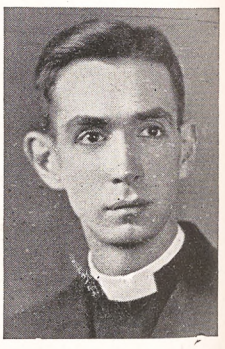
Commenting on the event Bishop Stephen Keeler of Minnesota declared: "We in the Northwest rejoice in that the consecration of Bishop Gesner will not take him out of our Provincial boundaries, and as we return him to South Dakota we are deeply appreciative of the enrichment of our corporate life through his consecrated, devoted, and singularly effective ministry in Minnesota."

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Our Impracticable Psalter

OUR Church owes an inestimable debt of gratitude to the members of the committee of our Liturgical Commission who have produced the newly authorized lectionary for the Prayer Book daily offices. It is to be hoped that all the clergy—and for that matter, many of the laity—will have read carefully Professor Bayard Hale Jones' book, *The American Lectionary* (Morehouse-Gorham, 1944), which explains the principles which guided the committee in its monumental undertaking. Not least among their contributions is the good sense which they applied to the scheme of recitation of the Psalter by relating the selection of Psalms to the lessons. It ought to give the final blow to that wooden and utterly indefensible consecutive reading of the Psalter once a month which Cranmer imposed upon the Prayer Book. Professor Jones puts it mildly when he says, "There was no principle of appropriateness whatever." In any case, if one wishes to read the Psalms consecutively, one can do it in the Bible. Their liturgical recitation demands at the least an appointment of psalmody appropriate to the season, the day and the hour.



The lectionary committee did not have the authority to make any editorial revision of the

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text of the Psalter, and its recommendations to excise unedifying verses were necessarily limited to more extended passages. For so long as we insist on printing in the Prayer Book every single word of all 150 Psalms it is impracticable to hop, skip and jump through a psalm over isolated phrases or verses which offend Christian sentiment, or even good taste. And then one meets in the best of psalms some verse with a reference to an event or a custom no longer intelligible to a modern congregation. A clean-cut surgical operation on such psalms as 22, 38, 55, or 68, for example, would save many fine passages for common worship, which are now denied to our congregations because we cannot decently ask them to recite the whole poem. We should also omit those glosses and rubrics which crept into the text of the Psalter and which disturb the sense, such as 87:7 and 118:27. Composite psalms, notably 19, 24 and 144, we should separate into their original single parts; single poems, now appearing as two psalms, such as 9-10 and 42-43, ought to be put back together again; and we might well avoid the duplications, i.e., 53 is the same as 14, 40:13-17 appears again as 70, and 108 is made up of 57:7-11 and 60:5-12. Indeed we have already committed ourselves in our American Prayer Book to the principle of editing —cf. the psalms appointed as canticles, the psalms of the Burial Office, and Psalm 51 in the Penitential Office where we have dropped the gloss of verses 18-19 which so rudely contradicts verses 16-17.

The Psalter deserves certainly as careful an editing to make its use in worship intelligible and honest as we demand of our Christian hymnals. Is it a literalistic Biblicism that holds us back from doing so? Or do we expect the modern man to get around the obstacles put in his way by resort to an outmoded allegorizing? Literalists and allegorists both may read the Psalms to their heart's content in the Bible. But in the things which belong to "common prayer" we would do well to keep in mind St. Paul's principle: "I will sing with the spirit, and I will sing *with the understanding also.*" As a matter of historical fact the canonical Psalter is itself an edited book (or collection of books). And there is no evidence that the Jews used its entire contents in public worship.

It would also be a great boon if we could get the Psalms printed in the Prayer Book in such a way that they look like poems and not like disjunct, enumerated prose sentences. Their variety of meters, their stanza divisions and their refrains would then be evident, and by a glance at their structure the reader would be more readily assisted in comprehending their meaning. In place of the useless Latin titles we might even print headings in English giving the real subjects of the poems. A superb edition of this sort was published by the late Professor J. M. Powis Smith of the University of Chicago in 1926. His translation was reprinted in *The Bible, An American Translation.* A similar treatment of comparable excellence (though without subject headings) was produced by G. A. Cooke in his *The Prayer Book Psalter Revised* (Oxford, 1939). If we do print the psalms to make them appear what they are, namely hymns, we might even be aroused to treat them in our common worship as hymns, and so learn to sing them.

TO PUT IT BRIEFLY

What Happens at Confirmation?

By

WILLIAM B. SPERRY

AT CONFIRMATION some things happen that we see and hear and other things happen that we only feel and know. In most cases there is a larger congregation than usual, some of the vestry who seldom come to church are on hand and friends and relatives of those to be confirmed are present. The choir has a special anthem and the altar guild has made meticulous preparations in the sanctuary.



All this is neither foolish nor unimportant because confirmation is the completion of the ceremony in which those to be confirmed were made members of the Church. It is fitting that a special occasion be made of this further step in the Christian life. The children who were baptized have come to some maturity in the life of the Church and have grown familiar with its customs. They have been given special instruction in how to live as Christians. The adults who were baptized have also been instructed as suited to their age and needs.

We see the candidates for confirmation come forward to the altar rail and hear them ratify the vows that they made or were made for them at baptism. We then hear the bishop offer a prayer. It is one of the oldest prayers in the Prayer Book and it asks that the candidates be strengthened and that they increase daily in spiritual understanding

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and godliness. We then see the candidates kneel while the bishop lays his hands on each one individually and we hear him pray for each one again that they may be defended and may increase each day in knowledge and in attainment of Christian life.

So much for the things that are seen and heard at confirmation. But there is something else here that is felt and known by those confirmed. You will remember that when these persons became members of the Church their sponsors promised that they would be brought to the bishop "*to be confirmed by him.*" The promise was not that they would be brought to the bishop to confirm their own vows. And the adults who were baptized said nothing about a later reaffirmation of their vows, but they all are now standing before the bishop asking for some special strength for participation in the work of this body of which they are members.

Part of confirmation is a mystery. The mystery is that by means of this ancient ceremony these members of the Christian Church are given a spirit of guidance, protection and strengthening in meeting the circumstances of life. This unseen and unheard presence is what confirms the candidate in his previous endeavors and this presence or Holy Spirit remains with him throughout life to be called upon and brought into the thought and action of every day.

The services of the Church have more meaning thereafter, particularly the service of Holy Communion in which the new member now participates and in which he renews this special Presence. This is so very true that confirmation is sometimes mistakenly regarded as joining the Church, which it is not, as the candidates were already members. It would be more correct to say that at confirmation the member of the Church and the soldier of Christ has taken on new responsibilities and has been given additional weapons.

Thus three things happen at confirmation. First, the baptism ceremony is completed by ratification of vows taken when the candidate was made a member of the Church. Second, the individuals confirmed are mysteriously strengthened and confirmed through an ancient ceremony of laying on of hands. Third, these now confirmed members of the Church are formally admitted to receive the Holy Communion.

An extremely clear discussion of confirmation which can be read carefully in less than an hour is published by the Forward Movement commission. It gives the New Testament origins, the early Church practices and it tells our own part and God's part in the rite. It is called *Come to Confirmation.* Ask your Rector for a copy.

Talking It Over

By
W. B. SPOFFORD

THREE NATIONS are winning the war, will take charge of Germany immediately after V-E Day and, through their united strength are the only powers that can keep peace for that long period during which the world must be rebuilt and international collaboration have a chance to develop. These nations, the United States, Great Britain and the Soviet Union, can say to nations, groups and classes: "A tremendous job is to be done; millions have to be fed and clothed; millions have to be reestablished in their homes; borders have to be defined; international trade established. There will be lots of bitter strife and disagreement. We are going to leave our guns alone while this job is done. What's more we are together going to see to it that you also leave your guns alone."



That is the realism of the situation and to say it bluntly is to take nothing away from the other United Nations who have made great contributions to the war effort, and have made sacrifices that certainly we here in the United States have not made. Nor is such action on the part of the Big Three going to deprive the smaller nations of their rights as sovereign states. Quite the reverse for without the armed might of the Big Three these small states would not long remain sovereign as past events abundantly prove.

It is no supposition that the Nazi gangsters believe that the Big Three cannot long remain at peace. It has been their line from the first and never more so than in these closing days of the European war, with their propagandists assuring the German people that they will be saved by conflicts (which of course they are encouraging) between the United Nations and particularly between Britain and the United States on the one hand and Russia on the other.

For the Roman Catholic hierarchy on the very eve of the San Francisco Conference to express "doubt and fear" about world security and to assail the Yalta Agreement as being inconsistent "with the sovereign equality of peace-loving nations" is to threaten that unity which must be

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maintained if World War Three is to be avoided. Even more threatening is their deliberate insult to our Russian ally, charged by these Roman bishops with maintaining a social order which is "essentially incompatible" with genuine democracy. I can understand the Vatican — and after all seven American Archbishops and three American bishops do not issue such a statement without Vatican approval — I can understand the weeping over Lithuania, Estonia and Latvia. For four years these countries have been republics of the Soviet Union, with their people looking toward Moscow not only politically but ecclesiastically as well. So too with Poland where the Vatican is losing out to the Orthodox. But for responsible American bishops to declare that Russia is run under a system that "herds the masses under dictatorial leadership, insults their intelligence with its propaganda and controlled press and tyranically violates innate human rights" is not only to aid Hitler and his gangsters but it is also to do a distinct disservice to the common people of the world, millions of whom are Roman Catholics, who are praying daily that out of this San Francisco Conference may come a structure which will give this world an enduring peace.

The Funeral Prayer

Requests have been received from a number of readers that we print the prayer said at the funeral of President Roosevelt by Bishop Augus Dun of Washington. We are happy to comply, believing that many subscribers will be glad to have and use this prayer.

O GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, Where we may be still and know that thou art God! through Jesus Christ our Lord.

Remember thy servant, Franklin Delano, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, he may go from strength to strength in the life of perfect service in thy heavenly kingdom; through Jesus Christ our Lord.

O God, from whom every good gift cometh, we thank thee for the qualities of heart and mind which this thy servant brought to the service of our nation and our world. For steadfast courage in adversity; for clear vision of dangers to which many shut their eyes; for sympathy with the hungers and fears of common men; for trials met without surrender, and weakness endured without defeat; for unyielding faith in the possibility of a more just and ordered world, delivered from the ancient curse of war; we praise thee, O God.

And as we give thanks for his life and pray for thy merciful judgment on the imperfections which he and all of us have brought to our many callings, we beseech thee to take under thy good providence the lives and causes for which he spent himself.

Grant quietness of heart and comfort and the assurance of thy eternal love of those whose lives were knit to his in the bonds of family and of friendship.

Strengthen those on whom have fallen new responsibilities in the high tasks of government, that with simplicity of heart and sure trust in thee, they may accept as from thee the burden laid upon them.

Watch over the men and women of our forces by sea, by land, and in the air, in particular those of this household; Be thou their strength when they are set in the midst of so many and great dangers. And grant that whether by life or by death, they may win for the whole world the fruits of their sacrifice and a righteous peace.

Quicken and knit together in common loyalty the wills of this whole people, that we may resolutely take to ourselves the responsibilities bequeathed to us by our stricken leader.

Keep us in this land and those peoples who struggle at our side, steadfast and united in the unfinished task of war. Revive us when in weariness we are tempted to grow slack and each man to seek first his own advantage. As we look ahead to final victory, enable us to strive even more mightily in peace than in war to bring new freedom and dignity to every member of our human race, and to bear without stint our destined responsibilities in the family of nations.

Make ready our shoulders to carry the burdens of victory; to feed the hungry, to clothe the naked, to free the oppressed, and to lay the foundation for a more just and ordered common life for all thy people.

And do thou, with whom a thousand years are as one day, and before whom our lives pass like a watch in the night, help us to walk this day and all our days in the light of thine own eternity: through Jesus Christ our Lord.

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. AMEN.

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For Church Schools

By

WILLIAM GRIME
Rector of St. Paul's, Great Neck, N. Y.

MANY teachers of children's confirmation classes are constantly looking for good supplementary material. They realize that these too-brief, rushed-through confirmation classes are just one more reason for the crumbling in the church loyalties of young people. If you do not mind going outside your own church for such information, you will find real help in *My Church* (Pilgrim Press, $1.00). The book is a recent revision of another book, *My Confirmation*. However, let me caution here. You will not agree with some of the interpretations in this book. You will find some factual errors in it, but you will appreciate some of the excellent methods and material that have been set down here in such concise, attractive form.



For instance, in the chapter on the Bible, you will find short paragraphs on "The meaning of some words about the Bible," "How to read the Bible," "How to read it for the help you need at the moment," "A glimpse at its contents" with a brief description of the contents of the sixty-six books. Going forward you will find topics like these: "Seeing for yourself what the Bible is like," "How it was written." The latter is broken down into seven historical periods.

Another chapter, "Christian beliefs," deals chiefly with such concepts as God, Jesus, Holy Ghost, and ourselves. The students through the fill-in method write a brief account of Jesus' life based chiefly on St. Mark's gospel. This is done because "if students are to love and follow Jesus, the first step is to learn the main facts of his life." Then comes a study of the creeds. "How the Apostles creed came to be and its meaning for us." Here is offered an understandable interpretation of what in general each part of the creed means, together with a series of questions challenging the students to relate their Christian beliefs to specific world-wide social purposes.

Especially interesting is the suggestion on page 143 in the chapter, "Enlisting parental cooperation." It recommends at least two meetings with the parents of the class, one near the beginning of the course, the other near its close. And it goes on to outline sixteen vital subjects which pastors, teachers, and parents might profitably think about together.

The last part of the book is concerned with "What can the Church do for you?" and "In what ways does the Church need me?" Throughout both these chapters you will be impressed with the stress that is laid upon personal decision, which must be informed, definite and deep. In this connection there is given an outline of all the major activities of the Church. Then comes the question would you care to tell your pastor some of the ways in which you are willing to serve God through his church? And after the following: "Desirous that my membership in the Church shall be really helpful to the Church and meaningful for me, and that through the Church my influence may count in some clear way for the Kingdom of God, and having thought over the uses I make of my time, I here set down my purpose and belief that out of the week's 168 hours I should give at least ..... hours to the activities of my church," opportunity is given to write down answers.

Your best plus the best in this book can surely enrich any year's course on confirmation instructions.

New Books

***Excellent **Good *Fair

***_A Faith to Free the People_ by Cedric Belfrage. The Dryden Press, New York, 1944.

A re-working of the author's previous biography of Claude Williams entitled *South of God*, this book sets forth exactly what is meant—or should be meant—by social Christianity. Dealing with Mr. Williams' struggles against fascistic oppression in Arkansas and Michigan, this biography helps one understand just who, and what, the early Christian martyrs really were. Unless I miss my guess, this book should scare or embarrass at least ninety per cent of its readers. To the others, it will seem like a breath of fresh air!

—W. B. S., Jr.

***_Slavery and Freedom_ by Nicholas Berdyaev. Scribners, $2.75.

This is not a book to be reviewed by a busy person. It should be read and pondered and reread before any adequate appraisal can be made. It is extremely meaty,—every page is packed with sentences each of which would make a sermon. It is the moral and spiritual equivalent of a plane ride in the stratosphere, maybe in a B-29, for it carries a lot of high explosives!

—L. W. B.

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Seventeen Long Island Clergy Differ with Bishop

State That Bishop DeWolfe by His Statement Condemned the Entire General Convention

Edited by Rita Rubin

Brooklyn, N. Y.:—Seventeen clergymen of the diocese of Long Island have sent an open letter to Bishop DeWolfe, protesting against his recent circular letter to all the clergy of the diocese in which he said that the Episcopal Church should withdraw from the Federal Council of Churches (see WITNESS editorials, April 12 and this number). The letter follows:

"Your circular letter of March 26, addressed to the clergy of the diocese, has been carefully read by us all, and we whose names are subscribed below beg to make united reply. We should prefer to sit down with you in conference on this vital matter rather than resort to a letter. But since your letter has appeared in the daily press, we are of the opinion that this issue should be thought through in a more formal and public way.

"We are of one mind with you in thinking that an aspiration for a revitalized Christianity is readily understood and shared. We would go so far as to say that the subject of Church unity is so exceedingly vital that we are willing to overlook many inadequacies of statement in any utterance of an individual or a group. It would seem to us like 'straining at a gnat and swallowing a camel,' to lose sight of the great objective and stress the form of words.

"We have our Lord's injunction that we are to seek first the Kingdom of God and his righteousness. Unless the Kingdom is put first it matters little what comes second, whether it be baptism or the Lord's Supper. When the Kingdom is first, baptism and the Lord's Supper fall into their rightful and beautiful place. Are not our unhappy divisions today in the Church largely due to the fact that we have misdirected the minds of men from the supreme objective of the Kingdom and fixed them upon the lesser matters of the law, mint, anise and cummin?

"When you tell us that no priest can throw in his lot with the Federal Council of Churches of Christ in America (and the Protestant Council of the City of New York) and remain true to the vow he took at his ordination, have you not indicted our General Convention and impugned the motives of a large number of bishops, priests and deacons? The President of the Federal Council of Churches of Christ has been our Presiding bishop, the Rt. Rev. Henry St. George Tucker. Many distinguished bishops and priests serve in various departments of the Federal Council.

"You declare that the only honest thing for our Church to do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America. It would seem to us a spiritual calamity for the Church to withdraw from the Council for the reasons you mention; and especially at this time, when the Christian Church should be united in order to make its contribution to the solution of the tragic problems of the world. Nor do we believe that we will withdraw so long as we keep first things first and seek the Kingdom of God."

The open letter was signed by the following clergymen: J. Phillip Anshutz, Church of the Holy Spirit; Lyman C. Bleecker, Cold Spring Harbor; Kermit Castellanos, St. Bartholomew's; Horace E. Clute, St. George's; Samuel Davis, East Hampton; Samuel M. Dorrance, former St. Ann's; George W. Essles, Richmond Hill; William Grime, Great Neck; E. A. Harding, Messiah and Incarnation; Charles W. Hubon, St. Mary's; John Howard Melish, Holy Trinity; William E. Melish, Holy Trinity; Harold Pattison, retired; Robert Rogers, retired; Thomas L. Settle, the Nativity; Rush R. Sloane, Locust Valley; Joseph H. Titus, Jamaica.

Archbishop's Sermon

Canterbury (RNS):—When Geoffrey Francis Fisher was enthroned as Archbishop of Canterbury on April 19th he spoke of the intimate association between the Anglican Church and the state in his sermon. "There is now the whole demon-ridden world to be reordered, and everything of stability and high purpose which man can find will be needed for the task," he said. "As through our long history, so now let the Church and nation stand together under God to their inter-related duty. The Church has much to put in order if it is faithfully to serve the nation. The nation has much to learn and unlearn if it is to heed what God says to it through his Church. For many years past, the two have been drawing apart. There is a possibility and fear that alienation may continue and increase. There is also a possibility, even a hope, certainly a challenge, that they should look again to one another in Christian faith which is unashamed to be definite, explicit and binding, wherein the Church and nation, each in its own share and function, may glorify God."

In speaking of the Church of England's place within the nation, the Archbishop added: "I thankfully associate with it the Free Churches of this land, which have borne their notable part in Christian witness, and in shaping our national character with a valiance for truth not to be neglected, and with a zeal for righteousness not to be quenched. Once there was little but contention and strife and bitterness between us. By God's goodness, for distrust there is now goodwill, for conflict cooperation, for controversy quiet evaluation of those truths of Christ which we hold in common, and of those which still divide us."

The Archbishop declared that the presence of Free Church representatives at the enthronement was "proof and prayer that in God's good time we may stand wholly together in one body of Christ to serve God and witness for him to this people."

Pointing out that the Church of England is more than the Church of Britain, the Archbishop said that even as "these islands have given birth to a commonwealth of nations all over the world, so has this Church given birth to a commonwealth of Churches in the far flung Anglican communion which looks to Canterbury as its mother Church. And as this nation has been a strength to other nations and is bound in ties of comity with all who share her ideals of ordered liberty, so this Church has close and growing fellowship in Christ with Churches of other communions which have concern for us as we for them that in the

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ecumenical Church of Christ we may with one voice glorify God."

Headed by the Dean and Chapter of Canterbury, the new Archbishop was conducted to the high altar. After prayer, he received the pastoral crosier as symbol of his high office. Then on a Latin copy of the Gospels believed to have been given by Pope Gregory the Great to St. Augustine, he took the oath to protect the rights and liberties of "this Cathedral and Metropolitan Church of Christ at Canterbury."

The enthronement in the Cathedral was threefold: first by the Archdeacon of Canterbury in the Howley Throne, second by the Dean of Canterbury in the Dean's Stall, and third by the Dean in the marble chair of St. Augustine, used for enthronements since the 13th Century, and possibly earlier. The ceremony concluded in the Chapter House when the Dean and Chapter proffered their obedience to the new primate.

People Mourn

San Juan, P. R.:—Bishop Coadjutor Charles F. Boynton expressed surprise and pride with "the reaction of the people of Mayuguez, and even more of the members of St. Andrew's parish, concerning the death of President Roosevelt."

The Bishop continued, this account is from a woman worker at St. Andrew's: "I was in town about 6 P.M. when I first heard the news. Everybody who already knew was in tears and very excited. Before I reached the mission, the boys had started to toll the bells. The first reaction of our members was to run to St. Andrew's. Everybody was crying. I stayed for a while, and then went home where I found my father and mother listening to the radio and also crying. I ate some supper and came back to the mission and before 8 o'clock the mission was crowded, not only with the young people but with all our faithful older members and with many of the people you very seldom see here. The bells kept on tolling until 9:30 P.M. At 8:30 the boys asked if they could have a service even if there was no priest here. As I knew how much the service would mean to all the people there, I did not put too much objection, and put the black frontal on the high altar—the church was already crowded—looked for El Servicio para Difuntos, and some appropriate hymns, and Aristides—he is a postulant for Holy Orders—led the service. It was one of the most beautiful services I have ever attended. We invited Mrs. Oglesby, craft shop director, and Mrs. Hinds, to join us and as the service was in Spanish, we included for them a couple of prayers in English. After the grace the bells were tolled 63 times and then stopped. During this period everybody knelt very devotedly and prayed. Then I played the national anthem and everybody cried. Then they all left the mission.

"Last night I felt more proud of being an Episcopalian than I have felt ever before, when in a crisis like this one, our people's first thought was their church. Another thing which did surprise me was the different calls made by various business men and well known people of the town, who, knowing that President Roosevelt was an Episcopalian, came last night to the Mission asking for Fr. Alvarez in order to offer their sympathy."

At St. John's Cathedral, San Juan, Bishop Boynton reports a Memorial Service for the late President was held at the same time as the service at the White House. The governor, Guy Rex Tugwell, Mrs. Tugwell, the governor's aides, and other friends attended officially, along with many members of the Puerto Rican legislature. More than 400 people came, representing many faiths, including many Roman Catholics. Bishop Boynton officiated and read a short message.

Boston CLID

Boston: — The Rev. David D. Vaughan, executive secretary of the New England branch of the American Institute for Democracy, spoke on "Old American Ideals for New American Problems" at the annual pre-Diocesan Convention dinner of the CLID of Massachusetts on April 17th. Emphasizing the basic ideals of Christianity and American democracy, Dr. Vaughan stated that the new, important problems of our times could be solved with dispatch and justice if those same ideals were applied with faith and courage today. The meeting, which was attended by eighty persons and chaired by the Rev. Richard S. M. Emrich, also featured a short commentary on the CLID's current program by the Rev. Joseph F. Fletcher.

New Dormitory

Berkeley:—A new dormitory with rooms for 16 students, offices, refectory, and library wing, to be known as Denniston Hall, will be opened this summer. Originally a sorority house of the University of California, the building has been completely remodeled and attached to the Lincoln Library.

Children's Service

Louisville: — Christ Church Cathedral, Louisville, Ky., was packed to its utmost capacity Sunday afternoon, April 15, for the annual presentation of Church School Lenten offerings. The regular Cathedral choir was replaced by massed junior choirs from all the parishes. The Rev. Westfell Greenwood, rector of Grace Church, gave the address and Bishop Clingman presented to each one present an Easter cross on which

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was printed a greeting from himself. The total offering was $2,401. Representatives came from as far as Hickman, on the Mississippi River. Immediately following the service, a united meeting of the young churchmen was held in the cathedral house, with Dean Wicker of the Cathedral as speaker.

Berkeley Lectures

Berkeley: — Bishop Edward L. Parsons, retired bishop of California, gave the annual Foerster lecture on immortality at the University of California on April 10. Following a succession of lecturers which include William Ernest Hocking, Arthur Cushman McGiffert, Jr., James Bissett Pratt, and Douglas Clyde Macintosh, Bishop Parsons spoke on "Immortality and Fulfillment" and declared that belief in immortality makes a pragmatic difference in the spiritual quality of everyday living.

Summer Terms

Berkeley: — Two five-week summer terms will be given by the Church Divinity School of the Pacific, in cooperation with the Pacific School of Religion and the Berkeley Baptist Divinity School, beginning on June 18 and July 23 respectively. A full curriculum will be offered by the combined faculties, including Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker. Among visiting lecturers will be Rev. Ralph Sockman. The courses will be open to clergy desiring "refresher" courses.

Saratoga Parish

Saratoga Springs, N. Y.:—Bethesda Church celebrated its Centennial in October, 1930, by planning a fifteen-year endowment program, offered and directed by the Church Life Insurance Corporation. It was the first parish in the Church to initiate such a program and the first to carry it successfully to achievement. The parish will have a $100,000 endowment principal mature in October next. Successful leadership in this effort has been given by the rector, Rev. Irving G. Rouillard, and his vestry. The rector came to this Church in December, 1917, and in the twenty-seven years of his rectorship has helped secure an endowment of $250,000, added a rectory, received for the Church a marvelous organ, and the church has in hand funds for a bell carillon for

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the Church tower, when they can be procured after the war.

Bethesda Church, the creation of Upjohn, is known for its beautiful architectural lines, for its stained glass, its beautiful reredos, and its heavy wrought-iron rood screen. A son of Bishop Hobart, Rev. John Henry Hobart, and an uncle of Gen. Jonathan Wainwright, Rev. Francis C. Wainwright, are numbered among the Church's former rectors.

Rev. Mr. Rouillard is president of the standing committee of the diocese of Albany, has been active in many phases of missionary, religious, educational and social service enterprises. He is a charter member and past president of the Rotary Club, and a past grand chaplain of Masons of the state of New York. His three older sons are in service, the eldest a member of the class of 1946 at West Point, after 1½ years in the army air force; the second, a lieutenant navigator in the air force; and the third, a navy air cadet, now in active flying training at Bunker Hill, Indiana. A daughter is at Skidmore college and a fourth son in high school.

Support FEPC

San Francisco (RNS): — Support for the Fair Employment Practice Bill now pending in the California Legislature to guarantee the right of employment to all persons — regardless of race, creed, color or origin — was voted here by the board of directors of the San Francisco Council of Churches.

Consecrate Church

Muskogee, Okla.:—Grace Church here was consecrated on a recent Sunday by Bishop Thomas Casady. The parish is free of debt for the first time in its history. During 1944 and 1945 $9,500 in indebtedness was paid, and at the same time the parish spent about $2000 on improvements.

Bishop Thrown

New York:—Mentioning as an incident in the life of a missionary bishop the fact that he was recently thrown from his horse which had not yet been trained to the saddle, Bishop C. Alfred Voegeli assured the National Council that he is all right. Convocation came right after the accident, while his arm was not functioning any too well, and the Bishop is busy with all sorts of episcopal activities. Explaining the accident, Bishop Voegeli said that the saddle had only one stirrup and a rope bridle.

Consecrate Chapel

Milwaukee: — A new chapel was consecrated at St. James' Church here on April 15 by Bishop Ivins. It was given by the wife and children of Mr. Lloyd Raymond Smith, president of the A. O. Smith Corporation. Mr. Smith has been called one of the country's ten greatest industrialists. He was a great philanthropist but few know of his benefactions since he was very shy and disliked publicity. He died Christmas Eve. The first service, a private communion service for his family, was held in the chapel Easter morning.

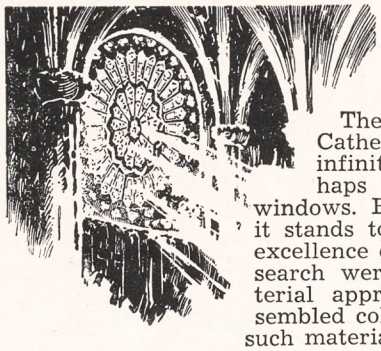
The chapel is at the head of the right hand aisle in the church. The most striking feature is the paneling which is nearly five hundred years old and came from the chapel of an ancient castle in Holland. Several experts say that there is no finer tracery paneling in the country. The effect is beautiful and rich, especially in the sternly simple, gothic church. The Rev. J. Clarence Lund is the rector.

Urge Peace

London (by wireless to RNS):— Warning delegates to the San Francisco Conference against "cynicism," the executive committee of the Society of Friends in Great Britain called for a "single-minded pursuit of the individual well-being of ordinary men and women."

"Many think," the statement said, "that the best the world can hope for is a precarious peace based on overwhelming force and lasting perhaps for ten or fifteen years. We trust that the delegates at San Francisco will not allow themselves to be paralyzed by this cynicism. Mankind can respond to noble ideas and purposes;





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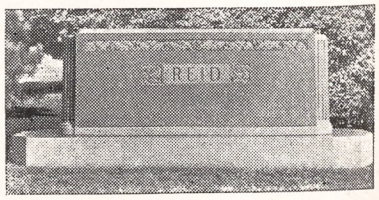

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Blow to Missions

New York (RNS):—Failure to achieve racial democracy in America hampers missionary work in Asia and Africa, according to 60 per cent of 601 Protestant students of college level who participated in a survey conducted for the Student Volunteer Movement. Results of the survey were announced here by the Rev. Winburn T. Thomas, secretary of the movement. Sixty-seven per cent of the students, representing 37 Protestant denominations in 88 church, state, and private colleges and universities, disagreed with the statement that "missions are so linked with western economics and politics as to be an ally of western imperialism."

All but 11 per cent believed that Protestants should carry on missionary work in Latin America.

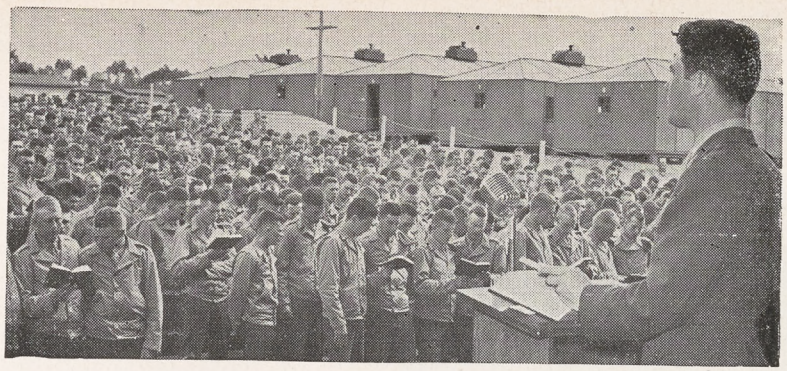
Thirty-one per cent of the students agreed that "world religion ultimately will be a synthesis of all faiths."

E. Stanley Jones, Methodist, was voted the "most outstanding missionary."

The survey, on the "Present Attitudes of Protestant Christian Students in Colleges and Universities toward the World Mission of the Church," was conducted by Miss Virginia J. Long, a student at the Biblical Seminary in New York.

Language School

Industrial College, Ga. (RNS):—A school to teach foreign languages to missionaries and ministers has been opened here by the Rev. Harry L. Floyd, formerly of Springfield, Ohio, and known as the preacher with "many tongues." Said to be the first enterprise of its kind, the school, located on the Industrial College missionary grounds, will be known as the "Foreign Language Institute." Construction has begun on dormitories for out-of-town students. Mr. Floyd said his school was being established to aid the many mission-



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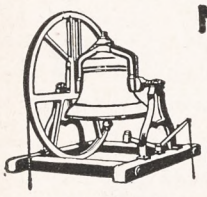
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aries and young ministers expected to engage in missionary work after the war. Lack of knowledge of the native language, he said was often a handicap to Americans in teaching religion.

Goals of Conference

Washington (RNS):—Three documents of religious interest have been inserted in the Congressional Record by as many congressmen. Senator Carl A. Hatch (D. N.M.) inserted the statement of a joint study made by Catholic, Jewish, and Protestant organizations and issued under the title "Goals for San Francisco." The statement, he pointed out, was signed by the Rev. Edward A. Conway, S.J., of the social action department, National Catholic Welfare Conference; Rabbi Ahron Opher, secretary of the committee on peace of the Synagogue Council of America; and the Rev. Richard M. Fagley, associate secretary of the commission on a just and durable peace of the Federal Council of Churches.

A lecture entitled, "A Great Time to be Alive," delivered by Miss Margaret K. Patterson at the Calvary Baptist Church in Washington, was inserted in the record by Rep. Joseph R. Bryson (D. N.C.).

The sermon delivered by the Rev. Frederick Brown Harris, pastor of Foundry Methodist Church and chaplain of the U. S. Senate, at memorial services for Franklin D. Roosevelt in Constitutional Hall here was inserted in the record by Senator Lister Hill. (D. Ala.).

Intergroup Action

Newark, N. J.:—The Rev. John N. Borton, rector of St. Mark's here, acting as the chairman, has announced the formation of a council to coordinate the activities of several goodwill organizations in this city. The group, to deal with war and post-war tensions, is intended "to stimulate sound thinking and planning for interracial, interfaith and intercultural programs and activities."

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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.

VIRGINIA SUMMEY
Churchwoman of New York

Thank you for your blast at Mr. White's Report on Russia. I am showing it to friends and will send it to camp. But why publish a column advertisement of Spiritual Mobilization in the same number that carried a denunciation of the organization in Backfire. It is confusing.

ANSWER. Advertisements do not express editorial opinion and are open for the expression of honest opinion.

* * *

REV. GEORGE R. HEWLETT
Rector at Newton, New Jersey

The New York Times April 13 states that you criticize the Bishop of Long Island for his statement to the clergy about Mr. John D. Rockefeller's address to The Protestant Council and claim that the address was not endorsed by either the Council or the Federal Council of Churches. I have before me the printed pamphlet of this address with the following endorsement: "With the conviction that he expresses the thoughts of millions in this country, and outside it as well, who share his vision and long for its realization, The Protestant Council, together with the Federal Council of Churches of Christ in America, is distributing the address in pamphlet form." . . . If this is not an endorsement then what is it? If it was sent out without "official" endorsement then someone has made a bad blunder and it should be corrected.

There is no doubt but that the address "expresses the thoughts of millions" but that does not make it a true expression of Christianity. It simply shows that millions are taken in by high sounding and apparently liberal words that have no real meaning. Even a secular magazine like LIFE devoted its Easter editorial to show how absurd Mr. Rockefeller's position is. As the editor says it is not creeds and ritual that are our trouble but lack of theological thought.

Bishop DeWolfe is right when he says that if this wishy washy stuff represents the standpoint of the Federal Council we should withdraw from the Council. "The most dishonest thing we could do" would be to remain in it.

ANSWER: See Editorial.

* * *

MRS. MARTHER VICHWEG
Churchwoman of Denver

Thank you for THE WITNESS. I read every bit of it and mostly with a very pleasurable reaction. I am thankful for the paper.

* * *

MISS M. C. GROVE
Churchwoman of Philadelphia

It seems to me that you have not been sufficiently critical of the Dumbarton Oaks proposals and should urge people to ask for amendments at the conference at San Francisco. I do not see why the Big Three should use their power to impose their will on the rest of the world. The people of India have their rights which have little chance of being recognized. The same is ture of the people of Africa and the smaller nations of Europe. It is power politics all over again and will likely lead us directly to world war three. There is but one basis for a lasting peace and that is justice for all nations and peoples, including the German people. If that nation, in spite of the crimes of its leaders, is to be split up and its people enslaved by the Russians or anyone else, then there will be a stored-up bitterness which one day will break out in a new war. We are supposed to be Christian. Let us therefore deal even with our enemies with mercy, charity and justice.

* * *

MR. E. G. ROBERTS
Layman of New York City

The article by William B. Sperry on baptism (WITNESS, April 12) was an excellent job and I hope that he may continue to explain to us the other services of the Church. We need a teaching Church and more information of this sort will be invaluable. I teach a class of teen age children and last Sunday I read to them this article and then we discussed it for the rest of the period. The children were attentive and interested and as grateful to Mr. Sperry as I was.

Thank you too for giving us that excellent account by the Rev. Kimber Den on his work in China. I have made modest contribution to this work and have asked others to do so and it helps to have information of this sort to stir the interest of people.

* * *

MISS L. E. BROOKS
Laywoman of Brooklyn, N. Y.

I want to thank you for the editorial on Religious Communities that appeared in the April 12th WITNESS. Our religious orders have made a notable contribution to the life of the Church and I am glad that they received this deserving recognition from THE WITNESS. Likewise I think the point you make that these times call for communities of a different sort is good. I have often wondered why some adventurous young clergyman did not go into slums and industrial areas and establish centers of Christian work.

* * *

MRS. JOHN BLIGHT
Churchwoman of Detroit

Having read with interest the letter by the Rev. Charles Lewis Biggs in Backfire of April 5 may I suggest that the Two Great Commandments and the Golden Rule be substitutes for the Creeds. It is my belief that if these had been recited as often and by so many people through the centuries as the Creeds have been that the world war would not have happened.

MARGARET HALL

Under Sisters of St. Anne
(Episcopal)

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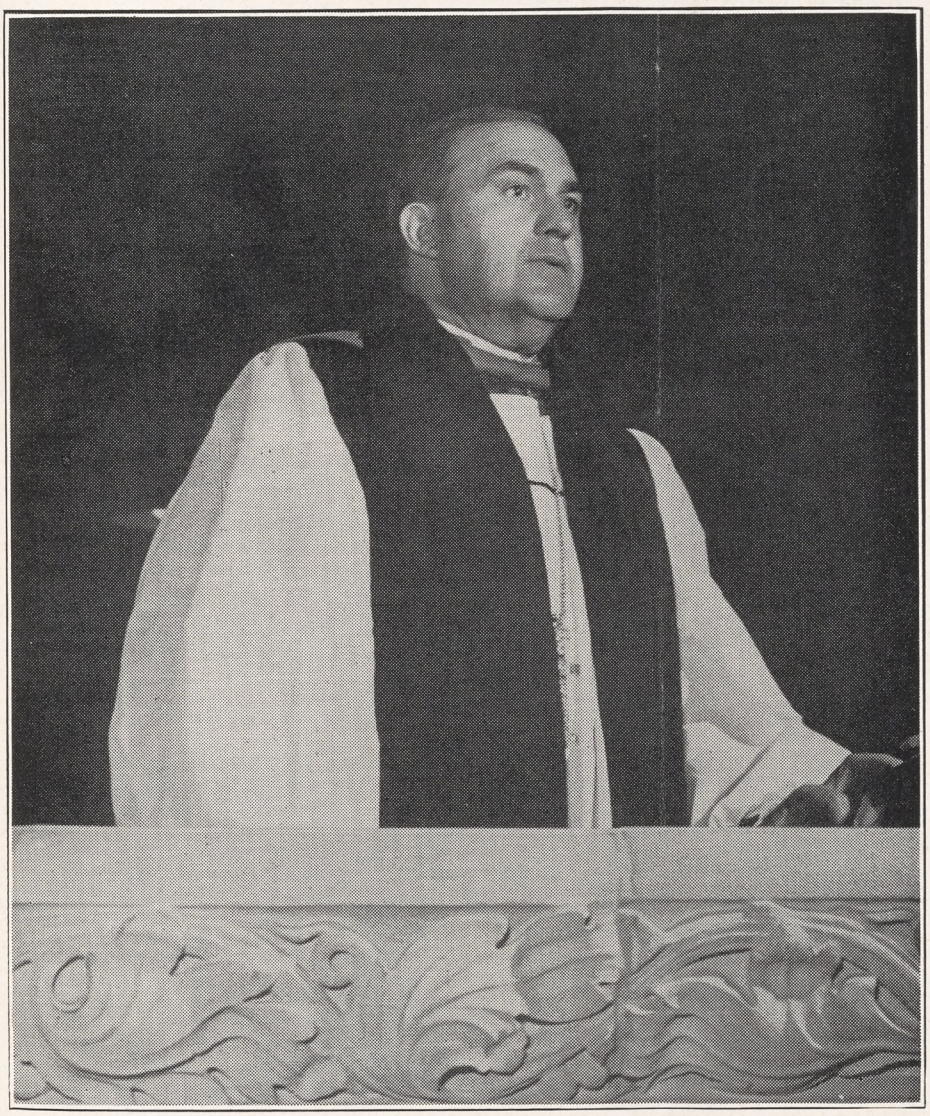

BISHOP KARL BLOCK PREACHING AT THE CATHEDRAL SERVICE

(*Story on page five*)

REPORTS FROM SAN FRANCISCO

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For Christ and His Church

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MAY 10, 1945
VOL. XXVIII No. 38

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By

Elizabeth Forrest Johnson

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The WITNESS

For Christ and His Church

MAY 10, 1945

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The Conference Will Succeed Say Leading Statesmen

Nothing Yet Has Happened to Indicate That Differences Cannot Be Settled Harmoniously

By William B. Spofford

San Francisco:—A world organization will be created at this meeting of the forty-nine United Nations. There is no doubt whatever about this in the mind of Mr. Stettinius and after attending innumerable press conferences and having had conversations with scores of people, delegates, advisers, writers and radio commentators, it certainly can be said that practically everyone shares his view. Among the thousands here there are of course the representatives of those forces who hope that this Conference will fail, and they are doing what they can to that end, by stressing differences over mechanism; by seeking to drive a wedge between the smaller nations and the great powers; and, particularly, by seeking to stimulate fear of the Soviet Union. But through it all the top leadership of this Conference smiles confidently, and nobody more than Mr. Stettinius who never meets with the press without assuring his audience that the United Nations Conference will not adjourn until a charter for a world organization has been written and approved.

Argentina, the first nation to be seated without the unanimous approval of the four sponsoring governments, was generally interpreted as a "crisis" and there was speculation all over the place as to whether or not the Russians would pack their bags and go home in a huff. However a few hours later Mr. Stettinius invited the press to use direct quotes when he said: "The Conference is proceeding very satisfactorily. The chairmen of the delegations of the four inviting nations had a very pleasant and harmonious meeting last night." Later in the day the Secretary of State, meeting 35 wounded veterans on the steps of the Opera House where the plenary sessions are held, shook hands all around and again authorized direct quotes for his greeting to these men: "We're going to make it so right here that this can't happen again. I promise you. That's what we are here for." Again at a press conference he assured the reporters and radio commentators that the delegates would stay in San Francisco until the Conference went through to a successful conclusion. And for those who may not be familiar with the technique of such press conferences, I point out that it is rarely that a statesman authorizes "direct quotes" and when he does you can be sure that there is little likelihood that he will later be proved wrong.

Mr. Stettinius of course is not the only statesman to maintain on optimistic attitude. "All the causes that made some form of international machinery desirable after the last war make it indispensable today," said Mr. Eden and his statement received vigorous applause. And even more vigorous applause greeted the remark of Dr. Soong: "We must not hesitate to delegate a part of our sovereignty to the new international organization in the interest of collective security. We must all be ready to make some sacrifices." Asked to elaborate on this at a press conference a few days later he declared that the proper thing to do when a man hit you was not to hit back but to call a policeman. Thus did an individual give up some of his "sovereignty" to the police. Nations must learn to act in a like manner, with the world organization acting as the policeman.

Disagreements over mechanism of course there have been and there will be others. The presidency was one — the first "crisis" for the headline hunters. But it turned out to be a simple matter and was quickly settled. The fact is that three proposals were put forward, all with roots in national customs. The Americans, largely because it is their custom, assumed that one president would be named and that he would be Mr. Stettinius as the chairman of the delegation of the host nation. It was therefore something of a shock to have Mr. Molotov, following an established practice in his country and elsewhere, propose that the chairmen of the delegations from the four inviting powers all be presidents upon an equal basis. As you know a third view prevailed — a compromise if you like, but one which was arrived at unanimously — whereby the Conference has four presidents with Mr. Stettinius in the drivers seat by being chairman of



Commander Stassen, formerly the progressive governor of Minnesota, is playing a leading part in the United Nations Conference as one of the United States Delegates

the presidents, chairman of the executive committee and chairman of the steering committee.

So too the matter of three votes in the Assembly for the Soviet Union. Russia was making excessive demands was the cry. The facts, as explained to a few of us by a member of the American delegation, were quite simple. It is generally understood that the delegations of twenty nations will almost invariably vote with the United States — as they did on the first test, the seating of Argentina, even though it is

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known that many delegates believed the Soviet position sound on this question, including some of the United States delegates. Among the forty-nine nations whose delegations have been seated one finds Costa Rica, the Dominican Republic, Guatemala, Haiti, Honduras, Nicaragua, Panama, the Philippines, with nobody of course pretending that they have sovereignty in any real sense. So likewise with the United Kingdom, with the Union of South Africa, New Zealand, Australia, Canada, Egypt, India (as it is represented here by Knights of the Court of St. James) more likely than not to vote as a group with the British delegation. The Soviet Union, looking at this picture, points out that their millions who have paid such a price for victory, might well be granted more than one vote. Everyone agreed. Another "crisis" was over.

The dispute over the seating of Argentina and the Russian insistence, which I think will persist, that Poland should be seated, was a more serious matter since it did bring about the first split in the Big Five. The USSR asked for delay in order that this "new question" might be studied to determine whether Argentina was genuinely on the side of the United Nations or not. The United States felt compelled to insist that Argentina be seated in order to maintain the solidarity of the nations of the western hemisphere. France abstained from voting, as likewise did China. And it was significant, I think, that Dr. Soong told the press the following day that China had not voted because it was "a new question" (thus agreeing with Mr. Molotov) and therefore the delegation has to receive instructions from Chungking which did not arrive in time for the vote. A reporter of course immediately asked him, "Have they yet been received, and if so, what were they?" To which the Chinese statesman replied in the language of diplomacy: "For your purposes the instructions have not yet arrived." (Loud laughter and applause.)

The important fact is that a few hours after this "crisis" Mr. Eden, Dr. Soong, Mr. Molotov were guests of Mr. Stettinius in his living quarters and sang their favorite chords shoulder to shoulder in the best barber shop manner, if one may be permitted to use his imagination a bit on the latter's description of the get-together as a "harmonious meeting."

The question of voting procedure and particularly the question of the so-called veto, has yet to come up. When it does there will be the attacks one has learned to expect from the perfectionists ("deterioration-ist," Max Werner calls them), the reactionaries, what is left of the isolationists, the anti-Soviet bunch. There will be another "crisis" but I think the end result will be a recognition that it is not in reality a veto being handed to any one of the Big Five in the Security Council, but rather a realistic recognition of the fact that these powers must arrive at solid agreement and thus present that united front which alone can guarantee peace. I might add that it was thus explained to a small group by a member of the American delegation, who also said that there was unanimous agreement in the American delegation on this matter.

There is also the question of colonial peoples which greatly concerns all liberty-loving people. . . . Trusteeships it is called this time; Mandates in the old League of Nations. Is imperialism to be frozen by this World Organization? The answer is that there will soon be released, probably before this story reaches you, a document dealing with the question. It has received the unanimous approval of the American delegation and is now in the hands of the delegations of the other three inviting powers. What the proposals are of course I do not know. I do know that when one of the top flight delegates was challenged on the subject by one of America's leading Negro educators, he received an answer which appeared to satisfy him. My own guess is that it will be a program which will exceed the fondest hopes of all except that small group of perfectionists who apparently refuse to be satisfied with anything less than the Kingdom of God in this year of our Lord, 1945.

To conclude: disagreements over mechanism and other matters, however important, are not of great significance unless they eventually demonstrate the inability of the nations to work together. For after all the main task of this Conference is to make that transition of the United Nations, led by the big powers, from war coalition to peace coalition. There is no indication whatever as I write that this transition will not be successfully made.



Many men and women of the armed forces attend a special service at Grace Cathedral, San Francisco

ACCEPTS CALL TO PHILADELPHIA

Philadelphia: — The Rev. Philemon F. Sturges Jr., rector of St. Andrew's, Wellesley, Mass., has accepted the rectorship of St. Martin's, here. He succeeds the Rev. Leicester C. Lewis who has joined the staff of Trinity parish, New York.

FRANKFORD PARISH CALLS RECTOR

Frankford, Pa.: — St. Mark's Church here has called the Rev. Albert Fischer Jr. to be rector. He was formerly the rector of St. Matthias', Philadelphia.

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Service of the United Nations Held at the Cathedral

Bishop Block Preaches a Stirring Sermon
And the Earl of Halifax Reads the Lesson

By William B. Spofford

San Francisco:—A great service for the United Nations was held at Grace Episcopal Cathedral on Sunday, April 29th, with a congregation which filled the vast structure. In the front pews sat delegates to the United Nations Conference, while the presence in the chancel of Bishop Baddeley of Melanesia, who is about to fly back to the Solomon Islands, and a bearded Bishop of the Eastern Orthodox Church, attended by his chaplain, both in colorful vestments, gave an added international touch to the service. In the front pew sat Lord and Lady Halifax, while directly behind them sat two Negro delegates from the Union of South Africa. The scripture lesson was read quietly and simply by Lord Halifax, after being escorted to the Bible by the Bishop of California, the Rt. Rev. Karl Morgan Block. Scattered throughout the congregation were men and women wearing the uniforms of many nations, while worshipping inconspicuously in a pew toward the back of the nave was the Secretary of State and the Chairman of the Four Presidents of the Conference, Edward R. Stettinius Jr. It was truly an international service.

The hymns were appropriate for such on occasion and were sung with vigor and feeling by the congregation, led by the large boys' choir of the Cathedral: "Ancient of Days," "God of Our Fathers," "Almighty Father, Strong to Save," "Once to Every Man and Nation," Kipling's "Recessional," "All Hail the Power of Jesus' Name," while at the close of the service the whole congregation joined in the singing of a Solemn Te Deum of Thanksgiving.

One of the most moving parts of the service was a Litany, written by the Rev. Gilbert Symons who was present in the chancel, with petitions to God that the Church may be given new vision; a renewal of unity and "may be made alive again with the fire of her first devotion." Petitions were also raised "That all the members of every nation here assembled, putting self aside, may eagerly respond to every call to sacrifice and service," "That a wise and humble spirit may prevail in the councils of the nations, that they may be delivered from unscrupulous ambitions, selfish rivalries and mistaken policies," "That social life and industry may be so ordered that one man's good may not be another man's hurt, and that all may have a just share of wealth, security and freedom."

Bishop Block in his stirring sermon declared that "God's Fatherhood and the Brotherhood of man is not an idealistic dream but sober and grim realism. There is no room for the conception of a master race. Peace must be built on the united will of all nations, small and great, and on the common will to achieve justice. Christians must insist on the equality of human rights, irrespective of race, creed or color. The need is urgent, not alone for a new world organization, but for a new spirit on which to build it."

Dealing specifically with war and the attitudes taken as people contemplate a shattered world, the dislocation of peoples and the hatreds and immoralities that are so widespread today, the Bishop said that there were three possible attitudes to take. "First there is the attitude of despair. The ideals of mankind lie buried in the ruins of a boasted civilization. You can never be rid of war; mankind is endlessly combative. This attitude is poisonous and untrue."

"There is the attitude of stolid conservatism; the belief that we can rebuild the world as it once was. But after such an upheaval we cannot return to the status quo ante, and it would be almost immoral to try. We must have a different world. We must try to introduce a new industrial fraternalism to promote and maintain economic stability."

He concluded his sermon by urging the congregation to accept the discipline of the past and to learn its lessons. "We need faith in the God of history. Gods sovereignty has been vindicated. God's judgment is seen to be a persistent element in the structure of our universe. We cannot escape suffering for our own folly. The God of history is not to be identified with any national policy. He transcends them all. The judgments of time are always moral."

REGINALD H. GOODEN CONSECRATED

Los Angeles:—Dean Reginald H. Gooden was consecrated Bishop of the Panama Canal Zone on May 8th at St. Paul's Cathedral. The Presiding Bishop was the consecrator, and Bishop Blankingship and Bishop Gooden of Los Angeles, father of the new bishop, the co-consecrators. He was presented by Bishop Block of California and Bishop Stevens of Los Angeles; the attending presbyters were the Rev. Robert B. Gooden Jr., brother of the candidate, and the Rev. Perry Austin of Long Branch. Bishop Keeler of Minnesota read the litany and the sermon was preached by the Presiding Bishop.



Bishop Baddeley of Melanesia took part in the service for the United Nations and left that week for duty in the South Pacific

URGES NORTHERNERS STOP MEDDLING

Savannah:—Bishop Barnwell told the convention of the diocese of Georgia, after describing the service of consecration of Bishop Harris of Liberia, that "I have always felt that we people of the South knew how to deal with the Negro and this was one of the finest demonstrations of that fact. If outside people who do not know anything about the problem would not muddle we could work out these matters. With thirteen million Negroes to be integrated into the life of the United States this is bound to be one of the greatest problems

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to face the country in the years to come."

He pointed out that it was noteworthy that all eight of the bishops who were present at the consecration service were "from below the Mason and Dixon line." He also stressed the fact that the leading white parish in Norfolk, Va., turned over its church to the Negro congregation.

It might be added, in answering Bishop Barnwell, that the consecration of Bishop Harris might have been held in the Washington Cathedral, upon the invitation of Bishop Dun. Had it been held there it would have received the national recognition that such an event deserved. It is also certain that had it been held at the National Cathedral, it would have been attended by many more bishops, and they would not have all been from below the Mason and Dixon line. That the service was not held in Washington was due to the pressure of these Southern bishops who know so well "how to deal with the Negro."

UNITED NATIONS RALLY

Oakland: — John Foster Dulles spoke to an audience of eight thousand at the Oakland Auditorium before the opening of the San Francisco Conference. Sponsored by the East Bay Church Federation, Mr. Dulles gave the backgrounds of the conferences leading to the present one. Earlier in the week, Msgr. F. J. Sheen addressed a crowd of Roman Catholics at the same auditorium. Bishop Edward L. Parsons also addressed the people of Berkeley at St. Mark's Church. Almost all local ministers preached on some aspect of world peace at the Sunday morning services, both on April 22 and 29.

YOUTH COMMISSION HOLDS MEETING

Racine, Wis.:—The national youth commission of the Church held a five-day meeting at the DeKoven Foundation, Racine. Attending were deputations from each of the eight provinces, three young people and one adult comprising each group; four members at large, including two Negroes, one Japanese-American, and one American Indian; and the National Council's division of youth, led by its chairman, Bishop Charles C. J. Carpenter of Alabama. The Rev John E. Hines, Houston, Texas, was chaplain.

The commission met to study plans and program for the coming year — the period September 1945 to September 1946. Observance of youth Sunday and development of the united youth offering were studied and discussed in detail, and a series of study sessions on the united youth offering project is planned. The offering will be for medical aid for children in St. Luke's Hospital, Manila, and the study sessions will be planned to gain full participation, and to inform and interest all the youth of the Church. Youth Sunday, when the offering will be received, has been fixed for October 21.

On January 6, 1946 the Epiphany Feast of Lights will be observed, with special stress upon the missionary aspect of Epiphany, and a corporate communion of youth is planned for May 19.

The program includes other plans for study, such as an Advent series on the Gospels, a series of studies on Christian brotherhood, a study of the essentials of a Christian peace, Lenten study on the youth rule of life, and essentials of belief, and a late spring series on Christianizing your vocation.

The commission asks cooperation in the Inter-Church youth week observance, February 3, work in summer conferences and camps, development of service projects and special activities for the young men and women of the Church.

During the commission meeting, offerings were received at the various Church services, and these were voted to the discretionary fund of Bishop Bravid W. Harris, newly-consecrated for Liberia, and to the DeKoven Foundation at Racine.

New officers were elected: Betty Street of Oxford, Ohio is the new Chairman, and Priscilla Hannah of Pasadena, Calif., secretary.



The Earl of Halifax, a member of the delegation of the United Kingdom, confers with Admiral Sir James Somerville, head of the British Admiralty delegation. Lord Halifax read the lesson at the United Nations Service at Grace Cathedral in San Francisco

ST. MARGARET'S HOUSE HAS NEW DEAN

Berkeley: — Miss Katharine A. Grammar has accepted the post of dean of St. Margaret's House, which is the training school for women workers in the Church for the west. Located within a few yards of the Church Divinity School of the Pacific and the Pacific School of Religion, St. Margaret's students have access to the best faculties on the Pacific coast. Miss Ethel M. Springer, who has been dean for the past seven years, has retired.

BRONZE STAR AWARDED CHAPLAIN

Washington: — The Bronze Star has been awarded to Chaplain Charles F. Schilling somewhere in the European theatre. He was formerly the rector of Trinity, St. Augustine, Florida.

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EDITORIALS

Victory in Europe

"ALL they that take the sword shall perish with the sword." That saying ought to be written over the whole Nazi tragedy, now drawing to a close after dragging down with it to destruction one of the greatest nations in history. What we are seeing before our very eyes these days is like what the prophets of old saw, when Babylon fell, and Nineveh, and Egypt, and the Empire of Alexander. These empires glorified might; they trusted in themselves—"the Assyrian worships his net." They were utterly ruthless, and paid no regard to moral standards, justice, honor, promises, or even common decency—and they fell. So likewise Hitlerism has fallen, and for the same reason. For there is a law of God, inexorable and not to be ignored, running through all of life. Nations are just as accountable to it as private men and women are. There is no nation that can exist "above the law" or "outside the law," for divine law governs our whole existence. The use of force to gain one's ends, regardless of the rights of others, is really sub-human, diabolical, hellish. And now Germany is being brought to bay and compelled to realize what the Nazi Antichrist has really accomplished—viz. the total ruin of a country once prosperous, happy, one of the choice centers of civilization and culture.

But the lesson is not for Germany alone. The *cost of victory* has been almost beyond imagination. Millions of men and women killed, maimed, blinded, starved, burned to death, in battle or in prison camp. They that take the sword perish—but others perish with them. Unless we can devise a just and peaceful order of society which will henceforth make Hitlerism forever impossible, and effectively prevent wars, we may as well give up pretending to be civilized, and revert to the jungle at once. May God grant that the San Francisco Conference will lead the way to that fairer, juster, more peaceful state of society!

But there is still another lesson — and this is for those who think that it is all right to temporize with evil; to appease wrongdoing and injustice; to "do evil that good may come;" to buy "peace in our time" by selling out the helpless; and to build up a strong bulwark against the threat to our own security, property, peace of mind by encouraging injustice toward others. These Tories and Isolationists who thought a few thousand pounds invested in Hitler would help to keep Communism at a safe distance; who went on, day after day, selling thousands of tons of copper to Germany, as late as August 1939 — so much of it that the London Stock Market went up; who sold planes to Germany that same month; who shipped oceans of oil to Japan, and scrap iron by the hundred thousand tons, expecting it would be used in China — or perhaps Russia; who sold oil to Italy to operate her Ethiopian War, and to Franco to crush the Spanish Republic —we belong to those people too, God forgive us! Individuals protested, but that is what we did, as a nation. "Let him that thinketh he standeth take heed lest he fall." How are these people — and that includes us too — going to escape the judgment of God? We are already suffering it, to some extent — not we at home, but our sons and brothers who are dying vicariously in our place.

Let us not fool ourselves: we too stand in the need of repentance, and under the threat of divine judgment until we amend our ways and our doings — and get over our hypocritical, irresponsible disregard for human rights, so long as they are only violated somewhere across the seas and do not affect us. We know now how close home the divine judgment can come. Germany sinned, and is paying for it, in full. Japan has sinned, and is paying for it — with more to come the longer the war lasts. But we have sinned too, and are paying; and it is no time for us to get self-righteous, or to

For the United Nations Council

O RIGHTEOUS God, before whose throne all the nations shall be gathered to be judged; we ask thy blessing upon the members of the United Nations Council, now assembled in San Francisco. Lift their eyes above the lesser goals of national ascendancy, to the clear horizon of the brotherhood of man. Thine, O Lord, are the continents and islands, thine the children who dwell in every corner of the earth. Draw to thyself, therefore, we pray thee, the thoughts and desires of these thy servants who now labor to make our world secure, that their work, resting upon the foundation of truth and right, may endure from generation to generation; through him who is our peace, thy Son Jesus Christ our Lord. *Amen.*

—John Wallace Suter

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celebrate victory in a spirit that assumes God approves everything we and our allies have done these past ten years.

Rivalry with Russia

WE SOMETIMES despair of the accuracy in news reporting. For one thing news is handled so fast, and newspapers are made up so rapidly, and subject to such limitations of space, that public utterances, especially sermons, sometimes get misrepresented. A case in point is a newspaper account of the last sermon of Dr. Donald B. Aldrich as rector of the Church of the Ascension in New York. Dr. Aldrich is credited with saying "this country will have to outdo Russia, or in less than twenty-five years there will be another war, because Russia's only interest is in building up her economy for her millions of people." *How* are we to outdo Russia? The newspaper report does not answer this question, and leaves out what he said about social justice, equality of opportunity, brotherhood and fair play, and the equal recognition of Jews, Negroes, Nisei, and other minority groups in this country. Unless we outdo Russia in social justice and in sharing the privileges and opportunities of life, Russia is going to outdo us — and the result may be war. We are sure that the newspaper did not purposely misrepresent Dr. Aldrich; it merely left out his major premise — perhaps because that major premise is more or less commonly proclaimed these days in Christian pulpits and hence does not provide "news." The sermon was a beautiful, affectionate farewell addressed to a devoted parish by a devoted rector, at the end of twenty years of distinguished service. The diocese of Michigan is to be congratulated upon its new Coadjutor Bishop.

Studying Hebrew Is Fun

By

IRWIN ST. JOHN TUCKER
Rector of St. Stephen's, Chicago

HEBREW, in which the Old Testament was written, is a rollicking language full of violent stresses and strong rhythms, of rhymes both to the ear and the mind, of heavily compressed meanings which require whole sentences in English to translate a single word. Hebrew and Arabic are much the same language. But Hebrew received the stamp of a profound religious ideal, while Arabic is the medium of the *Arabian Nights*, a lustful literature unequalled in the world for uncleanness. Hebrew letters, however difficult at first glance, are a thousand times easier than Arabic.

Hebrew was the language of a race of strong emotions. When they laughed, they laughed uproariously. When they wept, they howled to high heaven. When they hated, it was with a wild consuming fury; when they cursed, it was with an awful vindictiveness the world has never equalled; and when they prayed, it was with a passion of adoration all races ever since have used with awed imitation as the pattern and standard of worship.

It was the language natural to a land of blinding light and deep shadow, of bitter desert cold and parching desert heat. The language of the Celt in his misty island is full of vague hints, of mystical allusions. But Hebrew deals in vivid, unmistakable pictures, outlined as sharply as the black shadow of a rock on the weary sand.

Much of the rich, racy flavor of the Old Testament is lost upon us because no translation can render its constant puns. Meaning of many passages depends entirely on untranslatable plays upon words. The dreariest text may break out suddenly into strong metrical rhymes which translated into English are flat and meaningless.

The Hebrew word for blood is "dam"; for man "Adam," for ground "Adamah."

"The Lord God formed Adam out of the dust of Adamah." To Noah he says: *Shophek dam ha-adam, ba-adam damo yishaphek.*

We translate it: "Whoso sheddeth man's blood, by man shall his blood be shed." But we lose the sonorous beauty of the phrase.

Women of Jerusalem made Saul miserable by their taunt: *Hikkah Saul alepho, u-David b'ribbotho.*

Its savage sarcasm lies in the fact that "aleph" means both "thousand" and "ox," so that they were really saying "Saul killed his ox, but David his multitudes."

The earth was *tohu va-bohu.* This sounds much more chaotic than "without form and void." One of the raciest of these passages describes the naming of Noah. The English says his father Lamech called him Noah — "comforter," saying "This shall comfort us concerning our work and toil of our hands, out of the ground which the Lord hath cursed." But the Hebrew is a rollicking drinking chorus, sung at harvest when wine flowed freely; for Noah, the "comforter" referred to, is wine.

Zeh yenahamenu
Mi-ma'asenu
u-me yitzbon yadhenu
min ha-adamah
Asher araroh Adonai!

"God cursed the ground, so that it brings forth thorns and thistles; and condemned us to labor; but Noah, the wine, comforts us after this toil."

We miss all this in English.

(For a sample of Hebrew cursing, Read Psalm 109:1-19; Psalm 69:21-28.)

(For the Christian antithesis, read Matthew 5:43 to end.)

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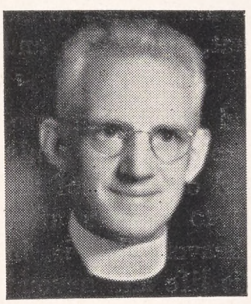
For Sunday Schools

By

WILLIAM GRIME

Rector of St. Paul's, Great Neck, N. Y.

DO LADS LIKE YOU NEED LITANIES? by the author of this column is now available. It is not to be considered "another course on the Prayer Book." It is released as a series of suggestions for teachers of standard courses who may be looking for other stimulating approaches which can quicken attention and real thinking when pupil interest has bogged down in boresomeness; for leaders and parents who need to see some of the poverty and possibilities of their children's religious understanding and experience; for clergy who may be looking for a week-day religious adventure with the Prayer Book; for young people's leaders to challenge their groups to do something like it; and for all those who, in the words of Canon Raven, Christ's College, Cambridge, "need encouragement as to what can be done under guidance if we are ready to trust the honesty and intelligence of young folks."



Here are some of the significant results of this effort: the teacher and class thought out and carried out this work *together;* they came to appreciate some of the good Christian gifts brought down to them from the past by others through the Church's life and influence; they had experience of carrying clearer meanings of sacred phrases up into their worship; they saw the religious needs of boys and girls remain the same from age to age; they showed us that twelve-year-olds are baffled by much of our Prayer Book language and that their language for the most part is quite simple; they revealed this age group is ready to consider some aspects of social problems for they are doing this in public school without any Christian reference or guidance; they also made it clear they like being needed and trusted to think for themselves better than just being talked to; they showed us that children can profit from study of prayers written for and by adults if the approaches and methods used meet their now-needs; and finally, they disclosed definite pride in belonging to such a Church group that aroused them to create something they could see from week to week was worthwhile both for themselves and their friends. Copies can be secured for ten cents each from the Department of Christian Education, 170 Remsen Street, Brooklyn, New York.

Pacifists and Peace

By

CANON GUY ROGERS

Rector at Birmingham, England

IT IS well known that the Christian Church, and by the Church I mean Church members, clergy and laity alike, has been divided on the subject of Christian duty during the present war. The vast majority were satisfied that of all the alternatives open to them the one which presented the least moral difficulty was to join in the defence of the country and the defeat of the Nazi menace.

A small minority decided on equally conscientious grounds to take as little part as possible in this defense and resistance. They did not feel free to refuse their money, taken from them in the ordinary course of taxation, or to feed themselves and their families with the food brought at great cost in human lives by the navy and merchant service. They continued to enjoy the rights of free speech and other privileges of citizenship guarded by the navy, army and air force in which they could not conscientiously serve.

The fellow-Christians respected their position although they could not always understand it. They appeared at tribunals to testify to their sincerity; they protested when differential treatment of them was attempted. They made much of the services they rendered to the community.

Now that the war is drawing to a close with a great peril averted, a great deliverance achieved, in which the conscientious objector, owing to his convictions, has taken little or no voluntary part, a perplexing situation has arisen.

Some conscientious objectors are now throwing themselves vigorously into the work of making the peace and demanding that it should be made upon lines which seem to imply that there had never been any serious danger to national security or the Christian faith, or to general morals or European culture. In other words, they are apparently asking for a peace in which security shall not be assisted by force but guaranteed by goodwill alone. Though prevented, by their principles, from fighting on behalf of civic rights threatened with extinction, they do not find it inconsistent to exercise these rights preserved through the sacrifice of others. They conscientiously claim to dictate national policy and occasionally do so with a touch of self-righteousness which their Christian brethren of the majority find a little trying!

We cannot help feeling that it is those who have suffered most and sacrificed most, the young Christian people of the services, who have the

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better claim to speak on behalf of the Christian Church. It is they and their children who come after them, who will have to bear the brunt, not the conscientious objector if things go wrong in the future. Their lives may depend on the coming settlement.

I venture to put this point of view before my friends of the Christian minority, asking them if it is not possible for them to be as tolerant to their brethren in the making of peace as we have been to them in the making of war. Some whom I know personally are sympathetic and understanding and quick to recognize the rights of other people's consciences as well as their own. Others however are less considerate. May I be allowed to say that the pacifism which, in our judgment, helped to bring us to the brink of political destruction in 1938 can hardly become the main plank in the Christian policy of 1945. If we of the majority and the minority are to work together to resist peace settlements based in revenge or racialism and to seek for a peace which will bring a new security to the peoples of Europe, based on righteousness and fellowship, we must have a better understanding than pacifism affords.

TO PUT IT BRIEFLY

What Happens at Holy Communion?

By

WILLIAM B. SPERRY

YOU will have noticed when the priest celebrates the Holy Communion that he is extremely careful to protect the bread and wine that has been consecrated. He allows no tiny particle to be lost and he guards it so that no profane substance is added. It will be well in writing about this most central and sacred act of the Church to follow a similar practice that nothing be added and nothing be lost. In our Book of Common Prayer beginning on page sixty-seven we see what happens. It is called the Order for the Administration of the Lord's Supper or Holy Communion. We know it by other names—the Eucharist and the Mass. We will not be confused by these names for though they have their special connotations they all refer to the same general act.



We begin with a prayer acknowledging that God knows what is in our hearts and we ask that our thoughts be purified by His Holy Spirit. We then hear the ten commandments and Jesus' summary of them. In the gospel and epistle we listen to Christ's teaching and hear it explained. We make a confession of faith. We then offer some of our material possessions to God. We pray for all of Christ's Church. We then are invited to the Lord's table if we are repentant, charitable and will humbly confess our sins.

We make the confession and the priest pronounces an absolution for those who are truly penitent. We then are reminded of some of the encouraging things Christ said to sinners after which, with the whole host of heaven, that is, in company with souls living in this life and beyond this life we join in praise.

We come then to the part of the service called the Consecration, on page eighty. The priest takes the bread and wine and while repeating words used by our Lord he lays his hands on the portions to be used for communion. He then offers these consecrated elements to God and offers thanks for all the benefits they will procure for us.

In the next section he calls upon God to bless and sanctify with His Holy Spirit these gifts that are offered so that as we receive them in remembrance of Christ's sacrifice we may also be receiving and partaking of Christ himself.

Then each person who comes to communion is given bread and told to "feed on Him in thy heart by faith." The wine is given the communicant as "the blood of our Lord Jesus Christ" and he is told to drink it "in remembrance that Christ's blood was shed" for us.

A prayer of thanksgiving is then offered because we have been able to receive "holy mysteries," "spiritual food." Then all join in a hymn of praise, the Gloria in Excelsis.

Certainly those who knelt penitent at the altar rail went away with a serenity and strength they did not have before. Much else has happened too. Dean Inge once wrote, "For us the Holy Communion is a sacrifice—that of ourselves; it is a commemoration of a sacrifice—that of Christ on the cross; it is also a representation of a sacrifice—that of the Son of God, regarded as an eternal act." Thomas Ken, writing nearly three hundred years ago said, "Lord, what need I labour in vain to search out the manner of thy mysterious presence in the sacrament when my love assures me that thou art there."

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At Holy Communion we participate in a common meal and receive the benefit of a sacrifice made for all mankind. Before the altar we are leveled to be sharers of a common table and we are also exalted to the rank of co-workers with Christ—given His strength to do His work.

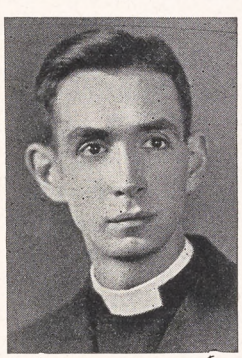
It frequently seems that the Holy Communion is a very individual thing where individuals go for help in their own particular need. This is true, but it is only true because the individuals there are members of the one family of mankind. It is God's table; it is Christ who provides the food; and the invitation is given us because we are members of his family.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Intinction Et Cetera

MR. SIDNEY DARK recently remarked on his long experience as editor of *The Church Times* that a reference to the epiclesis would provoke enough "letters to the editor" to fill a whole issue of his paper, whereas a guarded note on the scandal of the Ecclesiastical Commissioners' slum property received as a rule only a courteous excuse from the Commissioners' office. Substitute "intinction" for "epiclesis" and you get a fair picture of an American editor's mail. It is with reluctance, therefore, that I am imposing upon the patience of our kindly Witness editors by digging up again this bone of contention. And I would not do so were it not that so many of our people consider the manner of administration of the Holy Eucharist as though it were an article of faith. It is, on the contrary, purely a matter of ceremonial, and as such is as liable to change as any other liturgical fashion.



It is not my intention here to argue the merits of receiving the consecrated wine by intinction. But it is only honest of me to state my belief that in due time this latest episode in the "warfare of science with theology" will result, as is usually the case, in the victory of science. Religion can ill afford to contend against truth, even the truth of geology or of hygiene, of history or of philology. And the Church long ago condemned as heretical the notion that what is true in one field of knowledge may be false in theology, and vice versa. In seeking the truth we should be on our guard against a facile appeal to statistics. No one denies for a moment that the vast majority of those who receive communion by a common cup (—and the clergy in particular, whom insurance companies find to be such good risks!) apparently suffer no harm thereby. But so long as the advocates of hygiene have *any* statistics on their side, they have proved their case.

Then there is the question of the legality of intinction, which seems to bother some of our bishops. Let us admit that the authors of our rubrics did not have in mind such a custom. Nonetheless all the requirements of our present rubrics are fulfilled if the communicant is allowed to dip his bread in a common cup delivered, if need be, "into his hands." One may demur that this is not a true act of "drinking." But does our common method of receiving a wafer conform any better to a true act of "eating," since communicants do not "visibly press with their teeth (as Saint Augustine saith)?" In either case the reception of bread and wine is no less real. The Holy Supper is not an ordinary, but a symbolic and ceremonial meal. One might as well then partake of its food and drink not in an ordinary, but in a symbolic and ceremonial way. Intinction preserves for us the "one cup." Many of our Protestant brethren (for hygienic reasons) have individualized the cup. But we need not point at them an accusing finger. We have, in most parishes, individualized the loaf with our separate wafers. The late Bishop Frere remarked rather sadly of this use "that the service has almost entirely ceased to be the 'Breaking of Bread.'"

A casual inquiry into the history of ceremonial will reveal no little variation in the Catholic custom of receiving the chalice. In the early centuries the people commonly partook from common cups, though not necessarily from the celebrant's cup. By about the seventh century this was changed in the Western Church to reception through a reed or tube (the *fistula*). This remained in general use until the withdrawal of the cup from the laity altogether in the later Middle Ages. The Eastern churches from about the eighth century have employed a form of intinction: the bread soaked in wine is administered by means of a spoon. This practice had its advocates also in the West in medieval times. In twelfth century England the bishops seem to have discussed the matter pro and con. And, of course, the chalice has been received in every conceivable posture—standing, sitting, kneeling, reclining, and bowing.

What was the use at our Lord's Last Supper? The evidence does not allow an absolutely certain

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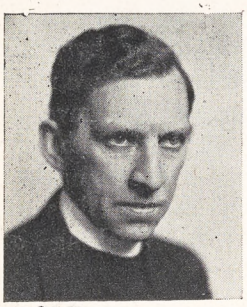
answer. The Jew did not ordinarily drink from common cups, but each person at table had his own beaker. Emphasis was upon participation in the one blessing or benediction said by the head of the company. But there is some evidence that the Cup of Blessing customary after grace at the conclusion of meals on festival days and joyous occasions was passed around the table "to the right." Whether all drank out of this one cup or poured out of it into each one's individual beaker is debatable. In our New Testament accounts of the Last Supper Mark 14:23 implies the former, Luke 22:17 the latter.

Talking It Over

By
W. B. SPOFFORD

THERE is too much of me in this number. I only hope that the importance of this Conference may be accepted as my apology. I do however want to urge everyone to keep in mind that conflict makes the best newspaper story. And never before in history have so many reporters gathered in one place. Inquiry at the press office of the State Department revealed that there are more than 2000 accredited press-radio-newsreel people here. News agencies from all over the world have offices in the Conference center; so likewise with radio with not only all the American networks, but networks of Canada, Australia, Britain, the Soviet Union and other countries having set-up studios here. The press room, with hundreds of typewriters clicking all at once, sounds like a factory; a press conference is a mass meeting.



This great mass of men and women earn their living by writing stories acceptable to their papers. And the best story is a fight. To illustrate: one local paper carries the banner head: CHAIRMANSHIP DEMANDED BY U.S.; another shouts in big red letters: SOVIET DEMANDS OPPOSED; a third has an eight column head: NEW CRISIS SEEN IN RUSS ATTITUDE. The next day, the "crisis" settled by unanimous vote, the heads drop from eight columns to three and announce: CONFERENCE IN COOPERATIVE MOOD.

To me the reporting of this Conference has been bad. Again to illustrate: I have attended the Molotov press conferences and have heard him applauded for his wit and praised for his frankness. Then I have picked up papers an hour or two later to find these same reporters calling Mr. Molotov a "master of evasion," "the tricky Russian spokesman," "the mysterious Mr. Molotov."

I was deploring this to a friend of mine who is one of the top-ranking newsmen here. "I've stood all my life for freedom of the press," I said, "but I'm beginning to think there is too much of it here."

I got my ears properly pinned back. "It is not freedom that is the matter," he replied. "It is a lack of a realization of their responsibility. The press has a sacred obligation, particularly on such a history-making occasion as this, to be painstakingly accurate and to stress harmony and cooperation when they find it, as well as disagreements. That's where you fellows come in, Bill. If the Church had properly done its job more reporters would have an awareness of their responsibilities and obligations."

A lot of prayers have been authorized by bishops petitioning God to guide the statesmen so that peace and justice may be established. The number of reporters here and the skill, diplomacy and honesty they show may also prove of great importance to the world. So until some bishop authorizes a prayer for them I'd suggest that you remember them in your private devotions. They need them, I think, even more than the statesmen. But since I suspect that it may be some time before your prayers bring about the desired result, I suggest that you discount the scare-heads and conflict stories being pounded out on thousands of typewriters every day in San Francisco. There is harmony and cooperation where it counts most. That's the all important fact.

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Dean Urges a Religious Faith For Nations Conference

Constructive Ideas Based on Justice Needed Says Dean Matthews of St. Paul's Cathedral

Edited by Rita Rubin

London (wireless to RNS):—The old League of Nations failed "largely because it did not frankly appeal to religious faith for its support," Dean W. R. Matthews of St. Paul's Cathedral asserted here as he warned that "any new plan for world security will fail unless it can be carried through by a wave of spiritual enthusiasm."

"It is regrettable," Dean Matthews told a united service of intercession for world recovery, held at St. Paul's under the auspices of the British Council of Churches, "that an attempt has not been made so far to enlist the conscience of mankind in support of world security."

The cathedral dean described the United Nations Conference at San Francisco as the "first step in the reconstruction of world order," and declared that "immense issues depend upon it."

"Never was there so much power in few hands — that is, the governments of great powers — and never, therefore, so great a responsibility," he said. "Merely to exploit victory would be fatal. What is needed is constructive ideas based on justice. We cannot pretend that grave anxieties do not exist, and it is the duty of Christians to speak plainly about them."

As "one cause for anxiety," Dean Matthews cited the position of smaller nations in the new security scheme. Expressing fear that "they will become appanages or puppets of one of the great powers," he added that "it would be tragic if rights were regarded as solely dependent on power."

Another cause for anxiety, he said, was the future of some liberated countries with regard to their internal constitution. The Four Freedoms and the Atlantic Charter "helped us to win the war," he insisted, and "we shall be disgraced if we abandon them in peace."

"Freedom for religion is a fundamental freedom," he stressed. "It includes liberty of association and communication. We must protest against restrictions on right of fellowship with Christians of other nations based on political grounds."

The Archbishop of Canterbury, the moderator of the Church of Scotland, and the moderator of the Free Church Federal Council took part in the service.

Dumbarton Oaks

Savannah:—Col. F. W. Altstaetter was a headliner at the annual meeting of the Georgia Auxiliary, explaining the Dumbarton Oaks Proposals. The women also heard the Rev. Hamilton West of Augusta on the same subject, while Mrs. Julia D. Kelly of Savannah reported on the Cleveland conference of the commission on a just and durable peace of the Federal Council of Churches. At the conclusion of the meeting a resolution was passed endorsing the Proposals in substance.

Taylor Stays

Rome (Wireless to RNS):—Myron C. Taylor, who has served as President Roosevelt's personal representative at the Vatican since December, 1939, has been confirmed by President Harry S. Truman to continue in that office, according to reliable sources here.

Prayerless Parley

Syracuse, N. Y.:—The Roman Catholic bishop of Syracuse and our own Bishop Malcolm Peabody joined in criticizing those in charge of arrangements for the San Francisco Conference because they did not arrange to have it open with prayer. Recalling that the Paris conference of 1919 had not opened with prayer, Bishop Peabody declared that "It accordingly fills me with regret and apprehension for the future as I consider the possibility of history repeating itself."

Asked to comment on the Bishop's statement from the Conference itself, Mr. Spofford sent this note: "Had Bishop Peabody been in the Opera House at that opening ceremony I am sure he would have agreed that Mr. Stettinius was correct in calling for a minute of silent meditation rather than for a prayer. Every culture on the face of this earth was represented at this opening. There was nobody present who could not meditate. There was nobody who did not. It was about the most soul-stirring minute I ever experienced. It was far better, in my opinion, than to have some ecclesiastical dignitary offer a prayer in which many present could not conscientiously join."

Auxiliary Meeting

Lexington, Ky.:—Mrs. Arthur M. Sherman, executive secretary of the Woman's Auxiliary, is to be the headliner at a diocesan Auxiliary which meets here at Christ Church on May 15th.

Bishop Speaks

Savannah:—Bishop Carruthers of South Carolina was the preacher at the service which opened the convention of the diocese of Georgia. He declared that the Church is the only institution that keeps before us the religious nature of man; preserves for us the worship of God; holds up for mankind the moral standard; is the only social solvent that makes for universal brotherhood.

Bishop Barnwell in his convention address said: "I was fighting twenty-five years ago for the League of Nations. I am now fighting for Dumbarton Oaks and the San Francisco Conference. I am very sure that the conclusions of the San Francisco Conference will be imperfect but if we try to play the part of Pontius Pilate, again standing aside to wash our hands of the blood of dying men, we shall again pay the bitter price; more bitter than the one we are paying now." Later the convention adopted a resolution supporting the basic principles of the Dumbarton Oaks Proposals, copies of which were sent to President Truman and Secretary of State Stettinius.

Leaves Parish

Washington:—The Rev. Flint Kellogg resigned some weeks ago as rector of St. Stephen and the Incarnation under pressure due to a controversy over churchmanship. No parties involved in the dispute were willing to comment for publication with the use of their names. However several persons involved told reporters here that basically it was a matter of churchmanship, with Mr. Kellogg seeking to "raise" the services and insisting on being called "Father" which was not to the taste

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of a large number of members of the parish. The dispute eventually was taken to Bishop Dun who heard at length from those who wanted the rector's resignation and those who supported him. Acting under the canons of the diocese the Bishop decided that differences had become so acute that it was to the best interest of both the parish and the rector that their relationship be severed. The Rev. Albert Lucas, headmaster of St. Alban's School and a canon of the Cathedral is temporarily in charge of the parish. His first sermon after taking charge was from the text, "Brethren, Love One Another."

More Teaching

Spokane, Wash.: — The convocation of Spokane, meeting here, backed up Bishop Cross in calling for increased instruction in the substance of the catechism and renewed attention to the Ten Commandments, to combat what the Bishop described as a wave of wartime immorality. The Rev. Raymond H. Clark of Pullman, head of the district college work commission, reported that he had found amazing ignorance of the Christian religion among college students. The convocation voted to set up a revolving reserve fund to help finance advance work in the district in the post-war period.

Deserving Tribute

Lexington, Ky.: — A deserved tribute was paid to the late Bishop Almon Abbott of Lexington by Mr. Charles N. Manning in a letter published in a local newspaper. Mr. Manning, who is president of a large bank, praised him for his simplicity, sense of humor, catholicity, his breadth and depth of understanding. Wrote Mr. Manning: "Without in any way detracting from his high office, he was a genial, kind, companionable man, vibrant with life, overflowing with love for all mankind."

Large Bequest

Boston:—For the first time since his consecration 15 years ago, Bishop Sherrill was absent from the annual convention of his diocese; his address at the service with which it opened on April 17, in Trinity Church, was read by the president of the standing committee, the Rev. Henry McF. B. Ogilby. After mention of the duties calling him to the European war area, including the visiting of as many chaplains as possible in his office as vice-chairman of the general commission on army and navy chaplains, Bishop Sherrill announced a memorial to the beloved and influential first dean of the Cathedral Church of St. Paul, through the establishment of the Dean Rousmaniere Memorial Fund for the benefit of the Cathedral Church, by the generosity of the late Mrs. Rousmaniere. The total of her gift and bequest is $500,000.

A second gift to the diocese is the beautiful estate, "Briarwood" on Buzzard's Bay, Cape Cod, by the children of the late Mrs. George H. Monks: Mrs. Constantin A. Pertzoff, the Rev. Gardiner Monks, and Commander John Monks. This gift commemorates a generous and devoted diocesan member and will be used as a conference center under the direction of Archdeacon Arthur O. Phinney, Clarence H. Poor, and O. Wellington Stewart.

Juicy Strawberries

Louisville:—One of the decisions made at the convention of the diocese of Kentucky, which met here April 17-18 at St. Andrew's Church, was to meet at Paducah in 1946. The chief reason given for the selection is that Paducah is in the heart of the strawberry district and the convention will be held at the height of the season. The convention this year was routine.

Earl of Halifax

San Francisco:—Each morning at a little before eight the Earl of Halifax leaves the Mark Hopkins Hotel, headquarters for the United Kingdom delegation to the United Nations Conference, and walks the short distance to Grace Cathedral to be present at the eight o'clock celebration of the Holy Communion. He has rarely missed a day since arriving in the city.

Kentucky Pastors

Louisville:—Bishop Clingman has approved the title of "pastor" for clergymen in charge of mission churches, rather than "vicar." He once told a clergyman in the diocese that he wished the term "pastor" might be generally used instead of "rector." The late Bishop Anderson of Chicago held the same opinion.

Break Record

Palm Beach, Fla.: — The Lenten offering of the children of Bethesda-by-the-Sea reached $1604, breaking all previous records. The women's guild of the parish has given $1800 to the health department of the county to provide the salary for one year for a visiting nurse, with the understanding that other organizations will provide an auto and other needed expenses.

New Sanctuary

Miami, Fla.:—The Rev. G. W. Gasque recently dedicated a new sanctuary at Holy Cross Church in memory of those who have given their lives in the war. It was given by various organizations and individuals of the parish, with the young people giving the altar rail.

Rector Is Called

Miami, Fla.: — Holy Comforter Parish, a mission two years ago, has called the Rev. William L. Hargrace, rector at Lake Worth, Fla., to be rector.

Service Men

Boston:—The Rev. George L. Cadigan of Salem, speaking as chairman of the commission on the returning service men, urged those attending the convention of the diocese of Massachusetts to have a thorough knowledge of local, state and federal agencies for the aid of veterans and



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the formation of parish committees to welcome and aid them. He also stressed the value of letter writing to men in the service. Staff Sgt. Russell, a handicapped veteran who had lost both hands, received an ovation as he told of his rehabilitation by the army chaplain who had helped him regain courage, and paid a tribute to President Roosevelt for the example he had set for all handicapped men.

Criticizes Council

Boston:—Methodist Bishop Lewis O. Hartman, speaking at a dinner of the Episcopalian Club of the diocese of Massachusetts, criticized the Federal Council of Churches for refusing to admit the Universalist Church to membership on doctrinal grounds. He declared that the doctrinal test must be eliminated and a test of brotherhood and service substituted.

Missionary Speaks

Emporia:—Dr. Mary Shannon, retired president of a Methodist College in China, addressed the diocesan meeting of the Kansas Auxiliary. The women called for prayers throughout the San Francisco Conference for its success. Earlier in the day the convention of the diocese had wholeheartedly endorsed the Dumbarton Oaks Proposals.

Acolytes Festival

Tampa:—The annual acolytes festival for those in the western deanery of the diocese of South Florida was held on April 22 at St. Andrew's. The Suffragan bishop-elect, Chaplain Henry I. Louttit, was the preacher. Eighty-nine acolytes from eleven parishes were present.

Secretary Speaks

Washington: — Under Secretary Joseph C. Grew was the speaker at a service on April 29th at Washington Cathedral at a special United Nations service. It was sponsored jointly by the Cathedral and the local Federation of Churches. A large number of ministers took part in the service in addition to Bishop Dun, Dean Suter and the cathedral staff.

Kansas Resolutions

Emporia:—A resolution was passed at the convention of the diocese of Kansas, meeting here at St. Andrew's, "offering prayers that you may be mindful of the solemn obligation and responsibility as witnesses to our Lord and his Church and the enlargement of his kingdom by means of the decisions made at the San Francisco Conference." It was sent to the delegates who are members of the Episcopal and Anglican Churches: Mr. Stettinius, Cordell Hull, Dean Gildersleeve and Anthony Eden. No mention is made in the story THE WITNESS received of Lord Halifax who is enough of a churchman to be at a service practically every day of the week.

A message was also sent to President Truman informing him that prayers are offered that God may bless his leadership as president. "The delegates to this convention are supporting you in every effort towards the establishment of the peace of God in this world."

Dr. Jessup Dead

Buffalo:—The Rev. Charles A. Jessup, dean emeritus of St. Paul's Cathedral and one of the most beloved men in the Church, died recently in his 83rd year. Until his final illness which began shortly before Christmas, he was active at the cathedral. It is recalled that when Bishop Brent went to Lausanne, Switzerland, to preside at the World Conference on Faith and Order in 1927 that Dean Jessup accompanied him as chaplain.

Back Bretton Woods

New York (RNS):—The Bretton Woods monetary proposals, and the suggested United Nations food and agriculture organization, were endorsed in principle here by the Laymen's Movement for a Christian World, in a statement issued by its chairman, Wallace C. Speers. Belief was expressed that the proposals represent the beginnings of a "cooperative economic approach, thoroughly in keeping with the religious and moral responsibility of the strong for the weak." It was urged that "they should be set in

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motion immediately, even though imperfect, with the hope that public interest and experience will make self-evident the need for change and improvement."

"We believe it is the obligation of the Church, and particularly of laymen of every faith," the statement said, "to foster the development of economic cooperation throughout the world, based upon the commands of sense of duty, justice, mercy and human understanding. The best international political structure without economic cooperation will dissolve into certain war. With economic cooperation there is the possibility of universal self-support and lasting peace."

Choir Festival

Boston, Mass. (RNS): — Fifty choirs composed of 650 singers from many Protestant denominations took part in the eighth annual Festival of Choirs at Trinity Church here. They represented Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian, Universalist, Latter Day Saints, and community and college choral groups. Verdi's Requiem was sung in memory of the late President Roosevelt.

Receives Church Head

Moscow (wireless to RNS):—Archbishop George Cheorekjian, Catholicos of Etchmiadzine and acting head of the Armenian Gregorian Orthodox Church, was received at the Kremlin by Premier Josef Stalin, with whom he discussed affairs of the Armenian national Church. Also present was Ivan V. Polyansky, chairman of the Soviet council on affairs of religious cults. This was the second time in recent weeks that Premier Stalin has received Church leaders. Previously, Patriarch Alexei and other officials of the Russian Orthodox Church had an interview with the head of the Soviet government on matters concerning the Russian Church.

About 2,000,000 Armenians in the Soviet Union and an estimated 1,500,000 in other countries belong to the Armenian Gregorian Church.

Catholic Paper Attacked

Moscow (wireless to RNS):In a sharply-worded attack War and the Working Class criticized the Catholic Herald of London for allegedly praising the economic benefits brought to Austria by the Hitler regime and for advocating the plan for a so-called Danube Federation. Quoting the Catholic weekly as saying that under the German occupation land was developed as never before and industry in the Danube Basin placed on a firm Pan-European basis, War and the Working Class said: "Why did the Catholic paper have to resort to this belated praise of the Hitler occupants? It is absolutely clear now that no advocates will succeed in saving the Fascist regime, not only in Austria but in Germany itself. Reactionary Catholics have been frightened solely by the thought that the people of Central Europe may freely decide their fate. In order to take away from the people their only recently restored liberty, a plan is advanced for creation of a European or Danubian Federation."

One of His Last

New York (RNS): — One of the last letters signed by President Franklin D. Roosevelt before his sudden death was addressed to Bishop G. Bromley Oxnam, president of the Federal Council of Churches and resident bishop of the New York Area of the Methodist Church, on the eve of the churchman's departure for England. Taking note of Bishop Oxnam's plans to attend the enthronement of the Archbishop of Canterbury, the late President said it exemplified "the spirit which should bind together Christians of all nations and loyalties in the bonds of fellowship and good will."

President Roosevelt also wished Bishop Oxnam success on his tour of the Mediterranean theater of operations on behalf of the general commission on army and navy chaplains.

"That visitation," he wrote, "will

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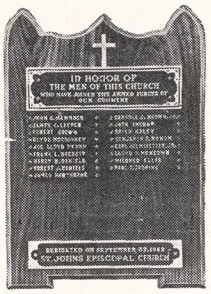

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bear witness to the importance which we place on spiritual things and will, I trust, strengthen alike the morale of our chaplains and the forces to whom they minister."

Negro Moderator

Baltimore (RNS):—The Rev. John T. Colbert, Negro pastor of the Grace Presbyterian Church here, has been elected moderator of the Presbytery of Baltimore. The first Negro named to this office, Mr. Colbert will have jurisdiction over 73 Maryland churches.

Back Conference

New York (RNS):—Universal disarmament, an international bill of rights, justice to the Jew, and the outlawing of racial and religious incitement were urged by the Synagogue Council of America in a memorandum to the U. S. delegation attending the United Nations Conference at San Francisco. Hailing the conference as "the supreme opportunity of our generation to achieve and maintain universal peace and security by setting up an effective world organization," the Council voiced the "fervent prayer that the noble purpose of the conference be successfully accomplished."

The memorandum, prepared by the Council's committee on peace, stressed the need of machinery to prevent war, commissions to safeguard human rights everywhere, full restoration of civil and political rights to Jews, abrogation of the 1939 White Paper effecting immigration into Palestine, and provisions to outlaw incitement against religious and racial groups as well as discrimination against them.

Easter in Pacific

Easter Services Before Okinawa Held By Chaplain Edward J. Day Aboard a Coast Guard-Manned Assault Transport off Okinawa: War knows no holiday, but Coast Guardsmen, Marines, sailors and Seabees aboard this attack transport poised for the Allied strike against Jap-held Okinawa exercised "poetic license"—and for the first time in all history Easter was celebrated in March. Under the guidance of Chaplain Edward J. Day, who has served as chaplain aboard this invasion transport for the past 35 months, Easter services were conducted throughout Saturday, March 31, and Yank fighting men, garbed in battle-green and dungaree-blue, observed the resurrection of Christ a day in advance. Easter Sunday would be filled with bombs and shells as these same men smashed the Jap defenses of Okinawa to bring the war within 330 miles of the Jap homeland. Men on watch at gun and lookout stations were relieved long enough to attend religious services, then quickly returned to their posts.

Church was wherever man gathered in worship. In the chaplain's quarters, Christian Science services were held while below-decks, where the movies are shown and where, on occasions, men can buy ice cream and cokes, Chaplain Day held sway, perspiration dripping from his forehead to his vestments in the sultry atmosphere. Men in undershirts knelt and prayed. In one corner, a portable organ peeled Easter hymnals. Easter bonnets were steel helmets at the sides of the men. Easter fashions were lifebelts around their waists. Easter lilies were necessarily absent.

On the benches and folding chairs they sat, heads bowed. The tousled blond hair of a 'teen-aged Marine. The bald pate of a Seabee well in his forties. Men who were facing death were deep in contemplation of one who died and arose to live again.

Chaplain Day has been aboard this Coast Guard vessel for 35 months. As the ship's chaplain, he has been present at Yank amphibious assaults on

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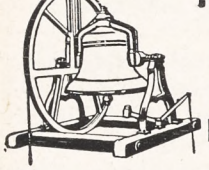
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Sicily, Salerno, Normandy and Southern France. Last May he spurned an offer of relief, turning down a chance to be with his wife and two children, Virginia and Edward, Mattapan, Mass., in order to be with "his ship and his boys." During 1944, he led 348 divine services, including five on other ships without chaplains. Yet religion is only a part of the responsibilities carried by Chaplain Day. The tremendous task of providing recreation for troops and crew is also part of his job.

"Troops are sometimes aboard ship for long periods," he explains, "and until we reach the invasion location, there's little for them to do. Their minds must be kept off thoughts of being wounded or killed; otherwise, they'd possibly go crazy. Nobody likes to face bullets, bombs and shells. Facilities to relieve this tension must be maintained."

A library as complete as that of a modern city gets a big play from all hands. Cards and games are checked in and out of the chaplain's office continuously. It's barely possible to walk the length of the ship without interrupting at least a dozen card games or a score of book-readers sprawled along passageways. And, in addition, Chaplain Day plans other forms of recreation. Enroute to Europe, he set up a makeshift band and played first trumpet himself, though he hadn't touched a trumpet in 22 years. In Europe on occasions when the Coast Guard-manned assault transport was in port, he arranged sightseeing trips to St. Mawes, Cornwall, twelve excursions to the Isle of Capri, ten to Rome and three to the ruins of Pompeii. In Scotland, he conducted 30 hikes to Loch Lomond and other scenic points.

"We landlubbers," he remarks, "enjoy getting our toes into real earth when we get a chance."

Chaplain Day is the former rector of St. Paul's Church, Overland, Missouri. He became a Navy chaplain in January, 1943. His toughest job, he admits, was to properly conduct Jewish New Year services and learn to sing appropriate Jewish hymns for the occasion.

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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. W. R. SCHULTZE
Churchwoman of St. Louis

As a member of the speakers' board of the most active independent women's organization dealing with matters political in St. Louis, I found your articles on "The Meaning of Bretton Woods," and "The United Nations Conference" more useful than any of our club's recommended reading and pamphlets. Your editorial on the Bretton Woods agreement was a more pointed and understandable summing up of that situation than any in our club literature, and than any I've found in the newspapers or periodicals.

And for my first speech, feeling as I did that while our club information was complete and informative, it lacked motive power enough, I called a member of your editorial staff here, beseeched him to nearly declaim his own Dumbarton Oaks speech verbatim over the telephone, and with his permission have been "cribbing" it regularly when asked to talk on that subject.

Without the clear-eyed religious concept of the purpose of promoting a world peace organization, it is so much less possible to make the subject come alive for most listeners. THE WITNESS and its contributing editors show a hard-headed, unsentimental, aggressive religious attack on present world ills which is particularly useful to the rest of us.

* * *

THE REV. LAURENCE D. STUELAND
Chaplain, Marine Hospital, Ft. Stanton, N.M.

Thank God that you are not often called upon to print such letters as the one from the "Churchwoman" of Englewood, Colorado (WITNESS, April 19). If I may I should like to remind her that anyone who resorts to the method of referring to one's physical characteristics as a means of casting reflection upon their views and acts, even though some censure may be justified, places a label upon himself or herself which obliterates any self-terming of that individual as "Churchwoman" or "Christian." I am enclosing a check for the Chaplains' Copies Fund. With all good wishes and prayers for your guidance rather than destructive criticism.

* * *

THE REV. BURDETTE LANDSDOWNE
Rector at Dorchester, Massachusetts

At the recent convention of this diocese something happened which seems to me to resemble Nazi methods in dealing with minorities. The old game of "Tabling tactics" has been revived to shut out discussion of controversial questions.

In the morning session the order of business calls for presentation of subjects by resolutions to be referred to a special committee on resolutions which looks them over and reports them out to convention at the afternoon session. The Rev. George Paine and the Rev. Wolcott Cutler presented resolutions which were read to the convention, without comment. At the afternoon session the committee on resolutions made its report, recommending that both resolutions be tabled. When I arose and asked permission to speak I was informed that no word is permitted on a motion to table. No such motion had been made. The committee had simply made its report recommending the tabling of both resolutions.

As you can imagine I was considerably steamed up. I was tempted to make a few remarks but it was past time for adjournment so I kept quiet. But a number of people with whom I talked after convention feel that it is un-American and undemocratic to behave as the convention did. Not one word in support or in opposition to either resolution was permitted. Probably neither of them would have got enough votes to pass but the point is this: no free discussion was allowed. Clever lawyers, it seems to me, have fixed things so that one of the Four Freedoms has been violated right under our noses. Maybe I am over sensitive on this but I can't help but remember how the convention a number of years ago gave similar treatment to a resolution brought in by the Fall River clergy with reference to sweat-shop conditions in that city. At that time a lawyer got up and said "it is irrelevent" and made a motion to table.

When our men are suffering and dying for the Four Freedoms, one of which is freedom of speech, it seems to me unworthy of Church people to refuse a minority group of brethren in the same household of faith an opportunity to say a few words in support of their views. It seems to me the least that could have been done was to have granted three minutes to both Paine and Cutler to say a few words on their motions.

Boston too is a part of the United States where freedom of speech is sacred but sometimes denied.

* * *

MR. P. C. MOSER
Layman of New York City

I want to congratulate THE WITNESS for the excellent number of April 19th. Both the articles by Dean Acheson and Dr. Atkinson were extremely well done and surely timely with the highly important San Francisco Conference now in session. I hope that THE WITNESS is successful in persuading many parishes to organize groups to study the reports from the Conference and to take whatever action seems necessary. Certainly as Governor Dewey so well stated the conference can succeed only if it has the wholehearted support of the American people and the people of other nations as well.

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The WITNESS

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MAY 17, 1945

CHINA'S T. V. SOONG CALLS ON ALL TO MAKE SACRIFICES

REPORTS FROM SAN FRANCISCO

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MAY 17, 1945
VOL. XXVIII No. 39

CLERGY NOTES

DAVIS, HOWARD E., formerly curate at Calvary, Germantown, Pa., is now the rector of St. Lukes, Sea Cliff, N. Y.

DORST, FREDERICK W., formerly assistant at St. Paul's Cathedral, Detroit, has accepted the rectorship of St. Mark's, Newark, New York, effective June 17th.

EDWARDS, JOHN H., army chaplain, has been promoted from First Lieutenant to Captain.

FERNANDEZ Y DIAZ, HERMES, was recently ordained deacon by Bishop Blankingship of Cuba.

GONZALES Y LOSADA, ALONZO, was recently ordained deacon by Bishop Blankingship of Cuba.

HARRIS, EDWARD G., army chaplain, has been promoted from First Lieutenant to Captain.

IMRIE, MATTHEW H., army chaplain, has been promoted from Captain to Major.

MALONE, EDMUND L., JR., army chaplain, has been promoted from First Lieutenant to Captain.

MANN, ARTHUR H., was ordained priest on April 25 at St. Paul's Cathedral, Oklahoma City, by Bishop Casady. He is vicar of All Souls Chapel at Nichols Hills and curate at the cathedral.

MOORE, JOSEPH G., army chaplain, has been promoted from Captain to Major.

OSBORNE, HARLAN P., was ordained deacon on April 18th by Bishop Jones. The service was at the Epiphany, Kingsville, Texas, where he is in charge.

SUDLOW, ROBERT J., has been appointed a chaplain in the army.

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Thursdays and Saints' Days—Holy Communion 10 A.M.

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7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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For Christ and His Church

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Labor Takes Strong Position On World Organization

Great Mass Meeting Held in San Francisco Where Views Are Presented by Its Leaders

By W. B. Spofford

San Francisco:—There is no sense in presenting here what you will have read or heard days before. So I give one aspect of this scene that has been overshadowed by the big show but which will be important in the days ahead. It has hardly been mentioned in the local papers nor in the papers of New York, Chicago, Boston, St. Louis and other metropolitan areas that are air-expressing copies so that you may buy them in the leading hotels on the day of publication — more evidence of our One World.



PHIL MURRAY

Last week over 10,000 people gathered in the Civic Auditorium for a public meeting. Most of those there were workers; men and women of all races, creeds and color. There may have been present some of the many hundreds attending the United Nations Conference. But I made a conscious effort, both on entering and leaving, to spot one of the quarter-sized buttons which distinguish delegates and their advisors from the rest of mankind and I did not see one. I figure they did not consider it important.

It was. For speaking at the meeting were the chosen leaders of 60,000,000 organized members of trade unions, representing 35 nations. I listened to their speeches and left the hall believing that these men know who their enemies are, at home as well as abroad, and that they will use their power to enforce peace if these enemies start pushing the people toward World War Three. I do not mean that there was any of the class stuff. They talked of the need of cooperation between employer and employee; of raising the standard of living of peoples all over the world through mutual cooperation; and one of them, Philip Murray, a devout practicing Roman Catholic, preached a better sermon than I have heard in a long time on human values and the need of world brotherhood, basing it quite explicitly on his understanding and interpretation of the Christian religion. He talked about "good faith and understanding" which he translated into "more bread, butter, carpets on the floor and pictures on the wall. All workers want more of God's sunshine." Those workers in sweaters, open-neck shirts and hobbleboots may not have known it was the Christian religion but they did know what he was talking about.

He was not the only speaker to strike fire. There was Louis Saillant, one of the top leaders of the French Underground and now a member of the administrative committee of the newly organized World Trade Union Federation under whose auspices this meeting was held; H. T. Liu, representing the Chinese Association of Labor, who had arrived that day by plane; the dynamic, straight-thinking and suffering Lombardo-Toladeno, head of Mexican labor and the organizer of workers throughout Latin America; Sir Walter Citrine, typically British in accent and dress, and rather startling as he, in an Oxford accent, called upon the workers of the world to take action if fascism ever again raises its head.

There was also M. Tarasov who is in San Francisco in a double role. For he is not only on the administrative committee of the World Trade Union Federation, but he is also one of the USSR delegates to the United Nations Conference. An honest-to-god worker, this man, who learned his trade in the steel mills of Pittsburg and is now an officer of 26,000,000 organized trade unionists in Russia. His speech was not particularly good. His English is halting and his remarks were rather commonplace. But he did pretty much steal the show a couple of days later when these labor leaders held a press conference. For it is no cinch to sit before 500 or more reporters and allow them to shoot questions at you. They fired plenty at Tarasov — and gave him a hand at the end for his wit and straight-forward answers.

The significant thing about this labor press conference was the way these leaders of 60,000,000 workers gave straight answers to questions that have been consistently ducked by the statesmen at their innumerable press conferences. "Should not Polish labor be invited to participate in the new world labor federation?" And the answer was: "The organized workers of Poland will be invited to meet with us in Paris in September when our constitution is ratified." "Where does labor stand on freedom for India?" The answer: "There can be no effective labor movement unless a country is free. We are therefore of course for freedom for India." "What do you think should be the attitude of the governments of the United Nations toward Franco Spain?" The answer: "Organized labor calls upon governments to reconsider economic and other relations with Franco Spain and Argentina and all other fascist countries which, under the pretense of neutrality, are rendering aid and assistance to our enemies."

And so one could go down the line with the clear and straight-forward answers to questions that have been cleverly avoided by the leaders of nations here.

"We call for the immediate establishment of the freedoms of speech, press, assembly, religion, political association and the right to organize labor unions in all liberated countries."

"We call for the formations of

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governments which have the support of the people."

"We pledge our every effort to preserve and strengthen the unity of the United Nations and to conduct a determined struggle against forces within our lands which seek to weaken our unity and sow seeds of distrust and suspicion amongst us."

"Measures must be taken to bring to justice all war criminals and those guilty of Nazi atrocities. The whole Nazi system must be liquidated."

"Thorough-going remedies must be found for the wrongs inflicted on the Jewish people. They must be enabled to continue the rebuilding of Palestine as their home land."

All these, and more, were the direct answers to questions asked by reporters. But the special concern of these labor leaders at this press conference was that there should be an effective Economic and Social Commission in the new world organization to deal with economic, social and other humanitarian problems. And as the representatives of millions they have delivered to the four presidents of the United Nations Conference proposed amendments to the Charter. They ask that there be added to chapter IX, section D, the following new paragraph:

> "The Economic and Social Council should make suitable arrangements for the participation, in its deliberations and in those of the Commissions established by it, of the World Trade Union Organization."

They also ask that there be added to chapter V, section B of the Charter the following new paragraph:

> "The General Assembly should make suitable arrangements with the World Trade Union Organization for its participation in an advisory capacity in the deliberations of the General Assembly and the Security Council."

In presenting these proposed amendments these representatives of labor based their claim not alone on the contribution of workers to the war effort, but more particularly upon the assistance they can give "in perfecting international cooperation in the economic sphere to remove the economic causes of war by assuring rising living standards, greater security and a more abundant life for all people."

Whether or not their requests will be granted, or even considered, I do not know. But I do know that the concern of these leaders of world labor is definitely in line with the concern of the Church for human welfare, as expressed in innumerable official Church pronouncements. We would do well therefore to take every legitimate means to support their requests.

URGES ELECTION OF COADJUTOR

Hartford: — Bishop Budlong of Connecticut has sent a letter to the clergy and lay delegates of the diocesan convention urging that the status of Bishop Walter Gray be changed from that of a suffragan to coadjutor. He set forth the steps that had to be taken according to canons to bring about that end. The matter was acted upon at the convention on May 15th after this number of THE WITNESS had gone to press.

PROGRESSIVE PROGRAM FOR CANADA

Montreal, Que. (RNS): — Use of the radio, films, and drama as a means of religious education will be studied by the adult religious education committee of the Anglican synod of Montreal diocese, it was reported at the synod's annual sessions here.

"It seems to us," the committee said, "that if our Church continues to depend on the Sunday school and the weekly sermon as almost the only ways of teaching our people we shall have increasing numbers of religious illiterates."

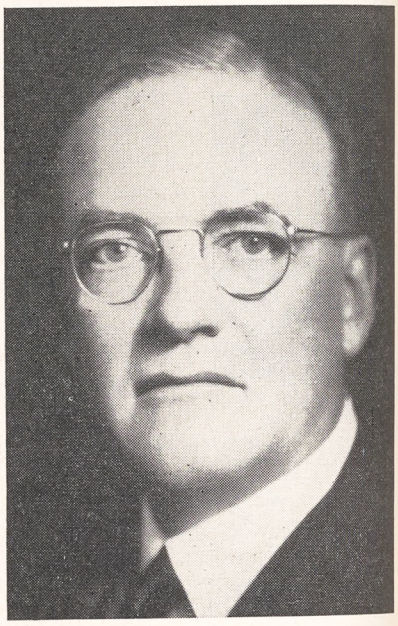
Calling upon the Church to exert its influence in world politics, the diocesan council for social service declared that "in the great world struggle that is going on against Fascism, the Church cannot be neutral. The Church must enter this contentious field," it said. "In point of fact, it belies any pretence of neutrality with every prayer offered for the successful prosecution of the war."

A series of short-term courses for the clergy in personal counselling of returning service men and women was recommended by the committee on returned service men and women. The synod was asked to request the Diocesan College to provide such courses.

Lack of adequate housing facilities was deplored by the committee on housing, its report stating that "we would emphasize that the continued existence of bad housing and the toleration by Christians of congested areas in our cities is a great contributing cause to the prevalence of juvenile delinquency."

The report on juvenile delinquency and penal reform stressed the need of "a clearer understanding and recognition on the part of parents and other adults of their grave responsibilities before God toward children entrusted to their care."

Christian treatment of Canadians of Japanese origin was urged by the delegates in a resolution which termed recent legislation of the government by which Canadian-born citizens of Japanese origin may become defranchised as "cruel, unjust and inspired by racial prejudice."



John Foster Dulles, chairman of the Federal Council's commission on a just and durable peace is one of the leading consultants to the American delegation at the United Nations Conference

ST. CYPRIAN'S CHURCH CONSECRATED

Boston:—St. Cyprian's, Roxbury, now free of debt, was consecrated on May 6th. Twenty months ago, under the leadership of the Rev. David L. Ferguson, a campaign was started which finally raised $11,000 by members, with an added $1,000 for the endowment fund. Mr. Ferguson, a veteran of world war one, was responsible for building the church and parish house. This colored congregation was organized 35 years ago, first meeting in the homes of its members. Today there is a communicant strength of about 1,000 members, with an active parish and community program.

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New Hymnal a Great Success Says Vicar of Mission

He Lists the New Hymns That Have Proven the Most Popular With Children and Adults

By Randolph Crump Miller
Professor at Church Divinity School of the Pacific

Albany, Calif.:—From the beginning, we took it seriously. Before our little mission received its new hymnals in September, 1943, we had introduced some of the best new hymns in mimeographed form. We were careful to purchase standard musical editions for the entire congregation. We had just procured a professional organist and choirmaster, Frank D. Humphreys. We were ready. Now that a year and a half has passed, we can evaluate the results. There were the obvious gains: tunes pitched so the men could sing them, chants arranged so the congregation could sing them and understand the speech-rhythm of the new pointing, an index for selecting hymns to match the theme of the service.

There were defects as well. An old hymn would be selected and the tune turned out to be unsingable, as in Kipling's *Recessional*, or a favorite hymn was missing as in *We March to Victory*. But the gains were great and the losses negligible.

There was a temptation to deluge the congregation with new hymns, for there were almost 200 of them from which to choose. During the period we introduced 38 hymns which were not in the 1916 hymnal. Only four of these were of doubtful success in practice. Every successful new hymn was repeated from two to four times during the year and the complaints were concerned with old hymns unfamiliar to this particular congregation. The hymns were introduced carefully, usually as the sermon hymn. The vicar made some mention of the hymn in the announcement period, and frequently the choir was asked to sing the first stanza, and then the congregation repeated the same stanza and went on through the hymn. Within a month the hymn was repeated without comment. Whenever possible the sermon was built around the new hymn, or a stanza of the hymn was used in the sermon. The congregation was taken into partnership and there was little if any resentment of these "new-fangled tunes."

My small congregation was used to singing and the cooperation of the congregation led to real enthusiasm. Care was taken to select hymns which are easy to sing and difficult tunes, especially plainsong, were carefully omitted. Finally, a list of about 200 carefully selected old and new hymns was composed as the basis for all future selections, of which 150 could be used in a given year. A similar list of about 60 hymns was prepared for the Church school.

Which hymns were most successful? We introduced 38, and 34 were good enough to put into the repertoire. Of these, 20 became favorites of various members of the congregation. Taking these in numerical order, the first one to take hold was Studdert-Kennedy's *Awake, Awake to Love and Work!* (156) which was introduced with a sermon on *The Lark Is In the Sky*. As the tune of Russell Bowie's *O Holy City, Seen of John* (494) is the same, both hymns were introduced within the same month. Four communion hymns were used. It took time to catch on to Bland Tucker's *Father, We Thank Thee* (195) because the tune is difficult, and the choir referred to it as the "did-ache" hymn. *This Is the Hour of Banquet and of Song* (206) was first sung to mimeographed notes, and was considered an old hymn by the time the hymnal appeared. We are still working on Owens tune for 207, *Come, Risen Lord*. We have used *Come With Us, O Blessed Jesus* (211), with its tune from *Jesu Joy of Man's Desiring* in place of the *Gloria in Excelsis*.

During the summer, the children worshipped with the adults, and we used four new children's hymns. Of course, the great favorite is *I Sing a Song of the Saints of God* (243), which we also used as the basis of a sermon last All Saints' Day. *Father of Mercy* (238), Martin Shaw's tune for *Lamb of God* (251), and Jan Struther's lovely *We Thank You, Lord of Heaven* (313) were well received.

The missionary hymns were repeated frequently. *Awake, Thou Spirit of the Watchman* (255) was used four times. We had some troubles with adults who lack a sense of humor with *Remember All the People* (262) with its line about the forests "where apes swing to and fro," but the children loved it. The missionary hymn which has caught the imagination of young and old alike is *In Christ There Is No East or West* (263), with its great music by Harry Burleigh.

Percy Dearmer's *Sing Praise to God* (299), with its mention of Socrates and Plato, has the same tune as 287, and we introduced these within a short period of time. *We Gather Together* (315) hardly counted as a new hymn, as everyone knows it. The Ferris melody for Gladden's *Behold a Sower* (401) was used frequently as a processional. Dearner's *Book of Books* (403) was used every time we preached on the Bible as a whole. Evelyn Cummins' *The King's Highway* (432), with its unusual tune by Arnold Bode, caught on with the children and adults, and was used in mimeographed form early in 1943.

For Mother's Day and Family Sunday, Bland Tucker's *Our Father*, by *Whose Name All Fatherhood Is Known* (504) proved singable and



The Dean of Canterbury, the Very Rev. Hewlett Johnson, who celebrated V-E Day in Moscow. The tall, elderly and dignified Churchman was grabbed by husky Russians as he left his hotel and tossed high into the air. Catching his breath and with tears streaming down his face he said: "Thank you very much and congratulations."

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understandable. The new version of *Eternal Father, Strong to Save* (513) and *Holy Father, in Thy Mercy* (514) are being used everywhere.

The hymns on social action are excellent. The most successful have been Gilbert Chesterton's *O God of Earth and Altar* (521), Bowie's *Lord Christ, When First Thou Cam'st to Men* (522), and Fosdick's *God of Grace and God of Glory* (524). Several others in this category have not been tested by repetition in this congregation, and others are on the waiting list of available hymns.

Some of the hymns above have been used in the church school, where 14 new hymns were introduced. We use a different principle there, using the same hymns for four Sundays in a row, bringing one new one into the rotation each week until a new season forces a complete change. The most successful of the hymns mentioned above have been 262, 243, 263, 238, 432, and 504. The only complete failures were 103 and 112.

This is only a report on the experiment of one small mission, St. Albans, Albany, Calif., which has tried to be intelligent and forthright, without being radical. By using at least two old favorites with each new hymn, the conservatives have not been upset; and the majority has understood and enjoyed what we were doing. We can report that any average small congregation can sing the hymns we have listed. And we believe the new hymnal is a big success.

ALBANY ELECTS COADJUTOR

Albany, N. Y.:—The Rev. Frederick L. Barry, rector of St. Luke's, Evanston, Ill., was elected bishop coadjutor of the diocese of Albany on May 2. He was elected on the second ballot. He is forty-nine, unmarried and is a graduate of St. Stephens (Bard) College and the General Seminary.

WANTS ROMAN CHURCH IN COUNCIL

London (by wireless to RNS):—Absence of the Roman Catholic Church from the World Council of Churches was "regretted" by Dr. Cyril Forster Garbett, Archbishop of York, in an address here stressing the need for cooperation among the Christian churches in the cause of world peace.

"The ecumenical movement will not be truly ecumenical as long as the largest Church in Christendom is not represented in it. It might be possible for the Roman Catholic Church to cooperate, provided that the field of action was clearly defined, so as to preclude those matters of faith and worship in which it is unable to act with other Christian bodies."

"It is of equal importance," the Archbishop added, "that the Council should also have representatives of the Russian and Eastern Orthodox Churches."

BISHOP SHERRILL HEADS COMMISSION

Washington:—Bishop Sherrill of Massachusetts has been named chairman of the general commission on army and navy chaplains at the annual election of officers held here. Now touring Europe, Bishop Sherrill will succeed the Rev. William B. Pugh, stated clerk of the Presbyterian Church in the office.

WHITSUNDAY SERVICES IN ENGLAND

London (by wireless to RNS):—Headed by the Archbishop of Canterbury, leaders of all Protestant Churches in Great Britain have signed a call for united prayer on Whitsunday, May 20, for divine guidance "in the great task of post-war reconstruction." Declaring that the force of immorality, hatred, greed and selfishness let loose by the war "will be active in the days of peace," the petition, issued by the World's Evangelical Alliance, added: "We believe the situation is beyond human solution. We are convinced that Whitsuntide affords a special opportunity. We suggest, therefore, that there be an appeal to all Christian people to pray earnestly for the outpouring of the Holy Spirit upon the church, the nation, and the world."

CONFERENCE ON WORK OF THE MINISTRY

Cambridge, Mass.:—The annual conference on *The Work of the Ministry* will be held at the Episcopal Theological School on June 1 to 3. This conference, designed for high school seniors and college men, seeks to present the various types of professional service which the Church's ministry includes. On the conference faculty are Dean Charles L. Taylor of E.T.S.; the Rev. William Brewster, headmaster of St. Mark's School; the Rev. Howard P. Kellett, who will lead the discussion on the Institutional Ministry; the Rev. Russell Hubbard, rural ministry; the Rev. T. Z. Koo, missionary work; the Rev. Charles Martin, college work; the Rev. Sherman Johnson, teaching; and the Rev. Harvey Butterfield, the work of the parish priest. The Rev. Charles Martin, rector of St. Paul's Church, Burlington, Vt., is chairman of the conference committee this year.



The Marshalls, son and father. Thomas C., after serving as rector of a number of parishes in Los Angeles became the chaplain of the Hospital of the Good Samaritan. He was also the organizer and first chairman of the diocesan department of social relations. Thomas R., the son, is now the rector of St. Paul's, Pomona, where his father once was rector and is now the chairman of the social relations department which his father founded

PHILADELPHIA CHURCH IS FOR SALE

Philadelphia:—St. James', one of the downtown churches here, has been offered for sale. Its transfer from the Episcopal Church will terminate 139 years of services. It was founded by Bishop White and he served as its rector until his death. Numerous plans have been tried to maintain the church, as more and more members moved away from the neighborhood, including mergers with other parishes, but all the efforts failed for various reasons.

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William Blake: Christian Revolutionist

by Vida D. Scudder

Contributing Editor of The Witness

The vision of Christ that thou dost see
Is my vision's greatest enemy . . .

THIS couplet from Blake's fragmentary poem, *The Everlasting Gospel*, states a persistent fact in Christian history . . . A young workman lived in an obscure province of the Roman Empire:

He left his father's home to roam
A wandering vagrant without home.

After moving about the countryside for a short time as an itinerant preacher he made the authorities angry, and died a not unusual death, along with a couple of forgotten criminals. But he is not forgotten; he has been the centre of attention through all subsequent centuries; and men have not agreed about him. At first, some of his countrymen decided that he was the Messiah; presently we find multitudes from many nations regarding him, now as King, now as Comrade, now as Redeemer, now as Judge; and very generally as God Incarnate. Controversy has raged around him, and varying attitudes reflect successive phases in Western civilization:



Thine is the Friend of all mankind;
Mine speaks in parables to the blind.
Thine loves the same world that mine hates;
Thy heaven doors are my hell gates.
Both read the Bible day and night;
But thou read'st black where I read white.

Christ Innovator? Christ Fulfiller?

In Blake, we reach that rediscovery of Christianity as a revolutionary force which, long in abeyance, has spread and risen during the past hundred and fifty years till today it reaches high levels of general consensus in the ecclesiastical world. The exploration of spiritual experience which has determined choice of subjects in this little series has been focussed on inner disciplines and joys rather than on temporal affairs. But that is not the whole story. Our two final subjects, Woolman and Blake, were primarily concerned with inner realities, but they were also social revolutionists. Christian mysticism and revolution! They are not always allies, witness Karl Marx. But disaster awaits both unless they share their life, and men who respond to both have a special message for us.

Blake is an unconventional choice for our last Christian Classic; his genius is unrelated to that of recognized religious guides. He is neither theologian nor ethical teacher, and his controlling angel would never be invoked either by Aquinas or Luther, nor, for that matter, by Pascal or Bunyan. That angel is Imagination, and people often distrust him, even when they have felt the airs from Elsewhere blown by his wings. But perhaps he has more to do with spiritual experience than we realize. Also with history; he was very active in the revolutionary epoch at the close of the eighteenth century. Blake finds him a Christian angel. "Our own Imaginations" he exclaims, "where we shall live forever with Jesus Christ Our Lord," "I know of no other gospel," he writes again, "than the liberty both of body and mind to exercise the divine arts of imagination."

The Angel's chief function, in Blake's awesome and difficult Prophetic Books, is to reveal what happens in Eternity, and the shape of things to come in the perpetual conflict of Freedom with its adversaries; for Freedom is his watchword. But the angelic gift, in the exquisite simplicities of the earlier and better known *Poems of Innocence* and *Poems of Experience*, has wider appeal; it is social sensitiveness. Are not our sluggish imaginations largely responsible for our indifference to the world's cruelties, great and small? Blake in these poems reminds us of Shelley's words: he is "as a nerve o'er which do creep the else unfelt oppressions of the earth"

The beggar's rags fluttering in air
Does to rags the heavens tear.

He allows us no illusions. Modern philanthropy was just developing: a lovely poem records sweet pleasure in watching charity children at St. Paul's. Are we complacent? Presently we read:

Is this a holy thing to see
In a rich and fruitful land,
Babes reduced to misery,
Fed by cold and usurous hand?

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Blake is master of defiant paradox. As his compassion generates angry scorn he strikes at a root of social wrong:

I wander through each chartered street
Through which the chartered Thames doth flow,
Marks in every face I meet,
Marks of weakness, marks of woe.

Chartered! That word, which he affects, is a good deal used by reformers now-a-days. The Angel is aflame, in the unfinished poem *The French Revolution,* or *The Song of Liberty,* epilogue to *Heaven and Hell.* Watching the Moving Picture of the times, Blake scores with scathing epithets his own country, has high hopes for America and France. We smile and sigh:

Though born on the cheating banks of Thames,
Though his waters washed my infant limbs,
The Ohio shall wash his stains from me;
I was born a slave, I go to be free.

But his Christian angel knows that our "manacles" are all "mind-forged."

The favorite hymn in his fatherland today is his great lyric:

I will not cease from mental strife,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

"Jerusalem is called Liberty among the sons of Albion," and Blake agrees with all Christian mystics that liberty can be built only from within. Wherefore his Christ is the Christ of the Revolution:

He cursed the scribe and pharisee,
Trampling down hypocrisy;
He scorned earth's parents, scorned earth's God,
And mocked the one and the other's rod;
His seventy disciples sent
Against religion and government

In both spheres, religion and politics, only Christ can make us free.

Alas! Blake saw the "Greatest Enemy" to his Vision in the Christ of the Established Church, where "black-robed priests" wander through the sweet "Garden of Love," "binding in briars my loves and desires." Disgust at conventional religion with its formalities and omissions pervades his poems. His passion for Liberty is that of his period; unanalyzed, naif; he is pure anarchist, and he reaches dangerous extremes in repudiating all restrictions, as anarchism always does: "O human Imagination! O Divine Body I have crucified! I have turned my back upon thee, into the wastes of Moral Law." We know what he meant. And penetrating deeper we are reassured; for he is no more audacious than St. Augustine: "Love, and do as you like." He denounces the negative revolt, the defiant self-assertion, which then as now betrayed true freedom, with as much vigor as he does dead conformity:

Mock on, mock on, Rousseau, Voltaire:
Mock on, mock on; 'tis all in vain.
You throw the sand against the wind
And the wind blows it back again.

His Love, which is the one creative, constructive, revolutionary force, is Agape, not Eros. His "little clod of clay" knows all about it:

Love seeketh not itself to please
Nor for itself has any care,
But for another gives its ease,
And builds a Heaven in Hell's despair.

True, a "pebble of the brook" retorts, sneering unkindly:

Love seeketh only Self to please. . . . .
And builds a Hell in Heaven's despite . . .

But clay, not pebble, has the secret of life. The "Gates of Paradise" are "mutual forgiveness."

As our dear Redeemer said,
This the wine, and this the bread.

Blake's Vision of Christ is terrifying; it is partial; but it is authentic. It registers wholesome reaction from mechanical acceptance of authority in Church or State. Yet we should never forget that the Vision he called "enemy" may be authentic too; perhaps in the long run no Vision of Christ is enemy to another. Tradition was sacred to Jesus, part of his very being; continuity, loyalty to tradition, are glories of our faith. But in great revolutionary days, like his, like ours, Blake's Vision summons us. The Church, proclaiming this more and more clearly, calls *Go Forward,* and we can obey without fear if we abide in that world of Unseen Reality where Blake, like all Christian mystics, helps us to feel at home. Mysticism concerned exclusively with interior experience is more or less superceded today. Blake's poems reflect the conflicting forces hopelessly entangled in the civilization we know, and his Prophetic Books lead us into that area of stormy confusion in which we still wander. But in the world of Reality, our Vera Patria, where we "live forever with Jesus Christ our Lord," we can escape our "mind-forged manacles," and in freedom born of love echo the triumphant song:

Wherere his chariot takes its way,
There gates of death let in the day.

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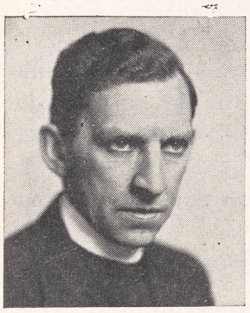
Talking It Over

By
W. B. SPOFFORD

THIS is the first Conference I ever attended where so much goes on that one is not quite sure what are the important things to report. It is a literal fact that each day a reporter can go to the press room, jot down the press conferences posted on the bulletin board, and spend the entire day running from one to another, held in hotel ball rooms scattered all over the city. There are luncheons, dinners, meetings. And there is the Palace Hotel where the reporters are staying, and the Press Club where out-of-town newsmen and radio commentators are being entertained, where one can go at any time of the day or night and join in a rumor or gossip huddle.



However in spite of this whirl which makes it so hard to see the forest for the trees, after more than two weeks of it, I think that a number of things can be said definitely. Most important of all, a Charter for a world security organization will be the final outcome of this United Nations Conference. It will be far from a perfect document and there will be many who are here as representatives of special interests who will be disappointed. There are a number of representatives of India who, whatever the subject at a press conference, manage to raise the question of the freedom of that country. So, likewise, with Palestine, Indo-China, Africa, Korea and numerous other places.. The Charter will dress all these problems up in pretty language about the welfare of the people and freedom at some future time. And, as Mr. Molotov said, "We all know the time will come when the voice of an independent India will be heard." But the fact is that the time is not yet for the very simple reason that the British Empire will not allow it. And what can be said of India can be said of every other colony or mandated area — nations are here to protect what they had before the war. Few, I presume, had much hope that it would be otherwise and the realistic view is to be thankful for a Charter which will establish a world organization which can and will maintain the peace and thus give nations and peoples time to solve the many baffling and complex economic, social and welfare problems that face the world. That I am sure will be accomplished and, however imperfect, it is a new achievement for the nations of this world for which we must be everlastingly grateful.

THERE are other things going on here about which I am less cheerful. That is the efforts being made, both inside the Conference and by powerful forces outside, to look upon this as a Conference to organize an anti-Soviet bloc. Unity of nations for world peace, and particularly unity of the Big Three, is accepted as a principle by everyone. But as soon as one gets down to a specific problem — Poland, the future of Germany, Austria, the Far East — one runs into the assumption by many that war is inevitable and particularly war between the two strongest powers on earth, the United States and the Soviet Union. Therefore, the smart thing to do is to maneuver for a strong position in anticipation of that struggle.

There is no journalist here who does a more painstaking job in checking facts than I. F. Stone. I've spent a considerable amount of time with him. He says: "We must recognize that there is no alternative between the achievement of full employment in America by peaceful means and new imperialist adventures and war. This is recognized by the progressives among the technical staffs and consultants of the American delegation, who fear a tendency to find a way out of a new post-war unemployment crisis by armed conflict instead of the peaceful, but painful, process of adjusting our economy to full employment. The contrast between full employment in the USSR and a new unemployment crisis after the war in the U.S.A. would be explosive. Many people fear the impact of so socially dangerous a contrast, but, while some of us conclude from it the necessity of a full employment program, others may think the contrast would best be avoided by an attempt to destroy the USSR."

It is not Stone alone who calls attention to this danger. Walter Lippmann likewise noted a tendency at the Conference to assume "that because Germany is prostrate, the German problem is no longer the paramount problem of the world." And he went on to point out "the fact that the main preoccupation of so many here has been not Germany but the Soviet Union."

Another correspondent, representing a conservative paper, has stated that there are only two members of the American delegation who have not been indulging in off-the-record anti-Soviet talk. These two are Dean Gildersleeve and Commander Stassen, who is, in the judgment of practically every-

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one here, the commanding figure of the American delegation.

All of this has been reflected time and again in press conferences, particularly the three that Molotov has so far held. I have attended them all and have heard him applauded by the press for his wit and the championing of peoples movements and the self-determination of all nations by the Soviet delegation. They opposed the seating of Argentina because it is a fascist power; they have given a ray of hope to Indian nationalists, which Mr. J. J. Singh, president of the India League of America, told me was headlined in every paper in that country; they have insisted that "the Polish question cannot be settled without the Poles"; they have supported the request of the World Trade Union Federation for admission to the Conference in an advisory capacity; they asked that there be written into the Charter paragraphs setting forth the rights of men to work and cultural development; when asked what would be their attitude if a proposal should be made to admit Franco Spain to the world organization (and there are those here working for that end) Mr. Molotov replied: "The answer is so obvious that it does not require comment." In other words the Soviet Union has held the torch for the peoples movements of the world. This has been clearly recognized by reporters in private conversations. And yet a large majority of them have gone to their typewriters to pound out anti-Soviet stories for their papers.

IN SPITE of this picture something more needs to be said. There are common people in this world and they will, in the final analysis, largely determine whether or not peace is to be maintained and what kind of a peace it will be. It is known that thousands of telegrams have been received from the American people by the American delegation protesting the seating of Argentina. The story is around that Paul Henry Spaak of Belgium supported Russia on the Argentina question not so much from conviction, but because he had his eye on the French municipal elections and saw the trend of things in Europe. The story is also widespread that the French delegation, likewise because of these elections, cabled De Gaulle asking that they be allowed to move for the seating here of the Warsaw government, thinking thus to strengthen themselves with the people of France.

After all people vote and elect governments and because they do the people throughout the world will have a great deal to say in the days ahead about the peace and its enforcement. The Charter creating a world organization will give them the time to make their will known.

'Teen Age' Christians

By
VANCE HAYES
of the Witness Editorial Board

THERE is an ancient wheeze about two little girls who were comparing progress in their catechism class. "I've got to original sin," said one. "How far have you got?" "Oh, me," the other one answered. "I'm way beyond redemption."

There are a lot of people today who believe our entire young generation is way beyond redemption. On the other hand, there are those sympathizers of young people who quote newspaper and magazine articles which point up the sins of youth. The gag line is the reading of an 1898 or a 1904 date line implying, of course, that the youth of today is no worse or no better than the generations that came before.

Both these condemners of youth and their champions are wrong in their psychology. Why make an issue out of whether we are young or old? After all, we are all human beings and, paraphrasing Mark Twain, what could be worse than that? I only wish you young people of today were not so contaminated with the ways of your elders; for, just as it was the sin of indifference of my generation and my fathers' generation that brought on this war, so will your indifference bring on the next.

The issue, then, is not at all whether you are young or old. The issue is the times in which you live and whether you, as the men and women of tomorrow, are going to be any better prepared to cope with your times than your elders were to cope with theirs.

There is another time-worn gag about the college prof who asked a student what he knew about French syntax. The student's classic reply was: "Gosh, I didn't know the French had to pay for their fun." I'm afraid history has shown this to be about the most unfunny story that's ever been told. Not only have the French had to pay for their fun, the whole democratic world has had to pay for the sin of its indifference.

Nothing happens without cause and effect. You have been told that the cause of the war was Nazi greed and selfishness or Japanese egotism and cruelty. True, they affected the war. But our own indifference was one of the chief causes. Because we didn't know what was going on in the world, and because we didn't care, the Nazis and the Japanese were able to build their machines of war.

But our sin of indifference goes back much

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farther than that. It is hard to gauge just how far back it does go, but a lot of it rooted out of the misconception of one word — freedom. Americans, young and old, have had the strange notion that the words "freedom" and "indifference" are synonymous; that our God-given and government-protected gift of freedom is license to do just as we please about our own little selfish interests.

Henry Cabot Lodge, and all the little Henry Cabot Lodges, were so concerned with their own selfish interests after the last war that, for the sake of those interests, they refused to put teeth into the League of Nations that might have prevented this war.

In the boom that followed the last war, the barons of business and the wolves of Wall Street were so busy piling up fortunes for themselves — and the rest of us were so eager to climb on the bandwagon of prosperity — that no one bothered to apply the brakes to slow down the momentum until the whole thing crashed us into the slough of depression.

We were feeling oh! so sorry for ourselves and were still licking our wounds when rumblings of war were heard in Europe. It was then that our indifference reached a new low. Like a man whose house was in the middle of a fire, we locked our doors, closed our shutters and said, "If we mind our own business and don't pay any attention to the fire, it'll pass us by."

What a travesty! Because we refused to believe the Japanese would bring harm even to a fly, and because we didn't care what they did, we sent them boatload after boatload of scrap iron. We broke up old ships and packed them off to Tokyo. We tore down New York's Sixth Avenue "El" and sent it along; which they immediately moulded into weapons of destruction and later poured back into our boys on the beaches of Tarawa and Guadalcanal. The price we paid, and are still paying, for the sin of our indifference!

There was but one element that saved us from complete annihilation. It was the element of time. On the beach at Dunkirk and in the air over London our ally, the British, summoned up from somewhere a courage and strength that deterred the Germans from an immediate invasion of the British Isles and gave us time to prepare ourselves; for by this time we had discovered, at last, that the fire was beginning to eat at the foundations of our own house and that the time had come to do something about it.

The defense of the British gave us the time to gird ourselves for war. Today, our boys along the Rhine and on Iwo are giving you the time to prepare for peace. You owe it to them and to yourselves — and to your children — to put your inherited indifference behind you and to take advantage of that time element.

OVER and over again, young people say to me, "Why should I take things seriously. There's time enough to be serious when I get older. While I'm still young I'm going to have fun." I only wish you young people of today had time for the luxury of endless fun. But you haven't. Into your laps your elders have thrown the biggest job in the history of the world. In all of the story of the human race there are no times that can equal these in complications and confusion.

"Into the hands of our young people we must place a future fraught with misgivings. May God give them the strength to deal with that future courageously, unselfishly, and with justice for all men." These were among the last words spoken publicly by the late Wendell Willkie. He could have left no greater legacy to you young people than these words, if you will but heed them.

Among your many problems of the future is the problem of postwar employment. More than ten million Americans are in the armed forces. Already some ten per cent have been re-absorbed into civilian life. So far, this process has been accomplished without disruption to life on the home front; for, as we are still in the war, there is still a demand for labor in the industries that are feeding the war machine. But what is going to happen when that machine stops running and the other ninety per cent come home looking for peacetime jobs?

Although most of these men are not old in years, the experiences of war have matured them. Even at nineteen or twenty they are men, ready to assume a man's role in our society. Many of them have had advanced and specialized training in work that will be invaluable to them in peacetime occupations. You boys of today, when you are nineteen or twenty, will be no match for these returned veterans.

Nor must we forget that, after the war, the attitude of employers will be to give preference to honorably discharged veterans, even in cases where your training may be better than the veterans'. If our leaders are unable to cope with this avalanche of unemployed veteran personnel, and we are all tossed back into another postwar depression, what is to become of the too-vague ambitions of you young people for a successful future? Painting the picture at its blackest, the young people of today may become the forgotten generation of tomorrow.

But the picture is not yet that black. There are at least two things in your favor — the enthusiasm of youth and the element of time. The enthusiasm that gives you the urge to play can easily enough be translated into an exciting urge to learn and

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grow. It means facing up to life as it really is and putting behind you your escape into fun. It means finding out what the problems of the world are all about. It means a lot of investigation into the new industrial and scientific techniques so that you can pick a vocation for yourself that will provide you with a future in an uncertain postwar world.

It means finding out what our world neighbors are really like and putting behind you the moral disease of prejudice and discrimination against peoples and creeds you refuse to understand. It means doing the little jobs that come your way today with efficiency and thoroughness so that tomorrow you will be able to do the big jobs in the same way. It means, in summation, being a Christian in every sense of the word so that, through God's truth, you can take your place in leading the world into an era of sane, healthy and constructive peace.

Through their bungling and indifference we have seen what the past generations have done to the world. Today, everyone looks to you young people as the one great hope. But they also look upon you as the one unknown quantity separating the kind of world in which we have been living and the kind of world in which all decent peoples want to live. Young people, the future of the world is up to you. Are you going to do a better job than we did in the past?

New Books

***Excellent **Good *Fair

***_How to Think of Christ._ By William Adams Brown. Charles Scribners. $3.00.

The posthumous publication of Wm. Adams Brown's volume on Christology is a fitting memorial to one who was primarily interested in the place of Christ in theology for the whole of his more than half-century of teaching. It is definitely written for the man of the street and might be titled "A layman's introduction to the problems of Christology." It is doubted whether a more thorough review of all the problems and positions in the theology of Christ has even been presented in language a layman can so easily read and fully understand.

The deficiency in the book is not that the author did not attempt to present all sides of the question, but that he did not himself grasp fully the points of view held by others. He takes Prof. Whitehead's two meanings of the world "reason" and makes the first, which identifies reason with the "critical function of the intellect," inapplicable to religion. The second, which concerns "value judgments of like and dislike, beauty or ugliness, praise or blame" is for Dr. Brown the element of reason which bears upon religion. Hence for him the creeds can have little real place and there is no difference between heresy and orthodoxy. Moreover he rules out Anglicanism when he limits the understanding of the relation between God and to the choice of the mystical or the ethical approaches. The Sacramental relations of God and Nature is not understood nor considered as a real possibility.

Christology remains to the end of the book a problem, and the truth of Jesus Christ is one of the questions which must be left undetermined. Perhaps the greatest value of this volume will be that it gives a personal case history which is representative of a period in the Presbyterian Church. Dr. Brown started as a Ritschlian, was upset by Albert Schweitzer and sent reeling by Karl Barth. —S.A.T., Jr.

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*_One Kind of Religion._ By Helen Wodehouse. Cambridge University Press. $2.75.

This book reminds me of one written by Professor John Dewey, who pleaded that even though religion may have to be given up, "religiousness" should be retained. The author of this present book wants to keep the Christian religion but has great difficulty with beliefs in a personal God — and so she outlines "one kind of religion," her own. At least the "ancestry" of this faith is Christian. I do not think that there are many persons who will find much help from this book, partly because the implications of modern philosophy and science have not yet bitten in deeply enough into our consciousness. But it is a book to read carefully and think over — especially for teachers and preachers of the Christian faith who must address themselves to at least some people who occupy this advanced position in the intellectual no man's land — not only no man's, but no God's. It is a great sign of hope that the author clings as firmly to the Christian tradition as she does.

The book ought also to be read by those who think that our modern idea of divine personality is perfectly natural and completely orthodox. It will probably surprise them to learn that throughout most of the Christian centuries the doctrine of divine personality has been viewed as a heresy — God has no "personality." Personality is something human and limited; God is infinite being and cannot be described in our anthropomorphic language. So the problem has a somewhat different slant than one would assume at first glance. The reader who picks up this book had better be ready to do some good stiff thinking.

—F.C.G.

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Church Must Convert Germany Says York Archbishop

Declares That the Maintaining of Peace Largely Falls Upon the Big Three Nations

Edited by Rita Rubin

London (by wireless to RNS):—The work of reconverting Germany must be done by the German churches themselves, Dr. Cyril Forster Garbett, Archbishop of York, declared here in an address on the duties which rest upon churches "if they are to make their contribution to the cause of international peace."

Delivering the Burge Memorial Lecture, founded to promote international friendship through the churches, Dr. Garbett said: "Though little is known of the Churches in Germany, there is no doubt that as the Nazi terror is overthrown, there will be found churches and congregations which have kept the lamp of faith burning and have secretly deplored the crimes committed by their rulers. On the German churches above all will rest the heavy responsibility of bringing their people to a repentance of their crimes.

"The future peace of mankind will depend largely upon the birth of a new spirit in Germany. Where there is no repentance, forgiveness is immoral, if by forgiveness we mean the readmission of the offender to the fellowship he has broken and treating him as if he had committed no wrong. It would not be Christian but un-Christian if we said we forgave a Germany which showed no sign of a change of heart. Weapons must be taken and kept from Germany as from a homicidal maniac. Two generations of Germans have drunk in false and pernicious propaganda and have learned to regard as good what the Christian knows is evil. There is no hope for a permanent peace of Europe unless there is a conversion of the German people from the ways of violence and war. This cannot be effected either by material force or by outside agencies. It is sheer madness to think that the conquerors could send missionaries from their countries to reeducate the youth of Germany. They would be hated and scorned by those to whom they were sent. The work of the reconversion of Germany must be done by German churches."

Describing ways in which churches throughout the world can promote peace, the Archbishop asserted: "First, it will be the duty of churches in all lands to proclaim that war is contrary to the mind of Christ and that it is his will that all men should live in peace with one another. But the churches must not isolate peace as if it were a good in itself. It must always be associated with order and justice. The Christian churches in teaching that peace is God's will for man must make it plain that the only lasting foundations on which peace can be built are justice and order pervading the whole of life in all its relations, national, social, economic, and individual. Thus, peace is the national fruit and result of order and justice firmly established in society.

"Next, they must help the churches in Europe in the rebuilding of their life.

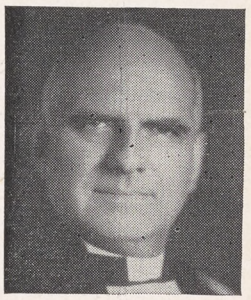
"Thirdly, Christian Churches must encourage and support proposals which aim at restraining the absolute sovereignty of totalitarian states. Unless this is done, war is inevitable. As the root cause of modern wars is in the unlimited claims of the sovereign state, we shall not make progress toward a peaceful order in Europe unless this sovereignty is checked. It can only be restrained by force. The greatest hope for the immediate future of mankind is in continued and closest cooperation between the three Allies who now possess the greatest material power, namely, the British Commonwealth, the United States of America, and Russia.

"This does not deny the greatness of France, the long endurance of China, or the heroic fighting qualities of the Poles. But the three great Allies at the end of the war alone will have sufficient material strength and resources to enable them to deter any would-be aggressor. For many years, the preservation of peace and order will depend upon their close cooperation. There are great ideological and economic differences between them, but all three are united in their deep desire for peace.

"Fourthly, the Christian Churches have a duty toward the nations from which they have been separated by war as well as toward those who have been allies."

Two Great Services

San Francisco: — Two great services were held at Grace Cathedral on the second Sunday of the United Nations Conference. In the morning there were 2,000 worshippers present at a Holy Communion service at which Bishop Edward L. Parsons, retired bishop of the diocese, was the preacher. In the afternoon a service for the British Commonwealth of Nations was held, likewise with every seat taken and many standing, at which Bishop Stevens of Los Angeles was the preacher.



On V-E Day four services of thanksgiving were held at the cathedral, with churches throughout the city likewise all having special services.

Mission Festival

Boston: — Trinity Church was filled with more than 2,000 children recently for the mission festival service when the Lenten offering was presented. The sermon was by the Rev. Phillips E. Osgood, rector of Emmanuel Church, with a choir of 850 from 55 parishes, leading the singing.

Officers Installed

New York:—Bishop Charles K. Gilbert inducted nine officers of the diocese auxiliary at a service at the Cathedral of St. John the Divine.

Half Million Needed

London (by wireless to RNS):—At least $500,000 will be required from public contributions to repair St. Paul's Cathedral here, over and above the sum that will be payable from government war damage funds. Among major restorations necessary will be that of the high altar, which was destroyed by a bomb, and the great organ, which was extensively damaged by another high explosive.

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Race Relations

Boston:—A plea that each member of a minority group be regarded on his merits as a person rather than as a Negro or a Jew was made by the Rev. Bravid W. Harris, Bishop of Liberia, when he spoke to the Church Service League Women's division in the Cathedral Church of St. Paul. He surveyed the significant things happening in widely-flung sections of this country, among them the fly-by-night small sects led by rabble rousers, financed under cover, and aiming to stir up racial antagonisms. "Humanity has not yet learned to live together," he said.

Emphasizing that idealogies have no respect for barriers, the Bishop said we cannot afford to fail a second time in taking our share of world responsibility. There are 350 millions in Europe alone to be fed; but the present day worry is not over the physical means to cope with such problems, but the spiritual resources to ensure a durable peace.

Of outstanding moment is the resignation, effective June 1, of Miss Elise G. Dexter, president of the Massachusetts Branch of the Woman's Auxiliary and director of the diocesan Women's division. She has served with distinction, in succession to the late Miss Eva D. Corey, for four and a half years. At the meeting recently, Miss Dexter's letter of resignation was read and accepted with very deep regret. With the approval of Bishop Henry Knox Sherrill, Miss Laura Revere Little was nominated and elected to fill Miss Dexter's unexpired term.

The First Lady

Washington:—The President of the United States is a Baptist. However when living in Independence, Mo., Mrs. Truman and her daughter attended Trinity Church and Mrs. Truman sang in the choir. Since coming to Washington both have attended St. Margaret's Church more frequently than any other. Miss Truman was president of the Canterbury Club, Episcopal organization, at George Washington University last year.

Pray for Success

East Mauch Chunk, Pa.:—A service of prayer and intercession for the success of the United Nations Conference was held at St. John's Church here. Pastors, choirs and congregations of all the local churches were invited by the rector, the Rev. John Kenneth Watkins, and pastors of the Methodist, Reformed and Lutheran churches took part in the service, with the churches crowded. The service grew out of a sermon preached some weeks ago on the importance of the conference and a study group that was then organized by the women of the parish. On May 3 the women sponsored a meeting on the Dumbarton Oaks Proposals and on the 24th a forum on the San Francisco Conference will be held.

Seminary Lectures

Evanston, Ill.:—The Rev. Otis R. Rice of New York delivered the Hale Sermons at Seabury-Western Seminary on April 30 and May 1. He spoke on the Church's ministry to returning service men.

Burns Mortgage

Washington:—St. Alban's Church, located at the entrance of the cathedral close, burned its mortgage of $82,000 at the morning service on April 29th.

Missionary to Alaska

New York:—Mrs. Lois W. Cox of Berkeley, Calif., has been appointed missionary to Alaska, succeeding Miss Olive B. Tomlin as secretary to Bishop Bentley.

Heads Youth Work

New York:—The Rev. William K. Crittenden, student pastor as assistant professor of religion at Lafayette College is to become the executive of the National Council's youth work on September 1. He succeeds the Rev. Frederick H. Arterton who has accepted the rectorship of All Saints', Belmont, Mass.

New Deal for Indians

Toronto (RNS):—A new deal for the Indian was requested by the board of home missions of the United Church of Canada at its annual meeting here. Dr. J. C. Dorey, associate secretary of the board, called for appointment of a commission by the government to study every phase of Indian life. He said that the war which has taken many Indians in Canada out of the reserves to work in industrial plants in cities makes a resumption of their old life impossible, and that the educational uniform system applying equally to the Six Nations Reserve in Ontario and to the isolated bands at Island Lake in Northern Manitoba needed amendment. The Board's resolution declared that the Indian Act, passed many years ago and often revised, should be overhauled.

Visits Honolulu

San Francisco:—Miss Charlotte C. Tompkins of the national department of religious education arrived here May 5 on her way to Honolulu. She is to spend a month or six weeks there in general educational work, mostly with teachers and leaders of Church schools. She will also be one of the leaders at a youth conference where she will lecture on leadership training.

Church Schools

Richmond, Va. (RNS):—Six out of seven children in the public schools of Richmond go to Sunday school, but less than half are regular attendants, according to a survey conducted by the research and recommendations committee of the Richmond Ministerial Union. A total of 22,447 children replied to the questionnaire.

Of the 14,231 white children queried, 2,066 did not attend any Sunday school and 6,778 were not church members. Of 8,216 Negro children, 1,388 did not attend Sunday school and 2,666 were not church members. A total of 11,467 children

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said they were church members, and 8,064 others, both white and Negro, expressed a church preference.

Although the city's population has increased by about 45,000 persons since 1940, Sunday school membership in all churches showed a slight decrease, the survey revealed.

Church in Germany

Minneapolis (RNS):—The Church still has influence in Germany despite Hitler's preaching of paganism, P. O. Bersell, president of the Augustana Lutheran synod, reported here after conferring with religious leaders in Europe.

"There are chaplains in the German army," he said. "There is only one to 15,000 soldiers, compared to an average of one chaplain to every 1,000 American soldiers. But being forced to have any chaplains at all must be a bitter pill for Hitler."

Mr. Bersell said the Nazis arrested many church leaders for the attempt on Hitler's life last July 20, well aware of the fact that the Church is the only organized resistance force in Germany. "Although the plot has been generally publicized as military," he said, "it was also civilian. The Nazis suspected and arrested many church leaders. One such heroic pastor, when asked what his part in the attempt was, replied, 'As a Christian I could have nothing to do with a plot to murder a man, but I fully approve of the object.' He was shot the next morning."

In addition to Mr. Bersell, the Lutheran mission to Europe included Ralph H. Long, director of the national Lutheran council; and the Rev. Lawrence B. Meyer, publicity director of the Missouri synod. They visited Scotland, England, Sweden, France, and Switzerland.

The Church is stronger than ever in the Scandinavian countries, even the occupied ones, Bersell asserted. Although the destruction of church buildings has been beyond comprehension, he said, the immediate task after the war will be to supply hard-hit countries with new pastors, with Bibles, and with Christian literature. He said he felt it would be impossible to rebuild the destroyed cathedrals and other large buildings for many years.

From Philippines

New York:—The Rev. Arthur H. Richardson, headmaster of Brent School, Baguio, since 1934 and missionary in the Philippines since 1926, arrived at Church headquarters in New York, en route to join his wife and three children in Connecticut, from whom he has been separated for four years. While it has not yet been possible to visit the Mountain Province, Mr. Richardson believes that all buildings in Baguio have almost certainly been leveled by now, American bombing having finished anything the Japanese may have left. Brent School is for the children of American, British and other families temporarily resident in the Philippines. Nearly thirty of the students were unable to leave and were interned with all the other foreigners at Camp Holmes near Baguio. Classes were continued for them and for the many other children in the internment camps, as far as internment conditions allowed. The children have now been reunited with their families. Mr. Richardson was among the 500 internees who were brought down to Manila from the Mountain Province last December, packed into trucks for the long rough ride, and interned again, in Bilibid Prison, until the release last February.

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To Elect Bishop

Middlesboro, Ky.:—The standing committee of the diocese of Lexington has called a special convention for June 26 for the purpose of either electing a bishop to succeed the late Bishop Abbott or to take steps toward reunion with the diocese of Kentucky.

Campbell in Montana

Livingston, Mont.: — The Rev. Wilbur C. Campbell, secretary of the nation's laymen's work, was the headliner at the convention of the diocese of Montana, meeting here May 7-9. He held a conference for one entire morning with the men of the diocese and was the speaker at the convention dinner. The business of the convention was routine, with Bishop Daniels presenting a report of progress.

Off to Germany

Pawtucket, R. I.:—The Rev. John W. Haynes, rector of Trinity, here, has been called by the State Department to do a specific task overseas and the vestry has granted him a six months' leave of absence. Mr. Haynes was formerly in charge of the American Church at Munich.

Soviet Friendship

New Orleans:—Dean William Nes of Christ Church Cathedral, addressing students of Tulane University, visualized a postwar world in which the United States and the Soviet Union will live in cooperation and friendship. Dean Nes considers stories that the Soviet Union is anticlerical, imperialistic and antidemocratic merely propaganda, and says the Russians are moving rapidly toward democracy which will soon make their government and ideology very close to that of the United States.

Anglicans and Orthodox

New York:—The Very Rev. Joseph Dzvonchik, a recent visitor to Moscow as one of the delegation of the Russian Orthodox Church of America was the headliner at a recent meeting of the Orthodox and Anglican Fellowship meeting here. The Rev. C. T. Bridgeman, formerly the representative of the Episcopal Church in Jerusalem, also addressed the meeting.

Pension Fund

New York:—The Rev. Nelson M. Burroughs, rector of Christ Church, Cincinnati, and Mr. Peabody Gardner of Boston have been elected trustees of the Church Pension Fund. Announcement is also made of the resignation from the board of the Rev. Anson Stokes Jr., who recently left Columbus, Ohio, to be the dean of the cathedral in Honolulu.

Bishop Davis, president of the Fund, announced that the total assets of the Fund at the end of 1944 amounted to nearly $39,000,000 and that pensions are being paid at the rate of $1,378,528 a year to approximately 2,500 beneficiaries.

Laguna Beach

Laguna Beach, Calif.:—The Rev. A. T. Phillips, formerly rector of Trinity, Mt. Vernon, N. Y., is now the rector of St. Mary's here. He is a native of Wales and came to the United States by way of Canada.

Help for Europe

New York:—The Presiding Bishop has asked all bishops to remember the Churches of Europe, and especially those of Greece, Yugoslavia, Holland, Norway and other liberated countries in connection with the victory in Europe. He states that appeals have come from the leaders of the Churches in these countries through the office of the World Council of Churches in Geneva. Many individual Churchmen and parish groups are already helping to revive the life and work of the Churches in these countries.

A Prisoner

Los Angeles:—Lt. James Yamazaki, United States army medical corps, has been reported a prisoner of war in Germany since Dec. 21. He is one of the sons of the Rev. John M. Yamazaki, D.D., a priest of this diocese. He is married, and his wife is living in Cincinnati, with his brother's family. Just five days after notice of his being missing in action was received, his seventeen-day-old infant son died in Cincinnati.

At It Again

San Francisco:—The Buchmanites, or as they prefer to have their movement called, the Moral Rearmers, are on the job here during the United Nations Conference. As is their established practice they are staying at the swank hotels, though just how they got in is a question since the regular guests have been thrown out to make room for the thousands having official business here. Also they apparently have crashed the carefully guarded gates of the Conference since one sees

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THE WITNESS

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them riding about on the free navy buses which require the showing of credentials to enter. Their chief propaganda means is a play dealing with industry and international affairs, presenting the line that everything will be OK in this messy world if only everyone became a Buchmanite. It is the first time they have bobbed up in public since a year or so back when a flock of them got into a jam for trying to duck the draft.

Fish Cakes and Bacon

East Greenwich, R. I.:—Fish cakes with an egg dropped daintily on top, with a side order of bacon, was served the women of St. Luke's here after the early service. The cooks were members of the vestry, all rigged out in white aprons and chefs hats. The women paid for their meal but the vestrymen, ever gentlemen, turned the cash over to the United Thank Offering.

Large Offering

Washington:—The largest children's offering in the history of the diocese, amounting to over $9,000, was presented to Bishop Dun at a colorful service at the Cathedral. There were 547 in procession, carrying banners and crosses that designated each school, while at the presentation costumed children representing the various foreign mission fields, presented the offerings. There were over 2,000 attending the service.

Navy Project

Long Beach, Calif.:—The Rev. Norman E. Stockwell, recent graduate of the Episcopal Theological Seminary, is to work at the navy project here as assistant to the Rev. Truman P. Riddle. This growing work already has two chapels and two large Church schools.

Support Bretton Woods

New York (RNS):—The Council of Bishops of the Methodist Church has issued a statement here urging churches and communities to discuss the Bretton Woods proposals and make their opinion known "at the place decision is made before it is made to the end that an ordered and peaceful world may emerge." Released through its secretary, Bishop G. Bromley Oxnam, the statement asserted that lack of organization in the economic and monetary field has been a major factor leading to war. It pointed out that "the fundamental necessity of international collaboration was a basic consideration" in the crusade for a new world order. The statement added that such collaboration "becomes effective only when the practical means to give expression to the ethical ideal are discovered and utilized. Hence, we must deal with concrete situations and problems. We must not refuse to do this. The new world order is not to be shaped in a vacuum. Recent expressions of principle in the fields of relief and rehabilitation, and food and agriculture, have been approved by the representatives of the people in Congress and have won wide support among the people generally.

"The United Nations monetary and financial conference reached agreement on the stabilization of currency and the provision of capital loans for economic development. In such highly technical fields we are dependent upon expert knowledge. We, ourselves, do not profess this knowledge. But common consent concerning economic measures must be achieved if war is to be avoided. We must find a way. Delegates from 44 nations assembled at Bretton Woods reached a common decision.

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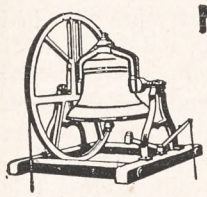
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The proposals were adopted unanimously. The United States delegation was bipartisan. We consider the economic and monetary issue one of the most momentous in modern history. Here is an initial venture in international economical cooperation. We must make a beginning if the economic chaos that has repeatedly followed war is to be prevented."

Bishop Harris Preaches

Philadelphia:—Bishop Bravid W. Harris, recently consecrated Bishop of Liberia, was the preacher at the eleven o'clock service at Christ Church on May 13th. In the afternoon the preacher was the Rev. Francis H. Craighill, Jr., rector of Bruton Parish, Williamsburg, Va., who is the president-general of the Descendants of the Signers of the Declaration of Independence. The services were held in connection with the 250th anniversary celebration being observed throughout this year at historic Christ Church.

Heads Church Club

New York:—Judge Robert McCurdy Marsh, a warden of Grace Church and a member of the executive committee of the Church Publishing Association for whom THE WITNESS is published, was elected president of the Church Club of New York at its annual meeting on May 7th.

European Churchmen

New York:—Bishop G. K. A. Bell of Chichester, England, the Rev. Marc Boegner, president of the French Protestant Federation and the Rev. W. A. Visser 't Hooft, general secretary of the World Council of Churches, arrived last week in the United States. They are to attend a session of the American committee of the World Council, May 17-19, after which they are to speak and preach in various cities, including Albany, Newark, Washington, Chicago, New York, San Francisco, Berkeley, Minneapolis, Toronto and Springfield, Mass.

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BACKFIRE

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

THE REV. FREDERIC B. KELLOGG
Episcopal Chaplain at Harvard University

Nothing weighs more upon the minds and hearts of all men these days than the problems of creating a permanent peace. One fact emerges more and more clearly from the news of the state of Germany: the German people do not realize that the responsibility for the indescribable barbarism of this war lies primarily upon their shoulders. They are not repentant. They feel that they fought or were fighting a defensive war and that they have been imposed upon by the Allies. This is largely due to the fact that their leaders have not revealed to them the brutality and viciousness of Nazi actions. A thoroughly repentant Germany, which is a most important factor in founding a permanent peace, cannot be obtained until all Germans, Nazis and otherwise, are made to comprehend the enormity of their crime.

A beginning has recently been made by showing the whole population of a town the details of horror in a nearby concentration camp. It is told that the German people were shocked and revolted by the sights inside Buchenwald.

I therefore respectfully suggest that the armies of the United States be instructed to carry out this policy to its fullest degree; that whenever possible German citizens be shown exactly what Nazi doctrine has brought upon this earth in the way of torture, suffering and barbarism. I suggest further that some of these concentration camps and places of torture be preserved for a suitable period as a witness to their crime, so that the Germans may not easily forget what they have done.

This would seem to me to be the first step in the rehabilitation of the German people. Men will not undergo re-education unless they realize the necessity for it. The first step is a realization of guilt and of the need for repentance. Their crime must be revealed to them.

* * *

MRS. EVERETT W. COUPER
Churchwoman of St. Paul, Minn.

Certainly we need fair employment practices and very urgent is the need for the federal committee by Congressional action. We need it also in the Church for I know of instances where Negro priests, well educated and trained, are paid far less for similar work than white priests.

* * *

MRS. ELTON C. HEALY
Churchwoman of Burlington, Wisconsin

What is coming to our Church and her teachings? The letter in April 5 Backfire by the Rev. Charles Lewis Biggs is very distressing. The creed is our profession of faith, compiled by ancient, Godly men. It takes less than a minute to say it. How much less time should a person want to give? The Commandments are cut down to two, and God gave ten. The sermon cut to ten minutes; Morning Prayer shortened or omitted and now the desire to shorten the creed. I know many persons dislike the sentence in the creed, "He descended into hell." That could have been, "He went to the place of departed spirits." And "I believe in the holy, catholic Church" could have been "I believe in the one, true, holy and universal Church." These two small changes would correct the things objected to. Or if the priest would teach the candidates for confirmation the meaning of these stumbling blocks there would be no desire for change.

* * *

MR. JAMES S. SMYTHE
Layman of New York City

I would like to commend the Rev. Shelton Hale Bishop for his excellent story of the consecration of the Rev. Bravid W. Harris to be the Bishop of Liberia. I myself am a Negro and I can assure your readers that we all took great pride in the fact that Archdeacon Harris has been elevated to such a high office in the Church. It was gratifying also to find such an excellent editorial about this great event in your editorial pages, though of course no regular reader of THE WITNESS should have been surprised for you have always shown a fair and courageous attitude in dealing with matters of race.

* * *

MISS JANE WINTERS
Churchwoman of Philadelphia

THE WITNESS surely is giving fine leadership in these critical days on the many vital issues that are before us. I refer particularly to the excellent articles by Dean Acheson on Bretton Woods in the issue of April 19, and the one in the same number by Dr. Atkinson which made the issues before the San Francisco Conference so clear. For you now to follow up these two with the articles by Richard Morford and Congressman Voorhis on these two vital subjects is a service for which your readers should be truly grateful. I am looking forward to the reports from San Francisco by Mr. Spofford for I have come to expect true understanding and insight from THE WITNESS editors.

* * *

CHAPLAIN ROBERT SHAW
U. S. Navy, Norman, Oklahoma

I am the Episcopal chaplain at the Naval Air Primary Training Command. We have quite a few Episcopalians here and would like to have THE WITNESS around for their use. Would it be possible to have you donate a few copies each week? I am sure the men would deeply appreciate it.

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NAZIS DESTROYED THE BUILDING BUT NOT THE CHURCH

(*Story on page four*)

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VOL. XXVIII No. 40

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The WITNESS

For Christ and His Church

MAY 24, 1945

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Millions of Refugees Are Aided By the World Council

Estimated That There Are Thirty Million Refugees on the Continent of Europe Alone

By Henry Smith Leiper
American Secretary of the World Council of Churches

New York:—If there is any one thing on which all of the Churches of the world are already agreed it is that every follower of the Lord Jesus Christ is charged with the cultivation of the spirit of the Good Samaritan. With one-tenth of the human race dislocated from homes by the pressures and tragedies of war the problem of displaced persons looms as one of the greatest confronting the Churches.

Technically, there are distinctions made between those who are refugees in the sense of being stateless persons with no diplomatic protection and those that are merely dislocated within the borders of their own home countries for whom their governments will in due course make effective efforts at readjustments and possible return to familiar scenes.

When World War II broke out there were still 600,000 refugees from World War I who had not yet been located in permanent homes. It is estimated that there are now at least 30,000,000 refugees on the continent of Europe although it is clear that that estimate is much too low. Not by any means all of these are stateless persons although a very large number are in that category. Another huge number are exiled from their homelands and confront enormous difficulties. No provision is being made for their return.

Emergence of this problem was early recognized by the World Council's staff as a challenge and the commission on refugees was set up at Geneva to coordinate the activities of national committees which had sprung up in many helping countries.

Dr. Alphonse Freudenberg, a prominent member of Niemoeller's Dahlem parish in Berlin, himself an ordained minister although with many years' experience as a diplomat in the service of the Weimar Republic, became the director of the commission and through the whole period of the war he has rendered magnificent service. Support from the churches in America for his work has come largely through the generous action of the American Christian committee for refugees which, during certain periods, provided more than 80% of the funds used by his office.

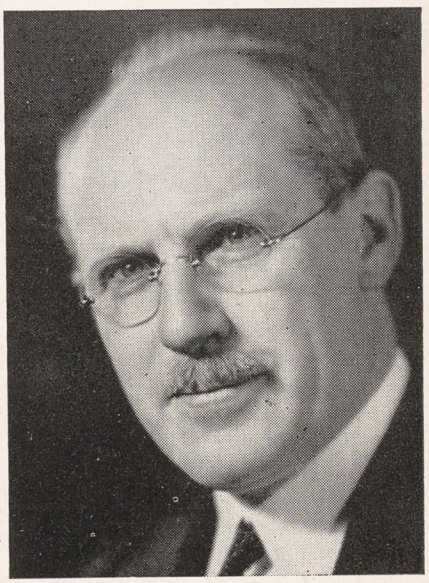
Through various cooperating Church agencies in neighboring countries, as well as through the loyal and incredibly unselfish action of the Swiss Churches, the great work of fraternal good will has been accomplished and is still going on.

The growing difficulty of distinguishing between the work for those who are in the stricter sense of the term refugees and those who are displaced persons within their own country leads to a decision to amalgamate the commission on refugees with the new department of reconstruction and inter-Church aid, and in the near future Dr. Freudenberg's activities will be transferred. This does not however imply any cessation of activity for refugees. It only means that it will be carried on in larger context.

In the liberated areas of France a particularly fine piece of work has been done by CIMADE which is the Comite Inter-Mouvements Aupres des Evacues, a combination of the young people's organizations of the French Churches closely related to the administrative side of the Church life. It is under the able leadership of Mlle. Barot. To this organization the World Council's office has channeled gifts from the American Christian committee for refugees and other helping agencies in various countries.

As some indication of the world-wide character of the problem, which transcends all denominational as well as all national lines, it is interesting that the American Christian committee has dealt with refugees from 58 different countries. No statistics are at present available concerning the outreach at Geneva but it is undoubtedly even wider in scope.

In addition to the other activities in the office a great deal has been done in bringing together all the agencies interested in refugee welfare and notable studies of the problem have been issued by the Geneva office, which indicate a grasp of the problem and a true statesmanship in trying to meet it. This should bring comfort to those who feel discouraged at the inadequacies of the Churches in the face of an appalling world catastrophe.



Henry Smith Leiper is the American Secretary of the World Council of Churches

RECONSTRUCTION PLANS ARE OUTLINED

New York (RNS):—Church reconstruction in European countries will be largely self-aided, with only a minimum of help sought from outside, Dr. W. A. Visser 't Hooft, gen-

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The growth of the Ecumenical Movement is indicated by this picture taken in 1942 at the time of the enthronement of William Temple as Archbishop of Canterbury. Standing in vestments is Archbishop Germanos with representatives of the Russian, Rumanian and other Orthodox Churches and of the Armenian Church. Also in the group are representatives of the Dutch, Swiss, French, Polish, Danish, German and Finnish Churches. The Archbishop of Canterbury was president of the World Council of Churches

eral secretary of the World Council of Churches, told a press conference here. The Geneva churchman is visiting this country to consult American church groups on overseas rehabilitation programs. "I do not think any of the churches are counting on having their reconstruction needs met from outside," Dr. Visser 't Hooft stated. "This applies even to Germany, where, about a year and a half ago, the Confessional Church organized its own reconstruction committee, looking forward to the day when they can start rebuilding, with perhaps some additional aid from abroad."

Taking part in the conference with Dr. Visser 't Hooft were Dr. Marc Boegner, chairman of the administrative committee of the World Council of Churches and president of the French Protestant Church Federation; and the Rt. Rev. George K. A. Bell, Bishop of Chichester, England, and a member of the provisional committee of the Council.

Chief concern of the French Protestant Church at the moment, Dr. Boegner stated, is the health of its pastors. "All of our clergy," he said, "are exhausted. Because many pastors were deported or became prisoners of war, those remaining have had to take care of from two to four parishes. All the while they have been without means of transport or communication, and they are handicapped by lack of shoes. Even to get shoes for pastors and their families would be a great help." He said it will be impossible to build new churches in France for several years because of lack of materials and means of transport. He added, however, that measures were being taken with the aid of Swiss and American churches to provide wooden huts in place of destroyed churches.

Bishop Bell said plans are also being made in Great Britain to utilize wooden huts as temporary churches, especially in new housing areas. "We have a three-fold program in the British Church," he stated. "First is our domestic program, replacing damaged churches, taking care of the needs of religious education, and provision of teachers in training colleges, etc. Second is our reconstruction program in the mission field, and lastly, church reconstruction in Europe."

THE PICTURE ON THE COVER

London:—The picture is of a procession entering the ruins of St. Mark's Church, Bromley, Kent, which was destroyed by the Nazis. The occasion was the induction of the Rev. Jenkin Davies as priest of the parish by the Assistant Bishop of Rochester, Bishop J. C. Mann. Throughout England and the Continent are thousands of churches destroyed or partly destroyed which now must be rebuilt. The channel for this tremendous undertaking is the World Council's Commission for Service directed by Robbins W. Barstow whose article appears in this number.

FORMER HEADMASTER SPEAKS

New York: — The Rev. Michael Clarke, former headmaster of Repton, now the secretary of the Christian Frontier Movement in England, was the guest of honor at a luncheon May 7th given by the World Council of Churches. He declared that "Nations must regain a sense of the divine. Even Churches are weak in this respect. We must recover a new kind of Christian relations with our neighbors. People can no longer be regarded as means to ends. Human personality is of supreme value. We must use material resources as things put in trust in our hands for the present and future generations. We have now seen the consequences of forgetting these values and are ready now to consider them. This war may result in setting up a new civilization."

The speaker was introduced by Bishop Bell of Chichester who had arrived that day by plane from England.

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The World Council of Churches Serves War Prisoners

Carry On Religious and Other Activities For Millions of Men Behind Barbed Wire

By Roswell P. Barnes
Associate General Secretary, Federal Council of Churches

New York: — Isolated behind barbed wire, under constant surveillance from the watch tower, guarded by machine guns, millions of prisoners of war are living out the long weary days of waiting. Out of the excessively active life of combat they have been abruptly brought into inactivity, involving one basic struggle — the battle against boredom and demoralization. But, even though shut off far from their accustomed work and associations, they are not utterly alone. The Church is with them and they are in the Church, even in their captivity. And it must be remembered, even with V-E Day behind us, that it will be a long time before they are in a real sense liberated.

Take for example a recent report from a neutral visitor to a camp for American prisoners in Germany: A Protestant chaplain has been recognized by the German authorities as military chaplain. Every Sunday at two o'clock he holds a Protestant service in the American chapel in the camp. He also conducts Bible study classes and serves the prisoners in the "sick bay" and in the penitentiary. There is a library of religious books. Prayer books, hymn books, and worship material are available.

How is such a program made possible? Where do the materials and equipment come from? At the beginning of the war the provisional committee of the World Council of Churches set up the ecumenical commission for chaplaincy service to prisoners of war, with headquarters at Geneva, Switzerland. The war prisoners' aid of the YMCA was already arranging its work. In World War I the war prisoners' aid had cared for the total Christian ministry to prisoners. At that time there had been no international organization of the Churches which could provide a service on behalf of the Churches themselves.

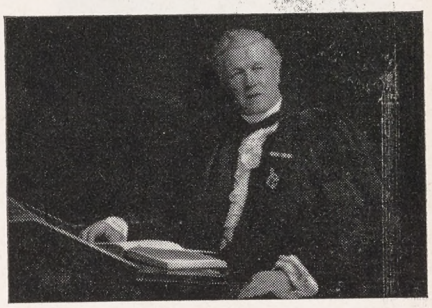
When this war began however the World Council of Churches was in a position to provide such a service. Consequently an arrangement was concluded whereby a very close collaboration was established between the war prisoners' aid and the ecumenical commission for chaplaincy service to prisoners of war. It is difficult to draw the line between the services rendered by the two agencies. Generally speaking the ecumenical commission provides liturgical equipment, materials for the sacraments and worship, devotional literature, and in some cases, visiting clerical leadership. Bibles are provided by the American Bible Society and other societies. Along with supplying supplementary religious literature, music and pictures, war prisoners' aid provides the greater bulk of the service — libraries, texts for educational classes, athletic goods, musical instruments, equipment for dramatics and hand craft, and many other things. It also provides more extensive visitation to the camps by neutral secretaries. These regular camp visitors make contact with the chaplains to learn and to report their needs.

Much of the leadership of the religious activities is provided by clergymen from among the prisoners, but the materials must be sent in from the outside. During 1943 the ecumenical commission distributed from Geneva 188,524 religious books and pamphlets, the pamphlets being special Christmas and Easter booklets. 8,289 packages were shipped. Communion sets, altar cloths, vestments, candles, wafers, wine and sacred music represent principal items in the requests from camps which are answered as promptly as possible. The files of the ecumenical commission are filled with letters from prisoners thanking the commission for these items and for special theological books.

In some camps artists and artisans have with great skill and ingenuity transformed crude barracks into sanctuaries with mural paintings, altars, crosses and in some places even chancels. Red Cross packing boxes, colored glass from broken bottles and tin foil from chewing gum wrappers have been put to unprecedented uses. Crosses, altars, pulpits, and candelabra are sometimes expertly carved.

In trying to imagine the religious activities in the Churches of the Barbed Wire, we should remember that among the prisoners are skilled musicians and actors. In one camp in Germany the overture, 7 choruses, and 15 solos of *The Messiah* were rendered before an audience of about 700 officers and non-commissioned officers. In connection with the production, 200 sheets of music manuscript were written, copying out parts for orchestra and choir from a score provided by the society of sacred music of Geneva. Religious dramas are frequently produced.

Reports from the prisoners themselves and from the neutral secretaries who visit them emphasize three main values in this whole program of religious service:



J. Hutchison Cockburn is the senior secretary of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches with headquarters in Geneva. Formerly the moderator of the Church of Scotland, Dr. Cockburn assumed his new duties on May 7th and told the press: "I see an immensity of tasks and generosity required if the churches in occupied countries now liberated are to face their problems with hope. If they are not to be swamped by the tidal wave which flooded them so terribly they will need the utmost help the Churches can give."

First: Religious activities and the deepening of religious experience are the most important factors in basic personal security and stability during the terribly difficult months of isolation and loneliness. The assistance provided by the YMCA and the Churches is a strategic contribution to the spiritual, moral and mental welfare of millions of men.

Second: The fact that help is sent demonstrates to the men that they are not forgotten. Thus they have a sense of being related to the outside world and especially to the

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groups and experiences that meant most to them back home.

Third: The maturing of religious experience and insight in a broad ecumenical setting is good preparation for leadership in the churches back home in the post-war period when the spiritual foundations of society must be rebuilt or strengthened if we are to achieve the better world for which these men and all of us have been striving.



W. A. Visser 't Hooft, who arrived in America last week from Geneva, is General Secretary of the provisional committee of the World Council of Churches. He is also president of the World Student Christian Federation

BISHOP MANNING CONTINUES

New York: — Declaring that his physician has assured him that he would in a short time be fully recovered from his illness, Bishop Manning announced to the diocesan convention of New York that "I shall continue my work with you as your bishop." Following his brief address, upon the orders of his physician, he turned the chairmanship of the convention over to Bishop Gilbert.

MARTIN NIEMOELLER HAS HOPE

Cortina d'Ampezzo, Italy, near the Carnic Alps (wireless to RNS):— Germany's only hope for the future is in the Church, Pastor Martin Niemoeller declared here in the first public statement he has made since he became a prisoner of the Nazis eight years ago. Looking thin, but apparently in good health despite his long imprisonment, Pastor Niemoeller announced that he hopes to visit England and the United States before returning to his Dahlem parish in Berlin.

In an interview the Berlin pastor said he believed the only way Germany can get through the next few months and begin her future is through the influence of Christianity, particularly German Protestantism, aided by American Protestants.

ECUMENICAL SERVICE AT CATHEDRAL

New York:—Bishop Bell of Chichester, England; the Rev. W. A. Visser 't Hooft and the Rev. Marc Boegner of France, were the speakers at an ecumenical service held May 17th at the Cathedral of St. John the Divine. It was under the auspices of the World Council of Churches and the World Student Christian Federation. Others taking part in the service were Bishop Charles K. Gilbert, Bishop Iriney of Dalmatia representing the Orthodox Church, the Rev. Joseph N. Sizoo of the Collegiate Church, the Rev. Benjamin E. Mays, vice-president of the Federal Council of Churches, the Rev. Douglas Horton, chairman of the American committee of the World Council, and John R. Mott, a vice-chairman of the World Council.

PENNSYLVANIA WILL HAVE BISHOP

Philadelphia: — Approval was given to the request for a suffragan by Bishop Hart when the convention of the diocese met here. A special convention will be held for electing as soon as approvals from a majority of bishops and standing committees are received. Suggestions for the office are to be sent to the deans of convocations or to any member of the standing committee. They will present not more than five names for nomination, with additional nominations allowed from the floor.

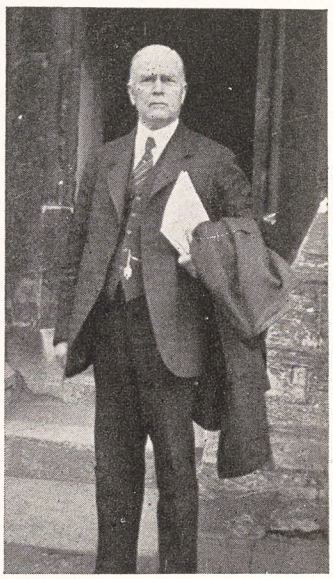
BISHOP PEABODY PRAISES WORLD COUNCIL

Syracuse:—Bishop Malcolm Peabody told the convention of Central New York that a global Christian community was taking form in the World Council of Churches. "It is not differences of belief we have to fear but secularization." Treasurer Lewis B. Franklin of the National Council also spoke, stating that China now has "great Christian leadership" and mentioned particularly T. V. Soong, head of the delegation for China at the United Nations Conference, who is a graduate of St. John's College, Shanghai.

RELIGIOUS FILM BY SOVIETS

Moscow (wireless to RNS):—Soviet authorities have released a thirty-minute film showing the recent election and enthronement of Patriarch Alexei. It is the first time since the revolution that a film has been devoted to religion. It is to be exhibited throughout the Soviet Union and it is said that audiences here, especially the young people unfamiliar with formal religious services, were deeply impressed.

Word has also been received from Moscow that worshippers throughout the Soviet Union jammed churches on May 6th when the Orthodox observed Easter.



John R. Mott is a vice-chairman of the provisional committee of the World Council of Churches. He is also, among many other things, honorary chairman of the International Missionary Council

ARCHDEACON BANYARD ELECTED BISHOP

Trenton:—Archdeacon Alfred L. Banyard was elected suffragan bishop at the convention of the diocese of New Jersey meeting here May 8th.

A LONG RECORD OF SERVICE

Wilmington, Del.:—Mrs. Frederick Bringhurst of St. John's, Wilmington, has set an enviable record for Sunday school teachers with some fifty-five years of service behind her. At the close of the current school year Mrs. Bringhurst will end her teaching career, but not, she hopes, her long association with St. John's Sunday school.

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EDITORIALS

World Council of Churches

THE late Archbishop of Canterbury William Temple was known throughout the Churches as the leading protagonist of the plan for a World Council of Churches. In this effort he by no means stood alone. All over the world, and in all the Churches, are men and women who look hopefully toward the constitution of such a Council. It is still "in process of formation" and of course cannot be actually formed until after the war when free communication and travel will be possible once more. This does not mean however that nothing is being done. Here and there in various countries movements in the direction of cooperation and reunion, and what may be called "ecumenical" efforts, are taking place. In Hungary for example a new Ecumenical Council was inaugurated in 1943. It is composed of leaders of the Reformed and Lutheran Churches. In this country there are a number of reunion movements under way, notably between the Evangelical-Reformed Church and the Congregational-Christian Churches. There is also the movement toward the reunion of the Presbyterian and Episcopal Churches, to which THE WITNESS has often referred and is eager to support. Of course the war has set back the ecumenical movement and very seriously prevented what would otherwise have been a much speedier development, no doubt with a considerable measure of progress which might have been achieved by now. On the other hand, in the providence of God, the Ecumenical Movement is growing at a time when it will presently be called upon to undertake the greatest task confronting all civilization, that is the spiritual unification of mankind and particularly of Christendom, through the Church.

Some people who ought to know better scoff at the idea as an example of what they call "Pan-Protestantism," as if this were merely some kind of scheme for federation and cooperation between Protestants. A brief examination of the official statements thus far issued in the name of the movement ought to clear up this misunderstanding. The Ecumenical Movement, which is producing the World Council of Churches now in process of formation, is designed to embrace the whole Church. If Rome is left out, it is not because Rome has not been invited to successive World Conferences, but because Rome has declined the invitation. The Orthodox Eastern Churches are there, the Anglican Communion is there, the Reformed Church is there, the Protestant Churches—in fact all the Churches except Rome. It promises to become an expression of the catholic nature of the Church. If Rome refuses to recognize this—so much the worse for Rome.

It is characteristic of the Catholic Church that from the earliest centuries it has functioned through Ecumenical Councils. When in the course of time this method of Church organization and legislation gave way in the West to papal domination and dictation, and in the East to Byzantine imperialism, there were repeated protests and ever renewed demands for an Ecumenical Council. When at last one or two councils were held they were not really ecumenical; that is, they were not fully representative. At least one of the causes of the vast explosion in the 16th century was the refusal of the papacy to accede to the perfectly normal and catholic demand for an Ecumenical Council.

NOW in our time, four centuries later, there is a renewed demand for a Council representing the whole Christian Church. The tasks confronting the Christian religion in these days and in the days to come demand the whole strength of the whole Church. Each Church acting by itself without concert and without consultation with the others will be like an army made up of isolated regiments, whose commanders occasionally consult one another but on the whole prefer to move forward by themselves. The devil could not ask for a luckier break, and must chuckle to himself as he looks across and sees his opponents divided into these various competing, isolated regiments. The task before us, with a whole world to restore, to re-unite—or, not so much re-unite as really to unite for the first time—and bring back to sanity and spiritual wholeness: this task cannot be accomplished without something more than

Friends of World Council

A MEMBERSHIP corporation was recently formed with the legal title of Friends of the World Council of Churches, Inc. The chairman of the board of directors is Episcopalian, Charles P. Taft. The purpose of the corporation is to support and promote the work of the Council at home and overseas. Membership consists of local parishes and individuals who make annual gifts. You and your parish or parish organization are invited to membership. Checks should be drawn to "The World Council of Churches" and mailed to the American office of the Council at 297 Fourth Avenue, New York 10, N. Y.

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mere cooperation and good will. There must be an over-all strategy; but, in keeping with the nature of the Catholic Church, this over-all strategy will be the responsibility, not of one commander-in-chief who consults whom he chooses and assumes sole responsibility under God for his choices, but of an Ecumenical Council, representative of all the Churches assembled for the purpose. That is how the councilar principle has worked in the past—when it has worked. It is a principle characteristic of the essential nature of the Church. Hence the World Council of Churches, delayed as it has been by the war, and suffering serious reversals through the death of such great men of God as William Temple, William Paton, William Adams Brown, Theodore Hume, Herbert Willett, Richard Davidson—not to mention leaders on the Continent, and others elsewhere—the World Council of Churches is simply inevitable and must move forward to a victorious end; for it surely has behind it no less a spiritual force than the will of God.

The End of Divisiveness

by Douglas Horton

Chairman of the American Committee of the World Council of Churches

MOST readers of THE WITNESS will recall the Universal Christian Council for Life and Work which grew out of the Stockholm Conference in 1925, and the World Conference on Faith and Order, which held its first world conference at Lausanne in 1927. Out of these there grew a movement more and more inclusively an official council of the Churches. Foregleams of the idea had found expression in the writings of many Christian leaders: but to the late William Temple, Archbishop of Canterbury, more than to any other single person goes the credit for having brought about the action which culminated in the vote of the Oxford and Edinburgh World Conferences in 1937 in favor of the organization of a World Council. This was to begin by a union of these two movements which would provide an inclusive overarching organization concerned with all the manifold interests of the Christian Churches. Under the Archbishop's leadership a conference in Utrecht in 1938 drafted a constitution which was unanimously adopted by the representatives of more than 80 communions of every major type other than the Roman Catholic. Invitations were forthwith sent to the Churches. At this writing acceptance of the constitution by 85 Churches has made the provisional committee of the World Council already a more inclusive "organization ecclesiastically than any other which the Christian Church has ever known." (Quoted from the seventh volume of Kenneth Scott Latourette's *History of the Expansion of Christianity*.)

Dr. Temple was elected chairman and three secretaries were chosen for the Council, Dr. W. A. Visser 't Hooft, of Geneva; Dr. William Paton, of London; and Dr. Henry Smith Leiper, of New York.

The Universal Christian Council for Life and Work made available to the provisional committee its entire staff, its offices and all its assets; and the continuation committee of the World Conference on Faith and Order gave close collaboration. When therefore the war came, a well-knit, well-staffed organization found itself ready for the many major tasks which confronted it—tasks which only such a comprehensive body could have undertaken.

While it was—and is—strictly in process of formation from the constitutional point of view, it became *de facto* an effective instrumentality of the united churches almost from the day of its formation.

It cannot itself be a fully completed council until the first world assembly has been held and this is not within the range of possibility until a year or so after the end of the Asiatic War. The Utrecht meeting, anticipating the possibility of considerable delay in the holding of the world assembly because of world conditions, authorized the provisional committee to assume the responsibilities of the central committee as described in the constitution in the event of such a delay. The provisional committee has held meetings every year since 1938, only three of them, however, being full meetings. The first was held in Paris, the second in Zeist, and the third in Apeldoorn. Since the 1940 meeting in Apeldoorn, Holland, it has been possible to hold sectional meetings in various places.

DESPITE the difficulties and delays, time has by no means been lost and in almost every country where there are constituent Churches great progress has been made in arrangements to carry on the work of the World Council. In at least a half dozen countries the impulse to cooperate radiating from Oxford, Edinburgh, Utrecht, has

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resulted in the formation of national Councils of Churches, usually on the same constitutional basis as the World Council itself. Most notable in this connection is the organization of the British Council of Churches which had as its first chairman the chairman of the World Council, the late Dr. William Temple, and as the first chairman of its administrative committee, the late Dr. William Paton.

Because of the particular importance of the relationship of the Council to the younger churches and the Orthodox Church, special committees have been at work on these problems; but it should be noted that the Orthodox Churches which had been identified with the two movements which flow into the World Council, viz., the Life and Work and Faith and Order Movements, have indicated that they desire their members in these antecedent bodies to be regarded as placing them within the orbit of the World Council even though they have not been able, because of wartime conditions, to take action with respect to the new constitution.

At the present time the Council is operating under the leadership of its three vice-chairmen elected at Utrecht — the Rev. Dr. Marc Boegner, head of the French Churches; Archbishop Germanos, representative of the Ecumenical Patriarch; and Dr. John R. Mott. The successor to Dr. William Paton in London has been chosen in the person of the Rev. Oliver Tomkins, who carries on at Edinburgh House, which is the headquarters of the International Missionary Council.

The financial support of the Council has been steadily increasing, although Churches in a number of countries have been prevented from making any transfer of funds to the head office in Geneva. It is noteworthy that from a purely financial point of view the activities of the provisional committee in Geneva entail at the present time a total expenditure which, expressed in U. S. dollars, would represent over one-third of a million annually. The greater part of this is involved in the wartime emergency service described by other writers in this issue of THE WITNESS.

Those who have observed the progress of the Council find it easy to agree with Bishop Francis J. McConnell who, on the occasion of his retirement dinner in New York, said: "When the Church historian of the year 2044 writes the story of our time, he will say that the most important event of the 20th century for the Churches was the establishment of the World Council, because it marked the beginning of the end of interdenominational rivalry and divisiveness."

Hands Outstretched in Love

by Robbins W. Barstow

Director of the Commission For World Council Service

AS THESE words are written history is being made in a way that is breath-taking. By the time they are read, the countenance of Europe may well be changed, in anticipation of a social and spiritual resurrection after a protracted Calvery of strife, even if not yet in actual fulfilment. And this change of outward circumstance if and when it comes, will enable us to transfer at least a measure of our concern to the healing processes inherent in the Christian faith. Never in all human experience would there seem to have occurred such an opportunity for the full outpouring of an inclusive charity, even as there has never been such a holocaust of destruction and suffering.

The fellowship of Christians in the contemplated World Council of Churches provides a ready means for the expression of good-will in very concrete form. Although not yet officially consummated, this cooperative venture of more than fourscore church bodies is already functioning through its department of reconstruction and interchurch aid, based in Geneva, and the various national counterparts, of which the commission for World Council Service is the cooperating unit for the United States.

The task which confronts our Churches is a stupendous one both spiritually and materially. The pastors and people of the war-stricken lands have exhibited a type of heroism seldom seen since the days of the early Christian martyrs. They have dared defy their conquerors with word and deed, seeking to maintain as the rule of life the commandments of God, rather than the perversions of men. In this struggle they have achieved a depth of conviction and a degree of devotion that may well be the proper envy of many of us easy-going and quite comfortable churchmen and women. The greatest single service we can render to them is to try to match their faith and their sacrifice and in this way to gain a fuller spiritual harmony with them in the fellowship with Christ which they have attained.

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But in addition to this there is much that we can do in the way of immediate helpfulness in this their hour of dire distress. We ought gladly to invest on their behalf substantial tokens of the rich talents God has given us by way of our unbombed cities and our unburned homes and our unfettered schools and our unmuzzled press and our unstarved children. Generous sharings of our means will do much, and how little that will cost us in terms of the sort of distress and privation which has been the sorry lot of our brethren.

The commission for World Council Service has been organized to serve as the channel for the operation of just such whole-hearted assistance in the salvaging and resuscitation of the Church organizations and activities of war-ravaged Europe. Working in closest relationship with the department at Geneva, the American commission is designed to be the agent of the Churches in a number of specific ministries.

Of immediate urgency is special relief for the pastors of the devastated areas. These devoted and heroic men have suffered even beyond the lot of most of their countrymen, for they have been in the very forefront of Christian resistance to the iniquities of the occupying authorities, and have had to sacrifice everything, their goods, many of them their liberty, and some of them their lives. They and their families deserve more than the mere subsistence relief that the various agencies, governmental or other, are seeking to provide. If they are to resume their place of leadership, we must help them with the rehabilitation of their homes and with more than the bare minimum of food and clothing. We would want to aid not only the pastors of the lands lately in subjection, but also the German pastors. Most of these have been courageous and outspoken against the Nazi doctrines and practices as to race and religion and have suffered much because of their convictions. By such a gesture of goodwill they can be helped toward a restoration of their confidence in the Christian gospel of love and they will thus be the more effective in fostering the renaissance of normal Church life in the erstwhile Reich.

THEN there is need for help in restoring the Protestant ministry in its numbers. There has been for several years an almost complete black-out of theological education. Young men who would have been preparing for the ministry have been serving in the armies or the underground, and in any case the seminaries and training centers have not been able to function. Some students are beginning their studies again in Paris under a theological faculty, but many we hope will be able to study in England, Scotland, and the United States. This will mean scholarship aid for most of them in greater or less degree. And as soon as possible the seminaries should be helped to resume their training program. This also will call for substantial subsidies from those of us who have come through these tragic years with so little of real privation or sacrifice.

Help with the Christian youth movement and with evangelistic campaigns will also be needed. The continent of Europe, according to those who know it best, is ready for a genuine revival of faith. The bitter experiences of the war have so influenced the hearts and minds of uncounted thousands of men and women and young people that they are unusually receptive to the message of the gospel. It is reported that evangelistic services are crowded and many lives are being touched and changed in significant fashion.

Another great need is for Christian literature — books, pamphlets, and periodicals. Most of the great libraries and printing houses on the continent have been destroyed. Every home or church demolished has meant the loss of many volumes. Millions of books of a religious nature were burned by the Nazis. There is a genuine hunger for the kind of Christian reading matter that comforts the heart and strengthens the soul. We have in hand lists of many books and pamphlets for which there is insistent and growing demand. The churches of Europe are asking us to get these printed in large quantities just as quickly as materials are available and necessary authorizations can be had.

There are also cooperative ministries, such as work among the refugees and evacuees in connection with the American Christian committee for refugees, the ecumenical commission for refugees, and CIMADE (Comite InterMouvements Aupres des Evacues), and work for the Axis prisoners of war in connection with the YMCA and the ecumenical chaplaincy commission.

Finally there is the need for help to the limit of our generosity in the matter of providing the physical equipment for the resumption of Church life and work. No complete or authentic figures are as yet available, but one need only read the news dispatches and look at the pictures from the front to realize the extent of damage done to the church structures in the towns and cities of the fighting zones and within the bombing radii. Some who are close to the situation have estimated that in Norway, Denmark, Holland, Belgium, France, Italy, and all of Eastern Europe — everywhere, in fact, except Spain, Sweden and Switzerland, probably one fourth of the churches have been totally destroyed, one fourth heavily damaged, one fourth lightly damaged, and only one fourth have escaped unscathed. It will be months at least be-

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fore accurate statistics can be had. But these guesses are surely sound enough to give us some idea of the destruction and the task of repairing or replacing these houses of worship and centers of parishional life. The commission has already forwarded over a hundred thousand dollars to provide temporary barracks in devastated towns to serve as church centers, where religious services can be held and parish contacts and activities started again. The more permanent repairing or rebuilding will be of course a long range program, but the assurance of our help will greatly enhearten our desolated brethren, and give them courage to carry on and plan for the future.

Here, then, are some of the ways in which the Churches of America along with those of Switzerland, Sweden, and the British Isles, are responding to the cry of distress from stricken Europe. The effective ministry that can be rendered through the World Council of Churches is limited only by the measure in which men and women of the fellowship of Christ put into definite deeds and dollars the demonstration of their faith and their fraternity.

Faith and Order in the Council

by Angus Dun

The Bishop of Washington

THE proposal of a World Council of Churches came jointly from the two great ecumenical movements which held their meetings in 1937. Life and Work met at Oxford in July, and Faith and Order met at Edinburgh in August. Each appointed seven members to serve as a committee to complete the details of the plan for a World Council, to submit the completed plan to the Churches, and, when approved by the Churches, to convene the first Assembly of the World Council. This program has been fully carried out, though the war has delayed the calling of the first Assembly.



Indeed, the very idea of a World Council, meeting regularly, grew out of the successful meetings of Faith and Order and of Life and Work, in 1920, 1925, 1927, and of their continuation committees which met each year for sessions lasting three to five days. Since almost all the Churches were members of both movements, their representatives grew to know each other well through these frequent meetings and to feel the unique value of these personal contacts in stimulating the life of each Church at home as well as in promoting wider cooperation. The result was agreement to submit a plan "for the future of the ecumenical movement" to the Oxford and Edinburgh Conferences, to be prepared by a special meeting of thirty-five delegates prior to the conferences. At this meeting the first draft of the plan for a World Council was put on paper, sketching the general outline that was later embodied in the proposed constitution.

Not only has Faith and Order shared in sponsoring the World Council but it has voted, like the Life and Work movement, to merge itself in the World Council. It was voted at Edinburgh that the continuation committee of the Edinburgh Conference should become the World Council's Commission on Faith and Order. Thereafter, the direction of the movement will be in the hands of the same Churches as at present, but through their delegates appointed to the World Council Assembly. It was a happy symbol of this merger that the chairman of the Faith and Order continuation commission, Archbishop Temple, was chosen chairman of the World Council provisional committee.

When the constitution was drafted at the special conference held in Utrecht in May 1938, several long-tested principles of the Faith and Order movement were incorporated. The very first article, the "Basis," was the basis of the Faith and Order movement as laid down in the inaugurating resolution of 1910. The principle of direct responsibility to the Churches was adopted — "the Assembly shall be composed of official representatives of the Churches." While it was agreed that the main purpose of the World Council should be to facilitate common action, it was also agreed that all common action must be based on the free assent of the constituent Churches — no one was to be overruled by a majority vote.

This partnership in the World Council, far from being a compromise between the two movements, is the result of long experience. Faith and Order is concerned with the questions that divide the Churches, largely questions of doctrine and of Church order, while Life and Work has been concerned with promoting cooperation in the field of Christian service, disregarding as far as possible the existence of these differences. At first sight, these objectives seem in opposition, and there are still some people who think you can best promote

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progress in matters of Faith and Order by studiously avoiding any commitments in the field of Life and Work, and vice versa. But experience has shown that the opposite is true. Actually progress in one promotes progress in the other. They are complementary, mutually strengthening and indeed mutually necessary, for cooperation cannot get very far without the solving of difficulties that still prevent unity, nor can the study of these differences get very far without the mutual sympathy and confidence that comes from common Christian service.

AS DR. WILLIAM ADAMS BROWN often put it, the field of Life and Work is in those areas where agreement makes united witness and common action possible, while that of Faith and Order is in those areas where differences of view prevent united witness or common action and so require further study. It is cause for rejoicing that the former areas are now seen to be so extensive that they enable us to join in world-wide cooperation for mutual service.

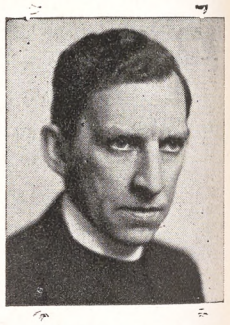
Thus it may be expected that when the World Council begins to function its agenda will mainly consist of practical, immediate questions, that is, questions in the field of Life and Work. The Faith and Order studies will be carried on in the special commission of theologians, as provided for in the constitution, article VI, reporting of course to the Assembly on the progress of their studies. When the commission is ready to present its completed reports for study and discussion by the Churches, then it will ask the Assembly to call a special world conference for that purpose. This conference may perhaps take the place of a regular meeting of the Assembly, or it may be held between the meetings of the Assembly. It will be composed of the delegates which each Church selects to represent it in the discussions of the report — a specially selected group since the subjects for discussion will necessarily involve matters of history, theology and Church order, so that Churches will wish to send their scholars and theologians. Such special conferences are contemplated in the constitution, article III, section 6, "The function of the World Council shall be (6) to call world conferences on specific subjects as occasion may require."

To sum up, Faith and Order is wholly committed to the World Council. Its leaders are cooperating with the leaders of Life and Work in setting it up. As soon as the first Assembly meets Faith and Order will cease to exist as a separate organization of the Churches. But its work will go on as a commission of the World Council. The regular meetings of the Assembly will be concerned largely with Life and Work questions, but every once in a while, at the request of the Faith and Order commission, they will ask the Churches to send special delegates to do what the Lausanne and Edinburgh Conferences have done: Take "the next step to unity through the clear statement and full consideration of those things in which we differ as well as of those things in which we are one."

Talking It Over

By
W. B. SPOFFORD

San Francisco:—The world is a living, growing organism and it is impossible to prevent changes. For the United States to attempt to do so would lead us into another war, and probably on the wrong side. That statement was made by one of the top men associated with the American delegation at an off-the-record meeting, and he indicated that it was recognized by the delegations of the Big Five and doubtless by the representatives of most of the nations attending the Conference. And because it is recognized he believes that provision will be made in the charter to be written here, not only for amendments, but for periodic Constitutional Conventions of the World Organization when the entire Charter would be thoroughly revised in the light of new events.



If this is a fact, and certainly the position held by the speaker gave it great authority, it is one of the most encouraging things that has happened here. He had no doubt whatever that a Charter will be approved at this Conference, not a perfect document, but one which is a good start.

It was recognized from the start, he declared, by the four sponsoring nations that the Dumbarton Oaks Proposals was a cold document, lacking soul. This purpose, objective or soul, as he called it, has now been given to the Charter by writing into it such phrases as "with due regard for principles of justice and international law"; "the solution of international economic, social, cultural and other humanitarian problems and promotion and encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion or sex."

Originally these objectives had been stated only in the section on the Economic and Social Council. It is now agreed among the Big Five and presum-

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ably by everyone else, that they shall also go in Chapter One which sets forth the basic objectives of the World Organization. It has also been agreed among the Big Five that there shall be a Human Rights Commission, which was one of the recommendations of the Cleveland conference of the Federal Council's commission on a just and durable peace. This holds out more hope to the little people of the world who, if words mean anything, will be encouraged to work for their own freedom and economic, social and cultural development.

PROBLEMS, of course, must not be minimized and I can merely state them briefly since I must give up space in this World Council number. There



A French Chapel in Stalag VII, war prisoners camp in Germany. The material was supplied by the YMCA and the Chaplaincy Service of the World Council of Churches. See article on page five

is the world court. Some want the old court brought back to life, others a new court. Some want nations compelled to bring their disputes to court and the decisions enforced by the World Organization if necessary. Others want the nations to come to court voluntarily. Progressives want a new court, compulsion and enforcement. But it appears at present that they are losing out.

There is a tangle on trusteeships, with the U. S. army and navy strong enough to force the U. S. delegation to say, through Commander Stassen, that nothing would be done at this Conference which would in any way interfere with the complete defense of the United States. That means that we are going to hang on to what we consider strategic defense areas, without placing them under the World Organization, and of course if we stick to that position it will force the other nations to do the same thing. In that event the peoples of the world certainly will not be relieved of that "crushing burden of armaments" they were promised in the Atlantic Charter.

On the matter of Regional Organization it looked for a time as though we were also to play a bad role by insisting that we would run the Western Hemisphere—Monroe Doctrine stuff—with little regard for the World Organization. Naturally if we play that game—and we may yet when the Charter goes to the U. S. Senate to be ratified—then Britain, France, Russia and everyone else able to do so will do the same and the world will be back in the old rut of power politics and blocs. However Mr. Stettinius told a press conference on the 14th that the U. S. delegates agreed that the world organization must be paramount, and the following day agreement was reached on this point with the Latin American nations. So at the time of writing, May 21, I can find no evidence that any delegation places regional security arrangements ahead of World Organization.

Meanwhile keep in mind that the final Charter has to be ratified by governments, including our Senate. That fact, I think, has made some of our delegates take a more conservative position than they otherwise would. But more on that next week.

New Books

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The World Council Must Reach The Local Community

No Ecumenical Church Is Possible Except As We Function as Members of the One Body

Edited by W. B. Spofford

New York:—The Rev. Samuel McCrea Cavert has devoted his life to seeking that cooperation and unity among the Churches which is essential if the Church is to be an effective instrument for the carrying out of God's will. He has worked toward this end as the General Secretary of the Federal Council of Churches and as an outstanding leader in the development of the World Council of Churches. It was therefore natural for us to turn to him for a statement on the progress of the World Council and what he considered necessary for its future development. Dr. Cavert's answers to our questions is contained in the following statement:

Dr. Cavert:—Historically, the development of a cooperative unity among the Churches had been under way about three decades before the World Council of Churches was projected. This is what would naturally be expected. The Christian groups that were near neighbors were the first to feel the pressure of need for working together. In our own country the Federal Council was formed in 1908, and one of its defined objectives was to help local churches to form councils for united action in their own communities.

The extension of the federated principle to the relation of Churches on a world-wide scale was in large measure a result of the experience of cooperation in smaller areas. When the World Council of Churches was projected in 1937 by the Oxford and Edinburgh conferences, federation was no longer a mere theory. Important experiments in federating for fellowship and united action in matters in which there was a common mind, without compromise of any distinctive conviction, had already been carried out. Up to this time, however, the idea of a world-wide federation among bodies of diverse historical traditions was too advanced a conception to seem practicable for a long time to come. The Faith and Order and the Life and Work movements were both international, it is true, but each of them had carefully limited functions. When it gradually became clear that these two were parts of a greater whole, the pattern which they adopted for their unification was that of the Council of Churches which had become familiar in several countries, particularly in the United States.

But if the World Council is thus indebted to the local and national councils of churches, the debt has been repaid many-fold. Today it is the ecumenical outlook, expressed in the World Council of Churches, which is the greatest stimulus to more effective cooperation in our own country. So long as our gaze was limited to our own localities or even to our own nation, the great advance which our federated efforts represent did not appear. It is only as we have begun to see church cooperation in Middletown or Jonesville as an integral part of a process that enables the Church to be more truly one Body of Christ throughout the world that the epochal significance of the movement is realized.

As a matter of fact, the seven years during which the World Council of Churches has been in process of formation have witnessed unprecedented progress in federation in the local, state and national areas. In some cases — as in Great Britain and Canada — the formation of the new national councils is directly traceable to the influence of the World Council. In scores of local communities in this country there are new councils which have come into being because the parishes wanted to feel themselves a part of the ecumenical movement. Indeed, the phrase "Make ecumenicity local" has almost become a slogan of city and county councils of churches. They regard it as one of their primary functions to represent the spirit of ecumenical Christianity locally and to educate the people of their own communities to think in terms of the world-wide Christian community. It is safe to say that there are few American cities, or even villages, that have not felt a new impulse to Christian fellowship and cooperative service as a result of the



The Rev. Henry Smith Leiper, American Secretary of the World Council of Churches and the late Archbishop Temple inspect the ruins of Lambeth Chapel in London

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emergence of the World Council upon their horizon.

It is necessary, however, to remember that the real testing-time of the World Council is still to come and that in the long run its success will chiefly depend upon the spirit of unity that is found in local communities. It is not enough that a little group of ecumenically-minded leaders be committed to the enterprise. The rank-and-file of church members must be prepared to act ecumenically.

So the main part of the answer to our questions about the future of the World Council will not be given in any international headquarters in Geneva or London or New York. It will be given in all the communities where individual Christians actually dwell. No ecumenical Church is possible except as local congregations live and function as members of one body. As G. K. Chesterton once said, "Nothing is real until it is local." It is easy to be enthusiastic about the ecumenical Church when it is a beautiful picture on a world canvas at which we look admiringly but which has not yet required us to do anything about it at the point where we actually live. The real test will be what happens among the local churches in towns and cities everywhere.

To Be Married

New York:—Eleanor Jean Grant, daughter of the Rev. and Mrs. Frederick C. Grant, is to be married on June 23 to Laurence C. Tombs of Montreal. Until recently Miss Grant has been on the staff of the office of strategic services of the U. S. government. Mr. Tombs, formerly a member of the League of Nations secretariat, is now acting secretary of the international air transport association.

Bishop Louttit

West Palm Beach:—The Rev. Henry I. Louttit was consecrated suffragan bishop of South Florida at Holy Trinity yesterday, May 23. Bishop Wing of South Florida was the consecrator, with Bishop Mallett of Northern Indiana and Bishop Spence Burton of Nassau the co-consecrators. Bishop Juhan of Florida and Bishop Carpenter of Alabama were the presentors, while the attending presbyters were the Rev. Joseph M. Taylor of Miami Beach and the Rev. William Hargrove of Fort Pierce. The sermon was delivered by Bishop Penick of North Carolina and the litanist was Bishop Jackson of Louisiana.

Discuss Unity

London (wireless to RNS):—The Congregationalists and Presbyterians of England have set up a joint commission to discuss possibilities of organic union. Action was taken by the Congregationalists following an address by Chaplain W. T. Jones, recently released from a German prison camp, who told the assembly that "we chaplains were determined not to come back to the same disunion from which we went."

Elected Trustee

New York:—Marsden B. Candler of Woodmere, Long Island, has been elected a trustee of the Cathedral of St. John the Divine, filling the place left vacant by the death of President Roosevelt. Mr. Candler, while a resident of Long Island, is a communicant of the Transfiguration in this city. Others elected as trustees were the Rev. Elmore McKee of St. George's and Mr. William M. V. Hoffman.

General Convention

Philadelphia:—The convention of the diocese of Pennsylvania extended an invitation to the national Church to hold the 1946 General Convention in Philadelphia. It was to have been in San Francisco but Bishop Block felt that transportation difficulties made it impossible. It has not yet been indicated whether or not the national Church will accept the Philadelphia invitation but it is considered likely.

No Conferences

Hendersonville, N. C.:—The Kanuga Conferences are not to be held this year because of travel restrictions.

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CHARLES SCRIBNER'S SONS

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Support Conference

Middlebury, Vt.:—A committee of three, including Rector Harry H. Jones of St. Stephen's persuaded the town fathers of this New England town to call a special town meeting at which a resolution was passed, and sent to the two Vermont Senators, supporting and approving "without reservation the aims, purposes and hopes of the World Conference in San Francisco."

Washington Convention

Chevy Chase, Md.: — A unique service marked the opening of the convention of the diocese of Washington, held at the Cathedral the night before the business session which was held here at All Saints. The choirs of the diocesan churches augmented the cathedral choir in the singing of the hymns and furnished a striking segment in the long procession that wound its way through the cathedral aisles. An unique feature of the service was a litany especially prepared, arranged so that each department of the diocese, education, social relations, and Missions was taken in turn, representative in the petitions, of each department's special field of service. This was followed by the prayer for the diocese offered by the chairman of the standing committee. After the sermon by the bishop, the clerical and lay delegates standing before the altar in response to the charge by the bishop, repeated the following: "O God our Father, we stand in thy presence and ask thy help. Thou hast called us to a grave responsibility. Strengthen our hands and kindle our thoughts, that we may both perceive and know what things we ought to do. And also may have grace and power faithfully to fulfil the same. Amen."

This formed a marked feature of a very impressive service. The business of the convention the following morning was carried on with despatch and was completed in one day.

Christian Education

New York:—When the House of Bishops met last a resolution was passed calling for a thorough study of the department of Christian education, headed by the Rev. Daniel McGregor. Members of the division, with Bishop Dun as chairman, met here recently for a two day session to consider the matter, adding to their group a number of consultants who are experts in the field. It was agreed that every effort should be made to offer clergy and teachers guidance regarding the aims and content of Christian education and to put into their hands the best possible teaching aids. As a first step a syllabus is to be prepared which will attempt to state clearly the knowledge and experience which should be the personal possession of everyone after specific periods in their development. Emphasis was placed on the importance of carrying forward the work already begun of securing teaching aids for small church schools.

Committee in Charge

Philadelphia: — Bishop Oliver Hart is the chairman of a committee that will administer the affairs of the Philadelphia Divinity School until a successor is elected to fill the place left vacant by the resignation of the Rev. Allen Evans as dean. The executive secretary of the committee is the Rev. Vincent F. Pottle and other members are the Rev. James M. Collins and Dr. Thomas S. Gates. The school will open as usual in the fall. Dean Evans' resignation becomes effective in June.

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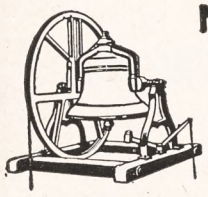
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Native Bishop

New York:—A fifth native born bishop for India was consecrated on May 6th when the Rt. Rev. Cherakarootu Korula Jacob became the bishop of Travancore and Cochin, succeeding Bishop Bernard C. Cornfield, resigned. The diocese has about 90,000 communicants, 126 churches and 52 native priests.

Seminary Commencement

New York: — Sixty-four students received degrees at the commencement of Union Seminary on May 16th. The highest degree awarded by the seminary, doctor of theology, went to Episcopalian William J. Wolf of Cambridge, Mass. The commencement marked the retirement from the presidency of the Rev. Henry Sloane Coffin.

Respond to Appeal

London (wireless to RNS):—Food supplies were dropped from planes in German-occupied western Holland following appeals by the Archbishop of Canterbury. He has recently received a letter from the synod of the Netherlands Reformed Church describing the plight of starving millions in the area.

Consecrate Church

West Palm Beach, Fla.: — Holy Trinity Church, built in 1923-24, was consecrated recently by Bishop Wing. The parish has had nearly a half-century of work and growth, culminating in the lifting of all debt on a property estimated to be worth $250,000. The Rev. Wiliam S. Turner is the rector.

Young Feople

Davenport, Iowa:—There were 23 parishes of the diocese of Iowa represented among the 250 young people who met on successive Sundays at St. Paul's, Des Moines, and Trinity Cathedral here. Regional organizations were set up, looking toward a diocesan organization to be formed at a young people's conference in July.

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BACKFIRE

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

THE REV. JOSEPH F. FLETCHER
THE REV. ALLEN F. KREMER
THE REV. WARREN MCKENNA
THE REV. WILLIAM B. SPOFFORD JR.
MRS. PAULINE F. SPOFFORD
Episcopalians of Boston, Massachusetts

In a speech on the Church's reconstruction and advance fund at our recent diocesan convention, Mr. Robert Jordan, director of promotion for the National Council, made certain remarks implying that good Churchmen should give money to the fund to prevent certain areas of the world's surface from being communized instead of Christianized. A number of us feel that Mr. Jordan raised a false issue and it disturbs us greatly to learn that our official Church representatives are using political prejudice to raise money.

The antithesis to Christianity is not communism but paganism. The late Archbishop William Temple once said: "Communism is after all a Christian heresy; fascism is of the devil." We feel that the thing that should disturb the Church is not communism but paganism and would like to point out that the Church's real enemies are the ideologies of the enemies of the United Nations and not the government set-up of one of our allies.

Mr. Jordan's moral right to make such an appeal was weakened, rather than strengthened, by a remark that it was not the sort of thing that he could put in writing but that he felt free to say it in his speech.

* * *

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The editorial *A Notable Consecration* (WITNESS, April 26) was splendid. I had the honor of hearing Bishop Harris at St. John's Cathedral in New York. In the last paragraph you suggest a wish which I have long held that more consecrations could be help in New York, Boston, Washington and other metropolitan centers. The consecration of Bishop Harris would have been a great stride in democracy if it had been held during the San Francisco Conference, and held at the Washington Cathedral as Bishop Dun suggested.

As I know your sincerity in this racial matter I wish that you might urge a Negro Bishop for New York. There are many men who qualify: the Rev. Shelton H. Bishop, the Rev. John Johnson, the Rev. Randolph O. King, all of New York; the Rev. Dr. Plaskett of New Jersey; the Rev. Dr. Hughes of Massachusetts, to mention but a few. The Roman Church I believe has eight Negro bishops. It might be well for us to elect more Negro bishops to serve here in this country.

* * *

THE REV. ALBERT J. M. WILSON
Rector at Greenwich, Connecticut

Evangelical and protestant Christians must feel deeply grateful to the Bishop of the Protestant Episcopal Church in the Diocese of Long Island for his observations and recommendations to the clergy of the diocese respecting Mr. Rockefeller's speech before the Protestant Council of the City of New York.

I had the privilege of listening to Mr. Rockefeller's address and, while deeply moved by the sincerity and earnestness of his appeal, I was not unmindful of the fact that he scarcely did justice to the historic content of Catholic Christianity and therefore perhaps revealed that he has not seen too clearly the grave difficulties confronting us who are eagerly desirous and concerned about Church unity.

Bishop DeWolfe is privileged to move at the next General Convention of the Protestant Episcopal Church that it withdraw from association with the Federal Council of Churches of Christ in America. But I dare to believe that if he does his motion will be defeated.

The Protestant Episcopal Church has not conferred absolute powers upon its bishops, but has clearly defined their prerogatives in its constitution and canons, and it is clear from a reading of its Ordinal that upon its presbyters is conferred the same responsibilities for defending the faith as the bishops.

There are many who like myself are interested in Mr. Rockefeller's proposal even though we cannot subscribe in toto to his statement, and I wish to express my sympathy with his ideal and to lodge this protest respectfully but emphatically against the tone adopted by Dr. DeWolfe in his recent letter.

He, of course, may demur at one doing so who is not a clergyman of his diocese, but since he has suggested that my Church sever its relationship from the Federal Council of Churches of Christ in America, he has offered one and all the privilege of comment upon his utterance.

* * *

MRS. THOMAS L. FLEMING
Churchwoman of Akron, Ohio

Since THE WITNESS has lost the guiding hand of Bishop Johnson I cannot find any spiritual value in the contents; just articles to stir up feelings of one class or group against another and we who live in industrial areas can see and know enough of that. I always thought the clergy were supposed to be "a pattern and example" to others and to create unity among the people. Why not spend your energy in bringing people to church and getting rid of the sins of greed and selfishness which are the causes of all this disunity you try to stir up. Some of your theories sound very good but I wonder if you know anything about the practical side of some of these questions you write so fluently about. Read your ordination service once in awhile. I am sorry the magazine that was once a real Church paper has degenerated into a publication such as it is.

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The WITNESS

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MAY 31, 1945



GETTING THE SUN IN AN OFF-MOMENT AT SAINT MARY'S

(*Story on page thirteen*)

ARTICLE BY ELMORE McKEE

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Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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MAY 31, 1945
VOL. XXVIII No. 41

CLERGY NOTES

ANDREWS, HALSEY I., formerly the rector St. Luke's, Hudson, Mass., is now the rector of St. John's, Arlington, Mass.

ARMSTRONG, GILBERT M., formerly of Williston, N. D., is now in charge of Grace Church, Jamestown, N. D. with residence at 411 2nd Ave. N. E.

BARKOW, CALVIN, dean of St. Michael's Cathedral, Boise, Idaho, has accepted the rectorship of St. Paul's, Oakland, California, effective July 1st.

BROWN, E. D., formerly rector of Grace Church, Chicopee, Mass., and Holy Trinity, Chicopee Falls, is now the rector of St. James', Fall River, Mass.

CARPENTER, MARK T., formerly rector of St. James', Derby, Conn., has accepted the rectorship of Holy Cross Church, Sanford, Fla.

CHURCH, WHITNEY, student at Sewanee Seminary, will take charge of St. John's, Bellefonte, Pa., July 1st.

COLLINS, PAUL D., rector of Trinity, Poultney, Vt., becomes the rector of St. Barnabas', Troy, N. Y. on June 10.

GARRETT, ELDON R., formerly the rector of Christ Church, Flint, Michigan, is now in charge of Christ Church, Bradenton, Fla.

GOLL, HARRY E., on the staff of the cathedral, Boston, becomes the rector of St. Luke's, Hudson, Mass., on June 1.

HARGIS, WILLIAM M., formerly of St. John's, Oklahoma City, Okla., is now the rector of St. James', Leesburg, Fla., and in charge of Holy Trinity, Fruitland Park.

HUSKE, JOSEPH S. JR., was ordained to the priesthood on May 1st by Bishop Darst of East Carolina at the Advent, Williamston, N. C. Mr. Huske is in charge of the parish at Williamston during the absence of the rector who is serving as a chaplain overseas.

KENNEDY, JAMES W., rector of All Saints', Richmond, Va., becomes the rector of Christ Church, Lexington, Kentucky, on June 1st.

KENYON, ARTHUR L., formerly the rector of the Ascension, Middletown, Ohio, is now the rector of Trinity, Alliance, Ohio.

MARTIN, GILBERT D., student at Philadelphia Divinity School, will become the vicar of Holy Trinity, Hollingsburg, Pa., June 15th.

PEARSE, MAX M. JR., was ordained deacon in the chapel of the Episcopal Theological School, Cambridge, Mass., on May 8th. He is to be the assistant at Grace Church, Grand Rapids, Michigan.

RIEMENSCHNEIDER, ROBERT, assistant at St. John's, Waterbury, Conn., becomes the rector of St. Paul's, Windsor, Vt., on June 12.

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6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

MAY 31, 1945

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Clifford Nobes Tells of Life In Concentration Camp

Relates of Thrilling Rescue from Prison Skillfully Pulled Off by American Outfit

By W. B. Spofford

San Francisco: — "A householder when plagued with rats has to exterminate them. He can't say 'I must not take life' for if he does it will not be long before his house is unlivable. That's about the way I feel about the Japs, and I say it as a Christian priest. I presume they cannot be exterminated. But they certainly should be quarantined — put on their islands of Japan and kept there."

The speaker was the Rev. Clifford Nobes of the Philippines mission staff, who had that day gotten off a boat with his wife and two small children after years in Japanese concentration camps and prisons which had changed them from strong and sturdy human beings to skin and bones, with no knowledge yet of what diseases may be in their bodies, in spite of check-ups and excellent care and food by the army and the Red Cross since their liberation in February of this year.

The story of that liberation was the most thrilling of the many exciting experiences related to me by the tall, good-looking missionary. On December 26, 1944 the 500 or so Americans who were in a concentration camp at Baguio were told that they were to leave at once for Manila. Japanese army trucks were jammed with about 30 people and arrived in the city 24 hours later. Ordinarily it was a seven hour journey. But on this occasion the highway was thronged with Japanese troops moving north where they expected the American attack. "That Japanese army could have been wiped out," said Nobes. "Planes flying over could have liquidated that entire army. If they had of course all of us would have been killed too. But it just happened that American planes were grounded just at that time because there was not enough gas to get them off the ground. That fact saved our lives."

Arriving in Manila they were thrown into Bilibid prison—the hospital of the prison which had been condemned as unfit for human habitation. "It was crawling with lice, bedbugs, rats and human filth. It was beyond description. We were there until February when we were liberated by the American army. A Japanese who was working for U.S.A. as a spy learned that all of us were to be machine-gunned on February 8th. He got word to General MacArthur who ordered two outfits to race for the city. The first to arrive was the First Cavalry with 6 tanks and 300 men. They could have easily been exterminated by the Japs. But that is where Yankee cleverness came in. They raced those six tanks around and around a block just as fast as they would travel. Our soldiers shot guns, screaming and yelling and making all the racket they could. The Japs counted the tanks as they went around and around and figured there must be hundreds instead of six. They figured the whole American army had arrived. So they took to their heels and this American outfit of 300 men with six tanks then batted down the prison walls and we were again free men and women."

The Nobes was not the only missionary family to arrive. There was also the Rev. and Mrs. George C. Bartter and the Rev. and Mrs. Cambell Gray and their four year old son, Franie. And a very interesting child indeed is Franie since he was born only a few weeks before being thrown into a concentration camp which conditioned his life up to his release just a few months ago. So it is not surprising to find little Franie repeating the commands of army life, such as "Civilians line up for chow; remember the military come first."

The whole story of the imprisonment and treatment of these missionaries, engineers and other Americans taken by the Japanese is too long to tell here. Nobes gave it to me in chronological order, with dates and places and I have it so in my notebook. But let me give you some of the highspots which perhaps will make you understand why this Christian minister is for being tough with our enemy in the Pacific.

He and his family were at Bontoc in February, 1942, having been released from a concentration camp and placed under the authority of the religious section of the Japanese army. They were there when a looting party of Japs came, burned down the town and stole everything they could lay their hands on. They left in about a week on orders, but before going they threw 24 of their own wounded soldiers into a hotel, one of the few remaining buildings standing, and set fire to it. "They could not be bothered with wounded men. So they cremated them. They did not even have the decency to first knock them unconscious. We could hear the screams of these Japanese soldiers being burned to death."

A couple of months later more of the Japanese came to Bontoc. The Americans were prepared to put up a fight this time. The American officer in charge was a no-good coward said Nobes. So an American engi-

NOTICE PLEASE

* * *

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neer took over. Pill-boxes and other defenses were built. But the Americans never fired a shot because the Japs on approaching placed American prisoners ahead of them. "We couldn't fire at the Japs without killing our own people," declared Nobes. "The way the Japs treat prisoners of war is frightful. I know of one group of 350 that had only 50 alive when we left. I know of another camp of 20,000 prisoners were 13,000 were killed. I have myself buried prisoners of war who were clubbed to death — clubbed so that there was not a whole bone in their bodies. I have seen men clubbed to death only because they were so weak that they could no longer work. And it is pretty tough to do a day's work on a handful of rice."

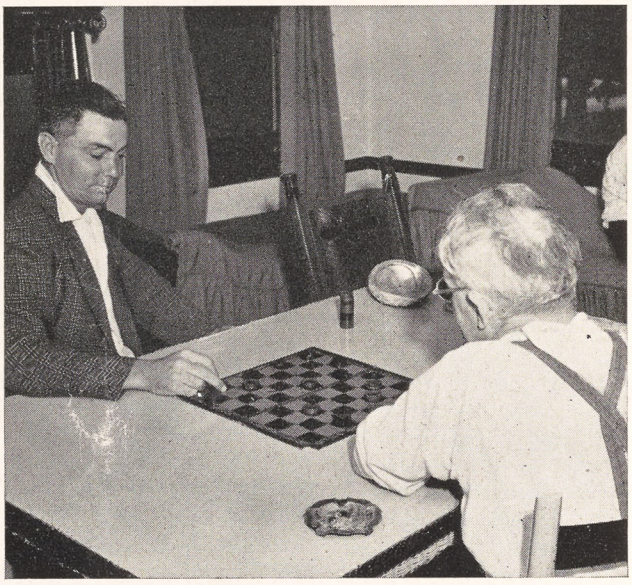
Nobes had been made a hostage in May, 1942, and ordered to get all the missionaries to come at once to Bontoc. If he had failed he would have been either shot or beheaded he informed me. But all came and soon were transferred to the concentration camp at Baguio — about 500 in all of whom 35 were Episcopalian missionaries, including Bishop Wilner. Life in the camp was run by committees, with "each for all and all for each" the practice. It was really communal living as he outlined it. They shared what little they had in a truly cooperative spirit under the chairmanship of Dr. Dana Nace, who was described to me as a particularly courageous and efficient man. One day, for instance, a Jap guard was beating a man to death with a baseball bat for a minor offense. To interfere in most instances would cost you your own life. But Dr. Nace ran to the Jap and shouted: "Stop beating that man at once." And Nobes said that the Doctor's command was given with such authority and dignity that the Jap said, "Yes Doctor," threw the bat to the ground and ran away.

Nobes' own job was chief of police. "Not an easy job since I had to keep people from stealing garbage, and once I had to arrest a person for stealing two teaspoons of fat. Food in our camp was mostly moldy corn. Rice was a luxury. Our daily ration made up 300 calories, 95% of which was corn, whereas the minimum sustenance died for a person lying in bed and doing absolutely nothing is 1200 calories. We were compelled to work on those 300 calories. We had gardens for one thing in which everyone over eight years old was obliged to work at least two hours each day. In theory we were supposed to get the produce. But it was always "borrowed" by the guards so that all we got was wormy sweet potato greens. We had meat once in 5 weeks; 15 pounds of meat or fish which had to last 500 for 3 days. I was on the fish cleaning detail for awhile. Every barrel of fish was so rotten that most of it had to be thrown away. And when we got a hog the guards would chop off the head and shoulders for us and keep the rest. You perhaps will understand why Jane, our youngest, has lost all her back teeth and why practically everyone was suffering from some intestinal disease."

I asked if they had not received packages from the Red Cross. "We got only one Red Cross shipment. We found out later that the Japs had stolen all the rest. I got one Red Cross package. It was supposed to last ten days. We made ours — four of us —last a year and two months. A K-ration, which is supposed to be a very bad single meal for a soldier, we made do for three meals for four people. So my children, and all the rest of the children, weighed less after three years than when they entered the camp. I entered the camp weighing 170 pounds; I came out weighing 110. Mrs. Nobes, whose job was teaching and cleaning the moldy corn, went from 145 to 115."

When asked what he plans to do now that he is back in the States, he replied: "Eat and sleep for awhile. Then I shall get ready to go back. There is a missionary school at Alab. The chapel has been completely destroyed. From 20 to 30 American soldiers died at Alab. I hope to raise $15,000 or so with which to build a stone chapel and school as a memorial to those young soldiers."

As Nobes arose to go he held his thumb and forefinger about half an inch apart. "My Christian charity and forgiveness has narrowed to about that as far as the Japs are concerned. And I say that deliberately as a minister of the Gospel."



An example of the social work of the Los Angeles City Mission Society is this picture of men enjoying the relaxation of a quiet game of checkers

LAYMEN ANSWER BISHOP

Brooklyn:—Over 100 laymen and women of the diocese of Long Island issued an open letter to Bishop DeWolfe on May 21st, criticizing him for his recent letter to the clergy in regard to the speech by Mr. John D. Rockefeller. They charge their bishop with misrepresenting Mr. Rockefeller and deplore his suggestion that the Episcopal Church withdraw from the Federal Council of Churches. They also support the position taken by THE WITNESS at the time by stating that Bishop DeWolfe was "wholly inaccurate" in his charges against the Federal Council since that body "had no official connection either with sponsoring the address or with its publication."

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Churchman Presents Challenge Of Number One Problem

Mr. Lawrence A. Oxley Declares That Church Is Not Even Aware of Our Greatest Problem

By W. B. Spofford

San Francisco:—"Minority groups is the number one domestic problem and it cannot be solved by any ostrich-like approach." So declared Mr. Lawrence A. Oxley, distinguished Negro Churchman who is the senior technician of the minority groups service of the federal War Manpower Commission. I ran into him quite by chance on a train which gave us an opportunity for a good confab. He has been on the west coast for some time investigating and setting up conferences where leaders of business, labor, church and civic groups face up to the problems they are likely to run into in the days immediately ahead, with reconversion, likely unemployment and all the strains that will go along with it.

He presented me with startling figures on the increase in Negro populations in centers on the coast, and declared quite bluntly that in these cities — Portland, Seattle, San Francisco, Oakland, Los Angeles — were all the factors that made for riots and bloodshed in other cities. And Oxley should know for he investigated the race riots that took place in Houston, Beaumont, Detroit, New York and elsewhere.

His special concern in his talk with me was with the Church and he pulled no punches. "Our Church," he said, "is not even aware of this great problem, let alone doing anything about it. I know the churches out here for I make it a part of my job always to visit them wherever I go. Other Churches have moved in, investigated, set up programs. With very few exceptions we have done nothing. Yes it is true that a representative of the National Council came out here to investigate. He spent one day in Seattle, one in Portland, three or four in San Francisco, about the same time in Los Angeles and then went back to New York. If the Church is serious about this advance and reconstruction work for which five million dollars is being asked, it might be well for them to consider sending an expert investigator out here to do a thorough job. And that means six months, not a week."

Oxley then presented some startling facts. Before Pearl Harbor the Negro population of Seattle was 3,000. Today there are 33,000. The Episcopal Church has one mission for Negroes, St. Philip's. There is no church. Services are held in one of two rooms that constitute the mission. There is a Sunday school for the tiny congregation. There is no priest, white or colored, but a white priest does come to the mission one Sunday a month for a service.

Bishop Dagwell, he stated, was showing genuine interest in the Negro in Oregon and has been back of the building of a new community house in Portland, also called St. Philip's. But here also there has been a startling increase in the Negro population — from 2000 before Pearl Harbor to 22,000 today — and the Church has much to do if it is to minister to these people effectively.

In the bay area of San Francisco, according to Oxley, the Negro population has increased since the war from about 4,500 to over 75,000. In Oakland there is a parish serving this vast number of people, St. Augustine's. It has been there for 25 years and has about the same number of members today that it started with, in spite of the influx of 70,000 Negroes in the past three or four years. In San Francisco there is a Negro mission with about 50 members, with the work so insignificant that the vicar works during the week in the shipyards.

Los Angeles had about 47,000 Negroes before Pearl Harbor. Today there are approximately 150,000 in the city. Here Oxley thinks a good job is being done by our Church, with St. Andrew's doing a "tip-top job, well backed by Bishop Stevens. A good job is being done in Pasadena also."

However Oxley ended the interview on the same note with which he started it. "This problem of minorities is the number one domestic problem. It is packed with dynamite. Layoffs are already setting in.

Soon thousands are likely to be unemployed and of course the Negro worker is going to be the first to lose his job. Soldiers are going to come home soon. The Japanese-Americans are likely to return. And they will return to find, in most cities, that the Negro population has taken over their 'Little Tokyo.' Well-meaning people are advising the Negro to return to Arkansas, Oklahoma, Texas and Louisiana where 99% of this new Negro population came from. But they are not going to return — not many of them. I have talked with a lot of them and it was all summed up for me the other day by a worker in Seattle who knew the day was not far distant when he would be laid off. I asked him if he planned to return to Arkansas where he lived before he came to help in the war effort by working on the waterfront.



LAWRENCE A. OXLEY

"His reply was typical," continued Oxley, "He looked me straight in the eye and said 'Listen, mister, you too are a Negro. So I ask you, would you rather starve in Seattle or in the dust-bowl of Arkansas? No sir tell 'em I'm staying here.' And he and thousands like him are staying. And it is going to cause trouble and serious trouble. But as I have said, the Church for the most part isn't even aware of the problem let alone doing any-

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thing about it. It ought to be the job of the Inter-Racial Commission that was set up by General Convention. I was a member of that. I say *was* instead of *am* because as far as I know it is completely dead. You fellows that are connected with the Church press might want to look into that. What and who killed it? Might make an interesting story."

With that he was off the train to set up another conference on race relations. He had recently held them in San Francisco, Los Angeles and Portland. At all he had for speakers the outstanding leaders of business, labor, government agencies, civic groups, churches, newspapers. To check through the list of those who attended was convincing evidence that Lawrence Oxley was presenting the challenge to people who could do something about the situation if they would. But as effective as this government representative is, he is but one man and he would be the first to urge that all of us, and particularly those of the Churches, accept the challenge of "America's number one domestic problem—minorities."

JOHN E. HINES ELECTED BISHOP COADJUTOR

Houston, Texas:—The Rev. John E. Hines, rector of Christ Church, Houston, was elected bishop coadjutor of the diocese of Texas on May 22nd. He has been the rector of the parish since 1941 and is a member of the National Council. Mr. Hines is 35 years of age and is a graduate of the University of the South and the Virginia Seminary.

BERKELEY DIVINITY GREETS BISHOP

New Haven:—Bishop Bell of Chichester visited the Berkeley Divinity School on May 15th and gave an address in the chapel hall before a large group of clergy and laity, and at luncheon in the School refectory met a representative group of New Haven clergy of different churches, as well as the faculty and students of the school. After luncheon, the Bishop was shown about the Yale Divinity School by Dean Weigle, who was a guest at the Berkeley luncheon.

Prefacing his address in chapel hall the bishop spoke of his friendship of long standing with the late Dean Ladd and expressed his interest in the Berkeley plan of English lecturers which has been in abeyance during the war but which will be resumed soon. It has been through Bishop Bell's suggestion and recommendation in past years that a number of English lecturers have come to Berkeley.

The bishop took as the topic for his address *The Church and Peace* and stated that it was on collaboration between Great Britain, the United States and Russia that the future of world peace depends, and that it is on the collaboration of Great Britain and the United States in particular that the next stage in the war depends. He felt it of great significance that at the moment the European war ended, the San Francisco conference should be taking place. Very great sacrifice should be made, especially by the great powers, in order to secure the success of that conference and the setting up of a satisfactory world organization for such an opportunity may not occur again. If it is achieved, even though not perfect, it will represent one step forward from world anarchy to world order.

Speaking of the political, economic, and spiritual bases of future peace, Bishop Bell dwelt chiefly upon the moral and spiritual factors, insisting however, that "Everything that concerns the people concerns the Church."

THOMAS COSTIGAN IS DEAD

New York: — Thomas Costigan, for many years the elevator operator at the Church Missions House and known to many as "Tom," died at his home in New York on May 18th following a stroke.

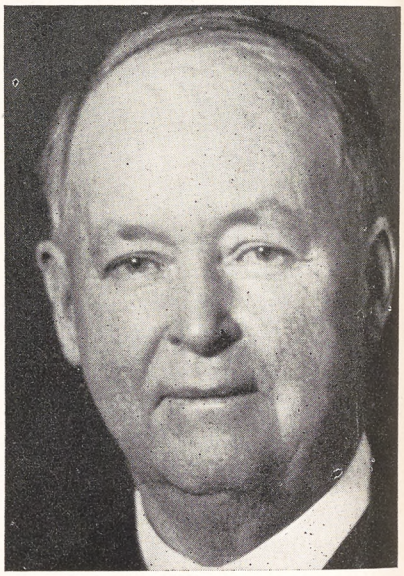
HOPE FOR MEETING WITH GERMANS

New York (RNS):—A message to the churches expressing the hope that in the near future a "means may be found for frank and intimate discussions among churchmen of both sides of the war" has been issued by the 13 officers and members of the provisional committee of the World Council of Churches. "Only through such meetings," the statement said, "through speaking the truth in love, and through prayer, can the deep wounds which the war has caused be healed."

VIRGINIA URGES UNITY

Richmond, Va.:—A resolution passed the convention of the diocese of Virginia, meeting here at St. Paul's, May 16th and 17th, expressing "heartfelt desire that organic union be achieved between the Episcopal Church and the Presbyterian Church" and the hope that this union would eventually include other communions. A resolution was also passed citing the achievements of the Federal Council of Churches in "increasing the mutual understanding of the Churches, furthering cooperation among them and making their joint enterprises more effective, notably in the case of the general commission on army and navy chaplains." The resolution also commended the provisional committee of the World Council of Churches for its various services.

CHANCELLOR



Ivan L. Hyland, chancellor of the diocese of Olympia, is a prominent attorney of Seattle. He has not only taken a lead in Church affairs but in civic affairs as well

CHAPLAINCY SERVICE FOR VETERANS

Washington (RNS):—The Rev. Crawford W. Brown, formerly the rector of the Redeemer, Elgin, Illinois, has been appointed chief of the chaplain service of the veterans administration, the first chaplain ever employed by the agency. As soon as he assumes his duties efforts will be made to procure at least 100 chaplains to serve in veterans establishments throughout the nation. They will serve in the 11 domiciliary homes and in the 70 hospitals with at least 500-bed capacity. In some of the larger hospitals a number of chaplains will be engaged. Brown has been serving as a chaplain with the rank of captain.

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EDITORIALS

Power After Pentecost

VICTORY finds us entering one of the most dangerous periods in the history of mankind. It is dangerous for two reasons. First, because for six years the civilized nations of the world have been drenched with blood. That war is destructive of material wealth goes without saying. But that war is just as destructive of spiritual strength is often overlooked. For a long period we have bent our energies on the one hand to destroy all those evil forces that breed hate, distrust, vindictiveness and contempt of one group for another. We wonder if on the other hand we as victors have put forward safeguards that will protect us from becoming victims of the very evil we set out to destroy. The flush of victory is always dangerous. It is easy to become self-righteous and if there was one thing our Lord inveighed against it was that. The parable of the two men at prayer —Pharisee and Publican— stands in sharp outline today. Better, it speaks in strong terms to the victorious nations. This is no plea for a soft peace. It is no plea for a perfectionist plan for insuring the peace of the world. It is a plea for a realistic Christian self-examination of our failures.

Seen against the background of the first day of Pentecost, we realize how far we have missed the goal. The Master said "Ye shall have power when the Holy Spirit is come upon you." The Holy Spirit came and the first disciples went forth with power and changed the course of history.

What of our power today? The Christian Church is an influence in the affairs of men. But even its most devoted followers recognize that it does not have the influence that its Founder intended that it should exert. In the complexities of our modern civilization the Church finds it difficult to define her position. On the first day of Pentecost that position was crystal clear, at least to those upon whom this new power descended—the conversion of the world. The position of the Christian Church is the same today. It may not be as simply and as clearly defined, but it is there and we know it. It is the power that we lack.

Why? We lack the power because in the first place we find ourselves hopelessly divided. We are one in the confusion of tongues of the first Pentecost. Or better, we are the descendents of the children of Babel. This is not to deny the hopeful signs of cooperative Christianity. It is merely facing reality. The war stimulus has forced us to pull together but basically we are still divided into racial, creedal, economic and political groups. We lack the power to work together because we are schooled to think only in terms of man made schemes and not in terms of the God-given principles that alone can band human kind together.

We face a danger. We may meet that danger in the fortitude of Christian faith, or we may dismiss it as of no importance. If we do the first, we take our place beside the first disciples, facing up to defeat but when defeated rising up to carry on the fight. The other way is the way of indifference.

May we as Christians pray more earnestly for power to become true converters, but also pray for the strength to be true examples of the unity which should bind all believers in Christ.

"QUOTES"

THE purpose of God is that his righteousness and love shall be applied to personal life and social order and to all human affairs. That needs power, the power of God to form our minds and bend our wills: the power of God by which we may bear patiently the obstinacy of things, combat resolutely the perversity, poverty and self-pride of human hearts and enlist in his service all the self-abnegation, comradeship and sacrifice of which those same human hearts are splendidly capable. That power God is ready to give us, and gives us through the Holy Spirit. In that power it is for the Church and the nation to fashion society to the will of God, in which each is free to find himself in the service of God and his neighbor.

—GEOFFREY FISCHER,
The Archbishop of Canterbury.

Christian Justice

CONFLICTING reports come from Europe regarding the disposition of the German general staff. One dispatch says that some are to be classified and dealt with as war criminals, while another announces that they may be used to establish order in chaotic Germany. One wonders if we can be foolish enough to follow the latter course and thus play into the hands of the enemy. If the allied military government makes use of these generals because they have standing with the German people, their influence will be enhanced. These generals are already unloading responsibility for the loss of the war on Hitler and the Nazis by spreading the story that if Hitler and the Nazis had not interferred, the war would have ended with Germany victory. And so they prepare for the next war!

There is no doubt about the guilt of the German general staff. Some, like von Runstedt, by planning the systematic and scientific starvation of the

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children of occupied countries, are more guilty than others, but all are guilty of planning and plotting German wars of aggression.

What shall be done with them? It would be nice if as Christians we could wash our hands of this dirty business and leave it to the military. Yet, as Christians we can neither evade responsibility, nor fail to urge that the treatment accorded war criminals comport with our Christian faith. Does this mean that we must love our enemies and forgive them? Absolutely! But the love with which we love them must be no mushy sentimentalism but sound and solid Christian love which, as the late Archbish Temple reminded us, is based upon justice and righteousness. And as for forgiveness, only the penitent can be forgiven. The person who impenitently awaits an opportunity to repeat his crime, must first see the error of his ways and desire forgiveness.

To wreak vindictive vengeance upon war criminals will not repair the damage that is done. Besides we do not want to imitate the methods of the Nazis. Even execution after a fair and impartial trial seems too easy—for them and for us. To deport them to some isolated isle to live out their days is also too easy. As Christians it is our duty to bring them through education to reformation and repentance, that is, to the state where they see the error of their ways and to the point where they appreciate Christian love based upon justice and righteousness. Why should not the Runstedts, the Goerings, the Keitels together with the whole constituency of the German military caste down to the rank of captain be educated in the cost of war by being assigned to cleaning up and rebuilding the devastated areas in the countries they have ravished? Hard labor on K-rations would reveal the less glorious side of war. Honest toil would help to teach respect for the man who builds and for the product of his labor. Also, keeping these architects of destruction hard at work for the rest of their natural lives at rebuilding what they have destroyed would prevent their planning another war and bring to an end their arrogant Prussian military tradition.

We do not suggest this in hatred or bitterness. When a child ruins a lovely piece of furniture by an injudicious use of his Christmas hammer and saw, it is not hatred or bitterness but plain ordinary justice which prompts the parent to teach the child the proper use of saw and hammer. The least these plotters of destruction can do for the society they have so nearly wrecked is to devote the rest of their lives to rebuilding what they have torn down. The least we can do for the world they have ravaged is to see to it that they never again have an opportunity to plan or practice their evil business.

Our Common Bond

By

ELMORE McKEE

Rector of St. George's, New York

MY FIRST reaction to the horrible persecution of the Jews in Europe is not self-righteously to throw stones. It is a feeling of definite personal responsibility for the plight of the Jew in the modern world. Am I not aware that our own so-called Christian nation is unfair to Jews? Are there not clubs where Jews will not ever be considered for membership? Is it not much harder in many quarters for Jews to secure jobs than for those called Christians? These are but aspects of American anti-Semitism, hidden, yet powerful. Anti-Semitism has existed for hundreds of years to the everlasting shame of the Christian community. The Christian Church's response to the persecution of the Jews in recent times has, on the whole, been inconsequential. To do little or nothing has been, in a measure, to acquiesce. Surely we acknowledge a sense of sin and of common responsibility for an unhappy condition that affects millions of our brothers-in-God.



My second thought is that Jesus was a Jew. My Lord and Saviour was a Jew. We like to westernize and modernize Jesus, and dress him up in our national patterns. But it cannot be done. Jesus was more Oriental than Occidental. In dress, in manner of speech, in imagination and poetic insight Jesus was a Jew, with the great East stamped upon him. It was surely by intent that God chose the most spiritually-minded people of all the ages, at the very peak, perhaps, of their development for the revelation of the invincible power of holy love. It is ironical that it is the race of Jesus which is being treated in some quarters as a menace to mankind. Our heads hang in shame as well as in sympathy.

Thirdly, I am convinced that the colossal problems of our day will be solved not by Jews and Christians separately but by Jews and Christians working together. As Robert Nathan said in The New Yorker: "Shall the flower deny the root or the root the blossom? They are one, one growth, one planting, now and forever." If Christianity is thought of by many of us as the flower, then its roots are in Judaism. Rather than repudiate our roots we would honor them.

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FOURTHLY, there is utterly no basis in science for the myth of Nordic supremacy and the inferiority of non-Nordic stock. Where is the scientist of repute who will maintain that any race or color or nation is to be considered biologically superior to any other, however much at any moment in history one group may enjoy advantages greater than another. Rather may the truth be told by the following picture: In August of 1937 I stood high up in the Austrian Tyrol at an altitude of nearly 7,000 feet in a little pass known as the Zeinisjoch near Galtür in Voralberg. My feet were placed on either side of a tiny stream some six inches wide. Just in front of me the little stream forked, and as the nearby sign told, the stream to my right flowed into the Danube and the stream to my left into the Rhine. That to me is a convincingly clear picture of life. God is the source of the river of life. He is the father-spirit of all the sons of men. The peoples of the Danube and the Rhine and of all the world are his common children, however much cultural, economic, political and even religious conditions may have unhappily pulled them apart. There can be no sanctity, no order, no peace save as we refuse to surrender this most obvious starting point for all our thinking, namely universalism under one God.

Fifthly, the tragedies that occurred do not represent the desires of all Germans. The Christian Church in Germany, wherever it is really Christian, hangs its head in shame and sorrow. I do not forget my conversation with Pastor Niemuller a few years ago. We were discussing the attempt of officials to strike the names of Christian Jews from the rolls of the Christian Church. My friend of the Church said, "In injuring them they injure us. For we are all one." Germany has many great Jews and great Christians—some just out of prison. She has heroic churches and synagogues. In so many ways she has given of her scholarship and culture and religion to the world. May God lead Germany to her true spiritual destiny!

And lastly, while we abhor and repudiate the spirit of short-sighted revenge now at work, while we brand its sub-human and sub-personal savagery as anti-Christ and as a reversion to the Dark Ages, let us remember that the doers of iniquity are those really who in the long run suffer most. The plight of the cruel man is no less hell, though he may know it not. Phyllis Bottome in *The Mortal Storm*, presents the picture of a gallant Jewish professor in a concentration camp speaking thus to his small son who asks, "But could they, father, could they kill you?" "If they kill me," his father said in a cheerful voice, "it would not help to spread their creed. Fortunately, the ideas they have are greatly discredited by their acts. All persecution is a sign of fear."

Out of the broken homes, the cruelty, the bereavement and the deaths of these days may there come a new day when the Christian Church, in humility and sadness, but in redeeming love, shall seek, by study, by prayer and by courageous action to atone for its sins and to set about its great task of healing.

Talking It Over

By
W. B. SPOFFORD

San Francisco:—Some years back I was a labor manager for a large clothing firm, with the job of seeing that the terms of a contract entered into with a union were maintained. There were to be no strikes or stoppages of work since the contract provided impartial machinery for the settling of all disputes, whatever they were. But there were many times during those days when workers with a grievance, real or imaginary, violated their agreement by folding their hands and refusing to work. The reason was simple: for years those workers, without a union, without any other way of righting a wrong, had used a stoppage of work as their only weapon. It was impossible to change them over night simply because the president of the firm and the president of their union had signed a piece of paper. They had to be reconditioned to peace and it took time. But it was accomplished so that today there are neither stoppages nor labor managers since things run so smoothly that they are not necessary.



The United Nations Conference will set up a world organization to maintain peace. It was for that purpose that delegations from forty-nine nations, with their staffs of technicians and experts, came to this city. They will accomplish their aim and in doing so will do more to give the world peace and security than any meeting in history. It is tremendously important for all of us to keep constantly in mind that the creation of machinery to maintain peace is the primary objective of the Conference, with all other things secondary. This has been stressed repeatedly by leaders here. Mr.

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Eden made it clear in his opening speech. Mr. Stettinius said it over and over again —"we are here dealing only with machinery; no consideration will be given at this Conference to specific problems."

Naturally many are disappointed, particularly the hordes of people who are here on the fringe using pressure to have their own special interests served. But if you will read back over the record since April 25th I think you will agree that the Conference ran into most of its difficulties when it considered matters that never should have come before it. This Conference was not called to settle disputes between the London and Warsaw Poles; between the Jews and Arabs over Palestine; between empires and their colonies. This is not a world legislature but an organizing committee out of which will come the set-up with the apparatus to deal with all the hard problems that confront the world. And if that is accomplished, and it is going to be, then this Conference of the United Nations will be the most successful international meeting ever held. Out of it will come, as Mr. Stettinius has pointed out "new world community institutions such as courts, police organizations, parliamentary and welfare groups." He also said that great emphasis is being placed on the importance of the Economic and Welfare Council of the World Organization. "Men see," our Secretary of State told the reporters, "that they have to create a world economy that will give to the people and nations the things they need. You can't talk peace to hungry people."

THAT IT IS a tremendous and long time job of course everyone in his senses knows. The people of India want to be free. The people of Africa want to be free. The people of the world want to be rid of armaments and all the burdens that go with war. This Charter, which will be signed by the representatives of forty-nine nations, will, when ratified by their governments, create the machinery for the peaceful settlement of these and many other problems. But it is of course silly to think that all the problems are to disappear merely because forty-nine men put their signatures on a document. The people of this world are conditioned to get things the hard way — by fighting for it. It is going to take a long time to educate them to understand and use the machinery being created here. So we ought not to expect too much too soon. If it took four or five years to educate 2000 workers in a factory how to work under an agreement which provided the machinery for peaceful living, you can imagine the difficulties we are going to have making this World Organization effective. Again to quote Mr. Stettinius: "The millennium will not arrive the morning after the conference closes but we will be able to say we have made distinct progress toward world peace." And as far as I am concerned — and in spite of all the crabbing and knocking and pessimism that one reads and hears over the radio — I think that is an understatement.

There is another angle to this Conference which I want to report, and that is the recognition by our State Department that there are people other than governmental officials who are interested in world organization. From the very first release of the Dumbarton Oaks Proposals the people, individually and collectively, have been encouraged to offer their suggestions and criticisms. The attitude was illustrated by a story told by Archibald MacLeish at one of the meetings held daily here for the representatives of national organizations, sponsored by the State Department. At a meeting on Dumbarton Oaks held this past winter, a woman representing a large organization interested in peace came up to him and said: "Mr. MacLeish I am here upon your invitation. But I want it distinctly understood that I did not come in order to find out what the State Department wants me to do. I came in order to make the State Department do what I want it to do."

If the State Department is not doing what the people want to have done it is surely not because the Department has not made every effort to understand the will of the people. There are 75 national organizations represented here, each with two consultants. There were those who came thinking that it was a mere gesture and that they would neither be consulted or taken seriously if they were. All of them now testify that quite the opposite is true. They do meet regularly with the American delegation and many of the amendments, particularly those dealing with human rights and basic freedoms, can be credited to these consultants. Commander Stassen paid a great tribute to this group at one of his press conferences. Likewise did Mr. Stettinius who told reporters that "many suggestions made by individual citizens or civic groups are reflected in these amendments" and he went on to describe the assistance and advice of the consultants as "invaluable." "Seldom," he said, "has there been a greater demonstration of respect for democratic rights or a fuller proof of the high value of democratic procedures."

All of which is something for all of us to remember when the Charter being drafted here goes to the United States Senate. That will be another time when we have to make the democratic process work by insisting upon ratification.

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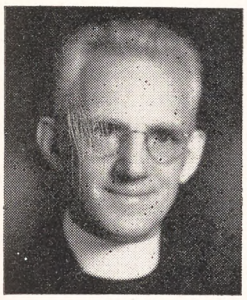
For Church Schools

By
WILLIAM GRIME

AS TEACHERS we are rightly counselled to use modern authorities on teaching methods. But while doing this we seem to have bypassed the teaching methods of Jesus, the master teacher. True enough his divine nature baffles analysis, yet within his human aspects he is still the world's master teacher.



Take for instance St. John 4. 1-42 where he is teaching the woman of Samaria. Observe first how he uses the element of surprise to arouse an interested relationship between teacher and pupil. "Jesus saith unto her, Give me to drink." Though a Jew he had spoken to a Samaritan. He had amazed her, "for the Jews have no dealings with the Samaritans." Later watch him employ the same technique on his own disciples when they came back with food from the city. "In the meanwhile his disciples prayed him, master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work." You see he awoke her curiosity and thus produced a mental readiness needed for the reception of eternal truth.

Then note, if you will, Jesus is using throughout this experience the conversation method. Seven times he spoke and six times she spoke. It was only the return of the disciples that stopped their dialogue.

Also watch him use one of his favorite methods —passing from the concrete to the abstract, from the known to the unknown, from the material to the spiritual, from the particular to the universal. The conversation started with a request for a drink of water but it developed into the disclosure of another kind of water, "living water springing up into everlasting life." The conversation continued about a cup, "thou hast nothing to draw with." It included ancestors and the temple, but it ended in his telling her God could be found everywhere as "a spirit" by those who would "worship him in spirit and in truth." There was no boresomeness in that out-of-doors class room. Certainly from now on her worship must have taken on richer meaning.

Furthermore let us notice how he seeks with quiet confidence for personal inward change which would mature into outward witness. She was a sinner and she tried to bluff him. "Jesus saith unto her, go, call thy husband and come hither. The woman answered and said I have no husband. Jesus said unto her Thou hast well said, I have no husband. . . . in that sayest thou truly." (How quick he is to appreciate genuine response). Then consider here his attempt to pierce her incrusted conscience, not to confuse it but to enlighten and heal it. After a while this friendly dealing caused her to leave her water pot and go back to the city saying, "Come see a man which told me all things that ever I did: is not this the Christ?" And later we read, "many of the Samaritans believed on him for the saying of the woman . . . and they besought him to tarry with them: and he abode there two days." You see he was teaching for personal decisions. She started as a sinner but under his influence she grew into a missionary and an evangelist.

Now there are many more helpful suggestions in this incident. "Seek and ye shall find." And if you wish a stimulating book on the subject, one that will enliven any of your teachers' meetings, get *Jesus, The Master Teacher* by Horne, Association Press.

Incidentally, you will find here a rewarding way of Bible study.

New Books

***Excellent **Good *Fair

****They Found the Church There.* By Henry P. VanDusen. Scribners. $1.75.

This is a perfectly fascinating account of the way in which our armed forces, chiefly in the Southwest Pacific, have discovered Christian missions. In fact a great many of our men owe their lives to the missionaries, either directly or indirectly. Time and again the stories have come back — men have had to bail out from their planes and been cared for by friendly natives, and whereas they expected to fall among cannibals they have come-to in Christian villages where they heard Christian hymns being sung and discovered natives who were reading the Bible. Dr. VanDusen's book is factual — it is made up of quotations from letters that men have written home. Enough of the background of missionary history has been added to make the letters intelligible. This is a book that everyone who believes in missions — i.e. in the Christian religion — will find perfectly thrilling, and one that ought to convince even the hardened skeptic, the man who says that heathen religion is good enough for other people, and that mission-

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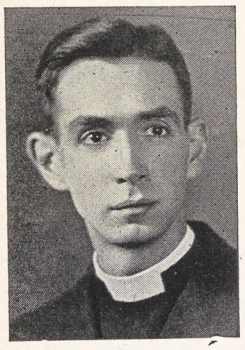
aries are an interfering lot. In fact any man who disbelieves in missions these days ought to be challenged to read this book! I doubt if he could survive the ordeal, without changing his mind on the subject. —F.C.G.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Worship for the Unconverted

THE Church has two essential duties: to preach the Gospel to the unconverted, and to nurture the faithful. In many of our parishes today these duties are complicated by the fact that so many of the faithful, i.e. confirmed communicants, are in actuality still unconverted. It is not that they are hostile, or even indifferent to religion. But they have never committed themselves wholeheartedly to the implications of their Christian profession for their own lives and the life of their community. In the case of many, perhaps, they have not as yet clearly understood what these implications are. As to the urgent issues of our time, such as war and peace, economic justice, race relations, it is often difficult to distinguish the views and activities of churchmen from those of non-believers. Alas, that is not always a case of the working of the leaven of sincerity and truth outside the bounds of church membership; often the very opposite, the leaven of malice and wickedness has not been purged from the lump of Christ's followers.



There is too much dead wood in the Lord's vineyard these days. Why? There is no simple answer, but a few reasons may be suggested. "Joining the Church" is too easy; and once one is in, the discipline administered is very lax. In private morals we have been watchful over the flock; but we have been too careless of the public conscience. At Malvern Miss Dorothy Sayers stated the situation bluntly enough: the Church "will condemn those sins which respectability has condemned already, but not the sins by which respectability thrives." Religion is no longer the dominant value in our public education, and the attempts of our "Sunday Schools" to make up for it are notoriously ineffectual. Adult religious education in our Church is still in its infancy. And family worship has almost entirely disappeared.

The impact of this situation upon our "common prayer" is confusing to say the least. The Prayer Book services were not designed for the "heathen" but for those who are "called to be saints." While all of its offices are pre-eminently evangelical; they are by no means evangelistic. Morning and Evening Prayer are appreciated by sophisticated people, sensitive to poetry and style; and sincerely devout people, who know something of the art of meditation and practice it regularly, find these offices gracious and uplifting. But there are so many in our congregations now who do not read and study the Scriptures, who find it difficult to pray imaginatively, and who are very vague in their understanding of the central doctrines of their faith. For such people the Daily Office, which they hear at most three Sundays out of four in the month, rarely conveys anything relevant to the tough world they live and struggle in; it remains by and large an incomprehensible formality. For them the sermon and the hymns, which are strictly not part of the Office, must bear the burden and heat of the day.

The Eucharist, of course, being more dramatic and more concentrated in emphasis, is more searching to the conscience and more evocative of dedication and commitment. But it is too long, and at times too argumentative, and its language archaic. The radical social implications of its Offertory are often missed—God's provident gifts, man's labor, his stewardship of property, his willingness to sacrifice for the common good, especially for the "household of faith." Yet with all its imperfections, the service retains its power to lift men out of themselves and throw their lives into the perfect self-offering of Christ, and attain, for the moment at least, an experience of the holy fellowship of His Body.

The forecourt to this experience of perfect society realized in fellowship with Christ is, and has always been, the Ante-Communion with its simple statement of the Law and the Gospel, and some doctrinal explanation of their relation, in between the two, in the Epistle. We would do well to rediscover the evangelistic possibilities of this ancient catechetical office for our present-day "baptized catechumens." A few hymns, a sermon after the Gospel, and modern prayers relevant to present needs at the conclusion will make it a much better "mission" of worship to the unconverted than Morning Prayer. (Of course, the lectionary will need a thorough going-over.) In the long run, too, its more frequent use may lead to the re-establishment of the entire service of Holy Communion as the norm of worship of instructed, disciplined and re-converted Christians.

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Bishop of Chichester Tells Of Task Before Church

He Says Chaos Is Likely On the Continent And Calls for Help to Restore Church Life

Edited by Rita Rubin

New York:—The new Archbishop of Canterbury, Dr. Fisher, was very close to Archbishop Temple and the Archbishop of York thought he was an obvious successor to the high office. So declared the Bishop of Chichester, Dr. Bell, at a luncheon given by the Presiding Bishop in honor of the distinguished British visitor. He said that Archbishop Fisher is a good organizer and executive, possesses clarity of mind and lucidity of speech and desires to follow the policies laid down by his predecessor.

Dealing with the problems now facing the Church of England Dr. Bell put recruiting and training men for the ministry as number one. Second he thought there should be a better follow-up of confirmations in order to stop the leakage, and suggested that a separation of confirmation and first communion might provide one means of doing this. An improvement in facilities for religious education is needed, he said, with day schools doing effective work in his own diocese of Chichester. The damage done to church buildings by bombs was on the list of problems but the Bishop was more concerned about the revolution going on in social life, both in England and on the Continent, with the crisis in Europe even greater than in England.

Millions of displaced persons: slave labor; Germans in a chaotic country without any government; people in the liberated countries — Holland, Belgium, Norway, France — trained as patriots in sabotage and in disobedience to law in order to defeat the Nazis; all these and other factors created the most difficult moral and spiritual problems. People trained to make sabotage and disobedience a virtue might well carry on the same tactics against a legitimate government, particularly since that government will have great difficulty in providing the people with food, transportation, employment.

The Bishop then stated that the hope was in the churches, even in Germany, where the Confessional Church has stood firm against the Nazi idolatry. The question is how can we help the clergy to build up Church life in these areas. The World Council of Churches had been organized, fortunately, prior to the war, and it has been able to keep contacts alive and to look ahead to restoration of Church life (see WITNESS, May 24).

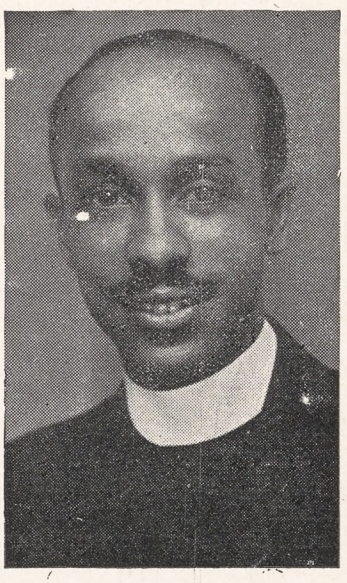
He then stated that there had been a remarkable advance in cooperation between the Churches in England during the war, even with the Roman Church. Not all members of the Church Assembly of the Church of England were enthusiastic about cooperation with non-Episcopal Churches, with a compact minority, mainly clergy, raising their voices whenever plans of the World Council are presented. But when the Assembly is asked for help for definite needs the vote is generally unanimous to join fully in the reconstruction program. At the present time a commission of clergy and laity is seeking to raise a million dollars for the World Council program. Each of the 42 dioceses is aiming to raise from five to ten thousand pounds, working at it their own way. The appeal is for the reconstruction of the entire Church in Europe but contributions can be earmarked for specific countries, and it is likely that the first $50,000 will go to the Orthodox in Greece.

The Bishop laid stress on the fact that the money is not to be used for buildings but for salaries for clergy, theological training, religious literature, etc. And he ended by stating that if the Church of England and the Episcopal Church here in America could work together with the World Council of Churches that we could do much for the revival of spiritual life in Europe.

Guests at the luncheon were Bishops Washburn, Gilbert, Budlong, Ludlow, Sterrett, Learned, McKinstry, Gray and Harris. Also Mrs. R. L. Kingland, Mrs. J. E. Hill, Mrs. William Leidt, Mrs. Arthur Sherman, Mrs. Henry Hill Pearce. Laymen present were John Glenn, Samuel Thorne, William Leidt, Colonel Dyckman and Colonel Lydecker. The clergy there were the Rev. Franklin Clark, the Rev. Clifford Samuelson, the Rev. Floyd Tomkins, the Rev. George Wieland, the Rev. Cuthbert Simpson and the Rev. Henry Smith Leiper.

St. Mary's, Sewanee

Sewanee, Tenn.:—St. Mary's School for girls is located here on the beautiful Cumberland Plateau, eighty-six miles from Chattanooga and one hundred miles from Nashville. The altitude is twenty-two hundred feet above sea level and the climate is invigorating. Classes begin with the seventh grade and go through high school; and as the enrollment is limited the atmosphere is that of a happy family and not of an institution. The school is under the direction of The Sisters of St. Mary and is fully accredited with the Southern Association of Colleges and Secondary Schools.



The Rev. Tollie L. Caution, vicar of St. Luke's, New York, is the new secretary for Negro work of the National Council, succeeding Bishop Harris of Liberia. He is a native of Baltimore, graduate of Lincoln University and Philadelphia Divinity School and was the rector of St. Augustine's Philadelphia, before coming to St. Luke's

There are 339 acres in the school property, including a large campus, athletic field, riding ring, a farm and a dairy. The buildings are of stone, well heated and ventilated, and each is provided with fire protection. Special attention is paid to the health of the students. A graduate nurse is employed to care for the sick, and to train the girls to

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guard against unnecessary exposure. All possible precautions are taken to guard against illness. A healthful location, a pure water supply, and a well balanced diet all help to make the health record almost one hundred per cent.

There is a service in the beautiful school chapel each morning for the entire household. The day is thus begun with the blessing of our Lord. On Sunday the song service is an inspiration for at this service plain song is rendered in all its ancient beauty.

Activities are many. Physical education makes the days merry with basketball, tennis and other sports. Riding days are delightful for after lessons are completed in the riding ring picnics come. What can be more thrilling than to meet the sun coming up, as a woodland trail unfolds itself with bacon and eggs and coffee cooked out in the open. The girls who are interested in good literature enjoy the Edgar Allen Joe club. Dramatic clubs, the school paper, *Hilltop Highlights*, and the Girls' Friendly Society are active also.

St. Mary's wishes to give every opportunity to students who will appreciate the atmosphere and excellent education offered. The self-help plan provides work in office or house, so that girls who are not able to pay full board and tuition may help themselves and also help the school.

Should any of our readers journey in Tennessee St. Mary's stands ready to give them a warm welcome.

To Have Coadjutor

Hartford: — Governor Raymond Baldwin presented a resolution to the convention of the diocese of Connecticut, meeting here May 15th, urging that consents be secured from bishops and standing committees for the election of a Coadjutor. It was passed unanimously. Since Bishop Budlong had made it clear that he did not contemplate the possibility of three bishops it means that Bishop Walter Gray, now suffragan, will be elected coadjutor and thus will succeed to the office of diocesan.

Bishop of Arizona

Pittsburgh:—The Rev. Arthur B. Kinsolving 2nd was consecrated Bishop of Arizona on May 29th in Calvary Church where he has served as rector for the past four and a half years. The Presiding Bishop was consecrator and Bishop Beverly Tucker of Ohio and Bishop Walter Mitchell, retired Bishop of Arizona, were the co-consecrators. The presentors were Bishop Pardue of Pittsburgh and Bishop Scarlett of Missouri, while the attending presbyters were the Rev. Richard Baker of Baltimore and the Rev. Arthur Lee Kinsolving of Princeton, a cousin of the new bishop. The sermon was preached by Bishop Powell of Maryland. Following the service a luncheon was served to the visiting clergy in the parish house. Bishop Kinsolving is to have his last service at Calvary on June 3 when, with the permission of Bishop Pardue, he will confirm a class that he prepared as rector.

Food for Italians

Boston: — Food boxes for the women of St. Paul's American Church in Rome, Italy, was urged by Mrs. Samuel Tyler, wife of the former rector of the parish, in addressing the women of the diocese of Massachusetts. She said that for the first time the Auxiliary of the parish in Rome had failed to send in an offering for the U.T.O. because there is so much suffering and malnutrition about them. She further revealed that during the imprisonment of their rector the women of the parish had conducted devotional meetings which were of great value. Also when the Allied armies reached the city the women opened the parish library for the soldiers and aided them in many ways. There is urgent need now for food and clothing. Instructions about mailing can be had at any postoffice. Packages should be sent to Mrs. Katharine Tuccimei, Via Taro 39, Rome, Italy.

To Visit Germany

Geneva (wireless to RNS): — A group of Church leaders will visit Germany "as soon as permission is granted" it was decided at a meeting of the department of reconstruction and inter-Church aid of the World Council of Churches here. It was reported that Church reconstruction plans have been received from France, Holland and Finland, and that tentative plans have been drawn

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THE WITNESS

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up by leaders in Belgium and Italy.

J. Hutchison Cockburn, former moderator of the Church of Scotland, who was present for the first time in his capacity of senior secretary of the department, was instructed to visit Holland and Belgium as soon as possible.

Urge Reforms

Montreal (RNS):—A more adequate wage structure, improved system of social security, better housing, and participation of the public in industrial negotiations, planning and regulation were demanded in a statement issued here by the Montreal Council on Christian Order. The Council, representing the Anglican, Roman Catholic, Baptist, Lutheran, Presbyterian, Russian Orthodox, Salvation Army, and United Church bodies in Canada, called for the curbing of "irresponsible ownership" in industry, and suggested that "the primacy of human rights over property rights be more fully recognized in positive law."

Peace Proposals

Martinsburg, W. Va.: — Endorsement was given to the Dumbarton Oaks Proposals at the convention of West Virginia, meeting here at Trinity Church, with communications sent to the American delegates at St. Francisco urging them "to persist in their efforts to establish a family of nations." Bishop Strider announced to the convention that $28,000 of a proposed fund of $100,000 had been raised for a conference center. The business was largely routine.

Merchant Marines

Philadelphia:—Men of the Merchant Marine came in for deserved praise here on May 20th when the Rev. Frederic Underwood, chaplain at their academy on Long Island, was the preacher at a special service held at historic Christ Church in their honor. Reviewing contributions of the merchant marine in the present war, Underwood said, "Since the beginning of the war men of the merchant marine have participated in every hazardous landing and invasion of enemy held territory. Hardy old timers along with hastily trained officers and men of the maritime academies and schools were at Dutch Harbor, at Guadalcanal, at Tarawa, Saipan, North Africa, Italy, and at the greatest invasion of history — Normandy."

Recalling that at the beginning of



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We pass this thought along in the hope that others may be similarly blessed through a spiritual "tie that binds."

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THE UPPER ROOM

MEDICAL ARTS BUILDING NASHVILLE 3, TENNESSEE

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the war, when our fighting forces were not yet ready, that it was the American merchantmen who carried "the sinews of war on the dangerous submarine infested Murmansk route" he spoke of their sacrifice of the highest casualty ratio of any of the services. He pointed out that it was the first service of sufficient size engaged in this world struggle, and that with the end of the European war, "Our merchant sailors shall be our continuing ambassadors, carrying the religion, trade and culture of a free and democratic people into cities and ports where no consuls ever visit."

Underwood pointed out that after the first world war, many merchant ships were neglected, but he hoped that "a grateful and wise nation will keep her merchant marine this time. For here is a proven loyal naval reserve which costs the taxpayers little or nothing, in time of peace, and yet is ever ready to serve our country in every emergency."

Smells of Liquor

Atchison, Kansas:—The Rev. Samuel E. West Jr., says that an Indian named Louis Roubideaux is using his knowledge of the church to sponge cash from the clergy. The man tells a convincing story about his Church connections in South Dakota, and he carries a Niobrara Prayer Book. Word from the Rev. Paul H. Barbour of the Rosebud Mission is that the man is not worthy of assistance. He is nearly six feet tall and weighs about 170 — and if that isn't enough take a good whiff of his breath — liquor.

Parish Celebrates

Detroit:—Christ Church Parish in this city is observing its 100th anniversary this month. It opened on May 3rd when the Presiding Bishop preached. The following Sunday the vicar of the mother church conducted the service, while that evening a reception was held at the reopening of Ledyard Hall, the center of activities for the downtown parish. The final special event was an anniversary service on May 13 when the rector of the parish, the Rev. Francis B. Creamer, was the preacher.

One for Ripley

Birmingham, Ala.: — A year or two ago the Rev. John C. Turner, rector of the Church of the Advent, suggested to Charles Bromberg that carved wooden plaques for the front of the main altar would be suitable for a projected memorial for Mrs. Bromberg's deceased parents. Mr. Bromberg put off a decision, and then he left for service in the navy. Mr. Turner meanwhile had designs drawn for thirteen plaques — for the twelve Apostles and St. Paul — and sent blueprints of the designs to Lt. Bromberg, FPO San Francisco. The ship carrying the prints was sunk, and when the mail cargo was recovered the address had been washed off. Officers opened the envelope and discovered the name of the Rev. John Turner on the blue prints. Efforts to find Mr. Turner, no address, were unavailing, so the prints were turned over to a naval officer for suitable disposition. The officer was Lt. Bromberg! He considers it "divine intention" that brought the prints to him in this roundabout fashion, so he wrote to Mr. Turner and told him to go ahead with the project.

A Leading Layman

Detroit:—Warren E. Bow, trustee of the diocese of Michigan and a vestryman of All Saints, this city, died in his sleep on May 12th in his 53rd year. He was the superintendent of the Detroit schools and president of Wayne University.

Supports Birth Control

Hartford, Conn.:—The Rev. Lawson Willard, rector of Trinity, New Haven, appeared before a committee of the Connecticut legislature to support a bill which would remove an old law against contraception. He termed the issue as one "involving civil liberty" and contended that Roman Catholics, who strongly opposed the new bill, had a right to refrain from contraception themselves but had no right to put the same restraint on others.

Seek Ministry

Washington:—A thousand names of soldiers and sailors are on file in the office of the commission of army and navy chaplains as being definitely interested in entering the ministry after their discharge.

School Becomes YMCA

Birmingham, Ala.: — St. Mark's Normal and Industrial School, an institution for Negroes, is to be converted into a YMCA for Negroes under terms of a transfer of property recently completed. For more than a year the diocese and the Y have been at work on details, with the dio-

Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. MICHAEL'S CATHEDRAL, Boise, Idaho. Very Rev. Calvin Barkow, D.D., Dean and Rector; Rev. W. James Marner, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

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cese choosing to turn the property over to the Y rather than accept a higher bid from a commercial firm. A city-wide campaign for $150,000 to develop the property is now under way.

Commencement Speaker

Berkeley, Calif.: — Bishop Remington of Eastern Oregon is the commencement speaker at the Church Divinity School of the Pacific on June 7th. The alumni paper is to be read by the Rev. Pierson Parker. There will be eight graduates.

Dr. Sockman Teaches

Berkeley, Calif.:—The Rev. Ralph W. Sockman, Methodist minister of New York, is to be on the faculty of the summer school sponsored jointly by the Church Divinity School of the Pacific, the Pacific School of Religion and the Baptist Divinity School. There are to be other well known visiting lecturers as well as members of the faculties of the sponsoring schools.

Acolytes Festival

Rutland, Vt.:—The annual acolytes festival of the diocese of Vermont was held at Trinity Church here on May 10th — a revival of an event which had been postponed during war days. Many parishes were represented by the 50 boys in the procession. And just so you may know what Vermont can be like in May, a couple of rectors had to cancel the trip because of six inches of snow. Bishop VanDyck preached when the Rev. John B. Midworth, the scheduled preacher, got off the road in the snow storm.

New York Branch

New York:—A new branch service center of Youth Consultation Service of the diocese of New York is to be opened in June, located on 149th Street in a district known as the "Hub of the Bronx." This will make three centers in the city.

Hits Prejudice

London (wireless to RNS):—A proposal of the Johannesburg City Council to transfer all Africans living in western areas of the city to an unspecified district was branded as "a flagrant example of race prejudice" in an article written for the Church Times here by the Rev. Trevor Huddleston. Under the city's plan, slums of Sophiatown and Martindale would be converted into attractive suburbs for Europeans, and a separate native township would be built for the benefit of the Negro community.

While admitting that housing, school, and hospital accommodations for Sophiatown's Negro community of 60,000 persons were "appalling," Mr. Huddleston questioned the expenditure of thousands of pounds in rebuilding and replanning for the European communities and not for the Africans. The answer, he added, was "brutally plain."

"It is because Europeans don't want an African suburb adjoining theirs," he said. "It is an objection based on purely racial grounds. Years ago, the Europeans refused to buy land in Sophiatown, owing to the proximity of a refuse dump. Africans bought what the white man rejected and made homes there. The western native township was built with money from native revenue, and for more than 30 years it has been the home of a large part of Johannesburg's African population.

Mr. Huddleston declared that the residents of all communities in Johannesburg were consulted about the scheme "with the exception of the Africans who are most concerned." They first learned of it, he said, when it was mentioned in the press, and the news "not unnaturally caused serious riots in the threatened areas."

"As Christians," he added, "we cannot allow men to be moved about like cattle without any consideration of personal ties whatever."

Bless Flags

Burlington, Vt.:—Flags of all the United Nations were blessed at St. Paul's here by the Rev. Charles S. Martin. They were carried in a colorful procession by Church school pupils, members of the young people's fellowship and members of the Canterbury Club of the University of Vermont.

Women Vestrynen

Wilmington, Del. (RNS):—Women of the diocese of Delaware will be considered eligible to serve as vestrymen and wardens in local parishes, and as delegates to diocesan conventions or the provincial synod, it was decided at the annual convention here. The decision was announced after a committee named last year to study the question reported that nothing could be found in the Church constitution to prohibit election of women to these offices. Plans for increased activity among migrant workers and Negroes throughout the state were made by the convention, including religious services and instruction, kindergarten and nursery supervision, and social welfare.

Closer Cooperation

Algiers (airmail to RNS):—Closer cooperation of all Protestant groups in North Africa was discussed at the North Africa annual conference of the Methodist Church here, at which Bishop Paul Neff Garber of the denomination's Geneva area presided. The French Reformed Church, Anglican Church, North Africa Mission, Algiers Mission Band, Rolland Mission, Salvation Army, and Plymouth Brethren were invited to send fraternal delegates to the conference.

Despite the war, Bishop Garber said, much progress has been made toward closer cooperation of the



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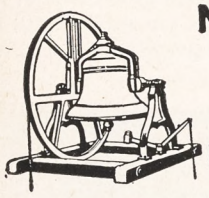
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various Protestant churches and missionary agencies engaged in work with the Moslems in North Africa, and three interdenominational agencies have been organized.

Salary for Chaplains

Toronto (RNS): — The Toronto synod of the Church of England in Canada has decided that arrangements should be made to pay not less than $1700 annually for two years to any returning military chaplains for whom civilian positions are not available. Action was taken when it was reported that no vacancies were open to 45 chaplains who have returned or will return shortly. It was said that several parishes have indicated that they are not eager to accept ex-chaplains as rectors. Archbishop Owen cracked down on this attitude, declaring that chaplains, instead of being discriminated against, should be regarded as having additional qualities.

Racial Commission

Minneapolis:—The Negro worker in Minnesota could obtain full employment in wartime as a fair chance for upgrading. However in peace time a much larger proportion of Negroes than whites cannot obtain work and their chances for upgrading decline. This is stated in a pamphlet being widely distributed in the state by the governor's interracial commission. On the commission are Bishop Keeler and Layman Talmage B. Carey, treasurer of St. Thomas', a Negro parish in this city. Governor Thye has stated that if the report is studied and discussed in the light of fundamental American principles the racial patters for employment will steadily change for the better.

MEMORIAL

THE MEMORIAL to the Rev. Thomas J. Lacey, Ph.D., will be dedicated Sunday morning, June 10th, by the rector, the Rev. Mr. Hutchins, in St. Thomas Chapel, Church of the Redeemer, 4th Ave. and Pacific Street, Brooklyn, N. Y. Also several Greek Crosses will be presented by his sister, Dr. Margaret E. Lacey; a small painting of the Crucifixion over 100 years old and a painting in memoriam will be given by some members of the parish and some who are not. A simple repast will be served to visiting clergy and their wives and others. A cordial invitation is extended to all of Dr. Lacey's friends.

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BACKFIRE

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

THE REV. A. T. MOLLEGEN
Professor at Virginia Seminary

In the editorial, *Rivalry with Russia*, (May 10th) you write, "We sometimes despair of the accuracy in news reporting." It is a little paradoxical but many of us would like to join you in your despair because we despair of WITNESS accuracy in reporting. It is pretty terrible really. For instance in the same issue there is what appears to be a news item, *Urges Northerners Stop Meddling* which is a strange blend of news, insinuation and debate. The first two paragraphs qualify as news. The last paragraph begins by "answering" Bishop Barnwell. Who answered him under the place heading Savannah? Why is he not reported by name?

In this last paragraph there is alleged a new fact, that the Southern bishops used "pressure" so that the consecration service was not held in the Washington Cathedral. Fair reporting would say what constitutes pressure and why it was used. I can think of many perfectly valid reasons (for the Norfolk choice) which serve the interests of inter-racial justice and Christian fellowship. Is there any doubt that this paragraph is slanted against the Southern bishops with only insinuation as support?

Frankly, this sort of thing happens so consistently that I would be terribly afraid to go to bat on any issue when the facts were gathered from THE WITNESS. This is a rather bad predicament to be in and I mention it because there are scores of clergymen who feel the same way.

I suggest that news be reported as news and editorializing be done as such. The reporting, then, would be no worse, at least, than the ordinary newspaper.

ANSWER BY W. B. SPOFFORD: Since I am responsible for the news in this paper I'll answer personally. I editorialize news frequently and will continue to do so. I also check facts insofar as possible. A reporter in checking is frequently told not to reveal the sources of his information, for various reasons, one of which is that it would get people in jams. But I can say, on the highest authority, that pressure and a lot of it was used to prevent the consecration of Bishop Harris from being held in the Washington Cathedral. Also the story was not slanted against Southern Bishops. It was slanted against Jim-Crowism and if there are Southern Bishops who are Jim-Crow in their attitudes that's for them to worry about, not me.

There is no reporter, or mighty few, able to write "pure" news. To illustrate: I have read the reports of the United Nations Conference, day by day, as they have appeared in about a dozen metropolitan dailies. I will wager that these stories could be read to me, so that I could not identify them by heads or type, and that I could name the paper in which the story appeared and be right 80% of the time since I know the slants of the papers.

Anyhow I haven't the ability to write "pure" news, nor is that my function in life. I editorialize because I want to. There are those who do not like it; others seem to. So I am not going to worry much about this criticism. I will worry when someone points out to me that the editorializing is off the beam. Up to now, I hope and believe, that it has been on the side of better race relations, more justice in industry, against anti-Semitism, for organic Church unity, for a One World set-up internationally. When it is slanted in other directions on these and other matters I hope some good friend will take me in hand.

But to return to Mollegen's letter: the statement made by Bishop Barnwell at his diocesan convention I consider Jim-Crow stuff. I wrote my piece of news deliberately to bring out that fact. Not to have the consecration in Washington — the first Negro to be consecrated in years — was, in my judgment, a great mistake. I slanted my story to bring out that opinion. That pressure was used, and strong pressure, not to have it in Washington is a fact. I so stated. And if to state the fact without presenting supporting evidence is "insinuation" then I think a lot of people ought to be happy since a number of the facts are not pretty. Also, I repeat, the story was not slanted against Southern Bishops. It was slanted against Jim-Crowism which I had always supposed Mollegen hated as much as I do.

In his comments on reporting he not only shows a lack of knowledge of that job; he also sounds very much to me like a perfectionist. If so then I certainly want to urge him to take a refresher course with his good friend Reinie Niebuhr.

* * *

THE REV. DUBOSE MURPHY
Rector at Tuscaloosa, Alabama

Leading editorial (March 26) "we venture to think that no president since Abraham Lincoln. . . ." How about Woodrow Wilson? As Jan Masaryk said at the San Francisco Conference, "He started all this."

ANSWER: Mr. Masaryk's mention of Woodrow Wilson received applause at the Conference. All the many references to President Roosevelt also received applause. Both were great presidents and it will be for history to determine the greater.

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JUNE 7, 1945
VOL. XXVIII No. 42

CLERGY NOTES

BAYNE, STEPHEN F., chaplain of Columbia University, now serving as a navy chaplain, is to be addressed at U. S. S. Salerno Bay, c/o Fleet Post Office, San Francisco, Calif.

HUNTER, HERBERT W., retired priest of the diocese of Harrisburg, died on May 3rd at his home in Pine Grove Mills, Pa.

HUTCHESON, W. B. L., formerly rector of Grace Church, Casanova, Va., is now an army chaplain.

MADSON, G. RALPH, rector of the Nativity, Dothan Ala., is also the archdeacon of Southeast Alabama, effective May 15th.

MANN, WILLIAMS S., rector of All Saints, Tupelo, Miss., was ordained priest on May 17th by Bishop Duncan M. Gray.

MEREDITH, E. B., formerly rector of St. Anne's, Glendower, Va., retired from the active ministry on June 1st. His home is now at Scottsville, Va.

MOULTON, JOHN P., the rector of Grace Church, Norwood, Mass., has accepted the position of chaplain and head of sacred studies at Iolani School, Honolulu, effective September 1st.

MULLER, ALBERT C., rector of Trinity, Arlington, Va., becomes the rector of the Ascension, Richmond, Va., July 1st.

PERRY, CHARLES H., formerly vicar of the Redeemer, Los Angeles, Calif., is now the assistant at St. James', South Pasadena.

SELWAY, GEORGE R., rector of St. Mark's, Toledo, O., has accepted the rectorship of St. Paul's, Lansing, Mich., effective August 1st.

SMITH, ELMER, formerly a teacher at Carroll College and now doing graduate work at Harvard, was ordained priest at St. James', Kingseeing, Pa., by Bishop William P. Roberts.

SOMERS, CHARLES L., in charge of a number of Negro congregations in the diocese of Southwestern Va., has retired from the active ministry.

STEVENSON, EZRA R., rector of St. John's, Midland, Michigan, for the past 23 years has resigned to retire from the active ministry.

TUCKER, A. C., formerly rector of Grace Church, Stanardsville, Va., is now the rector of St. John's, Halifax, Va.

WATERHOUSE, W. T., formerly rector of Blomfield parish, Washington, Va., is now an army chaplain.

WILLIAMS, EDWARD L., formerly the rector of St. Mark's, Detroit, has accepted the rectorship of St. John's, Midland, Michigan.

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Wednesdays: 12:00, Holy Communion.
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811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

JUNE 7, 1945

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The Evangelical Fellowship Urges Unity Action

Members of THE WITNESS *Editorial Board Play a Leading Part in the Conference*

By Florence Miller

Wilmington, Del.:—A resolution expressing regret that no report of work accomplished since the 1943 General Convention has been made by the joint commission on approaches to unity and urging that such a report be submitted to the Church for study at the earliest possible moment, was passed at the meeting of the Episcopal Evangelical Fellowship at Old Swede's Church, Wilmington, Delaware. The major portion of the time of the conference was devoted to a discussion of the meaning of Christian Baptism following addresses by the Rev. Frederick C. Grant of Union Seminary, chairman of the WITNESS editorial board, and Professor Reuel Howe of Virginia Seminary.



REV. F. C. GRANT

Owing to the Byrnes ruling the conference had to be limited to less than fifty people from a distance. As a result there were about an equal number of Wilmington residents and non-residents in attendance. The Rev. H. Edgar Hammond, rector of Old Swede's Church, one of the oldest in the United States, was the conference host. The Rt. Rev. Arthur R. McKinstry, Bishop of the Diocese, was celebrant at the corporate communion of the Fellowship, assisted by the Rev. Gardiner M. Day, president of the Fellowship, who also presided.

It was originally planned that the Very Rev. Alexander Zabriskie, Dean of Virginia Theological School, would present and explain the proposals of the joint commission on the approaches to unity appointed at the 1943 General Convention at an evening meeting of clergy and laity. Inasmuch as the commission has neither made any proposals nor given the Church any report of its work to consider, the program had to be rearranged so that Dr. Howe spoke on the *Personal and Social Implications of Baptism* at the evening meeting and Dean Zabriskie talked informally on the significance of the ecumenical movement at the afternoon session.

On Thursday morning the Rev. Frederick C. Grant read a paper on *The Theology of Baptism* and the Rev. Beverley M. Boyd, special service secretary of the Federal Council of Churches and a WITNESS editor, spoke on the proposed changes in the marriage canon and commended pamphlets by Dr. Easton, Dr. Grant, and Dr. Pottle, which the joint commission on holy matrimony has had published. He announced that these pamphlets were available through the chairman of the commission, Bishop Davis.

Great regret was expressed both that the joint commission on approaches to unity had not presented any new proposals to the Church for study and if the commission did not do so very soon, there would hardly be sufficient time for members of the Church to study the proposals and be prepared to act upon them at the next General Convention. The resolution was as follows: "Resolved that the Episcopal Evangelical Fellowship at their meeting regret that no report of work accomplished by the commission on approaches to unity since the 1943 General Convention has been made. We respectfully request the joint commission on approaches to unity to publish at the earliest possible date the fruits of their labors since the last meeting of the General Convention so that material may be available for further study and an opportunity may thereafter be given the members of the two Churches to express their will in this matter for the guidance of their delegates to the next meeting of the General Convention."

Both addresses on baptism stressed the need for the restoration of the corporate character of baptism as an act, not of the minister alone, but of the congregation. From being a private and often casual rite, both speakers contended that it should be restored to its proper place as part of the regular Sunday service of worship as suggested in the rubrics in the Prayer Book. Dr. Howe, speaking on the personal and social implications particularly stressed four points:

1. Baptism is the sacramental affirmation of the spiritual fact that persons are important as persons in contradiction to the perversions of modern culture which reduces persons to the status of things and values them in terms of their functions. It should mean among other things, protection from the dictations of egocentricity, from insecurity, from the necessity of defensive living and from all the evils that result therefrom.

2. Baptism symbolizes and should effect a new society under God.

3. The ministry of baptism is a teaching ministry since the rite occasions instruction of the congregation, the godparents and the parents, in

NOTICE PLEASE

* * *

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which all, not only the clergy, participate.

4. Finally, the sacrament is evangelical in nature. Baptism, proclaiming the good news of the gospel, incorporates those who respond into the community of the faithful, sending them out into the world as messengers of a new relationship which is the gift of God to the individual and to society.

The Rev. Frederick C. Grant speaking on the theology of baptism pointed out that many early converts had received the baptism of John which meant not simply a symbolic but a real washing away of sin. In the case of pagans converted to Judaism baptism meant the removal of their defilement through contact with idolatry. The origin of the distinctly Christian practice goes back, Dr. Grant said, to the earliest Christian days. Then there was no theology of baptism as that arose later. The original meaning was the washing away of sins following repentance, but the significance of Christian baptism was that it was *in or into the name of Christ*, that he participated in a new life in Christ.

Dr. Grant also pointed out that in the early life of the Church, illumination came first and baptism came as a confirmation of it. One had first to undertake to live a Christian life and then you were baptized. This was so important that in the later period of the early Church, people were urged to defer their baptism until they so mastered the Christian life that there was little danger of their sinning again. If one sinned after baptism there was no second chance. The original meaning of the word sponsor was that of a responsible witness who could attest to the good behaviour of the candidate for baptism since the candidate's conversion, for unless he showed that he could live a Christian life, he was not worthy to be baptized.

Dr. Grant said in closing that the early Church would not know what to make of the perfunctorily performed rite of baptism we so frequently see in Christianity today except on the mission field.

CONNECTICUT BISHOP AT HARRISBURG

Harrisburg, Pa.:—Suffragan Bishop Walter Gray of Connecticut, preaching at the convention of the diocese of Harrisburg on May 22, said that "The Church must do all in its power to build a lasting peace and to create Christian brotherhood." He pleaded for closer cooperation between all parts of the Anglican communion. Retired Bishop Hunter Wyatt-Brown spoke feelingly of his years as bishop of the diocese and of his gratification in the progress being made under Bishop Heistand. Bishop Heistand said that after the defeat of Japan "will come the testing of the nations in the great effort to build the foundations upon which we can erect a political, economic and social structure for a lasting and peaceful world. It is in this great effort that we believe the Church can and must play an effective part."

MASSING OF COLORS AT CATHEDRAL

Washington:—A service of massing of colors was held at Washington Cathedral May 27th, with 560 individuals and 104 groups in procession, carrying flags which furnished a colorful grouping in the nave and transepts. Bishop Dun welcomed the bringing of "flags into this house of God. Here we remember before God all those who in this war and other wars have given their lives." Bishop Oliver J. Hart of Pennsylvania warned that "it has become increasingly clear that we have the choice of building a new world or preparing for a new world war. Military victory can only give us liberty with which to work for a decent world order" and then added that "such liberty has been used in the past to accomplish hellish things."

PRESBYTERIANS DEBATE ABOUT C.O.'S

Minneapolis (RNS):—A proposal that the Presbyterian Church should appropriate $15,000 from its wartime service fund to aid Presbyterian conscientious objectors in civilian service camps stirred a hot debate in the General Assembly meeting here. The argument was much the same as that put forward by Episcopalians who want national funds for this purpose—we do not want Friends, Brethren and Mennonites to pay expenses of Presbyterians. It was brought out in the debate that these churches had donated $55,000 since 1940 to aid Presbyterian CO's. The Rev. William B. Pugh, stated clerk and chairman of the general commission on army and navy chaplains, charged however that the "peace churches" had defeated efforts in Congress to get the government to assume the costs of men in civilian service camps. He vigorously opposed using wartime service funds for these men, but did propose a compromise, which passed, which provides that an undetermined amount shall be appropriated for the dependents of CO's because "they should not suffer."

CHANCELLOR



Robert T. McCracken, chancellor of the diocese of Pennsylvania, is the president of the State Bar Association and the vice-chancellor of the Philadelphia Association. He is a director of a number of business corporations. He has served on a number of diocesan committees and is a vestryman of St. Peter's, Germantown

SUMMER CONFERENCE IN CALIFORNIA

San Francisco:—Two summer conferences are to be held in the diocese of California, one for adults from June 17-23, to be followed by one for high school students from June 24-30. Among those giving courses are Dean H. G. Gardner, Canon Eric Montizambert, Mrs. Charles P. Deems, the Rev. Pierson Parker, Dean Henry H. Shires, the Rev. Richard P. Coombs, the Rev. Randolph C. Miller, Miss Louise E. Rich, Mrs. V. O. Ward.

LOUISVILLE CHURCH CONSECRATED

Louisville:—The Church of the Redeemer was consecrated May 20 by Bishop Clingman of Kentucky, the remaining debt of $5,000 having been paid. The present church was built in 1940. The rector is the Rev. W. F. Rennenberg.

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The China Missionary Field Is in a Very Bad Way

Our Government Is Moving the Missionaries Home as a Protection Even Over Protest

By Richard T. Baker
Correspondent of Religious News Service

Chungking:—One of the unnoted developments of the war in China and one which will have important consequences for the future of Sino-American good relations, is the story of what is happening to Christian missions in this country. The missionaries are leaving China. So thoroughly is the China scene being cleared of foreign missionaries that virtually no missionary work will be carried on here until the war is over or the necessary permits are granted again for Christian workers to enter the country. For this to happen to China, long a bastion of the Christian missionary movement in the world, is nothing short of astounding to those who know the history of missions here and the possibilities of work to be done in the present crisis through which the country is passing.

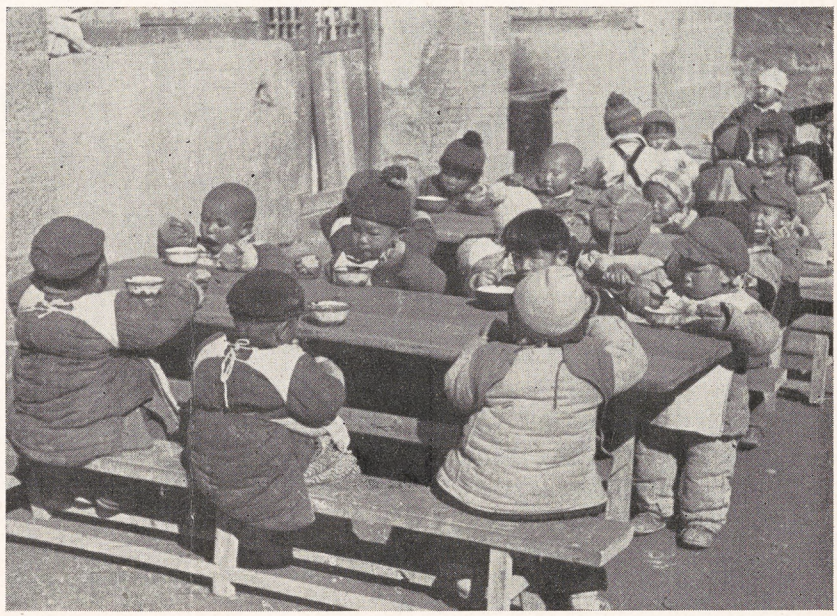
The reasons for this exodus are many. The entire eastern China stronghold of the missionary movement is unworkable for foreign missionaries today for the obvious reason of Japanese occupation. Hundreds of missionaries were withdrawn from Honan province, north China, in the van of the Japanese attack last spring. Hundreds more came out of territories east of the Canton-Hankow railway during the summer. The provinces of Kwangsi and Kweichow became unworkable for missionaries during the winter. Enemy occupation or the immediate threat of it is one of the prominent reasons for the curtailment of much missionary work in China.

Another is the missionary's own weariness after the ordeal he has been through in the past eight years of migration, arduous service under unbearable conditions, no reinforcements and no furloughs. He is depressed and tired.

But a third reason, and the most pressing right now, is the apparent though unstated policy of the American government, as enforced by its embassy here, to strip missions to essential workers only and remove the rest entirely. The embassy position is that no American must be permitted to be captured by the Japanese, because of the degrading treatment he would receive. It has advised all its nationals in the line of Japanese advance to withdraw to positions of safety. But it has not been content to stop there. In the face of the reopening of the Burma Road, with Sino-American military liaison never better, with a stabilization of the military situation in west China, and with hundreds of civilians in China in government-related jobs, the embassy policy has continued to insist upon the removal of missionaries. The American office of war information, for example, has a little under 100 persons in China and is bringing more all the time. No emergency evacuation orders have gone to these Americans nor to others who are here in government-related work.

The procedure of evacuation of American missionary personnel has been for the embassy to advise and counsel an evacuation committee of Church leaders. This committee, working with individuals, has taken responsibility for final decisions. It is known that the American embassy made it clear to the committee that it wanted the civilians removed if it did not endanger American interests, although the embassy itself would take no direct action. The result is a stream of missionaries homeward bound, foreign leadership of the Christian Church decimated, staffs cut to a few men who are no longer doing missionary work but simply safeguarding property interests.

Contributing, also, to the decline of the missionary movement in China today is the missionary's own frustration and exhaustion. For one thing, missionary personnel has not been kept rotating. Reinforcements have not been permitted by the government to depart from the United States, so that personnel here has overstayed furloughs and grown weary. When at last workers have been released for overdue furloughs, they have not been relieved but have simply left holes unfilled. Furthermore, they have lived a harassed existence these past eight years. They have been uprooted from their fields of service and have had to find new ways to serve in places where they are not acquainted and where life is whirling about them. They have lived out of suitcases, moved and moved again, lost all their possessions. They have seen their flocks evaporate into thin air, their work



The care of orphans like these is one of the great tasks of the Church in China. In spite of tremendous inflation the job has been carried on by the Rev. Kimber Den who has been supported generously by readers of THE WITNESS

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of years apparently dispersed, and it is no wonder that by the waters of Babylon they have sat down and wept.

They have not been able to satisfy their evangelistic drive, have not felt they were accomplishing anything as missionaries. There was no permanent community around them in which they could feel they were making any Christian witness. They have seen the heartache and hunger and death of the refugee lines and not been able to do anything but a little to lighten the load. Their schools have been beset by the Japanese, by government restrictions, by seizure, and always by inadequate funds. Recently the 52-year-old Chiu Ching Middle School in Chungking, a Methodist landmark in the city, has been told to move out of all its main buildings to make room for U. S. soldiers.

One other enormous factor of discouragement has been money. After China's war had run a few months an inflationary cycle set in here which has never abated in the passing years. Missionaries have, as a result, suffered greatly. They have been without funds to buy clothes. All the luxuries, like soap and silk stockings and shirts and toothpaste, have been out of the range of their pocketbooks. The money they have had available for purposes of their work (with the penniless and starving all about them) has been just as scarce. It has been no time for "rice Christians," because the missions have had no rice!

All in all, the picture of missions in China right now is dark. In 1936 there were nearly 6,000 Protestant missionaries working in the country. Two thousand had been subtracted from that sum by the end of 1941. Today, by accurate count, there are 1,085, only 227 of whom are Americans. Two hundred and fifteen are Germans, 239 are Norwegians, 270 are British and Canadians.

CHURCH DELEGATION VISITS EAST

Moscow (wireless to RNS):—Patriarch Alexei and eleven other high-ranking leaders of the Russian Orthodox Church have left for Jerusalem and other Near East areas, it was disclosed here by Georgi G. Karpov, chairman of the State Council on Orthodox Church Affairs.

The delegation includes a group of three churchmen, headed by Metropolitan Nikolai of Krutitsky, second-ranking Russian Orthdox prelate, who will later proceed to London at the invitation of the Archbishop of Canterbury.

After visiting Jerusalem, Patriarch Alexei will tour parts of Syria and Egypt, thus reviving an ancient custom in the Russian Church interrupted by the Revolution of 1917. The visits are being made in response to invitations extended by Patriarch Timothy of Jerusalem and other Near East Patriarchs who attended the Russian church council in Moscow early this year.

In addition to Metropolitan Nikolai, the delegation to London will comprise Archpriest Nikolai Kolchitsky, manager of the affairs of the Moscow Patriarchate, and Archpriest Juvenarius. The Russian churchmen are expected to attend official receptions in Canterbury and York and will remain in England until June 18 or 19, when they will return to Moscow to officiate at Pentecost services. By that time, Patriarch Alexei will also have returned from the Near East.

Asked whether these visits, and others to Yugoslavia, Bulgaria and elsewhere, signified that the Church was seeking to create a pan-Orthodox federation, Georgi G. Karpov, chairman of the Soviet Council on Orthodox affairs, replied:

"Not at all. The trips by Church leaders have been undertaken merely to cement close fraternal ties between all Orthodox Churches and were made in response to invitations extended at the time of the general church council in Moscow. It means the resuming of a practice followed for centuries before the Revolution."

Replying to another question—whether delegations to other Orthodox and Protestant Churches, such as that planned to visit England shortly, indicates an effort to offset Vatican influence—Karpov said:

"This is not the meaning of these trips. The position of Orthodox Church leaders was clearly expressed in an appeal to the faithful made at the sobor, in which the Vatican was condemned for its appeasement of Fascism. No new steps have been initiated in this direction."

"However,' Karpov added, "it must not be forgotten that the struggle of the Orthodox Church against the Vatican has lasted for many centuries and certainly will not stop."



Members of the Canterbury Club at Southwestern Louisiana Institute have fun singing hymns. Standing: A/S George Drake, USNR; Kathleen Fitzgerald; Pvt. Albert Cook, USMCR; Moina Ware and A/S Harry Brawner. Frank John Reeks, USNR, is at the piano

DETROIT PARISH CLEARS DEBT

Detroit:—The last $15,000 on an $85,000 mortgage having been paid, St. Paul's Memorial Church here featured a mortgage burning as a part of its 70th anniversary. The new bishop coadjutor, Bishop Donald Aldrich, was among those to attend the anniversary dinner. The present rector is the Rev. James G. Widdifield.

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EDITORIALS

Warmth Is Needed

AS WE STOOD on the corner this morning waiting for the bus, we listened to a conversation between a seven year old girl and her brother. The little girl said she was cold. For the first time in a number of days the sun was shining. Looking up at the sun, she said, "I wish I was the sun, then I would always be warm." Non-poetic brother replied, "If you were the sun you would burn up, cause it's hot.

Two things are suggested by this childish conversation. Both of them are perfectly obvious. The first is that we all need sunshine. Our Christian destiny is to be children of light. The second obvious thing is that it takes darkness to make us appreciate the light and warmth of the sunshine.

For six long years darkness, fears, the havoc of war's destruction has plagued the world. The light begins to manifest itself again. There is still plenty of confusion and the dampness of the long night of terror and destruction is not easily dispelled. It is going to take a lot of sunshine to thaw out the cold of six years of destruction and disillusionment.

As Christians it is our responsibility to assist in that thawing out process. We shall not be afraid to literally burn ourselves out in bringing warmth into this chaotic world. Each convinced Christian may become a burning meteor marking his own pathway across the life of his community, by the sparks of goodness that flow from his works.

To be specific, the chill of unreality hangs over much that we do in the field of race relations. We may preach eloquent sermons, and aid in the drafting of excellent pronouncements, but what do we actually do to further mutual understanding between racial groups? Why should we think we have done a fine thing when we have spoken kindly to a Negro or praised some achievement of his? He is a child of God. He is our brother.

In the area of labor-management relations there clings the chill of suspicion. How much have we actually as Christian leaders done to dispel this chill. Do not most of us belong to class churches? Yet we believe in the fatherhood of God, and the brotherhood of man.

When we are honest with ourselves we find we are very much like the little girl — we are cold. Christianity teaches us to be warm in our friendships; to burn with consuming indignation against all evils that do despite to the dignity of human kind made in the image of God.

The little girl's simple statement can be made a philosophy for Christian action. The chill of six long years of death and destruction can only be obliterated by our becoming children of the son of righteousness.

"QUOTES"

I AM in no position here to judge how close to a real agreement the conference at San Francisco has moved, but I'm in a very good position to judge how desperately, how bitterly such agreement is needed. Without solid agreement there can be no hope for a peaceful, stable Germany and without a peaceful, stable Germany there is no hope for a peaceful, stable Europe. The most dangerous thing in the world would be for us to imagine that the German people have accepted defeat as final and irrevocable. They simply are looking for other armies to take up for them the battle where their own Wehrmacht left off and for this battle they've chosen the armed forces of Britain and America. The enemy of course is Russia. — I am also convinced that this is in some measure the result of a deliberate campaign by Hitler's heirs, whoever they may be. There's one Hitler weapon which our tanks, guns and planes failed to shatter — the divide-and conquer policy. And it is this weapon which remains unsheathed that is Germany's only hope for salvaging victory out of defeat. . . . . Only the achievement of real agreement at San Francisco can teach the German Fascist what he most needs teaching in: that the world really is against him. This unity must be real and firm.

—VICTOR H. BERNSTEIN
Written at Munich

A Fine Decision

IT IS OFTEN said that the successful city rector is not missionary minded. He is prone to become satisfied with his position, feels secure, and therefore is not willing to make sacrifices for the advancement of God's kingdom, either monetarily or by personal sacrifice. Unfortunately this is too often true.

On May 29th in Pittsburgh the lie was given to such generalizations about prominent city rectors. When the House of Bishops met in Birmingham they elected a prominent city rector, missionary bishop of Arizona — the Rev. Arthur Barksdale Kinsolving II, of Calvary Church, Pittsburgh. Calvary is one of the largest parishes numerically speaking in the Church. It is prominent. Its rector carries a tremendous responsibility. True, its beautiful architecture inspires a man to do his best. This does not mean that all is easy sailing and that there are no headaches for the rector. Every parish, large or small, has its problems. Dr. Kinsolving, "Big Tuie" as he is familiarly known, has done a splendid work at Calvary. When he began his ministry there he placed emphasis upon the re-

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sponsibility of a strong parish to exercise missionary leadership. Under his guidance Calvary has increased its missionary giving. Now Calvary has sent its rector forth as a missionary bishop.

We congratulate Calvary. We commend Arthur B. Kinsolving II for the fine decision he has made. Son of a missionary bishop, nephew of a bishop who was in every sense a missionary bishop to Texas; grandson of a clergyman who ministered long and earnestly in rural Virginia in the hard days following the Civil War, "Big Tuie" brings to his new office a rich heritage coupled with distinctive natural talents, augurs well for the kind of leadership the missionary district of Arizona will receive under its new bishop.

We know of nothing that has done the whole cause of missions more good than this fine decision made by the rector of Calvary to accept the office of Bishop of Arizona. As we heard one Bishop express it, it was like a wounded man receiving a shot of plasma.

May God's richest blessing rest upon the newly consecrated Bishop of Arizona and prosper the work of his hands.

Talking It Over

By
W. B. SPOFFORD

HOW is Stettinius handling the Conference? That is always near the top of the list of questions thrown my way in talks about San Francisco. The answer as far as I am concerned is that he is doing a good job. There is no question whatever about his earnestness, sincerity and his determination to make this Conference a success. He has handled things beautifully in the plenary sessions, and he has been frank, honest and genial with the press. How he made out in the sessions behind closed doors with Eden, Soong, Molotov and others of course I wouldn't know. My guess is that he has done all right. He has made mistakes. I think he did a sloppy job on the Argentina business. Even if it was desirable to get that South American country in, which I do not believe, then it could have been done less brutally. Also he muffed that arrest of sixteen Poles business, since it was evident from questions by reporters that Stettinius did not have all the facts. But any man with the tremendous job our Secretary of State had to do would have slipped somewhere and I think we can all feel pretty proud of Mr. Stettinius.



Anthony Eden I was prepared to dislike. Handsome guys with striped pants, Homburg hats and Oxford accents for some reason I can't go. A psychiatrist probably wouldn't have much trouble figuring the reason — envy maybe at all those dumb dames who sat around the lobby of the Fairmont Hotel all day just to get a glimpse of the notable Britisher. But the fact is I had to like him. His speech at the plenary session at the beginning of the Conference was the best delivered speech of the affair, and he was a tip-top chairman, with nothing of the stuffy matinee idol about him that I could see. Likewise he handled himself well in press conferences as he handed out the British tory line which of course he was there to do.

Commander Stassen, it is generally agreed among the reporters, is the top man of the American delegation and perhaps of the Conference and has made a lot of friends who will be of help to him in 1948 if he still wants to be the president of the United States. A young man of thirty-eight, he has lots of dignity without being stuffy; is a liberal of the Willkie type; shows a remarkable ability in press conferences in explaining complicated questions in simple language. Also he is a good listener and repeatedly asks reporters to elaborate on some question they put to him with the remark: "Please explain that more fully. I think you have an important point and I want to understand it thoroughly so that I can carry it back to our delegation." That attitude naturally makes a hit with the newsmen. It was my good fortune to meet him with a small group early in the conference and I liked the way he put himself in the other fellow's shoes, as he did on the Soviet's requests for four presidents and for the seating of delegations from the Ukraine and White Russia. He had no trouble in understanding the Russian positions and agreeing with them on both.

Dean Gildersleeve apparently is on the progressive side of all questions and is a real factor in the American delegation but she held no press conferences so that I have no impression of her, one way or the other.

T. V. Soong is quiet, gentlemanly, youthful looking and able, both as a chairman of plenary sessions and in press conferences. His spot of course is not an easy one, particularly when the U.S.A. takes one side of a question and the USSR the other, since China above everything wants to remain friends with both. There are times therefore when he sidesteps questions, but taking it by and large he comes up with quick and frank

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answers, and has the ability to turn aside the others with witty remarks. He is also the only head of a delegation who calls upon his associates to answer some of the questions shot at him. He says, "Mr. So-and-So is our authority on that" and then he sits down in order to be as inconspicuous as possible while his fellow-delegate carries the ball.

GEORGES BIDAULT, the head of the French delegation, no longer here, was calm, quiet, unruffled by any question shot at him — and reporters have a way of asking some tough ones — was always smiling and was quicker in getting out his answers than any person I have heard in San Francisco. But he avoided giving a clear answer to about every question put to him, whether it was about the Rhineland, the Ruhr, the Saar Basin, the Polish question, Argentina, Indo-China, or Franco Spain. One rather got the impression that he met with the press only because everyone else did and he therefore felt compelled to do so, but that he meant to give them as few answers as possible.

There will be those who will say that it is prejudice, but I think the star of the show was V. M. Molotov. I attended all of his press conferences and heard him vigorously applauded by hardboiled reporters for his frank honesty, his wit and his moral leadership. They hammered him on the Polish question but he kept smiling and insisting that "You cannot solve the Polish question without the Poles," the inference being that Mr. Eden, Mr. Stettinius and himself could hardly be expected to arrive at a solution by meeting in a penthouse on top of a fashionable hotel in San Francisco. When asked why the Soviet Union had not tried to seat delegations for all of the sixteen Soviet republics he came back quick as a flash with "The Soviet Union always asks for the minimum." As for moral leadership I do not think anyone can deny that the Soviets took it in the opening days of the conference and held it throughout. It was they who insisted that justice, human rights and fundamental freedoms be written into the Charter — even if some of the American consultants are now claiming a good deal of credit for those amendments. It was the Soviet delegation alone that stood by labor in its request that it be admitted as an advisor. They wanted the independence of colonies definitely stated as an objective of the World Organization. Incidentally when Mr. Molotov said at a plenary session that "we all know that the time will come when the voice of an independent India will be heard" it made millions of hearts in that far off country beat a little faster. One of my friends in San Francisco, J. J. Singh, reporting for a Calcutta paper, got a cable a couple of days later reading: "Send more on Molotov's speech. It was headlined in every India newspaper."

I think too that most people at the Conference believe that Molotov was right about Argentina. In any case there was stormy applause when he said: "It may be argued that Argentina has sinned but that her sins may be forgiven. This may be true; perhaps we should really forget Argentina's sins. But let me ask you: if certain sins committed by Argentina may be forgiven, why should we forget Poland's services? Why should we forget the great services of the Polish nation in the struggle against our common foe?"

The fact is that the Soviet delegation has been on the side of progress throughout — standing for principles of justice; for equality and self-determination of nations; for human rights and fundamental freedoms; the right of all men to work and to education, with Mr. Molotov asking the press: "Is it not clear that the right to work is of vital importance to working men and women in the transitional period from war to peace, when the danger of mass unemployment will be particularly grave?" That remark may be lost on this conference. But the working masses throughout the world will not forget it, particularly in those days soon upon us with cutbacks, reconversion and perhaps mass idleness. Molotov, alone among the hundreds of delegates, also went to bat for women by asking that it be agreed that there should be no job in the World Organization that might not be filled by a woman.

There were many other outstanding and interesting people here of course — Clement Attlee of England; the scrappy General Carlos Romulo of the Philippines; democratic Trygve Lie of Norway; Peter Fraser of New Zealand; Francis Forde of Australia; Mackenzie King and M. J. Coldwell of Canada; Miss Wu Yi-Fang, a leading Christian of China about whom I shall write more later; Jan Masaryk of Czechoslovakia who, unlike most of the delegates, wandered about the streets like a native, ate his meals at the counters of small eating places and was a master of American slang; the youthful looking Negro of Liberia, C. L. Simpson. Then of course General Smuts got a lot of attention as did also Ivan Subasic of Yugoslavia who pulled no punches in giving the lowdown to reporters on rivals to the Tito government. There was also Lombardo Toladeno, not a delegate but nevertheless very much in evidence. He is the recognized leader of labor in Latin America and on two or three occasions presented an analysis of the world situation that could not be equalled. Incidentally at a little party I attended he made the remark, significant perhaps in view of recent developments, that "Since my American friends

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stopped talking about the class struggle they seem to think that it has ceased to exist."

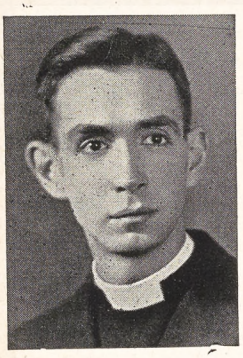
I'd like to write about all these people but I'm sure this is all you want this week. As for coming numbers, particularly for the benefit of those who are taking extra copies while these Conference reports are appearing, we plan two more and perhaps three, depending on developments. And in one of them I shall deal with the important question of what our Senate is apt to do with the Charter once they get it and what we can do to encourage speedy ratification.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Speaking in Tongues

A DISTINGUISHED musician of our Church, to whom I am indebted for a great deal of what little I know about Church music, used to say to his choristers at rehearsal that the acid test of a good choir is to observe their manner of chanting. If this be true, good choirs in our Church are scarcely to be found. For the chanting of the canticles in our parish churches more often than not reminds one of the "speaking in tongues" of St. Paul's Corinthian Church. Doubtless it is edifying to those who "know the interpretation," but to outsiders it must be evidence of sheer madness, if not of irreverence. The learned musicologist, Dr. Percy A. Scholes, in his article on "Anglican Chant" in *The Oxford Companion to Music* (2nd American Edition) describes the practice neatly: "The tendency of choirs and congregations is to gabble the recitation and dawdle over the rest of the music" (p. 32).



Chanting is a heightened form of speech. Its purpose is to lend added emotional force to the expression of a sacred text. This is achieved only if the rhythm and accentuation given to the chant melody derives from and is subordinate to the clear, even and natural enunciation of the words. There is no reason for singing a canticle with a different pace and emphasis upon words from that used when it is solemnly said. We would be horrified if the minister read the lesson like this:

T h o I speakwithetonguesomennAANNGGlsan-HAVE-NOT-Charty,

ImbecomasoundingBBRRAASSS -OR -A -TINK-LING-SYMbl.

Yet this is exactly the way the *Venite* and the other canticles are rendered, or rather distorted, to the glory of God Sunday after Supper by many of our choirs.

Jerkiness, heavy beats, long pauses or holds, dropping and slighting of syllables destroy the meaning and the beauty of the sacred words of the Office and are unworthy of a service offered to God's praise. This applies to both the melodic plainsong chants and the so-called Anglican, or harmonized chants. In the case of the latter the music is printed in a conventional way simply to assist the singer in fitting the pointed text to the notes. The bar lines and the whole- and half-notes should have no control over the rhythm. The text determines the rhythm, just as in free verse. This principle has been stated and illustrated most clearly and precisely in the prefatory material of our hymnals.

The way to learn how to chant is first to read the text aloud in its natural rhythm and accent, then to sing it to a monotone with the same rhythm and accent; and, when this is done smoothly and evenly, at last to sing the text to the chant melody *with the same rhythm and accent.* We shall have more to say anon about the pointing of the texts. But any system of pointing can be rendered with smoothness: a) if the first note of the cadences (i.e., the first note after the initial bar line in each phrase) is set to a syllable which is naturally accented when read; and b) if no heavy stress is given to any syllable which may be pointed to the last note of the melody. This rule is particularly important when the initial and final notes of the cadences and the endings rise in pitch.

In selecting chants for congregational use the following points should be kept in mind: 1) The first note of each phrase, the reciting note, should be at a pitch as comfortable for men as for women. This will often require transposing the chant to a lower key. 2) The chant melody should move by small steps or intervals and keep well within the compass of an octave or less. Large skips and wide range in the melody are awkward for untrained singers. 3) The harmony of the chant should be based on the common chords of the scale. The effect is tedious and sentimental when the chant modulates into several different keys, or when weak chords (i.e., chords that have to be resolved —being unable to stand on their own bottoms, so to speak) are used to support the recitation or the accented syllables of the cadences and endings. 4) The accompaniment should not be marked by ex-

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tremes of dynamics or abrupt changes in tonal color. Variety is better gained by employing antiphonal singing or occasional descants. 5) Do not overwork the same chant melodies. Change them once a month, or at least at the chief seasons of the Church year.

Crisis in Education

By

JOHN B. HUBBARD
Rector of St. Mary's, Park Ridge, Illinois

OUR BISHOPS meeting in Birmingham called attention to the Church's current failure properly to instruct the people in her essential teachings and requested the National Council to restudy its responsibilities in the light of this failure. It is high time that they did so. Christian leaders have been concerned for years over the obvious failure of our program of Christian education. The holocaust of world war has made it imperative that definite and concerted action be taken.

The resolution specifically recommended "the preparation of a corpus of instructional material to be acquired by every child by the time of confirmation and by the time of leaving high school." It also urged the production of curriculum material, more definite guidance for the clergy, weekday religious education, methods of teacher training, and teaching material suitable for teachers of varying degrees of education. The resolution contains nothing startling or radical. The need that something be done is too obvious for argument. The recommendations are the same that religious educators have been making for years. The cause for rejoicing lies in the fact that the bishops have decided to get some action.

This action, begun at the top, must lay hold on the best thinking of the whole Church or else! The fruits of failure are not pleasant to contemplate. At long last the stage has been reached when it has been decided that ignorance of the Bible, Prayer Book and the ways and teachings of the Church is not funny. For years the average layman has laughed openly at his abysmal spiritual illiteracy. In a period when the means of imparting information surpass anything ever dreamed of before, the least is known about the Church. Some of our chaplains have been writing letters home to their bishops, which make the average teacher and clergyman do some fast thinking. The sheep have not been fed as they should have been. Their malnutrition is appalling.

The general alarm has reached such proportions, that not only do we find new books attacking the problem, such as *The New Education and Religion*, by J. Paul Williams, but the secular press has taken up the hue and cry. The totalitarian demonstration of the diabolical results of the lack of Christian education has convinced even the most lackadaisical Christian that something must be done. We have been trying to make a format for a shining new world at the San Francisco Conference. It will be difficult enough to draw up the plan with so many different points of view involved but this is purely preliminary. The crucial thought comes as the question is posed, "Will man have enough character to work the plan?"

Added impetus is given to our concern by the fact that as men drift from the fundamentals of the faith through inadequate instruction and indifference, people become fallow ground for the seeds of fascism or any other deleterious ism that some fanatic may seek to sow. Every day the newspapers carry the story of the credulity of some guillible group. By this time most people have reached the stage where they admit, that "it can happen here."

The National Council well realized that the fullness of time had come and took prompt action. The division of Christian education held a two day conference at "281" late in April. In addition to the committee appointed by General Convention, Bishop Tucker called in three bishops, three clergy and three laity to confer with the committee. It was the writer's privilege to be one of the clergy present. The comments of the various members of the conference confirmed his convictions of several years' standing that there are some fundamental considerations, which the clergy and Church School teachers would do well to bear in mind.

During the past dozen years it has been the author's lot to lecture in two seminaries on Christian education, to be the chairman of the department in his diocese and to participate in innumerable conferences. Each time that he has given a series of lectures to seminary students he has asked for a 500 word paper presenting their ideas on Christian education. These papers were requested early in the course so that unprejudiced opinions would be given. Their treatment of the problem makes an interesting study. While some of their reactions were rather far fetched and some suggestions unworkable, it was a delight to find that, in the great majority of cases, the students had done some hard thinking and had come to sound, logical conclusions. These young men feel that the outstanding need is for instruction in the fundamentals of the faith. The importance of worship received proper recognition as did many other prerequisites, such as better trained teachers, more

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time for class work, parental cooperation, an aroused and informed clergy and better equipment.

THE recent conference at "281" ran the whole gamut of criticism, both constructive and destructive, with the same major emphases as those given by the seminarians. The most encouraging finding was in the general agreement that a syllabus should be prepared, which would sketch the main objectives of Christian education, give a schedule of a year by year program for achieving those ends and suggest materials for realizing them.

It was the writer's hope that out of the conference would come a committee which would reach an agreement on what ought to be taught in each grade, from pre-kindergarten up through high school and that an effort would be made to get the Church schools throughout the whole Church to cooperate in teaching the same subject in the same grade. Thus, fourth grade Mary, moving from Pittsburgh to Chicago, would find the same general subject being taught which she had been studying in her former church.

It is difficult to believe that the various Church schools will ever agree to teach the same text book, but they might be induced to give instruction in the same subject matter. Thus, the syllabus mentioned above, would list the theme for each year of Church school work and the local school would use any text book that it preferred. The syllabus would mention a number of good courses from which to choose.

It is apparent that it was in the mind of the bishops that an official course be prepared. This would be a salutary thing, but any one who knows the clergy realizes that they never could be persuaded to all use the official course. Most of them might employ the course for awhile but after a few years it would be just another good course in Christian education.

When the idea of teaching the same theme in the same year in the schools of the diocese of Chicago was presented to the Bishop and Council it was received with unanimous favor and steps are being taken to carry out the idea as soon as possible. If headquarters evolves a national plan along this line, Chicago will be glad to conform, but as the division is not going to meet again until Sept. 24, it has been decided here to take immediate action as "time is fleeting fast away."

The priest with the small Church school with only a few classes will ask how he can work this plan. The answer is to take as many of the courses as possible, teaching one each year. Such would be the case for the rural Church School. A great deal of the agitation about special courses for rural areas is unnecessary. Children are children whether they live in the city or in the country. The city child has no priority on intelligence. In fact the majority of the leaders in urban life were raised in small towns. Any course, taught anywhere, has to be adapted by the teacher to the members of that particular class. The fundamentals of the Bible, Prayer Book and the ways and teachings of the Church are the same for farm and factory.

Too many priests and teachers are looking for a nostrum that does not exist. There is no easy way to teach. There is no course, no matter how good, that will solve the problems of Christian education. The world will not be remade over night. It is a life-long task. There will be no forthcoming new idea that will make everything all right by next Sunday morning at 9:30.

The crisis must be met by the data suggested above, plus much hard work and prayer. Above all else the determining factor will be found in the atmosphere that the adults build around the growing child. Every adult is a bulletin board keenly studied by young eyes. Of the imitative activity of children, 85% of it is imitation of adults. Progress will be determined by teaching the fundamentals, by better teaching and so forth, but none of these things will reach the desired goal unless the child finds parents, teachers and friends living like Christian people. It is still true that religion must be both taught and caught.

New Books

***Excellent **Good *Fair

***Outline for Building the Young People's Fellowship.* By the Y.P.F. King's County Council, Diocese of Long Island. 15 cents.

The young bride can find any number of cook books to tell her how to make Shrimp newburg en casserole, honey coffee cafe, or Yorkshire pudding but searches in vain for one that explains how to poach an egg or make gravy. In like manner the average high school chapter of the Y.P.F. is too often confronted with youth guides which omit essentials and overlook the primary needs of the group and its inexperienced officer. In this brief handbook the young president will find the ten commonsense "hints" to a chairman most helpful, the program committee will discover the difference between a round-table discussion and a panel discussion and the advisor will learn to know his place. The sample constitution and suggested topics for study are good. In all this will be found a useful manual for any young people's group.

—W.B.S.

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The Russian Orthodox Bishops Reject Reconciliation

Church Retains Her Autonomous Position And Continues Independent Administration

Edited by Rita Rubin

Chicago (RNS):—The council of bishops of the Russian Orthodox Church in America has formally rejected a proposal by Moscow Patriarch Alexei for reconciliation with the Church in Russia. The decision was announced after a two-day meeting here presided over by Metropolitan Theophilus of San Francisco and attended by bishops of nine other dioceses. The bishops "postponed" an all-American Council of the Church scheduled during the fall at which Patriarch Alexei had requested that a new Metropolitan be elected in place of Metropolitan Theophilus, with jurisdiction over all dioceses of North and South America and Canada. Archbishop Alexei of Yaroslavl and Rostov, who is reported on his way to this country, was to have presided at the council. He had been approved by the Patriarch as a candidate for the new office.

The Council's statement stressed that acceptance of Patriarch Alexei's proposals would result in severing connections with bishops living outside Russia. The only alternative, it stated, was for the Church to retain its autonomous position and continue its independent administration "under the right to full civil liberties guaranteed by the American government."

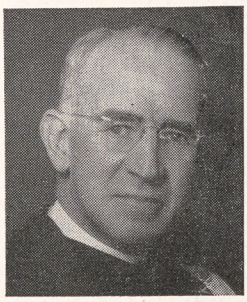
"In this dilemma," the statement declared, "the bishops council found a middle outlet, durable and securing a smooth flow of Church life, namely: the Patriarchal ukase was set aside; the all-American sobor was postponed; and the faithful called upon to continue, in the spirit of evangelic peace and brotherly unanimity, the common Church life and activity under the protection of the American many-starred flag and under the protection of the constitutions of the United States and Canada."

Interviewed after the meeting, Bishop Alexy of Sitka, Alaska, who conferred with officials of the Russian Church in Moscow on the question of reconciliation, said he had found in Russia "a degree of religious freedom" and "the beginning of seminary training," but added: "We feel in the United States that it is best for us to retain our independence at present, although there still remains the possibility of ultimate accord of all Orthodox churches."

Meanwhile Metropolitan Benjamin, who heads another branch of the Orthodox and is apparently closer to the Church authorities in Moscow, expressed his disappointment at the action. He declared that a "great majority of the members of the Russian Orthodox Church in America deeply desire union with the mother Church in Russia." He said that the action was based upon the fact that the bishops here want no connection with the Soviet government but he denied that the Church reconciliation involved "recognition of the Russian temporal government as an authority in Church affairs."

General Seminary

New York:—Thirteen men from eleven dioceses graduated from the General Seminary on May 23rd. Seven graduates of former years, having completed the necessary work, were awarded the degree of bachelor of sacred theology. Honorary degrees went to Bishop Boynton of Puerto Rico; Bishop Pardue of Pittsburgh; Bishop Voegeli of Haiti; the Rev. William R. Watson of Bay Shore, Long Island, and the Rev. Charles E. Young, professor at Bishop Payne Divinity School. The commencement address was given by Professor Stanley Wallis of Princeton.



BISHOP GILBERT

The baccalaureate sermon was preached by Bishop Gilbert of New York who declared that "the world is no longer startled by the gospel message. Few people are afraid of it any more—a fact that should have its disturbing significance perhaps. Those who might have reason to fear the effect of Christian ideals upon the life of our world are no longer troubled. The Church, they conclude, is harmless and they know that there are plenty of timid, self-satisfied Christians who would prefer to keep it so. Nothing is going to happen, nothing will be allowed to happen, to disturb the old order of things. But you and I know that something has happened. And something is happening. This world knows no power that can undo the Incarnation. God was in the world in Christ, reconciling the world to himself. And we know that against his redeeming, saving purpose even the power of hell can never prevail. Let us remember that he hath sent us this ministry of reconciliation. There is something we have to do about it. It comes to us loaded with compelling, overwhelming responsibility. For us the Church stands as the instrument which our Lord himself has designed and equipped for this saving task. What then shall we say of the place of the Church in the world that we face today?

"Obviously it is not the function of the Church to draft blue-prints of the new world order for which we all long and pray. Nor is the Church competent to express judgments upon intricate political and economic details of world organization. But that does not mean that the Church's voice may not be heard or the influence of its conscience exerted in forthright and determined insistence upon those standards committed to us by the Christ whom we profess to serve. Experience should have taught us that we may not rely upon treaties or covenants or leagues, however nobly conceived. They prescribe the method. They may define the object. But you and I know that the thing will not live or move until somehow God, through the service and influence of those who owe allegiance to him, breathes into it the breath of life."

St. Agnes School

Albany, N. Y.:—At the top of the hill leading towards Loudonville, and just within the city limits, stands St. Agnes School, an Episcopal school for girls. It faces eastward, and from the front the eye travels across wide lawns, across the valley of the Hudson, to the distant

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Berkshires; while to the west the Heldergergs, and on clear days, the Catskills, are visible against the sky. So that the already spacious grounds —the campus covers some forty-five acres—seem to blend with the far distances.

The school, founded by Bishop Doane in 1870, and formerly situated under the shadow of the Cathedral of All Saints on Elk Street, moved to its present site thirteen years ago. The building is of stone, and in a niche near the front entrance stands the figure of St. Agnes, brought with loving care from the old building down town, to watch over her "lambs" as the years go by. The tie with the cathedral is still a strong one. Bishop G. Ashton Oldham is president of the board of governors, and takes a keen interest in the welfare of the school. The resident students attend cathedral services on Sunday, and twice a year St. Agnes girls furnish the music for cathedral services.

The school is run on both the boarding and the country day school plan. It is a member of the Middle States Association, and its standing is such that a student holding its certificate may enter any college admitting students by certificate. Most St. Agnes girls enter the leading colleges, and not a few of them have won—and held — scholarships in Wellesley, Vassar, Barnard, Mt. Holyoke, Radcliffe, Briarcliff and other colleges.

While the academic department is a strong one, the music department also is of high standing. Every student, from kindergarten up, has training in choral work, and in the lower grades particular attention is given to tone and pitch. Opportunities are furnished through the year for the girls to sing or play before an audience, accustoming them to do so without embarrassment.

The school building is new, with spacious, well lighted class rooms and comfortable dormitories, an especially well equipped laboratory gives impetus to the study of science. The dining room and library are both of noble proportions. Both have open fireplaces and around these the boarders love to gather for informal parties. The library, with its pretty chintz curtains and covers, and its book-lined walls is homelike and invits its inmates to study. Here the girls make books their friends.

Above the dining room fireplace hangs a portrait of Bishop Doane, the founder of the school. His wise face keeps kindly watch and helps to remind succeeding generations of St. Agnes girls that they must strive to serve their age and generation.

Extra-curricular activities have a definite place in the school life, and are managed by the student government, a very live organization. One of the most popular activities is the publishing of *Bleatings*, the school magazine, which has frequently won honors for itself in the scholastic press competitions. The students find outlets for their abilities in writing for this publication, and illustrating it, as well as training in editorial work, makeup and proofreading. Another outlet is provided by the dramatic clubs, which from time to time require scenery or costumes designed and made.

Sports are numerous and popular. As soon as the bell rings announcing the end of classes and afternoon study hall, the playing fields are filled with busy figures, practicing hockey, tennis or handball, playing basketball, skating, skiing, or simply playing games, according to the season and the ages of the groups.

Group spirit and willingness to cooperate are as much the object of these activities as the physical development which appears to be their prime objective. Indeed, character-building is stressed throughout the curriculum, and training in taking responsibility runs through it like an invisible thread. Scholarship and character have always been the watchwords of St. Agnes School.

Giving Falls Off

Cleveland (RNS):—Only 1.1 per cent of church family income goes into the collection basket on Sundays. This figure was offered here at sessions of the United Stewardship Council, representing 25 different denominations. Statistics presented at the conference showed national income at its highest point in history but contributions to church activities were reported below the level of 1928 or 1929.

Data presented revealed church giving had increased from $299,416,781 to $441,868,327 in the past 10 years. At the same time it was

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CRUSADE FOR FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

In this crusade men and women in all walks of life are joined. Great associations of educators, lawyers, physicians, business men, farmers, and clergymen are all allies. Responsible labor leaders are increasingly concerned because of the collectivist, stateist trend which began before the war.

That Spiritual Mobilization operates through the clergy of all denominations is not a happenstance. It believes it a responsibility of all ministers to protect basic freedoms and spiritual ideals which collectivism would destroy.

The preachers of America must reaffirm the sovereignty of God and the inviolable rights of man by reason of the sole fact that he is a child of God. The tides of materialism must be checked before they sweep us into serfdom under the state. The cause and influence of the clergy are in peril here as they were in other nations whose collectivism was further advanced and reached the totalitarian level. A dominant state does not champion the ideals of Jesus.

Laymen are interested in this crusade and helping to interest their pastors in it. There is a fine and growing comaradia in our ranks—men and women crusading for what they consider Christian and American. Interested?

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shown the national income had gone up from 48 billions to 148 billions.

It was shown that 45 per cent of present church membership, represented on the Stewardship Council, contributed "anything of record" for local church support and only 30 per cent to benevolences.

Dr. Harry S. Myers of Hillsdale, Mich., secretary of the Council, said terms used in the promotion of stewardship have been too ecclesiastical and that some plan should be developed to express the "fellowship of giving."

Goodwill Commission

Hartford, Conn. (RNS):—A Hartford fellowship commission, patterned on the Philadelphia fellowship commission, is in process of organization here. A group of Hartford agencies whose major concern is with meeting racial and religious tensions have been invited to become charter members of the organization.

The proposed commission will seek to coordinate and focus "organized community facilities so as to exert broad community pressure and education." According to its stated purpose, "racial and religious tensions must be met by people from all levels of society working together to unite the entire community in promoting racial and religious understanding and in adjusting intergroup tensions."

Builds Chapel

New Caledonia: — Sgt. Almer Broadhead, a communicant of St. Luke's Church, Jamestown, has written from Camp Barne, New Caledonia that he had a share in building a chapel there and that Episcopal services will be held in it. "I never thought that I would be doing a finished work of carpentry," he wrote. "I have not had a chance to get to service since Christmas Eve and now at last it will be possible."

Released Time

Harrisburg, Pa. (RNS): — The State Senate by unanimous vote passed the Reese-Bonawitz bill to allow public schools to release pupils from classes to attend religious instruction courses on school time. The bill, which previously passed the House of Representatives, results from a controversy between the Harrisburg board of school directors and the Harrisburg ministerial association over whether or not such



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instruction on released time was legal.

Under its terms pupils would be released on school time for such instruction in the churches of their religious faith for not more than one hour a week upon the written request of a parent or guardian. The school board would recognize the religious instruction courses only if they were formed at the request of a church or churches or clerical group.

No Bishops Allowed

Atlanta, Ga. (RNS): — The Rev. Leo M. Willard of Florence, S. C., was elected president of the newly-organized Southern Methodist Church's two annual conferences — the South Carolina and Mid-South — after it was decided at the first general conference here to abolish the offices of bishop, district superintendents, and presiding elders.

Several speakers charged it was the bishops of the former Methodist Episcopal Church, South, rather than the rank and file membership, who led Southern Methodism into organic union with other branches of Methodism at Kansas City in 1939. Those who refused to enter the merger form the nucleus of the new denomination.

A departure in the method of assigning pastors was also voted by the clergy and lay delegates from ten southern states. Instead of appointment by a bishop or other executive, pastoral assignments will be determined by a committee which each conference will select for itself.

Receive Bequest

LeRoy, N. Y.:—Little known but reportedly a benefactor of nearly everyone who asked a loan during his lifetime, Charles L. Walker of Pavilion remembered the eight churches of LeRoy in his will which has been filed for probate. He bequeathed $1,000 to each, including St. Mark's, of which the Rev. James Cosbey, Jr., is rector.

Mr. Walker lived alone on his farm near the village. Hospitals, cemeteries, relatives and friends are all mentioned in the will, and the largest bequest was $5,000 to the Salvation Army.

Women on Vestries

Newark:—A committee on canons was appointed at the convention of

Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.: Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. MICHAEL'S CATHEDRAL, Boise, Idaho. Very Rev. Calvin Barkow, D.D., Dean and Rector; Rev. W. James Marner, Canon. Sundays: Holy Communion, 8 A.M.; Church School, 11 A.M.; Morning Prayer and sermon, 11 A.M.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

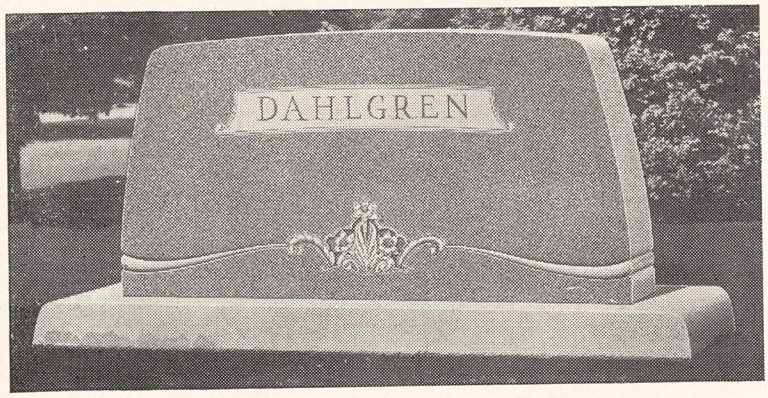
GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.



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the diocese of Newark to prepare amendments which will permit women to serve on vestries and also be delegates to the diocesan convention. A committee was also appointed to prepare a manual of instruction on family life and marriage.

Call Off Synod

Fargo, N. D.:—Bishop Atwill of North Dakota has announced that the synod of the 6th province, scheduled for this year, has been called off. A conference of the bishops of the province will be held however in the fall.

Praise for Successor

Meadville, Pa.:—Bishop John C. Ward, who retired as bishop of Erie in 1943, returned to congratulate the diocese on the splendid leadership of his successor, Bishop Pinkney Wroth. The address was one of the highlights of the diocesan convention meeting here May 15-16. Another feature of the convention was an address by Major Herbert Pressey, army chaplain, who told the convention that the men in the service did not want to return to find their churches "dusty, musty places."

Made Parishes

Philadelphia:—The Chapel of St. Simon the Cyrenian and the Church of St. Michael and All Angels were admitted as parishes at the convention of the diocese of Pennsylvania. The parishes have father and son as rectors, the Rev. John R. Logan Sr. and the Rev. Thomas S. Logan. The former, during the 36 years of his pastorate, has baptized approximately 2500 persons and has presented 1900 for confirmation. At St. Michael's, where the younger Mr. Logan has served for but five years, 406 have been baptized and 262 presented for confirmation.

There are now six colored parishes in the diocese, more than any other diocese in the country: St. Thomas', the Cruxifixion, St. Barnabas', St. Augustine's, St. Simon's and St. Michael's.

Mixed Marriages

Springfield, Mass. (RNS):—Mixed marriages were strongly hit in resolutions passed at the convention of the diocese of Western Massachusetts. The resolution: "We recommend that the clergy take pains to instruct both young people of high school age and couples contemplating a mixed marriage exactly what that step involves, particularly where any special pledges are likely to be demanded of the couple involved.

"We recommend that wherever possible mixed marriages be discouraged, especially where the ceremony is to be performed outside the Episcopal Church.

"We wish to state our conviction that our church does not recommend the right of members to sign away their responsibility for the Christian nurture of children which may be born to them as result of a mixed marriage."

War Criminals

Geneva (wireless to RNS):—Karl Barth, noted theologian, was among those to sign a pronouncement urging "stern justice" for those responsible for crimes committed in concentration camps. The statement however warns against indiscriminate punishment of the German people. It asserts that the people must share in the guilt but adds "We warn all serious people against the illusion of justifying oneself by blind hatred, condemnation and retaliation."

South India Scheme

London (wireless to RNS):—Postponement of the proposed United Church of South India was urged in a resolution adopted by the lower house of the convocation of Canterbury. The resolution requested the Archbishop of Canterbury to use his influence to secure deferment of the proposed scheme "until such time as it can be considered in an atmosphere free from the preoccupations resulting from the war." The motion was carried by a vote of 27 to 17 after the addition of a clause that the South India plan should not be inaugurated "at least until after the next Lambeth Conference."

Orthodox Seminaries

Moscow (wireless to RNS):—Eight new Orthodox seminaries will shortly be opened in the Soviet Union and occupied areas, it was announced by

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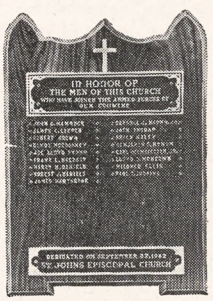

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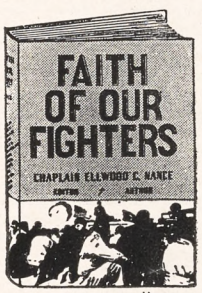

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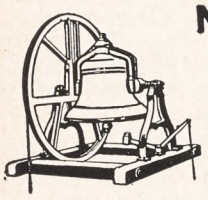
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Georgi G. Karpov, chairman of the Soviet council on affairs of the Orthodox Church. He stated that the Moscow seminary is being expanded by the enlargement of courses and the provision of new buildings to accommodate new students. He also said that by next fall more than 400 students would be enrolled in the eight seminaries. In addition to Moscow the schools are to be at Saratov, Leningrad, Minsk, Kiev, Odessa, Stavropol, Lwow, Latzk and Tallinn.

Western New York

Buffalo:—The Rev. C. L. Pickens, Jr., missionary to the Philippines, told the convention of the diocese of Western New York of the destruction wrought by the Japanese in an address at the opening service on May 21. Bishop Davis in his convention address declared that "The Church must bear her big share in rebuilding the world in all parts." The business of the convention was routine.

World Security

Los Angeles:—Professor Yu-Shan Han of the University of California, Los Angeles, and a consultant at the United Nations Conference, was the headliner at a conference on world security sponsored by the social service department of the diocese of Los Angeles, held here May 24. Others taking part were Professor Richard Hocking of the same institution, Professor W. Henry Cooke of Claremont Graduate School, the Rev. Hugh Noble, Presbyterian delegate to the conference on a just and durable peace held at Cleveland, Bishop Stevens, Bishop Gooden, and a number of the clergy of the diocese.

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BACKFIRE

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

THE REV. ELDRED C. SIMKINS
Rector of St. Agnes', Sebring, Fla.

After reading the review of Vance Hayes on Mr. Montgomery's book, *Why Go to Church* I ordered the book. I felt no publisher would publish any book as utterly worthless as Mr. Hayes considers this one. He says the book is boring like the boredom of going to church. He also feels it is too sweet to be wholesome as it, "swelters with piety." Perhaps Mr. Hayes feels the same about the Prayer Book or maybe the Sermon on the Mount. I suppose the book would hold no one's attention as, *A Tree Grows in Brooklyn* but it expands and explains much that the Prayer Book teaches. His thesis is, "We go to church to worship God." What reasons would Mr. Hayes give, or could he give for staying away?

And, an entirely different subject, Could it be possible that Bishop Harris was consecrated in Norfolk instead of Washington so that it would be possible for more of his former parishioners to attend? I wouldn't know.

* * *

ROBERT MCC. MARSH
Layman of New York City

Was it Dr. Samuel Johnson, or was it some other wit, who originated the famous definition of dirt as "matter out of place"? At all events in this sense, if not in the more common one, I think THE WITNESS can be justly criticised for publishing too much "dirt." Take for example, the article by Congressman Jerry Voorhis of California in the issue of April 26th. It is all very well to advocate American participation in the financial as well as other aspects of world organization, and even to endorse in principle such a specific proposal as the Bretton Woods Plan (though perhaps the editors have gone too far in opposing all modifications). This is legitimate application of Christian theology to the economic side of international fellowship. But why should THE WITNESS give space to the Congressman's private ideas on the technical uses and place of gold and other forms of money?

There is certainly no general acceptance of Mr. Voorhis' dictum that gold and the gold standard today "represent a relic of barbarism," and there may be still more dissent from his assertion that the United States must go still deeper in debt in order to have a high national income. These are debatable questions, on which qualified experts differ, as is evident from the dispute that is being carried on between Professor Fisher of Yale, Professor Kammerer of Princeton, and others in correspondence in the New York Times. If THE WITNESS subscribers are interested in the matter, is it fair to give them only one side of the argument: and if they are not interested, is it fair to make this use of space which might be devoted to subjects more closely related to Christian teaching and living?

It seems to me that this is only one instance of a tendency of THE WITNESS Board, in their laudable effort "to preach the social gospel," to get involved in matters that from the point of view of the main purpose are only technical details. A church paper is not expected to be and cannot be expert on such matters and therefore should not be partisan, which it is when giving a predominant amount of space or emphasis to one side, even though disclaiming responsibility for the views expressed. This narrow partisanship is still worse when it appears, as it sometimes does, in the editorial columns.

It is my belief that this policy and effort weaken the influence of THE WITNESS and alienate many potential friends. This is more than a pity when the fundamental purposes and principles of the paper are so high and sound.

P.S.: Perhaps I am all wrong in drawing a line between theology and the gold standard, as I see that the commencement address at the General Theological Seminary was delivered by a professor of chemistry.

* * *

DONALD M. WRIGHT
Director, Church Society for College Work

I just want you to know that, as one of those back home who is considerably puzzled as to what is really happening at the San Francisco Conference, that Spofford's job of reporting is magnificent. Congratulations and our heartfelt thanks.

* * *

THE REV. J. G. MACGOVERN
Retired clergyman of St. Vallejo, Calif.

Some time ago I requested you to discontinue THE WITNESS giving as my reason that I could not afford it now that I am retired on a small pension. I felt that I could not afford a Church weekly, even one so fine as THE WITNESS. However I feel now that your paper seems to express my own attitudes, religiously, economically and ecclesiastically so well that I want to continue it. It is a splendid weekly.

* * *

CARMAN BLISS
Retired soldier of Columbia Falls, Mont.

I have a warm spot in my old Canadian heart for Rector Spofford and pray that he may escape close confinement while attending the San Francisco Conference. Good luck to THE WITNESS.

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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 (Sung).

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

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

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

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:30 p.m. Victory Service.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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JUNE 14, 1945
VOL. XXVIII No. 43

CLERGY NOTES

ANDREWS, HALSEY I., began his work as rector of St. John's, Arlington, Mass., on June 3rd.

BARTON, FREDERICK M., rector of St. Peter's, Smyrna, Del., has resigned to retire from the active ministry.

DEGRAFF, GEORGE, in charge of St. James', Cheboygan, Mich., was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

HINES, JOHN E., has accepted his election as Bishop Coadjutor of Texas and has resigned as rector of Christ Church, Houston.

LIESINGER, RUDOLPH O., formerly curate at the Advent, Kenmore, N.Y., is now the rector of St. Matthew's, Buffalo, N.Y.

MILLER, A. CURTIS, in charge of St. Mark's, Detroit, was ordained deacon on May 25th by Bishop Creighton at St. Andrew's, Detroit.

PARKER, PIERSON, professor at Church Divinity School of the Pacific, Berkeley, Calif., was ordained priest by Bishop Block in the school chapel.

RAPP, DUDLEY, assistant at Trinity, Newport, R.I., has resigned to accept the rectorship of St. Luke's, Catskill, N. Y.

SMITH, BIRNEY W., student at Seabury-Western, was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

TOWNSEND, RICHARD B., formerly the rector of St. Matthew's, Buffalo, N.Y., is now the rector of St. Mark's, Buffalo.

WHITLEY, HARRY B., to do missionary work in Puerto Rico, was ordained deacon on May 25 by Bishop Creighton at St. Andrew's, Detroit.

ST. STEPHEN'S SCHOOL FOR BOYS
Alexandria, Va.
Grades 3 Thru 9 (Day School)
Under the Church School System of the Diocese of Virginia
THE REV. EDWARD E. TATE, Headmaster
2405 Russell Rd. Alexandria, Va.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon. First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 43.

The WITNESS

For Christ and His Church

JUNE 14, 1945

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Christian Women Are Leaders At San Francisco

Miss Wu Yi-Fang and Virginia Gildersleeve Give Interviews to the Conference Press

By W. B. Spofford

San Francisco: — There are two women attending the United Nations Conference as delegates that you ought to know more about. First of all they are both prominent in Church affairs; second, both are playing leading parts in the Conference. One is Virginia Gildersleeve, dean of Barnard College, an Episcopalian. The other is Wu Yi-Fang, a member of the Chinese delegation and the president of Gingling College, a missionary institution. Miss Wu is a Baptist.

Miss Wu is gentle, scholarly and feminine who told a press conference that she is "a very cautious type of person" and for that reason thinks it would be a good idea "to get rid of the system" deifying Emperor Hirohito once Japan is defeated. She spoke with a soft, cultured voice in English with hardly a trace of accent, her eyes sparkling with wit behind her steel-rimmed spectacles.

"The Emperor and the Shinto religion have been used by the Japanese military for their own purposes," she exclaimed, "and as long as the Emperor remains the Emperor there will be the possibility that ambitious people will use the legend that he is half divine for their purposes." When a questioner asked if Hirohito should be exiled or punished as a war criminal she merely smiled without making any reply. One rather gathered that she felt either would be better than he deserves.

Chinese women are doing a good work as volunteers, she stated. They collect funds, serve as nurses aids in military hospitals and in some provinces they receive training with the army. She expressed her gratitude to the other United Nations, and particularly to the United States, for the aid in the war against Japan. "The horizon of peace seems not so far away to the Chinese people now as it has been in the long years when we fought Japan alone. We need power plants and flood control and water conservation so that we will be able to reproduce enough food for our people."

As an educator Miss Wu talked at some length on the inclusion within the framework of the World Organization of a division of social, economic and humanitarian relations. "We are working for fundamental principles and I believe that a basic scheme will be achieved covering these aspects of human welfare."

Prior to the opening of the Conference Dean Gildersleeve, the only woman on the American delegation, said: "I can be most useful to my sex by being a good delegate, competent and not too troublesome." Because of her modesty and desire "not to be troublesome" she has been rather inconspicuous, particularly at press conferences. There are reporters here even ready to brush her off as an innocent who does not know her way about such an affair as this. But as the Conference wears on it gradually comes out that she serves most effectively on committees, and that she, along with Commander Stassen, are the progressive torchbearers on the American delegation.

She seems unconcerned about these estimates that appear in the papers about her. "I hope that I have been a fairly good delegate," she said in a recent interview. "But after all there are hundreds of us here and no single one of us can do very much. We all have to do it together." She makes it clear that she did not come here as a crusader for any particular ideas or causes but rather as a human being and a Christian, deeply concerned with the effort to build a workable system of world peace.

She sits on two committees, one of which concerns the principles, purposes and preamble of the world organization charter, the other dealing with economic and social cooperation. As she cannot speak at these committee meetings as an individual, but only as the representative of the entire United States delegation, it is in the daily meetings of the delegation that she most freely expresses her opinions on the concrete ways of building a world structure.

As she is less free in expressing these opinions publicly, her position on such snarled questions as regional arrangements, trusteeships and military arrangements remain something of a mystery.



Miss Wu Yi-Fang, president of a mission college, who is a member of the Chinese delegation at San Francisco

Miss Gildersleeve's activities in behalf of world educational cooperation are well known, and it is generally conceded that it is due to her efforts that the economic and social council of the new organization will be specifically

page three

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committed to the promotion of educational as well as cultural co-operation.

She encountered, she admitted, some opposition to the use of the word "educational." It was largely from members of her own delegation who felt that the Senate, which must ratify the charter, might think that this wording would give the world organization authority to edit American textbooks.

Miss Gildersleeve argued the point effectively and she was backed up by a large group of consultants representing labor, business, agricultural and women's organizations. In the end she obtained the approval of the United States delegation, the reconsideration of her proposal in the committee meeting and its eventual passage.

At the conference Miss Gildersleeve has crusaded for a world educational organization which would be semi-independent of the United Nations organization, a commission on human rights and a strong and vivid preamble to the charter.

"I do feel," she explained, "that a preamble should have some literary quality—that it should warm the heart as well as feed the mind. I would prefer, for instance, that it should say: 'We the peoples of the United Nations,' rather than 'we the high contracting parties'."

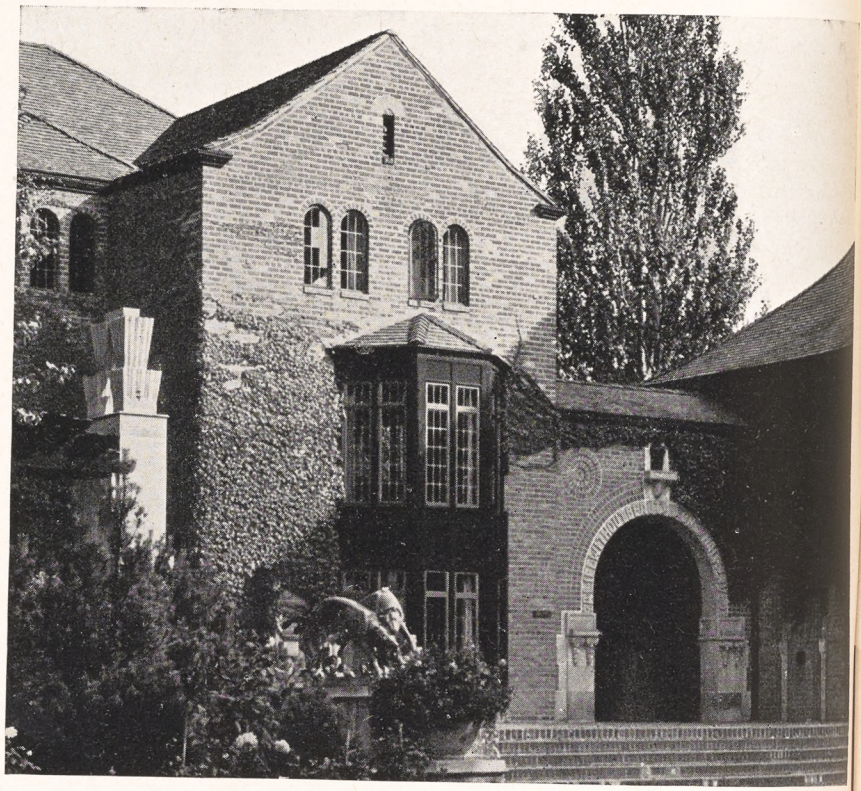
Despite the headaches and diplomatic tangles, despite the lengthy arguments over commas and semicolons, despite delay and confusion, Miss Gildersleeve takes an optimistic attitude toward the work that has been done in San Francisco.

"I have no sense of frustration," she concluded. "The one thing I really wanted was to see some kind of world organization constructed. And I really think we're doing it."

THE PICTURE ON THE COVER

Pasadena, Calif.: — Bill Casady, the youngest of the four sons of Philip M. Casady, a member of St. Mark's, here, entered the air corps before Pearl Harbor. He received his commission five days after Pearl Harbor, was married two days later, and within a few weeks was ordered to active duty in the South Pacific. In the spring of 1943 while flying on a patrol he failed to return. Several months later his plane and his body were found in a shallaw lagoon on a small Pacific Island. An airfield was named in his honor. Not long after members of the squadron were pleased when the chaplain who was constructing a small chapel on this same island, suggested that it also be named in honor of Lt. Wilbur L. Casady. His uncle is Bishop Thomas Casady of Oklahoma who also has a son, the Rev. P. M. Casady, who is a chaplain in the army with the rank of captain.

tween science and religion; to make sacrifices for democracy and to devote themselves to the cause of international cooperation and peace. The alumni speaker was Miss Ruby G. Vaughan, a supervisor in Virginia, who gave an inspiring address on her experiences as a teacher and social worker. The president of the Institute, the Rev. J. Alvin Russell, presented several awards for outstanding work in various academic fields.



Corner of quadrangle at Cranbrook School where Marquis Hall, one of the dormitories, and the Dining Hall join. Over the archway are inscribed the words "A Life Without Beauty is only Half Lived," which epitomize the philosophy of the donor, Mr. George G. Booth, in founding Cranbrook. An article by the Headmaster of the School appears in this number

SET A RECORD IN TEXAS

Houston, Texas: — At the beginning of the year there were 181 members of the Auxiliary of St. Mark's. When the spring thank offering was collected there were 181 envelopes presented —a 100% offering which amounted to more than $500.

MANY GRADUATE AT ST. PAUL'S

Lawrenceville, Va.: — There were 104 graduated from St. Paul's Polytechnic Institute at the commencement on May 29th. The commencement speaker was Bishop McKinstry of Delaware who urged the students to build bridges over the chasm be-

CHURCHES DESTROYED IN GREECE

New York:—Over 1,000 church buildings have been destroyed in Greece according to Prof. H. S. Alivisatos of the University of Athens who conferred last week with the Presiding Bishop concerning the needs of the Greek Orthodox Church. Considered the outstanding layman of Greece, Professor Alivisatos represented the interests of the archbishop and regent of his country. An exchange of students between the two countries was suggested at the conference and also the exchange of fraternal delegates between the Greek and American Churches.

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Bishop Sherrill Says Unity Of Allies Is Essential

Bishop Oxnam Also Reports On His Visits With Martin Niemoeller Freed from Prison

By W. B. Spofford

Boston:—"Force will solve nothing." So declared Bishop Sherrill of Massachusetts at a press conference which he called upon his return from visiting chaplains at the front. "Please note that I am not talking sentimentally about a soft peace. I am not minimizing the atrocity camps nor the misdeeds of the Germans. Those responsible must be punished and Germany must be prevented from waging war again. But in the long run the German people themselves must work out the destiny of their country. We must search out those elements in Germany desirous of building up that nation on Christian and democratic lines and cooperate with them. It is impossible to conceive of a society of 90 million people in the heart of Europe entirely isolated."

He stated that one of the impressions one brings back from Europe is the magnitude of the job ahead. He then stated that "for its execution unity among the Allies is absolutely essential. A unity such as did not exist after the first world war is required."

Bishop Sherrill outlined three steps which be believes should be taken. Military security he declared, must come first. But when that is secured he expressed the hope that the rule against fraternizing with the Germans will be lifted. "You cannot educate people if you are not going to have anything to do with them; moreover the Germans are a law-abiding folk and when they see a rule not being obeyed the effect is bad."

The second step, the bishop stated, is strict punishment for criminals. The third is the realization that rehabilitation must come from within the German people themselves and in that, said Bishop Sherrill, the German Church which resisted the Nazis should be of great help.

He paid a great tribute to chaplains and recalled that they have been in third place in the casualty lists. He also pointed out that more are now needed and also emphasized the great need for families, friends and parishes to keep in close touch with the men in the service. He also thinks that the psychiatric approach to the returned soldier is being overdone; the men think that everyone at home is taking a course in psychiatry in order to know how to meet them and they are worried.

Meanwhile Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, who visited Europe at the same time as Bishop Sherrill, told the press in New York of visits he had with Pastor Martin Niemoeller who was in German concentration camps from 1937 until released by the American army. Niemoeller believes that German youth between 16 and 22 might be changed in their ideology since their critical faculties are still alert and receptive. The German clergyman stressed that the basis for such re-education must be the "absolute truth," and must involve strict control. He felt that youth of this age, when confronted with facts which they could check, could be persuaded to a fresh point of view. In his discussion, Niemoeller frequently used the phrase "the cleansing power of truth," Bishop Oxnam said.

Asked about Nazi atrocities, Niemoeller told the bishop that what had been published not only was true, but that the stories could be surpassed. In trying to explain how his countrymen could have become so debased he said that a brutality that may at first have hurt the conscience of the perpetrator, when repeated gradually broke down the conscience, as happens when any sin is at first hesitantly practiced, until all inner protest is completely stifled.

On June 5th Niemoeller was allowed to hold a meeting with American newspaper men and told them that he believed the German people to be incapable of democracy in the American sense of the word. Germans must have an authoritarian regime in which ordinary people are not bothered with politics, he said.

He also admitted to the reporters that he had volunteered for service in the German navy, in which he served in world war one, and saw nothing inconsistent in offering to fight in defense of the regime that imprisoned him and denied him religious freedom. He also made it clear that he had not opposed Nazism for political reasons but purely on doctrinal grounds.

He stated that he planned to visit the United States and England to ask Christians to send food through their churches since he does not believe that the British and American governments will send a sufficient amount. John Chabot Smith, New York Tribune correspondent who was one of those to interview Niemoeller, reported that in his remarks the pastor emphasized the word "Christians."

All of which reminds us of an afternoon spent with Niemoeller in



Bishop G. Bromley Oxnam tells of his talks with Pastor Martin Niemoeller

1937, the very week that he was arrested. He revealed quite clearly then that he accepted Hitler politically and opposed him only because Hitler interferred with Church affairs. He told us then that he would gladly fight for the Nazis in the event of war. It is my opinion that American churchmen should hesitate a long while before turning Niemoeller loose on audiences. I will not go as far as some others do in thinking that Niemoeller was saved to "front" for German war lords in the event they lost the war. But there is the possibility that he will do this, even if he is himself unaware that he is fulfilling such a mission.

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CONSCRIPTION HEARINGS ARE HELD

Washington: — Leaders of religious organizations were present in great numbers for the hearings which started on June 4 on proposals to enact a universal military training law. According to Religious News Service it is generally believed here that a decisive number of Congressmen have yet to make up their minds on peace time conscription so that these hearings, held before a "policy" committee (house committee on post-war military policy) will be helpful in clearing the air. Among the churchmen appearing are Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Bishop Herman Page of Northern Michigan who was a chaplain before his consecration.

WYOMING CHURCH CONSECRATED

Casper, Wyo.:—Clergy and others from all parts of the state were present at the consecration of St. Mark's Church here on Whitsunday. The church plant, one of the finest in this part of the country, is located on a site facing the city park just outside the business section. A tower and parish house are the next objectives of the building program. The rector is the Rev. M. B. Hitchcock. The consecration service was conducted by Bishop Ziegler who also preached.

URGES MEN FOR MINISTRY

Burlington, Vt.: —Bishop Vedder Van Dyck of Vermont made a strong appeal for men for the ministry at the convention of the diocese, meeting here at St. Paul's. Emphasizing the need for the standards of Christianity to prevent moral deterioration, the bishop noted that men familiar with rural Vermont seldom went into the ministry. Bishop Oldham of Albany addressed both the convention and the Auxiliary meeting on his recent visit to England.

DIFFICULT DAYS FOR MISSIONS

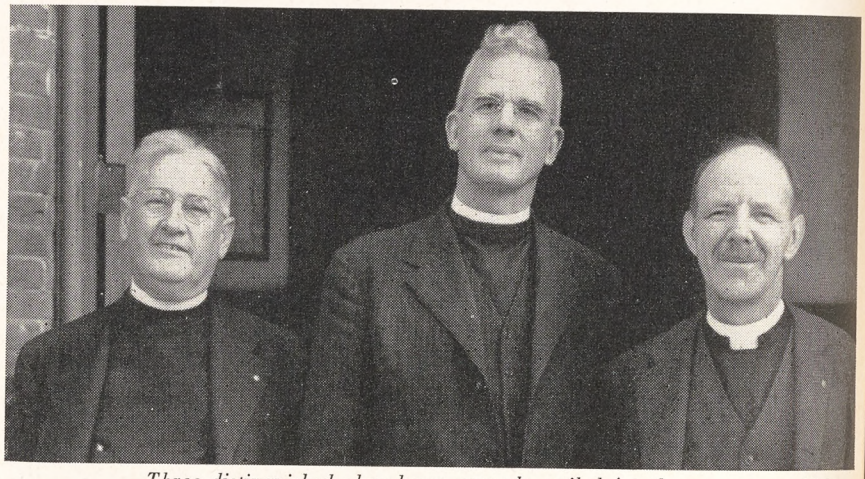
New York (RNS): — Missions in India "may have difficult days ahead as nationalism comes to the front" was the opinion voiced by the Rev. John W. Decker, who has just returned from a 43,000 mile trip in that part of the world. He feels however that the missionary program "may have a beneficial reconciliatory effect between the Hindu and Moslem." In China he found that the Communists have appeal because of "their concern for the common man" and that "the only hope for the Nationalist government (Kuomintang) is in democratic reform with a growing concern for the common man." He reported that he was in China when the staff of the National Christian Council made plans for the future and that they were "bold enough to hope" that the war in the Pacific will be over in 1946. In Australia and New Zealand he found a new appreciation of Christian missions evident among governmental and labor leaders.

A NEW CHAPEL IN TULSA

Tulsa, Okla.:—A new chapel and parish house of this city's east side is to be built soon according to the Rev. E. H. Eckel, rector of Trinity Church. Known as St. Luke's, the work will be carried on as a chapel of Trinity. The buildings are the gift of a member of Trinity and will cost approximately $45,000.

SOCIAL REFORM ROLE IS URGED

London (wireless to RNS):—Clergymen must take an active part in social reform movements if they are not to remain "politically insipid" and negligible in the struggles of the future, Bishop E. W. Barnes of Birmingham told his diocesan conference. "Is it pretended that clergymen," he asked, "should not take part in the general election when on one side there may be a struggling idealist and on the other a big business leader, who ten years ago sold arms to the Nazis and will do the same thing ten years hence?"



Three distinguished churchmen recently smiled for the cameraman: Bishop Jackson of Louisiana, the Rev. Philip P. Werlein, rector of St. James', Baton Rouge, La. and Dean Alexander Zabriskie of the Virginia Seminary

ST. AUGUSTINE'S HOLDS COMMMENCEMENT

Raleigh, N. C.:—Degrees and diplomas were awarded to 28 graduates at the commencement of St. Augustine's College, held here May 30th. President Goold in his address noted that an equal number of young men who started with the graduating class were now scattered all over the world, serving with the armed forces. Dr. Hornell Hart, professor at Duke University, gave the commencement address.

CAMPAIGN FOR NEW PARISH HOUSE

Cambridge, Mass.: —Christ Church here is seeking $150,000 for a new parish house. The proposed building, to correspond architecturally with the old church built in 1761, will be erected on the site of the present parish house. The Rev. Gardiner M. Day is the rector.

SOCIAL SECURITY FOR CHURCHMEN

Washington (RNS): — Congressman Dingell of Michigan, co-author with Senator Wagner of New York and Senator Murray of Montana, of the newly-submitted social security amendments, said here that the "general sentiment of Churchmen is in favor of getting coverage for religious workers." The General Convention of 1943 directed the National Council of the Episcopal Church to work for the inclusion of lay employees under the act.

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EDITORIALS

Magna Carta Day, June 15th

WE DATE the definite beginnings of political and religious freedom from 1215 when Stephen Langton, Archbishop of Canterbury, and the nobles of England compelled the dictator, King John, in spite of foreign and ecclesiastical influences, to sign the Great Charter. Thus started the process of development of the freedoms which we cherish: the freedom of speech and of the press; the freedom of religion; the freedom from fear; the freedom from want.

Human processes of growth and progress are slow. It took until 1776, more than 550 years, to reach the next milestone, when George Washington and his associates effectively applied the principles of the Magna Carta in the oppressed colonies. This movement focussed in the Declaration of Independence on July 4th, 1776.

We are now, in the year 1945, absorbed in a titantic struggle to preserve all that was accomplished in 1215, 1776 and the years since. All the freedoms summed up by the word Liberty are at stake and we are working for dear life to make sure that government of the people, by the people, and for the people shall not perish from the earth.

To those who belong to the Anglican communion Magna Carta has special interest. Its first clause secures the rights of the Church and confirms the charter for a free election of bishops and frees the Church from all outside control. The Latin words are significant: "Ecclesia Anglicana Liberta sit." Note, "Ecclesia Anglicana" not Ecclesia Romana. This should be interesting to over-imaginative persons who still persist in asserting that the Church of England was founded by Henry VIII. He did not "found" it, for he found it. By the Great Charter it is perfectly evident that the Church of England, Ecclesia Anglicana, was strait and going affair in the time of King John and showed its influence in the part it took in extracting the Charter of Freedom from him in 1215. How a Church, thus strong and vigorous in that year, could have been founded by a person who was not born until more than 275 years later is beyond comprehension.

"QUOTES"

I BELIEVE deeply that our attitude toward Russia must be one of critical partnership in a huge world venture in which the common stakes must overshadow the variant social systems. I cannot regard the Russian Revolution as historically a failure or a catastrophe. I would oppose to the end the Russian one-party system or a political police if there were any question of applying them here. But I cannot condemn out of hand for the Russians an economic and social system that seems so completely to fill their needs and which solves many of the ills of modern life. And whatever I may think of it, whether good or ill, I do not regard Russia as a threat to world peace.

—Max Lerner.

How Free Is the Press?

RECENTLY we had an experience that troubled us very much. We attended a great meeting in Madison Square Garden, sponsored by the National Council for American-Soviet Friendship. It was a tribute to the G.I.'s of the armies of the United Nations. There were over 19,000 people present, tier upon tier of them right up to the ceiling. A meeting that draws such a throng would seem to have some news value. The War Department considered the meeting so important that it provided the Combat Infantry Band, led in part of the program by Serge Kaissevitzky. Paul Robeson sang as only he can. The War Department fled from Germany Lieutenant Robertson, the American who made first contact with the Russians at the Elbe. He and a lot of other G.I. men were brought to New York just for this meeting. A three-star American general spoke, as did also a British general and a Russian general. One of the leading addresses was by a United States Senator.

Having finished our own little part in the program, during an intermission while photographers were busy snapping pictures of the celebrities, we saundered over to a press table where a photographer leaned unconcernedly upon his equipment "You don't seem to be interested in these proceedings we said. "What's the use, father, you know as well as I do that this stuff won't be printed," he replied. "Why?" we asked. A quizzical look and then, "Because the Russians are here. I am surprised to find you here, father" to which we addressed another "why?" "Because I thought you priests were not allowed to take part in these things." So I informed him that I was an Anglican priest. There was a startled "Oh" and a hasty withdrawal.

If that was the end of the experience it would have only individual importance. But the newspapers the following day did not carry a single

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picture of the meeting and gave it scant attention in their news columns. Why should a huge mass meeting, held for the purpose of establishing better understanding between the United States and Soviet Russia, be so treated by the press? Why become excited over the controlled press of Russia or the Argentine? Which is worse, an official censorship which moulds news according to its purpose or an official censorship which chokes news before it is printed? And who are the interested parties who are strong enough to strangle the news? How free is the press of America?

The Price of Reading

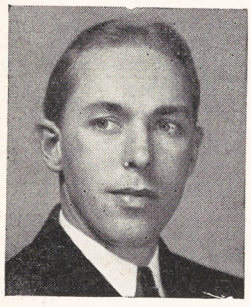
EVERY civilized country has a "book post," i.e. a special postal rate for books. The reason for this is that civilized men recognize the all-importance of ideas. If men are to be free, to be civilized, to live upon the highest cultural level, books must be as free to go and come as it is possible to let them. Democracy rests upon intelligence and faith: it is the other systems that rest upon coercion, ignorance, fear. Our present book post was established in 1938 by President Roosevelt at 1½ cents a pound — the regular rate for second-class matter, i.e. newspapers and magazines. In 1942 Congress doubled this rate, for books. In 1944 a revenue act still further increased it. Now it is proposed in Congress that the book post shall be abolished, and books be treated henceforth as "merchandise." The excessive costs which will result in the South, West, and Far West, and in fact throughout the nation, will undoubtedly discourage the present increase in book-reading that has resulted from President Roosevelt's order. Curiously, it is a Southern Representative, McKenzie of Louisiana, who is the proponent of this reactionary bill. We wonder what his motives are? It is said the government is losing money on this book post. So it is — not "losing" but investing in popular education, to the extent of $2,500,000 a year. This is however a mere bagatelle compared with the amount the government is "losing" in the handling of newspapers and magazines: that amount is $99,000,000 a year. At the same time, the Post Office shows a profit — guess how much? Approximately $121,000,000 for the first nine months of the present fiscal year! There doesn't seem any reason then why the book post should be abolished, and books go back into the classification of boots and umbrellas, pig-feed and fertilizer. Here is really a call to bring pressure on Congress, i.e. on your own representatives in Congress, if you believe, as we do, that this bill (H.R. 3235) is benighted, reactionary, uncalled-for, and inexcusable.

A Philosophy of Education

by W. Brooke Stabler

Headmaster of Cranbrook School

MANY and varied are the definitions of secondary education. One facetious writer describes it as "casting artificial pearls before real swine," while another says that it consists of studying "what you please, when you please, as you please, where you please, if you please." A third says that true education is "that which is left after you've forgotten all that you've learned," a definition which merits pondering. Still another points out that our word education comes from the Latin verb *educare,* which means to nourish, not, as educators frequently insist, from *educere,* which means to draw out — though perhaps we might well claim both Latin derivatives. It seems to me, however, that our educational purposes are best set forth by William Witt Hyde, late president of Bowdoin College, whose memorable words are applicable on the secondary school as well as on the college level: "to be at home in all lands and ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen and form character under professors who are Christians."



If these be our goals, how best may secondary schools attain them? I would make but four suggestions, recognizing that many important emphases and activities cannot be touched upon here.

First, our faculties should consist of men who can inspire as well as instruct. Of course, they

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must have academic training of the finest calibre, but they must not be mere technicians. Of little use are Alexander Pope's "Booklet blockheads, ignorantly read, with loads of learned timber in their heads." Rather must they be men who are interested in boys and who are both aware of and qualified to meet the difficulties encountered in the student-master relationship. These have been admirably described by Ian Hay: "All their schemes of education are founded on the same amazing fallacy—namely that the schoolboy is a person who is anxious to be educated. Let us clear our minds on this point once and for all. In nine cases out of ten a schoolmaster's task is not to bring light to an eager and groping disciple, but to drag a reluctant and refractory young animal up the slopes of Parnassus by the scruff of his neck. The schoolboy's point of view is perfectly reasonable and intelligible. 'I am lazy and scatterbrained,' he says in effect. 'I have not as yet developed the power of concentration, and I have no love of knowledge for its own sake. Still, I have no rooted objection to education, as such—but I am much too busy, as a young growing animal, to have any energy left for intellectual pursuits. It is the business of my teacher to teach me. To put the matter coarsely, he is paid for it. I shall not offer him effusive assistance in his labors, but if he succeeds in keeping me up to the collar against my will, I shall respect him for it. If he doesn't, I shall take full advantage of the circumstance'."

Second, we must avoid extremes in educational philosophy. We must take the best from the conservative and the progressive schools of thought, not straddling the educational fence, but gleaning and preserving the best from the old, even while adopting and applying the best from the new. This implies a wide variety of courses designed to meet the capacities, the interests, and the needs of the individual student concerned. It means that our primary stress should be cultural rather than vocational, our task being to teach boys to live rather than to make a living. Sound college preparatory work is essential, but let us not become college preparatory "mills," measuring our success solely by the percentage who pass the college entrance examinations. The colleges are allowing ever-increasing liberality in the courses for which credit is granted, and there must be a real place in our curriculum for art, music, the crafts, and other kindred subjects, courses of infinite value to the well rounded individual.

THIRD, a work program should be a vital part of our educational philosophy and not simply a war-time, economic necessity. I have no patience with the silver platter, silver spoon type of education; and to bring boys to fine schools, only to wait on them hand and foot, would be to defeat our major purposes. The boy who has not learned to work with his hands and to make his contribution to the welfare of the community of which he is a part, will be seriously handicapped in the years which lie ahead.

Finally, religion must be central. No one can frame an intelligent definition of education without coming up against religion. In America today we seem to have an unjustified faith in panaceas and to pay undue heed to the medicine man. In other words, we seem to feel that education will cure all our individual and social ills. I would in no way belittle the value of education, but I would most emphatically insist that education alone is impotent. As Andrew Lang once wrote, "Man has been going to Oxford for over six hundred years, and is not yet perfect." Education may be a light to illumine all mankind, but it will be "the light that failed" unless linked with the forces and inspirations of religion. Education alone cannot inculcate true philosophies. Education alone cannot coordinate the knowledge it gives. Education alone cannot provide adequate goals for living. Education alone cannot rid a generation of the haunting feeling of insecurity, unrest, and fear. Religion has been, is, and always will be the mainspring of growth in character; and if the building of men be our purpose, religion cannot be lightly dismissed or superficially treated.

Some people, I realize, are fearful of a religious emphasis in school. Apparently they think that religion is synonymous with narrow sectarianism, that its tenets are out-moded and conflict with other spheres of knowledge, that it is nothing more than a pious practice or a mild, insipid orthodoxy. None of this is what I mean by religion in school. True religion is virile, red-blooded, adventuresome. True religion is dynamic, positive, broad-gauged. True religion is of commanding interest to every healthy-minded youngster who wants to live.

Recently, an editor of Time, after spanking the independent schools rather severely, came to an astounding conclusion. He said, "From the tone of these remarks, you might almost think I went to a Church school. I did. You might almost think I believe in Church schools. I do. A Church school usually means, to the boy, at the time, chapel —too much of it—and a one-hour class called sacred studies. Later on he sometimes finds that it meant more than that. If he ever learns that poetry is not a dead dialect or a snobbish hobby, but a living language, he may remember that it was in chapel that he heard it, every day. When eventually he comes to realize that a man has to have

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faith, as surely as he has to have bread, he will find that the faith he is looking for is the same faith men have always sought, and that it is in chapels and churches, in traditional forms and worshipping the timeless tradition of God, that they have always sought it."

It is my conviction that concentration upon these four principles, together with sound training in physical education which we can assume without comment, will enable us to build leaders qualified to lead the world into the paths of peace.

Talking It Over

By
W. B. SPOFFORD

SAN FRANCISCO is the capital of "the peace loving nations" while the United Nations Conference is in session. But to understand what is going on it is necessary to know that it is also the world capital of the Fascist underground. It would take a lot of space to list the organizations which opened headquarters in the city for the purpose of disrupting the conference, largely of course by pouring out anti-Soviet propaganda. It is important also to know that these agencies have a very receptive press, particularly in the Hearst papers which are in effect house organs for these people who apparently would rather have a war between the U.S.A. and the USSR than a world organization to maintain peace.



Charles Rozmarek, president of the Polish-American Congress, opened a well-staffed office from which press releases are issued on every conceivable subject, from demands that the voting procedure of the World Organization be "by simple majority vote" to fantastic charges of Russian atrocities inflicted upon "the democratic leaders" not only of Poland, which he claims to represent, but also of Latvia, Estonia, Yugoslavia, Lithuania, Bulgaria and about everywhere else. His agents pin neat notices of press conferences on bulletin boards urging reporters to come to the Palace Hotel to hear Mr. Rozmarek reveal more of Russia's sins and there are enough papers in this country slanted that way to make it an effective propaganda technique.

There is also Anthony Olis who represents Lithuania and one of whose press conferences I attended quite by chance. I had met that morning T. X. Dombrowski, the editor of *The People's Voice*, a Polish-American weekly that supports the present Warsaw government. He was anxious to hear what Mr. Olis had to say. So we went to a small hotel room to find an American businessman expounding on the crimes of the Soviets to about a dozen people, including several representatives of Mr. Rozmarek's Polish Congress. Following the meeting my well-informed friend questioned Mr. Olis rather closely on Polish-Lithuanian relations and asked if common hatred of Russia has resolved their own bitter differences. Mr. Olis insisted that he did not even know the Polish gentlemen present at his conference. However a couple of hours later we ran into Mr. Olis arm in arm with two of these London Poles as they got their air and sunshine on the deck of a ferryboat. And the next day the Hearst papers presented the release that Mr. Olis had given to the handful who were interested enough to find out what he had to say. Of course it is not only the Hearst press that gladly picks up these attacks on Russia. The Chicago Tribune, the New York News, the Scripps-Howard papers and many others follow the same anti-Soviet line under such headings as "Fear of Russian Expansion," "German Red State Seen," "Fear Communist Regime," "Russians Issue Veiled Threat," etc., etc. Anything to create fear of Russia, with Columnists Simms, Sokolsky, Pegler, Crowther, Von Wiegand and others pouring it on day after day, with the latter, posing as a champion of Christian civilization, shouting in big black type that "the Christian era of civilization is tottering under the impact of scientifically organized, militant atheism and totalitarian Communism."

YUGOSLAVIA's General Mihailovich has his emissaries at the Conference in the persons of Louis C. Christopher of the Serb National Federation, and Zivko Topalovich, president of the Yugoslav National Democratic Committee, both of whom got big newspaper space as a result of their press conference at which Tito was denounced as a murderer and, of course, a mere tool of the Soviets. Stephen Shumeyko of Maplewood, New Jersey, got a long story sent out by one of the press services when he claimed to represent "twenty-five million Ukranians" who are determined to get out from under Soviet tyranny. Even Carl O. Alexander, representing himself to be a spokesman for Finland, got space for his press release about the "brave democracy of the north" that had not wanted to fight really on the side of the Nazis but had been forced to do so because

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the Russians are such horrible people. Present also is Capt. Francisco Lucientes, officer of the blue shirt army of the Falangists of Franco Spain, the equivalent of the Nazis' stormtroopers, who has been staging a behind-the-scenes campaign to win a place for fascist Spain in the World Organization — and at one point was making such progress that the Friends of the Spanish Republic called a hasty conference to determine what steps should be taken to offset his campaign.

There are also the agents of Norman Thomas running about, weeping over the fate of the 16 Poles whom they really don't care a hang about but it does offer a swell opportunity to do some more cracking down on the Soviets. Thomas, incidentally, is now writing letters to the papers and making speeches urging a soft peace for Japan, just as he previously urged a soft peace for the Nazis, affirming that the only one to gain by the unconditional surrender of Japan will be "Joe Stalin and the communists."

That of course does not exhaust the list of anti-Conference agencies. The notorious Gerald L. K. Smith was holding press conferences and posted notices for a mass meeting "to which everybody is invited but the Russians" — a meeting which never came off incidentally since a newspaper exposed that the "Protestant League" sponsoring the meeting did not even exist. Then there is Mrs. Lyrl Clark Van Hyning, representing the We the Mothers Mobilize for Peace, Inc., who held a press conference at which she pleaded for a "permanent, righteous peace" which meant that it must not be contaminated by any Russians.

The hierarchy of the Roman Church of course cannot be overlooked. For days before the Conference opened the Rev. Fulton Sheen, the number one anti-Soviet spellbinder of Rome, was addressing mass meetings up and down the Coast on the sins of the Soviets. A well publicized solemn mass was celebrated by Archbishop John J. Mitty "to bless the cause of Poland" (meaning the London Poles) with huge space given to the service while not a line appeared about a United Nations service held at our cathedral which was a standing-room-only affair — this in spite of the fact that members of the cathedral staff personally called upon editors to invite them to the service. And while this was going on in San Francisco mass meetings were sponsored by the Roman Church in Chicago, Buffalo, Cincinnati and elsewhere, with archbishops and other dignitaries as headliners, to present the Vatican line which was frankly stated last week by his Holiness Pope Pius XII who, after first trying to squirm out of the tie-up between the Vatican and the Nazis, charged Russia with having "created those mobs of dispossessed, disillusioned, disappointed and hopeless men who are going to swell the ranks of revolution and disorder in the pay of a tyrant no less despotic than that of those for whose overthrow men planned."

So when Z. Zhukov, a very genial Russian correspondent at San Francisco, charged that there are agencies at the Conference spreading anti-Soviet "calumnies" in an effort to smash the unity of the United Nations, he was reporting facts. When he called it "Catholic propaganda which mostly follows outright reactionary political aims" and when he stressed the tie-up between this propaganda and such agencies as the Polish-American Congress and others I have mentioned he was right again. Likewise when he called them "people who are stubbornly holding to the rags of Goebbel's heritage" he was also right.

The anti-Soviet stuff that fills the papers these days is not accidental. So use your head before you fall for it.

Is Union Possible?

By

JOHN WARREN DAY

Dean of Grace Cathedral, Topeka, Kansas

IN CONSIDERING union between the Episcopal Church and the Presbyterian Church, the greatest stumbling block will be that which St. Paul referred to as the "letter that killeth." For four hundred years the two Churches have developed their own distinct customs and ways. Friedrich Nietzsche once said that every tradition grows ever more venerable; and the more remote is its origin, the more confused that origin is. Four hundred years is a long time and certain customs and ways of doing things, certain orders of ministry and certain liturgies and polities have gathered a reverence that not only demands veneration but also inspires awe. In a very real sense these customs have assumed in each Church the position of what St. Paul means by "the letter that killeth."



The two outstanding problems of union between the two Churches are the different attitudes of the memberships in regard to the orders of ministers and the sacraments. Union of the two Churches both Churches have affirmed to be the will of God.

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Whether it becomes the will of the leaders and memberships of the two Churches remains to be seen. I am quite sure that our own Church is not yet ready for union and I am fairly certain that the Presbyterian is not. First, there must be more of what St. Paul refers to as "the spirit that giveth life" in both communions. The Christian people in these two groups are altogether too well satisfied with what they already have to seek a new synthesis of the cultures and traditions of both Churches. How much of the spirit of St. Paul can be found in these Churches? Can we say that their leadership and their fellowship are full of courage, faith, hope, love, and the missionary spirit that dominated St. Paul's life and work? How many of us can honestly say: "God has made us able ministers of the New Testament; not of the letter but of the spirit; for the letter killeth but the spirit giveth life"? How many members in both Churches really believe and are prepared to act upon the belief that:

> New occasions teach new duties,
> Time makes ancient good uncouth;
> They must upward still and onward
> Who would keep abreast of truth.

IN BOTH Churches the attitudes and convictions about the orders of the ministry and the sacraments are basically good, if they have been useful in spreading the gospel of Christ and making him known to men; but on the other hand, if we really believe it to be God's will that the two Churches unite, then certainly the leadership and the membership of both Churches should be more interested in doing God's will than in preserving the traditions of men, no matter how holy and sacred they may seem to be to the faithful. For certainly there will not be much attention paid to the pleadings and demands of the Churches that the nations of the world establish some kind of world order, based upon international law, unless the Churches first do some uniting among themselves. The Methodists have done a significant work in this field. What will the Presbyterians and Episcopalians do?

At the end of his challenging book, *Jesus and the American Mind*, Halford E. Luccock says:

> In Mr. E. C. Montague's finely written novel entitled *Rough Justice* there is presented an unforgettable picture of a boy, the hero of the story, with a great power of love in him.
>
> We see the boy taken to church for the first time; a church where his uncle was a vicar. The preacher climbed the pulpit stairs and gave out a piece of terrible news. It was a rending tale of some brave and kind man, ferociously hurt a long time ago, and feeling a dreadful pain even now, because there was not done that which he wanted them all to do for him. Bron, the boy, wept beside the nurse in the family pew, shrinking shamefacedly back into his corner. But the people seemed to be strangely tranquil. Instead of rushing out to help, they sang another hymn, quite slowly. Even when they came out of church they walked away as if nothing remarkable had happened and nothing had to be done. And the nurse, when questioned, only said: "We must not take things too much to heart; people would think us odd if we did."
>
> But there sounds also another voice which says: "Do take it to heart!" For Calvary is the story of a man who took things terribly to heart.

Yes, he took to heart the teachings of the Old Testament morality of an eye for an eye and a tooth for a tooth. He took to heart the letter of many of the primitive laws; but that was not all. He did something about changing the letter of the law that killeth. He placed in its stead a spirit which giveth life, and in his endeavor to bring to the world that new spirit which giveth life he found it necessary to make a sacrifice of his own life to his high enterprise.

Will the Episcopal and Presbyterian Churches make any sacrifice in order to form a union? What do you think? Will the membership of both Churches be like the worshippers in the church described in Mr. Montague's book? Bron, the boy who was moved by the service, wanted to do something about the man on the cross—the man who had prayed to God the night before he was killed on Calvary that his followers might all be one, as God and he were one. How many of us are deeply concerned about the horrible divisions of the body of Christ, the Church? Have we done anything to help heal the wounds of Christ's body?

It was the utter contentment and smugness of the Pharisees, their assurance that they were the best people, that prompted our Lord to call them vipers and hypocrites. It was their confidence that if they were loyal to the letter of the Mosaic Code they would be sure of salvation, that led St. Paul to doubt the sanctions of the Hebrew religion; while on the other hand, is was the demands of faith, hope and love that attracted him to our Lord's revelation of God's nature, and made St. Paul Christianity's greatest exponent and missionary. He saw that slavishness to the Mosaic Code made bigots and self-satisfied formalists and intolerant fanatical dogmatists out of its most devoted adherents, while loyalty to Christ and his humble, loving spirit gave power, confidence, vision and understanding to his followers. That is why he could write to the people in the struggling church in Corinth: "God has made us able ministers of the New Testament: not of the letter but of the spirit: for the letter killeth but the spirit giveth life."

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Bishop Keeler Thinks Unity Is Hope of the World

Tells Presbyterian Assembly That a United Protestantism Is Essential for These Days

Edited by Rita Rubin

Minneapolis (RNS):—Bishop Keeler of Minnesota told the Assembly of the Presbyterian Church meeting here to "be patient, study and have fellowship" until negotiations for union between the Episcopal and Presbyterian Churches could be consummated. "On polity some Presbyterians are fearful of bishops," the bishop declared. "However there are bishops and bishops. I have seen some of whom I have myself been afraid. I believe with all my heart and soul that we can come to unity in polity quite as significantly as our unity regarding the word of God, the sacraments and in doctrine." The hope of the world, religiously speaking, he declared to be "a united Protestantism."

Havana Dean

Havana, Cuba:—Bishop Blankingship of Cuba has announced the appointment of the Rev. Elden B. Mowers to be the dean of Holy Trinity Cathedral here. He will succeed Bishop R. H. Gooden, now bishop of the Panama Canal Zone. Mr. Mowers is at present the rector of Zion Church, Philadelphia.

General Convention

New York: — The 1946 General Convention is to be held in Philadelphia, September 4 to 14, according to an announcement made on June 5 by the Presiding Bishop. The early date was made necessary by the fact that only for that period can the Philadelphia Convention Hall be secured.

Laymen Confer

Boston:—The new conference of the diocese of Massachusetts had its official opening on June 9 when the men's division of the Church Service League held a week-end conference. Led by President F. W. Holmes of Dedham and Vice-President Francis A. Parker Jr. of Marblehead, the men discussed the work of men in the diocese.

More Chaplains

Washington: — The war department is asking for more than 700 army chaplains. The appeal to the Episcopal Church makes no mention of quotas but begs that every effort be made to enlist men.

Seek Millions

New York:—Bishop Manning announced on June 3rd that the Cathedral of St. John the Divine is seeking $10,000,000 to complete the structure.

Layman Honored

New York (RNS): — Charles H. Tuttle, Episcopalian and one of the incorporators of the Church Publishing Association for whom THE WITNESS is published, was awarded the Grand Cross of the Order of the Holy Sepulchre, highest honor of the Eastern Orthodox Church. It was conferred "in gratitude for services rendered to the cause of Orthodoxy in America." President Harding and President F. D. Roosevelt are the only other Americans to have received the award.

Flag Day

Philadelphia: — The Rev. Daniel A. Poling, Baptist, was the preacher on June 10 at a flag day service held here at historic Christ Church. Historic associations took part in the service, with a color guard of fifty men in dress uniform placing flags before the chancel at the start of the service. Fitting of course to hold a flag day service at Christ Church since Betsy Ross who made the first American flag attended church there and held pew 12 which was next to the pew of George Washington.

Wright Accepts

Wilmington, N. C.:—The Rev. Thomas H. Wright, rector of St. Mark's, San Antonio, Texas, who was recently elected Bishop of the diocese of East Carolina, has accepted the election.

Support Coops

Philadelphia (RNS): — Organization of study clubs within churches on the subject of cooperatives was recommended at a panel discussion held as part of a regional confer-

DURING THE SUMMER

AS IN FORMER years THE WITNESS will be published every other week during the summer. The next number therefore will be the issue of June 28th. We will return to weekly publication the middle of September. Because of the difficulty of securing and cutting stencils we will appreciate it if you will not ask for a summer address change unless you are to be away for an extended period. You are permitted to leave stamps at your postoffice for the forwarding of your copy; or if that is not convenient send us your summer address and we will send an extra copy to you there each issue while you are away. In doing this kindly give your permanent address as well as your summer address, and mark your notice "For summer only." All mail is to be addressed to

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135 Liberty Street
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DO LADS LIKE YOU NEED LITANIES?

(Based on the Litany in the Book of Common Prayer)
(For Sixth and Seventh Grades)

By the

REV. WILLIAM GRIME, M.A.
Saint Paul's Church, Great Neck, N.Y.

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Foreword by

MURIEL STRIEBERT CURTIS
Author of "Youth and the Bible"

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Published by

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40 Pages of
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ence of Church and labor on consumer cooperation here. The panel was conducted by Benson Y. Landis, secretary of the committee on the Church and cooperatives of the Federal Council of Churches, which sponsored the sessions.

Representative Jerry Voorhis of California, an Episcopalian, told the conference that cooperatives are "the people's surest defense," and appealed for "missionary zeal" by persons of all faiths to build them. He stressed their extensive contributions to agriculture, and called on labor unions to do "collective buying" in addition to practicing collective bargaining.

Wide interest on the part of Negroes in cooperatives was reported, and rapid organization of credit unions was noted, some of it in church parishes. About 20 per cent of Philadelphia's credit unions were reported among religious groups.

Clinton S. Golden of the United Steel Workers of America, CIO, and a vice-chairman of the WPB, spoke on Labor and Co-Ops, and Nelson H. Cruikshank of Washington, director of social insurance activities, AFL, on Labor as Consumers.

Marriage Instruction

Buffalo: — Believing that the Church should be more specific in its counsel to prospective brides and grooms, the newly appointed committee on holy matrimony of the diocese is formulating instructions on marriage to be used by the clergy of all parishes in Western New York.

Headed by the Rev. William Thomas Heath, rector of Trinity Church, Buffalo, the committee is preparing a syllabus to guide rectors in enlightening couples on the demands of married life, including the economic, spiritual and physical aspects.

While many rectors give detailed advice to couples contemplating marriage, the idea of making a uniform syllabus to be used in all parishes is new, Mr. Heath explained. The present marriage canon says rectors must instruct couples before marriage, but it does not specify the kind of instruction to be given.

At the request of Bishop Davis, the committee also is preparing an office of instruction on marriage and family life patterned after offices of instruction in the Book of Common Prayer. Offices in the Prayer Book deal with religion in general while the proposed new offices will treat on the spiritual side of marriage.

As chairman of the national commission on holy matrimony Bishop Davis has led the Church's movement for a liberalized canon on remarriage. He is asking the committee to draw up a new canon covering the whole marriage question and his commission is urging all dioceses to offer suggestions so an "ideal" canon can be drafted for the General Convention in 1946.

Discussing the proposed syllabus, Mr. Heath said he thought it would cover all subjects that couples might have questions on. He said it might deal with reasons for marital failure, use of family income, choice of friends, the matter of "in-laws" and adjustment when differences of opinion arise.

"In my own parish I usually deal with the matter of sexual relations and recommended books on this subject, and also bring up the matter of children and the responsibility of parents to them," Mr. Heath said.

Wide lay participation was sought by Bishop Davis in appointing the committee which is comprised, in addition to Mr. Heath, of the Very Rev.

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and Mrs. Edward R. Welles of St. Paul's Cathedral; the Rev. John E. Wilkinson, Medina; Warren B. Cutting and Mrs. John M. Prophet, Jr., both of Trinity Church, and Mrs. William T. Andrews of St. Paul's Cathedral. Two other lay members probably will be added.

Rectors Called Down

Boston:—"My rector has written to me only a couple of times during my two years of service," writes a Churchman GI from the Southwest Pacific. "You know of course that griping is the favorite indoor sport among servicemen," he continues, "so I will make this gripe to you, hoping that you may pass it on to rectors and folks back home.

"I was a faithful attendant at all Church services and activities and assisted my rector in every way I could. So I am sure that what is happening to me is probably the fate of many of my fellow parishioners in the service. I feel that he and probably many like him are failing in their duty to us. Just because we are in the service and away from home, we don't want to lose touch with our home parishes. In fact, we need their interest and a sense of belonging now more than ever before. I hope that you will try to stir them up to an awakening to this essential part of their duty, which I think is terribly important.

"After the war we in the service want to return to the sheltering arms of the parish churches that have guided us from our beginning to the present time. Certainly we don't want that care to stop just when we need it most and we don't want to lose that comforting sense of belonging to something as great and wonderful as Mother Church. Just as letters from loved ones at home reiterate their love, so do letters from rectors, as representatives of the parish, reiterate the Church's love for us. I think if the importance of keeping in touch with parishioners overseas could just be emphasized to them, they wouldn't hesitate to take the necessary time to write to us. Please drive that fact home to them."

Support FEPC

Washington (RNS):—Twenty-two religious and church-related groups have voiced their support of legislation for a Permanent Fair Employment Practices Committee, Representative Mary T. Norton (D) of New Jersey declared in asking other members of the House to sign a discharge petition to get the measure out of the rules committee.

She listed the following organizations: American Jewish Congress, American Jewish Committee, American Unitarian Association, American Unitarian Youth, B'nai B'rith, Catholic Interracial Council, Central Conference of American Rabbis, Council for Social Action of the Congregational Christian Churches, General Synod of the Evangelical and Reformed Church, the United Christian Council for Democracy, the Church League for Industrial Democracy.

Also, Federal Council of Churches, General Conference of the Methodist Church, Methodist Ministers' Union, National Conference of Christians and Jews, National Council of Catholic Women, National Council of Jewish Women, Presbyterian General Assembly, Union of American Hebrew Congregations, United Council of Church Women, Women's Division of Christian Service of the Methodist Church, Women's Di-



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vision of the American Jewish Congress, and the National Boards of the YMCA and YWCA.

Missionary Reports

New York:—First of the liberated missionaries from the Philippines to reach New York, the Rev. Raymond E. Abbitt formerly of the Upi mission, stopped at Church headquarters on his way to his home in Victoria, Va., where he will rest and recuperate. Mr. Abbitt, while in New York, is to have a physical checkup, though he said he believes that he is all right. He lost 65 pounds and is unable to eat much food at a time, even now, but he is gaining, and thinks that rest and normal diet will restore him to complete health rapidly. He hopes to return to the Philippines as soon as he is able physically.

He had been interned at the Santo Tomas camp, where conditions were bad. In the camp he worked particularly in ministering as best he could, to sick in the isolation hospital. Illness was mostly the result of malnutrition, and there were many deaths. Never did the internees have an adequate food supply and there was beri beri and tuberculosis. Mr. Abbitt had been a missionary of the Episcopal Church since 1940, going to take up work immediately after his ordination.

London Service

London (wireless to RNS):—A service for world recovery was held at St. Paul's Cathedral on April 24 with intercessions for the success of the San Francisco Conference. Taking part were the Archbishop of Canterbury, the Moderator of the Church of Scotland and the Moderator of the Free Church Federal Council. Dean W. R. Matthews of St. Paul's was the preacher.

Scholarship Fund

Mobile, Ala.: — George H. Dunlap 3rd, member of Christ Church here, has established a scholarship fund of $25,000 in memory of his son, recently killed in action. The income is to assist men at the University of the South, appointed by the Bishop of Alabama, first choice going to members of this parish.

Commencement Speakers

Northfield, Minn.: — The Rev. Phillips E. Osgood, rector of Emmanuel, Boston, and Dean Luther A. Weigle of Yale Divinity School were the speakers at the commencement of Carleton College, held here June 3-4.

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Vermont Conference

Burlington, Vt.: — The Rev. Charles S. Martin, rector of St. Paul's here is to be the director of the conference of the diocese of Vermont, meeting June 17-22. The attendance is limited to fifty and the request has been made, because of transportation, that those outside the diocese do not attend. The chaplain will be the Rev. Robert Rodenmayer, rector at Northampton, while the dean of studies will be the Rev. Harry H. Jones, rector at Middlebury. To give courses: Bishop VanDyck, Dean Victor Hoag of Eau Claire, Wisconsin, Vernon Detarre, organist of the Ascension, New York, Mrs. Helen Hogue, director of the Girls Friendly Society.

Pastoral Training School

New York:—When the 20th anniversary of the rectorship of the Rev. Samuel M. Shoemaker was celebrated on June 1 at Calvary Church, announcement was made of the establishment of a school of pastoral training for young clergy. It will be interdenominational and aims to give men just entering the ministry a year of internship in pastoral work. It will also be open to chaplains leaving the service who desire a year of study before resuming parish work. The Rev. Quintin Warner of London, Ontario, will be one of the leaders, with other clergymen of wide experience his co-workers.

Dedicate Parish House

Blacksburg, Va.: — The parish house of Christ Church here was dedicated by Bishop Phillips of Southwestern Virginia on a recent Sunday. In addition to filling the usual functions of such a building, it serves as a recreational and religious center for the students of Virginia Polytechnic Institute.

Synagogue Service

London (wireless to RNS):—The principal synagogue in Amsterdam, Holland, was filled to overflowing for the first Jewish services held there since the German occupation. Eighty per cent of the congregation was non-Jewish, and guests of honor were three Amsterdam police officials who constantly risked their lives by warning the Jewish population against Nazi manhunts and hiding fugitives in their own homes.

"During the occupation," the officiating rabbi declared, "Holland became a shining example of tolerance and brotherliness."

Church Backs Tito

Moscow (wireless to RNS):—Pledges of support to Marshal Tito in creating "a better and happier future" in Yugoslavia were voiced at a meeting of Serbian Orthodox clergy in the Backa diocese, according to a Tass News Agency report here. The Serbian churchmen, according to the report, agreed to work "in close contact and collaboration" with the Russian Orthodox Church.

A resolution adopted at the meeting stated that the Serbian clergy "is ready now as before to serve its people and to safeguard the rich conquest of the national liberation struggle, which the people have achieved at the cost of enormous sacrifices under the leadership of our national hero, Marshal Tito."

A Large Class

Burlingame, Calif.:—Whitsunday was the date of the confirmation of a large class at St. Paul's Church, Burlingame, California. There were 88 persons, including 46 of grammar and high school age, and 42 adults, ranging from 18 to 61. The rector, Rev. Francis P. Foote, emphasizes that the candidates were faithful in attending classes preparatory to confirmation. Juniors met in two sec-

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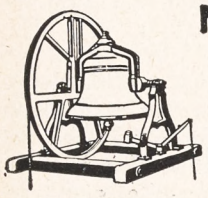
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tions, either Tuesday or Saturday, each week, under the direction of the Rev. R. Richard P. Coombs, assistant in the parish; while the adults met with the rector, on Monday evenings for eight weeks. Bishop Block confirmed the class. The following Sunday, after the class corporate communion, breakfast was served by members of the altar guild, assisted by a committee of the 1944 class. That class, incidentally, numbered 79 persons. Members of the vestry were hosts to these new communicants. The parish list 806 active communicant members.

Bishop Oxnam Preaches

Paris (by wireless to RNS):—Bishop G. Bromley Oxnam, president of the Federal Council of the Churches, was the guest preacher at services in the Episcopal Cathedral here and later preached at the newly reopened American Church on the Quai d'Orsay. Both services were attended by large congregations of American service men and women.

Cross Is Lighted

San Francisco: — The huge cross atop Mt. Davidson, visible from any part of this Pacific Coast city, was illuminated for the first time in many months for the United Nations Conference on International Organization. The cross shone each night during the first week of the Conference, and it will be illuminated again during the final week of the parley. San Franciscans look upon it as the symbol of hope for a world of peace.

No Minnesota FEPC

St. Paul, Minn. (RNS):—A bill to create a state fair employment practices committee, strongly supported by religious groups, died in the state legislature here. Adjournment found the measure on general orders in the House and unreported from committee in the Senate.

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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.

ANGUS DUN
The Bishop of Washington

I am not much on writing to church papers, but confess that I am disturbed by the little article in your number of May 10, page 5, referring to the decision not to hold Bishop Bravid Harris's consecration in the Washington Cathedral, and referring also to an address by Bishop Barnwell.

I would like to make one or two things perfectly clear to you and to the readers of THE WITNESS. We did offer to have the consecration service in the Washington Cathedral; I thought it would accentuate the national, and indeed international, significance of this service. I was personally disappointed that our invitation was not accepted, but I have no reason whatever to doubt the motives of Bishop Harris or his advisors. There was surely much reason for holding the service in the area where Bishop Harris had served so effectively.

As to your comments on Bishop Barnwell's address, I am told on excellent authority that he said nothing about outsiders meddling, and did not say, "We know how to deal with the Negro." On the contrary, I am told that his was a fine and courageous plea that the South should go on to solve race questions by efforts from within and not have to be forced to it by pressure from without.

You are responsible for what you quote and for the interpretations you offer. Since my name was mentioned, I want to make it quite clear that I had nothing to do with either of these in this case.

ANSWER: We believe that the consecration of Bishop Harris should have been held in Washington Cathedral for the reason Bishop Dun gives: because it would have "accentuated the national, and indeed the international, significance of this service." We can state positively that it was not held there because of pressure from the South. As for the quotes from Bishop Barnwell's convention address, they were taken from the report sent to us by the officially appointed correspondent for the diocese of Georgia.

* * *

H. G. BRANT
Layman of St. Paul, Minnesota

THE WITNESS (May 10) had an article by W. B. Sperry on *What Happens at Holy Communion*. He says "We know it by other names—the Eucharist and Mass." Who knows it by the other names? Not many Protestant Episcopalians. He also says "we then hear the ten commandments." In some churches the commandments are not recited once a year unless at an instruction class. Surely not at the 11:00 A.M. service. All we get is the summary of the law. Again he says "In the gospel and epistle we listen . . ." We try to and may hear if the priest would face the congregation. It has been my understanding for many years that when the priest faced the altar he was speaking to God for the people and when he faced the congregation, he was speaking for God to the people. Nowadays the priest faces the altar for gospel, epistle and about the only time the congregation sees his face is when he recites the words preceding the offering.

Coming to the consecration of the elements and ". . . each person is given bread and then wine." The first Lord's Supper was "in the night in which he was betrayed"; why so much stress on the early service and to go fasting. If we are to take the words of Christ literally and accept the cup "after supper," where does the element of fasting come in?

In the same issue Prof. Massey speaks of intinction. Again if we are to follow Christ's instructions and acts how can anyone find any ground for intinction for again in the words of consecration "He took bread etc. and gave it to them." Likewise after supper he took the cup . . . saying drink ye etc. Where, with these words can anyone find anything on which to base intinction.

I know THE WITNESS accepts articles to show different points of view of its contributors, but why such articles as that from their authors who should know; articles that cast doubt so that one does not know what to believe. It is a case of "Just as I am though tossed about, With many a conflict, many a doubt." And in my mind after being a churchman for over fifty years and after reading THE WITNESS for over ten years there is "many a conflict and many a doubt" being presented by writers that should know what they are writing about. There probably are many others like me.

* * *

PAUL MACY
Executive Secretary of the Friends of the World Council of Churches

The World Council number of THE WITNESS (May 24) is splendid and we certainly owe you a deep debt of gratitude. I do like the way you lay out a number. It's interesting and so many of our Church papers are not. You did a specially good job on this number. I am sure it will give the World Council a big lift in the ranks of your constituency.

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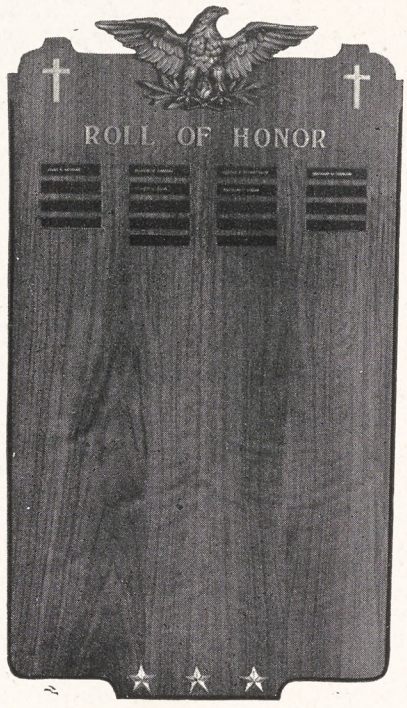

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(*story on page three*)

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The WITNESS
For Christ and His Church

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JUNE 28, 1945
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CLERGY NOTES

ANTHONY, WILLIAM H., has become priest in charge of churches at Huntington, Monroe and Tashua, Conn., with residence at Monroe.

BULL, EDWARD, in charge of work at Melbourne and Eau Gallie, Fla., has resigned because of poor headth.

FAY, ROBERT W., formerly rector of Christ Church, Warren, Ohio, is now the rector of Trinity, Columbus, Ohio.

FOULKES, MAURICE G., curate at St. John's, Stamford, Conn., is to be in charge of St. Philip's, Putnam, and St. Paul's, Plainfield, Conn., August 1. Residence at Putnam.

MORRIS, KENNETH C., formerly assistant at Christ Church, Philadelphia, is now in charge of missions at Brighton and Hamburg, Michigan.

NOSTRAND, GEORGE F., formerly on the staff of St. George's, New York, is now the rector of the Church of St. Philip the Apostle, Cleveland, Ohio.

ROSSMAN, RICHARD, has been placed in charge of the Church of the Holy Advent, Clinton, Conn., as well as being rector of Christ Church, Guilford.

SHRIVER, GEORGE VAN B., former missionary to India, is now the rector of Holy Trinity, Waterloo, Maryland.

SPOFFORD, W. B. JR., was ordained priest at the Good Shepherd, Boston, on June 23 by Bishop Lawrence of Western Massachusetts. He is in charge of the Good Shepherd and assistant in the diocesan social service department.

STRONG, JOHN C. F., was ordained deacon on June 3 by Bishop McKinstry in the cathedral at Wilmington, Delaware. After completing his studies at Episcopal Theological School he will be the assistant at St. Paul's, Camden, and St. Martin's, Hartley, Del.

TURNER, W. S., formerly in charge of Holy Trinity, West Palm Beach, Fla., has accepted the rectorship of Trinity, New Orleans, La.

WALKER, FRANK E., formerly in charge of St. Peter's, Kerrville, Texas, is now in charge of the Redeemer, Avon Park, Fla.

WHITEHEAD, WALTER Y., formerly rector of St. Peter's, St. Paul, Minn., is now the rector of St. Mary's, Mitchell, S. D.

WILSON, DONALD O., was ordained deacon on June 7th by Bishop Budlong at Christ Church Cathedral, Hartford, Conn. He is the vicar of St. Luke's, New Haven.

WING, JOHN D. JR., was ordained deacon on June 3 by Bishop Wing at St. Luke's Cathedral, Orlando, Fla. A graduate this year of the General he is to return in the fall as a tutor.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

JUNE 28, 1945

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Head of Christchurch Tells of Running Small School

Tells of Special Advantage that a Small Church School Has for Student Members

By S. Janney Hutton
Headmaster of Christchurch School

Christchurch, Va.:—Christchurch School for Boys, founded in 1921, is one of the seven Church schools sponsored by the diocese of Virginia. These schools are all under the general direction of a central board of trustees, but each is an independent unit with its own specific character and traditions.

I first visited Christchurch in May, 1943, when I motored the sixty miles from Richmond with Bishop Goodwin and two other members of the board of trustees. I was unforgettably impressed with its magnificent location on a hill overlooking the blue expanse of the lower Rappahannock River, with the attractive school property of level fields and rolling woodland, and with the delightfulness of the surrounding tidewater countryside. I recognized the community as an ideal place for boys to live. I was interested also in the fact that the school has facilities for a limited enrollment of only sixty boys; for I realized that in a unit of such moderate size the regimentation necessary in handling large groups could be fairly well eliminated.

Two months later I found myself settled with my family at Christchurch as headmaster of the school. I was fortunate in having experienced, capable, and enthusiastic teachers and other staff members join us at the school before the opening of the session in September. Together we have had two interesting and stimulating years in our cooperative enterprise of conducting the school.

We seek to make full use of the special advantages the school offers to us and its student members. In the class room we find it tremendously helpful to be able to work with groups of from ten to fifteen boys. Each pupil is known intimately as an individual by all of his instructors. His interests are understood, and can be directed and developed; his difficulties are observed and studied with sympathy and understanding. Varied methods are followed in seeking to get his best accomplishment from each boy; at the same time the subject-matter of the curriculum is in no way experimental. It comprises those studies which have been tried and found successful in training young minds: English, mathematics, science, and the elements of at least one foreign language. The school offers the basic intellectual training requisite as a foundation for higher education and for practical living.

Christian teaching and its application are presented as a normal part of everyday life. The boys and masters assemble daily at the school Chapel for evening prayers, which are conducted once a week by the older boys themselves. On Sunday morning the members of the school attend the service at the local Parish Church, whose rector is also chaplain of the school. Each form follows a graded course in Sacred Studies, meeting once or twice a week for study and discussion of the Bible, the Book of Common Prayer, and the teachings, history, and traditions of the Church, and their application to life.

The fees are moderate; the accommodations are comfortable and adequate without being pretentious. The pattern of life at the school is one of simplicity and genuineness. But the most striking single feature is certainly the location. The grounds and general surroundings are nothing short of ideal. The chief attraction is the tidewater Rappahannock, on which the school has its own waterfront. The facilities for sailing, boating, bathing, fishing, and crabbing invite safe and varied recreation during a large part of the school year. The acres of rolling woodland furnish a natural playground for all seasons. The boys develop interest in vigorous out of door activities on the water and in the woods, as well as in the usual school sports on the athletic field. These natural facilities are supplemented with an excellent gymnasium, which is used when the weather is unsuitable for activities in the open.

COMMENCEMENT AT BERKELEY

New Haven:—Edward D. Myers, dean of freshmen at Trinity College and president-elect of Roanoke College, was the speaker at the commencement of the Berkeley Divinity School. There were about 150 persons who attended the exercises at which degrees were conferred upon six men. Receiving an honorary doctorate was the Rev. George I. Hiller, rector of Trinity, Miami, who is a contributing editor of THE WITNESS.

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

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THREE NOMINATED FOR PENNSYLVANIA

Philadelphia:—The special committee to present not more than five names in nomination for the office of suffragan bishop of Pennsylvania, announced on June 12 that they would offer three names: Bishop William Remington of Eastern Oregon; Dean Charles W. Shreiner of Chester and Dean Chauncey E. Snowden of Germantown. The election took place on June 26th, too late for this number. The committee also announced that nineteen names had been placed before them for consideration, three from outside the diocese and the rest from within. Bishop Hart, in a message to the committee, stated: "I am perfectly willing to say that of the three men nominated from outside the diocese I think that the Rt. Rev. William P. Remington, bishop of the missionary district of Eastern Oregon, is the best choice for this diocese." We'll let you know what happened in our next issue.

LAYMAN HEADS SEMINARY

Berkeley, Calif.:—Ronald Bridges, moderator of the Congregational Christian Churches, is the new president of the Pacific School of Religion. He is believed to be the only layman ever to be president of a theological school in this country. He succeeds Arthur C. McGiffert who becomes the president of Chicago Theological Seminary.

NIEMOELLER CRACKS AT RUSSIANS

Moline, Ill.:—Martin Niemoeller, German church leader, sent a message to the Lutheran synod meeting here through an army chaplain, pleading that American military forces in Germany be allowed to fraternize with the German people. He warned that Russian soldiers now in his country will win the German people for communism unless the Allies are permitted to assume a friendlier attitude.

"The greatest need at the present time in Germany," wrote the famous opponent of Hitler, "is not physical. That may come later. The greatest need is to help the German people to help themselves. At present they are very bewildered. Their faith and authority have been shattered. Their faith in God has been shaken. They are literally like sheep without a shepherd. In a status like this, any offer of love is turned to like a drowning man grasping at a straw.

"So far, because of non-fraternization, the German sees little hope from America. The Russians, however, whom the Germans expected to find cruel and hard, have shown just the opposite traits. Every act of love from the Russians means a plug for communism. To be sure, the German people have heard about the awfulness of communism, but acts of love at a time like this will convince them that everything they had heard about communism previously was propaganda and lies."



The family of the Rev. William H. Kirk, rector of St. John's, Buffalo, have fun singing hymns even if Dad is not there to add his heavy baso. Shown with Mrs. Kirk are Mary Judith, the smallest; Susan Riker, at Mrs. Kirk's right, who is six, and Nancy Mahon, nine

PACIFIC GRADUATES EIGHT MEN

Berkeley, Calif.:—Eight men were graduated from the Church Divinity School of the Pacific on June 7th. Bishop Remington of Eastern Oregon gave the commencement address and honorary doctorates were awarded to Dean Edwin S. Lane of Phoenix, Arizona, and the Rev. Lansing Kempton of Trinity Church, Portland, Oregon.

PROTESTANTS LACK FREEDOM

Moscow (wireless to RNS):—Dr. Hewlett Johnson, Dean of Canterbury, says that the problem of religious freedom in Poland will be discussed when a freely-elected Polish Parliament convenes.

Following an extended visit to Warsaw, he reported here that the Roman Catholic Church enjoys full religious freedom in Poland, but that existing laws have not been changed to give liberty to all religions. He said, for example, that registration of marriages, funerals and births at present can only be effected in the Catholic Church.

"This is an extremely important question from the viewpoint of Christian principles, which demand religious liberty," Dr. Johnson said. "That did not exist in old Poland. Such inequality is an unhealthy manifestation from the political and religious viewpoint."

ENGLAND DEVELOPS WOMEN'S WORK

London (wireless to RNS):—Founding of a central college for the training of women church workers will be proposed at the next meeting of the Assembly of the Church of England. It will be recommended by a committee appointed by the Archbishops to study the matter.

ENGLISH BISHOP IN FINLAND

Stockholm (wireless to RNS):—Bishop Basil S. Batty, in charge of Anglican Churches in North and Central Europe, joined with the pro-Nazi Baron Carl Mannerheim, in welcoming the new Archbishop of the Lutheran Church in Finland, Aleksi Lehtonen.

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A Former Missionary to China Says Work Flourishes

The Rev. James Thayer Addison Also Declares That Correspondent Gave Incomplete Picture

By S. Harrington Littell
Retired Bishop of Honolulu and former Missionary in China

New York:—As a former resident in central China for a generation I cannot let the statements and the implications of Richard Baker's article on Christian work in China (WITNESS, June 7) pass unchallenged. He wrote as a correspondent for a press service and therefore has a wide circle of readers. His approach is one-sided and strangely uninformed. Basically it is imperialistic. He does not envision the real object of missionary work which is the founding of an indigenous Chinese Christian Church, nor does he indicate the method of reaching this objective nor the measure of progress already made. To him everything seems to depend on "foreign"—that is, non-Chinese—missionaries and he aims to tell "the story of what is happening to Christian missions in this country. The missionaries are leaving China. So thoroughly is the China scene being cleared of foreign missionaries that virtually no missionary work will be carried on here until the war is over or the necessary permits are granted again for Christian workers to enter the country."

Does Mr. Baker know nothing of the founded, already accomplished, of self-governing branches of the Church: the (Episcopal) Chung Hua Sheng Kung Hui, for instance, and the (Presbyterian) Church of Christ in China? Does he really think that "foreign leadership" is essential to a Chinese branch of the Church Universal; a branch already deeply rooted and spreading under native leadership? All Christian communions can tell of trained Chinese missionaries. To speak for the Anglican Communion it is not out of place to mention that there are at present nine active Chinese bishops, of whom Bishop Y. Y. Tsu recently received with enthusiasm in this country and England is one, with hundreds of Chinese priests and deacons, many doctors and nurses and a large staff of trained school and college teachers. These carry on, many as refugees from Japanese aggression, continuing schools, hospitals and churches, with or without proper buildings and equipment. There is no finer example in all Church history of courage and stability under war conditions and invasion than the cheerful and the open adherence to their faith—The Faith—on the part of Chinese Christians and their "foreign missionary" associates.

What do they think about Mr. Baker's main contention that the absence of the majority of American missionaries (he does not mention at all English, Canadian, Scotch Churchmen, as well as those from continental Europe), has brought about what he calls "the decline of the missionary movement in China today." Do the trained and skilled Chinese leaders, who out-number the "foreign leadership of the Christian Church" many times over, count for nothing? Are the Christian laymen quite negligible? Dr. T. V. Soong for instance; and Dr. H. H. Kung, direct descendant of Confucius by the way; and Dr. T. Z. Koo. Likewise Dr. Chen-tung Wang, Yale graduate and former minister of China to Washington, and a long list of others, well known in Church and state? They will not be ruled out as an integral part of the world wide ecumenical Church any more than they will accept any longer a secondary place for China in the international life of the world. Mr. Baker's ideas are at heart, it seems to me, imperialistic, ecclesiastically as well as politically and nationally.

The word "decline" used by Mr. Baker might be replaced with "slowed-down." Without missionaries from outside China's vast areas will be covered more slowly in the spread of Christianity; leaders from among the people will be trained, in numbers, less rapidly and the contacts between Chinese Christians and Christians around the world will be less frequent and close. The missionary is a first-rate contact man between inhabitants of lands where he serves and the rest of us in presenting all that is best in our way of life; our ideals of law and government and in all true human relationships. Missionaries are urgently needed in China but are not essential to the existence and spread of the Church there. They are invaluable but not indispensable. All of the people put together (a rapidly diminishing tribe in America) who "don't believe in foreign missions," cannot stop the progress of Christianity anywhere — certainly not in China.

What Mr. Baker says about missionaries having "suffered greatly" is true. But has Mr. Baker ever heard them whine? Has he found many who are not eager to return to China at the first possible moment? Such experiences as he describes are neither new nor unexpected in the labor of extending the realm of Christ through the years,



There are three and a half million Christians in China, like this student, who are carrying on the work of the Church today

and in China in our day have not equalled the suffering and death of Christians under persecution repeatedly in history. In our life-time, even in China, there have been worse times than the present for the Church. The Boxer outbreak in 1900 caused the death of over 260 "foreigners," nearly all missionaries, and something over 11,000 Chinese Christians.

Mr. Baker's report says missionaries "have seen their flocks evaporate into thin air." Why not say, have seen them move from the scenes of cruelty and warfare into the at-

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mosphere of more congenial climes, to seek shelter from the storm, hidden until the time comes when they can return home? In this sense "dispersed," they have taken their religion with them. Result: new converts, even whole congregations, have been gained to the Church of the dispersion. The Christian mission field is amazingly fruitful even in these destructive years and is as promising of rich spiritual harvest as any other part of Christendom.

Also writing on this same article by the correspondent for Religious News Service is the vice-president of the National Council, the Rev. James Thayer Addison who is in charge of the overseas work. He writes:

"So many people identify Christian missions in China with Christianity in China that the article *China Missionary Field is in a Very Bad Way* in your June 7th issue ought to be promptly supplemented if readers are not to retain a seriously wrong impression. The correspondent whose article you reproduce gives a full and probably accurate account of the extent to which foreign missionaries have been withdrawn from China, leaving today only one sixth of those who were active before 1937. This forced migration of missionaries is his only topic, and the picture he paints is true as far as it goes. But he deals only with the negative factor in the present situation, and he completely ignores the positive factor — the Chinese Church and its leaders. Indeed the average reader would naturally conclude from the article that Christianity in China is near collapse. As a matter of fact, however, the departure of thousands of foreign missionaries has provided an unexpected opportunity to prove in the most superbly convincing fashion that the Christian Church in China has grown to maturity and can carry on with vigor and success under its own Chinese leadership. Vastly more important for general information and for future world history than the necessary retreat of five-sixths of the missionary forces is the notable fact that in all the occupied areas seventy or eighty per cent of the evangelistic and institutional work of the Church continues to be maintained.

"If the Chinese are to be believed, missionaries are still valued and useful; but the Chinese Church, which calls for more of them, can no longer claim that they are indispensable. Thanks to the vitality of more than three and a half million Chinese Christians, Christianity is flourishing today in China; and to proclaim that the 'missionary field is in a very bad way' is to betray an attitude that was antiquated a generation ago — the attitude which sees the missionary as the central figure, surrounded by obedient native helpers and a handful of obscure converts.

"If an Episcopalian wants to view the situation in its true proportions, he may add to the broader vision of Chinese Christianity as a whole the picture of our own Anglican Communion, the autonomous Chung Hua Sheng Kung Hui, with its eight Chinese bishops and its staff of clergy in which Chinese outnumber foreigners eight to one. That is symbolical of the degree to which Christianity is at home in China and it explains why the fortunes of Christianity in China do not rise and fall with the arrival and departure of foreign missionaries."

PRESENT LARGE CLASS AT MIAMI

Miami:—Bishop Wing confirmed 98 at St. Agnes here recently, the class being presented by the rector, the Rev. John E. Culmer. The large church, with a seating capacity of 1000 was overtaxed. The Bishop also blessed a number of memorials, including windows to the memory of Bishop Gray and Bishop Cameron Mann. Since he took charge of St. Agnes sixteen years ago Mr. Culmer has presented 1389 for confirmation and has developed the mission into one of the largest and most active parishes in the diocese. He was also appointed archdeacon of the Negro work of the diocese several years ago.

THE MONEY KEEPS ROLLING IN

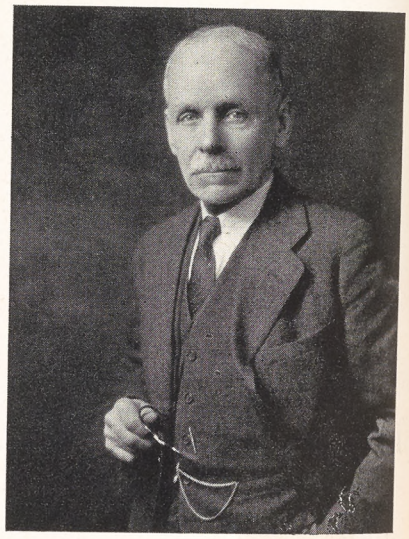
New York:—Record-breaking receipts are reported by the Department of Finance of the National Council, the percentage of receipts to amounts due being the highest on record, 130%. Allowing one month for collecting, the amount which should have been received by June 1 was $619,671. Actual receipts total $808,701. During the month of May collections amounted to $250,461. Reports on the Good Friday offering continue to be gratifying also. To date $45,839 has been received, slightly over the amount on June 1 a year ago. During May $13,944 was received for the offering.

A NEW BISHOP ENTHRONED

New York: — Announcement is made here by the National Council that Bishop Anthony B. Elliott, formerly assistant Bishop of Dornakal, India, was enthroned on June 16th as successor to Bishop Azariah.

CONSECRATION AT ALBANY

New York: — The Rev. Frederick L. Barry, rector of St. Luke's, Evanston, Ill., is to be consecrated bishop coadjutor of Albany tomorrow, June 29th. The service is at the cathedral in Albany, with Bishop Tucker as consecrator and Bishops Oldham and Shires as co-consecrators. The sermon will be by Bishop Conkling of Chicago.



Admiral Reginald R. Belknap, U.S. Navy Retired, has performed a notable service as the treasurer of the General Theological Seminary

CHURCH WOMEN BACK FEPC

New York:—The executive committee of the United Council for Church Women has sent a communication to state presidents urging them to do everything possible to get Church women to send telegrams to Washington supporting the Fair Employment Practices Committee. At the present time there is the possibility that the appropriation will be dropped which would mean that the present agency would go out of business June 30th. The telegrams should be sent to President Truman, Senator Alben Barkley, majority leader, Senator Wallace White, minority leader, and your own two leaders.

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EDITORIALS

Peace Time Conscription

THE Congress of the United States is soon to be called upon to decide an issue that represents a complete break with the jealously guarded tradition of this nation; the issue of peace-time military conscription. It is one that must be met realistically and not emotionally; in terms not of the present alone but of the long future. Will conscription keep the peace for us? Has it done so historically? Will it be good for our young men? These questions are answered in the affirmative by those who favor it and they merit careful scrutiny.

The May Bill calls for the training of our boys for a year when they reach the age of 17 or 18. About 1,250,000 fall into this group; perhaps a fourth of them will be found to be defective physically or mentally and so ineligible to receive the "benefits" of this training. From the strictly military point of view the value of this form of education is very debatable; Major George Fielding Eliot told the house military affairs committee that two years of service would be the least one could expect to be necessary to train the modern soldier properly. It is important to remember that modern war is not as dependent upon masses of men as it is upon highly trained specialists, technicians, engineers, aviators, etc. A year would not suffice for these; they would have to be maintained in a separate category as a permanent military establishment — along with tens of thousands of officers and instructors. The cost is estimated to be up to four billions of dollars annually! It is hardly necessary to mention the other great factor, yet it is often overlooked; the creation of a huge industrial system devoted to producing military supplies only. Conscription alone is a completely futile method of achieving security.

Historically, no nation has yet been immune from attack because of enforced military training. Poland, Norway, Belgium, the Netherlands, France, Greece, Russia, Yugoslavia all had conscription; did this deter Hitler? In 1914 Germany launched its legions against France and Russia; conscription was no prevention of war. France has had twelve wars and Germany ten while under this system. Yet it is supposed, by its ingenuous advocates, to prevent war. Wrote Hanson W. Baldwin, noted military analyst, "Historical experience does not support this . . . Conscription has never stopped war nor made war less frequent." Conscription does one thing inevitably; it forces other nations to adopt a similar method of "protection" — and the race of Mars is on.

As to whether it is beneficial to youth at a critical period in character formation and when a normal environment is imperative, there can be little doubt. As Christians we are committed to one obvious thing by conviction and experience; integrity, self-reliance, discipline are not inculcated by external strictures; they spring from within. The June number of *The American Magazine* gave the results of a poll of outstanding specialists and leaders in the field of youth; 16% thought military training good; 26% were doubtful and 58% were convinced it would be definitely harmful. Among others (including many Church groups) the educational policies commission of the National Education Association and the American Association of School Administrators, the National Congress of Parents and Teachers have come out strongly against the proposed alteration in our American way of life. Surely they are better able to exercise judgment in this realm than our militarists!

If we want a short-cut to the prevention of unemployment, this regimentation of our youth will undoubtedly do it to some extent; the Nazis found it so. If we are eager to form an officer caste and a militarism that will have a profound psychological effect on our democracy, this is the way to accompish it. We have the experience of Germany, Italy and France (remember the Dreyfus case?) to guide us.

In fear of what specific nation do we undertake this complete break with our past? Germany? Japan? China? Great Britain? Is there no other way to protect ourselves against the former two, and do we contemplate war with the latter? It must be Russia then — as several of our less as-

"QUOTES"

THOU silent light, redeemer of the world, who are encircling the whole earth with thy love, we hear thy prayer from the cross: Father, forgive them. In the name of that all-forgiving love, we ask our father in heaven to grant his and our enemies eternal peace. Lord, forgive those who are shedding innocent blood, and causing us untold suffering, advancing at the cost of their brothers' agony. Lord, judge not those who persecute us. Let our prayer help on the work of reconciliation among those whom our feeble witness to our faith stimulated to opposition to Christianity.

—A Prayer found among the possessions of Red Army soldiers taken prisoners.

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tute but none-the-less forthright newspapers and statesmen are seeking to convince us.

It would seem as if men were again engaged in the tragic and disastrous habit of dealing with symptoms rather than striving to cure the root of the disease. It may be that conscription will one day — God forbid! — become necessary; if it does we will accept it with the reluctant determination we accepted our role in this war. But if it does, let us be honest about it and admit quite frankly that our sons have lately died in vain, our sacrifices counted for nothing, and that all we can hope for is to get ready for future wars which can only issue in the destruction of civilization.

Fortunately there is an alternative, not an easy one but worth all we have to give; to persist in our determination to create a strong international organization with appropriate police powers. By putting our professional army on an economic level that will attract men there should be no difficulty about this latter. A second requisite is to begin to work now for disarmament on a world-wide scale and to mean it — as we pledged ourselves to do after the last war and as Russia offered to do (and was ignored) in 1927. We know full well where the old ways have led us. Peace demands new ways with faith, courage and daring. Has America these qualities? If we believe we have let us make known to our Congressmen that it is our will to continue in the American tradition, and not to adopt one of the methods that have brought Europe to its crucifixion.

A Really Long View

YOU can do a lot of things with ten million dollars. Support the missionary work of our Church, for example. With ten million dollars you could double the work projected under the Reconstruction and Advance Fund. You can also buy yourself "the longest unbroken vista in Christendom." That's the way the Bishop of New York wants to spend ten million dollars, so that anyone stepping inside the Cathedral of St. John the Divine can look farther under one roof than in any other church in the world.

It reminds us of the slogan they had in Detroit some years ago, "A Greater Detroit." When one of the residents of that city was asked what it meant he said he wasn't sure but he thought it meant greater than Cleveland.

We shall watch the campaign for raising this money with great interest. The Cathedral of the diocese of New York is asking for ten million dollars, the Episcopal Church is asking all her members for only half that much to rebuild devastated buildings in the mission field and to meet a few of the waiting opportunities in the world. It's all right with us if Bishop Manning wants to rearrange the stones on Moringside Heights and break a world's record, but if ten million is available for that then we suggest that the same people take on an equal figure for the Reconstruction and Advance Fund. That will give the Church ten million to start with and we'll go on and raise our proposed five million and then we will really be in a position to take a long view in the Church.

Red Wraith Over America

A SPECTRE haunts America, not Europe this time, and those who see the ghost extend all the way from the Knights of Columbus to the clamorous Congresswoman from Connecticut. Communist infiltration is apparently running riot to such a degree that even war with Russia is being advocated. For our part we would like to draw attention to the latest piece of Soviet influence. It has recently been reported that the true magnetic North Pole is no longer in northern Canada but between 200 to 300 miles to the northwest in the Sverdrup Islands of Soviet Siberia! This is going too far especially if we still have enough gumption to note the subtlety of this latest move — the Empire Air Navigation School of the R.A.F. has been the front which has been used to put it over on the people of the Americas. Are we going to sit by and allow all world navigation, air as well as water, to be put under the grasping control of the Kremlin?

The whole thing is absurd — if it were not so serious. Those who would like to maintain control in America are worried by the determination of people's groups, supported openly and courageously by the U.S.S.R., to maintain and advance the control over their own countries which they have won during the war at the cost of their own blood. At the same time their pet spokesmen hasten to tell us that there are really no conflicting interests between the Soviet Union and the United States. The trouble, therefore, must be sought in our domestic situation. Our conservatives do not so much fear Russia abroad as they do at home. They are afraid that their control of this country will be challenged in the postwar world when Soviet socialist full-employment will be contrasted with a depression in this country which can be avoided if these same people show a willingness to merge their own interests with those of the country as a whole. By their anti-U.S.S.R. propaganda they are preparing for the day when the issue will become critical in this the U.S.A. The American people must be steered away from any desire for controlling their own destiny. This Red-baiting was called fascist in Europe but we supposed that to label it such now is un-American. Let us put an end to this silly Soviet phobia not because we would encourage communism in Europe but because we are not afraid of it here in America. For this country we really have something better if we will not allow our gaze to be diverted by far away phantoms.

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Marriage Counselling

by William E. Crane

Pastor of the Ruffner Memorial Church
Charleston, West Virginia

I FEEL very much like a man caught walking in his sleep on some prominent residential street —motivated neither by reason nor by judgment, but propelled by the powerful and unconventional forces of the Freudian realm of subconscious desire. This, however, is not an altogether scientifically accurate statement, for I must confess that at least a part of my motivation is entirely conscious—namely, the long-time interest and deep-seated longing for the day to come when the medical, sociological, educational, and spiritual forces of the community should unreservedly and voluntarily unite their resources for the purpose of improving the vital relationships which find their roots and fruitage in the homes of our land.

It does not take superior intelligence nor does it require extensive research to convince us that this is a day of tremendous struggle and emotional tension in the lives of countless people. Evidences of this fact are available to anyone interested in those with whom he rubs elbows every day. The business executive is made aware of the situation as he confronts irritable, anxious, harassed employees. Strikes, discontent, friction, inefficiency, lost time from work are all related to the hyper-tension of our time.

Law enforcement agencies are continually reminding us of the critical upswing of juvenile delinquency. The courts fill their records with divorce suits. More than half of our hospital beds are occupied by persons suffering from emotional or other psychophysical symptoms. Disciplinary problems in the schools have led educational leaders to completely rethink the whole theory and practice of educational methods. Even national leaders find themselves confronted with international situations which have grown out of maladjusted or warped personalities who shape the policies of their nations.

In all these problems we recognize the fact that, ultimately, each one springs from the personal element. Political leaders who mould the destinies and policies of nations, are after all individual persons who have arrived at their slant on life through the process of education in home and school.

Who can doubt that the "mixture of aggressive, antisocial, as well as submissive, neurotic symptoms" of Adolph Hitler is traceable to the emotional instability and immaturity of his father, together with the resulting unhappy marital adjustment between his parents. Certainly the soil was prepared and fertile for just such a son as Adolph became. What other results might be expected from a home where the father is unsettled, immature, short-tempered, and the mother gullible, physically ill, and over-indulgent?

But such tragic situations are not confined to the shores of the Danube nor to the homes of the sons of illegitimate Viennese fathers. They are as common to the shores of the Kanawha and the Ohio as to the Danube. They are all around us and every one of them presents both a challenge and a threat to society, and to us who are its leaders.

If the statement of Dr. Coghill is true that "the unwanted or rejected child is destined on the average to show strong aggressive traits, to be hostile and antagonistic towards those with whom he must have dealings, and to develop tendencies which may lead to delinquency or other forms of crystalized unhappiness," then surely there must be a place for sane marriage counselling motivated by high and pure Christian motives.

During my experience of some twenty years as a pastor, I have seen many heart-breaking and tragic results of ignorance, fear, emotional instability and maladjustment between parents, between parents and their children, and between the children themselves. Some of these cases have led me into homes where unsanitary conditions, little schooling, disease of mind and body, and deterioration of spiritual and moral factors have been the source from which have sprung children who have become inmates of reformatories, causes of wrecked marriages, and other antisocial conduct. Time and again, when I had done everything that my specialized type of training enabled me to do, I have had to admit that my efforts were inadequate. If I could only have had the cooperation, advice and aid of a skilled physician! If the school authorities had been better prepared to understand and deal with so warped a mind as that of this boy or that girl! If someone familiar with the ways of social adjustment could only have been called in to share in the task and responsibility! How different might have been the outcome! But where could

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RECONSTRUCTION. From Zamboanga to Appari, practically the entire fabric of the Church's Mission in the Philippines is in ruins. In China the destruction has been great and will mount as the Japanese withdraw. Reconstruction is imperative.

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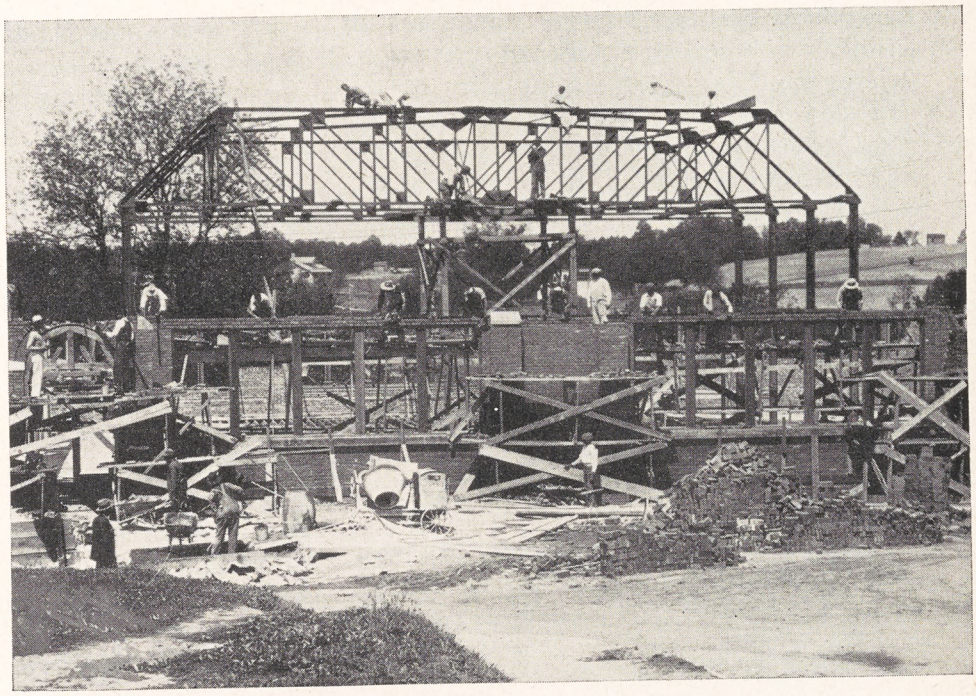

ADVANCE. The postwar years will bring the Church urgent opportunities to go forward in its Negro work and in strategic non-war areas such as Liberia and Latin America. To meet these opportunities requires adequate buildings and equipment.

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MONTHLY EMPHASES

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JUNE
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SEPTEMBER
Negro Schools

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NOVEMBER
Liberia

JANUARY-FEBRUARY 1946
Parish Canvass

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one turn for such aid? Time, understanding, mutual respect, and willingness to cooperate were factors which entered into the situation. If only the medical, educational, sociological and spiritual leaders of the community could unite to solve this case before it was too late!

In confronting such a situation, and in seeking such an idealistic solution, we are not unaware of the variety, multiplicity, and complexity of the problems and obstacles involved. Professional techniques, ethics, ambitions, and jealousies come into the picture with all their limitations, threats, and fears. The range of personal and professional aims and motives is such as to give us pause for deliberation and caution as we propose such an enterprise in the interest of marriage counselling.

The well-trained physician may properly hesitate to commit himself wholeheartedly to an undertaking which promises to consume all-too-valuable time in rendering professional services where the financial return is incommensurate to the time and skill involved.

The professional sociologist, knowing as he does the importance and influence of the social environment upon the individual, and feeling the pressure and need for economic and governmental relief, may find it difficult, if not distasteful, to merge his efforts or expend his energies on such a joint task as we have in mind.

The educator, while interested in the home situation of his pupils, finds more and more demands upon his time through the regular curricular activities, and less and less opportunity for home visitation, or domestic counselling. Time and means for even the routine psychological tests now available for the school room, are at a premium, much more so the personnel and facilities for applying the results of such findings to individual needs.

As for the clergyman—and I speak feelingly here—he too often finds himself torn between the ever-present demands of administrative routine, community projects, pastoral responsibilities, and pulpit standards. To ask him to undertake a co-operative program of marriage (or domestic) counselling, is to expect more than he feels he can do.

Aside from these obvious limitations among the professions mentioned, we must admit that there are other and hidden obstacles which defy those who would propose such a venture. Among these are convictions, opinions, and conflicting philosophies, not to mention a variety of techniques which seem to run counter to those of other professions.

For example, there is the clergyman who insists that he has no proper concern for the social problems and procedure of the social worker; and the social worker who considers all clergymen to be hopeless victims of gullibility. Or here is the physician who interprets all social and personal reactions and behaviour in terms of glandular secretions, and therefore resents the approach and methods of the clergyman and sociologist.

My dream and hope is that the time may soon come when we of the clergy are able to distinguish more clearly between moral and physical, social and spiritual causes of domestic problems and personality deficiencies. Until that time arrives we shall be to a degree ineffective and inadequate in the accomplishment of our goal.

But I would not for a moment imply that the minister is more guilty in this respect than is the physician, educator, or social worker. All these professions come in for their share of guilt at this point, and until a higher degree of discrimination and mutual appreciation is achieved, we shall be handicapped in the task of domestic counselling.

WE NEED—and must have—a deeper sense of mutual dependence, and a higher concept of professional responsibility. To attain these we must first count the cost—for cost us it will! We shall be misunderstood, criticized, perhaps condemned by some of our clientele. We shall find ourselves called upon to contribute time and skill to those whom society may consider to be of little importance or worth. We shall be imposed upon by the inconsiderate, plagued by the ignorant, and haunted by the unfortunate, but the prize is the reclamation and rehabilitation of human lives. As these are brought to emotional stability, wholesome living, and personal maturity, we shall find that we have made a lasting contribution to the society of which we are a part, and to the world in which we live.

But to call your attention back more specifically to our subject, it is my contention and conviction that, if marriage counselling is to be done it can best be accomplished by harmonious, voluntary, and enthusiastic co-operation between the interested professions, especially the four mentioned above. Before this ideal can be realized, definite steps must be taken to increase mutual understanding and strengthen mutual appreciation between these professions. As proof of this statement I need only cite your attention to the conflict and open opposition which the Planned Parenthood Federation of America has received, and continues to receive, from the Roman Catholic Church. Such opposition is too important to be ignored, but it is not too powerful to be counteracted if and when leaders of the four major professions attain a degree of mutual understanding, agreement, and co-operation which we are proposing.

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That these professions must work together for the welfare of the homes of America is argued by the fact of the unity of purpose and of goal which these professions mutually seek to accomplish. The very nature of the human material with which we must work, requires us to combine our energies and skills to this end.

To illustrate my point, may I be pardoned for paraphrasing a familiar Scripture passage? "The physician cannot say unto the clergy, I have no need of thee: nor again the social worker to the educator, I have no need of you. . . . Nay, much more those professions of the community, which seem to be more feeble, are necessary." In fact "there should be no schism among these professions; but the professions should have the same care one for another. And whether one profession suffer all the community suffers with it; or one profession be honored, all the community rejoices with it."

As Dr. Charles A. Ellwood, the sociologist, says: "We shall not succeed in straightening out our social life by straightening out simply our economic system, or our government, or our religion, or our sanitary conditions; nor shall we succeed by paying attention merely to one of these at a time; for the social life is a unity. . . . We need a synthesis of social movements as well as of social theories."

If this is true of society in general, it must be true of the family in particular. Here, in the needs, problems, and potentialities of the home we have need for the closest cooperation between those who are equipped to offer aid through counselling. The best results cannot be obtained by the physician if, unaided and directed, the patient is suffering from chronic exhaustion or depression as a result of religious frustration or spiritual repression.

The clergyman cannot expect sound and dependable adjustment on the part of his parishioner whose whole attitude is affected by an over-active thyroid.

How can the educator achieve satisfactory results when the pupil is limited by a sense of inadequacy and insecurity resulting from maladjusted and socially immature parents?

Here, then, is our dream of the working basis upon which to build our program of marriage, or domestic, counselling. To achieve it we need in the state, and in our local community, a kind of Marriage Counselling Bureau where individuals of all ages, as well as couples contemplating marriage, or those already married, may seek intelligent guidance and counsel from a competent staff of physicians, educators, social workers, and clergymen.

Once a staff is formed, it should be provided with such equipment and tests as may enable it to make a four-square appraisal, of personality profile, of every person involved in the construction of human personality and happy homes. Through the guidance of these specialists curricular will be provided, and assistance rendered to individuals and homes toward the formation of a balanced program or design for living.

As we undertake such a proposal we shall discover a variety of procedures. Each community must choose that one which seems most practical for it. One suggestion may stimulate further thought and research.

First, let a group of interested physicians, social workers, educators and clergymen meet together to consider the needs and resources for marriage counselling in the local community. Once this is done steps should be taken toward the enlistment of other leaders in these fields who will agree to participate in such a program.

Having enlisted this enlarged group of volunteer workers, a program of community education setting forth the need and resources for marriage counselling should be arranged. Pastors in their churches, educators in their school rooms, physicians in their offices, and social workers in their visiting will be constantly alert to discover sources of conflict and maladjustment, and promptly establish contact between parent and pastor, wife and physician, father and school teacher, young person and social worker as the facts in the case may demand.

To improve techniques, increase understanding, deepen cooperation members of these professions will need to meet frequently to consider aims, methods, approaches, and procedures which will best accomplish the desired results among the individuals and families under their care. Reading, study, observation, and practice will add to the store of knowledge and efficiency of operation as together we face the task.

In the light of the mass of statistics and tragic facts that come to us from a world community which is in the throes of a great upheaval; in the presence of human wreckage which might have been prevented; in reach of knowledge and methods which could greatly relieve much of the burden of crime and personality disintegration; shall we not fully and freely offer such skills, technique and experience as the several professions have acquired, and offer them unitedly that men, women, children, and America may be saved? Such, it seems to me, is the task, and such the challenge of Marriage Counselling which lie before us today. Have we the courage, energy, vision and willingness to undertake it together?

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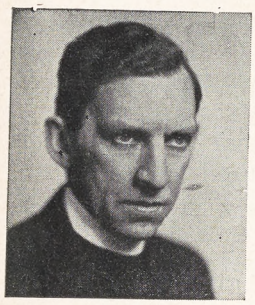
Talking It Over

By
W. B. SPOFFORD

THERE have been pieces in this column about phases of the United Nations Conference; the issues; the personalities; the side shows; the opposition groups. Above all it has been stated from the beginning that the fifty nations represented in San Francisco would succeed in doing what they gathered to do: write a Charter establishing a World Organization to maintain peace and remove the causes of war. This Charter will be an accomplished fact probably by the time this number of THE WITNESS reaches you.



This does not mean however that the job is done. The Charter has to be ratified by the governments of the fifty nations represented here. Our task is to see that the United States Senate ratifies as speedily as possible. There is every indication that the President will present the Charter to the Senate immediately upon the signing of the document in San Francisco. That there are forces already at work urging delay goes without saying. It is their opinion, as one Senator who opposes the World Organization has suggested, that delay will give the opposition a chance to play up petty squabbles between nations, becloud the issues, destroy the confidence of the people and thus defeat the painstaking job that has been done at the United Nations Conference.

It is our task to see that this does not happen. This can be done by insisting in our conversations that San Francisco did accomplish what it set out to do — write a Charter for a World Organization. It is a start for world unity which can be improved as things develop over the years and nations and peoples learn to trust one another.

Above all we must write our Senators urging them to vote for ratification, and that speedily. It is obvious that the Senate cannot take up, point by point, the many matters that were settled, often with great pain, in San Francisco. It is a take-it-or-leave-it affair, with changes and improvements in what is admittedly an imperfect document to come through a process of trial-and-correction. We are going to hear a lot about the Monroe Doctrine; about U. S. sovereignty; about the rights of small nations; about lack of freedom for colonial peoples; about how we are suckers for the Russians. These cries will be raised by the same old crowd that has from the beginning tried to prevent that unity in peace which the United Nations attained in war. Some of them are sincere perfectionists who would rather have no world organization than an imperfect one. Some are Socialists, followers of Norman Thomas, who are blinded by their hatred of the Soviet Union. Some are pacifists who declare that if the world cannot immediately disarm totally that the whole thing comes to nothing. And there are many opposed who are fascists or semi-fascists, who are convinced that the privileged can maintain their power in this world only by driving a wedge between the Soviet Union and an American-British alliance.

These forces will be busy working on the thirty-five Senators who are today listed as "doubtful." That is the figure as near as I can get it from the best informed people I know. Thirty-five Senators who today do not know whether they will vote for ratification of the Charter or not. If all thirty-five vote against ratification, with the entire ninety-six Senators voting, there would be sixty-one voting for ratification and thirty-five against—several votes short of the necessary two-thirds.

So take no chances. Write your Senators. Urge —demand is not too strong a word—that they vote promptly to ratify the Charter.

New Books

***Excellent **Good *Fair

***Flight to Destiny*. Edited by Ruth Isabel Seabury. Association Press. $1.25.

Those who had the privilege of knowing the late Theodore Carswell Hume will cherish this precious memento of his eager and devoted life. Those who never knew him will gain inspiration from it. It is first a brief account of his life and work and of his devotion to the cause of the World Council of Churches, written by the editor. Then follows a biographical sketch by Dr. Douglas Horton, ending with his death when the civilian plane in which he was flying to Stockholm was shot down off the Swedish coast and Ted was killed. Then follow a number of extracts from his journal and family letters. But the bulk of the book is made up of worship services, litanies and prayers composed by Dr. Hume. Young as he was, and just starting, one might almost say, on his career of service to the ecumenical church, he has left behind him a momentum of enthusiasm and devotion which will certainly travel on in the lives of all with whom he came in contact. —F.C.G.

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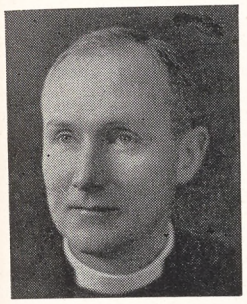
Chaplain Leslie Glenn Urges Material On Ministry

Declares Men are Interested but that There Is Little Worthwhile Material to Give Them

Edited by Rita Rubin

In the Pacific:—How far a sailor gets behind with news from home is indicated by a letter just received from Chaplain Leslie Glenn who writes: "I note that the Giants are in first place. Where are the Yankees? Bob Feller was on here (the ship Glenn is on) for quite awhile and we became close friends. Wait until Cleveland plays Washington after the war. Box seat for Glenn."



What the Chaplain was writing about particularly was the desire of so many men in the service to think of the ministry as a vocation after the war. In an open letter to the Rev. Frederick Fagley, vice-chairman of the army and navy commission, Commander Glenn states that "thoughtful chaplains I talk to, who are with men who have not seen their families in three or four years, believe we have a whole generation of men ready to listen as never before to the call to the ministry." The reasons for this, he thinks, are that their old jobs are gone and they don't want them back; they have had leisure to think; they have suffered so much, at least through "organized boredom," that they are ready to listen to the idea of vocation. The Chaplain goes on to say:

"The general commission got out a questionnaire two months ago asking all Protestant chaplains to send in the names of men considering the ministry. This is a splendid beginning. But the chief task is not to collect names and addresses of men already committed, but to stir up the chaplains to try to get more men to look at the ministry. To this end, all available material, from every church board, and from all seminaries, should be sent the chaplains. Not all in a big bundle, but in small quantities, once a month or so. In that way, our minds would constantly be reminded of this responsibility. Incidentally, this is true of every social and religious problem before the churches; they all ought to be sent out to the chaplains. Civilian clergy are bombarded with new ideas, chaplains are living in a vacuum.

"Individual churches can not do this alone. The Episcopal Church got up some pamphlets on the ministry a year ago, but could not get them out to any but its own chaplains. What if an Episcopal sailor has a Baptist chaplain? Or what about myself who have six Lutherans on board considering the ministry and I haven't any Lutheran material to give them? The general commission alone is capable of handling this. There should be a steady flow of ministry recruiting suggestions and helps to all chaplains from all the churches, I would even include the Roman Catholic chaplains. Many of them would see that it got distributed. There is usually a Protestant line officer who takes the lead in this when the only chaplain is a Roman Catholic.

"Then we ought to consider the great number of fine men in the armed services who were ministers without formal schooling of various Protestant groups, or who intended to study at the Moody Bible Institute etc. Many of them are outstanding in character and leadership. For the first time, in the army or navy, they meet a clergyman with a B.D. who says his prayers. If these ministers or lay evangelists could be directed toward college and seminary afterwards, their ministry would be enriched. Of course some of them would not be ready until 30 years of age, but there's precedent for that.

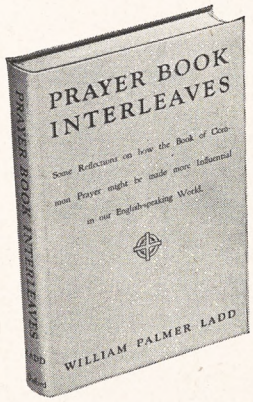
"I believe we have a chance, as never before, to raise the educational standard of the whole Christian ministry by presenting wider opportunities to men who would never have

Prayer Book Interleaves

By William Palmer Ladd

Late Dean of Berkeley Divinity School

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.



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Cloth, 188 pages. $1.25 All all booksellers.

Oxford University Press **New York**

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heard of such education if they had not gone into the services.

"There never has been a war like this one, and church leaders do not fully appreciate it yet. It's so long drawn out. The Revolution was seven years but few fought right through it and they went home to plow periodically etc. So with the four years of the Civil War. World War I was over before it began. The present war has uprooted more men than ever, for a longer time than ever. No one quite forsees the social consequences of this because few have weighed the fact of it. I believe the Commission ought to make the boldest plans because the situation is unprecedented.

"When the angel Gabriel blows his horn, there will still be someone shouting above the clamour, 'We don't need more men for the ministry, we need better men.' To which the answer is, "More men means better men.' If every theological school had more applicants than it could enroll, if the authorities of every church had more candidates than they could ordain, the standards would automatically go up, because there would be someone to chose from. My temper is touchy on this point because so often I have seen it as an excuse for inactivity. Every effort to challenge men for the ministry is diluted by the irrelevancy that we don't really need more men, but better men.

"I say, right now, let's stir up as many men as possible (naturally omitting professional gamblers and those who have remained second class seamen for three years) and when the war is over, let the bishops and church boards gradually weed out the less able. Those turned down will be finer Christian laymen for having once considered the ministry. Everyone who enters Harvard Law School does not become a lawyer. But the year or so training he gets in law helps him all the rest of his life. How much more would a year or so of theology help our laymen?"

Discounts Niemoeller

Toronto, Ont. (RNS): — People who talk of making Pastor Martin Niemoeller the chancellor of Germany are "inexpressibly mad," in the opinion of the Rt. Rev. George K. A. Bell, Anglican Bishop of Chichester, who has been visiting the U. S. and Canada as a representative of the World Council of Churches.

"He is a keen spiritual personality, but he would never make a statesman," declared the Bishop, who was in close touch with Niemoeller before the latter was jailed by Hitler. "He has an enormous lot to learn about things. We should remember that he has been in prison for eight years and there is a lot he does not know."

Bishop Bell made his observation in reply to a question as to what attitude might be taken toward the anti-Nazi pastor since he revealed after his release from imprisonment that he had offered at the start of World War II to command a German U-boat, as he did in World War I.

Discussing suggestions that Niemoeller should visit Great Britain and America, Bishop Bell remarked: "I hope he doesn't."

Wins Degree

New York:—The Rev. S. A. Temple Jr., rector of the Mediator, and a member of THE WITNESS editorial board, received a doctorate in the philosophy of religion last week at Columbia University. Coming from

The Beginning of Demobilization

means that men who have been in the Armed Forces will be entering the seminaries.

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the combined faculties of Union Seminary and Columbia University, it is the first time that such a degree has been awarded, and marks an important step in the recognition of theological studies by a secular university.

Russians in England

London (wireless to RNS):—The Archbishop of York officially welcomed the three-man delegation of the Russian Orthodox Church which arrived in England on June 11 and remained until the 22nd. The head of the delegation was Metropolitan Nikolai of Krutitsky. Dr. Garbett said: "We welcome you for yourselves. We welcome you as representatives of a great Church. We welcome you as coming from a great and noble ally."

Among places visited were Westminster Abbey; the University of London; the House of Commons and Canterbury Cathedral. They also had a conference with the Archbishop of Canterbury at Lambeth Palace and with Archbishop Germanos of the Greek Orthodox Church. The delegation also visited York on the 16th and on the 18th they attended the Anglican Church Assembly at which Metropolitan Nikolai replied to addresses of welcome. The Soviet visitors also conferred with reperesentatives of the Free Churches.

Newark Clergy

Delaware, N. J.:—The clergy of the diocese of Newark met in conference June 18-20 at the holiday house here. The Rev. Henry Sloane Coffin, recently retired president of Union Seminary, lectured on the use of the Bible in preaching; Prof. Theodore M. Greene of Princeton lectured on the art of preaching; the Rev. Stephen M. Kelker, former rector and now a personnel manager for an industrial concern, discussed how to minister to migrants, returned service men and how to deal with organized labor. Dr. Corydon Wassell, former missionary in China, widely known for his effective evacuation of wounded naval personnel from Java gave one lecture, and there were sessions on international relationships and the United Nations Conference led by the Rev. William B. Spofford.

Honor Rector

Cambridge, Mass.:—Nearly 1,000 persons paid tribute to the Rev. Ernest M. Paddock on June 8th, marking the 35th anniversary of his rectorship of St. James. Both Bishop Sherrill and Bishop Heron were present. The rector, to retire on July 1, was presented with a check for $3500.

Plans for Soldiers

New York: — General Seminary has announced plans for assisting returning service men who wish to prepare for the ministry. Featured is the establishment of a number of special groups which will make it unnecessary to lump the men together but will enable the Seminary to handle each case on its merits, adjusting the course of study to the particular problems and circumstances of the student. The second feature is the further development of a method of instruction in which the lecture-examination technique will be replaced, as far as feasible, by lecture - reading-conference - examination, in which the lecturer will assist the student in mastering the material by personal and group discussion.

Plans are also announced for a "refresher period," open to all former chaplains between their discharge and their return to parochial life.

Dr. Hayden Dies

Ann Arbor, Mich.:—Joseph Ralston Hayden, vestrymen of St. Andrew's here and one-time the vice-governor of the Philippines, died recently. The rector and vestry of the parish paid a tribute to him through a resolution which stressed his devotion to the church and his wise and constructive counsel.

International Unity

New York:—The executive committee of the United Council for Church Women, meeting here, reaffirmed its willingness to share food, goods and money for the restoration of normal living in other parts of the world.

Further realizing that peace is not secured until a spirit of trust, confidence and cooperation exists between the nations, the Executive Committee of the United Council urges that all possible means be used to build goodwill and unity. The building of such goodwill is the special task of church women every-

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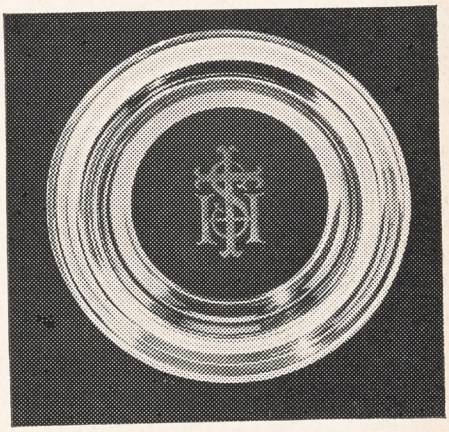

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Stress Rural Work

Evanston, Ill.: — Students of the Seabury-Western Seminary have been assigned to rural work in a number of diocese of the mid-west to give them experience in rural pastoral theology. The program is being directed by the Rev. Clifford Samuelson, secretary of rural work of the National Council.

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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.

FROM AN ARMY CHAPLAIN
Somewhere overseas

In these days of tragic and exciting events there is some reason for sound optimism in the larger picture. With the lessons we learned from what was alleged to have been a World War, World War I, so fresh and vivid, it doesn't seem possible that we can revert to the same or similar confusions, political and diplomatic, we indulged in then after the present promise of military victory has been fulfilled. It really seems to offer the best opportunity men have ever had to work out a way for international cooperation and good will and well being. Yet what is to be done in that sphere is so contingent upon what is done, what we become in the realm of morals and the intellect and the spirit, that a reasonable optimism as to practical solutions is considerably undercut. As I see it we are as much in danger of wishful thinking now in connection with morals as we proved ourselves to be in connection with the Nazi threat before and after 1939. With such an introduction I want to get something off my chest — concerning an editorial in THE WITNESS of March 1st entitled *Yesterday and Today*.

I don't feel ready to defend or wash out all of the old conventions. It need not be shown that they were all good in order to leave the question open as to whether some of them were essentially wise, even necessary.

What constantly baffles me is the non sequitur, the bald assumption, that because the older conventions have been scrapped they were bad and because youth accepts and follows the new ones (whatever they are) they are good and, the conclusion, it is silly to be apprehensive because all will be well in the end.

If that is a correct résumé of the point of view of this editorial then it is nothing short of ivory-towered tripe, blind to the facts that stare us in the face everywhere we look. There are young people whom I have married under the impression that it was as good material as one could find —the number of those marriages I now know to be on the rocks, where children are involved too, is a proportion that causes "apprehension," whether it is justified or not. With these facts before me, culled from my own pastoral field, the alternative to apprehension seems to be a humanistic disinterestedness or a blind, shallow, buoyant optimism that could be based on the activities of a healthy liver — never on the heart and affections and the reason. Over here really the optimism of the editorial seems utter nonsense. Married women whose husbands have been away for two, three and four years about to have babies, some of which will be black or brown. Young girls having babies who don't even know the names of the fathers, etc., etc.

THE WITNESS does a pretty good job generally. Getting this off my chest relieves the strain of the present situation.

ANSWER: The point of our editorial was this: in spite of present dangers, "we have been impressed to see how well matched and purposeful" are the majority of the war time marriages we have observed, and that most of the young people "are still mindful of the responsibilities of married life." No doubt the conditions are difficult overseas where abnormal conditions have prevailed for several years now. No doubt there are similar conditions here and there in America — we are merely rejoicing that they are not universal, and that so many war marriages are turning out satisfactorily.

* * *

REV. CHARLES LEWIS BIGGS
Clearwater, Florida

Is it not possible to admit into the formularies of the Church a larger measure of the authenticity and validity of modern knowledges? Is it not possible somehow to express and make groundwork of belief the greater and grander concepts of life and therefore of God which have been wrought for us by the astronomers and the bacteriologists? Is it not possible to get into the Church's formularies the more just and accurate picture of the divinely-human Christ brought out into the clear by a lengthening and widening line of Christian scholars like Seeley and Renan and Straus and Middleton Murry?

What I plead for is greater room in our religious expression for modern knowledges that have quite passed the experimental and tentative stage, even if those knowledges run counter to certain biblical and ecclesiastical subsumptions. What impresses me in these latter days is that our services of morning and evening prayer, in the presence of the inundation of modern science, have become, to use the expression of the Malvern Manifesto, "largely unsuitable." To this I should add our beautiful office of the holy communion with its undue emphasis on the death rather than the life and the living of our Lord Jesus.

I realize that this is a large order but I think it can be done without violence to our sense of adoration and without diminution of that reverence in our churches of which we are justly jealous. I think there is ample groundwork already in existence.

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THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

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Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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JULY 12, 1945
VOL. XXVIII No. 45

CLERGY NOTES

ASHBURY, M. D., formerly rector at Bristol and Abingdon, Va., has accepted the rectorship of St. Mary's, Baltimore, Md., effective July 31.

BOND, J. S. JR., has resigned as rector of St. George's, Fredericksburg, Va., to become the rector of Christ Church, Mobile, Ala.

BRUMMITT, HOWARD W., rector of Holy Trinity, Pueblo, Col., has resigned, effective August 1.

COOK, WILLIAM R., was ordained deacon on June 21 at St. James, Painesville, O., by Bishop Beverley Tucker. He is assistant at Christ Church, Pelham Manor, N. Y.

CREWE, B. H., rector of Calvary, Saginaw, Mich., becomes the rector of the Ascension, Detroit, September 1.

DeGRAFF, GEORGE H., ordained deacon on May 25 by Bishop Creighton, is now in charge of St. James, Sheboygan, Mich.

DORST, F. W., formerly of the staff of St. Paul's Cathedral, Detroit, is now the rector of St. Mark's, Newark, N. Y.

JONES, DAVID, recently retired from naval service, is now the vicar of St. Mark's, Mesa, Arizona.

KING, LEON C., formerly vicar of St. Mark's, Durango, Colo., becomes rector of St. Matthew's, Grand Junction, Colo., on August 1.

LINDGREN, EDWARD M., formerly rector of All Saints', McAlester, Okla., is now the rector of St. Paul's, Freeport, Texas.

McCLANE, JAMES L., has resigned as rector of the Ascension, Denver, to accept the rectorship of St. Matthias, Los Angeles, August 1.

MILLER, A. C., formerly rector of St. John's, St. Johns, Mich., became the rector of St. Thomas, Trenton, Mich. on June 15th.

MORGAN, TALBERT, has resigned as rector of All Saints, Mobile, Ala., effective August 1.

MORRIS, LEON E., formerly in charge of churches at Trinidad, Raton, N. M. and Walsenberg, Colo., becomes the vicar of St. Paul's, Ft. Morgan, Colo., on August 1.

MOSS, TOM, vicar of St. George's Chapel, Schenectady, N. Y. was ordained priest on June 27th by Bishop Oldham.

NASH, WILLIAM B. JR., was ordained deacon by Bishop Stevens on June 20 at St. Paul's Cathedral, Los Angeles. He is in charge of the Redeemer, Los Angeles.

NICKLE, O. W., formerly in charge of churches at Clifton, Morencie and Safford, Ariz., is now the assistant at Christ Church, Coronado, Calif.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

JULY 12, 1945

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Bishop Parsons a Great Leader In Social Relations

Has Been the Champion of Unpopular Causes From the Very Beginning of His Ministry

By William Scarlett
The Bishop of Missouri

St. Louis: — The contributions which Bishop Parsons has made to the life of our Church are many and varied. Not the least of these has been his leadership in the field of Christian social relations. The Church usually has had such a prophetic leader, one who is considerably ahead of the Church of the day, but not too far ahead for his voice to be heard and his influence felt. Franklin Spencer Spalding, Bishop of Utah, was such an one in his day; Charles David Williams, Bishop of Michigan, in his time; in these latter years Edward Lambe Parsons. Few indeed who were present at the opening service of General Convention in the stadium at Cincinnati will ever forget the preacher of that occasion, or the edge which came into his voice as he said: "There isn't much chance of touching men and women fighting for their very bread in the coal fields or the cotton fields, with the message of love; nor to help the migratory worker ranging up and down our valleys in his rickety Ford car, with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world); there isn't much chance to raise him up to God. Shall we say to him: 'Read your Bible, pray, have your quiet time'? Go and try it in the burning sun-baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it! You will never again say that Christ has no concern with the social order."

It is out of his religious experience and convictions that his social thought and action has sprung. For one who believes in God and that God is concerned for human personality cannot himself escape concern for the social order which conditions human personality either for good or ill. And Bishop Parsons is, as Plotinus would have said, one who has "been there." And from having "been there" arises his social concern. "When thou seest thy brother thou seest thy Lord."

Over 21 years ago he had something to say about the point of view which every clergyman who has addressed himself to social problems has met in some troubled parishioner, "Why do you not stick to the simple Gospel?" In his Convention address of 1924 he said, "The faith once delivered to the saints has always been a comfort to the timid soul when he thought of it as nicely wrought creedal system and a round of religious duties. But . . . that faith is no comfort but rather a terror to him when it is suggested that it is the faith to follow Christ wherever he leads. The Lord Christ leads us face to face with terrifying questions. . . . We often hear men talk about the need of preaching the simple Gospel. It is a favorite view that the Gospel if properly presented is a simple, quiet exhortation to a moral life and comforting withal. . . . The simple Gospel is really a terrifying thing. It is Christ . . . who calls us to search to the root of our problems, who tells us that the way of salvation is by a new birth, a complete change of direction. It is Christ who challenges us to follow the Holy Spirit's guidance into all the truth. That is a challenge to think clearly about all the problems of life."

At the diocesan Convention in 1936, he said: "We must recognize that 'the world for Christ' is no easy achievement. It is not many years since men talked hopefully of the evangelization of the world in a generation. The great Student Volunteer Movement was born of the kind of enthusiasm which that faith produced. We have come to see that it is not the achievement of a generation but of long generations of hard work. . . . Nor is the social order fundamentally very different from those which have encompassed the individual ever since men emerged from primitive or patriarchal society. The ultimate trouble with capitalism is precisely the same as that which wrecked feudalism or swept away the ancient civilizations.



Bishop Scarlett of Missouri, chairman of the commission on social reconstruction, writes of the great contribution in that field made by his friend Bishop Parsons

It is an order taking shape to guard and increase the privileges of the strong. It rides ruthlessly over the weak. It is on the defensive the moment the 'humble and meek' begin to claim their place as children of God, and in that fundamental respect it is one, I say, with every social order which has gone before. I am referring, of course to the system and not to individuals who constantly rise above its limitations" . . . He speaks of the rise of mass movements: "for in this age we have unquestionably reached the time when the upward movement of the disinherited and underprivileged classes can no longer be stopped. That

page three

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movement is part of men's striving for the Kingdom of God." He is concerned, however, about "the linking of this great movement to lesser aims and false foundations." And he adds, "Our goal is clear . . . Christ's way is the only way out. The Kingdom of God is the only goal worth striving for . . . Kagawa, the great Japanese Christian, has lately come among us preaching of the Kingdom of God, calling upon Christians to enlist in the Kingdom of God Movement. It is a worthier enlistment than in the ranks of communism or fascism or any other movement of the day . . . But what it means for you and for me is that we must judge every movement in the light of the Kingdom of God. However we vote, whatever economic views we take, we must always make our choice in the light of the Kingdom."

At the General Convention in 1933 Bishop Parsons helped to draw up the pastoral letter which stated that Christ demands a new Order. In 1937 he said: "It is not the business of the Church, I am sure every hearer of my words would agree, to espouse any specific economic theory, nor to identify the Gospel with any specific social legislation; but it is the business of the Church and of the Christian who is part of the Church to appraise all social and economic theory in the light of its effect upon the individual. Does it help or does it hinder his reconciliation to God?"

All through his life he has been closely associated with groups and movements having to do with social problems and conditions. For many years he has been President of the Church League for Industrial Democracy, which seeks to open the mind of the Church to the full social implications of the message of Christ, and to place before the Church a concrete program of social action. For many years he has been a vice-president of the American Civil Liberties Union, a rugged movement which seeks to secure the rights of men just as men without regard to the accident of antecedents. He has been one of the editors of *Christianity and Crisis*, a small journal which has made an invaluable contribution to the thinking of the Church in these years of decision.

In his own community he has engaged in many activities seeking to improve social conditions. In Berkeley he was the first president of the city's charity commission, and organizer and president of the charity organization society. He was a member of the Alameda County welfare board. He opposed the criminal syndicalism law, and was a member of the committee which endeavored to have it repealed and which defended those who were charged under this law. He was also prominent in the movement to free Tom Mooney. In fact it was supposed that he had "wrecked his usefulness forever" when he published a statement on the Mooney case. In the 1934 strike he took the lead in organizing the group which condemned the vigilante work then going on. He became interested in the Harry Bridges case and helped to organize the clergy who importuned the President on Bridges' behalf. He was the head of the anti-fascist committee which backed the Spanish Republicans in the civil war. *Time* recently said that the three Bishops in America who had been the most outstanding friends of labor are Bishop Oxnam, Bishop Sheil, and Bishop Parsons. "I've had," he writes, "many amusing and interesting brushes with conservative friends both in and out of the Church; but on the whole they have been pretty nice!"

But beyond what he has thought and done perhaps his greatest contribution has been in what he himself is. To a multitude of people Bishop Parsons is the symbol of all that is best and highest in the Christian ministry. It is impossible to measure the influence of such a person; it would be like trying to "follow the flight of a song." But there are many ministers in our Church today, men on the firing line in out of the way places and men at grips with the problems of great cities who would testify that in the light of Edward Parsons they have seen the light, and at the fire of his courage and devotion their own has begun to blaze. May he continue for many years to contribute to the Church the leadership which only he can give.



Bishop Parsons looks on as Lt. Commander A. M. Lampen of the British navy signs the register following his marriage earlier this year to Miss Elizabeth Grubb of San Francisco

NEW CHAPLAINS APPOINTED

Boston:—The army and navy commission announced on July 1st the appointment of the following men to serve as chaplains: W. B. L. Hutchinson, W. T. Waterhouse, Edwin L. Conly, Kline Engle, S. C. W. Fleming. Captain Clifford Chadwick and Captain John W Hardy have been promoted to rank of major, and the following first lieutenants have been made captains: T. P. Ball, Angus Dun Jr., N. S. Howell and J. B. Williams.

NATIONAL COUNCIL BUYS BONDS

New York:—The National Council announced June 21 that it had bought $1,135,000 of the 7th war loan bonds for its endowment funds and an additional $215,000 for other accounts.

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Bishop Declares Roman Church Does Not Allow Freedom

He Issues a Sharp Warning that They Must Allow Religious Freedom in All Countries

By Religious News Service

New York:—A sharp warning to the Roman Catholic Church that they must stop discriminating against non-Catholics in countries where they are numerically the stronger, was issued by Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, at a meeting of the Protestant Council here. At the same time he pointed out that there is increasing fellowship between the Protestant and the Orthodox Churches. The "surest way" to develop religious conflict in the United States "is for the Roman Catholic leadership to continue its policy of discrimination against non-Catholics as is now practiced in certain countries."

Bishop Oxnam said it had been hoped that chaplains serving together in the army and navy would become a force for greater understanding between the faiths when the war is over, but "the policy of the Roman Catholic Church in the matter of religious liberty seriously hindered the cooperation that should characterize religious groups in the United States."

"Individual chaplains of different faiths have come to respect one another, and the respect has deepened into affection," he declared. "But church policies, if unwise, may destroy this fellowship. It is a Protestant principle that religious liberty should be maintained. The Protestant will fight for the liberty of the Roman Catholic to worship, to educate, and to serve in accordance with the dictates of his conscience."

Asserting he had talked with 500 chaplains on his recent visit abroad, and that "no single subject was discussed at greater length." Bishop Oxnam stressed that "the Protestant asks very simply that the Golden Rule be applied in the realm of religious liberty and that the Roman Catholic Church in every land in which it serves do unto others as it would be done by."

He hailed increasing cooperation and understanding between Protestant and Eastern Orthodox churches as "a fact of profound significance to Christian leaders," and expressed the opinion that "the peoples who will in large measure determine the course of the next century are Protestant or Eastern Orthodox."

"In Great Britain," he said, "the population is overwhelmingly Protestant, the Roman Catholic population constituting but 7 per cent of the total. In the United States, there are two Protestants for each Roman Catholic, and the Protestant churches are growing at a rate slighty faster than that of the Roman Catholic Church. The church in Russia is Eastern Orthodox."

Citing instances of closer fellowship, Bishop Oxnam said "these facts are evidence of the Protestant and Eastern Orthodox recognition of their new responsibility."

Meanwhile the story is wirelessed from London of the special service held in Westminster Abbey in honor of the first official delegation of the Russian Orthodox Church to visit England. Here the Archbishop of Canterbury spoke feelingly of the "comradeship which gloriously sustained our two nations through the war" and said that peace depends "not a little" on the contribution which the two Churches could make. He said that it "mattered much" that the Orthodox and Anglican Churches, and every Church in Europe, should stand together.

ARCHBISHOP DEFENDS BRITISH COUNCIL

By Sydney C. Luckner
Religious News Service Correspondent

London (wireless): — The British Council of Churches was vigorously defended here by the Archbishop of Canterbury when critics applauded a motion before the Church of England Asssembly to reduce by 250 pounds a 1,275-pound grant proposed for the Council. The motion was moved by Mrs. Eric Coombes, a London member, who was loudly acclaimed when she protested against "the vague theology" underlying the Council and complained of the "frittering of money in small ways when greater needs remain unmet."

When the dean of Chichester rose to defend the Council, his speech was frequently interrupted, but the Archbishop of Canterbury, who is president of the Council, followed with an uncompromising address that commanded attention. "It is true," the Archbishop said, "that there will not be found in the documents of the Council a full statement of the Anglican doctrine at its highest. That is not the purpose for which the Council exists. It exists to tell people, in an age when atheism is rampant, that there are certain common convictions shared by Christians of all kinds and which have a certain effect on the kind of social life that people lead. It is a simple fact that the people of this country are prepared to listen to the Christian churches when they speak unitedly, whereas they will not listen to them in separation, still less in antagonism."



Bishop William Remington of Eastern Oregon was elected Suffragan Bishop of Pennsylvania on the second ballot at a special convention held in Philadelphia on June 27. He received 111 clerical and 87 lay votes while the Rev. Chauncey Snowden of Overbrook received 68 clerical votes and 42 lay votes

Remarking that Mrs. Coombes' objection was said to be based on principle, the Archbishop argued that the logical outcome of this stand would be for the Assembly to disallow any grant at all. "If the Assemby did this," he added. "I should have to consider whether I preferred being president of the British Council of Churches or Archbishop of Canterbury."

At the end of the Archbishop's address, Mrs. Coombes withdrew her motion.

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MILLION A YEAR FOR PUBLICITY

London (wireless to RNS):—A proposal that the Church of England spend up to a million dollars annually for an educational and publicity campaign to "convert England to the Christian faith" was submitted to the Church Assembly by the commission on evangelism appointed in 1943 by the Archbishops of Canterbury and York. Action on the report was deferred by the Assembly until its fall sessions. The report, which has been widely hailed as one of the most important documents ever received by the Assembly, painted a gloomy picture of religious life in Britain and called for an unprecedented effort to combat irreligious tendencies.

Increased use of modern propaganda media was recommended including the cinema, stage, radio, television, and the press. It was proposed that the campaign be extended for five years.

Calling attention to the numerical inadequacy of the clergy, the commission stated that between the two wars the population of England increased by 4,000,000, but the clergy decreased by 3,000. During this acute post-war shortage, it warned, the temptation will be for the laity to demand, and bishops to permit, a lower standard of training and personal qualification in order to save parish priests from breaking down under an impossible strain. "We are convinced," the report said, "that were the Church to succumb and to lower instead of raising the ordination standard, fatal and far-reaching damage would be done to the cause of true religion, above all, to the cause nearest the Savior's heart—evangelism."

The report suggested, as a means to relieve the clergy, recruitment and fuller use of women and also greater use of laymen, declaring that "the clergy are far too few to do more than touch the fringe of the problem of evangelizing the whole country," and that "it is only possible for the Gospel to reach the whole population through the active cooperation of all church people."

Commenting on ecumenical cooperation, the commission said that in a divided Church evangelism can only be conducted on one of three grounds: ignoring divided fellow Christians; ignoring vital dogmatic differences; and the ecumenical method. Commenting on the third method, the commission stated: "If the ecumenical method itself is not to degenerate into undenominationalism, it calls for continuous integrity, training, and critical self-awareness, none of which is at present widespread."

BISHOP JAMES BAKER HITS PAPERS

Los Angeles (RNS): — Newspaper editorial and articles calculated to cause ill feeling against Russia were described as the "poisoned press" by Methodist Bishop James C. Baker, who was a consultant at the San Francisco Conference. "To accuse Russia of insincerity in her desire to help establish and maintain peace, in view of her leaders' statements and actions, is a betrayal of the spirit of humanity.'



An earlier photograph of Bishop Parsons taken soon after he became the Bishop of California

NEW CARDINALS EXPECTED

Rome (wireless to RNS): — Pope Pius is expected to convene a consistory later this year when about a dozen cardinals will be appointed, among them Archbishop Spellman of New York. Reports that the New York churchman will also become papal secretary of state are given credence in some quarters here because of the European political situation. While the choice of a non-Italian to the important office is a departure from Vatican tradition, it is felt that the expansion of the influence of the Russian Orthodox Church in Europe would force Rome to look to the western hemisphere and particular to the United States for a large part of its support.

CHURCH PENSION FUND REPORTS

New York:—Assets of $38,992,676 and an annual pension roll of $1,378,528 are reported in the 1944 report of the Church Pension Fund, just issued. The increase in assets during the year was $1,363,253 while the market value of the Fund's investments is now $2,635,508 in excess of their book value. Since the inception of the Fund in 1917 it has paid out approximately $25,000,000 to beneficiaries.

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EDITORIALS

A Christian Gentleman

THE CAPACITY for making friends deserves little credit but the ability to keep them is another story. Propinquity, personal appearance, similarity of interests are among the adventitious circumstances which account for the beginning of a friendship, but when friendships last for a lifetime they cannot be explained by any accidental factors.

Edward Lambe Parsons is a man with many friends. Still retaining the regard of college mates and keeping up such intimacy with them as differing responsibilities permit, one might say that he has walked through life acquiring and keeping friends. His notable ministry has been marked by a keen understanding of its opportunities and a wise solution of its problems, but its usefulness has been due less to his fine mind and quick perception than to the facility with which the people in the communities in which he lived have been drawn into the circle of his friendliness.

Bishop Parsons has never disguised his convictions. He is able to differ theologically from his fellow churchmen without losing their confidence. He has not hesitated to espouse the unpopular side of an issue, as when he pleaded for justice for Tom Mooney whom he believed to have been condemned for a crime he did not commit. Those who thought him mistaken honored his courage and sincerity. His economic principles are well known, but many who oppose them are warmly attached to him. He has had enemies of course, as every positive character must, but they have been astonishingly few.

What explains the unanimity with which so many have valued his friendship? Perhaps the first characteristic to notice is his unfailing courtesy. Social training does not guarantee that conduct. Experts in social usage can be unbelievably rude. Respect for the personality of one's associates, acquaintances, or those with whom one comes in casual contact, is the secret of true courtesy. Without that respect one neither makes nor keeps friends. Suspicion that this attitude, which we commonly take for granted, is lost, embitters the closest and strongest of ties. Finally an undemandingness, a forgetfulness of self and a readiness to promote the comfort and well-being of another, creates a loyalty which has every prospect of enduring.

Such qualities — courtesy, respect, selflessness — are not the products of environment nor inheritance however much these factors may influence behaviour; they are created by faith in him who showed us the worth of the individual soul and the love of a universal Father. A Christian gentleman makes and keeps friends. Edward Lambe Parsons is such a gentleman.

"QUOTES"

A NEW ORDER is coming whether we like it or not. We are living in the twilight of the gods of capitalism. We cannot help the coming night but we can do our part in trying to make the new order, whose dawn a not far distant generation will welcome, one which approximates more closely the commonwealth of love. Its goal must be that commonwealth. The dedication of its citizens must be to the common good. Freedom must be a reality in order that men may really grow toward the measure of Christ and indeed that there may be any kind of free fellowship at all.

—Edward L. Parsons
From *Christ Demands a New Order*, a leaflet of the Church League for Industrial Democracy of which he is president.

A Civic Leader

SOME clergymen never seem to break out of the confining walls of a parish church and some bishops become so involved in diocesan affairs that they have no time for community interests. Edward L. Parsons, either as rector or bishop, never could be that kind of a Church leader. By temperament and conviction he has had to be always a part of the life of his home community in its broadest aspects.

His interest in civic affairs stems from his profound conviction that religion is concerned with all of life. The ivory tower philosophy is abhorrent to him because it denies our Lord's concern for the physical and social welfare of one's fellows. Bishop Parsons is still an unreconstructed liberal and unashamed of the label. Further than that he has a real love for people — all kinds of people — which overcomes the natural shyness and reticence that often makes such men withdraw from their fellows. And there is also a surprising fearlessness in him which offers one of the best modern examples of the strength of the terrible meek.

Of course, he has been criticized bitterly by powerful reactionaries in the Church and out. It all started when as the new Coadjutor of California he came out in defense of Tom Mooney

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in the days when to say anything on Mooney's behalf was the rankest sort of heresy. Some have never forgotten nor forgiven that. And when to his initial "mistake" one adds his well-known sympathy with labor, his defense of Harry Bridges, and his willingness to sponsor any cause which he believes to be right on the liberal side, in a city and diocese where these issues have been exceedingly hot, it is not difficult to understand why he was a prophet without honor in his own country during the latter years of his active episcopate.

Not that there were not those who honored him. There were and are thousands without the Church as often as within who still think of him as the leader of the liberal cause. He is much in demand as a speaker and adviser to many groups. He is an active and important member of the Commonwealth Club — that unique San Francisco organization which does a remarkable job in resolving controversial issues and molding public opinion.

Not often does a prophet outlive the criticisms of his enemies, but Edward L. Parsons is one of those favored few. One of the great satisfactions those of us feel who have always admired and believed in him, is to see him full of years, yet full of physical and mental vigor, and honored as a great citizen of the city to which he has given so much for so long.

Bishop Parson's Liturgical Work

by Bayard H. Jones

Professor at the University of the South

IN 1894, EDWARD LAMBE PARSONS, newly ordered deacon at the age of 26, became curate at Grace Church, New York, under the Rev. William R. Huntington. Dr. Huntington, then rightly celebrated as "the First Presbyter of the Church," had been the mainspring of the revision of 1892. The richness and power of his mind are convincingly preserved to us in his *Short History of the Book of Common Prayer* (Whitaker, N. Y., 1892). This little book is remarkable for a heartiness and humanity, an urbane humor and a sort of relishing gusto, which clothe with vigor and grace the author's scholarly grasp, and his profound awareness of the needs of the Church of his day.

Young Mr. Parsons had the benefit of hearing Dr. Huntington discourse often and at large on the issues of the worship of the Church during the movement for Prayer Book revision from 1878 to 1892. But Huntington also remembered vividly the great days of the Muehlenberg Memorial of 1853 — that frustrated attempt toward comprehensiveness of the Church, and flexibility of its liturgy, which was nevertheless a prophecy of good things to come, and an inspiration of movements still working mightily in our Church to this present day. Thus Mr. Parsons was made the heir of a living tradition, his historical perspective enriched by a vital inherited memory of times anteceding his own actual lifetime.

The particular interest in the Church's worship as determining its faith and expressing its life which was thus implanted in Mr. Parsons' early days, remained as an important preoccupation of the future Bishop's parochial ministry. He was a broad and assiduous scholar, reading every year all the principal current contributions to every department of sacred learning, assimilating them in his lucid mind, and applying them effectively in his preaching and teaching. The field of liturgics was by no means neglected. As rector of two large parishes in California, St. Matthew's at San Mateo and St. Mark's at Berkeley, his services were models of dignity and propriety. Without any assumption on his part, he gradually became known as a diocesan authority on the history and use of the Book of Common Prayer. When a movement for another revision appeared in the diocese of California, the tactical direction of the undertaking was by common consent committed to him.

The occasioning cause of the movement was the act of the Rev. Clifton Macon, who still, at 77, is in active service, and a vigorous champion of Prayer Book revision; but who then, as the new rector of Trinity, Oakland, innocently introduced the service of shortened Evensong, which had been legal in England since 1871. This proved too much for the ritual conscience of Dr. Bakewell, the rector emeritus, who solemnly but tenderly brought the case of ritual disobedience to the attention of Bishop Nichols. The result was a memorial from the Diocese of California, requesting a new revision of the Prayer Book.

At the General Convention of 1913 this memorial was formally presented on the floor of the House of Deputies by Archdeacon Emery, as senior deputy from the diocese; but the task of advocating it was performed by Mr. Parsons, so simply and cogently that the resolution was adopted in that House, and subsequently by the Bishops. When the joint commission for the revision of the

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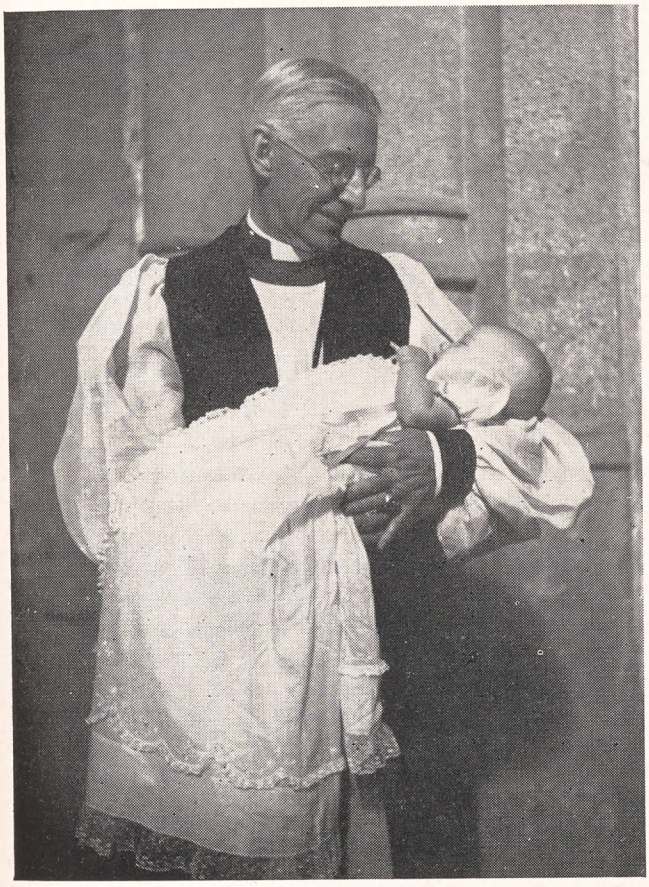
Book of Common Prayer was appointed, Mr. Parsons was one of its charter members, and is now the sole survivor of that original group. When in 1931 a permanent standing liturgical commission was set up by canon, Bishop Parsons was elected its chairman, and still presides over its deliberations.

Those who are concerned with tracing the literary history of the Book of Common Prayer have cause to regret that no contemporary record has been preserved of the exact source of the al-



Bishop Parsons smiles at Stephen Adams following a baptism held earlier this year

terations and additions of the last revision. Long and close association with the Bishop makes me think that I see his hand at a number of significant places; but it is only fair to say that in every such case he has disclaimed personal authorship. Of course the fact is, as I found later in the framing of the new lectionary, that in a great cooperative undertaking, there is no such thing as a personal pride of authorship; and after the work is completed, it is no longer possible even for the participants to say precisely who was responsible for each constituent. It is definitely known that Bishop Parsons wrote the collects for Independence Day, and for *The Family of Nations*. These are perfectly typical of his mind, in their simplicity, lucidity, forcefulness, and entire originality. But beyond that, it happens that I can bear witness to the nature of his liturgical work by inferences drawn from the privilege of collaborating with him in writing the book on *The American Prayer Book* (Scribners, 1937), which is still the principal standard treatment of the Prayer Book of 1928.

SHORTLY after the completion of the revision of 1928, a number of interesting and attractive little books were published, treating of the new Prayer Book in a popular manner. But W. L. Savage, religious editor of Charles Scribner & Sons, conceived the idea that all the older systematic manuals on the Book of Common Prayer had been made out of date by the revision: and specifically, that it was desirable to have a book to replace that of the Rev. Samuel Hart, and to spread before the Church all the new knowledge of the history and meaning of Christian worship which had been brought to light since Dr. Hart wrote, and which had so largely inspired the revision itself.

Mr. Savage first offered this task to Bishop Charles L. Slattery, the last chairman of the revision commission. Unfortunately, Bishop Slattery died before he had fairly made a beginning on this project. Then Mr. Savage patiently brought the matter to the attention of Bishop Parsons, as Bishop Slattery's successor as first chairman of the liturgical commission. Bishop Parsons accepted; planning to write the book with the invaluable collaboration of Dr. John W. Suter, Sr., who had been secretary of the revision commission since 1916. Dr. Suter assisted in drawing up a structural outline of the task; but found that his advanced age made it impossible to take part in the actual writing. The Bishop knew that with his diocesan responsibilities it would be indispensable to have some help in an undertaking of this size; and did me the signal honor of inviting me to share the work, knowing that for twenty years I had been making an intensive study of the history of Christian worship, though with the unusual restraint of not having published a word on the subject.

Of the many things I might say about my experiences in this fruitful and most enjoyable collaboration, there are three that seem worthy to go on record, as revealing the quality of Bishop Parsons' mind.

He said to me at the beginning, "Now if our book is to have any value, it must contain a *critical* estimation of the Prayer Book. No doubt this will mean sometimes that we think some mistakes were made, especially in comparison with other Anglican revisions. But while another revision must come, and perhaps soon, nevertheless we don't want to provoke another *instantaneous* revision by what we write now. So when we do

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disapprove, let us put the matter as impartially as possible; or remark artlessly that, say, 'the English book offers an attractive feature' in this or that; or if we have to be really severe, let us put the stricture in a foot-note, where no one but a competent scholar will read it!"

Then I represented to him that while I was utterly unknown in the Church, he was very well known, and would be held personally responsible for every expression appearing in the book. Therefore if we happened to hold divergent opinions on any point, we would discuss it through to a common agreement if we could: but if we could not, he must have an absolutely final editorial veto on every statement. He said, a little reluctantly, "Yes, I suppose you are right. I would be held so responsible." After the book was in print, I reminded him of this conversation — and also of the fact that we had always succeeded in finding a statement to which we could both subscribe, *ex animo*, so that he had never had to exercise his right of veto. "No!" he said: "I had never thought of that conversation from that day to this. But we always did get together, didn't we?"

But most of all I remember the extreme care with which the Bishop considered every expression, to make perfectly certain that not even any inadvertence would give gratuitous offence to any Churchman of any party. Even when he thoroughly agreed with me in something incisive I had written, he would not suffer a barb of even mildly malicious humor to remain. He had mastered the principle of James Russell Lowell's reproach of those who "leave the *r* out of *sprightfulness!*" I have always considered him one of the First Gentlemen of Christendom — possibly the only man I ever met who really lived up to Theodore Roosevelt's challenging definition: "A gentleman is a man who never hurts any one else's feelings *unintentionally!*"

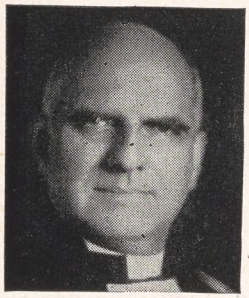
From all this I absorbed from Bishop Parsons a principle which I am certain governed all his contributions to the content and use of the Prayer Book, and which I am convinced should be the fundamental charter of any future revision: a principle of *trusteeship* for the whole Church, and every party therein: a resolve that no proposed change should be partisan, in the sense of tendentious or propagandist, and an insistence that new liberties in one direction should be balanced by others in the opposite direction: so that in the result, no party should feel that it had lost ground, but that every party should feel its own position strengthened, its devotion enriched, and its witness enhanced. Precisely this spirit was basic to every liturgical contribution of Bishop Parsons: and I count it his most valuable legacy to the Church which he so richly serves.

Bishop Parsons and Unity

by W. Bertrand Stevens

The Bishop of Los Angeles

BISHOP PARSONS tells this story on himself. His small grandchild was taken once by her mother to a service at the Church of St. Mary the Virgin in San Francisco. The Bishop appeared in the pulpit garbed in the white sleeved rochet and black chimere at which the perplexed grandchild asked in a very audible tone, "Mother, why does grandpa preach in his shirt sleeves?" Perhaps this is a parable. When Bishop Parsons goes at important subjects it may be said that, with all his well known urbanity and courtesy, he goes at them in his shirt sleeves — as if he were really in earnest.



Young Edward Lambe Parsons, a Yale graduate, just out of the Episcopal Theological School and the Rt. Rev. Joseph Horsfall Johnson, the first Bishop of Los Angeles arrived in California at approximately the same time. Bishop Johnson used to lament that Ned Parsons chose to go to the San Francisco area rather than to come to the newer Church atmosphere of Southern California. Bishop Johnson (who, by the way, was one of the earlier American Tractarians) said southern California needed what Ned Parsons had to give. It is too late to do anything about that now except to say that as the years have passed, the diocese of Los Angeles has been proud and insistent in claiming a share in Bishop Parsons' life and influence. We have regarded him as one of California's first citizens and the fact that his appearance in the state goes back to the same year that the first Bishop of Los Angeles came gives him the right to be called a pioneer. Incidentally, in the early days of Stanford University, Dr. Parsons was the *entire* Philosophy department of the university. President Jordan placed his emphasis chiefly on the sciences, and when there came an insistent demand for philosophy he called in the young neigh-

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boring rector who for some time taught all the philosophy that was offered in that university, which was great even in its infancy.

Bishop Parsons' interest in unity is no recent development. Those who associate him only with the existing commission on approaches to unity forget that his two great passions have always been Christian unity and liturgics. In his early days he was also a doughty champion of the cause of the deaconess and of the education of deaconesses. He was for many years one of the very constructive members of the commission on faith and order and had given careful study to the causes that underlie the disunity of Christianity. But naturally the present generation knows him best as the leader and chairman of the commission on approaches to unity. The pastoral letter of the House of Bishops for 1928, a letter for which he was largely responsible, gives the key to his whole approach to the problem of unity. To him unity was no subordinate matter. "If the unity of society is the goal of man's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it, unity is no subsidiary or chance idea. It is essential." Nor is it to be any easy matter. "No commission in Christendom has in respect to unity a more complex task than ours. . . . We have in the good providence of God succeeded on holding together in some fashion two fundamental types of religious expression. But the extremes are far apart and often seem impossible to reconcile." But difficulties are not to discourage us. "We must move. We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a new Jerusalem from the heavens. We will seek for unity where the response is likely."

WHEN Bishop Brent proposed a "joint commission to act with similar commissions from the Methodist and Presbyterian Churches in the study of matters of Christian morality, looking toward organized unity" and Bishop Parsons was appointed he rubbed his eyes over the cumbersome and obscure title and accepted membership, feeling that somehow the commission might be an instrumentality in the furtherance of unity. (This was the famous commission that was to be made up of "younger theologians" and had only two men under sixty.) The late Bishop Fiske was convenor but he almost immediately withdrew and Bishop Parsons was elected chairman.

The committee largely dropped its cumbersome title and became for all practical purposes the "commission on approaches to unity." Early overtures towards the Methodists revealed the fact that because of their internal program for unity they were in no position to hold conferences with outside groups. That left the Presbyterians as the first body with which the commission would work and for such contacts Bishop Parsons was admirable. He had been a Presbyterian, in fact he had studied for the ministry of the Presbyterian Church and was highly regarded by the leaders of Presbyterianism.

Those ot us who have set with him in committees and especially in the commission on approaches to unity, have always been impressed by the boundlessness of his courtesy and kindness. The most trivial suggestions received his close attention and respect. He had the rare gift of presiding in such a way as to make everyone feel that he was having an important share in the proceedings. It would be a mistake, however, to regard him as mere coordinator and pacifier. He can explode if an explosion is required — never at persons, however, only at error and falsehood.

Nevertheless the predominating quality of Bishop Parsons as presiding officer is courtesy. It is no mere urbanity. It is always courtesy with fairness and he strives to understand the other man's point of view. On the commission on approaches to unity he sought to have represented those views that were the exact antithesis of his own. Fairness is native to him and he knew furthermore that it would not be just to the Church to secure a partisan victory in any matter so close to the core of the Christian religion as unity.

Bishop Parsons' kindness and fairness, however, are shared by others who could be mentioned. Not so his passionate faith in the possibility of unity. It is his hope, but it is also his deep seated conviction, that it is not too remotely realizable. Some of his critics have suspected him of deliberately ignoring difficulties. Those of us who know him best can testify that if at times he seems a jump or two ahead of the rest it is only because of that profound belief that if unity is God's will, mountains of difficulties can be removed. Withal he tries to think and act in concert with his more cautious brethren. Whatever history may say of the three tentative "approaches" of the commission on approaches to unity up to the time of the 1943 General Convention it must admit that Bishop Parsons, with rare statesmanship and fine Christian spirit, moved from one to the other with adaptability and a ready will to work experimentally.

Unrecognized by many there is in Bishop Parsons, as in all great religious leaders, much of the mystic. He feels thoroughly at home in ecumenical conferences when the clergy of the Orthodox Churches of the East speak frequently and insistently of the function of the Holy Spirit. He works at the task of creating the conditions that

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will make unity possible. He works in those figurative shirt sleeves. But he does so with the conviction that there is a spirit that broods over the troubled waters of our disunity that will ultimately guide us into all truth, not the truth of the spoken word alone but the all embracing truths of God's purpose.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

IN MEMORIAM: WILLIAM PALMER LADD
May 13, 1870 - July 1, 1941

IT IS four years since William Palmer Ladd entered into life eternal. Those who were not blessed with his friendship "face to face" have at least the good fortune of some acquaintance with his spirit and thought in the papers which he published in THE WITNESS, then gathered together, when at death's door, in the volume *Prayer Book Interleaves*. This is his last will and testament to the Church whose heritage he so dearly loved and for whose integrity, honesty and boldness of witness he so courageously fought. Few men have equalled him in so complete an understanding of the centrality of worship in religion, in so thorough a translation of its revelation into social action. He was a single-minded, but an open-minded man, with an indomitable will tempered by humility, patience and candor. He was never afraid of the truth, and he never stopped seeking it.

My own friendship with Dean Ladd began in the winter of 1938 and grew in intimacy until his death. I want to record here a few unforgettable memories. When I first wrote to him about making a visit to Berkeley he sent me a letter of urgent welcome (he always wanted to know young people), to which he added, characteristically, that the seminary had but one rule for visitors — they must be faithful in attendance upon morning chapel services. In this way, he said, visitors were made members of the School family. I have never known a more rare school regulation, nor a more proper one.

But my memory of Dean Ladd is associated with two chapels in New Haven, chapels unlike any others I have ever seen. One is the inimitable "upper room" of the seminary, where one discovered a worship formal without formality and artful without artificiality. In it we sang plainsong and prayed for social justice, a combination in worship not in the least incongruous. For plainsong is the communal folk-song of a once united Christendom. The other chapel was in the Yale Museum, the house-church from Dura on the Euphrates, the oldest extant place of Christian worship outside the catacombs. Dean Ladd literally made all his visitors go to see it. The two chapels, so distant in age and clime, united to describe the Church as the home of the family of God.

One of Dean Ladd's most passionate convictions was that the reunion of Christendom must center in the Eucharist and not in the ministry. To this end he bent every bit of his unfailing energy to get Christians of all persuasions to meet together and discuss the meaning of the Holy Communion. I recall a meeting he gathered in Newark, with the help of Dr. Douglas Horton, a Congregationalist and old friend of Middletown days. There were nine of us, two Episcopalians, a Lutheran, a Baptist, a Methodist, and two Roman Catholic Benedictines recently come to this country from Maria Laach Abbey in Germany, besides Dean Ladd and Dr. Horton. The Dean wanted to make this a permanent discussion group; but we came to grief when the Lutheran objected to the Dean's proposal that this type of discussion be encouraged among Young People's Groups. He said he did not think the liturgy a fit subject of consideration among "catechumens." This hit the Dean in a very tender spot; for he had already had great success in New Haven with his Liturgical League, an interdenominational project organized for young people, with the hearty cooperation of the local ministers.

Not only did Dean Ladd see the liturgy as the unifying principle in the Church Catholic, but he believed that the Liturgical Movement was the earnest of unity within our own Episcopal fold. He had a scorn of partisan churchmanship especially in matters liturgical which was truly prophetic, and his acid criticism cut into the prejudices of high, low and broad alike. He rightly saw that adoption of the principles of the Liturgical Movement would modify the traditions and usages of all parties. The liturgy is a living thing, and needs constant adaptation to be made relevant to the issues of human society. No greater tribute to Dean Ladd's truly 'catholic' and 'liberal' spirit, and to the ministry of Christ which he lived, has been paid than that of the congregation of all sorts and conditions of men, white and black, rich and poor, who gathered at his Requiem to thank God for one who so served in his generation as to be gathered unto his fathers, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope, in favour with . . . God, and in perfect charity with the world." And we all sang his favorite chorale:

Wake, awake, for night is flying:
The watchmen on the heights are crying,
Awake, Jerusalem, arise!

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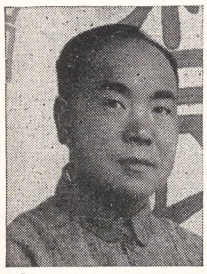
Kimber Den Expresses Thanks For Generous Support

He Tells of Fifty More Families Joining His Christian Rural Service Union Station

By W. B. Spofford

New York:—An air mail letter dated April 14, that cost him thirteen Chinese dollars to send, has just been received from the Rev. Kimber Den, thanking WITNESS readers and CLID members for the support you are giving to his Christian Rural Service Union at Kiangsi, China. "I am anxious to let you know that I am still surviving in spite of all experiences of trials and dangers," he writes. "For a short time last winter we were threatened with the danger of immediate invasion, but by the grace of God we were again spared the horrors of fighting near us. Now we are again enjoying peace which gives us cause for much praise and thanksgiving. Since the winter refugees from all corners in this province flocked to us. The whole staff of our mission in Southern Kiangsi has also come to us after their evacuation in January. Our field service center has recently been made one (here three lines were cut from the letter by the censor of the U. S. army.) I do hope that we have the strength and resources to develop our religious work in proportion to the vast developments of other activities of life.



"As to my own work I am still on the go as usual in spite of our financial difficulties which seem to have no end. So we are in need of your help more than ever before. Without the help that has come to us from America, and particularly that given so generously by WITNESS readers and CLID members, we would hardly have been able to carry on at all. I can tell you that it is highly appreciated. I have no idea when and how this letter will get to you but if it does arrive by some miracle at some remote future it will surely bring to you and all my many friends in America my best love and greetings."

Also on June 22 the Presiding Bishop released a letter he had received from Den, telling of the arrival at his center of a new group of fifty refugee families. He has put them to work on his land-reclamation project in a new colony about four miles from the field service center at Lichwan. Mr. Den said that these people all migrated from the South China Seas, chiefly from the Malaya Peninsula where they had lived for many generations. "Since the Japanese invasion," he said, "they were driven out by hunger and starvation. Not long ago I visited their colony on a short inspection tour. As I watched a group of them working in the hot sun, barefoot and knee-deep in muck, their bronze skin glistening with sweat, I could not help marveling at the spirit of their hard toil and also the epochal transformation that this war has wrought in them. Even the white-haired women were wielding spades and shovels on the farm with a vigor and steadiness that would have done credit to any worker anywhere. Owing to lack of funds, we did not provide them with any cattle to help them in their farming. However, they work very happily under many handicaps. By this time next year they expect to raise a crop of rice and other agricultural products that will help them to live on and to stand on their own feet financially. Nothing gratifies me more than to help this group of hard-working refugees to rehabilitate themselves on a new basis of life both physically and spiritually. Should I have ever accomplished anything in this work of relief it is truly, 'The Lord who has made me fruitful in the land of my affliction'."

We have not yet received acknowledgement of the receipt of the last $1,000 sent to Kimber Den which was forwarded to him by cable. That is the way things are these days in China. There have been times in the past when it has taken nearly a year to get cash into his hands. But so far it has always arrived. We are now planning to send him another $1,000 not later than the first of August. And as readers undoubtedly know a thousand American dollars is multiplied many, many times when exchanged into Chinese currency.

There are those, we feel sure, who will wish to make a thank offering for the great leadership given the Church by Bishop Parsons to whom this number is so largely devoted. Among his many activities he has for years been the president of the Church League for Industrial Democracy which in the past five years has raised many thousands of dollars for Kimber Den's work. If you are one so disposed kindly make your check payable to "Treasurer, CLID" and mail it to the CLID, 155 Washington Street, New York 6, N.Y. Incidentally the letter we received from Kimber Den written last October stated that $15 would still care for a refugee child for an entire month. Whether this is still true we do not know. In any case we know that we speak for Kimber Den and his many refugees when we say that they will be grateful for any donations, large or small.

Fire Pastors

Oslo, Norway (wireless to RNS) :— A total of 107 pro-nazi pastors of the Norwegian Lutheran Church have been ousted as the result of action taken at a recent conference of bishops. They had been appointed to their posts by Quisling during the German occupation.

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness
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New York 6, N. Y.

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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30; Holy Days at 7:30 and 11.

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

Buys More Bonds

New York:—The Church Pension Fund and its affiliates have bought $375,000 of the 7th war loan bonds. This increases it holdings in the various war bonds to $9,655,000.

Religious Education

Boston:—The Rev. Charles F. Lancaster, who has done exceptional work as executive secretary of the department of religious education in Massachusetts, has resigned in order to devote all his time to his parish at Reading. He is to be succeeded by the Rev. David R. Hunter of Mattapan whose resignation as rector becomes effectives August 1st.

Interracial Services

Detroit, (RNS): — An interracial church, called The Church of All Peoples, was inaugurated here on July 1st, sponsored by the local council of churches. St. John's, a downtown Episcopal Church, had offered one of its chapels for the experiment. The church will be staffed by five clergymen: two Negro, one Japanese-American, two white.

Joins CIO

Oberlin, O. (RNS): — Declaring that "the CIO has proved itself to be the friend of the oppressed," the Rev. Orville C. Jones, professor of practical theology at Oberlin graduate school of theology, has resigned to take charge of CIO church-labor relations in Ohio. He will also work to eliminate racial discrimination in industry.

Condemn Franco

New York (RNS):—The Methodist Church through its executive committee last week called upon the United States government to withdraw its recognition of the Franco regime in Spain because of "its long record of active sympathy and practical cooperation with the nazi regime in Germany."

Seminaries Hit

Chicago (RNS):—Seminaries need a drastic overhauling because ministers are receiving little liberal arts and prefessional training and in some cases are not as well educated as members of their congregations, declared Dean E. C. Colwell of the Chicago Divinity School at a meeting of the university's citizens committee last week. He stated that white ministers average 1.6 years in college and 1.6 of professional education. He expressed pessimism

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about any improvement because of "ecclesiastical control, the emphasis on skill courses and the rapid growth of sects with prejudices against education. American Protestantism is amazingy fertile as far as the multiplication of denominations are concerned but unfortunately most of the sects which have sprung up during the past 50 years are anti-intellectual and anti-education."

Albany Coadjutor

Albany:—The Rev. Frederick L. Barry was consecrated bishop coadjutor of the diocese of Albany on June 29th. The Presiding Bishop was consecrator with Biship Oldham of Albany and Bishop Stires, retired bishop of Long Island, the co-consecrators.

Franco Praised

London (wireless to RNS): General Franco, in a recent address to provincial religious councellors, thanked them for the part they played in the rebirth of Catholicism in Spain, according to a broadcast from the Vatican. He and his adjutants recently made a retreat and retreats were also held for the staffs of all government ministries. The retreat for the army ministry was attended by 40 generals and all high ranking officials.

Moody Elected Bishop

Lexington, Ky.:—The Rev. William R. Moody, rector of Christ Church, Baltimore, was elected bishop of the diocese of Lexington at a special convention on June 26th.

Seeks Fund

Quebec:—The Church of England in Canada is to seek $4,000,000 for mission work at home and abroad and for accrued liability for a clergy pension fund.

Youth Protests

Buenos Aires (RNS):—The decree of the Argentina government enforcing the teaching of Roman Catholicism in the schools is protested by the evangelical youth groups in a resolution sent to President Farrell. Other demands called for the establishment of constitutional rights in Argentina and the liberation of political prisoners.

Enthrone Leader

Moscow (wireless to RNS): — The newly elected patriarch of the Armenian Georgorian Orthodox Church was enthroned last week in the Etchmiadzine Cathedral here. Taking the name of Catholicos Georg VI, he was elected by more than 100 representatives of the Armenian clergy and laity from fifteen countries of Europe, America, Asia and Africa. A large number of Church dignitaries from many countries attended the elaborate service. The Dean of Canterbury represented the Church of England.

Withdraw from Council

New York (RNS):—The Reformed Episcopal Church with about 60 congregations and 8,000 members, has withdrawn from the Federal Council of Churches. No reason is given for the action. The Church split from the Episcopal Church in 1873.

Opposes Church Party

London (wireless to RNS):—Proposals that the Church of England form its own political party brought a vigorous protest from the Archbishop of York who warned that "the pulpit must never be used for party purposes." He termed the proposal "madness" but at the same time urged Church people to engage in party politics "carrying into their own party their Christian convictions and seeking to find expression for them in its program and policy. I hope there will always be churchmen of every political view who won't be silent yes-men but vigorous and influential members of the party to which they belong. Only so will all political parties be permeated with Christian ideas."

New Parish House

Cambridge: — Christ Church here raised $106,000 in ten days during June for a new parish house. The campaign was carried on by 100 workers who met together at five dinner meetings at which reports of their success was presented. The rector of the parish is the Rev. Gardiner M. Day.

United Nations

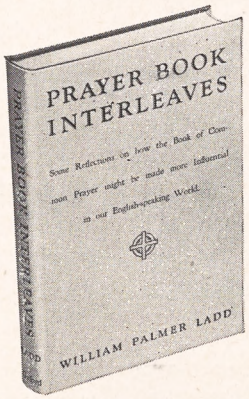
Philadelphia:—Bishop Hart urged the people of the diocese of Pennsylvania to attend a meeting on the San Francisco Conference that was held at Holy Trinity on June 27th. The topic was "what the Churches can do about it" and the headliner was the Rev. O. F. Nolde who was a consultant to the U. S. delegation at the conference. The meeting was sponsored by the various departments of the diocese.

Prayer Book Interleaves

By William Palmer Ladd

Late Dean of Berkeley Divinity School

Some Reflections on how the Book of Common Prayer might be made more influential in our English-speaking world.



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Convocation Cancelled

Sioux Falls, S. D.:—The annual Niobrara convocation which is held usually in June was cancelled this year because of transportation rulings. This is but the third time since 1870 that the convocation has not met.

Goes to Geneva

New York:—The Rev. Samuel Cavert, general secretary of the Federal Council of Churches has been granted a year's leave of absence to serve the World Council of Churches in Geneva, Switzerland. He will leave in September to assist on major matters of organization and policy during the period of Church reconstruction in Europe.

Cold Weather Helps

Manchester, N. H.:—New Hampshire can be cold in the winter so steps toward unity may result. In any case the council of churches has called for the conservation of fuel next winter and suggests that union services be held on the cold Sundays.

FEPC Defeated

Boston: — A Fair Employment Practice bill has been defeated in Massachusetts by a vote of 117 to 103, with 12 Democrats joining with the Republican majority in voting against it. Meanwhile the Church League for Industrial Democracy, which worked actively in support of the measure, has sent a bulletin to Church people urging them to continue to work for the passage of such a bill both in the state and nationally.

Laymen Organize

San Francisco: — Laymen of the diocese of California have started an organization called the Guild of the Holy Faith to spread knowledge of Church doctrine, art and music. It is stated that the guild may eventually be established on a national basis.

Population Shifts

New York (RNS):—Protestant churches should plan now for an expanded religious ministry to the rapidly increasing migrant population of America caused by the readjustments resulting from the end of war in Europe, Mark A. Dawber, executive secretary of the Home Missions Council, told its executive committee here. "Protestant home missions are facing a real revolution in their service to needy people," Dawber said. "We need to prepare now to give religious ministry to greater numbers of shifting families in the next few months, and to those who will need our help in the economic depression which is sure to come within a few years."

Eligible for Synod

Halifax, N. S. (RNS): — Women are now eligible for election to the synod of the Church of England in Canada in the province of Nova Scotia. The ban on women becoming members of vestries remains in effect however.

Aid China Missions

Chungking:—The American soldier's generosity is famous in China and no one knows this better than the Christian missions, reports Richard T. Baker of the Religious News Service. During a recent month a single chaplain reports gifts totalling $475 in U. S. plus $87,825 in Chinese currency to missions and missionary institutions in the Kunming area.

Bishop of London

London: — Bishop William C. Wand of Bath and Wales has been appointed Bishop of London. Sixty years old, he was for nine years Archbishop in Australia.

Visit Moscow

Moscow (wireless to RNS):—A six-man delegation of the Bulgarian Orthodox Church has arrived here to confer with Russian Orthodox leaders and to review Church activities in the Soviet Union.

Catch-Up Service

Detroit: — Bishop Creighton each year has a unique service at St. Paul's Cathedral which he called the "Catch-up" service. It is for the convenience of those who missed the annual parish visitations and wish to be confirmed without waiting for another visit. This year a dozen rectors presented candidates.

Seeks Parish Status

Dalton, Mass.:—Steps toward becoming an independent parish were taken by Grace Church when they called the Rev. Maxwell Rice as vicar and applied to the standing committee of the diocese for advancement to parish status. Mr. Rice has been rector of Zion Church,

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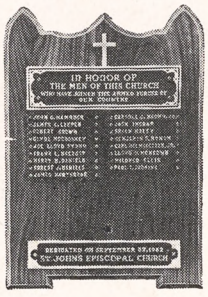

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Wappingers Falls, N. Y. for the past twenty-four years. The present vicar is the Rev. William B. Sperry who also has charge of St. Martin's Church, Pittsfield and St. Luke's Church, Lanesboro. Mr. Sperry will devote his time to these two parishes after the change is effective on October 1st. When Grace Church has met the diocesan standards for a parish for a period of one year their application will be placed before the convention for final action. The Rev. Robert S. S. Whitman, recently commissioned lieutenant in the chaplain's corps was formerly assistant to Mr. Sperry and minister-in-charge of St. Martin's.

Toward Unity

Livingston, N. J.:—When the Rev. Joseph Walsh, pastor of St. Paul's Presbyterian Church at Morris Plains, N. J. goes on a month's vacation his services are to be taken by the Rev. Jay Seacord, rector of St. Peter's Episcopal Church here. More: St. Peter's will be closed that month and the congregation will go with their rector to the Presbyterian Church where the service will be according to the Presbyterian form of worship. The month following the process is to be reversed, with Mr. Walsh taking the Episcopal services at St. Peter's, bringing his congregation with him. It is all done of course with the approval of Bishop Washburn.

Fund Nears Goal

New Orleans:—The $250,000 campaign in the diocese of Louisiana is within $50,000 of its objective, Bishop Jackson recently announced. The money is to be used largely for educational work.

Visits Students

New York:—Helen Turnbull, director of the Auxiliary's student center, Windham House, is on an extended tour visiting students in their various fields of work. She will visit Virginia, South Carolina, West Missouri, North Carolina, Wisconsin, South Dakota and Maine.

Support for Charter

New York (RNS): — The United Nations Conference performed "a great task of creation" in fashioning a charter which can be a "Magna Carta for the world," John Foster Dulles told the executive committee of the Federal Council of Churches meeting here last week.

Because Church agencies had criticized the Dumbarton Oaks security proposals, Mr. Dulles stressed that "the charter which emerges from San Francisco is a totally different instrument than the draft of Dumbarton Oaks."

"To a very large extent the specific recommendations made by our church groups have been given effect," he stated.

The basic conception of Dumbarton Oaks, he pointed out, was that a few great powers would wield overwhelming military might to repress violence, but at San Francisco the emphasis was shifted.

"The Charter," he declared, "was rewritten to make the organization one which would promote justice and human welfare. There was a tremendous development of what our Commission has referred to as 'curative and creative' processes."

He added that the "result will be an organization which is subjected to principles of justice and of international law and which is designed to recommend the change of any conditions which might impair those principles or the general welfare or friendly relations among nations."

"It will be an organization which is dedicated to protect human rights and fundamental freedoms without distinction as to race, sex, language or religion; to create conditions of stability and well being and, through international cooperation, to promote higher standards of living and cultural and educational cooperation," he said.

"It will be an organization which binds members to treat the administration of nonself-governing peoples as a sacred trust: to protect those peoples from exploitation and to develop self-government and free political institutions."

EDWARD LAMBE PARSONS

President

THE Church League for Industrial Democracy welcomes this occasion to salute Bishop Parsons who has been the President of the organization for many years, succeeding the late Bishop Williams of Michigan.

Bishop Parsons writes of the League as follows: "The CLID exists only to help the Church and its people to go forward with more complete devotion to the mission of making the whole world Christian. Its appeal for a thorough-going discipleship is no new appeal. It is but the re-emphasis of the age long appeal of Christ. It asks us to think again and yet again what our discipleship means and then go out and live as the new realization of God and Christ demands. The appeal is to honesty and purity and self-control—yes—but it is also to love and service; and love and service will not be satisfied until the Kingdom of God, the cooperative commonwealth, has come among us."

☆

Literature of the League may be had for the asking.

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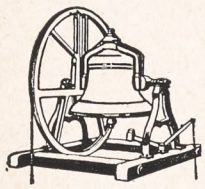

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United Nations Studied

West Roxbury, Mass.:—The women of Emmanuel Church here formed four study groups while the United Nations Conference was in session; one to study and report on the work of the U. S. delegation; one on the British; one on the Russian and one on the Chinese. Once a week, following a service, they met for lunch and studied the results of the conference to date. According to Rector Paul T. Shultz the plan awakened deep interest.

CLERGY NOTES

(Continued from page 2)

PATTERSON, LEO K. D., formerly rector of St. James, Goshen, Ind., is now in charge of St. Alban's, East Chicago, Ind.

PEDERSEN, Arthur G., recently ordained deacon, took charge of the church at Williams, Ariz., on July 1.

PRENDERGAST, G. H., has resigned as rector of St. Thomas Church, Denver, effective August 1.

RIDLEY, HENRY E., rector of the Ascension, Detroit, is to retire September 1 from the active ministry.

ROBERTS, WALTER L., was ordained deacon on June 24 at St. Paul's, Macon, Ga., and is now in charge of St. Andrews, Fort Valley, Ga.

SELBY, C. A., formerly assistant at St. Paul's, Lansing, Mich., is now the rector of Christ Church, Flint, Mich.

SELWAY GEORGE A., Toledo, Ohio, becomes the rector of St. Paul's, Lansing, Mich., on August 1.

SILVA-WHITE, CYRIL, British Columbia, is to be the vicar of churches at Clifton, Morencie and Safford, Ariz.

SMITH, ERIC A. C., has resigned as rector of St. Matthew's, Grand Junction, Colo. to be the general missionary of Colo.

SWIFT, ROBERT C., was ordained deacon by Bishop Casady on June 20 at Trinity, Tulsa, Okla., and is now in charge of churches at Durant, Hugo and Colgate, Okla.

TRELEASE, RICHARD M. JR., was ordained deacon on June 27th at St. Paul's, Kansas City, Mo., by Bishop Spencer. He is to go to Honolulu to be assistant at the cathedral.

TUCKER, HERBERT N., retired priest of Southern Virginia, died at his home in Suffock, Va., on June 22 at the age of 57.

TUCKER, JOSEPH B., was ordained priest on June 12 by the Presiding Bishop. He is the rector of St. Peter's and St. Mary's in Washington Parish and St. James, Montross, Va.

TYNDALL, F. W., was ordained priest on June 16 at Bremo Bluff, Va. by Bishop Goodwin of Virginia.

WASHINGTON, J. M., was ordained priest June 13 by the Presiding Bishop. He is the rector of the parish at Goochland, Va.

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BACKFIRE

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

THE REV. F. RICKSFORD MEYERS
Rector of St. Matthew's, Detroit

Three cheers for the churchwoman of St. Paul, Minn., who suggested in THE WITNESS (May 17) that we need a Fair Employment Practice Committee in the Episcopal Church.

* * *

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

I believe THE WITNESS is giving a very useful help to those desiring to live a modern Christian life. Things worthwhile are presented in your columns in which you urge your readers to become interested.

* * *

MR. JOHN KREMER
Layman of Philadelphia

Your editorial *Victory in Europe* is very fine and very timely. My own pastor has repeatedly warned us of the corporate sin of this nation and I hope we realize it before it is too late.

* * *

ROSE PHELPS
Contributing Editor of THE WITNESS

Returned from the Philippines, the Reverend Clifford Nobes ended his recital of tortures by putting thumb and finger close together and saying, "My Christian charity and forgiveness has narrowed to about that as far as the Japs are concerned. And I say that deliberately as a minister of the Gospel." (WITNESS May 31)

One can easily sympathize for a moment before one feels ashamed of oneself, as no doubt Mr. Nobes did when he saw his statement in print. And the shame is more nearly true than the sympathy.

Either Christ died for sadists, for monsters of cruelty, for perverts, for corrupters of young people, or else the religion he founded is just pale pink eyewash. He said he came "to save sinners"—a declaration no mere man would think, or dare, to make. We stack up our cold hearts, our narrow, rigid minds, our ungenerous actions, our self-serving instincts, confess such of our faults as we can permit ourselves to see, receive him at the altar, and fondly consider ourselves saved. Then we go out eager to exterminate men whose more obviously dreadful sins, weighed against their background and experience, may cause the scale to dip less sharply than our own familiar, politely covered, "civilized" meanness and selfishness weighed against our own background and opportunities.

Have we never lynched a man, or drenched his clothes with gasoline and lighted them? Have we never tortured prisoners with "sweat-boxes" or live steam? Have we never thrown young girls into the oldest profession or taught high school kids to take drugs? Who shall say which is worse: to club a man to death or to ruin a young fellow's life?

Condemnation slips easily into the mind, even more easily from the tongue. It makes us feel fine. We forget the truth stated by Oswald Chambers in approximately these words: "Discrimination is given us not for criticism, but for intercession."

Christ died to save sinners. Would we?

THE REV. J. BURT WEBSTER
Staff of Army and Navy Commission

Would you be kind enough to insert a request for 1945 Living Church Annuals? We have been asked to furnish many to the various redistribution centers so that chaplains will have easy access to the addresses of our churches and priests. Anyone who is kind enough to let us have an annual will be doing the commission a great favor. Address: 1 Joy Street, Boston 8.

* * *

MR. EUGENE P. WHITTIER
Layman of Winthrop, Mass.

Many churchmen, like myself, enjoying so much more privilege and comfort than is the lot of most in this crazy world, tend to become smug and even resentful when "one of their own" like Henry Wallace speaks out for the common man. I await with anxious interest their reaction to the recent noble utterances of our greatest of generals, Ike Eisenhower, in behalf of the meek and lowly throughout our world; the millions of men, women and children who have suffered cold, hunger and death while we grouch about the inconveniences of rationing etc. even while we become more prosperous as the result of world's more dire need. I subscribe in numerous periodicals but none is more welcome than THE WITNESS.

* * *

THE REV. WALTER S. POND
Rector of St. Barnabas, Chicago

Permit me to thank you for *Talking it Over*. Since I have been remembering the San Francisco Conference in our daily intercessions from the beginning it was most helpful to have these personal observations. The reports have been excellent and stimulating.

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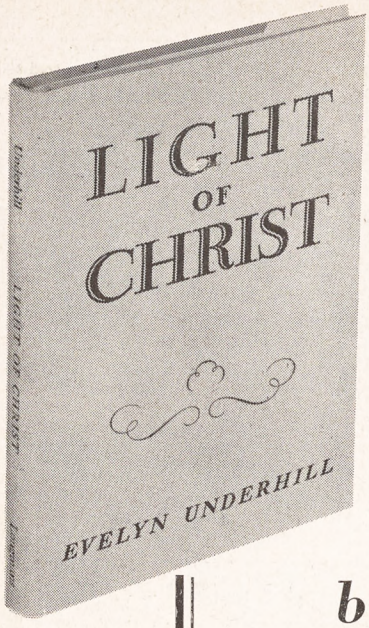

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by Evelyn Underhill

The addresses are the fruit of long thought and mediation growing, as they do, out of the author's daily life and practice; they represent the spoken rather than the written word. To her friends they give a picture of Evelyn Underhill as she was, revealing unconsciously her inner life. She takes her readers in imagination into a great Cathedral and stands with them before the various windows of Christ's Mysteries, windows which transmit the very radiance of Eternity.

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The WITNESS

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JULY 26, 1945



BEAUTIFUL CHAPEL OF THE MERCERSBURG ACADEMY . . . .

ARTICLE BY CHARLES S. TIPPETTS

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

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

Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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Sundays: 8 and 11 A.M. and 4:30 P.M.

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Fifth Avenue at 90th Street.
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Thursdays and Holy Days: Holy Communion, 11 A.M.

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11 A.M. Morning Service and Sermon.
Weekdays: Holy Communion at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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The Rev. H. W. B. Donegan, D.D., Rector

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11:00 a.m. Morning Service and Sermon.

Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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Daily: 12:05.
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Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

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Fifth Avenue and Tenth Street, New York
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Daily: 8 Communion: 5:30 Vespers.
This church is open day and night.

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Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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JULY 26, 1945
VOL. XXVIII No. 46

CLERGY NOTES

ANNA, W. P. JR., formerly rector of St. Alban's, Syracuse, N. Y., became the rector of Zion Parish, Beltsville, Md. on July 1st.

ASHTON, S. E., rector of St. George's, Arlington, Va., has accepted election to be headmaster of Blue Ridge School, Bris, Va.

BALL, C. STURGES, formerly rector of All Saints', Reistertown, Md., retired from the active ministry on June 30 and is now living at 2104 Carterdale Road, Baltimore.

BEST, C. A., formerly a Baptist minister, was ordained priest on July 8th at St. John's, York, Pa., by Bishop Heistand. He is serving as assistant at St. John's.

BRAM, MARTIN J., has resigned as rector of St. Andrew's, Tampa, Fla., to accept the rectorship of Holy Trinity, West Palm Beach, effective Oct. 1st.

CLARK, RICHARD H., was ordained deacon on June 17 at St. Stephen's, Harrisburg, by Bishop Heistand. He is vicar of St. Luke's, Mechanicsburg, Pa.

CRUM, W. S., was ordained deacon at St. Peter's, Waterford, Pa. by Bishop Wroth of Erie. He is in charge of St. Peter's and St. Matthew's, Union City.

DIGNAM, F. PHILIP, assistant at St. Luke's, San Francisco, was ordained priest on June 17th by Bishop Sanford, retired Bishop of San Joaquin.

EASLEY, ALEXANDER H., was ordained priest on June 26 at Osgood Memorial Church, Richmond, Va., by Bishop Mason of Virginia. He is in charge of St. Mary's, Berryville, Va. and associated missions.

GAST, STUART F., rector of Christ Church, Williamsport, Pa., has accepted the rectorship of St. Stephen and the Incarnation, Washington, D. C., effective August 1.

HAFER, KENNETH J., formerly minister of the Dutch Reformed Church, was ordained deacon on June 20 at West Milton, Pa., by Bishop Heistand. He is vicar of St. John's, Westfield, Pa.

IRWIN, W. R. G., rector of St. Andrew's, Richmond, Va., died July 4th.

LONG, CHARLES H. JR., was ordained deacon on July 7th in Zion Church, Philadelphia, Pa., by Bishop Hart.

MARTIN, G. D., was ordained priest on June 29th at Holy Trinity, Hollidaysburg, Pa., by Bishop Heistand.

MAXWELL, GEORGE, retired priest of the diocese of California, died on July 8th in his 81st year.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion. Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

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SUNDAYS
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11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 46. **The WITNESS** JULY 26, 1945

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

New York Takes Steps to Curb Juvenile Delinquency

Governor Dewey States It Is Experimental But Says It Is a Step in Right Direction

By Religious News Service

New York:—Increasing interest on the part of state lawmakers in proposals designed to prevent juvenile delinquency and provide more effective means of rehabilitating juvenile offenders is revealed by analysis of developments in state legislative sessions throughout the country this year. Indicated trends include improvement of court machinery for dealing with juveniles; more effective correctional agencies to handle convicted juveniles; institutional separation of convicted juveniles; imposition of greater legal responsibility on parents; preventive measures such as broader recreational facilities and programs; and creation or extension of legislative commissions to further study the problem.

New York state's legislature enacted a series of bills recommended by Gov. Thomas E. Dewey designed to prevent juvenile delinquency and improve the care and treatment of juvenile offenders. One of these measures, expected to be watched closely by other states, creates a state youth commission, composed of the state commissioners of correction, education, labor, mental hygiene and social welfare, a member of the board of parole and one other member to be named by the governor. With an appropriation of $800,000, the new commission is empowered to assist cities and counties in establishing youth bureaus to coordinate prevention of delinquency and efforts toward youth service in the communities. It also is authorized to assist municipalities, including towns and villages, in organizing recreation and education projects.

Under the New York state plan, the commission will match contributions of localities, dollar for dollar, in setting up youth bureaus, up to a maximum of $15,000, with the exception of New York City for which the maximum would be $75,000. The commission also will furnish state aid to communities up to a maximum of $250 for each 1,000 children, where the communities spend a like sum, in setting up recreational and educational projects.

Referring to the program as "frankly experimental" and admitting that it could not be expected to eliminate crime and delinquency overnight, Governor Dewey, in requesting the legislation, said state authorities did not know whether it would succeed or how long it should be continued.

"But it is, at least, a constructive program," he told the New York lawmakers. "It means action where action has been too long hit or miss or absent entirely. And it is the product of more than a year of effort and research by responsible cabinet members, each with wide experience in the field. I feel confident that it is an important step in social progress and that this sound and vigorous program can do much in overcoming the more menacing aspects of the increasing amount of delinquency that we find in our communities."

STUDY POSTWAR MISSIONS

South Bayfield, Mass.:—The Companions of the Holy Cross are to hold a conference at Adelynrood, August 6-10, on missions in the postwar world. Mrs. Arthur M. Sherman, head of the national Auxiliary, is the chairman. Speakers are to be the Rev. Robbins W. Barstow, director of the commission for World Council service; Bishop Boynton of Puerto Rico; Bishop Craighill of China; Miss Ellen Gammack, personnel secretary of the Auxiliary; Bishop Harris of Liberia; Dr. Eleanor Mason of India; the Rev. Clifford Nobes of the Philippines; Bishop Roberts of China; Mrs. John Scudder of India and the Rev. A. Ervine Swift, assistant of the national overseas department.

QUAKERS URGE CHARTER RATIFICATION

Philadelphia (RNS): — Prompt ratification of the United Nations Charter was urged here by the Friends peace committee of the local yearly meeting. "We take this position without relinquishing the long-held pacifism of the Society of Friends," the statement said, "because we believe that the Charter offers the best means of basing world order more firmly on good will."

NEW HIGH RECORD ON MONEY

New York:—Treasurer Lewis B. Franklin of the National Council reported on July 6th that National Council collections up to July 1 "amount to 125% of the amount due."

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness
135 Liberty Street
New York 6, N. Y.

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DON'T GO TO SLEEP IN SUMMER

Boston:—Defying both heat and tradition, the men's division of the diocese of Massachusetts held a dinner the other evening and enthusiastically adopted a program of action. "Don't go to sleep in summer. Business doesn't. The Church and its activities shouldn't" was the slogan adopted.

CLOTHING DRIVE A SUCCESS

New York:—The many parishes which shared in the recent national clothing drive for war relief, under the chairmanship of Henry J. Kaiser, will be gratified to learn the results. More than 7,000 local committees were active and the goal of 150,000,000 pounds was exceeded by 400,000 pounds. More than half the clothing was on its way overseas within a month after the close of the drive.

CANTERBURY DEAN MEETS STALIN

Moscow (wireless to RNS):—The Dean of Canterbury, Hewlett Johnson, was received here by Marshal Stalin who spent fifty minutes conversing with the Anglican Churchman. Stalin voiced his desire for continued friendship between Great Britain and the Soviet Union "not only in words but in deeds," declared the Dean following the conference.

ERNEST M. PADDOCK DIES SUDDENLY

Cambridge, Mass.: — The Rev. Ernest M. Paddock, for 35 years the rector of St. James' Church here. died on July 13 after being stricken with a cerebral hemorrhage. He was 73 years of age. For 25 years he served as chairman of the board of examining chaplains in Massachusetts and gave at each convention a report memorable for witty sallies.

NINTH YEAR OF WAR IN CHINA

Chungking (wireless to RNS):—Churches in Free China held special services on July 7th to mark the opening of the ninth year of the war with Japan. Prayers of thanksgiving were offered for eight years of deliverance and for courage to face the future in a spirit of justice and love. The observance was suggested by the National Christian Council of China which also sponsored a big United Nations service at which Methodist Bishop W. Y. Chen, still convalescing from cholera, presided.

WAR MEMORIAL FUND FOR EDUCATION

Salem, Mass.:—A war memorial fund, the income of which will be used for religious education, is being raised at Grace Church here. The Rev. George L. Cadigan is the rector.

SCHOOL OF THEOLOGY IN AFRICA

London (wireless to RNS):—Four Churches in South Africa have joined in plans to establish a school of theology at Rhodes University, Cape Province. They are the Church of England, the Congregational, Methodist and Presbyterian Churches. There is a great shortage of ministers in South Africa and the school will enable them to get training without going overseas.

It is also reported here that the Church of England, the Baptists and the Church of Scotland are to unite in sponsoring a theological school in Bengal, India.

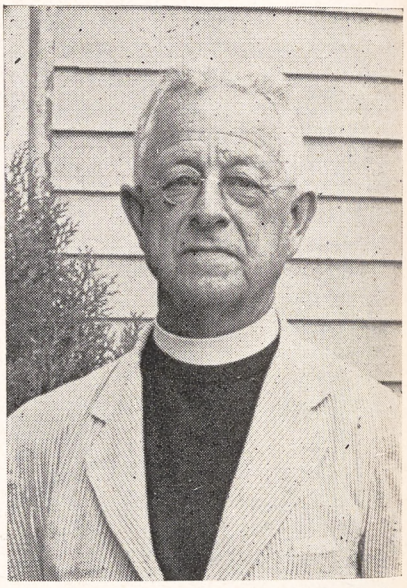
ORTHODOX LEADERS HIT VATICAN

Erivan, Armenia (wireless to RNS):—Charges that Vatican "Ambitions" are hindering "the lofty aims of Christianity" were made in a statement issued by the general council of the Armenian Gregorian Orthodox Church at the conclusion of sessions here. The statement was signed by newly-elected Catholicos Georg VI, and other leaders of the Church.

"Regretfully, the Vatican, heading the Roman Catholic Church, entangles itself in political ambitions," the statement said, "thereby hindering the bringing into life of the lofty aims of Christianity, and it defends destructive German forces that are the source of harm of all humanity. For this reason, the National Church Council denounces the position of the Vatican as not corresponding with the lofty ideals of Christianity."

Declaring that the Christian churches are called upon to play an extraordinary role in promoting ideals of "brotherhood, justice, and liberty" throughout the world, the statement added: "Politically directed activities on the part of Christian churches can only serve as a barrier to these aims. They prepare the groundwork for a new and terrible war that may cause the destruction of millions of people and of the creative culture of mankind and bring incalculable disaster to mankind."

Among those who signed the statement were: Catholicos Gagerin I of Cilicia; Patriarch Kiuger II of Jerusalem; Bishop Mampre Siruni-an, head of the Egyptian diocese; Chief Archimandrite Vagan Kostanyan, head of the Iranian diocese; Bishop Tiran Nersoyan of the North American diocese; Bishop Mampre Calfayan of the California diocese; Archbishop Karapet Mazlumian of the Greek diocese; Bishop Grigor Karpetian of the Bulgarian diocese; and Archimandrite Nerseyan of the Ararat diocese.



The Rev. Caleb B. K. Weed who has done remarkable work over a period of many years as city missionary of New Orleans

ESTONIAN SCHISM IS ENDED

Moscow (wireless to RNS):—The so-called Estonian schism which arose after the Russian Orthodox Church in Estonia was granted autonomy in 1941 has been ended, according to an announcement in the Journal of the Moscow Patriarchate. Under the terms of reconciliation the synod of the Estonian Church will be liquidated and an Estonian diocesan council established, headed by an archbishop and consisting of two Russian and two Estonian members.

The same paper announces that more than 200 theological students had expected to enroll in the Russian Orthodox Theological Academy this fall.

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The Sewanee Military Academy Has High Standards

Its Beautiful Location in the Cumberland Mountains Gives Academy Many Advantages

By G. R. Allin

Brigadier General. U.S.A. (Ret.), Superintendent.

Sewanee, Tenn.:—The Sewanee Military Academy is located on a 10,000 acre domain which was ceded to the Episcopal Church by the state of Tennessee. This domain is part of a plateau, 2000 feet above the sea, in the Cumberland Mountains. The plateau has long been a summer resort for the people of the surrounding areas. The flowering trees and shrubs furnish an ever changing scence of beauty and the views from the elevated points of vantage are always inspiring.

The Academy was founded in 1868, as a part of the University of the South, to meet a dire need for such an institution in the South after four years of war. It is a college preparatory school which has maintained high standards of scholarship and conduct throughout its existence. It is a member of the Southern Association of Colleges and Secondary Schools which entitles its graduates to the privilege of admission to any college or university which accepts applicants by transcript of credits. It is a member of the Cum Laude Society, the National Preparatory Scholarship Society organized for the purpose of encouraging and rewarding high scholastic attainment. That its purpose is being attained is evidenced by its reputation and influence which have extended beyond the Southern states to the nation at large and to many Central and South American countries.

The Academy has a unit of the Reserve Officers Training Corps to which are detailed officers and men of the regular army to supervise and give military instruction. This unit has long held, as a result of annual inspections by officers detailed by the secretary of war, the rating of "Honor School" and has contributed many fine young men to the officers reserve corps who are now serving their country as officers. It has always had a large number of its students in the national academies at West Point and Annapolis. At the present time there are 13 at West Point, 4 in each of the upper classes and 5 in the entering class and 2 at Annapolis. When the average number of students is considered this is an unusually large number.

As a war measure the Academy is operating on a trimester basis with three sessions of equal length during the calendar year. This plan enables students to complete three years' school work in two calendar years. The primary purpose of the plan, which was inaugurated in 1943, is to enable boys to complete their high school work before they become subject to induction into the armed forces. It also permits some who desire to obtain some college work before entering the armed forces to accelerate their preparatory work and enter college at a younger age than they would normally.

Believing that a man should be able to think clearly and speak convincingly the Academy gives thorough training in speech through the medium of forensics in its English department and in interscholastic competition. One of the few private schools in the South which has entered into forensic competition it has been unusually successful in the state and national leagues.

The purpose of the athletic program of the Academy is the physical development of the individual student. More attention is devoted to the physically backward student than to the natural athlete. The organization of teams in most of the usual sports is encouraged and competition with other schools are



The Forensic Squad at the Sewanee Military Academy shown with their coach, Colonel Clyde A. Fasick, the head of the English department. In a recent inter-state competition in which there were over 400 contestants the Sewanee boys won first place on both the affirmative and negative sides of the debate, second place in original oratory, third place in extemporaneous speaking and third place in oratorical declamation

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held in football, baseball, basketball, boxing, track, golf, swimming, etc. There is also a program of intramural games to teach the fundamentals of the various sports.

The founders of the Sewanee Military Academy established an institution to meet a need at that time in the educational field. The regents have carried on the work of the founders, modifying the curriculum to meet the need of the times, always keeping in the mind the ideals of fine character, excellent mental and physical development and Christian leadership.

URGE CATHEDRAL FOR ROCHESTER

Rochester, N. Y.: — Bishop Reinheimer of the diocese of Rochester urged the building of a diocesan house to provide offices and conference rooms, in his convention address delivered here at St. Thomas' Church on June 5th. He also urged the establishment of a cathedral foundation looking to the ultimate erection of a cathedral. Due to wartime restrictions the convention was strictly business which was transacted in one day.

AFRICAN STUDENTS TO BE LODGED

London (wireless to RNS):— Church families in England have been urged to provide lodgings for African students expected to enter British universities in the fall. The appeal was made by the Church Missionary Society, an organization of the Church of England. They are urged also to offer hospitality to the students during weekends and holidays.

DELAY ACTION ON CONSCRIPTION

Washington (RNS): — Although adoption of the "broad policy of universal military training" was recommended in a report signed by 16 of the 22 members of the House committee on post-war military policy, observers here are convinced that Congress will not pass any peacetime conscription legislation this year.

COMMANDER STASSEN ADDRESSES CHURCHES

Washington—Commander Harold Stassen, a member of the United States delegation to the United Nations Conference, told churchmen here that churches should help inform their members about world affairs and so end "devious" diplomacy. The former governor of Minnesota, who is about to return to active duty in the navy, declared that Americans almost unanimously agree that "the walls of isolation are gone forever."

RELIGIOUS FREEDOM IN POLAND

Warsaw (wireless to RNS): — A series of laws guaranteeing religious freedom to all sects in Poland is being prepared by the new Polish government, is was announced at a press conference here by minister of justice Henryk Swiatkowski, who has been placed in charge of Church affairs. "Poland is basically a Roman Catholic country, and the government is of the opinion that, first of all, full rights must be accorded to the Roman Catholic Church, but this must not be to the detriment of other denominations," Swiatkowski said. The present government is trying to eliminate past errors which aimed at damaging and impeding the activities of the smaller denominations and will guarantee full freedom of conscience and belief to all."

Referring particularly to the Methodist, Baptist, and Anglican denominations which, he said, had not been given equality under Polish law, Swiatkowski added: "Poland operates under the Constitution of 1921, and this constitution guarantees full religious freedom. Before the war, however, the government did not observe the constitution, especially in regard to religious problems."

SUMMER CAMPS HELD AGAIN

Birmingham, Ala.:—Two camps for young people were held this month in the diocese of Alabama, a resumption of diocesan camps after an interval of four years. Both sessions drew capacity crowds, as did also the adult conference held the weekend of July 7th.



When the convention of the diocese of Los Angeles met this year a notable visitor was Derwyn T. Owen, Archbishop of Toronto and Primate of Canada. He is shown here with the two Los Angeles Bishops, Bishop Stevens and Bishop Gooden

URGES WIDER USE OF RADIO

Galgary, Alberta:—The Church of England in Canada was urged to make wider use of the radio in a resolution adopted at the annual meeting of the diocese of Calgary which covers all southern Alberta. Another resolution called for a "friendly attitude" toward loyal Japanese-Canadians and recognition of their equal rights as citizens. Need for greater national unity among Canadians was stressed by Bishop Ragg who said that the country needed national instead of provincial education, one marriage law for the whole of Canada and one language. He warned against the establishment of French-language radio stations in western Canada as part of a "carefully and well-laid plan for the conversion of Canada into a French-speaking country."

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EDITORIALS

Bishop Anderson Was Right

THE next General Convention is scheduled to meet a year from this coming September. One of the most important matters to come before it is the proposed union with the Presbyterian Church of the U.S.A. We have had a commission of the Convention at work on the proposal ever since 1937 when the Convention adopted the following resolution: "The General Convention . . . acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the U.S.A. to join with it in accepting the following declaration: The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches. Upon the basis of these agreements the two Churches agree to take immediate steps toward the framing of plans whereby this end may be achieved." This resolution was unanimously adopted by both houses of the Convention, amid great enthusiasm, and with prayers to God for his blessing upon the undertaking. The Presbyterians, on their part, were equally responsive and enthusiastic, and met our proposal more than half-way.

But where are we today, eight years after? Three plans of union have been put forward, have been accepted by the Presbyterians, and then we have backed down. With another Convention scarcely more than a year ahead of us, the commission has not given us any indication of what it intends to report—no further plan has been submitted, or revision of an earlier one. It is said that the commission has difficulty in getting some of its members to attend meetings. What right has a man to accept appointment to a commission if he does not have the time to attend its meetings? Some of the most violent and determined opposition to the very proposal of reunion has come from members of the commission—as if they were entitled to such views, after accepting appointment on a commission acting under the authority of the General Convention and committed to "take immediate steps toward the framing of plans whereby this end [reunion] may be achieved." A man who objects to the whole idea has a right to his views; but he has no right to accept appointment on the commission and then sabotage every plan that is proposed. It was a confidential confession of an early member of the commission on faith and order, years ago, that he accepted appointment on it with the idea of preventing the commission from doing anything—"since *anything* it might do would be dangerous." Are there men of like temper on the present commission on approaches to unity? If so, the Church has a right to know it. We would hang our heads in shame if we discovered this to be the fact. But better to hang them now, among ourselves, than to wait and let the whole plan die of internal disagreement, and then hang our heads publicly the rest of our lives. "This man began to build, but was not able to finish." We have something to be ashamed of, to begin with—for this is now the third time in less than a century that we Episcopalians have invited the Presbyterians to join with us in a reunited Church, and we have backed down, every time! It is becoming a disgrace. Let us either "put up, or shut up," as the late Presiding Bishop C. P. Anderson said at the Washington Convention in 1928.

"QUOTES"

AMERICA has had gifted conservative statesmen and national leaders, and they have often determined the course of public affairs. But with few exceptions, only the liberals have gone down in history as national heroes. America is, as we shall point out, conservative in fundamental principles, and in much more than that, though hopefully experimentalistic in regard to much of the practical arrangements in society. But *the principles conserved are liberal* and some, indeed, are radical.

—Gunnar Myrdal in
An American Dilemma

Road to Revolution

PM of July 5th, under a Washington date line, carries an interesting comment by Frank R. Kent, political columnist of the Baltimore Sun. PM's lead line is as follows: "Kent has plan to curb labor." The gist of the story is simply this. Mr. Kent passes on the suggestion made by a large contributor to one of the political parties that he was going to refuse to make any more contributions to his party's campaign fund unless that party went on record advocating strong anti-labor legislation. Mr. Kent picks up the story here and makes the further suggestion that a strike by campaign contributors to force both major parties to

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adopt anti-labor policies would be in line with popular feeling.

It is always dangerous to take issue with an astute political commentator as Mr. Frank Kent, but we beard the lion in his den. We are sure Mr. Kent and the group he represents do not wish a revolution. We are certain that if the method he suggests was adopted it would be a sure road to revolution. Of course substantial contributors to any political party or philanthropic organization have a perfect right to withhold their contributions if they disagree with the purpose of that political party or organization. However we wonder if Mr. Kent has not forgotten that both the Republican and Democratic parties are made up largely from the ranks of the ordinary citizen; and it is the ordinary citizen that holds the balance of power. There are many union members in both parties. To follow the logic of Mr. Kent's suggestion union members and ordinary working folk would have to be barred from both parties. I suppose this would eventually lead to a third party composed entirely of management and the heads of large financial corporations. This would lead away from democracy to managerial dictatorship. Managerial dictatorship might well lead to revolution.

The road away from revolution will come by clear implementation of the democratic processes of government. If labor needs to be curbed, let us think of curbing it in the honest democratic way by the orderly method of legislation.

One further thought—after all there may be some virtue in having a further curtailment of large contributions to political campaigns that would make them more representative of the people as a whole.

We wonder when even enlightened political commentators will learn that collective bargaining is now accepted as a part of the American way of life. This will not lead to revolution.

THE SANCTUARY

conducted by W. M. Weber

PASCAL: SECULAR AND RELIGIOUS EDUCATION

AT THE very hour when this scholar was being acclaimed by the world of secular science, he was urging his sister Gilberte to mark the great difference between religious and secular truths. The distinguishing mark of secular truths is this: It is enough to learn them once, and to retain them well in the memory, so that there is no further need to be taught them again. Religious truths, on the other hand, can never be reduced to impressions in our memory. A person knows religious truths only in virtue of the inward operation of God's Spirit.

Emile Caillet, *Pascal*,
Westminster Press,, 1945

"Going to Be All Right"

By

CHAS. S. TIPPETTS
Headmaster the Mercersburg Academy

SEVERAL days ago I was informed that one of our old boys, an army lieutenant, was sitting in a car outside of the administration building. He had sent word in asking if I would come out to see him, as he had been wounded, and it was hard for him to get out of the car. No wonder he said he could not come in! He had had both legs shot off last August in France. He told me he had artificial legs but was not used to them yet and felt uncertain when he stood up. Soon, however, he would be walking as well as ever. His attractive young wife was with him, smiling, cheerful, trying hard to be gay. The boy wore on his jacket the ribbon of the Silver Star for gallantry in action. When I asked him about it he said it was nothing. He waved his hand and laughed as they drove off, calling back, "Everything is going to be all right."

You and I have complained about little inconveniences during this war. We have been critical of things that made us less comfortable, or interfered with what we wanted to do. I was on a train a while ago on which there were people returning from vacations in the south. They complained because the car was not air-conditioned, because there was so little choice of food in the diner, because they could not get red caps and had to carry their own luggage, because they had to ride in uppers instead of lowers, because they could not get enough gas for their cars.

I wonder what this boy who had lost his legs to defend these complaining people would have thought had he heard them. Probably he would have wondered whether his sacrifice had been worthwhile. What had they endured compared to him?—lying for hours before he could be moved from the spot where he was wounded, agony on the stretcher, operations on his legs, ten months in the hospital being waited on hand and foot until he was ready for artificial legs. They complained, but he did not. "Everything is going to be all right."

You hear many persons say, "These boys are going to be such a problem when they come home. It will be hard for them to settle down. What shall we do with them?" My feeling is that those of us who stayed home will be the problem, not these boys. We shall have to be careful or we shall be such a problem to them that some of them will wish they had never come home.

Of course, they may be different. Why not? How can we expect boys and men to go through what they have experienced and come back the

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same as when they left home for service? There will be a period of readjustment. But we should be willing to make some readjustments ourselves and not expect them to do it all.

MY OWN conclusion is that people as a whole expect too much of the returning veteran. I remember how irritated I became when I returned from France in 1919, after serving in the infantry. Crowds will form, give a few cheers, throw a few flowers around and then go on about their business.

I found people still being as petty as ever, still as selfish as ever, still complaining about things that to a soldier have little importance. I tried to find a job; was offered $15 a week. The reason given for the low salary was that I had "lost" two and a half years in service and would have to start at the bottom. If my old university had not needed a teacher and given me an opportunity, I do not know what would have happened to me.

This week I read in the papers that a trade union was insisting that a veteran had lost his seniority by going off to war. If there is anything that can stir up more bitterness than decisions of that kind, I do not know what it is. Men who have known the miserable existence of a soldier in combat are not going to put up with any policy that discriminates against men who have faced death in favor of those who stayed home and made big money.

The legless officer said, "Everything is going to be all right." It will be if we see to it. We cannot afford to have him and others like him disappointed or disillusioned.

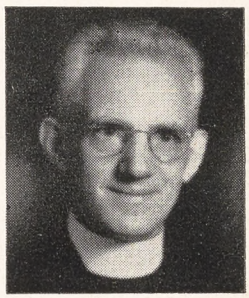
We must make certain that all this does not happen again. We are now trying to create a world organization for the prevention of another war. But we will not get it if we continue to criticize our former allies at every opportunity and create distrust on every hand. If we break with those who fought beside us in this war, there is no hope of peace. Yet, many Americans are doing their best to drive us apart. An isolated America is not possible. No country can have all it wishes. Each must give up something. To make a political issue of these differences of opinion is laying the powder train for another conflict.

Finally, let us postpone consideration of post-war compulsory military training for at least five years. There is no necessity for an immediate decision. To adopt compulsory training now, would, in my opinion, wreck what chances we have of creating and maintaining a successful organization for the maintenance of peace. Other nations would become suspicious of us and conclude that we must be watched carefully to see whether or not we would be the next to embark on a career of aggression and conquest.

For Church Schools

By
WILLIAM GRIME

THE CHALLENGE OF THE CHURCH by R. C. Miller is a fascinating course from one who understands the hearts and minds of high school students. Its six units of work—The Church and the Crises of Life, How the Church Came to Be, The Church's Faith, Prayer and Worship, What is the Church Doing?, How Wide Is the Church?—are not just more old stuff. They are a series of fearless challenges designed to bring students to say "here are more facts about the Church, put to us without any authoritarian imposition, facts calling for thought and action, facts which find us being persuaded to recommit ourselves to the blessed company of the faithful. There are some who may not like the amount of freedom-under-guidance given here, but many are the students who will respect this trust.



In the leader's book there is a wealth of rich content and a variety of sound methods. Its approaches and procedures with individual lessons are alive. They sparkle at times with good humor and show genuine realization of the needs of this age group. Yes, here is a guide that really guides, one that will give confidence to any teacher who is in earnest.

Likewise the pupil's book is attractive and full of rewarding reading. It starts with the students confused ideas about the Church and her ways and leads them through its historic strength and weakness to its challenge to themselves and the world today. Thus they are brought to see the truths and purposes of the Bible, Prayer Book, sacraments, creeds, missions, Church unity and the Christian principles of social action, mediated to men through the Church, can never be treated as optional truths and purposes, but that they must be dealt with as the indispensable means of grace for the redemption of man and his entire civilization.

While it is true this course will be welcomed in our high school departments, it can also be of great value in our week day religious education and confirmation classes. Cloister Press. Teacher's book, 90 cents. Pupil's book, 80 cents.

Then if you want a good sixth grade course consider *The Story of Jesus in Pictures* by Charlotte Jones. Its thirteen lessons are centered around the world's best Christian art, beautiful copies of which are in the pupil's workbook. The aim of the

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course is to help boys and girls to appreciate the main events and truths in the life of our Lord by Bible reading and study that leads into picture interpretation, creative writing, and correlated activities. The procedures in the pupil's book are simple and varied. Also they give much opportunity for student participation and individual expression. The teacher's book gives clear suggestions for starting and sustaining interest in individual lessons. Some of these helps you may not want, others you will want to enrich. But this must be said—you don't have to be a critical judge of art to guide this endeavour into significant consequences, for sufficient information is supplied for each picture to be studied. Pilgrim Press. Teacher's book 35 cents. Pupil's book 25 cents.

Vacation Time

By

GEORGE I. HILLER

THE period up to a vacation is a rather trying time. This is true whether we have a good time or a dull one, because it means a break with habits and who is not more of a creature of habit than he realizes. It often means new friends, and friends color our thoughts; it means another type and kind of financial planning. At the best it is up-setting to the regularity of our lives. To be sure we need a change and it is of inestimable value if only we get the value out of it; while if we are totally indifferent to real values it can be frought with considerable harm.



If a vacation is to be entirely without thought of God, if we are to forget our prayers because our habits are interrupted, if we have no desire to thank or praise him because new friends and pastimes occupy all our waking moments; then we may return with the idea that we can get along without him.

The same thought presses hard on me in relation to the Church school. If a vacation in Church school meant that parents and pupils found additional time to worship God in one of the regular services of the church, it would be a valuable change; but if parents are going to encourage children in forgetting the day and all duty to God then the vacation is not a refreshment but a lapse.

I am not pleading particularly for church attendance during vacation period, but for what is far more important—you cannot leave God home when you go away on a vacation—if he is at all real to you.

God is the same. Your need of a change may evidence itself in a change of your method of worship or thought of him, but it cannot demand a change of Gods. New pleasures, new interests, new friends, mean a refreshment and invigoration, but they cannot mean a new God.

There is another value in the leisure which some types of vacations afford. Many of us have little or no time in the daily round of things to think—I mean serious and worth while thinking through. We are prone to declare our snap judgments and the decision of our prejudices, environment, customs or experience to be the product of our thoughts, when in reality they are but by-products of a rather full life.

We would not lose the joy or fun of a period of leisure if instead of just being lazy we did some real thinking; on the contrary many of us would be strengthened and refreshed beyond our hopes.

What is the purpose of my life? How can I use it to a greater adventure? What have I done with the blessings that a merciful God has given me? How can I give more of myself to my children, not simply provide material things for them? Have I tried to think for what God might use me? Do I know what are the enduring values? Have I faced squarely the disposal of my material wealth should I die? Have I tried to make intelligent provision for the people and things I love? Will I leave something more than money in the world when I go out? Do I know what spiritual strength is? Is hope and courage within me or dependent entirely on material things outside of me? Am I repulsed by sin in myself? Do I try to forgive and understand it in others?

In other words a vacation might be a glorious opportunity to know thyself.

Sick and Nervous People

By

CARL J. WEBB

Rector, St. Philip's Church, Easthampton, Massachusetts

ONE of my duties is to serve as Episcopal chaplain in a large state hospital for mental diseases. Many patients are referred to the chaplain by patients, parents, friends, and out of town ministers. It is quite obvious that one cannot be strictly sectarian working among over 2000 sick people. I therefore conduct public services of two types. One is an informal service of hymn singing, prayers, scripture reading, and sermon. Sick people love to sing or to hear singing. The real opportunity for emotional release and self expression comes best through music. The old familiar

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tunes bring comfort and healing. The sermon is the same as one would preach to well people. Sick people who are able to attend a public service want to be considered normal. Many of the mentally disturbed patients have their normal periods. Harm may be easily done by talking down to them as if they were children. The sermon should be from ten to fifteen minutes long, drawn from familiar scripture, and illustrated and applied to life by the use of simple everyday life illustrations.

The other type of service is the regular Prayer Book service of Holy Communion. The patients use the Prayer Books and follow the service with enthusiasm and reverence. The page numbers are mentioned frequently to make it easy for all sorts and conditions of men and women to follow the service with as little distraction as possible. Participation by kneeling, sitting, and standing, and the saying of responses are as normal and reverent as in most parish churches. When the communion is received, some kneel and some sit, depending on the condition of the patient. It is an inspiration to share the reverence and whole hearted participation of the patients in this service. Not once has a Holy Communion service been interrupted by a disturbed patient. Most of those who receive Holy Communion are Episcopalians.

The service has real healing value, especially for those who have a good Church background. Recently, at the close of a communion service, a young man who was frequently confused, uttered this ultimate insight: "The service is helpful and a man's own conscience ought to make him attend regularly." Would that more laymen in our parish churches possessed this insight! On one occasion, when I was taking communion to those who were not able to attend the service, I almost passed up a young lady in her teens who appeared too confused to make any response when I offered her the communion. But when I closed my case to leave the room, she knelt by the closed door, held out her hands, and said in a clear voice, "You haven't given me my communion." My next visit found her improved.

One cannot tell how much the communion means to a mentally sick person by the way he acts. However, I am convinced that the service does bring comfort and calm to many troubled souls. Although many patients will never regain normal health, they are certainly entitled to the ministries of the Church during their illness.

In America today, over 50 per cent of all hospital beds are occupied by mentally disturbed patients. The percentage is being increased every day by the casualties of the war and the problem of keeping the ministry of the Church with the sick is an increasing challenge.

New Books

***Excellent **Good *Fair

***_The Westminster Historical Atlas to the Bible._ Edited by George Ernest Wright and Floyd Vivian Filson. Westminster Press. $3.50.

This is one of the most beautiful books we have seen, and one of the most useful as a companion to the Bible and as a guide to its historical geography. It makes the geographical and historical background really live before our eyes. The maps are almost like aeroplane views of the world — drawn and printed by a new process, specially devised for this volume. In fact, the book is three volumes in one, we might almost say; a history of excavation in Palestine, a history of the Bible (which is superbly illustrated from 77 photographs), and a first-class modern Atlas with maps that are accurate and reliable. It is a book that ought to be in every clergyman's library, every parish library, every public library throughout America — in addition to libraries of colleges, universities and seminaries, and also, we hope, many private libraries of Christian people who read and love Holy Scripture.

—F.C.G.

***_The Church and the Returning Soldier._ By Roy A. Burkhart, Harper and Brothers, $2.00.

If there are words that can persuade you to read Roy A. Burkhart's _The Church and the Returning Soldier,_ I would like to set them down here; for this book should be read by all.

Realizing the immensity of the Church's task in helping the soldier to return to the ways of the civilian, Dr. Burkhart has wisely refrained from advocating patterns and formulas. Instead, he has tried to set forth the issues involved and to motivate each church and community to prepare its own plans as best adapted to its needs.

Not only has he put the challenge squarely up to the individual church; he has, with deep sincerity and conviction, tried to show that we first must prepare ourselves for the job of helping the returning veteran personnel.

Perhaps the full scope of his views will be grasped by quoting Dr. Burkhart's own words: "The return of the soldier is part of a larger epic: the redemption of mankind, the salvation of men, the freeing of individuals and of groups from whatever hinders growth toward a discovery and acceptance and readiness to live by the will of God and for the good of all men."

Such a view could hardly avoid an appeal for Church unity, with which Dr. Burkhart concludes his book. In the long run, only a Church that unites men around the world in Christian brotherhood can

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satisfy the majority of veterans whose fervent prayer is to see the end of war for all times. How else, but in the unity of all God's children, can we avert the war that will bring with it the problem of the returning veteran in still another generation?

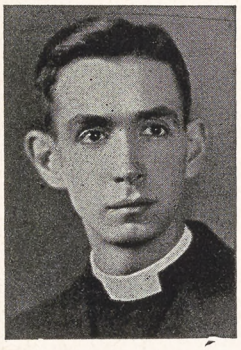
—V. H.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

THE "CHALLENGE TO RELIGION"

"FOR a Christian these days are stirring days. The way which is breaking up modern man-centered civilization . . . is driving us back to the fundamentals of our Faith. When journalists describe this situation, as they are apt to do, as a 'challenge to religion,' they reveal a singularly superficial understanding of the real condition of society. It is as if a patient who has consistently disobeyed his doctor's explicit instructions, and now finds himself at the point of death, should regard himself as a 'challenge to medicine.' It is not the Christian Faith that is being called in question, but the whole basis of modern civilization."



These spirited words launch an unusually competent and pithy little book by the Rev. Gordon W. Ireson, diocesan missioner of Exeter, entitled *Church Worship and the Non-Churchgoer* (London: S.P.C.K., 1944), which I feel obliged to recommend to those of my readers who may not have come across it. I had not seen it when I wrote my article "Worship for the Unconverted" (WITNESS, May 31, 1945). To my great surprise I received a large number of letters from all parts of the country, from chaplains and civilian clergy, all in unanimous agreement with my remarks. This testimony seems to me to give evidence of the serious situation we face in our immediate times regarding the lack of understanding, even by confirmed communicants not to speak of those outside the Church, of the basic principles of our liturgical worship. And this stems in turn from their lack of understanding and whole-hearted espousal of the primary dogmas of our faith. This is the thesis also of Fr. Ireson, a liberal who has turned Catholic, but a Catholic very much tempered by the spirit of the Liturgical Movement. And I might add that he is also thoroughly in sympathy with the declaration of the Malvern conference.

What can we do about this situation? Fr. Ireson has some very practical suggestions, based upon a number of years' experience in mission work. Unlike so many writers on worship, he is not doctrinaire. He tells you what you can do and how to do it. At the same time he never oversteps the bounds of sound liturgical principles, or the authority and aims of the Church's worship as set forth in the Prayer Book. Unlike many Catholics he is not contemptuous of Matins, and unlike many liberals he refuses to condone the practice of bowdlerizing the service to make it "popular." In brief, his thesis is that adults must be instructed in doctrine before they can honestly and helpfully participate in the liturgy. He calls for the development of an adult cathechumenate, extending beyond confirmation if need be, organized about small groups ("cells"). The leader of these groups will first explain some major doctrine, then direct a period of "training in prayer" based upon that doctrine. He gives a number of sample talks and devotions to show how it is done. He also discusses the education of children in worship. In their case he believes it is better for them to participate in the drama of the liturgy before instruction. They must *experience* it before any teaching about it can be significant. My space only allows me one more quotation to give you a taste of this savory book, but you will see from it that you are in for some good food for thought:

"The leader who hopes really to train his people in the art of prayer and worship will be extremely careful never to plunge them into any act of thanksgiving, confession, petition or intercession without a preparatory act of recollection and dedication. . . . The purpose of all prayer and worship is not (of the two alternatives) to make *us* more real to *God*, but to make *God* more real to *us*. It is not as if we should say, 'O God, here we are. Please give us your attention for a few minutes, as there are one or two matters we want to put before you.' In the first place, it is unnecessary to call God's attention to us. 'And it shall come to pass that before they call, I will answer; and while they are yet speaking I will hear.' Neither, secondly, is prayer a method by which we try to persuade God to do something that *we* want done. The purpose of prayer is to put ourselves into the way of doing what God wants. A recently published pamphlet . . . contains the following piece of advice: 'Bring God into the things of your everyday life.' It is not mere quibbling to say that such advice is fundamentally misguided. It should run, 'Bring the things of your everyday life to God.' It is very natural that Christian apologists should strive to show that God is 'relevant' to modern life. But ultimately what man must do is to make modern life relevant to God."

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Many Millions Will Be Spent On European Churches

The Estimated Property Loss of Protestant Churches Alone Runs to Billion and a Half

Edited by W. B. Spofford

New York (RNS):—A tentative four-year budget of $8,980,000 has been set by the World Council of Churches for relief and rehabilitation activities in Europe. Nearly a million and a half has been allocated for repairs to damaged churches and partial rebuilding of destroyed churches, which represents but one tenth of one per cent of the estimated loss of $1,450,000,000 suffered by the Protestant churches on the continent.

Of the four-year overall budget $3,600,000 would be devoted to relief for pastors; $1,200,000 would be used to train a new ministry and $1,400,000 for literature.

Combat Prejudice

Denver, Col.:—Dean Paul Roberts of St. John's Cathedral is the chairman of a committee in Denver, made up of all religious faiths, to combat prejudice and discrimination against minority groups.

Conference Held

San Rafael, Calif.: — No trains were necessary to transport the 201 students who attended the California summer conference, held here June 24-30. One bus was needed for those who had no other transportation.

Praises Charter

Chicago (RNS):—The Charter of the United Nations was hailed by Archbishop Stritch of Chicago as the only promise the world has that international anarchy will not return. Roman Catholic leaders generally have been critical of the document, but the Chicago Churchman stated that defects can be eliminated gradually.

Urge Ratification

Washington:—Various Church organizations have urged the Senate foreign relations committee to ratify the United Nations Charter promptly. Among the organizations were the Federal Council of Churches, the national board of the YWCA, the United Christian Council for Democracy and the Church League for Industrial Democracy.

Bishop Harris Preaches

Philadelphia:—A missionary service was held here at Holy Trinity at which Bishop Harris of Liberia was the preacher, the service being under the auspices of The Clericus, an organization consisting of the Negro clergy of the dioceses Pennsylvania and New Jersey. The procession consisted of 200 choristers, 50 acolytes, 9 layreaders, 3 divinity students, 30 priests, 1 deacon and 2 bishops. A collection of $300 went for the work in Liberia.

Metropolitan of India

London (Wireless to RNS):—Bishop George C. Hubback of Assam has been elected Bishop of Calcutta and Metropolitan of India, to succeed Bishop Foss Westcott who is to retire at the age of eighty-two. Originally opposed to the South India reunion scheme, Bishop Hubback later advocated its adoption as a means of healing breaches among Christians.

General Is Honored

Beverly Farms, Mass.: A service of thanksgiving for the leadership of General George S. Patton Jr. was held recently at St. John's here by the rector, the Rev. A. Abbott Hastings. General Patton was married in this church in 1910. Following a sermon by the rector, General Patton spoke briefly.

Ludlow In Bostin

Boston:—Bishop Theodore R. Ludlow, suffragan of Newark and on the WITNESS editorial board, is the guest preacher for the fourth consecutive summer at Trinity Church here.

Appeal for C.O.'s

New Haven, Conn.: — Conscientious Objectors receive no pay, no disability allowance, no allowance for dependents, no death allowance from the government, Bishop W. Appleton Lawrence, chairman of the joint committee on conscientious objectors, points out in an appeal to the Church to help maintain the very small group of Episcopal CO's who are now working in mental hospitals, and in civilian public service camps.

"One of the four freedoms for which this country is fighting is freedom of conscience," Bishop Lawrence said. "We want the people of Germany and Japan and the other countries to have the right to worship and think with freedom of conscience. Certainly we want that right maintained here in the United States. I am sure you will agree with me that it would be unthinkable to have it otherwise in our own Church."

The last General Convention set up and authorized the joint commission to raise funds to meet the $30 a month maintenance expense for CO's. "It is easy to believe in freedom of conscience for others in distant places, at no cost to ourselves," Bishop Lawrence concluded. "Here is a chance for people to show that they really believe in freedom of conscience at home within our Church, by supporting these men with whom they differ."

Joins Council Service

Syracuse, N. Y.:—Bishop Malcolm Peabody of Central New York has been made a member of the commission for World Council Service. The commission was organized early this year and is closely related to the department of reconstruction and inter-Church aid with headquarters in Geneva. Included in its program is work with the chaplaincy commission of the prisoner of war camps.

Honorary Degree

Princeton, N. J.: — The Rev. Arthur Lee Kinsolving, rector of Trinity Church here received an honorary doctorate from Princeton University on June 23rd.

Race Relations

Johnson, Vt. (RNS):—White families in 20 different towns in this area will be hosts this summer to 125 Negro children from New York who will spend a two weeks' vacation in Vermont homes, a project launched last year by the Rev. A. Ritchie Low, pastor of the United Church here. In an effort "to increase friendliness between the white and colored races, and break down the barriers of racial prejudice," Mr. Low last summer arranged for 75 children to visit white homes here. The experiment was so successful, he said, that "this year they have been offered more homes in which to spend

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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.: Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

the vacation than there are children available."

The children are to be selected from the Abyssinian Baptist Church, where the Rev. Clayton Powell, U.S. Congressman, is pastor, and St. Philip's Episcopal, where the Rev. Shelton Hale Bishop is rector. As reported here at the time, Mr. Bishop recently addressed a group of Church people at Grace Church, Manchester, N. H., on this plan and there is every likelihood that a similar project will be carried out there under the direction of the Rev. Bradford Young, the rector.

Church on Okinawa

Boston:—A chaplain in the Marines, now on Okinawa, writes to the army and navy commission that things have quieted down "though artillery fire moves overhead and I can see a slight sniper scuffle." He doesn't like sniper fire, saying that "it is very annoying because it is hard to detect its source." Under existing conditions it is impossible to hold regular church services, "for to concentrate a group of men in one spot would be foolhardy." He tells of visiting the men up on the front lines, talking with them, taking hastily scribbled messages to be mailed home, and distributing New Testaments.

Exploring the Island, this chaplain discovered a small church. "It had been pretty well demolished," he said, "but I had a good chance to rummage through what was left, for there was a lull in the fighting at the time. From the things I found there, and from subsequent talk with natives via an interpreter, I learned that the clergyman in charge was an native Okinawan, educated in Japan. The books from Union Seminary in New York indicate his thinking was not necessarily controlled by Japan. Shattered glasses about the size used for communion in Baptist churches point toward a Protestant group, and a picture of Wesley suggests Methodist leanings. Old Christmas and Easter cards signed with English names may testify to the rector's having acquaintances, perhaps religious, amongst white people before, and when asked if they have seen white people, the natives always refer to the Chinese who happened to visit the island. There were large picture studies of God in Nature, Easter, and numerous Old Testament subjects. The mission seems to have

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ceased functioning about two years ago, possibly with the interruption of Japan's war efforts.

"I found the large Bible which must have stood on the altar or reading desk. It is written in Japanese, although on the cover are the gilt-lettered words 'Holy Bible,' in English. The binding is broken and a piece of shrapnel must have hit the book, for it has been considerably torn.

"There is a Japanese doctor on this island who claims to be a Christian. I hope to locate him and learn more about the mission. If I can locate any members of the congregation, they may be in a civilian compound set up near the site of the church, I plan to hold a Christian service for them in the hope that it will not only be of spiritual help to them, but also may make them realize that if we have nothing else, we have Christ in common."

Interrace Meeting

Swannanoa, N. C.:—Students and faculty members representing 11 theological seminaries, both white and Negro, met at Warren Wilson Junior College here for a three-day conference. Speakers included Dr. Walter M. Horton, of Oberlin Divinity School; President J. W. Haywood of Gammon Theological Seminary, Atlanta, Ga.; Dean J. H. Satterwhite, of the Hood Theological Seminary, Salisbury, N. C.; and Dr. William E. Cannon of the Candler School of Theology, Emory University.

Summer Vacation

Chicago:—For the first time in the history of this city, Negro boys and girls will spend two weeks in the homes of downstate white families. Duplicating the Vermont experiment of last summer, 45 Negro children, all members of the Presbyterian churches here, will be the guests of white Presbyterian families in Ashton, Franklin Grove, Hersman and Danvers. They will also attend a vacation Bible school which formerly had only white children.

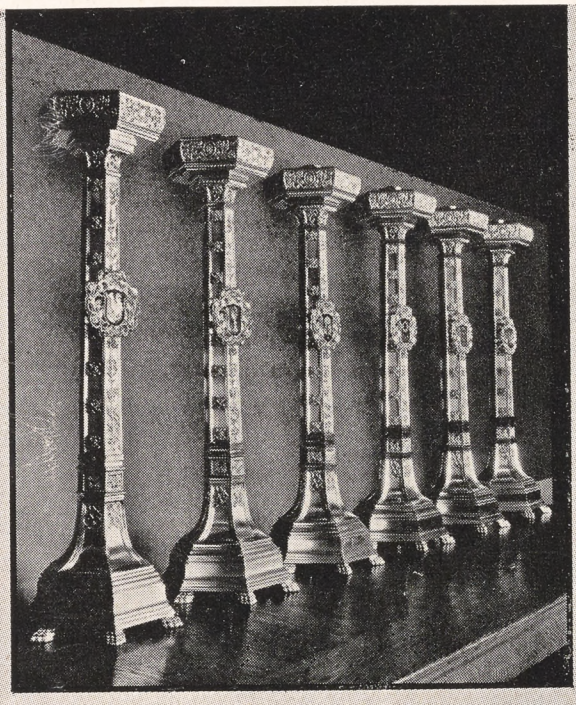
Training Center Filled

New York: — Windham House, graduate training center for Episcopal Church women, is completely filled for its summer period. Sixteen young women are there for special study. They come from thirteen dioceses and districts, and in the group is a teacher from China, two Negro girls and one Japanese. All are here for graduate study. Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary is in charge at Windham House as acting director, for the summer period.

No Basic Stipend

Montreal (RNS):—Basic stipends, which would provide for equalization of clerical salaries with addition of family, living and traveling allowances, were a subject of debate for the third successive year before the Anglican Synod at its closing session. With clergy and laity split on the question, no agreement could be reached and the special committee constituted to deal with the subject was asked to further explore the matter and report at a later date.

Clergy in the diocese of Montreal are at present guaranteed by canon a minimum basic salary starting at $1200 a year for mission priests and $1500 for rectors. Adoption of the principle of one basic diocesan stipend would result in the pooling of available funds for equal distribu-



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tion among all the clergy, regardless of their standing. Opposition to the measure came largely from the lay delegates.

Negro Priest Called

Crane, Ind.:—The Rev. John Quincy Martin, serving here as a navy chaplain, has resigned as rector of Calvary Church, Philadelphia, to enable the calling of the Rev. Thomas Logan, vicar of St. Michael and All Angels. Neighborhood changes have been so great since the war that Mr. Martin last fall recommended the calling of a Negro priest as his successor and offered then to resign to make it possible. It is expected that the entire congregation of St. Michael and All Angels will transfer to Calvary and an effective evangelization of the neighborhood will result.

Sympathy for Jews

Montreal (RNS): — Concern for the "sufferings of the Jewish people in recently liberated concentration camps in Europe" was voiced by the annual synod of the Anglican Church's Montreal diocese in a resolution adopted at the close of its four-day sessions here. The synod also expressed "sincere and heartfelt sympathy with our Jewish people in Canada on their long period of strain and anxiety."

New Professorship

New York: — Francis Cho-min Wei, president of Central China College, is to be the first incumbent of a new professorship at Union Seminary which will bring to the school each year a leader of world Christianity. The chair was established in honor of the Rev. Henry Winters Luce, a graduate of Union who was an outstanding leader in the development of higher education in China. Dr. Wei will also give lectures at Andover-Newton School and the Episcopal Theological School.

Half the Fund

New York:—The army and navy commission of the Church had received $215,600 up to June 6 it was announced at a commission meeting held at the Church Missions House. The amount needed for the year, at the present rate of expenditure, is $400,000. Brigadier General Luther D. Miller, new chief of chaplains, attended the all day session and urged that steps be taken to get more Episcopal chaplains even if they must come fresh from theological



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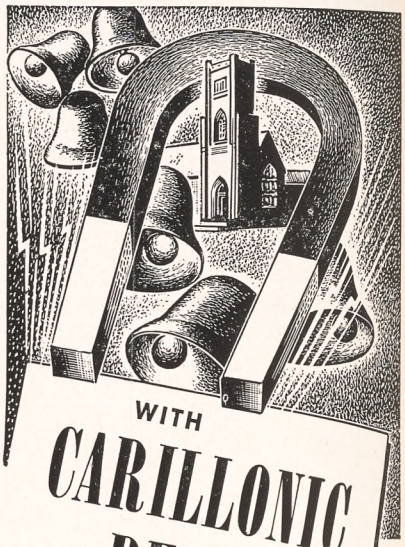

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schools. It was also reported that a commission is working on plans affecting the placement of chaplains when they return, with Bishop Hart of Pennsylvania reporting that the committee feels that the needs of the returned chaplains will be for jobs, rest, study and readjustment to normal life. The responsibility for placement is with the dioceses but the army and navy commission is ready to help in all possible ways. Bishop Sherrill, head of the commission, reported on his recent trip to England and the Continent.

Contrary to a widely prevalent belief, the close of hostilities in Europe has not ended the need for additional chaplains in the armed forces. Seven hundred are called for at once by the army and four hundred for the navy. The end of the European war finds many chaplains overseas who have endured for months and even years the heat and burden of the day. Constant strain, borne of combat duty has reduced their physical and nervous reserve. To the end that armed forces may return these veterans to less arduous posts in the U. S., it is imperative to secure replacements. Young clergymen, up to the age of 35, are urgently needed for duty with combat troops. We must recognize that because the clergy do not come under selective service, nonetheless they can not escape their moral obligation to meet this vital spiritual demand. In order to serve their country, men of other professions have left their families and splendid incomes. For the clergy in this critical time to do less is unthinkable. It is our considered judgment that this is the time for renewed self-examination by every clergyman in this age group not now in uniform, to determine whether he can still refuse his country's call.

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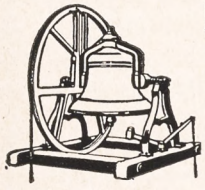
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Parish Celebrates

Hannibal, Mo.:—President Truman sent greetings to Trinity Church here on the occasion of its centennial. One of the high lights of the celebration was a pageant in which 300 citizens took part as well as a choir composed of all the church choirs of the city. Every church, including the Roman Catholic, was represented in the pageant. Another event was a union service, participated in by all the local churches, at which Bishop William Scarlett preached.

Women Recognized

Moscow (wireless to RNS):—For the first time, articles by women have appeared in the Journal of the Moscow Patriarchate, official organ of the Russian Orthodox Church. Latest issue of the Church publication contains two articles written by women. The issue features detailed reports of the recent all-Russia council, or sobor, and texts of greetings received from leading Protestant and Eastern Orthodox churchmen in Europe, the United States, and Canada. A new biography of Patriarch Alexei is published.

CLERGY NOTES

(Continued from page 2)

ROMILLY, W. S. L., retired priest of Virginia, died recently at the hospital in Staunton, Va.

SMITH, DORSEY G. JR., was ordained priest on June 21 at Christ Church, Lancaster County, Va., by Bishop Mason of Virginia. He is rector of Grace Church, Kilmarnock, Va., and associated churches in Lancaster and Northumberland Counties.

SMITH, ROBERT M., was ordained deacon on July 7th in Zion Church, Philadelphia, Pa., by Bishop Hart.

WARREN, HAROLD H., in charge of St. Mary's, Hamilton, Texas, and associated missions becomes assistant at Trinity, Tulsa, Okla., August 1st.

WHISTON, CHARLES F., is now in residence as professor of Church history and moral theology at the Church Divinity School of the Pacific.

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BACKFIRE

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

THE RT. REV. OLIVER J. HART
Bishop of Pennsylvania

There is in the United States a deep emotional recognition of the necessity of our nation taking its full responsibility for world order. To do this we must have

(1) a large professional army
or
(2) universal military training.

To me it is just that simple.

I am under no illusion that universal military training marks an advance in civilization. I earnestly wish that all nations could be delivered from the burden of it. But collective security will depend, in part at least, upon military force and we in this country have much more to fear from a large standing army than from universal military training. A large standing army might go a long way towards militarizing the country while universal military training could produce citizen soldiers in whom has been developed sound and clear ideas of responsible American citizenship.

It is a sound American principle that the military should be subordinate to the civil. As citizens we should demand that the best possible provisions be made from an educational point of view. I have confidence that the general staff will want the advice and counsel of the ablest civilian educators in the country. I believe that such a group can deal intelligently with the educational difficulties involved in military training and let us recognize frankly that they do exist. I am sure that the war department does not want to kill the initiative and creative spirit in our young men. It does not want to teach them merely to obey and not to think. Certainly we should be strong enough to compel the war department to change its plans if we detect that its real purpose is to develop millions of militarists.

The war department has stated that it does not recommend nor desire that trainees be inducted into the army for military service. It does not propose that all of our young men spend a year of indolence in military barracks. It proposes a year of *training*. I have heard various schemes of training proposed. I should like to see us decide the issue now and then bend all our energies towards making the training as effective as possible. It would be worse than folly for us to suppose it will be easy to make universal military training a creative extension of our educational opportunities but we can try to achieve that goal.

Many of my friends are violently opposed to universal military training. One of the main arguments is that we ought to wait until four or five years after the war before taking action on this important matter. By that time, it is argued, we would know better whether or not it was necessary, we could think more calmly and above all the veterans of World War II would have a chance to vote their opposition. I have heard it said that at least seventy per cent of the men now in service are opposed to universal military training! I do not know how such information could have been obtained. It is clear that *if* such is the case, the veterans will have enough influence to have universal training abolished.

Universal military training seems to me the better plan for us at this time. Its adoption now will reassure the other peace loving nations of the world that the United States proposes to cooperate with them in outlawing war. At any time that it becomes apparent that universal training is not needed or is undesirable, we can easily drop it.

* * *

THE REV. RICHARD WILKINSON
Augusta, Georgia

I have been a reader and admirer of THE WITNESS from the beginning. I think the paper is the most informing in every way. Spofford has a mind and knows what to say and how to say it and does no trimming at all. And the editorial staff does excellent work. Best wishes to you all.

* * *

THE REV. W. APPLETON LAWRENCE
Bishop of Western Massachusetts

Let me heartily commend your editorial against peace time conscription. It is straight to the point, telling and persuasive, as well as being forthright and courageous. Some will condemn it. I write to praise it.

* * *

THE REV. J. CLEMENS KOLB
Chaplain at University of Pennsylvania

Under the picture of Bishop Remington in the July 12 WITNESS it said that he was elected suffragan on the second ballot. This is a mistake by just one ballot. We elected him on the first and are rather proud of that fact as not too many Episcopal elections are settled with such unity of opinion. The vote as listed in the caption was correct.

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The WITNESS

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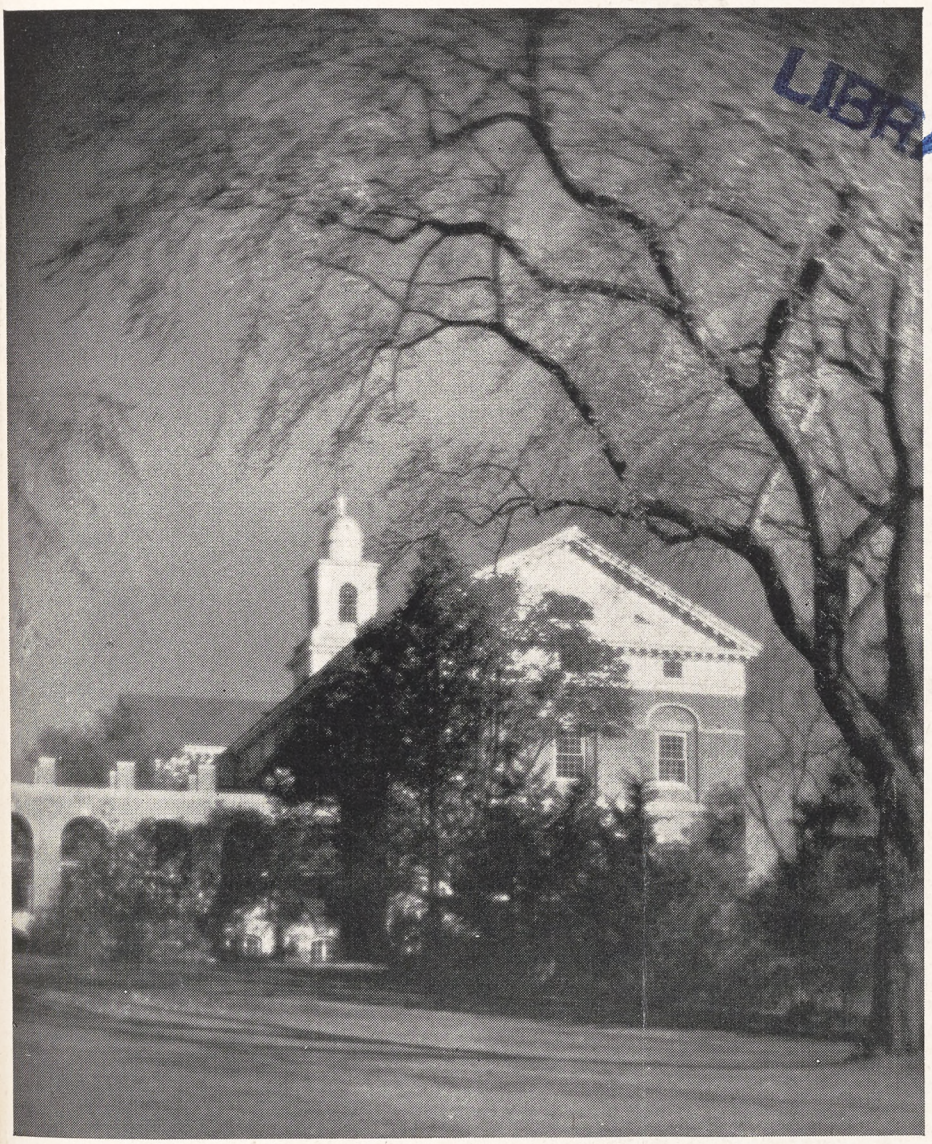

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FALSE GODS OF EDUCATION

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Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

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For Christ and His Church

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AUGUST 9, 1945
VOL. XXVIII No. 47

CLERGY NOTES

ASHBURY, M. D., formerly rector of Emmanuel, Bristol, Va., is now the rector of St. Mary's, Baltimore, Md.

BANKS, JOSEPH H., was ordained priest by Bishop Goodwin of Virginia on July 19th at St. Philip's, Richmond. He is in charge of Grace Church, Millers Tavern, and associated missions.

BOND, J. S. Jr., formerly rector of St. George's, Fredericksburg, Va., has accepted the rectorship of Christ Church, Mobile, Ala., effective August 15.

BRADNER, WILLIAM, minister in charge of Trinity, Newport, R. I., has accepted the rectorship of the parish.

BROWNELL, F. W., was ordained deacon on June 29th by Bishop Goodwin of Virginia at White Marsh, Va., where he is in charge of Abingdon Parish.

GRANGER, GEORGE L., formerly in charge of churches at St. Cloud and Kissimmee, Fla., is now in charge of churches at Melbourne and Eau Galle, Fla.

GRANT, JAMES L., chaplain of the Chapel of the Ascension, Baltimore, Md., becomes the vicar of the Chapel of the Incarnation, New York, September 15.

HUBERT, E. I. Jr., was ordained deacon on July 15 in Christ Church, Savannah, Ga. by Bishop Barnwell. He is to take charge of St. Paul's, Jesup, Ga. on September 1st.

LARNED, A. C. is now a resident canon of the cathedral in Providence, R. I.

NICHOLS, FESSENDEN A., formerly assistant at St. James', Fordham, New York City, is now the rector of Christ Church, Suffern, N. Y.

PLANTE, L. H., assistant at St. Paul's, Pawtucket, R. I. has resigned to become a chaplain in the navy.

POLLANICK, E. B., was ordained deacon on June 29th in the Church of the Ascension, Greenpoint, Long Island, by Bishop Larned, acting for the Bishop of West Va. He is in charge of St. Andrew's, Mullens, W. Va.

SCAIFE, L. L., formerly rector of Trinity, Newport, R. I. and now serving as a navy chaplain has accepted the rectorship of Calvary, Pittsburgh, Pa.

SWAIM, CLAUDE C., former Presbyterian clergyman, was ordained deacon by Bishop Mason of Virginia on July 19th at Grace Church, Cismont, where he is in charge.

TORREY, R. A. 3rd, was ordained deacon on July 15th in Christ Church, Savannah, Ga., by Bishop Barnwell. He is in charge of St. Andrew's, Darien, Ga.

VAN DYKE, W. E., rector emeritus of St. Luke's, Smethport, Pa. died at his home in that town on July 15th. He was rector of the parish from 1909 to his retirement in 1943.

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In Leading Churches

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Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

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Thursdays: 7:30 A.M.

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Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
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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.

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SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 47.

The WITNESS

For Christ and His Church

AUGUST 9, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The World Council Will Deal Cautiously with Germans

General Secretary Says Council to Reserve Liberty of Decision and Action on Churches

By Religious News Service

Geneva (wireless):—The World Council of Churches has not established constitutional ties with any Church group in Germany but has reserved decision until "full and frank discussions" are held with representatives of the German churches, according to W. A. Visser 't Hooft, general secretary of the Council. Mr. Visser 't Hooft revealed that the Council will send delegates to Churches in Germany as well as liberated countries to discuss future relationships. The Council retains ties with the German Churches at present only through their membership in Life and Work, and Faith and Order, the two ecumenical movements which merged into the World Council.

"The Council," Visser 't Hooft said, "reserves all liberty of decision and action with respect to the relationships which will have to be established with the German churches. First, it will contact those who have given clear witness of their Christian faith and have taken a clear stand against Christian dealings with Nazism. Future relationships will depend on frank and full conversations between the Council's delegates and representatives of the German Churches."

Visser 't Hooft praised the work of the Rev. Eugen Gerstenmaier who was a key figure in the anti-Nazi movement inside the German Evangelical Church, but said that a false impression may have been created that his activities were carried on under mandate from the World Council of Churches. Gerstenmaier was one of a number of Confessional Church leaders who took a leading part in the plot against Hitler in July, 1944.

"Dr. Gerstenmaier," Visser 't Hooft said, "represented Bishop Theophilus Wurm of Wurttemburg in the foreign office of the German Evangelical Church where he carried out a policy that was often quite independent. He initiated a series of activities to bring spiritual aid to prisoners of war, civilian internees, and foreign workers deported to Germany. He also took special pains to promote the work of ecumenical organizations among these different categories of war victims. Thus, on his own, he rendered an important service to ecumenical groups."

Recalling that during the war, the World Council had kept in touch with outstanding figures of the Church in Germany, Visser 't Hooft said that up to the time he was imprisoned, Pastor Dietrich Bonhoeffer was "the one man who played an outstanding part in keeping up ecumenical contacts."

Meanwhile Bishop Bell of Chichester has revealed that two years before the attempt on Hitler's life in 1944, the British government was informed of the plot by the late Pastor Dietrich Bonhoeffer, anti-Nazi leader of the German Evangelical Church. Bishop Bell made the statement at a memorial service held in Trinity Church here for the pastor who was slain by an S. S. commando-unit in the concentration camp of Flossenberg near Neustadt, Bavaria, last April.

Bishop Bell told the congregation that Pastor Bonhoeffer went to meet him secretly in Stockholm in May, 1942, acting on behalf of anti-Nazi German generals who were cooperating with the Confessional Church in its fight against Hitlerism. One of the requests conveyed by Pastor Bonhoeffer, Bishop Bell said, was that the British government should take a favorable stand toward the new Christian government anti-Hitler plotters were preparing to establish in Germany.

Born in 1906, Pastor Bonhoeffer studied in the United States and was a clergyman in a German Lutheran Church in London, from 1933 to 1935 before being appointed head of a Confessional Church training college in Pomerania. He was a member of the youth commission of the World Council of Churches and of the World Alliance for International Friendship Through the Churches, and was on friendly terms with British Church leaders. In collaboration with the Bishop of Chichester, he helped pastors and laymen of the German Confessional Church forced to emigrate during the Hitler regime.

(see editorial, this number)

DEVEAUX SCHOOL OFFERS SCHOLARSHIPS

Niagara Falls, N. Y.:—DeVeaux School has available a few scholarships for fatherless boys who have excellent school records. They are by preference given to boys whose

FOR SUMMER

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135 Liberty Street
New York 6, N. Y.

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families are Episcopalians but occasionally a boy with a good record who is a baptized Christian is accepted even though not an Episcopalian. DeVeaux School has been in continuous existence since 1852 and is the official boys' school of the diocese of Western New York. It prepares boys for college and work leading to the professions. The headmaster will be glad to correspond with any mothers interested in the scholarships for their sons.

CONSECRATION IN NEW JERSEY

Trenton, N. J.:—Archdeacon A. L. Banyard is to be consecrated suffragan bishop of New Jersey on September 29th at the cathedral here. The Presiding Bishop is to be the consecrator with Bishop Gardner of New Jersey and Bishop Washburn of Newark the co-consecrators. He will be presented by Bishop Matthews, the retired bishop of New Jersey and Bishop Oliver Hart of Pennsylvania. The sermon will be by Bishop Conkling of Chicago.

DIOCESE OF DALLAS CONSECRATION

Dallas, Texas.:—The Rev. Avery Mason is to be consecrated bishop coadjutor of the diocese of Dallas on September 21 at St. Matthew's Cathedral here. The Presiding Bishop will be the consecrator with Bishop Moore of Dallas and Bishop Conkling of Chicago the co-consecrators. Bishop DeWolfe of Long Island is to be the preacher.

MISSIONARY EDUCATION MOVEMENT

San Anselmo, Calif.:—A conference, sponsored by the Missionary Education Movement, was held here July 25-30 to discuss "America's Uprooted Peoples" and the missionary field of Africa. Among the leaders was Archdeacon Hodgkin of California.

MAYBE HE OUGHT TO LEAVE

Jamaica, N. Y.:—The Rev. Joseph Titus, rector of Grace Church here, is wondering if guidance is not being given him to resign and find another parish. For the second time the church has been hit by lightning. The last time was on July 19th when the brownstone spire, erected in 1861, was split by a bolt from the summit to the belfry. This means that a steel cage will have to be built around the tower, the stones taken down after being numbered and then re-erected. The operation will not only be hazardous but complicated and the loss is likely to run to $30,000. It is covered by insurance with the Church Properties Fire Insurance Corporation.

TOWN-COUNTRY CONFERENCE AT MADISON

Madison, Wis.: — Bishop Elwood Haines of Iowa was a headliner at the national town-country conference held here for two weeks and attended by fifty Episcopalians, representing every province and three Canadian dioceses. He outlined elements in an intensive and extensive program for rural Church work. The Rev. Clifford L. Samuelson of the national domestic missions department told of ways theological seminaries might advance rural work, while Prof. J. H. Kolb lectured on various phases of rural life. Others to give lectures were the Rev. W. F. Allison on visual-audio aids; the Rev. Allen Cook on using the mail; the Rev. Charles Conder of the mobile chapel; Miss Bernice Jansen of the rural community center; Deaconess Evelyn Seymour on mountain work; the Rev. Irwin St. John Tucker on education in a small church.

ST. PAUL'S MANAGER TO RETIRE

Lawrenceville, Va.:—Mr. A. H. Turner retired on August 1st after serving for forty-two years as business manager and treasurer of St. Paul's School here. He has seen the school grow from an elementary school of a few hundred to a polytechnic institute that enrolls more than 1,000 annually. The institute is one of the colleges of the American Church Institute for Negroes. Mr. Turner is himself a graduate of Tuskegee College.

CHAPLAIN CLINGMAN DECORATED

Washington: — Chaplain (Capt.) Robert C. Clingman, son of the Rt. Rev. Charles Clingman, Bishop of Kentucky, was awarded the Bronze Star for heroic achievement in connection with military operations against the enemy on Luzon, P. I., from January 9 to March 4, 1945. As battalion chaplain during this period Chaplain Clingman made many trips through hazardous and enemy infested mountain terrain in order to assist in the evacuation of wounded and dead. He performed Christian burials for fallen comrades in full view of the enemy. On one occasion it was necessary for him to crawl 200 yards through heavy sniper fire in order to find a place for safety. His presence at forward positions gave great inspiration to the men of the command.

SCHOLARSHIPS OFFERED VETERANS

New York:—Inauguration of a $60,000 program providing scholarships to veterans and presenting the claims of the ministry to service men was announced July 30th by President Henry Van Dusen of Union Seminary. He also stated that a series of refresher courses for returning chaplains will begin during the coming academic year. Speaking of the financial aid Dr. Van Dusen said: "In most cases the government grant will go far toward meeting the expense of the student. Those with family responsibilities and those who wish to accelerate their course without the necessity of carrying heavy remunerative field work may apply for scholarship aid to supplement the government grants."

SECRET BALLOT DEMANDED

London (wireless to RNS):—Bishop Wand, former bishop of Bath and Wales, was elected Bishop of London after a secret ballot had been demanded. No such demand has been made at an episcopal election in the past sixty years. The request came from one of his opponents who criticized the bishop for Anglo-Catholic tendencies. When the ballots were counted it was found that no dissenting votes had been cast but one blank paper was returned.

REGULAR BROADCASTS FROM GUAM

Guam:—Lt. Comdr. R. T. Blomquist, navy chaplain who was formerly the rector of St. Luke's, Forest Hills, Long Island, broadcasts regularly each Sunday morning from the picturesque native-built chapel here. The services reach not only units and hospitals on the island but are also picked up by ships in the harbor and at sea.

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Ministry to Migrant Workers Provided by the Church

Large Trained Staff Gives Varied Program To the Thousands of Seasonal Farm Workers

By Religious News Service

New York:—Nearly 600,000 agricultural migrant workers in 23 states are being provided a united religious and social ministry this summer through the cooperation of 23 Protestant denominations in the Home Missions Council of North America, it was reported here by Miss Edith Lowry, executive secretary of the Council and administrator of migrant work. Now in its 26th year, the project is conducted among laborers who cultivate and harvest crops on farms and process food at canneries. Many have no permanent homes and live in shelters of various types supplied by the farmer, the canning companies, and the War Food Administration.

They are served by a trained staff of 274 workers, including 31 white, American Negro, Jamaican Negro and Japanese American ministers, 102 community workers, 124 child care workers, 10 assistants in vacation Bible schools, three teachers, and two survey specialists. This summer's budget for migrant work totals $123,450.

"Through the religious ministry provided by a cooperative Protestant home missions program," Miss Lowry said, "not only are church activities taken to the migrant, but he also is aided in developing a more adequate standard of living and a sense of belonging and being wanted in American community life."

Church services, Sunday schools, Bible classes, recreational programs for children, youth and adults, leadership training, child care center, counseling, language classes, and other activities are developed for the seasonal farm workers wherever they can be found in groups without regard for race, nationality, or faith.

Nearly 85,000 of this year's migrants have been imported by the Federal Government from Mexico, Jamaica, the Bahama Islands and the Barbadoes Islands. Migrants include 203,000 Spanish-speaking natives, 68,000 American Negroes, 1,000 Japanese Americans and 200 Indians. The balance are white people from southern states and a few northern states.

Texas has the largest number of seasonal workers this summer, with 190,000, while California has 168,000, Arizona, Oregon, and Washington 25,000 each, Michigan 15,000, New York 20,000 and New Jersey, 10,000.

CAPITAL PUNISHMENT IS DEFENDED

Oslo, Norway (wireless to RNS):—Capital punishment for Norwegian traitors "must be considered justifiable" in the present situation, according to Lutheran Bishop Gabriel Skagestad of Stavanger. Commenting on the action of a people's court in Oslo in passing the death sentence on Reider Haaland, accused of collaboration with German occupation authorities, the Bishop said: "For my part, I consider this in accordance with God's word in the Old and New Testaments that legal authority may use the death sentence."

PROSPECTS FOR UNION ARE POOR

London (wireless to RNS):—Although immediate prospects of church reunion are "poor" there is an "increased friendliness" between the churches, Archibald Walter Harrison declared in his presidential address to the Methodist conference of Great Britain.

"We are not going to engage in controversy," he said, "because we believe toleration is almost the finest flower of truly catholic Christianity, but we are not going back on the Reformation, which reaffirmed the infinite value of the human soul."

The churchman, winner of the military cross in world war I, spoke at Nottingham to the denomination's first fullsize conference since before the war, following his election to succeed W. F. Howard as president.

RUSSIAN CHURCH LEADER TO VISIT HERE

New York:—The Most Rev. Alexei, Archbishop of Iarislavl and Rostov, will shortly visit the United States as a special envoy of the Patriarch of Moscow and all Russia, according to information from Moscow received at the New York office of the Russian Patriarchate in America. The Metropolitan has advised Presiding Bishop Tucker of the forthcoming visit, the date of which is not yet known. The Metropolitan adds, "The visit will resume the contacts with the American Churches, completing the trips of the Patriarch and the Metropolitan Nikolai to the Holy Land, Egypt and Great Britain."

MASSACHUSETTS DIOCESE HAS CHOIR SCHOOL

Boston:—A junior choir school, consisting of eighty girls from ten parishes of the diocese of Massachusetts, will meet the last week in August at Lincoln-Hill camp at Foxboro. They attend as choir groups rather than as individuals for training in rhythm, music reading and the learning of canticles and chorales.

AFRICAN SEMINARY REOPENED

London (wireless to RNS):—St. Augustine's Seminary for training men for the ministry of the Church of England has been reopened at Kumasi, diocese of Accra, after being closed for a number of years. The Rev. George Laing, African clergyman, is dean.

RELEASE SOLDIERS FOR MINISTRY

London (wireless *to* RNS):—In view of the serious clergy shortage in England, 1500 theological students are to be released from the armed forces. However only those with a minimum of three years of service will be eligible.

CANTERBURY URGES MARITAL ADVICE

London (by wireless to RNS):—A nationwide network of "advice centers" to help adjust marital troubles and restore homes broken by the war was urged here by Geoffrey Francis Fisher, Archbishop of Canterbury. The centers, he said, should be equipped to offer spiritual, medical, psychological, and legal help by specialists, particularly to liberated war prisoners and returning service men and women.

Addressing the Canterbury diocesan conference, the Archbishop called on the mayors of every town

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in England to take immediate steps to create such centers and declared that public money should be available to finance them.

"The return from captivity of great numbers of prisoners and the release of service men and women makes great demands for understanding and help," he said. "Many marriages have been and are being broken up or imperilled for reasons directly or indirectly connected with the war."

The Archbishop warned, however, that "whatever remedial measures are devised, they cannot avail much unless at the same time the community is deliberately determined to raise the general standard of honor, loyalty, and obligation in marriage and sex relations."

Dr. Fisher stressed that the need for advice and help is not confined to service men and women because many civilians also have been obliged during the war to live away from their homes. "Long separations under unnatural conditions" and hasty wartime marriages, he said, have helped to make the divorce rate "a grave national problem."

One of the basic requirements for restoring home life is the provision of adequate housing, and this demands, the Archbishop declared, "action as violent as any war operation."

BULGARIAN EXARCH ON RUSSIA

Moscow (wireless to RNS):—A statement stressing friendly relations between the Bulgarian and Russian Orthodox Churches was issued by Exarch Stefan of Bulgarian on his return to Sofia from Moscow. Speaking on behalf of the Bulgarian delegation which recently visited Russia, Exarch Stefan declared, "We have come to the conclusion that between the Russians and the Bulgarians there can be no more misunderstanding and division."

"All intrigue directed toward spoiling our relations," the Bulgarian Church head asserted, "will meet the united and single-minded resistance of both our churches."

QUISLING BISHOP OF OSLO

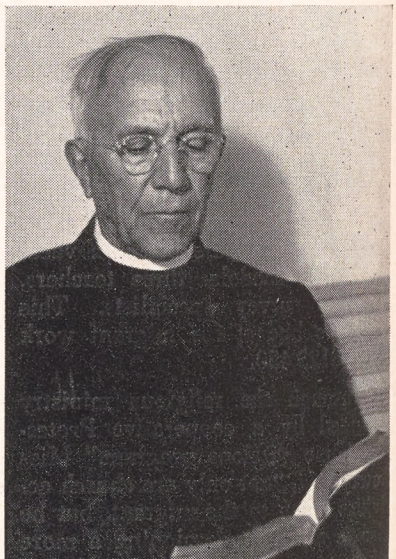
Oslo, Norway (wireless to RNS): —Charges of membership in the Nazi Party and of writing pro-Nazi newspaper articles have been made against the former Quisling Bishop of Oslo, Lars Andreas Froeyland, at preliminary hearings here. Froeyland was made "bishop" in 1942 to replace the imprisoned Primate, Bishop Eivind Berggrav. The 57-year-old prisoner told the court he had never been a member of the Nazi Party nor expressed sympathy with it. He said he had written a series of sermons for newspapers, but claimed these did not refer to National Socialism. Asserting he had been forced to accept the Oslo bishopric because the Norwegian bishops "laid down their offices" after the occupation, he added: "My congregation boycotted me because of my rumored membership in the National Socialist Party and my colleagues excluded me from their meetings."

CATHEDRAL PLANNED FOR CHICAGO

Chicago: — If sufficient donations can be obtained in the post-war period, the Diocese of Chicago may have a cathedral costing from $4,000,000 to $5,000,000, Bishop Conkling revealed here. The diocese has been without a cathedral for more than 20 years since the Cathedral of St. Peter and St. Paul was destroyed by fire.

Bishop Conkling said his plans call for a cathedral similar to the Rockefeller Memorial Chapel, large Gothic structure at the University of Chicago. It is estimated that the cathedral would cost $2,500,000 and diocesan offices, a convention hall, and residences for the bishop and the cathedral dean would require an additional $500,000. A million dollar endowment fund is also planned. An added sum would have to be provided for the purchase of a building site.

Last May, Bishop Conkling announced that the diocesan debt, which had been $1,000,000 when he came here three years ago, had been completely paid off. At that time he named a committee to publicize the need for a cathedral, but stressed that the funds must come from individual donations and not from assessing parishes of the diocese.



The Rev. Carl Reed Taylor is the vicar of St. Matthew's, Pacific Palisades, California, a mission which was started in 1941 by a small band of residents and has had remarkable growth in spite of the difficulties of wartime



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EDITORIALS

The Church in Germany

AMERICAN Churchmen will do well to watch their step in dealing with Protestant leaders in Germany. That hundreds of German pastors resisted the Nazi regime is an established fact. That many did so solely because the Hitler gang sought control of the Church is also a fact. Of no one is this more true than of Martin Niemoeller, the most publicized of them. He told a group of Americans in 1937, just three days before his arrest, that the resistance to the Nazis on the part of the Church was "not a question of the suitability of one political system or another. It is merely a question of the independence of the Church." He made it clear that he did not himself oppose Hitler on any other grounds and declared that he would gladly serve again as a submarine commander in the event that Germany went to war. Since his release he has given several interviews without in any way indicating that he changed his mind during the eight years that he was a Nazi prisoner. He now states that he plans to visit England and the United States at the earliest moment. We will do well to see that he stays in Europe, at least until we can know more of what is in his mind and what he would say to the large American audiences that would undoubtedly come to hear him.

There are other stories now coming out of Germany which indicate that Church leaders of both confessions have been, and still are, more afraid of the Soviet Union than anything else. There was the plot of German generals with their demand that the British take a favorable stand toward "the new Christian government." Leading German pastors took part in that scheme, as the Bishop of Chichester now reveals (see page three). By "the new Christian government" did these men seek to smash the unity of the United Nations by turning the British against their ally of the east?

More recently there was a secret meeting of Church leaders with German industrialists, so largely responsible for the rise of Hitler and of the war, where a "plan" was drawn up for postwar Germany. Here too it appears that fear of the left is driving Church leaders into reactionary activities.

There is but one way out for Germany in our opinion and that is to follow the British lead and take a decided and definite turn to the left. Left free to do so we believe the German people will take such a step. But any such movement will be vigorously opposed by the industrialists, with evidence that it is already being opposed by the American army of occupation, some of whose leaders are talking of using the western Germans as "Landsknechte" (hired soldiers) to fight the Russians. We are not prepared to say that German Protestantism is identified with these reactionary forces. We do say that some of their leaders unquestionably are. Churchmen of the democracies, and particularly those leading the World Council of Churches, will do well to keep this in mind as they confer with their German brethren.

The simple fact is that the people of this world have aspirations which they mean to translate into realities. The British election, with its two-to-one mandate for socialism in our time, ought to make this perfectly clear even to the most dull-witted. The Church, true to itself, should rejoice in this movement and, insofar as it is proper for the Church to do so, identify itself with it and cease being either the dupe or the paid-servant of reactionaries, in Germany and everywhere else.

"QUOTES"

IF THE American Churches would support the masses of the European people against the dividers of Europe from the east and from the west, and against the monopolistic rulers from this country, organized Christianity could make an invaluable contribution to the emerging social order of Europe. But is there a chance that this will happen or are we going to see the third act of the great tragedy of world transformation?

—Paul Tillich,
Professor at Union
Theological Seminary

Why Not Try?

REPRESENTATIVE Joseph W. Martin, Jr., House Republican leader, deserves commendation and support for introducing in the House of Representatives a resolution asking the administration to seek, through the United Nations Security Organization, the outlawing of universal military training. Could anything be more obvious, more sensible or practical? Yet we find chairman of the House committee on postwar military policy stigmatizing this action as "a wonderful idealistic contemplation." We would question whether anything in this world has ever been devised for the good of mankind that has not at first

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been called just that! It is certainly the description the synics and the sceptics give to the teachings of Jesus. And has anything ever really worked that was not in its inception a wonderful idealistic contemplation? It has been the way of all science, all moral and social advance.

Said Mr. Martin, "The system which has long been the practice of European nations has never prevented war. It is always viewed with suspicion and fear by other countries, forcing them to adopt the same policy. It becomes an insupportable burden, a constant drain on the people of the world, and a further incentive to war." We have so far found few people who really want post-war conscription. Even those who are its most fervent advocates say that the state of the world demands it for our protection. "Other nations will have it, we must have it too." Only recently it was front-paged that Russia had begun to conscript its fifteen year old boys. This turned out to be an entirely fallacious report but denials, when published at all, were tucked away in an inconspicuous part of our newspapers. We have no doubt that most people still believe it.

The most logical nation to make an effort to bring this "idealistic" plan to pass is the one our statesmen constantly praise as the most idealistic; the United States of America. We cetrainly are the most powerful. We covet for our country the honor that will come to the nation that is willing to take the first step towards removing this curse of militarism from a war-sickened world.

False Gods of Education

by George St. John

Headmaster of The Choate School

IN THE emergency of war, in the struggle of life and death, when a kind of X-ray light breaks in on our follies and the truth stands out naked, this is the time—not only for our boys at the front but for us all—to analyze and evaluate that most important thing in the world which we call education—to see whether as parents and teachers we are putting first things first.

"What you would first have in your nation, you must first put in the minds and hearts of your youth."

What shall we say of our education in America? Horace Taft used to say, "Whatever else we may say about American education, we have to admit that it is in a bad way." The prayer of us who work intimately with boys is that American fathers and mothers and so-called educators, in the lurid light of war, are going to see clearly the educational mistakes of the past, and swear in the words of the Prayer Book that they will "renounce them all; and, by God's help, will endeavor not to follow, nor be led by them."

Educationally, we have run after false gods. We have made a fetish of the word progressive, a fetish of so-called "courses," percentiles, and degrees. Without a college degree in some states you can't go into the undertaking business!

We have run after I.Q.'s. I have often thought of it: Laval's I.Q., I understand, is high. On the other hand Mr. Churchill was in some things at the university as poor a student as I.

I want you to understand that this article is subjective. In education we might well have done with too great objectivity. Too often a student has had explained to him all sides of a question, and then with no experience to guide him has been told objectively to judge for himself—make his own choice; whereas what the poor fellow needed was a decidedly subjective thing, a compelling conviction and burning faith. Too often "The hungry sheep look up and are not fed."

When approaching any matter touching the things that move men, the subjective convictions which now our boys at war have to live by, we have acted almost as if we were ashamed, or as if convictions were to be identified with prejudice—and being intellectual, we could see *both sides*.

About a student's right to choose his own courses or his own beliefs we have been conscientious to the point of negativeness: cold exposition of both sides, elective systems, voluntary or *compulsory* chapel. To no other phase of education except chapel do we apply the damning contrast: nobody ever speaks of compulsory mathematics or compulsory science or compulsory English, but all the best that a school or college can give—because there is only one *best* place to give it—we stigmatize with the opprobrious word compulsory. We have made a god of individual choice—we have made a god of the question mark.

AND in public life we have made a god of food and of things. Away from the point of view, away from character and the moral virtues, empha-

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sis has shifted to *things*, until the meaning is almost gone out of "Ye shall not live by bread alone." The New Deal with its security from the cradle to the grave, the Republicans with their full dinner pail (Mr. Hoover's two dinner pails!), the idealistic and communist with their satisfaction, theoretically, with no dinner pail—so long as they can prevent anybody else from having one—it all has to do with making a god of things. Sometimes the idealist, and sometimes the communist, is most materialistic of all.

We have given our children things rather than stamina. Discipline has become synonymous with harshness or abuse. Self-expression has taken the place of self-sacrifice. We have lost not only our way, but also "the truth and the life."

We have neglected direction, purpose, convictions, goals, ambition, and those things not too fancifully called ideals. Too often we have been working on facts easy to tabulate, and on a certain kind of mental horse power easy to express numerically; when we should have been putting emphasis on character, on standards, on direction, on nobility and the things of the spirit. Much of what we have done has been good, but it has received wrong emphasis. We have analyzed and known all about a boy's mental machinery, without putting half enough emphasis on what makes it go right. We have often put more thought on the analysis of what is wrong than on working to find a cure. For the future of our country it is an ominous fact that academic speed and cleverness we have rewarded with generous scholarships, while scarcely noticing a fine point of view and noble philosophy of life or their opposites. Generosity, self sacrifice, persistence, nobility—these there is no way to measure, and we tend to ignore them. We have done these things until one wonders if the time may not soon be upon us when "A man may be an ass and think what he pleases, so long as he has a vocabulary to back up his opinions."

It was LeBaron Briggs who said, "He who writes nonsense about education is at least in good company." It is a sad thing—the amount of nonsense written by so-called progressives, psychiatrists, school superintendents or whatever. About the deepest of all subjects, education, almost anybody feels free to write; and there is in America a strangely eager and humble and gullible public to listen, and follow.

Graduates of teachers' colleges, Ph.D.'s, people with certificates representing all kinds of courses—all flourish. "And Dukes were three a penny." A commonplace person, inexperienced and ordinary by nature, but equipped with a degree or so many hours of courses, receives a good appointment in our schools, while a teacher born to teach may find it difficult to gain in our school system any but an obscure and impecunious job.

Of character, of experience, of spiritual values, of the fact that a man's a *man* for a' of courses or degrees, our highly organized educational system has lost track.

"It is to the initiated a self-evident fact that for the thoroughly successful teacher there can be but one standard. He must be an angel for temper, a demon for discipline, a chameleon for adaptation, a diplomatist for tact, an optimist for hope, and a hero for courage."

No amount of courses or degrees and teachers' colleges can make teachers like that nor do they usually put emphasis on the things that would help most to do it.

But with all this criticism of American education there are among our schools, both public and private, the few exceptions that prove the rule. Amid all the educational shallowness and misguiding it has been given to a small handful of teachers and schools (because they so believed in their mission) to preserve for youth what in New England

THE SANCTUARY

conducted by W. M. Weber

Maurice's Prophecy of Hitler

That the spirit of the Cross prevails very little in the nations which still profess to honor it; that self-sacrifice is very generally and very systematically denied to be the law of our being,—most of us are ready with shame to confess. And therefore the expectation is surely very reasonable, that the experiment which was so successful in the nations of the East [under the Crescent of Islam] will be made, under other conditions, in the West. We have had many preparatory Antichrists, many sovereigns reigning by the strength of mind and will, and scorning all other right; why should we doubt that *this* image will be yet more completely manifested?

May God preserve those who live in the day when it is manifested to the world, and when the world goes wondering after it! In that day when intellect and will shall be utterly crushed under the car of the idol which they have set up; in that day when the poor man shall cry, and there shall be no helper, may God teach his saints to proclaim these words to the sons of men: *He was born of the Virgin; He suffered under Pontius Pilate; He was crucified, dead, and buried, and went down into Hell; He rose again on the third day; He ascended on high; He sitteth on the right hand of God; He shall come to judge the quick and the dead.* May they be enabled to say, *This* is our God; we have waited for Him.

—F. D. Maurice, *The Kingdom of Christ*, 1842

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a century ago was a boy's and girl's natural heritage. As in the Dark Ages the monasteries kept alive the spark of civilization and learning, so in our age a handful of schools have kept alive among youth a philosophy of hard work, of common sense, of high standards, of the ethics of Christ's life and death and parables. To these things these schools are dedicated. Sometimes it seems as if these schools were among youth the last strongholds of the things of the spirit.

As a handful of independent colleges have tended to raise the standards of a hundred state colleges and universities, so this handful of schools exert an influence far beyond their numbers on a thousand schools the country over. For the sake of the character of our country, through those who are soon to carry its responsibilities, the number of such schools should increase.

Talking It Over

By
W. B. SPOFFORD

ONE American fascist has been stopped, at least temporarily. Stopped not by government but by the people. Gerald L. K. Smith, who places a "Rev." before his name, descended upon Los Angeles in May with the announcement that he was to make his national headquarters there. He sought to establish himself by a series of mass meetings. The first was at the Embassy Auditorium on May 31. It was largely ignored. The second was at the Philharmonic Auditorium on June 25. It was held under vigorous protest by the citizenry and was poorly attended. The third was at the Shrine Auditorium on July 20th. It was filled with empty seats. On the same evening an anti-Smith demonstration was held at the Olympic Auditorium. Every one of the 12,000 seats were occupied and there was an overflow meeting for the 5,000 unable to get in. It was arranged on short order but in spite of this the meeting is described by Carey McWilliams (a speaker at the CLID forum at the Kansas City General Convention) as "one of the most successful and most exciting mass meetings ever held in Los Angeles."



It was sponsored by 200 organizations, whose representatives responded to the roll-call by the attorney general of the state, Robert W. Kenny, who was chairman. Among the organizations were the veterans' organizations; business organizations; the CIO and the A.F. of L.; leaders of the Jewish community; the League of Women Voters; the National Association for the Advancement of Colored People; the central committees of both the Democratic and Republican parties; the Free World Association; the Federation of Churches and a long list of other organizations. The only important element not represented was the Roman Catholic Church whose head, Archbishop Cantwell, declined to participate for reasons best known to himself.

The speakers included Orson Welles, Gregory Peck, Burgess Meredith, all of the movies; Phil Connolly and William Bassett, labor leaders; Sam Balter, John B. Hughes and Alvin Wilder, radio commentators. Attending and answering the roll-call were Mayor Fletcher Bowron; most of the members of the city council; most of the legislators from Southern California, including the colorful Albert Dekker, who is both a representative in the California legislature and a Hollywood actor. He made the collection speech when over $10,000 was tossed on a captured Nazi flag, the money to be placed at the disposal of a continuation committee charged with the task of waging a continuous fight against native fascism.

AS A result of it all Gerald L. K. Smith packed his bag, sputtering and ranting, vowing he would return and giving the press an alibi for his departure and for his poorly attended meetings. He was "planning on leaving soon anyhow" and his meetings were poorly attended because "communists" had packed the street cars so that his followers could not get to his meetings.

The moral is that the effective way to meet rabble-rousers like Smith is to do what these Los Angeles citizens did so effectively: organize counter-demonstrations, with representatives of all the organizations in the community willing to join, with stress on a positive program for the future and not mere denunciation of an individual. And most important of all, a continuation committee, representative of the organizations sponsoring the meeting, to mobilize the community against any fascist bids for power in the future.

At least it worked in Los Angeles where the man who once boasted that "when chaos comes I'll be the leader" found that the City of the Angels was not his happy hunting ground. Might be a good idea for the citizens of Detroit to follow through with similar action.

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Rethinking Christian Marriage

by John W. Tuton

Rector of Saint John's Church, Baltimore

THE incongruity of our position regarding the marriage of divorced persons is obvious. For instance, a priest of the writer's acquaintance, was recently approached by a divorced man desiring to be married. Under the particular circumstances all that the priest could do was to baptize the man (which he did!) and send him on down the street where his relationship was blessed by a fellowship of Christians. Fortunately, the man in question must have been a simple soul. Otherwise, the whole situation would have appeared ludicrous. And it is ludicrous!

This is but one of many considerations which should prompt our thinking on Christian marriage. Society is becoming increasingly concerned with the problem of family relationships. The war with its increased emotions has plunged thousands of young Christians into marriages, many of which were ill-advised. The average parish priest is already finding the problems which have come out of some of these marriages. And most of us probably have felt that something better could be done than our Church has yet done.

But the answer does not seem forthcoming by viewing other Christian groups. On the one hand one large branch of Christendom claims, in effect, that a large proportion of the human family is illegitimate. But her loyal children, if disobedient, can, by the machinations of legalism, find life again within mother Church. On the other hand, and at the opposite end, there is probably too little law: marriage, in such situations, is viewed largely as a matter of convenience, and does not really exist if the state says it does not. To the average Episcopalian neither extreme is the real solution. But before any solution to the problem of divorce and marriage can be reached let us attempt to understand what Christian marriage is.

Our Lord said very little about marriage. And what he did say appears to be singularly uncompromising. The nearest thing to a compromise might be the reference in Mark 19:11, which, if it is in reference to the preceding passage regarding marriage, suggests that all men cannot accept the ultimate rule regarding marriage. But there are at least two things which we must bear in mind: the first has to do with the circumstances in which Jesus lived historically, the other has to do with the principle involved in Jesus' attitude.

When Jesus taught regarding marriage, marriage was not as ideal an institution as we might suspect. Neither was family life as stable as we might believe. Divorce consisted, in effect, of a man telling his wife to leave. Under such circumstances a compromising attitude would have watered down the whole effect. Easy divorce then (and still) robs life of the dignity for which God meant it.

Now what of the principle behind the law which Jesus seems to have given? May we not say this: that the concept of God's fatherhood is the real principle at stake? To talk of God as father to people whose experience of earthly fathers is but transient, borders on the impossible. But where there is substantial family life, where there is the experience of a dependable father on earth, the stage is set for that moving and wonderful drama which will take place as men begin to discover God as father. Marriage and family life we would suggest is meant to condition the individuals within it so that they can move towards making the discovery that the supreme reality is a personal reality and a father reality. Jesus saw his own meaning in terms of showing fatherhood through his relationships with others. And that we believe is the basic Christian principle upon which not only Christian marriage must hinge but all the other areas of life as well.

But now we come to a major difficulty. We all agree that easy divorce robs us of the father concept, without which Christianity could hardly exist. Must we not go a step further and say that inflexible laws do the same thing? For laws have a strange way of contravening the principle out of which they originally grew. For instance, stop signs at busy intersections are good things. They are meant to save life. But if one is taking a desperately ill child to a hospital one forgets the law and returns to the principle out of which the law sprung.

And is not this the situation within our canon law regarding marriage? Assume for example that a child has a drunken father, or a cruel father, or an indifferent father. The Church (without benefit of canon law as far as is known to the writer) may advise the mother to separate from the father (if he deserves to be called such). Now what if someone enters the picture who would either create or restore the true Christian idea of fatherhood? Can the Church ask God's blessing upon such a union? Not at all. Is not the principle lost within the law?

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WHAT can the Church do, beyond what it is already doing in the way of instruction? If Christian marriage exists primarily for a growing understanding of the fatherhood of God, if this be the basic principle, then this basic principle must reach out to redeem the concepts which have been shattered in homes that have been broken. How could such a principle, which at one time most adequately expressed itself in the words of Jesus, best express itself in our own times?

In order that the primary Christian principle regarding Christian marriage be preserved and expressed, we would suggest the formation of a family commission or court within each diocese. We suggest that it should be made up of the bishop, two priests, a social worker, a psychologist or psychiatrist, and a lawyer. Reasons for such a constituency will be indicated later.

Such a court (i) would act as an advisory board in issuing marriage and family instructions within the diocese. Its rulings and advice could not contravene the canons of General Convention. (ii) It could adjudicate that Christian marriage had not existed in certain marriages. That is, from the evidence available, it could judge that fatherhood of God could not become known through a marriage under some circumstances. Then (iii) upon making such decisions, it could sanction a Christian marriage within the Church, providing, however, that the court was satisfied that the evidence available indicated that the contemplated union would be Christian in its true sense.

As to the make-up of the court, it is felt that the various aspects of marriage could best be analyzed by including those who would judge the legal, social, and mental aspects, as well as the religious aspects. The manner of selection of the court, as well as procedure, could best be ruled upon by the General Convention. The court might well include, in its deliberations, the individual clergy interested in specific cases.

Such a court we maintain would more accurately speak the mind of Christ than would law, itself. Being constituted, as we suggest, it would not endanger the position of the bishop within the Christian community (as would be the case where matters of divorce and remarriage were left to his individual discretion). Further, with lay representatives, it would more adequately express the mind of Christ than would a group of clergy or laity. Nor would its duties be over-burdensome. Few would be willing to face such a commission or court. Only those who really love the Church and truly desire its blessing would be willing to go through it. But those who did and found a favorable response might truly find God as father. Any solution which we make will have its flaws. But any solution which does not see Christian marriage in terms of the basic principle of the fatherhood of God is doomed to failure. Whatever changes come within the canon law must hold this principle above all others.

New Books

***Excellent **Good *Fair

**_Pascal_, Genius in the Light of Scripture. By Emile Cailliet. The Westminster Press. $3.75.

This is not gossipy biography, lost in the minutiae of daily life. You will find here the development and religious concerns of the man Pascal, based not on dubious reconstructed conversations, but on the historical record wisely interpreted. This kind of biography is strange to American eyes. It brings before us the majesty of the Scriptures and the depths of the Gospel, as they penetrated the intense nature of the seventeenth century mathematical prodigy Pascal. For the sake of this, it is worth enduring pages of eulogising. Professor Cailliet, though an internationally recognized scholar dealing with a thinker of undoubted position, still has the uncertainty of an enthusiast. He does not need to tell us that Pascal is a great man, that the Bible is the Book of Books, and that it had decisive effect on Pascal. That is clear in the evidence. Below this dross lies the gold of Christ's Gospel. "Let us learn from Pascal, then, that Christianity is essentially a matter of commitment; that theology is a matter of authority; than that in the last analysis the supreme authority in theology is that of the Incarnate Son, the Supernatural Christ. He, the Living Word, is therefore the measure of all things spiritual, even of Scripture. Let us once more realize, as in this final assurance we behold the serenity of Pascal's death mask, that the only true Church is the Communion of Saints."

—W.M.W.

—

***Norman Corwin: *On a Note of Triumph.* Simon and Schuster, New York. $1.50.

The V-E day radio presentation in book form. Mr. Corwin, who represents the heights to which radio script-writing can hope to climb, preaches a truly great sermon on the *how* and *why* of the World Revolution of 1945 A.D. The final prayer, beginning "Lord God of trajectory and blast," should be plagiarized and quoted from every pulpit in the land in the coming weeks.

—W.B.S., Jr.

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St. Bernard's School Stresses The Practical in Life

School Provides for Trips to Industrial Plants, Farms and Many Welfare Agencies

Edited by W. B. Spofford

Gladstone, N. J.:—Headmaster H. D. Nicholls, in his recent report to the association of St. Bernard's School, reviewed the part graduates and boys of this Church school have played in the war. There are 176 in the service, with two missing in action and seven killed. He also stated that the fund for the proposed addition to Conover House, one of the school buildings, was progressing satisfactorily. Later at the same meeting the treasurer, Mr. R. Stuyvesant Pierrepont, stated that the fund had reached $33,000 and that plans were under way to start construction in the spring.

St. Bernard's offers a college preparatory course that provides every opportunity both for spiritual development and training in the practical problems of life. In addition to individualized instruction in small classes, it has had long experience in training boys in the practical affairs of the farm, the printing shop, the work shop and in landscaping. It also provides comprehensive and well-planned field trips to industrial plants, farms, and welfare agencies. It is the only Church school for boys in the state of New Jersey.

Pastor Arrested

Copenhagen (wireless to RNS):—Pastor Erik Johannes Stroebech, notorious pro-Nazi Danish clergyman, has been arrested here on charges of carrying on espionage for the Gestapo during the German occupation. He is also accussed of complicity in the murder of a young Danish pastor named Johannesen.

Aid for OPA

New York:—The Office of Price Administration has assigned a consumer relations officer to explore the possibilities of church cooperation in support of price control and rationing to combat inflation and the black market. During the summer, Miss Elizabeth Lam, professor of religion at Western Reserve University in Cleveland, O., is conferring with national religious leaders to ascertain if information on the OPA and its objectives is needed and wanted by the churches.

While in New York, Miss Lam told Religious News Service that she found the churches keenly interested in helping to eliminate the black market, in creating public acceptance of rationing in order to feed the starving peoples of war-devastated countries, and in the necessity of price control to prevent inflation.



The Main School Building at St. Bernard's, Church School located at Gladstone, New Jersey.

Books for Russia

New York: — Religious groups throughout the country are being urged to cooperate in a campaign for 1,000,000 English language classics to re-stock Russian libraries looted by the Germans. The appeal was issued here by the Rev. Ralph W. Sockman, pastor of Christ Church in New York City and chairman of the inter-faith committee of the American Society for Russian Relief, formerly Russian War Relief, which is sponsoring the project.

Sockman pointed out that the Germans, in their invasion of Russia, destroyed 12,000 public libraries and reading rooms, and more than 20,000,000 books, including collections of English language volumes. As the study of English in the Soviet Union is nearly universal, he added, the demand for English and American literature is far greater than the supply. The books will be shipped to Russia on Soviet vessels as soon as they are received by the American Society for Russian Relief.

End Segregation

San Jose, Calif. (RNS):—Calling for an end to racially segregated churches, the Christian Churches of Northern California, at their annual meeting here, urged that Japanese Americans be invited into membership in local congregations. The convention also requested authorities to prevent un-American and undemocratic incidents as Nisei evacuees return to the West Coast. Other resolutions endorsed continuation of the national Fair Employment Practices Committee, recommended a state FEPC, opposed peacetime conscription, and supported all organized efforts to control and suppress sales of alcoholic beverages.

Hits Vatican

Moscow (wireless to RNS):—The policies of the Roman Catholic Church "make it impossible to speak

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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.: Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

of union between the Eastern and Western Churches," according to an article by Professor I. G. Aivazovosky in the latest issue of the Journal of the Moscow Patriarchate. The article is regarded here as one of the most detailed anti-Vatican statements to have appeared in the Russian press for many years. Professor Aivazovosky accused the Vatican of having "introduced novelties in matters of faith and church organization" and condemned the Pope's "claim to be Vicar of Christ on earth."

"All appeals by the Pope for union," he declared, "signify, not union, but enslavement of the Eastern Orthodox Church. To such appeals, the Eastern Church must reply negatively."

British Salvage

London (wireless to RNS):—Masonry and glass from churches in Bath, England, destroyed or damaged by air raids have been sent to Lakeview, Ontario, to be used in a new church being built there.

Churches Damaged

Paris (wireless to RNS):—Minor damage was suffered by the American Protestant Episcopal Church of the Holy Trinity here when vandals attempted recently to set fire to the building. The fire burned itself out after having charred a part of the altar. Vandals also broke into the Anglican Church of St. George, causing considerable damage to furniture.

Future Church

Boston (RNS):—Church choirs of the future will waft their music from airplanes to earth-bound audiences, Prof. H. Augustine Smith, professor of choral music at Boston University, predicted at a conference of the Arts Guild of the Congregational Christian Churches at Newton-Andover Theological Seminary. Professor Smith said that, in a rapidly developing air age, churches will have to revise their programs around the 40-hour week and Sunday travel by train, bus, plane, and motorboat. He added that Protestants will be compelled to follow somewhat the timing of the Masses of the Roman Catholic Church, with five to seven Sunday morning services.

Lively Topics

Cazenovia, N. Y.:—When the young people of the diocese of Central New York met here July 9-14

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A HISTORY OF RELIGION
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for their annual conference they discussed lively topics. Rabbi E. I. Jacob of Springfield, Mo., and the Rev. V. E. Holly, rector of St. Philip's, Syracuse, stirred them with talks on race relations. There was an interesting course on the popular subject of home making, offered by Mrs. Harold C. Kelleran of New Berlin, N. Y., and other courses on the new hymnal, on the New Testament, on missions, on worship were offered by the Rev. H. W. Foreman of Adams, N. Y.; the Rev. James Plankey of Seneca Falls; the Rev. Charles Sykes of Tioga County Missions; Miss Elizabeth Britton of Birmingham. The director of the conference was the Rev. James E. Wolfe of Bainbridge. The chaplain was the Rev. Fenimore E. Cooper of Syracuse, while the Rev. Gilbert V. Hemsley, described as "that genius of creative fun and friendship" was in charge of recreation.

Virginia Conferences

Roslyn, Va.:—Three well attended young peoples' conferences were held in the diocese of Virginia from July 1 to 24, all under the chairmanship of the Rev. James W. Kennedy with the Rev. Reginald W. Eastman as dean. Guest speakers were the Presiding Bishop, Bishop Goodwin, the Rev. Hubard Lloyd, the Rev. Churchill Goodwin and the Rev. John Page Williams. Bishop Mason was chaplain at one of the conferences.

Cooperation Demanded

Geneva (wireless to RNS):—The people of Holland were urged to subordinate personal interests to the welfare of the country in a message by the general synod of the Dutch Reformed Church. The message stressed that Holland's reconstruction calls for "complete consecration to the true renewal of righteousness and peace." Declaring that the black market must be abolished, the message asserted that "lives of luxury are absolutely intolerable" in face of the great need of the whole people. It demanded stern measures against profiteering and warned that private fortunes "must not take precedence over the needs of an impoverished community."

"Christian righteousness," the statement said, "demands of the people, especially employers, owners of capital, and workers, that they do not return to the class struggles of the past, but concentrate their energy on attaining a just order wherein the worker is recognized as a responsible collaborator, and security of existence is guaranteed. This righteousness demands that workers returning from abroad be integrated as soon as possible in the normal process of production, so that they may feel their fatherland knows how to give its workers a place at home where they can work and live and help in reconstruction."

Auto Sunday School

Regina, Canada (RNS):—A Sunday school on wheels—that's the Sunday school caravan of the Church of England in Canada which, this summer, started its 25th year of activity in the western provinces and northern Ontario. The caravan consists of 24 separate vans and was organized in 1920 by Miss Eva Hasell, who is still in charge. Plans of Miss Hasell call for the addition of two more vans before fall, with 16 more volunteer workers. She is at present making a tour of western points, giving lectures and appealing for funds.

A former driver for the British Red Cross in World War 1, Miss Hasell founded the Sunday school van system in Saskatchewan to provide religious instruction for young

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people in rural districts. She also laid the foundations for the Sunday school-by-mail.

The women who have served in the caravan for the past 25 years have received no pay, but are supplied with food and travelling expenses. The caravan is operated from early spring until freeze-up. Reports for 1944 show that 4,724 new members were enrolled, and 11,314 old members were visited. Altogether, 9,553 homes were visited on the prairies.

Church Leaders

Geneva (wireless to RNS):—Four Confessional Church leaders have been given key posts under Dr. D. Otto Dibelius, recently-named head of the new Evangelical Church government in Berlin and Brandenburg. All four were formerly associated with Pastor Martin Niemoeller and were active in the anti-Nazi church resistance movement in Germany.

Serving as liaison between the Evangelical Church and Russian occupation authorities is Pastor Heinrich Grueber, who was sent to a Nazi concentration camp for two years because he formed the Confessional committee to aid Christians of Jewish descent. He has been assigned also to organize relief projects for displaced persons.

Pastor Hans Lokies, at one time Lutheran missionary in India, has been placed in charge of youth work and religious education in schools. This is regarded as one of the most important tasks confronting the new church government.

Others on the central committee are Pastor Hans Boehm, prominent in German Church affairs for the past ten years; and Pastor Helm Jannasch, who was active during the Hitler regime in organizing aid for persecuted Confessional pastors. Both Dr. Dibelius and Pastor Boehm have played leading roles in the ecumenical (world Church cooperation) movement.

All so-called "German Christians," an element which compromised with the Hitler regime, have been completely ousted from control in the Berlin and Brandenburg province. Dr. Dibelius, who was displaced as superintendent of the United Church of Prussia when the Nazis came into power, has now recovered his position and will assume the title of bishop.

Shrine Mont

Orkney Springs, Va.: — Shrine Mont, Church conference center, had two impressive dedications this summer. First was a fine portrait of the founders, the Rev. Dr. and Mrs. E. L. Woodward, done by portrait-painter Eugenie Saugstad of Alexandria, Va. A few days later the Goodwin refectory was dedicated, a tribute to Bishop Frederick D. Goodwin.

Retreats for Chaplains

New York (RNS):—The Rev. Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of Churches, has departed for Europe to conduct a series of one-day conference retreats for chaplains serving American troops in Great Britain, Italy, and France. The meetings, which will be similar to those held in the U. S. since Pearl Harbor, were arranged to afford an opportunity for spiritual renewal to

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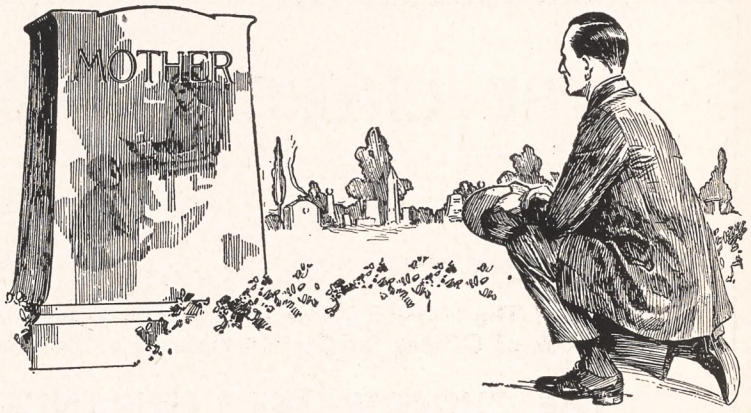

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chaplains overseas, and to inform them of recent developments in the American churches. While in Europe, Mr. Bader will also confer with Church leaders on the continent on evangelistic opportunities and needs during the immediate post-war period, and on plans for the observance of world-wide communion on Oct. 7.

Help for China

Bromley, Liberia: — School girls in Liberia are sending a gift to school girls in China. The sixty boarders at Julia Emery Hall, Bromley, Liberia, heard how the students of the Hankow Diocesan School had traveled a thousand miles into free China and moved their school four times, seeking safety. The girls in Liberia on their own initiative got up a program of music and recitations, invited everybody, telling them to bring an offering, and are sending the total amount to China, "to be used for the children who have had to move so often and suffer so much, in order to do what is easy for us in this country."

Church in Mexico

New York:—Retirement of the Ven. Samuel Salinas of Mexico after fifty years of service—he was ordained deacon in 1895—has cut down still further the small staff of active clergy in that field. New Church activity in Mexico has been started at two places within the past year, at Chapulaco in the state of Hidalgo, northeast of Mexico City, and at Tlajomulco, in the state of Jalisco to the west. At five other places, small groups of people are interested in the Church, and Bishop Efrain Salinas is doing his best to send some one to meet with them and teach them.

A wave of antagonistic propaganda

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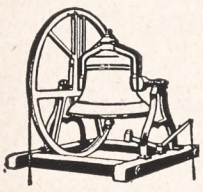
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from Roman Catholic sources early in 1944 threatened all non-Roman work but later reports indicate that it "had a beneficial result among the population; great numbers of people are now interested in the study of the Bible, and many of them in the work of the Episcopal Church." The school and kindergarten in Tacuba, near Mexico City, started 1944 with 276 students, lost 60 per cent of them in the face of uncertainty and general uneasiness, and then grew until it is now packed with 400 students after having to turn many away. "Our Church people," the Bishop adds, "have reaffirmed their loyalty; their interest has increased; their spirit is stronger and their decision to stand for Christ is magnificent."

Many Confirmed

New Guinea:—The Bishop of New Guinea, Philip N. W. Strong, has returned to his cathedral at Dogura after a three months' tour of his diocese. "I have been to all our mission districts and military areas which needed episcopal ministrations," he writes. "I have taken eighteen confirmation services and confirmed over 400. Of these, 220 were army or air force men; 170 were Papuans. At one service I confirmed both races, using two languages all the way through. On the Gona battleground, where the church had been destroyed, the native people had erected an outdoor altar with a canopy for shade from the scorching sun."

A number of the Bishop's missionaries and native people were killed in this diocese. The Bishop adds, "There are now many stirring witnesses to the fact that the blood of the martyrs is already proving the seed of the Church."

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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.

MR. WINSLOW AMES
Civilian Public Service Camp, Coshocton, Ohio

Thanks very much for your editorial against peacetime conscription. The recommendation voted by the Woodrum committee indicates that the fight needs to continue steadily. The minority on that committee against permanent conscription, or at least against a decision in wartime, was sizeable, and that gives ground for hope. The lobbies in favor of permanent conscription are, however, powerful; and they are armed with an important current item, namely the fact that contributions to the Legion and to the most prominent committee in favor of peacetime conscription are deductible for income tax; whereas attempts to deduct contributions to most of the organizations opposed will doubtless be declared not deductible in the case of groups formed for the purpose, and might embarrass older organizations that have long enjoyed deductibility. This is a minor matter but it shows how the wind blows.

* * *

THE REV. JAMES L. SMILEY
Annapolis, Maryland

Allow me to thank you for the editorial on peace time conscription (WITNESS, June 28). It is the expression of consecrated common sense. The opposition bears the germs of reviving Prussianism.

* * *

THE REV. GEORGE NOSTRAND
Rector of St. Philip's, Cleveland

I have read in a current magazine an article on "Russia's Own Church Elects a Patriarch," with eleven archbishops, each staggering under the full weight of ecclesiastical ornament. Is this the sight which is to revive the longing eyes of the Russian people? Pomp is useful in its place and traditional with the Russian Church but I wish we might see more of the same Church in action seeking the kingdom of God and his righteousness. Where can we hear more about the people in our sister Church over there who want something more than to restore things to the way they were in the days of the czars?

* * *

THE REV. PAUL T. SHULTZ JR.
Rector of Emmanuel, West Roxbury, Mass.

Congratulations on your editorial *Power after Pentecost* in a recent number. It prompts me for a third time in as many years to remind you that Forward in Service is producing in the Episcopal Church the very unity for which you plead and again to ask why THE WITNESS remains silent about this significant movement in the Church's life.

ANSWER: Last winter the managing editor of THE WITNESS visited Mr. Shultz at his home. Because of the great enthusiasm Mr. Shultz expressed for Forward in Service, our managing editor met with the Rev. Avery Mason, director of Forward in Service, to find out how THE WITNESS could best cooperate. It was suggested that we could best aid by devoting our Lenten Series of articles to the topics that Forward in Service was urging the Church to study during the season. We not only complied with this request but the authors also were selected by Mr. Mason. THE WITNESS extensively publicized this series of eight articles, both with advertisements and with circulars, in which we pointed out that they were tie-ins with the Forward in Service Study Outlines. We feel therefore that we have not "remained silent." Our records however indicate that Mr. Shultz did remain silent, at least as far as organizing in his parish any group to study the series planned almost entirely by the director of Forward in Service. Fact is, we were a bit disappointed that the man who was the one to initiate the series didn't order at least five or six copies while the articles were appearing so that a few of his people might catch some of the enthusiasm for what he calls "this significant movement."

* * *

THE REV. PHILIP L. SHUTT
In charge of Trinity, Belvidere, Ill.

Dean Day's article *Is Union Possible* in THE WITNESS (June 14) raises many questions and since he has asked his readers "what do you think?" here is one answer. I am much concerned over our Church divisions, and I can go along with much of what he says, but I am forced to ask what other system of ministry and the sacraments than ours has been as successful in "spreading the Gospel of Christ and making Him known to men," to quote Dean Day? At all costs we must preserve the commonly accepted tradition of at least 1700 years that the three-fold ministry of apostolic origin and authority is basic to any union. Once this is accepted everything falls into place. If such a system had been contrary to God's will it would long ago have disappeared from among Christian communions.

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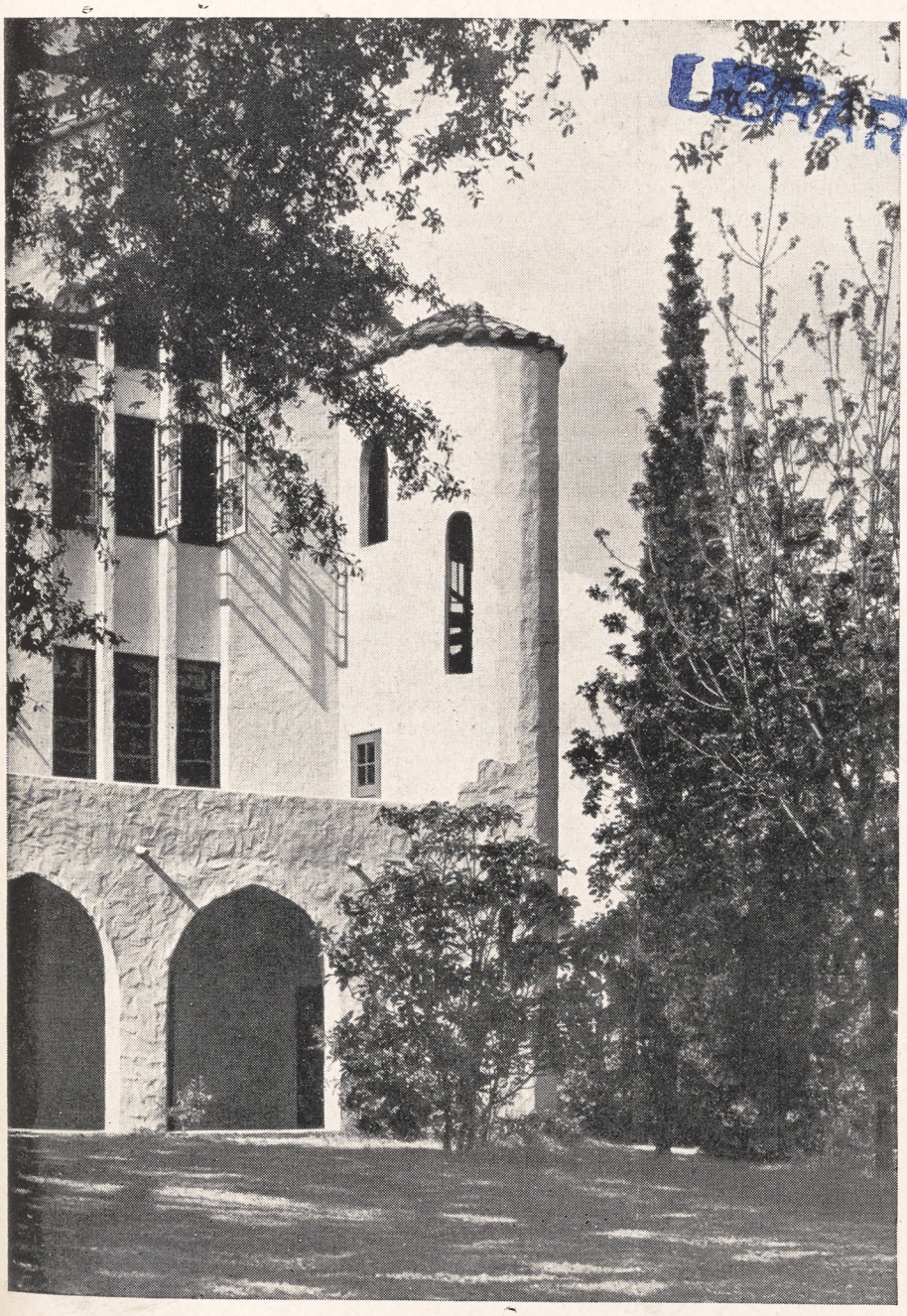

AUGUST 23, 1945

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AUGUST 23, 1945
VOL. XXVIII No. 48

CLERGY NOTES

DUGGLEBY, WAYNE I., was ordained deacon on June 29 in Trinity Cathedral, Davenport, Iowa, by Bishop Haines. He is a student at Nashotah House.

FIFER, PHILIP, formerly non-parochial priest of the diocese of Vermont is now the assistant rector of St. Mark's, Philadelphia.

GOEHRING, NORMAN, ill for several months, having had a spinal operation, has returned to his parish, St. Michael's, Milton, Mass.

KEW, CLINTON J., was ordained priest at St. Paul's, Farrell, Pa. on August 1 by Bishop Wroth of Erie. He is in charge of St. Clement's, Greenville, and the Epiphany, Grove City, Pa.

KNAPP, James V., has resigned as rector of All Saints', Harrison, N. Y. to become rector of St. George's, Port Arthur, Texas.

LANCASTER, CHARLES F., has resigned, effective August 31, as secretary of religious education, diocese of Mass. He is to devote all his time to the Church of the Good Shepherd, Reading, which he has served for 14 years.

NEALE, WILLIAM P., rector of the Good Shepherd, Varre, Vt., becomes the rector of Trinity, Claremont, N. H., on September 1st.

PIERCE, DANA U., was ordained priest at St. Paul's, Farrell, Pa., on August 1 by Bishop Wroth of Erie. He is in charge of St. Paul's, Farrell.

SCRIMBEGOUR, CHARLES E., has resigned his charge of parishes at Richford, Enosburg Falls and East Berkshire, Vt., effective September 1st.

SIDDERS, ARCH W., rector of Christ Church, Puyallup, Washington, becomes the rector of Our Saviour, Placerville, Calif., September 1st.

WARD, WILLIAM, chaplain at the University of Southern California and assistant at St. John's, Los Angeles, is now the chaplain of Episcopal students at the University of Illinois.

WATSON, RICHARD S., rector of Trinity, Houston, Texas., becomes the dean of St. Mark's Cathedral, Seattle, Washington, on September 23rd.

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Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
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Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
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SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 48

The WITNESS

For Christ and His Church

AUGUST 23, 1945

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The Stand of Church in Norway Explained by Bishop

Bishop Berggrav Issues Personal Statement After His Liberation by Quisling Forces

By British Information Service

Oslo:—"My personal faith is not worth many words," said Bishop Berggrav, "but it is symbolic of the position of the Norwegian Church during this difficult time which now at last has come to an end."

In giving an account of his work, his arrest and his imprisonment in a cottage in Asker during the war, Bishop Berggrav said: "The Norwegian bishops in January 1941 wrote their well-known pastoral letter which stirred the entire people. The Nazis tried to intercept the pastoral letter and they succeeded in capturing some copies and also started to confiscate dispatches to North Norway. This matter was dealt with quite simply. Dr. Fjellbu, at that time dean, knew a pilot of a German aircraft; thus it happened that the Germans themselves flew the pastoral letter to North Norway. This pastoral letter and the Supreme Court action in December 1940 proved to be the beginning of the spiritual fight which Norway carried on afterwards. We were expecting the worst and it was not long afterwards that I was arrested. The state police were after me and the arrest took place on the train near Hvalstad station. I was taken to Bredtvedt and my imprisonment started. On several occasions I was brought from here in order to explain myself both to Quisling and to Terboven. Quisling's attitude was belligerent and he said that I ought to be beheaded a hundred times because I was responsible for it all.

"My most interesting experience was an interrogation by Terboven and Himmler at Skaugum. Hardly had I entered before Terboven began scolding me, using terrible language. Neither Himmler nor I took much notice of him. Himmler appeared sympathetic and intelligent during the conversation and I felt that at heart he respected my views entirely. The fact that he did not dare to stand by his convictions only goes to prove how devilish is the whole system which he supports. Himmler asked why the Norwegian Church and the Norwegian people resisted the new order. I gave him a comprehensive explanation. At the end he explained that it would be stupid to make a martyr of me. 'There is another way to break your power and influence,' he said, 'and that is to let you be forgotten.' After the interrogation at Skaugum I returned to Bredtvedt. Some time afterwards I learned that I was free. But when I left the camp a car from the state police was awaiting me in which I was taken to the cottage in Asker, where I have been ever since. Here also I found my son interned. Thus in all these years the cottage in Asker has been my place of work. I have worked, read and written and on the whole achieved a good deal. A series of good books can be expected."

Asked whether after short acquaintance with the Nazi guards he won them over to his views he said: "I came in October and by Christmas time I got on well with my guards. I can mention this: an order given to erect an electrified fence 2 metres high around the camp was never carried out. After I came to an agreement with my guard, life became more bearable. I was allowed to walk into the woods around the cottage and could take exercise. Thus while I was there I chopped 14 cords of firewood.

"From the very beginning we established communication with all necessary organizations both in Norway and abroad. We even contacted the Church opposition in Germany. On several occasions they smuggled me away from the cottage into town where I had conferences with leaders of the Church and Home Front. Like other secret organizations in Norway we were using letter-box addresses and disguise, so excitement was not lacking. Never once was contact with the Swedish and Danish Churches interrupted. Among others I have personally corresponded with Bishop Aulen in Stockholm. The help received from our brother people, spiritually as well as materially, can never be valued highly enough. On several occasions prominent German representatives visited me amongst whom were a German Count and several high-ranking reserve officers.



Bishop Eivind Berggrav of Norway tells of the stand the Church took against the Nazis upon his release

"We benefited much from the fight of the Confessional Church (Bekenntniskirche) in Germany. We have learned from its methods, its victories and its failure. We learned that it was useless to compromise with Nazism and that the only way when the Church was concerned was a definite No.

"With regard to our brother people, during these hard times, we have all taken the same line and we

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have fought for the same principles and from the same foundation, in the Home Front. Today I can reveal to you such a leader: Pastor Conrad Bonnevie Svendsen."

Bishop Berggrav was asked about the attitude of the Church towards the state.

"It is no unpleasant position for the Church to have so close a relationship with the state. It is, however, a necessity that the Church should have greater freedom in her internal spiritual affairs. Through our work we hope to achieve this for the benefit of the Church and the people." The Bishop attached great importance to the economic [?œcumenical—Ed.] work of the Church after the war. He expressed deep regret over the passing away of the Archbishop of Canterbury, William Temple.

Finally, Bishop Berggrav answered a question regarding the tasks of the Church in the immediate future. He said: "We want the religious life to be natural and true. Now we are going back to our work."

THE PICTURE ON THE COVER

San Antonio, Texas:—The cover picture is the corner of the Schoolhouse at St. Mary's Hall, diocesan school for girls. It is one of eight fine buildings on a six acre campus that is beautiful in its tree surrounded setting. All of the buildings are in keeping with the spirit of the Southwest Spanish architecture. Many student organizations offer opportunity at St. Mary's for work and play and experience in leadership. Courses are offered in the arts and sciences and stress is placed upon a wholesome religious atmosphere. It is both a residence and day school and prepares girls for the leading colleges through its fully accredited curriculum. The head mistress of St. Mary's Hall is Miss Katharine Lee.

COMMISSION ON RURAL WORK

Madison, Wis.:—Bishop Lewis of Nevada was elected chairman of the joint commission on rural work which was organized here after a lapse of six years during the sessions of the town-country conference. The Rev. Clifford Samuelson, associate secretary of domestic missions, was elected secretary. Focusing on minimum standards for country work, improved theological training, establishment of several demonstration centers were discussed at the two day meeting.

CHAPLAIN QUINN IS KILLED

Washington:—The navy department has announced that Chaplain David L. Quinn was among the 1001 Americans who were killed when the Japanese prison ship on which they were passengers was torpedoed and sunk last December in Subic Bay. He was assistant rector of St. Paul's, Washington, before entering the service.

GERMANY CHURCHES GET HELP

Geneva (wireless to RNS):—The World Council of Churches has made its first contribution to the reconstruction of religious life in Germany. The sum of $180,000 has been voted to be used for the building of wooden halls suitable for services and meetings, literature, the transportation of ministers.

PEOPLE'S MOVEMENT HEADED BY PASTOR

Amsterdam (wireless to RNS):—The Rev. Willem Banning, pastor of the Dutch Reform Church and leader of the resistance movement during the war, is chairman of the newly-created Netherlands People's Movement. He succeeds Prof. Willem Schermerhorn, one of the founders, who was recently named prime minister of Holland. The movement seeks "to promote social action on behalf of the common man."

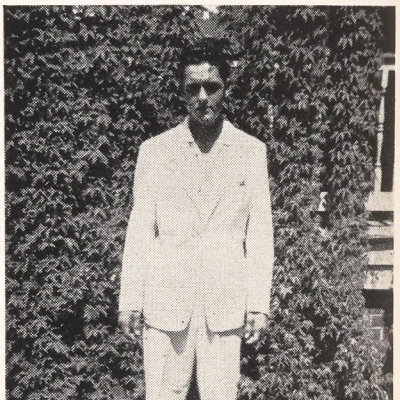
WHY CATHEDRAL WAS SAVED

London (wireless to RNS):—Salisbury Cathedral was spared by German bombers during the war because its 400-foot spire served as a landmark in raids on strategic centers, according to Ernest Neville Lovett, Bishop of Salisbury. Bishop Lovett spoke at a service of thanksgiving for the preservation of the cathedral.

"When the spire was built in the Middle Ages," Bishop Lovett said, "it was intended to point to heaven, but the enemy used it as a signpost on the path of death and destruction."

RELIGIOUS CENTERS IN GERMANY

London (wireless to RNS):—Plans to set up religious centers in Germany "during the coming years of occupation" have been drawn up here by the chaplains department of the 21st British Army. Every center will have a chaplain's house, library, and recreation room. The centers will be established in hotels, houses, or other suitable buildings requisitioned for the purpose. About 60 persons will be accommodated at each center. It is planned to distribute religious literature and make use of religious programs sponsored by the British Broadcasting Corporation. Another suggestion is that religious dramas be presented at the centers.



Robert S. Snell is the able president of the Young People's Service League in the diocese of Florida

MEMORIAL TO HONOR BISHOP AZARIAH

London (wireless to RNS):—A memorial to the late Bishop Azariah of Dornakal, India, is being planned. In view of Bishop Azariah's special interest in the advancement of Indian womanhood through Christian higher education, it has been decided that the memorial shall include a chapel for the diocesan girls' high school at Bezwada, extension of school accommodations, more hostels and scholarships, and the development of teacher training. Other girls' schools in the diocese will profit by the scheme which will culminate in the erection and endowment of a women's Christian college for the Telegu country.

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Chinese Leaders Ask Coalition To Solve China's Needs

Armies Have Fought Thousands of Battles With Practically No Help from the Outside

By W. B. Spofford

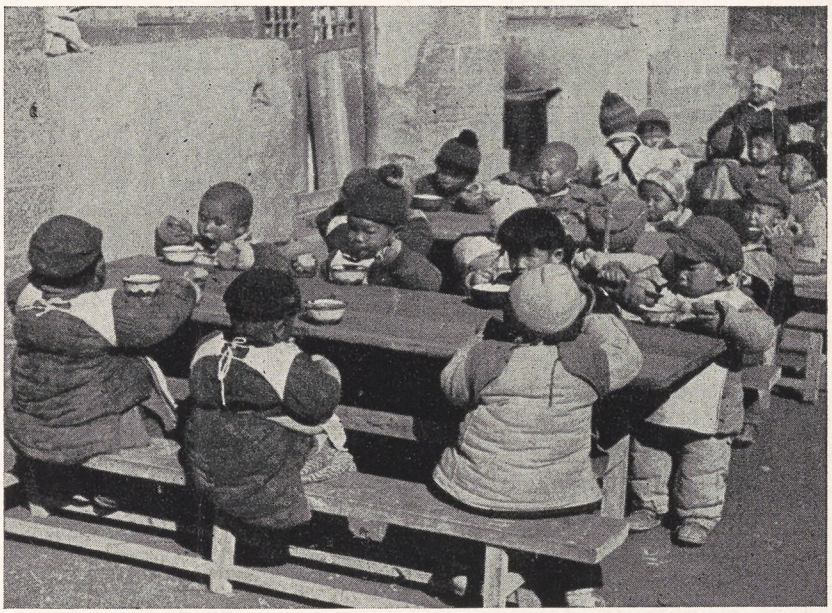
New York:—Talks with leaders of the Yenan set-up in China is not only revealing. It is likewise disturbing. Three of them were in New York the other day, on their way home from San Francisco by way of London where they hope to confer with leaders of the new government there. Mr. Tung Pi-Wu is a quiet man with one of those drooping mustaches that we used to see on the royal high executioner in the Mikado. His face breaks out in one of the most contagious smiles I have seen on the least provocation. Mr. Chan Chia-King is about four feet nine; weighs 100 pounds dressed for winter weather; looks about eighteen. It brought a gasp to learn that he is thirty, married, the father of children, and the secretary of the party that rules one hundred million people in nineteen liberated areas of China. Mr. Chang Han-Fu, like Mr. Chan, educated in America, is the editor of a daily paper in Chungking and seemed to get a lot of fun out of having a heart-to-heart chinwag with a few sympathetic Americans. Mr. Tung was one of the eight to serve on the Chinese delegation at the United Nations Conference. The other two men were advisors.

There isn't room here to set forth the facts about Yenan and the hundred million they govern. Agnes Smedley, Edgar Snow, Harrison Forman and other writers have told the story of their fight against illiteracy, for better living for the people, for democracy. They have told also of their two famous armies with nearly a million soldiers even today in spite of losses that run close to half a million . . . armies that have taken a toll of three Japanese killed for every one of their own. The story of their military achievements is almost unbelievable. For more than eight years these two armies have fought over 115,000 battles against the Japanese and their puppets and have out-maneuvered and out-fought the enemy in every campaign. And while fighting the Japanese they have somehow found time to establish democratic governments, elected by universal suffrage; to start industrial cooperatives; to start schools and publish 198 newspapers; to reduce rents and interest; to organize and train a militia for home defense now numbering over two million, largely composed of boys and old men and women. "What's more, these armies, after fighting and training, have made themselves largely self-supporting in order to overcome their economic difficulties, to improve their living conditions and to lessen the burden on the people," to quote Mr. Tung.

And how much help do you suppose these Eight Route and New Fourth Armies have received from the United Nations to aid them in their 115,000 battles against our common enemy? According to Mr. Tung during the more than eight years that they have been in the forefront of the war they have received altogether 120 light machine-guns and six anti-tank guns. For awhile they received cartridges and other explosives but this was entirely stopped in 1940. Since then they have got on the best they could by making their own. They also have received one motor car, four ambulances and four trucks. But these did not come through lend-lease. They were contributions from individuals in America, England and elsewhere which were sent to Madame Sun Yat-Sen who has faithfully stuck by the principles of her famous husband in the face of tremendous opposition from other members of her family.

It was made abundantly clear by these Chinese leaders that the Kuomintang is pretty much of a fascist set-up, with supression of all freedoms; with kidnapping of democratic leaders; with concentration camps, and they gave some pretty sordid tales from first hand experience to back up their statements. Certainly it is clear that the Kuomintang is keeping some of its best troops to bottle up these liberated areas, with headquarters in Yenan, when they should be fighting the Japanese. And little Mr. Chen, with a broad grin, said: "It is rather amusing to hear some Americans denounce the Russians for not fighting the Japanese, while they say nothing about an army of a million Chinese soldiers who do not fight the Japanese because the Kuomintang government would rather have them fight China's Democratic Areas."

They were very polite in asking questions about U. S. policy. But just why is it that your government



Feeding, educating and generally caring for the children behind the lines is one of the great tasks of the leaders of China's liberated areas

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gives no support whatever to our armies that have fought the Japanese for more than eight years? Why is it that your government does not stand for a coalition government in China and a united supreme command? Why is it that your government does not support us in our demands for the mobilization of all forces for the complete defeat of the Japanese invaders? Why is it that your government does not support us in our demands for people's freedom; for people's unity; for a people's army; for the development of industry; for cultural and educational reforms; for agrarian reform; for the freedom of religion for which we stand and which we practice in the liberated areas?

The answer of course is a simple one; the United States has always found it easier to cooperate with fascist and semi-fascist groups and governments than it has to support genuinely democratic groups and governments. This is true in Africa, in Italy, in France, in Germany, in Poland, in China. And it is something that has to be corrected by the people themselves, just as the Gerald L. K. Smith situation was taken care of by the people themselves in Los Angeles (WITNESS, August 9). Come the end of summer, if we have to wait that long, and maybe a few mass meetings can be staged over this business. Meanwhile it is always possible for wide-awake people to ask questions of Congressmen, Senators and other officials in Washington.

CHRISTIAN UNITY AND WORLD PEACE

Stockholm (RNS):—"The Swedish Church is convinced that the first step toward peace and reconstruction must be to develop a sense of unity among all Christian communions," declared the primate of the Swedish Lutheran Church, Archbishop Erling Eidem, in an interview here. "The experiences of the war have taught us how close to one another are the peoples of the earth. In laying the foundation of peace, it is necessary to strengthen and increase this feeling of inter-dependence and mutual responsibility. There must be no difference between victors and vanquished within the Christian community.

"Naturally, great difficulties exist when it comes to building closer ties of understanding and cooperation between Christian churches in all countries. Germany presents a special problem. We have, however, a strong connection with the German Confessional Church and we hope soon to be in contact with its leaders and to devise means for future relationships.

"The Swedish Church has open windows to cooperation with the west, the east, and the south. Christian understanding must continue and deepen between religious bodies within our country and between the Swedish church and churches in Scandinavian and other countries. At the same time it is important to ensure that efforts for Christian unity will not result in an attempt to set up a political organization inside the Christian Church."

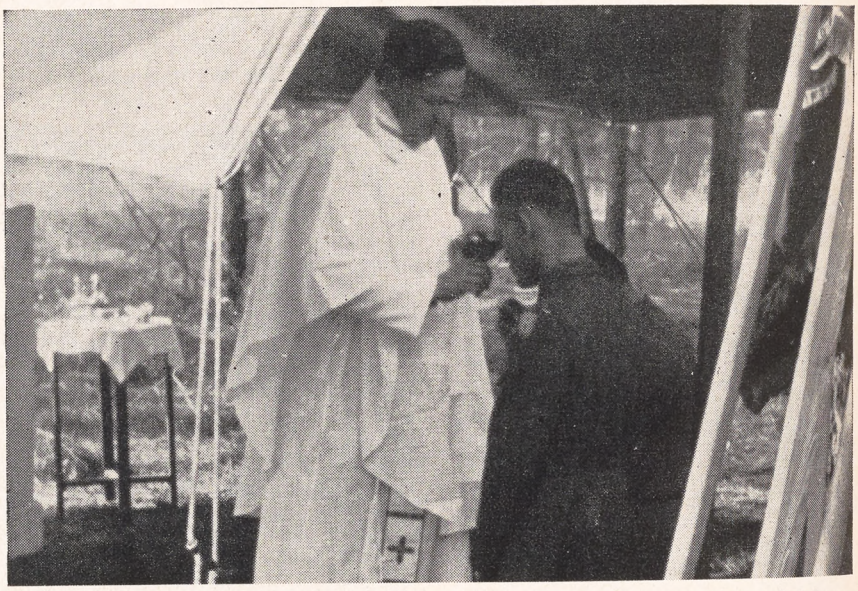
After stressing that the Swedish Church is "anxious to intensify our relations with the Churches in the United States," the Archbishop also said that the Church is anxious to open its arms to the Russian Orthodox Church "and to resume relations through the ecumenical movement."

KENTUCKY CHURCH BECOMES PARISH

Owensboro, Ky.:—Trinity Church here became a parish last month when the vestry assumed full payment of the rector's salary. The church was organized in 1868 and has never had parish status until now. The visit of Bishop Clingman also marked the 6th anniversary of the rectorship of the Rev. Wilfred Myll under whose leadership the church has developed a fine program, with a number of thriving organizations and with many improvements made in the plant. The goal of self-support having been attained, plans are now under way to further beautify the church and to enlarge the parish house.

MORE CHAPLAINS APPOINTED

Boston:—The army and navy commission announces its latest list of army appointments, promotions and separations of Episcopal chaplains. New appointments are Chaplains Edward H. Cook, Melbourne R. Hogarth, William B. L. Hutcheson, and Earle W. Strauser



The Rev. Eugene L. Nixon, major and chaplain, administers Holy Communion to a soldier in the field. Mr. Nixon was formerly the rector of St. Mark's, Green Island, New York

Promotions from first lieutenant to captain include: Chaplains Theodore P. Ball, Angus Dun, Jr., John U. Harris, Norman S. Howell, John H. Parks and Joseph B. Williams.

Promoted from captain to major: Chaplains Clifford Chadwick and John W Hardy. Chaplain Eugene L. Nixon was promoted from Lieutenant Colonel to Colonel.

Separations reported are: Chaplains Harrison A. Brann, Henry I. Louttit, Nathaniel Croft, Joseph F. Hogben. Died: Chaplains Harry M. Kellam and Loren L. Stanton.

The commission announces the appointment of three Episcopal chaplains in the navy: Chaplains Edwin L. Conly, Kline d'A Engle, and Samuel C. W. Fleming.

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EDITORIALS

Prayer and What Else?

THE revelation of the atomic bomb stunned the world, filling many with panic. That it presents a tremendous challenge to religious forces goes without saying. Thus the executive director of the Protestant Council of New York immediately issued a press release asking "What can the Protestant Church contribute to help carry America safely through this crisis?" He gives his own answer: "To this question I see only one answer. The problem is beyond human remedy. The answer is prayer."

To which we reply, "Prayer and what else?" Prayer means, among other things, that a person seeks guidance for action. Certainly two things are required at once of those governments which, at present, have control of this new discovery which opens a new era for the human race. First, it should be placed under international control so as to protect the world against its wanton use. Second, means must be found through international agreement, whereby the discovery can be developed and harnessed for the good of mankind throughout the world.

It is not going to be easy to accomplish these ends. Everyone agrees that the new marvel, used rightly, can end war and bring mankind untold blessings. They agree too that, used wrongly, it can mean the end of humanity. Yet in announcing the discovery Secretary of War Stimson spoke of "substantial patent control." Men are now speculating on what he meant. Does it mean that this power is to be placed in the hands of the exponents of "free enterprise"? What will happen to society and human relations if this power is given into the keeping of a small group of men, representing an Anglo-American chemical cartel?

As for us we subscribe fully to the statement that appears in "Quotes" on this page. Let the people pray, certainly, as well they may with both thanksgiving and fear. But let them arise from their knees to make the most persistent and insistent demand upon governments that has ever been registered in this world. And the demand must be for the complete control by the people themselves of this discovery which is to revolutionize life.

"QUOTES"

THERE have been many "moments of destiny" in human history. If that phrase were used now for the first time, in all the pristine power of its wording, it would still be inadequate to express the responsibility that rests upon the human race today, most heavily of all upon the American people and their government. We are compelled, at one step, to bridge the gap between the scientific genius which produced this marvel, and the social sluggishness which has made lesser marvels a two-great tax upon our powers of adjustment. There is no escape. The split atom may shatter humanity, but not before then will it retreat into the physical void form which it came. The dust of creation is in our hands. We must master it. We must make it the servant of mankind, the servant of peace, the instrument by which man proves his right to rule that part of the universe in which he has his being.

—Irving Brant
The Newspaper PM

Utterly Incomprehensible

THE other day we were invited to a small reception to meet three Soviet women who are members of the trade union delegation now touring the United States as guests of the CIO. During the question period a Negro woman said that the minds of her twin sons had been scared beyond healing when they read of the lynching of a Negro and their subsequent discovery that the American people as a whole were indifferent to the tragedy. "In Russia do you have so-called superior and inferior races," she asked of the Soviet women, "and what do you do in circumstances like this?"

There was complete silence for what seemed like five minutes. It then suddenly dawned upon the rest of us that the question was utterly incomprehensible to the Russians. It was a situation completely out of their experience. Ruth Draper, the chairman, was obliged to answer the question from her knowledge of Soviet culture and law. After her explanation, Iraida Shostak, chairman of the Scientific Institution Workers of the Soviet Union, arose and said simply: "In the Soviet Union we are all brothers, irrespective of race, religion or culture."

It is true, as Bishop Harris of Liberia insisted in his address in Cleveland, reported elsewhere, that the Christian Church can learn a good deal from the Soviet Union about the dignity and sacredness of personality.

A System of Bible Reading

THE Oxford University Press, at the suggestion we suspect of Mr. William Krause who manages its Bible and Prayer Book division, has done a

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real service in publishing a booklet on the New Lectionary. Written by the Rev. Bayard H. Jones, a member of our liturgical commission, it sets forth ways in which the tables of the lectionary, found in the front of the Prayer Book, are capable of being put to a very direct and valuable use by everyone. Prof. Jones tells a story about Bishop Parsons when he was the rector of a parish. He was stressing the value of the private devotional reading of the Scriptures in a class when one of the wardens looked up at him with wide and innocent eyes and inquired: "But Mr. Parsons, is it necessary for *Episcopalians* to read the Bible?" Prof. Jones says that he does not know what Bishop Parsons answered but he does give his own: "Yes it is, unless he attends Morning and Evening Prayer in church every day of the year."

Very few Episcopalians do that. This booklet therefore provides a most excellent guide for those who wish to follow Prof. Jones' advice. Attractively printed in two colors, the pamphlet *The New lectionary*, may be purchased through your book store for but five cents a copy. Or if the store does not have it we suggest that you send to Mr. William Krause, Oxford University Press, 114 Fifth Avenue, New York, for a copy. Clergy would do well to lay in a supply for general distribution or for use with confirmation classes. We are informed that the supply is limited because of the paper shortage so do not delay.

Izaak Walton: Fisherman, Churchman

by Louis Augustus Parsons

Priest of the Diocese of Massachusetts

AN ARABIC proverb says: "Allah never deducts from man's span of life the time he spends in fishing," which means, I take it, that God loves a fisherman. And this seems obvious when we remember that he chose Peter, James and John to found his Church. Perhaps, too, it helps to explain the indulgence that Church people usually show for the parson's piscatorial proclivities. If at this season of the year he is missing for a few days, merely smile and say nothing. The time he takes out for this kind of recreation is seldom counted against him.

Unquestionably there is an affinity between faith and fishing; something about gently flowing waters that induces thoughts of a meditative and religious character. This becomes clear if we examine the world's vast literature on fishing, the English branch of which began before the dawn of the sixteenth century. There the earliest book on the subject was written by a nun, Dame Juliana Berners, prioress of the convent of Sopwell, near St. Alban's; a lady of noble family, celebrated for her learning and accomplishments. It was printed at Westminster by Wynkyn de Worde in 1496, as a part of his second edition of *The Boke of St. Andrew's*, and entitled *The Treatyse of Fysshynge Wyth an Angle*. I have in my library a facsimile copy of this quaint book, and I have often turned with amusement to its frontispiece. It is a woodcut of a medieval gentleman in stylish attire, landing a small fish to place beside two more (still smaller) in a receptacle which is unmistakably a washtub. This has been cited as history's most impressive manifestation of optimism.

The *Treatyse* contains instructions for making tackle, rods, baits, etc., together with a description of the most skilful manner of using them; also an account of the various species of river fish, and their respective merits as food; and it concludes with some laudable rules for the conduct of anglers toward each other, and toward those whose lands they frequent. Here is one: "That ye breke noo mannys heggys in goynge aboyte your dysportes: ne opyn noo mannys gates but that ye shutte theym agayn. And all those that done after this rule shall haue the blessynge of God & saynt Petyr: whyche he theym graunte that wyth his precyous blood vs boughte."

Nearly a century was to elapse, however, before the author of the world's most famous book on fishing opened his eyes on this earthly scene. Izaak Walton was born on August 9th, 1593, in the parish of St. Mary, Stafford. Of his early life we know next to nothing. But that in 1613 he went up to London and became a merchant, and later a warden of St. Dunstan's, Fleet Street, is certain. Twice married, his first wife was Rachel Floud, a descendant of Archbishop Cranmer. By her he had seven children, all dying in early childhood, she herself following them to the grave in 1640. Six years later he married Anne Ken, sister of the illustrious bishop and hymn writer, and by her he had a son and a daughter.

In 1643, at the age of fifty, he closed his little

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shop and moved out into the country. He had no liking for the times. Like ours, they were times which tried men's souls. England seethed with civil strife. War's shadow darkened the land. "Only we," he writes, "who have lived these last twenty years are certain that money has been able to do great mischief." And yet it was during those troublous years that he was planning a book which was destined to take its place among the great masterpieces of English literature—*The Compleat Angler, or the Contemplative Man's Recreation.*

It seems strange, indeed, that so tranquil a product should have come out of such turbulent times. But Izaak Walton was the kind of man to produce such a book. Quiet, meditative, peaceful, his mind naturally turned to religious and pastoral subjects. He enjoyed the companionship of his clerical friends. He loved to roam through the dreaming countryside. He lingered by still waters.

So he bought a small place in Shallingford, near his birthplace, and for the next few years divided his time between his rod and his pen; fishing the Dove, the Test, and the Itchen, and writing the lives of Donne, Herbert, Hooker, and other worthies of his time. "I have laid aside business," he tells us, "and gone a-fishing."

BUT from 1650 to 1661 we find him in Clerkenwell, at that time a rural suburb of London; and it was here in 1653, that the first edition of *The Compleat Angler* was published. They were eventful years in the course of which occurred the Plague and the Great Fire. He must have witnessed both of these calamities, but he left no record of them. He went on quietly with his work, revising his book, and fishing the river that flowed close to his home. Five editions followed in the course of his lifetime, and since then over a hundred more have been issued. And so celebrated has it now become that a high value attaches to the earlier copies.

The book, however, should not be regarded as a technical treatise on angling. Its minute descriptions of tackle, baits and flies, no doubt, have made it popular with sportsmen; but its quaint and touching descriptions of familiar incidents and rural scenes, its literary charm and human appeal, have endeared it to every reader of taste and feeling. Its author never intended it to be a handbook of instruction in any literal sense. Measured by the standards of today, he was probably not a very expert fisherman. His methods were antiquated, even for his own time. Authorities now believe that he made little if any use of a reel, indeed, he found it difficult to describe one. The supplement on fly fishing was contributed by Charles Cotton, his friend and fellow fisherman. And it seems likely that his own list of flies was borrowed from Dame Berner's earlier work.

But Izaak Walton was for his day a fair fisherman, and never a greedy one. He was a sportsman, not a "sport." Angling, for him, was never an affair of record making or competition, except in playful fashion. I can imagine his amazement and disgust could he have seen a modern sporting magazine, with its vulgar descriptions of record-breaking contests and its pictures of prize fish. For him it was "not all of fishing to fish." There was something more—the peaceful countryside; sweet riverside pastures and silver streams; culverkeys and cowslips; contemplation and quietness. "No life," says he, "so happy and so pleasant as the life of a well governed angler: for when the lawyer is swallowed up with business and the statesman is preventing or contriving plots, then we sit on cowslip banks, hear the birds sing and possess ourselves in as much quietness as these silent silver streams which we now see glide so quietly by us. God never did make a more calm, quiet, innocent recreation than angling."

His last years were spent with his daughter and her husband, Prebendary Hawkins, in their home at Winchester. There he died, December 15th, 1683, in the ninety-first year of his age; the contemporary of Shakespeare and Spenser. And there he lies buried in the great Cathedral, in Prior Silkstead's Chapel, a simple slab in the pavement marking his resting place. But overhead gleams softly the magnificent memorial window, a tribute

THE SANCTUARY

conducted by W. M. Weber

The Parable of the Family, as the Pattern of the Church

True marriage is the subordination of self to the love of the family. True faith is the subordination, not only of the self, but of all loyalties and allegiances, particularly of the family, to the love of One God Almighty in His Church. No flower can grow in a garden overshadowed by trees. No guest can be made welcome if all the seats are taken round the fire. Surrender is the first condition of grace, as humility is the essential condition of worship.

I still had to learn that a prayer is as acceptable to God when it is said in a motley crowd as when it is whispered in a bedroom, and that as long as I was presumptuous enough not to realize that I was in the same need of salvation as the most unattractive individual in that crowd, I was not in a fit state to pray.

—Emile Cammaerts, *The Flower of Grass*, Harper, 1945.

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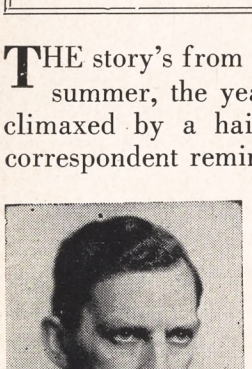
from the hearts of multitudes of his brethren of the angle, who fish in the streams of all the world.

As we read the good old fisherman's book, what a winning insight we get into his character. No placid trout pool ever reflected a truer image. Here we see an upright, cheerful, friendly man; a lover of God and of the world he made; a devout Churchman; a humble follower of that gentle Galilean who loved the flowering fields and the blue waters of Gennesaret, and whose last meal on earth was a fish.

Talking It Over

By
W. B. SPOFFORD

THE story's from Middlebury, Vt. On a day this summer, the year's most unusual weather was climaxed by a hail storm. Vermonters, as our correspondent reminds us, call any weather "most unusual." This was —- hail stones the size of bird's eggs, at least so reports came in from corners of the Champlain district, though the cautious natives ducked whether they were talking about ostrich or peewee eggs. Anyhow there was damage; 6,000 panes smashed at a greenhouse; the front windows of stores wrecked. The Episcopal Church didn't escape. Twenty-seven panes were broken so vestrymen went to the archives to learn that the windows were installed in 1827. Most of the panes were diamond shaped but some were of unusual design. Looked like a tough repair job. But that's the half of it. Examination revealed that glass was painted. So Benjamin Wissler, warden, took a pane to his wife, once an art teacher. She matched the paint. Then Warden Wissler, professor at Middlebury College, sprayed it on glass cut to match the broken panes. He and fellow churchmen next installed the glass, worked the lead back in place—there you are—everything good as new and costing nary a dime. Thrifty Cal in his thriftiest days couldn't improve on that.



JUST the same I don't let this story pass without a claim that I have been through a more severe hail storm. It was when I was a lad. It was at Lake Sunapee in N. H., where I loafed each summer from June to Labor Day with the carefree comfort of poverty. Then I came to New York to be told that laying something in the bank was true wisdom. Since I have sweat it out in a stuffy office each summer, in recent years not even taking an occasional two or three hours for a ball game lest I miss a dollar.

To get back to the storm. Stones came down the size of tennis balls with the speed of light, though I am making no claims at being a scientist. This breed, with their atomic bombs, probably will all have to be hung before they do any more harm, so I don't mean to get mixed up with them. In any case as my brother and I sat by the cabin enjoying the phenomenon we noticed that black bass were flopping around in the water. Being bright lads we quickly grasped the significance of this —the hail stones, some by this time the size of baseballs, hard as billiards, were shooting into the water like spears, clunking bass between the eyes. Stunned, they rose, flopped, with a few of the talking-species shouting, "What goes on here?" dressing up their indignation with words which must not be used in a Church paper, let alone THE WITNESS. But you can imagine how you'd feel under similar circumstances.

So brother and I ran to the flat-bottom boat. We were agile in those days so that it was not difficult to dodge between the hail stones. It was this agility which made me such a football player in my youth in spite of my 110 pounds. But I musn't go into that. Out into the lake we went. Soon we gathered in 96 black blass and 15 land-locked salmon (for which Sunapee is justly famous—*adv.*) We could have had more but we threw back any bass under 5 pounds and scoffed at salmon weighing less than 15 (Sunapee is full of 'em—*adv.*)

It was great sport for a time but it could have ended in tragedy. We soon discovered that the hail stones had filled the boat. It was sinking. We amused ourselves for a time trying out our pitching arms. But the stones came down faster than we could throw them out. The boat went under. But not until we had saved the fish by taking off our pants and stringing the fish through the gills on the pants legs. A good thing too, for it is no easy thing to swim four and a half miles with your pants on, especially with bass around your neck (to say nothing of land-locked salmon for which Sunapee is justly famous.—*adv.*) However we made it with ease and that evening, just as the sun broke through the clouds to make a wonderful triple (3) rainbow, we feasted—as was our wont when we could get anything to eat—on bass and salmon, broiled outdoors over pine combs and dried hemlock boughs, as the great pines swayed in the gentle breeze.

There is more of course. But I must not bore

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you with details. Dear Mr. Goodrich, a summer neighbor who was rector of the church in Claremont (we called him "Reverend" in those days, having been brought up Methodists before joining the true Church)—Mr. Goodrich said we might find deer if we went into the woods. So off we scampered, little lads of 13 and 11, to find what we could find. Sure enough. We returned with four fat deer, three bucks and a doe, strapped on our backs, killed by these New Hampshire hail stones which, I am sure you agree by now, make those Vermont hail stones look pretty silly.

The next day father, ever law abiding, walked over Burkehaven Hill to the Harbor to find out from the OPA Board if we could keep the deer without giving up red points. Being lawyers they assured him that it was all an act of God—red points were not involved. So we dressed the deer and laid them away in our ice house and enjoyed venison for months to come. We also got a number of loons—the sad, mournful-calling kind of loons. They I must say were a disappointment. They were the fish diving kind and tasted a lot like duck out of New York harbor.

My wife has just read this. "I knew it would get you sooner or later. Come on. We're going for a rest." So we are off for a visit in Dayton with Marcia Russell, daughter, husband Tony and Lynn and Peter. There I shall tell the children of the time I rescued two orphans lost in a storm, as I raced across Sunapee on the back of a broiled-live lobster, hotly pursued by a huge un-cooked fresh water shad. Peter, male child of six months, I imagine will scoff at the whole thing and say "Grandpa's nuts." But Lynn, more understanding at two, will believe it just as her mother did before her. And after all if the women believe you what else matters.

Then too while out that way we are going to sail on the Ohio and down the Kanawha on a Mark Twain sidewheeler. Who knows, maybe hail will knock a few possums out of trees so that my wife can stop grouching about her lack of red points next winter.

Every yarn I'm told should have a moral so let this one be: If you must have hail stones be sure they're big enough to do somebody some good.

New Books

***Excellent **Good *Fair

****Christianity and the Cultural Crisis** by Charles Duell Kean. Association Press. $2.

The author, who is the rector of an Episcopal Church at Kirkwood, Missouri, has written an able book which business men sincerely seeking to be Christians, would do well to read and study. Our mass production system with all that goes with it—dividends, wages, finance—capitalism, imperialism—is quite as capable of blowing up our civilization as the atomic bomb that has nearly everyone scared out of their wits. Kean seeks in this excellent and timely book to make us face up to this fact. He seems to offer no solutions beyond his insistence that organized Christianity must face each of the concrete problems he presents. Perhaps that is to follow in another book. In any case he has done a good job with this one.

—W. B. Spofford.

****Hymns We Love.** By The Rev. Charles Granville Hamilton. 50c.

Descriptive comments and histories, which previously appeared in The Witness, of 52 well-known hymns. Briefly and excellently done, this is a very useful booklet for use in the Church School or other parish groups. Copies may be obtained from the author at Corinth, Mississippi.

—J.H.T.

****Pacifism and Conscientious Objection** by G. C. Field, Cambridge University Press, $1.25.

This is the latest volume in the *Current Problems* series edited by Sir Ernest Barker. The author is professor of philosophy in the University of Bristol and from 1940 until the end of 1944 he served on the Southwestern Tribunal in England before which all conscientious objectors had to appear. The book is therefore based upon actual experience in handling thousands of cases during more than four years and the author takes up the various types and classes of conscientious objection to military service and deals with them in reasonable, sympathetic and yet thoroughly illuminating fashion. Both pacifists and non-pacifists should give this book a careful reading. He has a word for the non-pacifist as well as the pacifist—"The non-pacifist can never afford to forget that when he has rejected the simple solution of the pacifist, he is only at the beginning of his own problems."

—F. C. Grant.

***Narrow Is the Way** by William E. Park. Macmillan. $2.

In its special field, presenting age long truths to students, this is a helpful book. Its vocabulary is contemporary and often colloquial but its thought is true and its simple, straightforward style disarms the usual student prejudice against "preachers."

—Bishop Ludlow.

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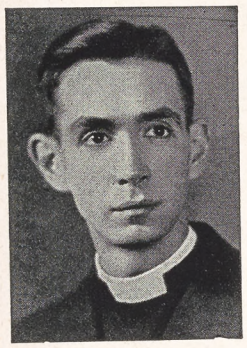
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

War-time Prayers

OUR experience with the problem of suitable war-time prayers in common worship over these past few years should be of inestimable value in any future revision of the Prayer Book. It cannot be said that what is now offered for use by our Prayer Book, in times such as these, is altogether satisfactory. Supplementary materials, issued from time to time by duly constituted authority, do not give evidence always of having been carefully considered. And the parish clergy, more often than not taking matters into their own hands, frequently inflict on the devotions of their congregations some bad theology or work of poor literary quality.



My purpose here is to make a few annotations and suggestions regarding some of the Prayer Book material. By and large what was added in the 1928 revision is superior to the older prayers, which derive from the usage of the Church of England at a time when men still thought of Church and nation as more or less coterminous. Our generation has seen the Church more critical of government's conduct of international relations. We were more cautious in this war before labelling it "just," let alone "holy." And it is conceivable that the time may come when the Church will find itself in "sedition, privy conspiracy, and rebellion" against the nation at war. At any rate we have felt no qualms of conscience in asking the Church in Germany, Italy and Japan to revolt against tyranny and injustice. Some Christians would give similar advice to Spain and Argentina; and there are a few, doubtless, who would do the same as regards Russia. The totalitarian states have made us conscious of the mischief that can be done by the Church accepting too literalistic an interpretation of St. Paul's views about "the powers that be" (Romans 13:1 ff.).

The collect *For the Family of Nations* (p. 44 of the Prayer Book), composed by our own Bishop Parsons, could not be improved. For style and content it stands unsurpassed among all prayers for peace. Its teaching is thoroughly sound. As Archbishop Lang said in 1936, peace can never be a policy in itself, but only the consequence of wise and just policies. The collect has also the advantage of being as suitable to peace-time as to war-time. When the Church of England was considering its proposed Prayer Book revision in the 1920s several eminent liturgiologists objected to the inclusion of any war-time prayers as acceptance by the Church of the inevitability of recurrent war. This consideration is not without weight; but our noble collect meets whatever argument is contained in this objection. The same applies to the first prayer *For Missions* (p. 38) and the prayer *For Social Justice* (p. 44), both of them apt for peace—or war-time conditions.

The prayer *For the Army* (p. 41) is good, too, and for the same reasons. It avoids the unreal petition so often heard in war-time prayers of asking God to keep the soldiers out of harm's way "in the day of battle." Free of both magic and sentimentality, it sets the ideal of a soldier's behavior on a high ethical plain. Future revision might well entitle the prayer "For the Armed Services" and read "soldiers, sailors and marines" (not "soldiers, sailors and airmen" as it is so often amended—unless meanwhile the government erects the air force into a distinct service). *For the Navy* (p. 42) is less up-to-date. It is an adaptation of a seventeenth century prayer for the British fleet. There is a dash of romance about it, redolent of the days when pirate ships infested the Spanish Main, the Caribbean and the Carolina coast, when the British, the Dutch, the French and the Spaniards were jockeying one another for colonial trade and empire. Our sentiment for this prayer is strong. We should find it hard to give it up.

The prayer *In Time of War and Tumults* (p. 41) and the thanksgiving *For Peace, and Deliverance from Our Enemies* (p. 52) are of little use any more. They smack too much of overwhelming nationalism. We no longer believe God to be a good Anglo-Saxon who speaks the King's English. Bishop White in 1789 found the English version of the former prayer to need improvement "by ye Omission of some rough Expressions"; and Dr. Lowther Clarke, writing of the latter prayer in 1943, said "the comparison of the Lord to a strong tower is not appropriate to a generation which has learned to associate safety rather with deep shelters." Finally, the prayer for *Memorial Days* (p. 42) is both elegant and serviceable. But I confess I am always puzzled to know just what the last clause refers to ("that the good work which thou hast begun in them may be perfected"), whether it refers to their service in time or in eternity. Is it that the offering of their self-sacrifice upon earth is in some way to be perfected in paradise?

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Look to Russia for Leadership Says Bishop Harris

The Dignity and Sacredness of Personality Is Stressed in Soviet Union He Declares

Edited by W. B. Spofford

Cleveland:—A large number of people now look to the Soviet Union for leadership declared Bishop Harris of Liberia in an address at Trinity Cathedral here. "If we as a nation do not give an answer to the hope of humanity that every child of God shall achieve dignity and sacredness of personality, the masses of mankind will look elsewhere for the answer, and Russia at least offers a promise of the material improvement of the under-privileged."

Introduced by Bishop Beverley D. Tucker, the new Bishop of Liberia said that the food problem in Liberia is critical, with the people still farming on the basis of primitive agriculture.

"Another grave problem is that of education. There is no single school in Liberia which measures up to American public high school standards. One of our tasks is to find teachers who can teach more than reading, writing and arithmetic; who can teach people how to make a living. We must teach the people over there to develop their own leadership, for it is only by developing its own leadership that any people has a future.

"Still another problem is health. The hospitals now in existence are almost as much centers for spreading disease as curing disease. About half the population are spending most of their life in torment, fighting disease. A great task lies ahead of us in improving the health of the people.

"We hope to build at least one school for the purpose of training native leaderships. We hope also to get from America the kind of qualified leadership which we need for training local leaders. When we have accomplished these things our work will be well under way." He announced that he was planning to leave for his new work in Africa in September.

Memorial Chapel

London (wireless to RNS):—Men of the U. S. army air force joined with inhabitants of Great Ashfield in Suffolk to dedicate a memorial chapel within All Saints Church. Given by our soldiers it is dedicated to British airmen and "a symbol of the friendship existing between our two countries."

Healthy Activity

New York:—Returning from the visit to the Hawaiian Islands, made on behalf of the Christian education division at the request of Bishop Harry S. Kennedy of Honolulu, Miss Charlotte C. Tompkins reports much healthy activity in educational work carried on among the churches, particularly, a happy interracial fellowship which is an educational influence in itself. When any normal group or school or congregation may include people of Chinese, Japanese, Filipino or other Oriental parentage, along with Hawaiians and haoles (people from the States), whose presence is taken for granted, there is no need for formal teaching of "race relations."

Miss Tompkins reports, "There is good work going on in the Church schools of the diocese, I was especially pleased in the development shown of real pupil participation, young people taking responsibility for having a part in conducting services, reading the prayers and lessons. The educational work is headed in the right direction."

Catholics in Commons

London (wireless to RNS):—Seventeen Roman Catholics were elected to the new British House of Commons, some for the first time. They comprise 6 Conservatives, 8 Labor, 1 Independent Labor, 2 North of Ireland representatives. Among the Conservatives is Christopher Hollis, editor of a Roman Catholic weekly. There are 48 Roman Catholics in the House of Lords.

Missionaries Return

Chungking (wireless to RNS):—Fifty Protestant missionaries are expected here from the United States in September, the first replacements since before the war. Permission to return was granted by the U. S. embassy. There are no Episcopalians on the list.

Holds Services

New York:—Dr. Carey C. Womble, lieutenant in the medical corps of the U. S. navy, who anticipates eventual medical service with the Church overseas, wrote Church headquarters about his experiences on the Destroyer Robert H. Smith, in the campaigns of Iwo Jima and Okinawa. "By the way," he said, "I have been holding services on this ship for the men whenever possible on

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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

Sundays and feel that the work has done well. The medical officer is in such an enviable position to do spiritual work of that sort on a destroyer. I am also welfare officer which is a natural additional duty. Bishop Donald Aldrich, Coadjutor of Michigan, gave me a portable reed organ for the ship while we were in Pearl Harbor at the first of the year, so we really have very nice services using the army-navy field service book."

Daughter Married

Deep River, Conn.:—Archdeacon and Mrs. Townsend have announced the marriage of their daughter, Rosemary, to Flight Lt. Jack Bell of the British air force. Lt. Bell recently returned from a German prison camp. Archdeacon Townsend, who summers here, has been Archdeacon of Cuba ever since he graduated from the Berkeley Divinity School in 1918. He left for Cuba last week to take up the work he has carried on so well for so long.

Soldier to Teach

Maxwell Field, Ala.:—Lt. Ralph P. Monell of Colorado Springs, Colo, a friend of Bishop Kennedy of Honolulu, expects to take up teaching soon at Iolani School. At present he is an instructor in the air force ground school here but expects a discharge soon. For some time he has been serving as lay reader at St. Mark's, Prattville, a few miles from the field, one Sunday each month and the other three he has been taking services at the Presbyterian Church.

Mabel Lee Cooper

Memphis, Tenn.:—Mabel Lee Cooper, for many years on the staff of the National Council, died here on August 1. She came to the Church Missions House in 1923 as a field worker in religious education and was widely known throughout the Church.

Tuskegee Chapel

Montgomery, Ala.:—Bishop Bravid Harris of Liberia visited Negro missions in Alabama during July. When members of the Good Shepherd here learned that he was in the city they arranged a breakfast for him at State Normal College. He also consulted with the committee in charge of plans for a new building at Tuskegee Institute. The Church



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owns ground opposite the main entrance of the campus and a Negro architect is now preparing plans for a chapel to be erected as soon as possible.

Program Announced

New York:—Miss Helen B. Turnbull, director of Windam House, national student center of the Auxiliary, announced the faculty for the coming year last week. From the General Seminary there will be lectures by the Rev. Messrs. Thomas J. Bingham, Powel Dawley, M. C. Stewart, Burton Scott Easton, William Pittenger, Cuthbert A. Simpson. Union Seminary will contribute as lecturers the Rev. Messrs. John C. Bennett, Harrison Elliott, Frederick C. Grant, Paul B. Irwin, John Knox, John T. McNeil, Reinbold Niebuhr, Elsie M. Bush. Lectures will be given also by Miss Avis E. Harvey, educational secretary of the Auxiliary and Miss Frances Young of the national division of religious education.

Bishop Dies

Nantucket, Mass.:—Bishop Frank Hale Touret died on August 2 at his summer home here. He retired as missionary bishop of Idaho in 1924. He had formerly been bishop of Western Colorado and served for two years as acting bishop of Utah.

Conference Center

Davenport, Iowa: — Bishop Morrison Lodge at Clear Lake, diocesan conference center, has undergone extensive improvements this summer at a cost of $10,000. The money was raised at small group meetings conducted in various parts of the diocese by Bishop Haines. This summer the expanded program went into effect with conferences for boys, girls, youth and adults. The diocese now anticipates the addition of a chapel, infirmary and six cottage units as soon as building is permitted.

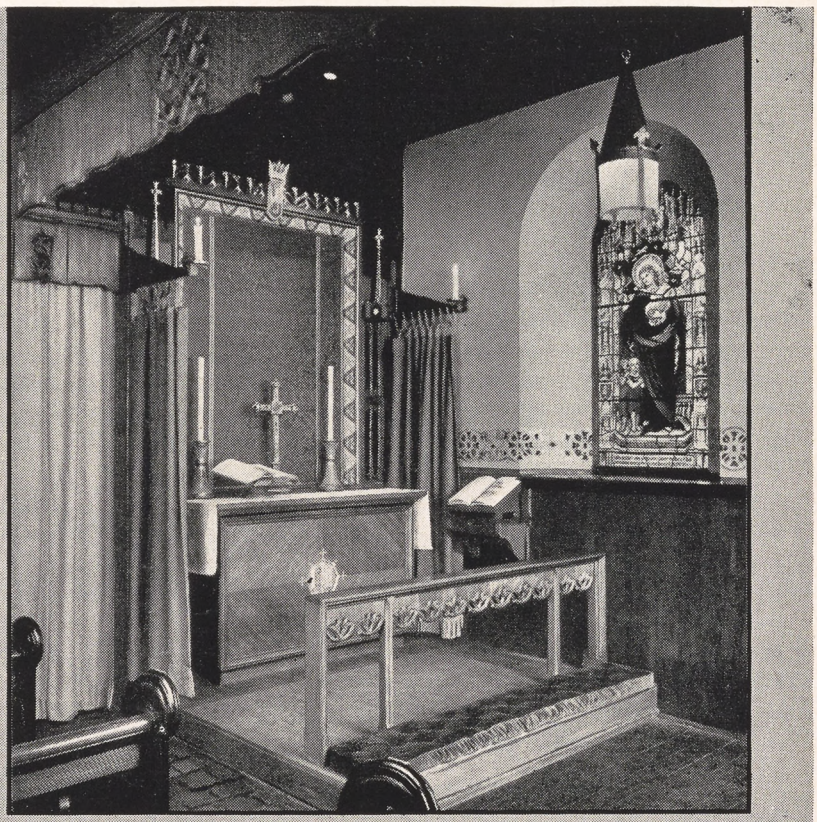
Church Cooperation

Topeka, Kan. (RNS):—A Church comity committee has been formed by the Topeka council of Churches to systematize the placing of churches through voluntary interdenominational cooperation. The committee will seek to settle as fairly as possible all questions between denominations on establishing or relocating churches in Topeka.

When two or more denominations seek to enter the same area, or when any church or denomination wishes to organize a new church or re-locate an old one, the proposal will first be submitted in writing to the Committee. It will give the matter at least 30, but no more than 60 days' study, consulting with the denominational executives concerned and with the people living in the area to be affected. On completion of its investigation, the committee, through its chairman, will issue its decision to the church bodies concerned. According to the Rev. H. C. Bradshaw, executive secretary of the council, five cases have already been referred to the committee. A minister and a layman from each denomination represented in the Council of Churches form the committee, and similar representation is offered any other religious body that wishes to share in the deliberations.

Great Work by C. O.'s

Philadelphia (RNS):—Conscientious objectors have performed close



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to five million man days of work for the government, worth more than ten millions dollars valued at army base pay, according to a report by Friends Civilian Public Service here. Work to which C.O.'s have been assigned or have volunteered has included soil conservation, park maintenance, forest fire fighting and prevention, public health, care of the mentally ill, and medical research in which CPS men have served as "guinea pigs."

Over half the work assigned to drafted CPS men consists of simple manual labor, although large proportion of these men have higher qualifications, and 38 per cent are professionally trained. Much of this "waste of manpower," according to the report, could have been prevented, if the Selective Service ruling permitted a greater number of CPS men to be assigned to private as well as government agencies on projects of urgent social value.

The Quaker report has strongly recommended that CPS men, who have been receiving no pay or family allotments, be paid wages comparable to those paid other drafted men, and that federal allowances be granted their dependents.

Youth Fellowship in Iowa

Clear Lake, Iowa:—Iowa Episcopal Youth Fellowship was organized at the conference center here on July 11th. Four regional meetings are planned in various parts of the state in September and again in April. The annual meeting will be held each year at the youth conference.

Urges United Appeal

New York (RNS):—A coordinating committee to unify existing post-war financial programs of the churches into an interdenominational "Crusade for Christ" was suggested here in a report to the United Church Canvass by Stanley I. Stuber, its acting director. Stuber pointed out that 16 religious bodies are raising $112,750,000 for world relief, restoration, and reconstruction, and that other post-war programs are being planned.

"How much more challenging these would become when presented together as a part of a much greater whole with one slogan and one common symbol," he observed.

Stuber added that a coordinating committee, while not interfering with the internal affairs of any denomination, would present the programs through press, radio, and other means of communication.

"It would encourage other denominations either to begin or enlarge post-war programs," he said, 'to support interdenominational projects, and to think of their individual programs as a part of the



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much greater total effort of Protestants. Together they would accomplish much more since they would not only pool their projects, experiences, and funds, but would be able to present them to the public as one great united effort."

A Soldier Speaks

Cambridge, Mass.: — An overseas soldier who is a member of Christ Church here wrote this to his girl recently: "Did you read the article John D. Rockefeller Jr. wrote recently in which he said that the Church should come down to earth and share life with its people? Well the Church replied that they had no intention of doing any such a thing. The Church has lost its place in the world it seems to me because it hasn't been able to change with the times and it will be lost completely if it doesn't wake up to the fact that it will have to share religion with the mass of humanity."

State Religion

Madrid (wireless to RNS):—The Spanish Cortes (Parliament) has approved a charter proclaiming Roman Catholicism as the state religion. The charter permits non-Catholics to exercise their religion privately, but prohibits all "external manifestations."

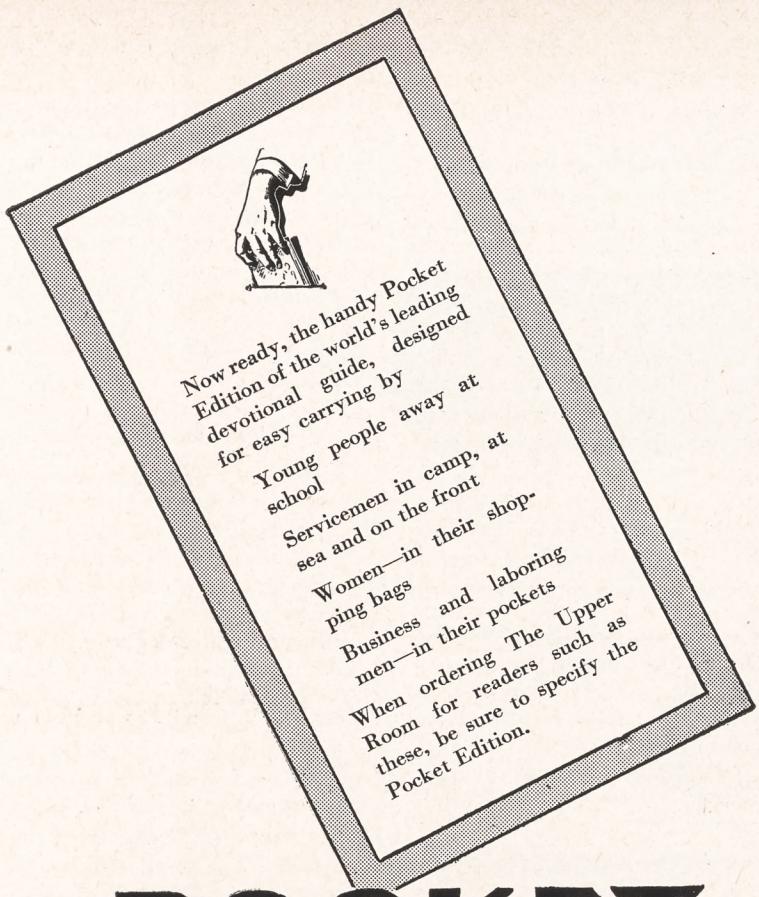
"The profession and practice of the Catholic religion, which is the religion of the Spanish state," the charter reads, "will be given official protection."

According to the charter, "no one will be molested for his religious beliefs and the private practice thereof," but "no other ceremonies or external manifestations will be allowed except those of the Catholic religion."

Wyoming Center

Laramie, Wyo.: — The Episcopal Church in Wyoming has received from Mr. Harry L. Raymond, a Mohawk Indian of Esterbrook, Wyo., the deed for 160 acres of timberland, which Bishop Winfred H. Ziegler is now equipping for immediate camp and conference use. The land includes a beautiful canyon, where a waterfall of forty feet makes a natural swimming pool.

Mr. Raymond's father and mother were full-blooded Mohawk Indians of New York state, who moved to Saginaw, Mich. Mr. Raymond went from there to take part in the first world war, in which he was gassed, and on returning to the United States, he homesteaded the tract in



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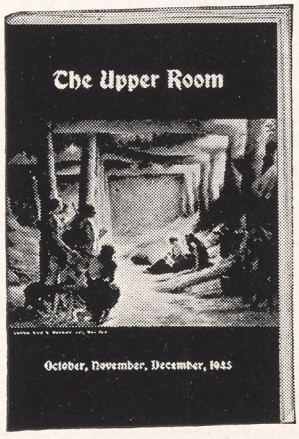

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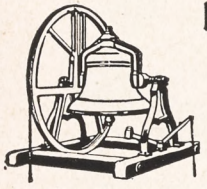

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Wyoming, which he has now given to the Church. He retains a life interest in the property, intending to spend the rest of his life there. He has been logging for the Bishop, in connection with a church now under construction at Esterbrook. After attending a service the Bishop recently held for prisoners of war, Mr. Raymond took the Bishop to see the property, and when he found it was just what was desired he promptly turned it over to the Bishop.

Peaceful Generals

New York (RNS):—Bishop G. Bromley Oxnam of the Methodist Church, and president of the Federal Council of Churches, has had to revise his opinion of Generals since his recent trip to the European and Mediterranean theaters of war.

"In my contacts with at least 25 Generals," Bishop Oxnam told 200 employees of Methodist boards in the denomination's headquarters here, "there was not a war-monger among them. Each one resented the fact of war and shrank from the necessity of it."

Referring to the generally sympathetic attitude of high-ranking officers toward the work of the chaplains, Bishop Oxnam described one in the European area who asked his regimental officers not only how many divine services had been held in their command, but also "how many have you attended?"

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BACKFIRE

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

THE REV. RANDOLPH CRUMP MILLER
Faculty, Church Divinity School of the Pacific

Congratulations on a fine issue about a great man (WITNESS, July 12). Bishop Parsons is loved and admired by us all. He is still active as professor of theology and liturgics at the Church Divinity School of the Pacific, and he is always present at meetings of the liberal evangelicals. Our students learn about the Prayer Book from one of the greatest liturgical scholars of the times, and they learn much more about how gracious and charming is this perfect Christian gentleman.

ANSWER: We allow this to stand alone as typical of many letters received about the number devoted to Bishop Parsons.

* * *

THE REV. HERBERT W. PRINCE
Rector of the Holy Spirit, Lake Forest, Ill.

I hear and read in official and unofficial circles of the Episcopal Church's fine program of Reconstruction and Advance, familiarly alluded to as the R.A.F. These famous initials have by common consent a universal and single meaning. Everywhere and to everyone instantaneously they carry one name—Royal Air Force. It is the name which distinguishes the most illustrious legion of young men who ever fared forth to save their country from destruction, who did in truth actually save their country from destruction, who by night and day for six tremendous years gave life and suffered death with utter abandon and without dismay in ceaseless flight over sea and land to bring to naught the enemy's productive power. Their deeds are immortal, their fame is indelible. "Never before in the history of human endeavor have so many owed so much to so few."

With devout reverence for this illustrious legion of the air surely it is unseemly for us as a Church to use their ever-famous initials for a project, which however noble and unselfish, must not enter into competition with the creators of a universal symbol.

R. A. F. means Royal Air Force and nothing else. Leave them for the men who have made them. Let us not take from the R. A. F. the slightest fraction of the honor all the world accords the indomitable British Army of the Air.

The Christian Church must be the last organization to be casual or graceless in its actions. A slight change will acquit us. Call our noble project the Advance and Reconstruction Fund—the A.R.F. I believe the whole Episcopal Church will agree that the point is well taken and will give its approval.

* * *

MR. RICHARD EVANS
Layman of Deefield, Illinois

In Bishop Oliver J. Hart's letter (WITNESS, July 26) he states this nation, in order to take its full responsibility for world order, must do one of two things: (1) have a large professional army, or, (2) universal military training. He then chooses to support universal military training and ends by stating it can be dropped when no longer needed. In other words: Bishop Hart simplifies the choice for keeping Satan enthroned on earth.

However, if I were a bishop, I would not separate myself from the affairs of men but I would certainly refuse to choose between two wrongs. This earth is hell because our "heavenless" leaders are always choosing to support the lesser of two evils without knowing what must be done, or, how to lead to eliminate it entirely.

There are so many Ecclesiasts that, if they were united on the spirit of God's law (not the letter of it which killeth the spirit) there would be no war. Unitedly they have a following sufficiently large to bring about heaven on earth if they would project their vision into heaven and discover how to lead.

Unfortunately, and to themselves they must admit it, they know neither God nor his law. Because they must do something, not knowing the right, they practise the wrong. This results in a misled mankind which then brings about (1) large professional armies, or, (2) universal military training, both being the same thing, and keep Jesus weeping outside the door. (Their own closed minds).

* * *

MRS. H. S. HANSON
Churchwoman of Frenso, California

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For Christ and His Church

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SEPTEMBER 6, 1945
VOL. XXVIII No. 49

CLERGY NOTES

BAIZ, JOHN K., assistant at St. Bartholomew's, New York, is now the rector of Christ Church, Warren, Ohio.

CHURCHILL, ERNEST W., formerly rector of Grace Church, Nyack, N. Y., becomes assistant at Calvary, New York City, Sept. 15th.

JONES, GORDON M., rector of St. Andrew's, Philadelphia, becomes city missioner of Toledo, Ohio, Sept. 15th.

KENNEY, W. MURRAY, resigned as rector of St. Andrew's, Akron, Ohio, to be a chaplain in the navy.

KLOMAN, E. FELIX, rector of Christ Church, Philadelphia, received an honorary doctorate from Temple University on August 16th.

LEVGREN, BERNARD, rector of St. Paul's Concord, N. H., has accepted appointment as canon at Grace Cathedral, San Francisco, effective October 15th.

MAYBERRY, D. W., navy chaplain and formerly rector of St. Paul's, Brunswick, Me., has been awarded the bronze star medal for meritorious service during the battle for Okinawa.

McELROY, JAMES F., rector of St. James, Grosse Ile, Mich., will become the rector of St. Mark's, Toledo, Ohio, on October 1st.

MORGAN, WILLIAM T., rector of St. Peter's, Spotswood, N. J., died on Aug. 22nd.

MOWEN, JOHN HAROLD, was ordained deacon on Aug. 6th by Bishop Atwill at Gethsemane Cathedral, Fargo, N. D. He is in charge of the Advent, Devil's Lake.

MURDOCH, ELDRED D., was ordained deacon on Aug. 6th by Bishop Atwill at Gethsemane Cathedral, Fargo, N. D. He is in charge of churches at Mandan and Linton.

MURRAY, JAMES R., formerly of British Columbia, is now the rector of St. John's, Centralia, Wash.

PENNEPACKER, WALLACE M., formerly assistant at Holy Apostles and the Mediator, Philadelphia, became the rector of St. Bartholomew's Ho-Ho-Kus, N. J., on Sept. 5th.

PRENDERGAST, GEORGE H., formerly rector of St. Thomas, Denver, Colo., is now the rector of St. Andrews, Aberdeen, Wash.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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The WITNESS

For Christ and His Church

SEPTEMBER 6, 1945

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American Red Cross Offers Fine Scholarships

Employment Offered on Service Job After A Year of Training in Accredited School

By Catherine H. Johnson

New York:—It has been the practice of the American Red Cross to be *At His Side* not only in the theatres of war, but at home as well. Our wounded men are coming back for treatment and discharge in ever increasing numbers, and they are still finding the Red Cross "at their side" in military hospitals, and in their home towns.

The Red Cross through its social and recreation workers has been able to assist soldier and sailor patients in deriving maximum benefits from their hospital care by helping to relieve them of personal and family problems. The home service departments of all local chapters of the Red Cross have aided service men and veterans and their families in thousands of cases by assisting financially and giving counsel in cases of personal and family problems.

In order to continue these needed and appreciated services, and to expand its program to serve the thousands of fighting men who are returning, the Red Cross must increase its staff by hundreds of workers. To meet this need the Red Cross is offering one-year scholarships in accredited schools of social work.

These scholarships are of two types. The student receiving one may train either for medical or psychiatric social work, or for family case work. Both scholarships provide for either first or second year graduate work in preparation for employment with the American Red Cross. A student receiving a scholarship for study in medical or psychiatric social work will be assigned to an army or navy hospital as a hospital social worker at the end of her year of study. The recipient of a scholarship for family case work study will be assigned to the home service staff of an American Red Cross chapter.

In either case the applicant for a scholarship must agree to at least one year's employment with the Red Cross. Other qualifications are that the applicant should be between the ages of 21 to 40, a graduate of an accredited college, and a citizen of the United States.

Further, she must be eligible for acceptance by one of the accredited schools of social work and recommended by the school of her choice for a Red Cross scholarship. In addition, she must be able to give employment references satisfactory to the Red Cross, or good personal references if she has no work history. The applicant's choice of a school will be followed whenever that school is able to accept scholarship students. Likewise, if she chooses family case work her geographical preference for assignment will be respected as nearly as possible.

The Red Cross scholarship for study in social work provides for the payment of tuition in the school selected, and a $100 in addition for each month of the school year.

These jobs require special training, aptitudes and techniques, which only the skilled social worker possesses. The need for them is urgent and immediate. Their services to wounded and discharged men may mean the difference between a serviceman's taking his place in his community as a confused misfit, or as a well adjusted and happy person.

Many thousands of doctors and nurses are needed to take care of the physical ills of our fighting men. In addition to medical treatment, these same men now need service of a different kind. They need the help and assistance of an understanding person who has the skill and the training to help them solve problems outside the realm of the physical.

Write today for further information and application blanks to: Scholarship Office, American Red Cross, 300 Fourth Avenue, New York 10.

ST. FAITH'S SCHOOL AT SARATOGA

Saratoga Springs, N. Y.:—One of the finest of the small Church schools for girls is St. Faith's, located in this famous health resort. Last year there was an enrollment of nearly

SO NOW WHAT!

LAST FALL THE WITNESS presented a series of articles by civilians on what should be done to aid the returning serviceman to adjust to civilian life. This Fall we are to reverse the process by asking a number of soldiers, chaplains and others, to present their ideas on what sort of a world they expect and want now that the war is over, and how the Church can contribute toward it. A number of excellent articles are already in, with others to be announced. Among those who will contribute are S/Sgt. Frederic D. H. Gilbert; Brig. General Luther D. Miller; Lt. Commander C. Leslie Glenn; Capt. Karl Kumm; Capt. Edward B. Guerry; Chaplain F. Tittmann; Chaplain E. A. deBordenave. The first of the series, to appear under the title of IT'S OVER—*So Now What?* will appear in THE WITNESS for October 4th. We urge rectors to order bundles at once in order that their people may read these thought provoking articles by men in the armed forces. Simply send a postal to THE WITNESS, 135 Liberty Street, New York 6, N. Y., giving your name and address and the number of copies desired. We will then start the bundle with the issue of October 4th and bill you later. Single subscriptions will be entered at $3 for a full year or $1 for a trial subscription of twenty weeks.

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fifty, which is about capacity, with a staff of eight fine teachers and housemothers. Asked to comment on life at St. Faith's, the Rev. Leonard W. Steele, the rector, stated that "A Church school, like any other Church organization, seems to combine all the recognized departments of Church work: missions, social relations, Christian education.

"About half our girls are from families connected with the Episcopal Church; the others have widely different backgrounds. Some have had no Christian training at all and come from homes in which religious practice of any kind is practically non-existent. Occasionally, a parent is very honest and confesses the entire absence of religious training and practice but wishes the daughter to have what she realizes she lacks. Others simply do not care whether the child has a religious life or not. This opens a door of opportunity for the Church school to present the Christian religion and the Church to many who would, otherwise, grow up in complete ignorance of our religion. Each year, a few are drawn to the Church and seek the sacraments. Some are prepared to be confirmed in their own parishes. Every effort is made to cooperate with the home parish and make the child a member of the parish where she resides.

"The Church school does practical work in social relations for we provide homes for children whose parents are not in a position to give them the necessary care. This appears to be an increasing need for we have many inquiries about a summer program—which, unfortunately, we do not offer—as well as for the regular school year.

"We all know that religion is 'caught rather than taught'. It is the business of Church schools to provide an atmosphere in which 'catching religion' is possible. We do have opportunity to impart more religious facts than Sunday schools do because we may devote several times as much time to it and our pupils are always present. But religious knowledge does not make religious people any more than ceremonial practice, alone, does. So daily worship as well as daily instruction is a part of our life. So, it seems to me, the Church school does not have any more reason to apologize for its existence than a parish does. Essentially, it does the same sort of work for children but under more favorable conditions.

"St. Faith's School has the same needs as all other Church schools: the intelligent and practical interest of clergy and laity in their welfare. One admits with shame to inquirers that the Church takes no responsibility for the maintenance of the Church schools. Each one seems to be a private corporation of Episcopalians who happen to be interested in a particular institution. Even if a school can manage its current expenses from its income from pupils' fees, major improvements and repairs have to be made from time to time and these require gifts from those who believe that the Church should be engaged in the kind of work the Church school can do.

"Another need of the schools, and an opportunity for service which ought to appeal to some of our young women, is the need for teachers and other workers who wish to offer their services for less cash salary than they might command in the open market. The spirit of sacrifice is not a characteristic of Episcopalians but there must be some who would respond if they knew the need. If any such should chance to read this statement they are invited to communicate with me at St. Faith's."



Members of the lower school at St. Faith's take part in the traditional May Day pageant

PHILLIPS E. OSGOOD RESIGNS

Boston: — Phillips E. Osgood, formerly the rector of Emmanuel Church and president of the House of Deputies at the last General Convention, has resigned. He has also resigned, at his own request, from the ministry of the Church and the resignation has been accepted by the standing committee of the diocese of Massachusetts. It is reliable reported that Dr. Osgood plans to go to Hollywood to devote himself to the dramatic arts in which he has long specialized.

ASSOCIATE DIRECTOR OF LAYMAN'S WORK

New York:—William L. Richards formerly of the National Council's field department, recently discharged from the navy, has been appointed associate director of the national committee on laymen's work.

THOMAS LOGAN ACCEPTS CALL

Philadelphia: — When the Rev. Thomas Logan accepted the rectorship of Calvary Church here recently it was the first time in the history of the diocese that a Negro had been called as rector of a white congregation. The call becomes effective at once, with the congregation of St. Michael and All Angels joining with that of Calvary to make an inter-racial parish.

CANON'S DAUGHTER A MINISTER

London (wireless to RNS):—Miss Rachel Storr, daughter of the late Canon Storr, for many years the distinguished Anglican priest, is to be ordained a Congregational minister on September 10th. She will be an assistant at a Congregational Church here.

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Labor Sunday Message Issued By Unofficial Groups

Six Church Organizations Present Program for People in Dealing with Postwar World

By Richard Morford

New York:—The Church League for Industrial Democracy, together with the unofficial social action groups of the Presbyterian, Methodist, Evangelical and Reformed, Baptist and Unitarian Churches, all affiliated with the United Christian Council for Democracy, issued the following statement as a Labor Day Message for 1945:

We have been victorious in war. Even before V-J Day our nation had been carried into the swife currents of world transition which flowed from V-E Day. Now, almost overnight, we have been plunged into the major whirlpools of the struggle to win the peace. A staggering economic crisis impends in our own country to add its confusion to the economic crisis which grips the rest of the world. Reconversion is on top of us. Plans for constructing a peacetime economy are in the hands of a few leaders but we are not geared for the immediate, comprehensive shift-over that is required as we could have been. In spite of all the warnings we are in danger of relating the chronic boom-and-bust and mass unemployment.

Yet there is no reason for a cynical view of the postwar period. We are a fortunate nation. The ravages of war have not devastated our land. We are not broken in physical strength and resources as are the nations of Europe and the Far East. Under stress of war we have shown capacity for unified effort and titanic accomplishment in fulfilling requirements as the arsenal of democracy. We can win the battle for the peace!

To win the peace, as to win the war, we must achieve a maximum production. Yesterday it was to supply the materials to destroy life; today it is to provide the goods to build life. So long as there are unsatisfied material needs, there should be full production. Full production should and can provide full employment. But full employment is not enough. It is essential that every laborer receive adequate compensation for his part in producing goods and services so he will be able to buy what he needs and wants out of what he and his fellow-workers have produced. We are awed by the tremendous task for we realize that this three-way combination must be worked out on a world scale if it is to succeed in our own nation. But it is highly important that a fundamental truth on the economic side shall be driven home to the American people. Full production, full employment and full pay constitute an interdependent and indispensable triumvirate of human welfare and, therefore, of peace.







IN THE NEWS: *Phillip E. Osgood, former president of the House of Deputies, who has been deposed at his own request: Dean Arthur Lichtenberger, chairman of the CLID which sponsored the Labor Sunday Message printed on this page: The Rev. Theodore Wedel, warden of the College of Preachers, who was the leader at a summer conference of the Episcopal Pacifist Fellowship*

Progressive church men and women will be the first to recognize that bread-and-butter realities sharply influence the life of the spirit. Man does live by bread! Only when there is bread can there follow the appreciation that bread alone is not enough to make life worth living. Bread assured, the consequent freedom from fear and want constitute the best stimulant to man to strive toward the more abundant life of the spirit. We believe God is in the midst of the struggle of the common man for bread. The best in our Judao-Christian heritage compels us to share in that struggle; it is the road to brotherhood.

In our time a tremendous dynamic is being demonstrated by the forces of labor. This dynamic may display elements of selfishness, it is granted. but we believe the desire to win a decent, secure living for all people is the primary motivation and the source of labor's increasing power. The common welfare is the workers' goal. The forces of religion gladly honor the forces of labor in the observance of Labor Day in 1945.

For church people to offer lip service alone to the workers on Labor Day would be blasphemy. Reciting again for public approval the church's social creed proclaiming "the right of labor to organize and to bargain collectively through representatives of its own choosing" merits the ancient rebuke addressed to respectable religionists: "What do ye more than others?"

If labor is to believe that true religion produces allies, not content with talking from a safe distance, but ready to fight by their side, this is the time for demonstration. Reactionary forces are campaigning to break the back of organized labor, taking advantage of the reconversion crisis and operating in subtle and devious ways not easily exposed. A counter campaign is necessary. Progressive churchmen will enlist on Labor Day in 1945 in the defense of the hard-won gains of the trade union movement. Let us be clear, the battle of organized labor to safeguard and extend its rights within constitutional lines is certain to serve the common welfare and to assure the rights of all of us.

Labor seeks allies but it welcomes only those prepared for discipline and team-play. Hard work is required. The tasks may prove both difficult and embarrassing for those unaccustomed to aggressive action on behalf of causes not enjoying full public favor. Required will be attendance at meetings; participation in public demonstrations; constant

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letter-writing to elected representatives in the legislatures; the distribution of literature; door-bell ringing and personal interviews; delegations to meet public officials. By persistent and thorough-going political action of this kind are the victories won.

The attention of church people is urgently directed to one major proposal which labor believes constitutes "a clear and present danger." Appraisal should be made immediately of the omnibus labor-industry bill sponsored by Senators Ball, Burton and Hatch, now pending in the Congress. (Its number is S-1171. Send to the clerk of the Senate for a copy). Offered as the means of bringing about "industrial peace," the great labor organizations with almost complete accord have called for its rejection. It is labor's reasoned conviction that from first to last it is aimed at the crippling of all labor organization, the restriction of the legitimate rights of workers which have been written step by step into this nation's policy during the past fifteen years.

Off-hand opinion for or against this legislation must not be indulged; study is called for. It is a disarming proposal. Its proponents say it will bring "full democracy" into industrial relations. Yet it overflows with "legal" restrictions. It is filled with provisions to amend or supplement existing rights which, labor's advisors say, are in reality designed to take away those rights. Many progressive leaders not identified with labor unions have already condemned the measure. Ample evidence indicated that big-business enemies of organized labor intend to come through with a high-powered, streamlined campaign in its favor; if they cannot get it all, they will settle for parts. Introduced in late June the summer vacation schedule has delayed adequate discussion among church people. But church people should make up their minds soon and prepare for prompt action with the reconvening of Congress.

While defensive battles must be waged, a wide range of constructive measures commend themselves to church people prepared to swing into action as allies of labor. Certain steps are absolutely essential, labor declares, if we are to succeed in winning in peacetime America the full production, full employment, full pay and full security of which we are capable. Modifications may be necessary but in general terms progressive churchmen will agree with the following home-front objectives submitted by labor. Included are emergency actions long overdue; practically all are in the "immediate" class so far as labor is concerned. These objectives are to be implemented by legislation, much of which is already pending in the Congress. All allies of labor should pledge themselves on Labor Day, 1945 to concerted action to win approval of legislation to realize these worthy objectives.

(1) *Emergency unemployment compensation* (a) for war workers out of jobs during the reconversion period; (b) for federal employees, members of the merchant marine and all other employees not now covered (c) increased and lengthened protection for returning GI's.

(2) *Full Employment Act* "to establish a national policy and program for assuring continual full employment in a free competitive economy through the concerted efforts of industry, agriculture, labor, State and local governments, and the Federal government."

(3) *Revision of the national wage policy*: (a) authority conferred upon the War Labor Board to approve or direct such upward wage adjustments as may be necessary and which will not substantially affect the cost of living (revision of the Little Steel Formula); (b) establishment of a minimum wage standard of 65c per hour; (c) guarantee of equal pay for equal work, eliminating discrimination against women.

(4) *Maintenance of a high level of purchasing power* through continued stabilization of prices for major cost-of-living items.

(5) *Adoption of Fair Employment Practice as a permanent policy* and the establishment of an agency to assure its enforcement.

(6) *Revision of the surplus property law* to guarantee that war plant and equipment, built and supplied by the government shall not be disposed of in a way to give profits to the few at great loss to the entire American people who paid for it, but shall be disposed of in a way, so far as practicable, that will bring it into immediate service in civilian production providing maximum employment.

(7) *A national housing program* aimed at the construction of at least 1,000,000 dwelling units per year for the next ten years, providing financial encouragement to private enterprise to participate, at the same time authorizing supplementation through public enterprise.

(8) *A further concrete public construction program* which may be put into operation to the degree that private enterprise is not able to provide work for the jobless.

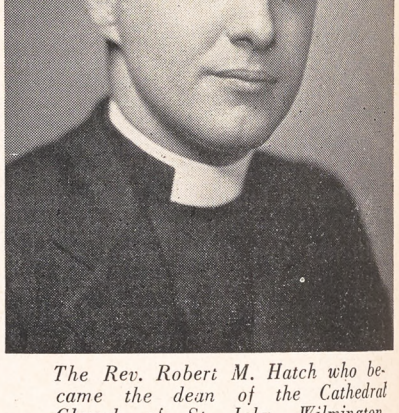
(9) *Federal aid to small business.*

(10) *Stabilization of farm income and extension of low-cost credit to family-type farming.*

(11) *A national medical care program and extension of the present Social Security Act* as embodied in the Wagner-Murray-Dingell bill.

(12) *Security of employment on an annual basis* through application of the system of guaranteed annual wages to all workers.

(13) *Repeal of the federal poll-tax* to give 10,000,000 citizens of 7 states their right to a free ballot, making possible a people's choice that can remove from the U. S. Congress anti-labor, anti-democratic representatives who block progressive legislation.



The Rev. Robert M. Hatch who became the dean of the Cathedral Church of St. John, Wilmington, Delaware, earlier this year. Mr. Hatch, 35, married the daughter of the Rev. and Mrs. James Thayer Addison and they have one child, Martha.

Religion and labor are worthy allies in the struggle for justice, equality, security and freedom for the common man. And these are the prime requisites of the enduring peace for which all men pray. If victory in war is to become victory in peace, the efforts of progressive churchmen and progressive workers should be joined. Labor Day of 1945 becomes the best of all possible times for both to dedicate themselves to the unfinished task.

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EDITORIALS

Nothing New Has Been Added

RECENTLY some thousands of our laity and many of our clergy have received a letter inviting them to join the "National Council of Churchmen." It is a new and unofficial organization, though doubtless some will assume that it is sponsored officially since those promoting it have seen fit to borrow the name of the official agency of General Convention, the National Council.

It is described on its letterhead as "an association of the laity organized to maintain, defend and propagate the historic doctrine, practice and teaching of the Anglican Communion as held by the Episcopal Church and contained in the Book of Common prayer." The president of the organization is Dr. Clark G. Kuebler, president of Ripon College, Ripon, Wisconsin and the vice-presidents are Messrs. William R. Castle, Washington, D.C.; Spencer Erwin, Rosemont, Pennsylvania; Edward N. Perkins, New York; Clifford L. Terry, Evanston, Illinois; and Elwood Wheeler of Cleveland, Ohio. One of the circular letters signed by the executive chairman, John Whiteley of the Church of St. Mary the Virgin in New York, announces: "For what is the first time in the history of the Episcopal Church a nation-wide organization of the laity has been formed to teach, by direct mail, the fundamental truths of the faith to all members of the Church." The letter is accompanied by an application blank for membership and "our first folder."

The letter states that in addition to the first 10,000 people to whom the letter has been sent "thousands are being mailed weekly to communicants of all degrees of Churchmanship" and then it asks its recipient to send in names, even parish lists to whom the literature may be sent, and notes that "the *source* of all names will be confidential."

The blurb on the application blank entitled, "Faith of our Fathers, Holy Faith!" declares that "The folders distributed by the Council will not be controversial in character, they will not promote divisions or dissentions of belief within the Church. They will be founded upon known and accepted truths and will clearly interpret the sound teaching of our faith as held by the Church through the centuries. They will contain positive—not negative propaganda."

A fine start! We pick up the pamphlet eagerly to learn what the first of the fundamental truths of the faith this "nation-wide organization" desires to emphasize in this year of our Lord 1945. We opened it rather anticipating a thoughtful article on "The significance of Christian faith for the world today," or "Living our religion in the post war era," but instead we find that the folder contains an address delivered in 1903 by the late Bishop of Chicago, William E. McLaren, to his diocesan convention elaborating upon that old chestnut of the Anglo-Catholics, namely, that the word Protestant should be dropped from the official name of our Church as it appears on the title page of The Book of Common Prayer: The Protestant Episcopal Church in the United States of America.

Surely this group of educated Anglo-Catholics who presume to call themselves the "National Council of Churchmen" are not so naive as to think that a folder suggesting the change in the name of our Church, let alone this particular change of dropping the word *Protestant*, will be smallowed by the laity, or even the clergy, as a pamphlet "not controversial in character" or designed "not to promote divisions or dissensions of belief within the Church." It is rank, unmitigated propaganda from an extreme point of view and we believe that those receiving this literature will recognize it as such.

A proposal to so change the name of our Church was brought before some 18 General Conventions by the Anglo-Catholics during the past 75 years and every time it has been defeated. We sincerely hope and pray that if it ever comes up again it will be again defeated—and it looks as if this group formed their organization with a view to reopening this question at the next convention. They ask those receiving their literature to read

"QUOTES"

I WOULD urge the Church, the people of the Church, and especially the ministers of the Church, that, with all their rightful interest in the great things which we discuss and plan, they forget not the greatest thing — "that repentance and remission of sins should be proclaimed among all nations." Repentance and remission of sins to all the nations. Have we grown accustomed to think of these words as concerned only with individual piety? Ponder them well in the light of what is said about them in Scripture and you will see that they have a bearing, not only on the individual, but also upon the great political, social, and international matters which fill our newspapers today.

—Arthur J. Campbell
Moderator of the
Church of Scotland

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this folder "carefully and study your Prayer Book for the authority of the statements made." Again we refer the supporters of this organization to the title page of the Prayer Book and suggest that they support the Protestant Episcopal Church rather than try to split it.

The pamphlet by the late Bishop of Chicago gives some nine reasons why the word *Protestant* in the Church's name is a mistake. Space will not permit comment on all nine, but it is worth noting a few as illustrative of the temper of mind of the "National Council of Churchmen." Dr. McLaren's first two reasons which occupy about a third of the pamphlet are that the word Protestant is "controversial" and "negative." He declares that "the word Protestant stands for protest, contest, opposition, uncharity . . . It recalls the time when one Christian accused another Christian of being impious, heretical, dangerous and damnable." No this is not Roman Catholic propaganda against Protestantism; it is the meaning of the word *Protestant* held by this group of Anglo-Catholics. Surely they know that the word Protestant is a great affirmative word deriving from the Latin word meaning *to witness for*, and surely they realize that the Protestant Church, despite all its faults, has witnesses for fundamental principles of freedom in religion without which we doubt if this democracy of ours would ever have come into existence. They must realize that it was not Luther who damned the Pope but the leader of the charitable Catholic Church who said that Luther was "heretical, dangerous and damnable."

Again, Bishop McLaren declares: "When Apostolic hands were laid upon you in confirmation, you were not made Protestant Episcopalians. You were made Christians and churchmen." The Prayer Book makes it clear that we became Christians at baptism, perhaps even churchmen. But adopting Bishop McLaren's suggestion and assuming that we become churchmen at confirmation, we ask what does that mean? Surely, confirmation does not give us the right to call ourselves Methodists, or Presbyterians or Roman Catholics, but distinctly accords us the privilege of counting ourselves as Protestant Episcopalians and we hope that our pride in being so designated is not inordinate.

The author of "our first folder" objects to Protestant Episcopal because it is "too narrow," and so suggests that "American Churchman is a sufficient distinguishing mark." "Who calls himself a Protestant Episcopalian nowadays?" asked the good Bishop in 1903 and then continued, "The American Church is the prevailing language of our ecclesiastical literature." Can anyone imagine a more overwhelming if not insulting presumptuous suggestion than that the Protestant Episcopal Church, in the face of the many Christian communions that are numerically much larger than ours, calling itself "The American Church." In a day when we want to emphasize the inclusive international character of our Church shall we give it a title with a nationalistic flavor?

A sad commentary it is that in a day when every Christian should be striving to make the Christian Church in every way a more effective and united instrument of the divine will, the best that the "National Council of Churchmen" can contribute is the revival of a forty year old pamphlet advocating the change in the name of our beloved Church. Is it too much to hope that when the General Convention meets next fall all churchmen will determine to cooperate in enabling our Church to make the spirit of Christ more vital in our secular age and that all such divisive questions as that of changing the name of the Church be forgotten. What difference will the name of our Church make in the future if man is not able to attain enough of the grace of God to control the use of atomic power?

A War Casualty

WAR casualties cannot be limited to the maimed and missing. A war which can threaten to unhinge the universe by discovering the secret of its composition does many subtle and unrealized things to some who are far from the firing line. In a day when man asserts his collective will, even to the destruction of lives and values of all kinds, it seems logical to some to assert their own personal wills in defiance of established standards.

We believe that Phillips Osgood, former rector of Emmanuel Church, Boston, and president of the House of Deputies, is such a casualty. A mind ever alert to the dramatic can become the victim of its own instinct for drama. That is one of the dangers of talent. His many friends deeply regret his misjudgement of values. He has made his decision, has resigned his offices and been deposed from the ministry at his own request.

Men come and men go but the Church of Christ goes on undaunted by failure and loss. We can rejoice that in a careless age it refuses to yield its principles and applies them, many times with an aching heart, to high and low alike. We will close ranks and carry on as good soldiers of Christ.

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Peace in Industry

By

ELLIOTT W. ROBBINS
Layman of Great Neck, Long Island

ALTHOUGH the headlines give an almost unrelieved picture of human friction in industry today, there are uncounted times when employees and employers work together in ways that would doubtless startle readers of some newspapers. For the Christian, these acts of cooperation recognizing the essential mutuality of employer and employee interests are worth study. They should point the way to seeking still greater cooperation, greater community of interests and more harmonious relations.

Three recent actual examples illustrate the nature of a nonheadlined type of relationship that is frequent.

In a large mass-production industry improvements on a certain machine convinced management that higher outputs could be obtained. They approached the operator (a woman) with the proposition that production could be raised from 500 to 750 pieces an hour. She protested, first because it was "impossible" then because "it hurts my fingers." Further insistence by supervision brought the prompt reaction, "All right, it's a grievance. I want to see my steward." The steward, also a woman and on a similar machine, came over, listened to the problem and came to a surprising conclusion. "If you won't make it go 750 an hour, I will." The operator demanded the grievance be taken to the chief steward. Several days later when he came to the plant she confronted him.

"What am I paying union dues for?"

"To be a member of the union."

'Well, I thought this steward was supposed to protect my interests."

"She is—but the company can't keep its costs in line if it doesn't improve its production figures. She's got her production close to a 1000 an hour now and you'd better, too."

In another plant, to combat absenteeism (a really terrific problem today) a "three strikes is out" policy was adopted calling for discharge of anyone with three unexcused absences. Within the first three months, the vice president of the union fell by the wayside. No protest was made because the policy had been enforced strictly and impartially.

The third illustration comes from a smoking car conversation between an industrial relations man and an international official of a union that was organizing his plant. The union official warned the industrial relations man emphatically to "fire all your inefficient operators now (for inefficiency) because if you don't until it comes time for layoff we (the union) will have to make you keep them on the basis of seniority."

No layman can achieve a sane, balanced outlook on the labor problem without understanding two facts. Enlightened management for years has known and profited from the fact that well treated and fairly treated employees help make a successful business. Intelligent labor leaders, as illustrated above, have cooperated in policies that contributed to efficiency and profits (depression times usually excepted). Both recognize the grimness of the long-term prospects of the unfruitful tree and the unproductive servant.

Mr. Robbins presents interesting illustrations but, in my judgement, further facts are needed if proper conclusions are to be drawn. In his first, I would raise the question as to whether technical improvements are to accrue solely to the company, and thus throw further out of balance production and consumption (which is our real social problem rather than "costs") or whether the workers also are to share in the increased production. Whether the worker is on an hourly rate or on piece work would contribute to the answer, but Mr. Robbins, doubtless in order to be brief, does not give us the whole picture.

Figures released by the U. S. army do not support the assertion that absenteeism is "a really terrific problem today." A letter to General Marshall in Washington will bring you his comments on this. But I see no objection to a "three strikes is out" policy providing it is agreed upon through collective bargaining.

As for the third illustration, who is to determine who is an "inefficient operator"—a section boss, a foreman, an industrial relations man? I was employed for some years as a labor manager for a large firm and it was not uncommon for section heads and foreman to fire workers for "inefficiency," only to have it discovered at hearing before an impartial chairman that the worker was actually fired because he was a Jew or a Catholic or something or other that the man doing the firing did not like. I have even known attractive girls to be fired because they were smart enough not to make dates with their bosses. Any union official who tells management to fire for "inefficiency," without impartial machinery to arrive at facts, ought to be fired by the rank and file.

W. B. SPOFFORD.

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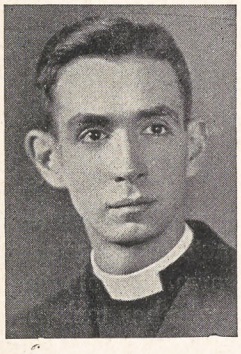
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Individualism Versus Liturgy

THE revival of a truly liturgical life in the Church directly depends upon the realization in Christian thought and practice of the essentially social character of our religion. Liturgy is common prayer, corporate action in offering. It cannot flourish where there is no sense of communal inter-dependence and responsibility. Our very belief in a God who is Trinity and who is Love stands over against all cults of the autonomous, self-sufficient individual. When our Lord stated the two chief commandments he said that the second was like to the first. It is a fact not without importance that the last and most formidable enemy to the establishment of the Christian religion in the Western world was the Neoplatonic philosophy whose supreme ideal of religious experience was the "flight of the alone to the Alone."



It is a truism, not needing argument, to say that in our modern world Christianity confronts again a no less crucial battle for the spirit of true community among men and nations, even, alas, for the spirit of unity and brotherhood among the dismembered limbs of her own Body. Modern man is the spiritual heir of the Renaissance. He has followed too long after the false ideal of "self-made" man. His values have been aggressive individualism, specialized interests, imperialistic domination of the strong over the weak. He has worshipped success rather than sacrifice. His education, even in the best of schools, is factual and technical, seldom concerned with moral realities. Art is defined as self-expression. Modern philosophy stems from Descartes' "I think, therefore I am"—egocentric, self-conscious. No matter what I am thinking — and if I am thinking, I presume I am thinking something—the important thing is, I AM. (In Holy Writ "I AM" is the Name of God.) But for all his self-consciousness modern man finds himself more and more depersonalized and mechanized (whether in industry or warfare). Is it any wonder that religion has become "a private opinion"?

This individualistic spirit has seriously corrupted our heritage of common worship in the classic liturgical tradition which the great Reformers of the sixteenth century sought to purify and preserve. But they could not stem the tide of several centuries' swelling. It engulfed not only Protestants but Roman Catholics as well. Among the latter the Mass has remained static, unchanged, unrevised since 1570. The religious life has been cultivated particularly through extra-liturgical devotions, exercises and meditations designed to promote individual excellence and to confer individual benefits both material and spiritual. Benediction has become the popular service, a service of individuals' adoration, not of corporate offering and communion. At Mass the laity more often than not say their rosaries instead of "praying the Mass" with the celebrating clergy. The clergy themselves seldom say their Breviary offices in choir, as these noble offices were intended to be performed, but read them privately, often in noisy subways and crowded trains. Of course, this is more "convenient"; but, then, the beautiful word "convenient" no longer means what is fitting but what is easy.

Protestantism has cultivated the individual with successive waves of pietism and revivalism, all aimed at deepening "personal religion." But personal religion cannot be sustained apart from the discipline of the Church's corporate tradition of praise and prayer. We are members one of another no less than members of Christ. Common worship has become progressively specialized in the hands of clerical experts and their troop of musicians. Congregations will allow a soloist to take the *Sanctus* away from them. Academic architects house them in imitative Gothic, no longer a living style; and craftsmen fill the windows with ascetic-looking saints, though few in the congregation have the slightest interest in or appreciation of monasticism. We have even put our lay servers into vestments. (What a joy it has been of late to see pictures of our chaplains at the front celebrating the Holy Communion and being served by soldiers in their working, fighting clothes!) We advertise our worship with tantalizing sermon topics and special-feature music, as though one went to Church as to the movies—for a sensation. The chaste restraint, the objective, God-centered spirit of the liturgy is overladen with subjective, ego-centered "old favorites" in the Hymnal which may be good for the parlor but which do not mix well with the *Te Deum*, the *Magnificat*, the *Sanctus*, the *Gloria in excelsis*. The nadir of this form of "personal religion," I think, is to be found in

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one of our most popular Lenten hymns, which ends on this note:

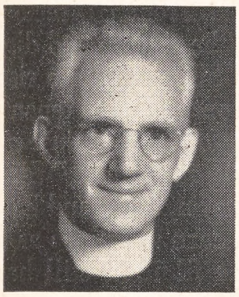
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

This is the "flight of the alone to the Alone."

For Church Schools

By
WILLIAM GRIME

RECORDS of creative writing continue to come to me. Some have emerged from studies of favorite Psalms, some from interpretations of Christian pictures and some from courses on the life of our Lord. This should be encouraged. It is more fruitful than the fill-in method. The latter usually consists in mechanically copying words from the text and inserting them in blanks.



The author is especially interested in the creative writing of juniors centered in the life of Christ. It appears to have the following advantages. (1) Students handle the Bible or Prayer Book gospels. They must know the portion of scripture they are to transcribe in their own words before they can proceed with their writing. Many prefer the modern versions of the Bible. They say "we can understand it better to start with." Furthermore, any method that arouses student readiness to acquire Christian content is indispensable. (2) It is a challenge to their imaginations. It is not a "just imagination" experience. Imagination has its good uses just as reason has, and one of imagination's good uses is to deepen appreciation. (3) It gives chances for individual initiative, thoughtful participation and joy in one's creation. (4) It gives the teacher opportunity to interpret the meanings of words which the students find difficult to understand. (5) It is highly valuable when each student is given responsibility to work out a portion of "The Life" which is to be fitted into the total achievement of their class. Here are the efforts of two eleven year old boys.

THE PHARISEE AND THE PUBLICAN
TRINITY — 11TH SUNDAY AFTER
ST. LUKE 18.9

Jesus liked to tell stories, and he told this story about some men who thought themselves high above others.

Two men had an idea that they ought to go to the temple to pray. One was too proud of himself. The other was a man who didn't think he was so good. The too-proud man prayed, "I thank you God, that I am not like any other man. I give up food a couple of times a week, and when I come to church I give you lots of money."

The other man who didn't think he was so good prayed in a quiet manner, "God, help me for I have a bad conscience."

Then Jesus said, "This man went home feeling happier than the other, for those too-proud people who think they are so great are not as great in God's sight as the ones who care little for themselves and a lot for God."

THE GOOD SAMARITAN
TRINITY — 13TH SUNDAY AFTER
ST. LUKE 10.30

One day a traveling man was walking from Jerusalem to Jerico. He was attacked and beaten by robbers, and all his money was taken from him. While he lay there, half dead, a priest came along. He passed by. Then a man who worked in the temple came along, and passed on. Both these men were members of the Jewish Church. Then a Samaritan came along and fixed him up and put him on his donkey and took him to an inn. When he had done this, he said to the inn-keeper, "When I come again, I'll pay for the rest of his needs." Jesus' purpose in telling this story was to teach them and us that we should do unto our neighbors as we would have them do to us.

New Books

***Excellent **Good *Fair

****The New Education and Religion** by J. Paul Williams. Association Press. $2.50.

A very provocative book because the author tackles in a realistic and practical way the thorny problems of religious education in its relation to democracy, education and the Church.

—LANE BARTON.

****The Lord's Supper in Protestantism** by Elmer Stone Freeman. Macmillan $1.75.

Cheers for a straight, clear, hard-hitting, broad-minded, unimpassioned study. Mr. Freeman, Congregational minister of Menasha, Wisconsin, an Episcopal minister for fifteen years, purposed "to attempt an evaluation of the Lord's Supper which will be, as far as possible, true to the intent of Jesus, intelligible and credible in the light of contemporary knowledge and inspiring when translated into the terms of corporate worship." He succeeded brilliantly.

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The six historical chapters and that on "The Lord's Supper: Bridge or Barrier to Christian Reunion" deserve special commendation. Opinions will differ as to the value of suggested forms of celebration but all readers can enjoy Mr. Freeman's sincerity and courage plus his vigorous prose.

—Rose Phelps.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

IN compliance with a request from the editorial board of THE WITNESS, I am glad to start a periodic column on our contemporary dramatic arts. Some months ago THE WITNESS published an article of mine dealing with religion and the movies in which I maintained that the motion picture was the most popular and, in some respects, the most vital art form of our contemporary culture. By means of the camera and screen many million of people throughout the world are receiving both entertainment and education—of both the good and bad variety. The same can be said for the productions of the radio industry and the legitimate stage. With such widespread influence these various dramatic media have the power to affect our social, political, economic and moral attitudes for good or ill. THE WITNESS editors therefore think that it is appropriate for a Church paper to produce some critical comment on the products that the dramatic arts present to contemporary culture.



In this column, I hope to give brief reviews of the better motion pictures, radio programs and plays and, at the same time, castigate the cheaper and less artistic productions. Naturally, I have many prejudices along these lines and, hence, I hope that readers will compensate for them. Believing that to be "fore-warned is to be fore-armed," I present some of the prejudices here and now: I generally like murder mysteries, especially of the *Double Indemnity* variety; I'm afraid I never entirely recovered from my childhood predilection for Westerns; I generally enthuse over foreign productions—English, French and Russian; Bing Crosby and Ingrid Bergman can usually make any picture worthwhile for me; those pictures that are directed by Orson Welles, Val Lewton, Alfred Hitchcock, John Ford and Carol Reed seem to me to be invariably excellent; the radio plays of Arch Oboler, Norman Corwin and Les Weinrott are uniformly fine and, finally, the musical plays of Rodgers and Hammerstein and any production of that Shakespearian lady, Margaret Webster, tend to receive my rave notices on the legitimate stage. That, I think is the complete list although there are probably more floating around in my subconscious mind. Now you can accept my criticisms for what they are worth.

EARLY this month the board of censors of Memphis banned the picture, *The Southerner*, because it gives an "unfair picture of southern life." It is to be hoped that this ban will kick-back in the manner of Boston's foolish book censorship and make this picture widely exhibited and popularly received. Directed by the French director, Jean Renoir, *The Southerner* is the simple and dignified story of Sam Tucker and his struggle to rise above the bondage of share-cropping and tenant-farming. Receiving permission to work a piece of fallow bottom-land from his "big farm boss," Sam Tucker fights disease, hunger, storm, flood and hostile neighbors in his attempt to earn his place as a "free man." At the end of the film, he still has to contend with the same enemies—but he is on the land, clearing and planting, and waiting to take on all enemies. Basically, it's a very simple story. And yet its honest simplicity makes it one of the best products to come out of Hollywood in many years.

The cast of the picture does a uniformly fine job. Honors, and perhaps an academy award, should go to J. Carrol Naish in the role of the hostile and anti-social neighbor who has become embittered by the long, hard struggle to be considered a free land-holder. The new-comer, Zachary Scott, is convincingly bewildered, courageous and idealistic as Sam Tucker and Betty Field is excellent as his wife. Beulah Bondi, who has been turning out good character roles for many years, shines as the cantankerous grandma of the Tucker family and Estelle Taylor has a wonderful bit as a bar-girl. It is hoped that you will take notice of Werner Jensson's accompanying music. Always subordinate to the plot—and yet an integral part of it—it is a fine example of the intelligent use of incidental music.

Using the logic of the Memphis board of censors, is is very easy to understand why they would ban the picture—it presents too fair a picture of southern life to be safely shown in their "poll-tax democracy." But, the Memphis board notwithstanding, *The Southerner* should be seen by all who believe in the value and dignity of human beings.

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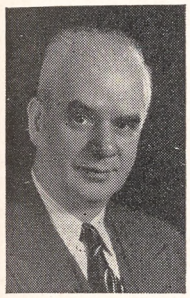
The Churches Join in Support Of Republican Spain

Hundreds of Thousands of Loyal Republicans Now in Exile Need Aid to Continue Struggle

By Edward Harrison

New York:—The Church League for Industrial Democracy has joined with a large number of organizations in sponsoring a rally on behalf of Republican Spain, which will be held in Madison Square Garden the evening of September 24th. Dr. Edward K. Barsky, national chairman of the Joint Anti-Fascist Refugee Committee, in announcing the meeting stated that "The action of the United Nations Conference at San Francisco in barring Franco Spain from the family of nations, and the Potsdam declaration of the Big Three against Franco have put the entire democratic world on record that an enemy to a durable and lasting peace is at large. The Spanish Republicans have been fighting this common enemy of peace-loving humanity for nine long years. Besides their historic three-year struggle against Franco, Hitler and Mussolini in Spain, they fought with the Allies at Narvik, at Dieppe, on the Russian front, in North Africa and up through Italy. They played an important role in liberating France from the Nazis. Hundreds of thousands of Spanish Republicans are in exile, in need because of their struggle against fascism in Spain. The New York Times in a recent editorial said, 'No group of people in the world is in sadder plight today than the 200,000 or more Spanish Republican refugees, men, women and children in exile in southern France.' We must show these heroic Spaniards that the American people are with them and will continue to support them."



PHILLIP MURRAY

The Spanish Refugee Appeal is using the established facilities of the Unitarian Service Committee in France to distribute aid to the Spanish exiles there. Funds raised here are sent to the Unitarian Service Committee, which has offices in Paris, Toulouse, and Marseilles. A rest home and hospital for Spanish Republicans has been opened at Lourdes in France, with funds supplied by the Spanish Refugee Appeal. Plans are under way to establish at least one other hospital and rest home, and possibly two, in the near future. Food purchased in Switzerland is being distributed to the Spanish Republicans in France. Cash relief is being given families that are without a breadwinner.

There are over 2,000 Spanish Republican families in France whose breadwinner was killed fighting in Spain or with the FFI, or was deported to Germany and never returned. This one group of families alone requires more aid than is being sent to France by all agencies now operating there.

The Joint Anti-Fascist Refugee Committee also operates a hospital in Mexico City where free medical care is given needy Spanish Republican and Central European anti-fascist refugees. The Committee was instrumental in transporting hundreds of Spanish refugees out of war-torn Europe to Mexico, Cuba, and Santo Domingo. It sends financial aid to Spanish refugees in North Africa and Lisbon.

Dorothy Parker, author, is acting chairman of the Spanish Refugee Appeal. Speakers at the mass meeting will be Barkly Crum, distinguished attorney of San Francisco; Frank Sinatra; Prof. Harold Laski who will broadcast by short wave from London; Isabel de Palencia, former ambassador to Sweden of the Spanish Republic; Noel Field of France. It is expected that other speakers will be Mary MeLeod Bethune, Negro educator; William Green and Phillip Murray, representing labor; Justice Hugo Black and Humphrey Bogart.

Church Cooperation

Cincinnati:—Parish and institutional activities of West Cincinnati Presbyterian Church and St. Barnabas Episcopal Church have been united under the supervision of a board representative of both denominations. Church schools of both have united in the buildings of the Presbyterian Church, with Sunday services also held there, with the worship based upon the Book of Common Prayer and the Presbyterian Book of Common Worship. Facilities of the Episcopal Church will be used for community service and as an institutional church for Negroes, with the employment of a Negro social service worker contemplated. Bishop Hobson declared that the experiment offers "great encouragement" and states that it is "a symbol of definite progress in the achievement of future unity for which Presbyterian and Episcopal Churches have been striving in recent years."

Texas Consecration

Houston, Texas:—The Rev. John E. Hines will be consecrated coajutor of Texas on October 18th, with Bishop Tucker as consecrator and Bishop Quin of Texas and Bishop Block of California as co-consecrators. The sermon will be by Bishop Scarlett of Missouri.

Church in Geneva

Geneva, Switzerland:—The American Church here, which is Episcopalian and under the direction of the Presiding Bishop, has been reopened with the Rev. Benjamin J. Bush, Presbyterian minister on the staff of the World Council of Churches, in charge of services. The only other English speaking churches here are the Church of Scotland, which has a service once a month, and the Church of England.

Parish to Move

Norfolk, Va.:—The Church of the Advent here has purchased a former club house for $20,000 and plans are now under way to make the necessary alterations in order that it may be used both as a church and a parish house. It is expected that the structure can be occupied and consecrated in December.

Unity Essential

London (wireless to RNS):—The Church will perish unless it brings a positive gospel to the people, Sir Cyril Norwood, president of St. John's College, Oxford, declared in his presidential address to the annual conference of Modern Churchmen at Oxford. He said Christianity has been weakened by "endless division" among Christians and by the

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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday. 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11, 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector. Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

widening gulf between the clergy and people.

Stressing the appeal of communism to young people, Sir Cyril asserted that the British churches, including the Anglican Church, "being complicated organizations, cannot move, change, and adjust themselves with the requisite speed to keep in line with modern developments."

Regarding Christian unity, Sir Cyril said the Anglican Church has been severely criticized for going out of its way to extend fellowship to Eastern Orthodox churches while refusing inter-communion and denying the hospitality of its pulpit to neighbors in the same village, even on special occasions.

Conscription Unlikely

Washington: — The consensus in informed religious circles here is that the plan for compulsory peacetime conscription and military training does not stand a chance in the foreseeable future.

Movie Rewritten

New York:—The new sound movie of the National Council, written by Robert D. Jordon, director of promotion, and entitled *Thy Will Be Done*, has been revised. A pre-view of the film shown at the rural Church conference at Madison, Wis.,

Red Cross Scholarships

For positions of responsibility in social work professional education is essential. The Schools listed here, as well as those making announcements elsewhere in this number (University of Pittsburgh and University of Louisville) all have accredited programs in social work and are approved by the American Red Cross for one or both types of scholarships reported on page three of this number.

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College of William and Mary
Richmond School of Social Work
901 West Franklin St.
Richmond 20, Virginia
GEORGE T. KALIF, Director

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brought such drastic criticism on the ground that it was a "rice Christian" presentation that Mr. Jordon went to Hollywood to supervise a revision. It is to be released September 15th.

Books to Russia

New York (RNS):—Books for the Russian Orthodox Seminary in Moscow are being assembled by the commission of General Convention to assist the Russian Church, of which Bishop Perry of Rhode Island is chairman. The offer was conveyed through Metropolitan Benjamin who attended the Church conference in Moscow last January and was accepted "with pleasure" by Patriarch Alexei.

Ohio Conference

Gambier, O.:—The Rev. Beverley M. Boyd, WITNESS editor who is social service secretary of the Federal Council of Churches, is to be the speaker at the opening of the clergy conference to meet here September 11-13. Clergy of the diocese are to present essays on various phases of pastoral work. The conference is under the chairmanship of the Rev. Andrew S. Gill, chairman of the field department of the diocese.

Consecration

Wilmington, N. C.:—The Rev. Thomas H. Wright will be consecrated bishop of the diocese of East Carolina at St. James Church, here, on October 5th. The Presiding Bishop will be consecrator, with Bishop Darst, retired bishop of the diocese and Bishop Powell of Baltimore as co-consecrators. Bishop Everett Jones will preach, while others taking part in the service are Bishop Penick, Bishop Jackson, Bishop Carruthers, the Rev. John A. Bryant and Dean Zabriskie.

Pacific Visit

Honolulu:—Bishop Kennedy is soon to visit Saipan, Tinian, Guam, Iwo Jima and Okinawa for confirmations and visitations. Clearance was secured from both Admiral Nimitz and General MacArthur.

Seville Project

Cleveland:—The Rev. Ellsworth B. Jackson, formerly of St. Mark's, Plainfield, N. J., has accepted an appointment to serve as the representative of the Cleveland Church Federation in ministering to the needs of the people of the Seville housing project. Mr. Jackson, an Episcopalian, is a graduate of Lincoln University and the Bishop Payne Divinity School.

Larned to Europe

New York:—Bishop Blair Larned, suffragan of Long Island, has been appointed in charge of the American Churches in Europe by Presiding Bishop H. St. George Tucker. He expects to make his first visit this October. He is also to represent the army and navy commission and to visit chaplains in France, Germany and Italy. He will be in charge until the end of 1946 which is the expiration of the Presiding Bishop's term of office.

Churchman Honored

New York:—The Presiding Bishop, Bishop Hobson of Southern Ohio, the Rev. James T. Addison, vice-president of the National Council and Dr. John W. Wood, for many years secretary of the overseas department, have been made honorary vice-presidents of the Church Missionary Society of the Church of England. The appointment of Americans is unique and creates a new precedent for the society.

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house for Negroes has been purchased by the diocese of Louisiana, a step made possible by the successful results of the victory fund campaign. Building will start as soon as conditions are favorable. The fund, incidentially, has gone over the top. The goal of $250,000 has been exceeded and a new goal of $275,000 has been set. As a result of the fund the building occupied by the student center at Southwestern Louisiana Institute, formerly rented, has been purchased and will be renovated.

Negro Churchmen Meet

Atlanta, Ga.: — Bishop Walker conferred on August 6th with Negro Churchmen of the diocese of Atlanta and steps were taken to strengthen the Negro work in the diocese. He also addressed the Negro young people at the John Hope camp on August 11th. This camp, a former youth administration project, is now under the direction of a group of interested men of Atlanta and is operated by Negro young people.

Urge Assured Wage

New York:—An assured annual wage for all workers and an adequate annual income for every family was urged in the annual Labor Sunday Message issued here by the Federal Council of Churches. Prepared by the Council's Department of Christian Social Relations, the statement will be read in churches throughout the country.

Cooperation among government agencies, churches, employers and workers in the rebuilding of the postwar world, was stressed by the Council. It urged united efforts by these groups to obtain an adequate and secure standard of living for all, based on full employment, a high level of production, good housing and adequate social insurance; elimination of discrimination in employment because of sex, race, creed or color; extension of workers education; and effective relocation of war workers in a peacetime economy.

Urging the preservation of legislative gains for labor, the statement said: "Having championed the fundamental rights of labor for many years before their recognition in statute law, the churches feel a peculiar responsibility for their maintenance and further extension."

"In particular," the Council added, "support should be given now to exploited workers in backward areas of American society where the local culture is almost fascist in character. Management cannot afford to be judged by such conditions any more than organized labor can permit them to go unchallenged."

In the place of repressive legislation, the message advocated "demo-

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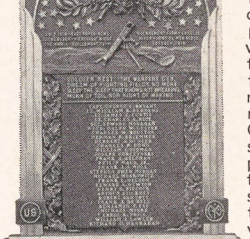

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cratic methods" of conference and negotiation as a means of solving industrial disputes and averting industrial warfare.

"No man is free so long as a single slave remains; no family is secure so long as refugees are homeless; no nation is great so long as some nation is impoverished," the Council concluded. "Ours is the task of finding prophetic vision for the decisions the hour requires, and of engaging in vivifying deeds for the redemption of the times and the shaping of the future."

Full Employment

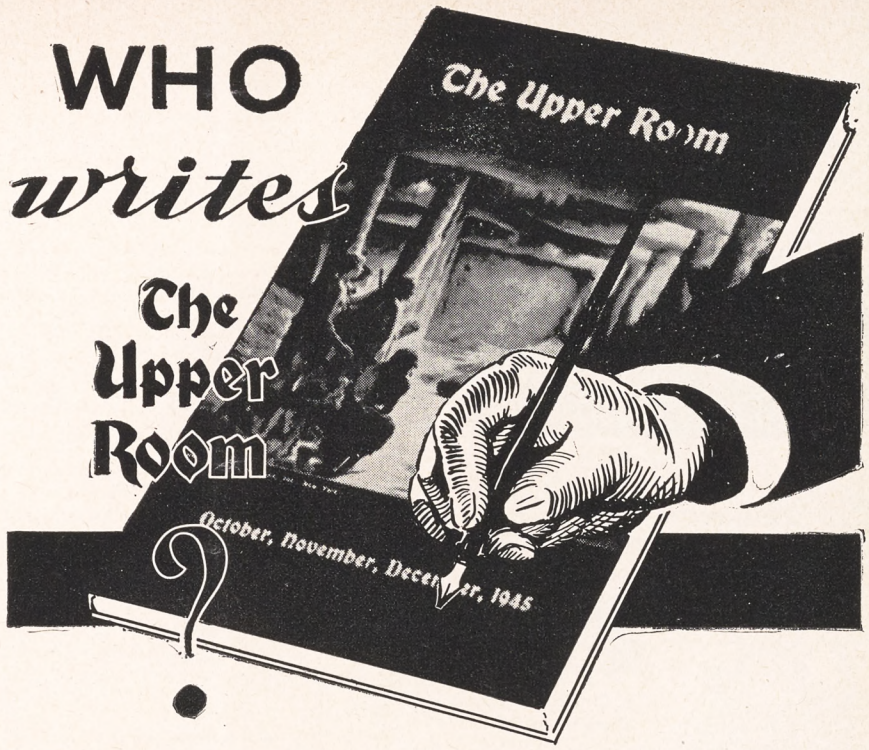
Washington (RNS):—Passage of the full employment bill will "take its place in history among the significant legislative acts of our time." Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told the Senate Committee on Banking and Currency at a hearing on the measure here.

Asserting that he knew of "no factor more menacing to the Republic than that of mass unemployment," Bishop Oxnam described the bill as "not only an expression of sound ethical ideals, of common sense and of justice," but as "fundamental to the preservation of the Republic itself."

"This bill is of great interest to religious bodies," he said. "The churches recognize that it is not enough to proclaim religious ideals. The ethical ideals of religion must be translated into the realities of world law and order, economic justice and racial brotherhood. Nor is it enough for us, as citizens, to enunciate democratic ideals. They, too, must come alive in concrete measures that give them reality. Ideals thus become meaningful for the common man."

Bishop Oxnam pointed out that in the Federal Council, the major Protestant denominations "have again and again expressed themselves in favor of the fundamental concept of full employment." He voiced the belief that when the measure becomes law it will be supported throughout the nation by church people everywhere.

Declaring that he regarded the right to work as fundamental, Bishop Oxnam said: "Christianity believes that men and not things are the goal of social living. It believes in the solidarity of the human family, and seeks to put the common good first. It believes in equal rights for all, and understands that we progress insofar as we learn how to



Many of the world's outstanding Christians—preachers and laymen, bishops and missionaries, pastors of famous churches and of remote circuits—men of all evangelical denominations—contribute the daily devotions in The Upper Room.

The October-November-December issue, for example, contains contributions from writers in twenty-six states and three foreign countries and from seven army and navy chaplains and six service men.

You will not want to miss this copy of The Upper Room, so be sure to send your order in promptly. Ten or more copies to one address, 5 cents per copy, postpaid; yearly subscription by mail, 30 cents; four years, $1.00. Yearly subscription, Army personnel overseas, including first class postage, regular editions, 65 cents; pocket edition, 50 cents.

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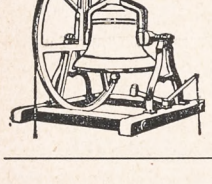

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work together. It finds in love and good will the cohesive factor essential to social unity. Democracy likewise insists upon the worth of the human being, and recognizes the dignity of man."

Move for Unity

Pittsburgh, Pa. (RNS):—Voicing the belief that "these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three large Lutheran bodies met here and organized a movement to be known as Lutheran Men in America.

Those present at the two-day session were members of the American Lutheran Conference, a federation of five Lutheran groups; the United Lutheran Church; and the Lutheran Synod of Missouri, Ohio and Other States. Together, these bodies represent almost 90 per cent of Lutherans in America.

According to spokesmen of the movement, its aims will be: "1. To develop better understanding and fellowship among all Lutherans. 2. To help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war. 3. To foster publicity looking toward a wider dissemination of the Christian philosophy of life. 4. To encourage local fellowship and cooperation among all Lutherans. 5. To encourage Christian education at all age levels."

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BACKFIRE

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

THE REV. LLEWELLYN O. DIPLOCK
Rector of Christ Church, Yonkers, N. Y.

I read with interest but nevertheless with great dismay the editorial entitled A Really Long View (WITNESS, June 28). I don't for a moment question the right of anyone to hold a different view about Bishop Manning's plea for ten million dollars to complete the Cathedral of St. John the Divine, but this editorial contains gross mis-statements of facts which I believe should be corrected. Your editorial puts it this way—"You can do a lot of things with ten million dollars . . . buy yourself 'the longest unbroken vista in Christendom.' That's the way the Bishop of New York wants to spend ten million dollars so that anyone stepping inside the Cathedral of St. John the Divine can look further under one roof than in any other church in the world."

It was not for this purpose that Bishop Manning has asked ten million dollars, as anyone can see who carefully reads the Bishop's address. The Bishop spoke of two separate matters. First, he mentioned the plan to beautify the Cathedral and open the "long vista" from one end of the Cathedral to the other by removing the present reredos (this work is under way). The second matter, entirely separate from the first, was to raise a fund of ten million dollars to complete the Cathedral after the war. In the interest of accuracy and in accord with your standards I am sure you will want to correct the misleading statements of your editorial.

* * *

MR. E. E. BREADY
Layman of New York City

Thank you for the editorial on the atomic bomb which puts in a few words on how every thinking person should feel about this new invention. For any one country, and even more for a few people in that country, to have control of this discovery which, for good or evil, can do so much in this world is unthingable. Pricate profit must be completely eliminated at once and the whole thing internationalized. Here is a major test for the United Nations structure in which you have urged us to put such reliance. As you suggested I have already written my Senators and Representative in Congress urging such action.

* * *

THE REV. SIDNEY TEMPLE JR.
Member WITNESS *Editorial Board*

May I raise just one question in regard to the letter from Bishop Hart (WITNESS, July 26). Why is it considered bad to have a large professional army? We have a large police force in New York City, large enough to keep at peace those who wish to make trouble. We do not think it is so immoral a thing that we are going to do away with it and have all our college age men take over our protection by giving up one year to compulsory regimentation. We ought to get over the Tommy Atkins point of view and realize that a man in the permanent army to keep peace is as noble as any man who met at San Francisco to set up the framework of peace. Provision should be made for adequate housing abroad or on distant islands for the families of enlisted men as well as for officers. We have learned to respect our police, our members of the F.B.I.; let us now respect in peace as in war the guardians of world peace. Let us not defeat the purposes of the United Nations Charter by forcing every man in the world to be trained to kill in order to keep up with the universal conscription of the youth of America.

* * *

A CHURCHWOMAN
Diocese of New Jersey

For some years THE WITNESS has come to me as the gift of an old friend who recently died. I am not financially able to subscribe for the paper myself so must ask you to stop sending it. As I have known THE WITNLSS and read it constantly from the very beginning I shall sorely miss an old friend as will, I fear, a missionary in South Dakota to whom I send my copy as soon as I have read it. Good wishes and long life to the excellent WITNESS.

ANSWER: We are of course continuing the paper. If there is any one who cares to make this their gift subscription we will be glad to enter it as such.

* * *

MISS AZALIA E. PEET
Former Methodist Missionary

Kindly send me several extra copies of THE WITNESS for July 26. It contains a letter from a Marine Chaplain who tells of finding a small church in Naha, Okinawa, "pretty well demolished" and with "a picture of Wesley." I am a Methodist missionary evacuated from Southwest Japan in 1941. I had the oversight at one time of the Japanese and Okinawa women workers of our six Methodist churches on Okinawa.

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The WITNESS

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SEPTEMBER 20, 1945



RUSSIAN DELEGATION VISITS THE CASTLE AT WINDSOR, ENGLAND

A LAYMAN'S VIEW OF UNITY

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VOL. XXVIII. No. 50

The WITNESS

For Christ and His Church

SEPTEMBER 20, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Mexican Protestants Launch A Counter Attack

There Is Bitter Religious Strife Between Roman Catholics and Protestants in State

By Jack Starr-Hunt
Religious News Service Correspondent

Mexico City:—Plans for an open counter-attack against the anti-Protestant "crusade" launched by Roman Catholic Archbishop Luis Maria Martinez, in his pastoral letter of November 13, were announced at the annual Methodist Conference of central Mexico here.

"We are suffering a tremendous persecution on the part of the Catholic Church, but are asking our preachers to pray for them and to forgive them," the Rev. Eleazar Guerra, bishop of the Methodist church in Mexico, told the delegates who included pastors and missionaries from eight Mexican states. At the same time he urged the faithful to deepen their spiritual life so as to live as true Christians. Outstanding business at the conference was the decision to declare the motives of the Methodist Church to all the nation, and the organization of a committee of seven members to draw up plans. A spokesman for the Methodists, who represent the strongest Protestant group in Mexico, said they plan to expound their attitude and to outline Methodist achievements in Mexico to date, not only in religious teachings but in their medical clinics and social work among Mexico's poor.

Funds are being raised during 1945, a spokesman said, to buy a printing shop for the three official Church papers, and for the printing of propaganda. Two new Methodist churches in northern and southern Mexico, and two new social centers, one rural, and one in Mexico City, will be opened this year, it was announced. Plans will also be inaugurated for a big 1947 celebration to commemorate the 75th anniversary of the Methodist Church in Mexico.

Since the Archbishop's pastoral letter was read in all Catholic parishes of Mexico and given wide publicity in the press, anti-Protestant placards have peppered Mexico City, appearing on walls and in windows of private homes, linking Catholicism with patriotic Latin-Americanism, and admonishing Mexicans to repudiate both Protestantism and Anglo-Saxonism.

Twenty-two Protestant ministers, who, according to a Methodist spokesman were denied space in Mexico City's three big daily newspapers, have published a manifesto which has appeared in four "liberal" publications, including Baluarte, organ of the Committee of the Defense of the Revolution (the committee officially named by the Chamber of Deputies to take steps to safeguard the principles of the Mexican Revolution of 1910). This paper is directed by deputy Salvador Ochoa Renteria, outstanding protagonist of Mexico's officially defunct — but nevertheless alive and kicking — National Synarchist Union, strongly Catholic political movement. The manifesto also was featured in Alerta, which defines itself as "the newspaper of revolutionary defense," and whose directors are Masons.

The statement was reproduced in 150,000 pamphlets printed and distributed by private organizations and workers' syndicates. The pastors represented congregations of the Methodist, Presbyterian, Pentecostal, Nazarene, Baptist, Lutheran, Interdenominational and Christian Independent churches, the Assembly of God and the Salvation Army in Mexico City — all Mexicans. The Anglo-American congregations of Christ Church (Episcopal) and Union Church (inter-denominational) were not represented in the manifesto.

The manifesto asserts that the Archbishop, through his pastoral letter, incites disunion and violence among the Mexican people, and says that Protestantism in Mexico is not a campaign but a natural development through its more than three-quarters of a century in Mexico, and that it counts four generations of faithful in its fold, with a present total of more than a million Protestants.

In answer to the Catholic argument that Mexico is a Christian country and is offended by propaganda which places it at the level of pagan countries, the manifesto declares that the great majority of the natives are not fundamentally Catholics since the Indian continues adoring, at bottom, his old idols; that for the Indian the saint is a fetish, even an idol, and that the moral mechanism of religion is the simple matter of making offerings to God to indemnify him or to bring his favor.

The manifesto says, "The Protestant initiative has been decisive and very fruitful in the matters of popular education, anti-alcoholism, social morality, in sports and other progressive activities. Our history abounds in patriotic deeds by Protes-

The WITNESS

For Christ and His Church

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tant elements. The evangelical church is not pleading for tolerance, but exercising a legitimate right which the Magna Carta concedes it, and in these solemn moments through which the world is passing, and in which historic courses are being set, we make a call to the Mexican people to unite in a single effort for social betterment in which ideals of justice, fraternity, and salvation will excel for our people."

The ministers who signed the manifesto are members of the "Alliance of Pastors" who meet monthly in Mexico City to exchange opinions and arrange plans of work.

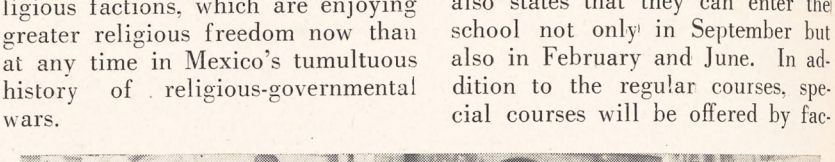
Meanwhile, following the organization of various Catholic committees to carry on the fight against the "Protestant invasion," apparently spontaneous Catholic-Protestant incidents broke out in various parts of the country. The weekly magazine Tiempo stated that Vera Cruz has been the scene of several religious disturbances. More than a thousand Catholics, it said, recruited from various nearby villages, and armed with stones, sticks and pistols, invaded a reunion of 300 Protestants who had assembled from towns of the district. The reason, says Tiempo, was a rumor that the evangelists planned to burn the Catholic church. Federal troops were reported to have disbanded the crowd. The newspaper Novedades published a similar account from its correspondent in Cosolapa, State of Vera Cruz, prominently headlined "Sanguinary encounter between evangelists (Protestants) and Catholics."

Millions of words of anti-Protestant statements have appeared in Mexico's newspapers and magazines. Probably the most influential and widely read of these, apart from the daily newspapers, is the strongly pro-Catholic weekly tabloid, La Nacion, which has been running a series of articles attacking "the Protestant invasion" which it claims is directed and financed from the United States.

Among the alleged Protestant activities in Mexico attacked are the distribution of Bibles to the army, the attempt to convert Catholic "braceros" (Mexican laborers) to Protestantism while they are in the United States so that they will convert others when they return to Mexico, and the dissemination of Protestant propaganda by Mexican radio stations, all of which activities, it is charged, are initiated, and mostly financed, by Protestants in the United States.

La Nacion quotes a prominent Mexican as saying, "That which most hinders friendship between the United States and Mexico is that irritating presumption of the Protestants to de-Catholicize us. Let these propagandists return to their house; there they have enough to do — with something like 70,000,000 pagans in their own territory."

The Mexican government has apparently in most cases adopted a "hands off" policy toward both religious factions, which are enjoying greater religious freedom now than at any time in Mexico's tumultuous history of religious-governmental wars.



A delegation of the Russian Orthodox Church visited England in June, returning a previous visit of the Archbishop of York to Moscow. The picture shows Metropolitan Nikolai Krutitsky, a member of the Patriarchal Council, and the Archbishop of York entering the grounds of Westminster Abbey. Hat in hand is Mr. Koukin of the Soviet Embassy and to the left of the Archbishop is the Rev. E. Sergeant of the Church of England

THE PICTURE ON THE COVER

London, England: — The cover picture shows the delegation of Russian Orthodox churchmen on their visit to Windsor Castle this summer. Shown in the picture are Metropolitan Nikolai Krutitsky, a member of the patriarchial council; Arch-priest Nikolai Kolchitsky, protopresbyter of the patriarchial council; the Rev. Juvenaliy Lunin, a monk. The latter is a young man, twenty-six years old, who just recently completed his theological training at Kalenin.

OFFER COURSES FOR SOLDIERS

Cambridge, Mass.: — Episcopal Theological School last week announced special courses for returning chaplains and for servicemen thinking of the ministry. The announcement for chaplains points out that the G. I. bill provides financial aid for one year of study and states that chaplains will be welcome at E.T.S. for any period from a year to a few weeks. For servicemen the announcement stresses that the school admits to full standing only those who "have had at least three years of college or its equivalent." It also states that they can enter the school not only in September but also in February and June. In addition to the regular courses, special courses will be offered by faculty members if the number enrolled warrants.

CAMPAIGN FOR CHURCH SCHOOL

Cleveland: — St. Philip's, where the Rev. George Nostrand is rector, has had a month's campaign to increase the enrollment in the Church school. Teams were organized, trained, and each assigned a district with a map showing where calls were to be made. Armed with attractive booklets giving a calendar of parish events, what the school has to offer, etc., calls were made at a vast number of homes. The campaign closed on September 16th with a service conducted entirely by the children, with an address by Mr. Nostrand welcoming the newcomers.

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Church Has Great Opportunity When Boys Come Home

A Canadian Rector Presents Various Ways That the Church Can Be of Service to Men

By G. P. Gower
Rector of St. Paul's, Vancouver, Canada

Vancouver: — There are, broadly speaking, three types of Service Personnel who will need help in efforts at self-adjustment.

1. The young man who had just left school or who enlisted straight from school.

His skills and his abilities may be exceptional. Most men trained in modern warfare are remarkably adept. But he has had no experience in fitting himself into civil life.

He has found his manhood and in some cases knows how to wield authority. He won't want to be spoon fed. He is sure that life presents nothing in peacetime anymore difficult that what he has already met in war.

He will want to know that governments, industry, and society generally have done all that is humanly possible to afford him an opportunity. For him the sense of frustration must be removed.

He has been taught that it is a noble thing to die for his country. He must now be allowed to see that it is an equally noble thing to live in and for his country.

2. The older man who must be made to feel that his services are still valuable to the community. Four or five years out of a man's life at a time when he was just getting established puts him in a bad position when he comes up against the competition of men younger than himself.

The especial case is that of the married man with family responsibility who is as great an asset to the country as any, and whose children must have their chance.

The older man will want to feel that he is not presently going to be put on the shelf in a country where there are such vast possibilities.

3. Lastly — there is the casualty. The casualty is the price of war just as much as the cost of guns and planes. Whether a man is a temporary casualty or a permanent charge on the country makes no difference. It is the cost of the war and must be faced.

In this war there are, more than ever, casualties of mind and spirit as well as of body. This is a war of terrific tensions and fierce conflicts. Out of it are coming some mental and psychological problems which will be very hard to solve. The appearance of normality in behavior will overlay many deep-seated effects of the strain.

Probably the best cure for these will be to offer an ordered life of reasonable security. The steady sweep of peace-time living in which the trivial worries are not made important by the added worries of lack of food, shelter, clothing, and medical care will carry many along giving them time to feel the convalescing effects of "home."

If the disturbance is more permanent the casualty remains even more the concern of the Church.

It would appear that the authorities have begun to appreciate the magnitude of the task. The initial steps taken by the government should be studied by any who wish to make themselves fully acquainted. Soldier settlement schemes, higher education grants, training courses, rehabilitation grants, pension schemes — all these seem to have the seal of genuine interest.

One would like to have information on a like scale from industry. If as it appears there will be a large measure of free enterprise, that same free enterprise will have within its power the effective means of providing many opportunities for absorbing and even training the "rehabilitee."

The writer feels that free enterprise is here presented with a legitimate challenge. It must be as ready to find jobs as it is to draw profits. Certainly if enterprise is free the governments cannot interfere and it all depends on the good will of industry's leaders. Let us hope that it is forthcoming.

We should remind ourselves what rehabilitation really means. It means that men and women should be granted the privileges and protection, and share in the prospects of society, not so much as a reward for exceptional service rendered but as a part of a birthright which can not be withheld. It also means that the recipients on their part accept the responsibilities of the society into which they are incorporated.

Indiscriminate handouts constitute a social sin and violate the principle embodied in the saying, "If a man will not work neither shall he eat."

The Church has already an organization which could be made to function. The diocesan council for social service could have its rehabilitation committee whose business would be to obtain information, maintain contact with all other agencies, correlate local efforts and provide representation on other properly constituted bodies.

It is quite obvious that if we are to be responsible for helping individual cases we must mobilize the manpower of each parish. Men's groups might do a whole lot worse than to start now and study the problem.



The Rev. Richard Emrich will give a course on Types of Modern Theology for returning chaplains and service men at Episcopal Theological School. Others to offer special courses are Adelaide Case, Rollin Fairbanks, Joseph Fletcher, Massey Shepherd, Sherman Johnson and Dean Taylor

To do the latter means getting information. Probably the weakest spot in the Church's effort is the lack of proper information. It is so often thought that altruism and emotional drive can make the Church effective. No greater mistake can be made. This is an age of specialized knowledge. The Church must know all about the problem from a scientific, economic and political viewpoint. We must be hard-headed and better informed and ready with the correct answer.

The Church must be able to gather its material on which to work. How

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many churches know what service men have already returned and are trying to settle in the locality? When a man comes home, is he given the right kind of welcome by the members of his church? Does he know that the church can be effective in helping? Indiyidual contact is absolutely essential.

This seems to call for close cooperation and conference between all religious communions. During the bad period of relief problems many cities had bureaus acting in a supervisory capacity ensuring that no case was overlooked or receiving duplicated assistance.

All committees should consist of workers who have been carefully chosen. The returned men and women are in many cases going to be extremely sensitive, with preconceived ideas and perhaps with awkward spots in their thinking. Tact and commonsense will be great gifts.

Most service men are by this time club or canteen conscious. That is, they have been accustomed to finding recreation, companionship and inspiration in places provided for them. They will do exactly the same as they did after the last war, develop their corporate life along the same lines.

The parish or the community will have a chance of directing that tendency and making good use of it if local clubs can be formed. Probably community groups are better here and if church members can be put in positions of responsibility so much the better.

The Church will be deeply concerned about the purely spiritual side of the problem. The writer believes that the Church in this country has yet to pass through its most critical stage. It is not a question of lack of finance or of manpower. It is a question of the relevance of the Church to the need of the time.

We can not close our eyes to the fact that the vast majority of the people do not see what difference the church makes to the life of the nation. They are not convinced that its thinking is up-to-date. They are extremely sceptical of its claim to be free from protected privilege and uninfluenced by large interests in the secular field.

The rehabilitation of millions of people presents an unprecedented opportunity. Service chaplains have already prepared the ground. Having men in close knit units has afforded an opportunity of getting to know them. A large body of goodwill towards the Church has been recreated. The Church at home can "follow up." Preaching that is applicable, services that are understood of the people, sympathy of church people that is practical. If the Church is really set on doing something it will go far to avoid the resurgence of the "hobo army" of the unchurched.

It should frankly be recognized that the Church as a body politic is in no position to offer a blue print for the rehabilitation of large groups of people. This however by no means exhausts its effectiveness or its relevance to the problem. It can be of immense value in three directions:

The Church exists to promote and support all good works. Both in its corporate capacity and through its individual members it must give every support to all efforts put forward by the state, by industry, and by local welfare agencies. The power of discernment is needed in greater degree and a more closely integrated opinion is demanded from the Church.

The Church must be free to criticize and to bring that integrated opinion to bear wherever she thinks the rights of man or the principles of Jesus are being violated. Fear of offending certain interests must not deter the expression of charitable but courageous opposition to such violation. The Four Freedoms are the charter of rehabilitation. The Church itself must be free of fear in order to promote the other freedoms among her children.

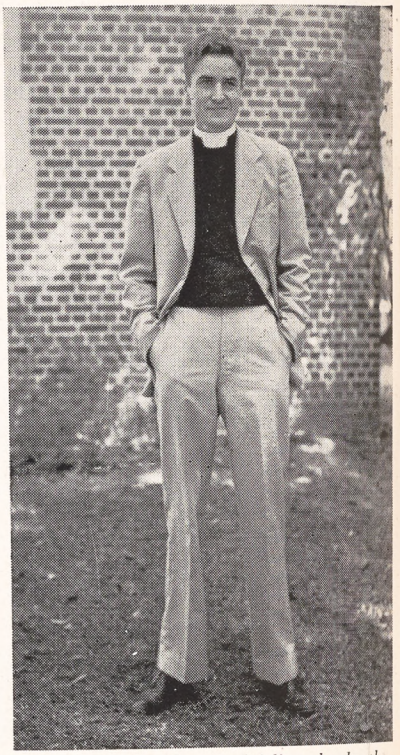
The Church must never lose sight of the fact that she has always had a plan of rehabilitation. She is pledged to the task of fitting every man, woman and child into the scheme of life. That plan has always been known as the plan of redemption. It is wider in scope than any temporary measure. It is longer in time and deeper in purpose than any scheme man can devise.

LAYMEN HOLD MEETING

Southborough, Mass.: — Laymen of the diocese of Massachusetts held a two day conference, September 15-16, at St. Mark's School here. Bishop Keeler of Minnesota was the guest speaker and preacher, but otherwise the leaders were all laymen. In the two days immediately before the clergy of the diocese held a conference directed by Bishop Sherrill.

SHATTUCK HEADMASTER RETURNS

Faribault, Minn.: — The Rev. Donald Henning, rector and headmaster of Shattuck School has returned to be discharged from the chaplains corps and was present for the opening of the 86th year on September 13. He has been on active duty in the army since June 15, 1942, serving in Africa, Corsica, Italy, France.



The Rev. James Stirling heads the work among Episcopal students at Florida A. and M. College at Gainesville

GREEK REGENT VISITS CANTERBURY

London (wireless to RNS):—Archbishop Damaskinos, regent of Greece, visited Canterbury Cathedral last week as the guest of the Archbishop. It was the first time in history that an Archbishop of Canterbury had welcomed a head of the Greek Orthodox Church.

NO MORE CHAPLAINS ARE NEEDED

Boston: — The army and navy commission has received the expected word that further commissions for chaplains will not be granted. Chaplain Webster, associate secretary, explains that only applications now in the hands of the adjutant general of the army will be considered. He thinks navy procedure will be similar.

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EDITORIALS

Protestant Sunday

WE ARE fond of saying that the Episcopal Church is both catholic and protestant, though perhaps the clergy more than the laity are sensitive to the subtleties of that description. While we may have the satisfaction of possessing both characteristics in our communion, the actual fact is that the vast majority of our members think of themselves as Protestants and let it go at that. And it is something of which we can well be proud, for, as protestant and reformed, the Anglican Church sloughed off many of the abuses and errors of the Middle Ages and returned to a position much more like that of the primitive body which was its ancestor.

As we look about the world today and contrast protestant culture and practice with that which (however wrongly) is thought of as catholic, we can only be profoundly grateful that our Church bears the adjective Protestant in its name.

On October 31, 1517, Martin Luther nailed his ninety-five Theses to the Castle Church door in Wittenberg. Not all that he accomplished is above criticism, but here was a great gesture that initiated a purifying and liberating movement that we do well to remember. The Sunday nearest this date, October 28, is known as Reformation or Protestant Sunday. As those who fell heir to so many of its benefits let us celebrate this anniversary in fraternal spirit with our brethren of other branches of Christ's Church. It is not too soon to plan for interchange of pulpits—or even congregations—and union services that will demonstrate to our constituents and communities our fealty to and pride in the reformed Church.

It's Over: So Now What?

WE HOPE readers do not object to unmitigated circulation plugging on this editorial page two or three times a year. The fact is that our circulation falls off during the summer, largely through the discontinuing of bundles, so that it is our practice each fall to offer a series of articles designed to tempt rectors and others to get us back to normal. This is a frank appeal for your help.

This fall we go at it rather blindly. Hundreds of articles have appeared in the press about what should be done for the returning servicemen. THE WITNESS ran a series on this subject last year, with all the articles by civilians. So this fall we thought it would be interesting to reverse the process. We have therefore invited a number of servicemen (chaplains, officers and enlisted men) to tell us what kind of an America and world they want, now that the war is over, and what they think the Church should do about it. Some of the articles have arrived and they are stimulating. But we have also asked others to write whose contributions have not yet been received . . . mostly from men still overseas. So we cannot indulge in superlatives. All we can say is that we have gone at it carefully by inviting men to write who have shown concern with the subject and have a genuine interest in the Church. It is our belief that these men, of various ages and rank, who have stood the rap of a world war, must have something to say that is worth listening to and will stimulate our parishes to greater activity in things vital.

We hope that we may have the help of many between now and the publishing of the first article in the issue of October 4th. First, we ask that rectors order a bundle each week. It can be done by simply sending a postal with name and address and number of copies desired to THE WITNESS, 135 Liberty Street, New York 6, N. Y. We will bill later at 5c a copy, with the understanding of course that the bundle may be discontinued at any time. Second, if you will send us the names and addresses of a number of people you would like to have receive THE WITNESS, we will mail a copy directly to them for twenty weeks for just one dollar. We believe that there are many rectors who will be glad to do this for their vestrymen, Church school teachers or other key people. Third, if you have no discretionary fund to pay for trial subscriptions, send us names with a request for sample copies, and we will see that they are sent with an invitation to subscribe. Finally, we hope that

"QUOTES"

I BELIEVE our call and duty now is to put ourselves at the disposal of God to help the returned men and women who will need our fellowship. I do not mean pity or sympathy; they don't need that; they would scorn it. I mean friendship and real understanding in the new problems that new experience and a new age bring. We must be ready to go out from our homes and churches, and into our hospitals and rehabilitation centres and wherever returned men are found, and to share with them what may not always be the easy task of finding a place and a work in ordinary life. and a solution to things which puzzle them.

—Rev. Samuel M. Shoemaker
Rector of Calvary, New York

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many lay men and women will also act on one or more of these suggestions. We will be most grateful for your cooperation.

James Arthur Muller

JAMES ARTHUR MULLER was a man of gaiety and enthusiasm. These are rare qualities in an age when so many people are tired and half-hearted. But Dr. Muller could be counted on to dispel such weariness. There is a petition in one of the Grey Book litanies which describes him well: "That thou wilt give us the gifts of Galilee, the gifts of gaiety and freedom and simplicity to make our tired world grow young again." In his many years of teaching he was always close to the lives of his students and he knew them well.

Dr. Muller taught at Boone University in China, at St. Stephen's College, the General Theological Seminary, and was for twenty-two years professor of Church history in the Episcopal Theological School. He was the author, among a number of books, of one of the best missionary biographies we know: "Apostle of China," the fascinating story of Samuel Isaac Joseph Schereschewsky.

We shall remember Jamie Muller with affection and gratitude.

A Layman's View of Unity

By

EWING EVERETT

Vestryman of St. John's in the Village, New York

WHEN a mass-circulation magazine devotes an entire editorial page to the problem of Christian unity it must be assumed that the question has reached popular proportions. Large segments of many denominations feel that Christendom is in dire need of a Dumbarton Oaks. They fear that unfettered religious competition is being or may be exploited to promote intolerance, that the veteran who caught the spirit of Christianity in a foxhole may revert to scepticism when he is returned to the niceties of doctrinal and formal differences, that over-zealous proselyting may produce more consternation than converts. They feel that if Christians are to take a leading part in paving the road towards national and international unity they must avoid the quagmires of particularities which beset their own paths.

Unfortunately every advocate of unity runs the risk of provoking a new schism or fostering an old one within his own house. Two obstacles beset his path. The major hurdle is the simple fact that the average layman is more suspicious of enforced uniformity than desirous of voluntary unity. The second difficulty is that in religion—even within the Christian religion—one man's meat is still another man's poison, notwithstanding the fact that without food life cannot be sustained.

In our current stage of religious development there is little agreement among Christians as to even the meaning of Christian unity—much less the means of reaching such an end. At present there are four general concepts, each with its own variations and modulations. These may be roughly characterized as (1) absorption, (2) cooperation, (3) selective amalgamation, and (4) metamorphosis. All Christian groups absorb with enthusiasm, many cooperate of necessity, a few espouse selective amalgamation, with conditions and reservations, but the metamorphosis of complete and absolute unity is still beyond the religious horizon of most laymen. To a few it is a star which serves as an ideal, a secret thought to be brought out and discussed — well out of earshot of the clergy. But even those who view with approval recognize that it may shed more heat than light upon the earth today.

The mere thought of absolute unity leads the Episcopal Bishop of Long Island to eschew even cooperation, lest cooperative association pave the way to the abandonment of doctrinal emphasis. Whereupon sixteen clergymen (approximately 8%) of the diocese of Long Island register a vehement objection to the pastoral letter of Bishop James DeWolfe in which he indicated that "no priest can throw in his lot with the Federal Council of Churches in America (and the Protestant Council in New York) and remain true to the vow that he took at his ordination." A few days later a larger group of Episcopal clergymen, meeting in New York City, condemn their sixteen brethren from Long Island for condemning Bishop DeWolfe for condemning the Federal Council and the Protestant Council because they refused to condemn the Rockefeller concept of Christian unity. Before the bewildered layman adds his condemnation to the potpourri, let him remember that each of these actions was taken in a serious effort to promote the interests of unity; before he mutters "A fine kettle of fish," let him recall that group clergy action usually has the support of group lay thought; and finally let him thoughtfully observe that the unity of the theorist may and frequently does produce anarchy in fact.

It is strange, but doubtless only human, that the white light of the Four Gospels, after passing through the prism of the eye of man, should appear as a series of contrasting colors, producing a religious spectrum where truth is found only in the shade which matches the doctrine of the group.

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Some might suggest that Christendom is more concerned with the prism than with the beam. I am inclined to feel that Christians are afflicted with a peculiar kind of color blindness. Our own wave-length in the spectrum always appears to be pure white. I say this with the full knowledge of the fact that it may be tantamount to heresy to suggest that the Episcopal wave-length appears to be pure white.

Inherent in any approach to the problem of unity is the question of doctrine and doctrinal emphasis. Our reactions towards absolute Christian unity, or towards unity within the Church, vary in proportion to the degree in which we lean towards the view that doctrine is truth, or towards the idea that doctrine is an attempt to perceive truth.

The *Church of the Living God* as proposed by Mr. Rockefeller, in which "denominational emphasis would be set aside" and "a life, not a creed would be the test" of admission, is merely a full adoption of the view that "doctrine" is not synonymous with "truth," that it is one of the paths cut through the wilderness of human fallibility leading towards the light. Its antithesis is the doctrine of Rome, which identifies doctrine with truth and substitutes the crystal lens of the papal eye for the prisms which are the source of all non-Roman "fallacies."

While the Rockefeller proposal refers to "a life, not a creed" it probably means the doctrinal emphasis which springs from a creed. It is the doctrinal interpretations of a creed which has fostered disunity among Episcopalians. The extent of the divergencies of doctrinal interpretations is known only too well to the clergy of our Church. I do not refer to the differences in form of worship or ritual, but to basic doctrinal differences as we observe them translated into terms of thought and action.

THE average layman hears the sound of clashing foils but frequently dismisses it with the thought that it is a friendly fencing match among the Presbyters. But anyone who has witnessed some of these "friendly" jousts will state that the buttons have been removed from the rapiers and blood has been drawn on many an occasion.

It is a fact which can be fully substantiated that even a "moderate" among the Anglo-Catholic group avoids discussions of many religious topics with a "moderate" of the Evangelical group, lest the one or the other forget the second of the two Commandments upon which "hang all the law and the prophets." The extremists of the clergy simply aren't on speaking terms in a doctrinal sense and sometimes in a literal sense.

For Episcopalians the first step towards Christian unity is the reconciliation of some of the major doctrinal differences within the Church, at least those differences which are leading one group away from the other, and the development of a desire on the part of Episcopal groups to approach internal unity. At present there are some groups (or segments within groups) within the Church which do not even have a desire for internal reconciliation. To them ecclesiastical fratricide is the only means of achieving Episcopal unity.

Would it not be a great step towards Christian unity if the bishops and priests of the Episcopal Church in the United States (irrespective of their concepts of ultimate unity) were to adopt . . . and practice . . . the slogan "Let unity begin at home," and interpret "home" as meaning the Episcopal Church?

Under present conditions the urging of amalgamation with any non-Episcopal group can only operate to widen our intra-mural schism. While in theory a union with Presbyterians may be highly desirable, every effort in that direction fans the fire of Anglo-Catholics towards union with the Catholic Churches of the world. I am inclined to agree with Bishop Manning of New York (with whom I frequently disagree) that the "central fact is that none of the Churches, including the Episcopal Church, is yet spiritually ready for reunion."

In the tract racks of Anglo-Catholic churches we find the repeated threat that: "Such proposals do not deserve the name reunion" . . . "We must do all that we legitimately can to end our quarrels with the other branches of the Church," i.e. the Roman Catholic Church and the Eastern Churches (tract on *Church Unity* by Bonnelle Spencer, O.H.C.) . . . "Any reunion scheme based on compromise . . . would lay aside all hope of future reunion with the Roman Catholic and Eastern Orthodox Churches" (*The Living Church*, March 18, 1945)—"Every effort should be made to—work for the visible union of the three parts of the Church, the Anglican, the Eastern and the Roman." (Anglo-Catholic handbook, *The Practice of Religion*, by Rev. A. C. Knowles.

There is a growing disunity within the Episcopal Church for the reason that High Church and Low Church groups have become so engrossed in the idea of selective union with non-Episcopal groups that they have failed to make any serious effort to stage an Episcopal get-together. Doctrinally they have moved away from one another and the greater the distance between them the greater will be the inclination to unite with non-Episcopalian groups. In so doing they may be in the process of destroying the bridge which spans the High Church-Low Church chasm. Before the cables be severed by advocacy of extra-mural union, whether it be with

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the Roman Catholic Church, the Syrian Church, the Presbyterian Church, the Church of the Living God (as conceived by Mr. Rockefeller) or any other Church, is it too much to ask that the clergy of the "Church, according to the use of the Protestant Episcopal Church in the United States of America" (or the "Catholic Church" or the "Anglo-Catholic Church" or the "Anglican Church" or whatever name you choose to use with respect to the Church in the United States which Episcopalians attend) get on speaking terms with one another for the stated purpose of creating a desire for reunion within the Church? Certainly there is no precept in Episcopal doctrine which forbids a desire that factional groups within the Church move closer towards one another.

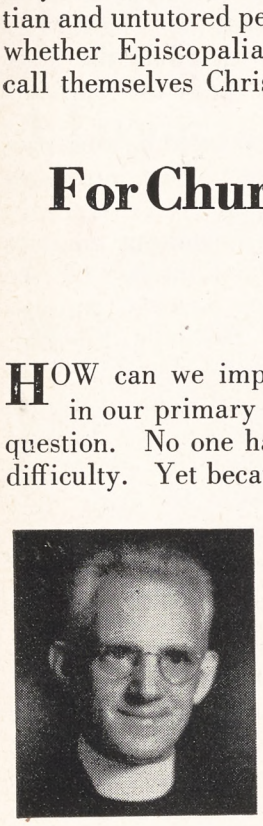
At the present time unity for Episcopalians simply means a desire for Episcopal unity and a desire to keep the Church intact even though it involves that terrifying word "compromise." Not until they have achieved that will Episcopalians be in a position to do more than make polite gestures towards any kind of Christian unity. Until they do achieve that, there will be some unchristian and untutored people who will entertain doubts whether Episcopalians have earned the right to call themselves Christians.

For Church Schools

By

WILLIAM GRIME

HOW can we improve the worship experiences in our primary departments is a country-wide question. No one has the complete answer to this difficulty. Yet because the group worship of little children is so essential and determinative we should be quick to share whatever procedures we have found of value.



The following suggestions have been found helpful in several different localities:

(1) We ought to keep in mind these children, six-year-olds to eight-year-olds, have little capacity to grasp abstract language. Sometimes these children are given symbolic language and told "you will need it by-and-by." The fact is they are not interested in the indefinite by-and-by; their time sense is poor; they are interested in the now, and if the now is dreary, their interest will lag. This means the postponing of so-called simplified forms of Morning Prayer and frequent uses of the Offices of Instruction. They are not ready for such experiences.

(2) We should aim to teach less in our worship services and thus teach what we do teach better. In our eagerness to transmit the faith our tendency has been to go too fast and to want to give them too much. Think of the forms and content we expose these little children to—God, Christ, Jesus, Spirit, the Bible, Baptism, The Ten Commandments, Nature, the Christian year, Missions, etc. Some of us select a few facts about these truths, and repeat them over and over, giving the children chances to ask questions and to carry into action their new insights.

(3) We should endeavor to offer all prayers to God the Father. Of course this is not always easy to arrange. Still we need to often recall that these little ones become more confused than is necessary if prayers are offered sometimes to God, then Christ, then Jesus, then Lord and Saviour. Let us remember we do not lose anything valuable here if we wait until they are ready for a growing understanding of God's triune nature.

(4) We should afford opportunity for intelligent giving in their worship services. "What happens to your money after it is taken from the altar?" makes a good start here. They must be given chances for conversation whereby they can see what their money pays for in light, heat, candles, broken windows, and other budget items. This kind of giving will tend to make them feel they have a responsible part in promoting the fellowship and purpose of the Church.

(5) We should not forget that these children are becoming less self-centered and more sympathetic and desirous of getting along with other children. This means they are ready to listen to stories setting forth simple social problems, like those in *Now we are going to school*, Adams, Cloister Press. For if we make children, in less fortunate circumstances, real to them, then they are more than anxious to help.

(6) We should surely see that since these children in grades one and two can neither read or write as yet very well, therefore we shall be wise to plan from time to time for these groups to dictate a prayer or simple litany which can be used later in their worship. This objective is sound for it aims to change their sheer love of activity into significant worship experience.

These thoughts will perhaps suggest others to you for your teachers meetings. If there is reverent, careful, sustained planning there you can improve any primary worship service.

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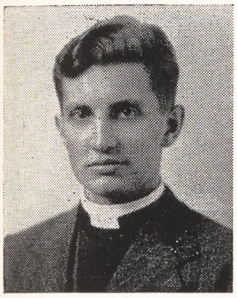
Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

ACCORDING to one newspaper report, General Eisenhower has stated that the movie dramatization of Ernie Pyle's Pulitzer prize-winning columns on fighting Americans, *The Story of G.I. Joe*, is the best war film he has ever seen, topping even *What Price Glory*. I'm inclined to say that General Ike, on this issue, as on so many, is right. *The Story of G.I. Joe* is the best and most realistic treatment of the combat phase of modern warfare that has come out of any commercial studio. If it were to be shown with the army film, *San Pietro*, as a "rider," any civilian should know what a soul-shattering, body-killing business war really is—and there would be a strong possibility that he would come out of the theater with a synthetic case of battle fatigue.



The Story of G.I. Joe, in essence, traces the development of Co. C, 18th Infantry, from the time its men suffer a crushing defeat as green troops in Tunisia to the day they help smash open the gate to Rome at Monte Cassino. The major portion of the picture deals with the weeks that the infantry is bogged down before St. Benedict's monastery, which is being used as a look-out and artillery station by the Nazis, waiting for the high command to make up its mind whether or not it would be expedient to bomb the historic building. During that time, Co. C. is bivouacked in muddy fox-holes, which are pin-pointed by the German guns, and are engaged only in routine patrols—which are anything but "routine," since half of each patrol never comes back.

I remember that at the time of the bombing of Monte Cassino many Church people were shocked and slightly out-raged that the high command should make such a decision. *The Story of G.I. Joe*, I think, shows that the only mistake made by the high command was in not opening an offensive against Monte Cassino sooner. Certainly, the balance sheet between human lives and the historic edifice is heavily weighted on the side of the former.

The picture, as directed by William Wellman, who made *The Ox-Bow Incident* three years ago, contains a number of really fine scenes: the men in their pup-tents on the African desert listening to the German radio playing jazz records and giving them "inside dope" on their own strength and movements; the men in their muddy dugouts on Christmas eating soggy beans while the radio announcer from America cheers-up the home-front by telling it how well the fighting men are being fed on that joyous holiday; the shock and terror of the men when they see their beloved captain being brought into camp draped over the back of a mule. In all the scenes the emphasis is on the men who fought the war on foot—and the film is truly a worthy tribute.

By and large the picture features little-known actors. The part of Captain Bill Walker, the tough, human and conscientious commandant, is played by Robert Mitchum, who in his other appearances has been a cowboy star. Sergeant Warniki, who goes crazy with battle fatigue, is acted excellently by Freddie Steele, a former prize-fighter, and Private Dondaro, played by a true new-comer, Wally Cassell, is a fighting man by day and a Romeo by night. The part of Ernie Pyle, which is wisely kept subordinate throughout the film, is handled by Burgess Meredith who has long been one of our better actors. But, in back of these leading players, are the American G. I.'s who are continually caught in the camera lens in brief and sharp portraits and it is truly surprising the way these men of the army handle their brief lines. It is they who put much of the punch in the film.

Certainly, *The Story of G. I. Joe* could be called a great anti-war picture, since it ruthlessly points out the cost in human souls. As I was coming out of the theater, a soldier in back of me murmured to his girl: "God, I wish they would show that to everybody in this country at least once every three years." The soldier was wearing campaign ribbons from Africa and Europe. I think that he had a very good idea.

Yet in a recent number of the newspaper *PM*, John McManus announces that a number of films on the war are being held up by commercial red-tape because the timid U. S. film exhibitors think that the public doesn't want any more war in its movies. Among these films is "*The Story of G. I. Joe*"—the film that is both a tribute to our fighting men and an excellent sermon on war.

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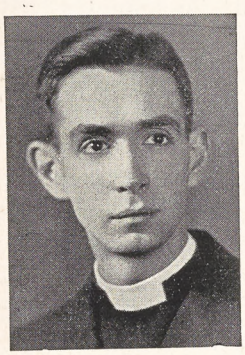
The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Revisers Beware!

THE structural design of the liturgy is a species of folk art whose order and integrity of form calls for sympathetic respect from all would-be revisers. It is seldom wise to tamper with any work of art, whether by adaptation, alteration, "pious restoration," or by just plain snipping off the rough edges. To attempt this sort of recasting and renovation as an appeasement to philistine prejudice is almost certain to do irredeemable damage. The Protestant Reformers of the sixteenth century had a perfect right and a plain duty to restore the traditional Western Mass to its pristine purity of doctrine by removing the meretricious accretions of the Middle Ages. But when Archbishop Cranmer, in the Second Prayer Book of 1552, disturbed the artistic form of the liturgy, he was indulging in a dangerous operation. Fortunately for us he was too sensitive a liturgist to destroy any essential elements in the design. He did not leave behind him a mutilated rite, as did his Continental contemporaries; but he did bequeath to us a somewhat disordered one.



Take, for example, the position of the *Gloria in excelsis*. In the 1552 book it was moved from its original place after the *Kyrie*. On the face of it, it might seem a happy idea to employ it as a part of the post-communion thanksgiving. But in actual practice nearly every performance of it in this post-climactic spot is tedious. Not that it is monotonous (like the fashion of some who invariably substitute "O Saving Victim"); it is simply too long. Psychologically all that is needed after Communion is a brief thanksgiving and dismissal. The *Gloria* adds nothing essential to our very apt prayer of "thanks after meals." In fact, it interrupts the quite logical relation between the petition for the assistance of grace to "do all such good works as thou hast prepared for us to walk in" and the bestowal of the blessing of peace passing understanding to keep our "hearts and minds in the knowledge and love of God, and of his Son." And what shall we say of the habit of some celebrants (and choirmasters) who without justification of either tradition or rubric insert before the Blessing further intercessions, devotions, canticles and songs? The liturgy makes full provision for all these goodly things in their proper places.

It is often charged that Cranmer removed the *Gloria* from its traditional place in line with other rearrangements he make in the service in order to make the liturgy acceptable to the Puritans and unacceptable to the conservatives, many of whom found the 1549 rite close enough in order and spirit to the old Mass. It is possible, however, that he made this particular change as a consequence of his misunderstanding of the true meaning of the *Kyrie*. Like the medievalists he considered it penitential in tone; hence his adaptation of it as a penitential response to the Commandments. Used as such it serves as a logical link between the Law of the Old Covenant, which we acknowledge to have broken, and the Grace of the New Testament which can restore us to communion with God only if we repent. The sequence of thought and feeling here is straightforward and makes sense. To insert into it a hymn of praise such as the *Gloria* disturbs the logic and rhythm and makes nonsense. Consequently if we are to restore the *Gloria* to its early position in the liturgy, we must necessarily restore the *Kyrie* to its original function and meaning.

Kyrie eleison ("Lord, have mercy") was used by the ancient Greeks in both sacred and secular ceremonies, in both paganism and Christianity, as an acclamation by the assembled people of the sovereign who was the center of attention in whatever ritual and ceremony was going on. It was at once a huzza and an entreaty—an acknowledgement of lordship and a hope of its favor and help. The Hebrew word *Hosannah* offers an interesting parallel in meaning and usage. Its modern vernacular equivalent would be something like "God Bless America." The *Kyrie* was shouted by Christians in religious processions and litanies: and when introduced in the Roman liturgy, probably about the fifth century—with or without accompaniment of a litany it is impossible to say with certainty—it served as the solemn but jubilant greeting and acclamation by clergy and people of the Lord who would propitiously meet with them in His temple. The introduction of the *Gloria in excelsis*, immediately after the *Kyrie*, was only the extension of this outburst of exultant laudation on particularly festal occasions. It was known as the "great doxology"; its text is a collection of customary acclamations—but we must hold over until another time an analysis of its several parts. Thus *Kyrie* and *Gloria* together form, not a penitential, but a laudatory beginning of the Roman rite. Their combined effect is exactly described by a comment of a certain composer upon the opening of Brahms' First Symphony: "It comes in like God Almighty!"

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Thanksgiving for Peace

The world is again at Peace! As the tumult of war subsides Christian men and women give solemn thanks to Almighty God that again on earth peace, good will toward men reigns. And in that thanksgiving is a realization, a determination that the Peace so hardly bought shall be lasting and the setting for a new and better world. The Reconstruction and Advance Fund of the Episcopal Church provides the means whereby every Churchman, woman, and child can express his thanksgiving and make a tangible contribution to a lasting peace in a new and better world. Ask your rector.

A Living Memorial to World Peace



RECONSTRUCTION AND ADVANCE FUND
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Army Chaplain Declares Church Lacks Any Program

Gordon Reese Finds the Church Interested In Buildings with No Concern for People

Edited by W. B. Spofford

Houston, Texas:—The Rev. Gordon Reese, recently returned from Hawaii where he represented the army and navy commission, stated in an address here that the Churches are mainly concerned with building programs rather than rehabilitation programs.

"I see a wonderful lot of back-patting over the fact that the Church debt has been paid during the war; that a Sunday school building is to be added to the main church; that elevators to the Sunday school rooms are going to be installed; that everything is going to be air-conditioned. But where are the rehabilitation programs for service men? I don't hear of any."

His indignation over the program of the Church—or the lack of one—was forcefully expressed with the remark that what he has seen and heard in his travels throughout the country "burned me up."

Missionaries Meet

New York: — Fifty missionaries to China held a two-day meeting at St. Faith's House, September 11-12, with Bishop Roberts of Shanghai as chairman. Bishop Craighill of Anking was also present. The purpose was to re-orient the missionaries to the new situation in China prior to their return to that field. No definite plans have been made for this but it is possible that some may be able to return soon. Addressing the group were the Rev. J. W. Decker of the International Missionary Council and the Rev. J. Thayer Addison, vice-president of the National Council.

Peacetime Chaplains

Washington: — Rear Admiral William H. Miller, chief of navy chaplains, has stated that about 500 permanent chaplains will be required for the postwar navy. This is about five times as many as the navy had in 1939. The new figure is based on estimates that the navy will have a minimum postwar strength of a half million officers and men. Admiral Miller stated that a "goodly number" of reserve officers among the chaplains desire to remain in the regular navy and he figures on little difficulty in obtaining all the chaplains needed for many years to come.

Professor Dies

Cambridge, Mass.: — The Rev. James A. Muller, for many years on the faculty of the Episcopal Theological School, died on September 5th after a brief illness. The funeral service was held in the school chapel on the 8th with Bishop Sherrill conducting, assisted by Dean Taylor. (See Editorial.)

New Secretary

New York: — The Rev. Thomas Barrett, rector of Our Saviour, Akron, and formerly chaplain at Kenyon College, has been appointed secretary of the National Council's division of college work.

Personnel Chairmen

New York: — Personnel chairmen from northeastern dioceses held a conference at Windhom House on September 13 to discuss enlisting women for social work, nursing, teaching, parish work, college work, rural work. Leaders were 281 secretaries: Mrs. Arthur M. Sherman, head of the Auxiliary; Frances Young, educational department; Clifford L. Samuelson, rural work secretary; Edith Balmford, Church mission of Help; Helen Turnbull, head of Windham House; Ellen Gammack, personnel secretary of the Auxiliary; Gloria Wysner of the Foreign Missions Conference.

Martin Niemoeller

Frankfort, Germany (wireless to RNS): — Pastor Martin Niemoeller has denied charges made abroad that his attempt to enlist in the German navy while a prisoner was inspired by loyalty to the Hitler regime. He stated that he wanted to get free so he could take part in the plot against Hitler which he believed was being engineered by German officers and others. "None of my friends," Niemoeller stated, "understand the press campaign against me as they all know what my motivation was." (It is nevertheless a fact that Niemoeller stated to a group of Americans in 1937, several days *before* his arrest that he would gladly serve in the German navy if called upon to do so by Hitler.—Ed.)

Niemoeller admitted however that criticism of the traditional Lutheran teaching concerning the supreme authority of the state was justified. "I was raised a Lutheran and did not realize that the traditional Lutheran theology regarding the state was wrong until recently during a conference of Congressional Church leaders at Treysa. This was, for me, a most interesting discovery. I believe Lutheran teaching can be

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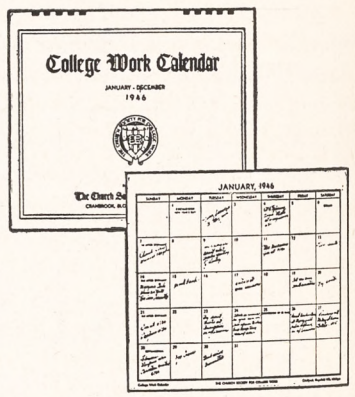

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changed on this point. Lutherans can learn and they must choose democracy as the best form of government."

At the same time Ernest Zaugg, reporter for Religious News Service, sends information by wireless that the task of contacting Churches abroad has been entrusted to Niemoeller in his capacity as vice chairman of the 12-man provisional council named to direct activities of the new Evangelical Church of Germany. He came out openly in favor of a democratic form of government in Germany as opposed to totalitarianism. He said: "A government which guarantees liberties and fundamental rights is better than one which does not. Nor is this a matter of indifference for the Church." He ended the interview by calling upon Churches throughout the world to help prevent the threatened reduction of Germany's population by starvation during the coming winter. (See editorial, The Church in Germany, WITNESS, August 9).

Hotel Services

Eagles Mere, Pa.: — The Rev. William Porkess, rector of St. Stephen's, Wilkinsburg, Pa., spent August at a hotel at this mountain resort owned and managed by Quakers. He went for a quiet rest, away from the usual routine of parochial life. But a rather unusual thing happened. He was invited by the Quakers to conduct a 15 minute devotion each day immediately after breakfast. So he gave five minutes of the time each day to a meditation—28 successive talks while on his vacation. "To me it was a home-missionary privilege," said the rector, "even if I was on my vacation. And it was a rather unusual thing for Quakers to extend such an invitation to an Episcopalian."

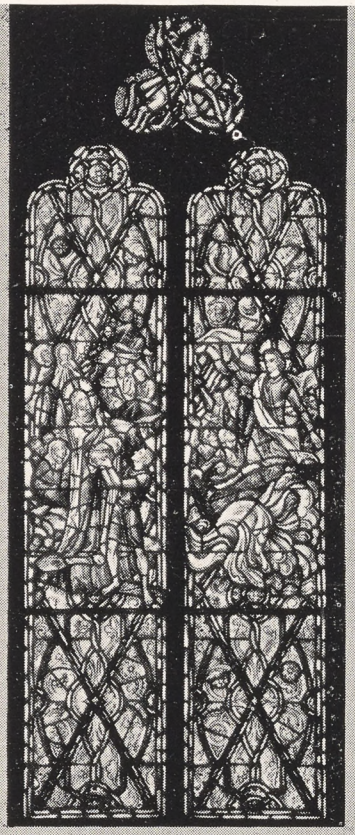
To Direct Trips

Gladstone, N. J.: — Col. Arthur F. Cosby, former New York attorney and veteran of three wars, is to direct the field-trip program at St. Bernard's School. The plans provide for a comprehensive series of trips to industrial plants, farms, welfare and other agencies, aimed at a greater understanding of American life and the meaning of democracy.

Record Membership

New York:—Church membership in the United States totals 72,492,669 according to the Federal Council of Churches. It is a figure arrived at from reports of 256 religious bodies. It represents 52.5 per cent of the population, now estimated by the bureau of census at slightly over 138 million. Protestant and Eastern Orthodox denominations reported 44 million; Roman Catholic, 23 million; Jewish congregations, four and a half million. Methodists have over eight million; Southern Baptists, five and a half million and Northern Baptists, four million. The Episcopal Church is down for two and a quarter million, with the Presbyterian Church in the U.S.A. having slightly less.

Benson Y. Landis, editor of the year book presenting the figures, warned against confusing official reports of membership with reports of attendance, pointing out that these figures imply nothing as to people's activities or financial support.



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ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday. 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

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ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

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Seek a Million

New York: — The City Mission Society of New York is celebrating its 115th anniversary with an appeal for a million dollars. William M. Chadbourne, chairman of the campaign, declares that the money will be used to relieve the strain of administering aid, with inadequate facilities and insufficient staff, to dependent thousands regardless of race, creed or color. The Rev. William E. Sprenger is the director of the society. More about this later.

Clergy Conference

Vicksburg, Miss.: — "The minister must be in politics as a Christian citizen, though the Church must not be," the Rev. A. T. Mollegan, professor at Virginia Seminary, told the clergy of the diocese of Mississippi, meeting here at All Saints' College for a four-day conference. He spoke on labor, the United Nations conference, and other lively subjects.

Clergy Conference

Pawley's Island, S. C.: — Bishop Quin of Texas was the principal speaker at the clergy conference of the diocese of South Carolina, meeting here September 11-13. Brief periods were led by the Rev. Henry D. Bull of Georgetown; the Rev. Richard C. Patton of Darlington; the Rev. George H. Harris of Bennettsville and Bishop Thomas N. Carruthers.

Returns to Japan

St. Paul, Minn.:—Major Paul Rusch, former missionary to Japan, has left Fort Snelling for a post in Japan where he spent eighteen years. He does not know what his duties will be but says that he has a hunch it will be a share in reeducating Japanese youth to the ways of democracy. "Before we can think of taking Japan back into the world family we must exterminate, and not forgive, the military clique which has damned a great people in the eyes of the world."

Ohio Meetings

Cleveland: — Regional vestry meetings are being held in ten centers in the diocese of Ohio to hear of the work of the church in the world and in the diocese. Speakers are the Rev. Clifford Nobes, missionary to the Philippines, the Rev. Daniel McGregor, national secretary of religious education, Council's treasurer, Lewis B. Franklin, Bishop Beverley Tucker of Ohio.

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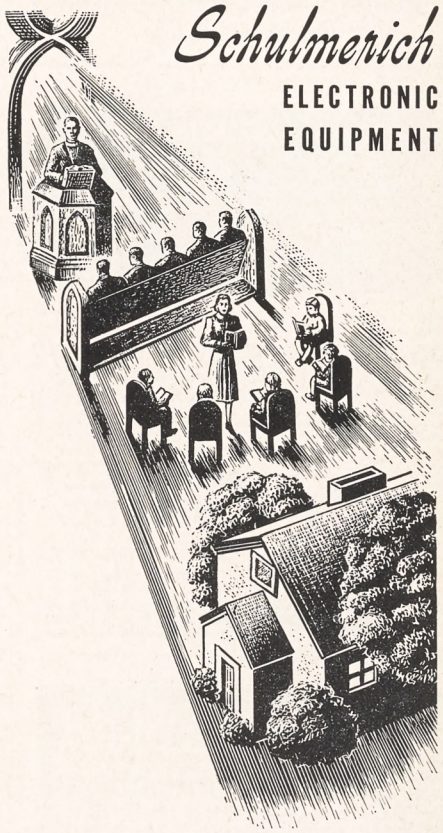

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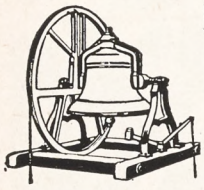
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CLERGY NOTES

BOWIE, WILLIAM C., formerly of St. Mark's, St. Alban's, W. Va., is now assistant at St. Paul's Cathedral, Detroit.

COLBY, JAMES R., formerly in charge of churches at East Tawas and Au Sable, Mich., is now in charge of churches at Romeo and Dryden, Mich.

CROCKER, GEORGE R., formerly of St. Paul's School, Concord, N. H., is now the rector of Grace Church, Norwood, Mass.

DUNBAR SPENCE A., formerly in charge of St. David's, Washington, D.C., is now the rector of St. Andrews, Fort Pierce, Fla.

ELLIOTT I. E., rector of St. Luke's, Washington, D.C., died of a heart attack on August 16th.

FENDERSON, ARTHUR L., has resigned as rector of the Good Shepherd, Wareham, Mass., because of illness.

HEIM, EUGENE A., rector of Trinity, West Pittston, Pa., has resigned and now lives at Wyncote, Pa.

HOADLEY, SIDNEY A. 3rd, formerly rector of St. John's, Green River, Wyo., became the rector of St. Paul's Evanston, Wyo., Sept. 1st.

KANAGA, MILTON S., rector of Trinity, Coshocton, Ohio, becomes bishop's vicar of San Joaquin on Oct. 1st, with residence at Tulare, Calif.

LUND, A. GODFREY JR., formerly curate at All Saints, Brookline, Mass., is now the rector of the Good Shepherd, Wareham, Mass.

MORGAN, GEORGE M., formerly in charge of St. Paul's, Bad Axe, Mich., is now the rector of St. John's, St. John's, Mich.

REDENBAUGH, ROBERT M., formerly rector of Christ Church, Canon City, Colo., is now the rector of St. Thomas, Denver, Colo.

RIDLEY HENRY E., rector of the Ascension, Detroit, retired from the active ministry on Sept. 1st.

SEITZ, OSCAR J. F., in charge of the Advent, Medfield, Mass., has resigned to pursue further studies.

SHARP, WILLIAM M., rector of St. Philip's, Garrison, N. Y. and a WITNESS editor, becomes rector of St. John's, Georgetown, D.C., on October 1st.

STARRATT, ALFRED B., rector of St. Anne's, Lincoln, Mass., has resigned to devote his time to study. He is an accepted candidate for the China field.

VALLIANT JAMES, formerly in charge of St. James, Indian Head, Md., is now the rector of St. John's, Mt. Rainier, Md.

WILMER, R. H. JR., formerly vicar of St. John's, Mt. Rainier, Md., is now a navy chaplain.

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BACKFIRE

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

THE REV. HAROLD C. GOSNELL
Chaplain in the U. S. Navy

Receiving THE WITNESS has been a real pleasure and privilege out in these Pacific wilds. Usually a bishop has been consecrated by the time that I get the copy telling of his election, for magazines don't filter through the mail sacks very rapidly, but at least I'll have a general idea when I get home of who is where! Out here we more or less lose our Church identity and the ties with dear old Pecusa are all too rare, especially when for sixteen or eighteen months you have been the only Episcopalian chaplain on any island or ship on which you have been. Therefore the news of the Church at home and abroad which I have gotten from THE WITNESS has been doubly pleasurable and valuable. Thanks a lot!

* * *

HENRY I. BOWLES
Layman of Richmond, Va.

Interesting as an expression of the English Church attitude towards one of our almost fundamental social difficulties is the short bit by Canon Guy Rogers which recently appeared in THE WITNESS. To me the pacifist is a psychological problem, and should be treated as such. I recall, as a boy, being in a boat off the Maine coast, when a male passenger nearly wrecked the craft through fear of "shipwreck," and afterwards boasted to his friends how he succeeded in saving the group in the face of tremendous opposition. Annals of the war are filled with this sort of thing on the part of the "conscientious objector" so-called, really a species of fear or inferiority complex. I presume they are psychologically ill, and involve many angles of mental disease. I am glad to see the good Canon is able to take such a wholesome attitude towards this human phenomenon.

As an editor, I am besieged with requests to eliminate Westbrook Pegler from my columns. I wrote one person recently the story of the mosquito, without which a good man would die of dry rot. I included these lines:

The poor weak-minded Moron,
He does the best he can.
I'd like to be a Moron.
Good Lord! perhaps I am.

So perhaps infinite wisdom and infinite patience are needed not only with our Morons, but with ourselves.

* * *

THE REV. HOWARD HARPER
Rector of St. Paul's, Jackson, Mich.

For some time I have been interested in the growing interest on the part of some of our clergy in the incorporation of the psychoanalytic philosophy into pastoral counselling. Two facts within my own observation cause me to believe that the clergy in general must become acquainted with modern methods of helping troubled people discover the hidden and unconscious sources of their maladjustments to life: 1. Having used depth-psychology methods myself over the last two years I have demonstrated to my own satisfaction that such methods provide a new channel of God's grace, and one of hitherto unsuspected potentiality. 2. Psychiatrists and psychoanalysts in their therapy stop short of the Christian adjustment to life, which, as we believe, is the only realistic, and therefore the only permanently satisfactory, adjustment.

Because of these two facts I have been hopeful that a group of clergymen with the proper interest and experience could be brought together under adequate professional leadership for a conference, the purpose of which would be at least the beginning of some definitive statements on 1. the relationship of the Christian ministry to mental hygiene, and 2. the adaptation of psychotherapeutic techniques to the pastoral relationship.

It is unfortunate that the Church is not equipped to encourage the incipient gropings of those of us who have this sort of interest and help us to get together and progress beyond the groping stage.

I am writing this to you in the hope that if you see fit to publish it, it will strike a response among enough of your readers that we may constitute ourselves an informal group within the Church and proceed to some organized pioneering in this field.

* * *

THE REV. DONALD C. ELLWOOD
Rector at Avon, New York

I am a little skeptical about a Mrs. John Gardner who with her husband claims to be a circus performer and who asked me for financial aid. I think she is the same red-headed woman who touched me for money in Odessa five years ago. Will you kindly ask any of the clergy who have been approached by her to communicate with me. Mrs. Gardner and her husband and six children are touring the country in a dilapidated 1934 Packard sedan bearing a Nebraska license. I want to do what I can to stamp out rackets among the gullible clergy.

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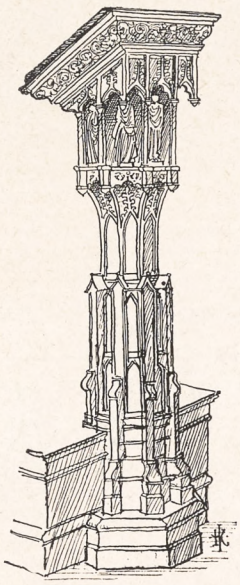
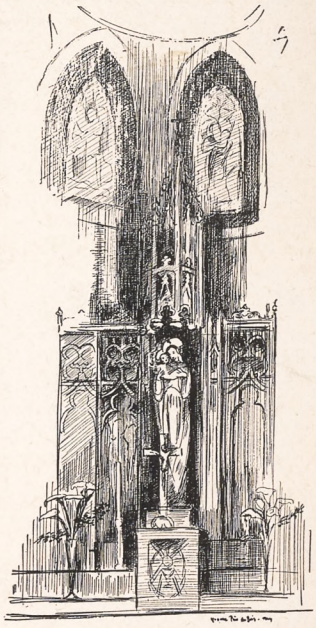


The Church of the Advent

1844-1944



The history of the Parish of the Advent in Boston for its first one hundred years is now available in book form.

This history furnishes an interesting story of the struggle, in a community with Puritan traditions, to establish a church with seats free for all and with daily services in which the spirit and the religion of the Prayer Book should be fully set forth.

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The book is handsomely bound in washable pyroxylin cloth. The price is $1.75 postpaid.

Copies are obtainable by writing to

The Church of the Advent
135 Mount Vernon Street
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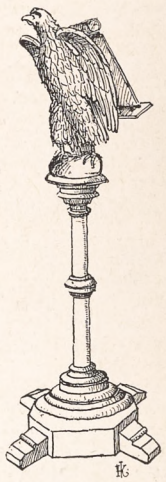

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The WITNESS

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SEPTEMBER 27, 1945

A VIEW OF ST. JOHN'S CATHEDRAL, WILMINGTON, DELAWARE . . . .

THE PARISH AND THE PRESS

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Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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SEPTEMBER 27, 1945
VOL. XXVIII No. 51

CLERGY NOTES

AVERY, FREDERICK H., rector of St. Paul's, San Rafael, Calif., becomes the rector of the Ascension, Denver, Colo., on November 1.

BOND, B. FOREST, rector of St. Luke's, Brookport, N. Y. has accepted the rectorship of St. Matthew's, Toledo, Ohio, effective November 1.

GILL, J. M. B., vicar of St. Luke's, Lakeview, Oregon, becomes the executive secretary of the district of Eastern Oregon on October 1. Address Box 296, Pendleton, Ore.

HOSKIN, WALTER E., rector of St. Thomas, Berea, Ohio, has accepted the rectorship of the Epiphany, Urnana, Ohio, effective October 10.

KELKER, STEPHEN M., personnel director of an industrial concern at Kent, Ohio, has accepted the rectorship of Christ Church, Lima, Ohio, effective October 1.

MADSON, GEORGE R., rector of the Nativity, Dothan, Ala. and archdeacon of southeast Ala., becomes the rector of St. Paul's, Albany, Ga., January 1, 1946.

MORGAN, TALBERT, rector of All Saints', Mobile, Ala., has accepted the rectorship of St. Mark's, Brunswick, Ga.

MULLEN, EDWARD G., in charge of Trinity, Florence, Ala., has returned to the Philippines as administrator of St. Luke's Hospital.

RISLEY, ERNEST, rector of St. John's, Savannah, Ga., has been elected president of the Savannah ministerial union.

TATE, EDWARD E., has resigned as rector of Emmanuel, Alexandria, Va., in order to devote his full time to St. Stephen's School where he is headmaster.

WAKEFIELD, FRANCIS B., has resigned as rector of Holy Trinity, Gainesville, Fla., to become rector of All Saints', Mobile, Ala.

WHITE, ROBB JR., has resigned as rector of St. Paul's, Spring Hill, Ala., because of illness. Present address: Archbold Hospital, Thomasville, Ga.

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In Leading Churches

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Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
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Sunday Services 8, 9:30, 11 A.M.

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Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

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8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

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Rev. Arthur Silver Payzant, M.A.
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Class in "The Art of Living" Tuesdays at 11 A. M.

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 51

The WITNESS

For Christ and His Church

SEPTEMBER 27, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

European Churches Face Big Reconstruction Task

The Protestant Church on the Continent Suffered a Loss of a Billion and a Half

By Erik Modean

New York (RNS):—Few church bells ring in Europe today. Before they peal again in all their former glory, the churches face a stupendous program of reconstruction out of the ruins of World War II. Billions of dollars, and many years of labor, will be necessary to rebuild and restore the thousands of churches destroyed or damaged during the last five years. Complete and accurate figures are not as yet available on the total losses suffered by the churches, but present information is sufficient to reveal the staggering task ahead in repairing the ravages of war.

In a way, the church bells are symbolic. Nazism had no use for the church in its ideology. But it had use for church bells. As Germany invaded one country after another, thousands of bells were confiscated from belfries throughout Europe, to be melted down into munitions for the Nazi war machine. In Belgium alone, it is reported that 3,692 bells were stolen by the Germans. Many more were buried by Belgian patriots to prevent their seizure. Not all the bells, however, were used by the Nazis. They didn't have time, in the face of the rapid advance of the Allies. Only recently, British authorities discovered more than 800 bells, including some famous carillons taken from the Netherlands and Belgium.

As the tempo of aerial warfare intensified, the churches lost not only their bells but their buildings as well. In England 4,000 historic churches were damaged, and 2,800 destroyed. France reported nearly 5,000 churches destroyed between 1939 and 1945. In Greece the total was put at 1,000.

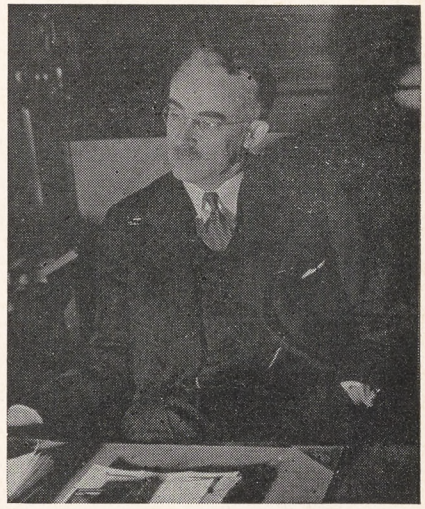
A typical example is found in the Netherlands Reformed Church, one of the smaller denominations. Throughout Holland, 151 churches, 90 rectories, and 30 other buildings were completely destroyed. These figures do not include all the damage that is repairable, and was caused by artillery fire and inundation. In addition, many ministers lost their houses, their property, their libraries, and even their gowns.

Of Britain's famed cathedrals, Exeter, one of the finest examples of Middle Gothic architecture, was the most badly damaged, according to Francis H. Taylor, director of the New York Metropolitan Museum of Art, and a member of the American commission for the protection and salvage of artistic and historic monuments in war areas. Three high explosives dropped nearby rocked Canterbury Cathedral, but did not cause serious damage. However, British historians feel the blast may have threatened its life expectancy. Wells Catheral received a direct hit, but damage was not as great as might be expected, it was reported. All the great Christopher Wren churches in London were seriously damaged—St. Bridges, St. Giles Cripple Gate, St. Mary le Bow among them—and many have been reduced to rubble. St. James Piccadilly was destroyed by a bomb.

In France, all but one of the 25 famous cathedrals, chateaux and other historic buildings listed by the French government as part of the "cultural heritage of France" are either intact or only slightly damaged. Most seriously damaged church edifice was Rouen Cathedral, which, however, was found to have suffered far less from the 1944 Allied bombardment than Rheins Cathedral, which was exposed to German attack in the last war. The medieval cathedrals of Chartres, Amiens, Beauvais, Leon, Rheims, and Notre Dame in Paris, as well as the famous Sainte Chapelle in Paris, have remained safe and virtually unscarred. Strassbourg Cathedral was hit by two bombs in August of 1944 but the damage is insignificant.

In Italy, there was relatively little church destruction. Outside the reported damage to the Church of San Lorenzo, Rome remains untouched. Two churches of small artistic significance were wrecked in Siena. At Assisi, the convent famed for its stained glass windows was intact. At Viterbo, the Cathedral of the Duomo escaped lightly.

According to Robbins W. Barstow, director of the commission for



The Rev. Samuel McCrea Cavert is at present in Europe to aid in the plans of the World Council for the rebuilding of Churches

World Council service of the American committee for the World Council of Churches, Protestant churches on the continent suffered an estimated loss of $1,450,000,000.

"The best figures we have been able to secure give us roughly 75,000 Protestant churches in Continental Europe," Barstow said, and added: "For a guess, let us assume that 20,000 are undamaged; 20,000 are lightly damaged and repairable at $10,000 each or $200,000,000; 20,000 are heavily damaged and repairable at $25,000 each or $500,000,000; 15,000 are totally de-

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stroyed and replaceable at $50,000 each or $75,000,000. That gives us $1,450,000,000."

While churches in the United States, and in other countries, will contribute millions to postwar relief and reconstruction in Europe, these funds will not be used to restore physical property.

RUSSIAN ORTHODOX OF CHINA

New York (RNS):—Russian Orthodox leaders are certainly busy people. They have ended schisms in most of the countries of Europe and the near east. It is now reported that the schism between the Orthodox Churches of Manchuria and China and the Moscow Patriarchiate has been ended. This fact was disclosed by Archbishop Alexei of Yaroslav and Rostov who is now in the United States to bring about the reunion of the Orthodox Churches of the Americas with Moscow.

CHAPLAIN CASUALTIES REPORTED

Washington: — Casualties among army chaplains totalled 397 as of August 31, it was reported by Brig. Gen. Luther D. Miller, chief of chaplains. The list of 138 deaths consists of 76 killed in action, including 12 lost in the sinking of Japanese prison ships, and one killed during the bombing in Germany and 62 non-battle fatalities, including one who died of disease in a Japanese prison camp. In addition 216 chaplains have been wounded in action. Chaplain Miller, an Episcopalian, also announces that 1,326 decorations had been awarded to 1,038 chaplains.

CATHOLIC MONARCHY PLAN DENIED

Rome (wireless to RNS): — Vatican authorities have denied rumors that the Holy See is backing plans for a Roman Catholic monarchy that will embrace Austria, Bavaria and North and South Tyrol. One of the chief obstacles to such a proposal, officials stated, is the Soviet occupation of the areas in question which makes it impossible to foresee future developments. The reports here mention Heinrich of Bavaria and Otto of Hapsburg as the two most likely candidates for a new Catholic throne. Otto has been a frequent visitor to the Vatican but he is not supported by the Holy See. Creation of such a monarchy is said to be favored principally by Cardinal Innitzer of Austria, but it is said that he has not been given encouragement by the Vatican.

FULL EMPLOYMENT IS URGED

Red Bank, N. J.:—Mr. Spencer Miller Jr., road commissioner of New Jersey and formerly the consultant on industry of the National Council, was the top speaker at a mass meeting held here September 19th in support of full employment. The meeting was sponsored by a citizens committee and had the backing of trade unions, the League of Women Voters, churches and other groups. Canon Robert Smith, head of social service of the diocese, was the chairman. Resolutions were passed and sent to Congressmen and Senators urging support of a full employment program. A continuation committee was also appointed.

WESTMINSTER ABBEY RENOVATION

London (wireless to RNS): — A fund of 20,000 pounds, raised three years ago as a memorial to those who fell in the Battle of Britain in 1940, is to be used to renovate and furnish the eastermost chapel of Westminster Abbey. The chapel is connected with two earlier battles of Britain, the War of the Roses and the Civil War. It was originally intended to receive the remains of Henry VI, murdered in 1471, and Cromwell's body rested there for a year before being taken up and hung at Tyburn.

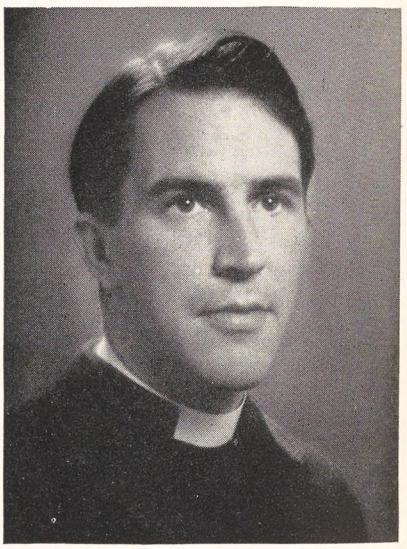
A circular hole in the chapel's wall, made by fragments of a bomb which fell in the old palace yard, commemorates the 1940 battle and will be preserved when the chapel is restored.

LARGE SUMS FOR 281

New York:—Treasurer Lewis B. Franklin of the National Council reported on September 12 that large sums are pouring into Church headquarters. "Following the usual plan of allowing one month for collections the amount received by the National Council is 111.9% of the amount due. Of the 99 dioceses and districts 79 have paid the amount due and 5 have paid their full expectation for the year."

INDUSTRIAL RELATIONS CONFERENCE

Boston:—A conference which will bring together representatives of labor and management will be held at the Episcopal Theological School, October 12-13, under the auspices of the social service department of the diocese of Massachusetts. Speakers are to be Ulysses Lupien, director of public relations of a manufacturing concern; Samuel Merrick of the state war labor board; George F. Driscoll, A. F. of L. leader; James W. Bamford, CIO leader; the Rev. Joseph F. Fletcher of the ETS faculty. The Rev. Howard Kellett is the head of the social service department, with the Rev. W. B. Spofford Jr. his assistant.



The Rev. Howard Kellett, head of social service in Massachusetts, who is sponsoring conference on industrial relations

SCHOOL OF RELIGION IN BUFFALO

Buffalo, N. Y.:—The department of education of the diocese of Western New York is having a school of religion for adults on four Monday evenings, starting October 8th. They will be held at the Cathedral with a number of dioceson leaders doing the teaching.

VISIT TO GERMANY IS PROPOSED

London (wireless to RNS): — Exchange visits between the bishops of the Church of England and the Evangelical Church of Germany have been proposed by Bishop Wurm of Wurttemberg in correspondence with Bishop Bell of Chichester. The decision will be made by the Archbishop of Canterbury.

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Many Problems Being Raised By Closing of Centers

Authority on Problems Presents Solutions Of the Difficulties of Japanese-Americans

My Daisuke Kitagawa

Minneapolis: — The War Relocation Authority has announced that all the relocation centers shall be closed according to a schedule which closed the last one on December 15th. As a matter of principle, this is good. The sooner the camps cease to be necessary, the better it is both for the Japanese Americans and for the United States. But actually the closure of the camps presents another complex problem.

When Japanese Americans of the West Coast were put into relocation centers, these centers were deemed of utmost necessity for various reasons: 1. The majority of evacuees were unable to find places to go to by themselves, nor could they financially afford to move eastward, thus making it necessary for the government to move them collectively out of the coastal area. And before the evacuees could re-establish themselves individually, the government had to subsidize them collectively.

2. The general public of the United States was not quite ready to accept evacuees freely into different communities for a long time. It is natural for the public to be suspicious of the people whom the federal government by its decree had to order to vacate the coastal area which was of strategic importance from the military standpoint.

Now, after more than three years since the first group of Japanese Americans were evacuated, the above-mentioned two reasons are no longer valid, at least categorically speaking, because since the beginning of this year, the West Coast has been re-opened to Japanese Americans and they can return to their former homes and communities any time they wish, and furthermore the public in the rest of the United States is fairly well enlightened as to the status of Japanese American evacuees so that they may be reasonably assured of a fair acceptance no matter where they go. Therefore, let it be repeated, categorically speaking there is no longer a need for relocation centers.

But in the course of the past three years the situation has greatly changed on the part of the evacuees, which makes the liquidation of relocation centers extremely difficult and makes it almost unfair.

By the end of 1944, roughly 60,000, or slightly more than one-half of the total number of the evacuees, had been relocated outside of the restricted West Coast area. They left the camps because they were of the kind that could not stand the camp life and also could afford to take the risk of leaving the camp. They are by and large young and vigorous, American citizens with the English language as their mother tongue, educated in American schools, trained or skilled in something or another to make themselves useful and employable in wartime America, and furthermore accustomed to the American way of life. The simple fact that they are young is of basic importance, for it means that readjustment to different climates, new types of employment, new communities, etc., could be made relatively easy. Besides, they did not have too many dependents for the largest majority of them were single men and women. Even those who were married did not have too large families. For them to re-establish themselves was not too difficult.

After those who are relocatable in the above-outlined sense have left the camps, we find still remaining there the aged folk, children of minor age, and families with a large number of dependents. They look almost unrelocatable for various reasons. To be sure, they are remaining in the camps, not because they like it, but because they feel they could not do anything else.

Many of them had to sell their homes and other property at the time of evacuation for whatever they could get, which means they virtually lost all they had. Hence there is nothing they could go back to on the coast.

Unattached children of minor age are not accepted by any state other than their own home-state. Unless, therefore, their parents decide to relocate, children have to stay in the camps with their parents. Now many parents hesitate to leave the camps for fear that they may lose the last semblance of security. They are usually Japanese from Japan, thus legally enemy aliens, with a language handicap and a sense of political inferiority. They are afraid that the general public might maltreat them because of their enemy alien status. Most of them have sons who are now serving in the United States army. After having lost their material resources, their last resort of security is their grown-up sons and daughters who could earn a living for the entire family. When, however, those sons are called to the colors, the aged parents are incapable of making a living with a number of small children.

While the general public has been enlightened during the past three years concerning Japanese American evacuees, their status and nature, and has become more and more receptive, the evacuees in the camps, on account of the life of seclusion and confinement, have developed the most unfortunate sort of psychology — suspicion toward people at large. Indeed many of them have lost their faith in their fellow-men. They have convinced themselves that no one wants them in this country. This mental attitude cannot help but reflect on their children's character too. In a word, those who are now in relocation centers are more or less socially unfit sort of people. The longer they stay there, the worse they will grow in this respect. This alone is an important enough reason to close the relocation centers, but at the same time in it is found one of the most serious reasons why they are nearly unrelocatable!

No matter how hard the task is, the relocation centers must be put out of existence, but mere liquidation of camps will not do unless all the evacuees are adequately relocated. The basic principles of the Constitution of the United States demand it, not to mention the basic principle of Christianity. Furthermore, there are by this time approximately 20,000 Nisei soldiers serving

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this country, willing to give up even their lives for the United States. Their parents, brothers and sisters ought not to be deprived of their freedom and basic human rights if they are cheerfully and willingly fighting for the cause of democracy. Until the last evacuee could safely re-establish himself in a United States community, the United States cannot be fully free from the sin of double-crossing. It is thus not only for the sake of Japanese Americans but also for the United States herself that the relocation centers must be liquidated. Even the simple law of human social living makes it clear that it is to the benefit of the dominant group itself fully to accept minority groups rather than to exclude them or to accept them only half-heartedly.

At the liquidation of the relocation centers, however, it must be insisted that every evacuee be properly re-established, which means he is self-sustaining and fully participating in community and national life. If such is the ultimate aim of the War Relocation Authority program, and it surely is, the WRA cannot afford to violate the basic principle of democracy while it toils to achieve the aim. In other words, any coercive measure be entirely banned as far as the WRA is concerned. It cannot compel any community to make room for a certain number of evacuees unless the citizens of the community wish to do so. Neither can it force any evacuee to leave the relocation camp or to relocate at any given community unless the evacuee himself chooses to do so. Mass evacuation was conducted by compulsory measure. Resettlement must not be conducted either on a collective basis or by coercive methods.

In order that the resettlement program be conducted according to the principles of democracy, the following conditions are required: 1. Evacuees themselves must *want* to relocate. The desire and volition, not to mention the willingness, to relocate on the part of evacuees depend on the pronounced attitude toward Japanese Americans on the part of the general public. Isolated incidents of mis- or mal-treatment of returning evacuees on the West Coast, isolated cases of discrimination against resettlers in the field of employment or housing, and especially antagonistic attitudes toward the Nisei veterans—even if these are exceptions and not rules — are enough to make the evacuees lose their desire to live among United States citizens of other racial backgrounds.

2. United States citizens throughout the country ought to be aware of the share they have to do in terms of remedying the bad situation created by the mass evacuation. It is not enough for the rest of the country to blame the West Coast for having made such a blunder because it was not a local issue of the Pacific Coast but a national issue. Now that the loyalty of Japanese Americans has been fully tested, and their value to the country is more than proved, each and every community ought to be willing to accept a few Japanese American families into its midst.

3. Both among the evacuees in relocation centers and among the general public, civic-minded people should be outspoken enough to create public opinions which are favorable for our cause. One of the weaknesses of democracy is that only the crooked and reactionary are outspoken and organized and the decent and just are neither outspoken nor organized.

4. As a resourceless evacuee leaves his relocation camp and arrives in a strange community, there is a series of problems he has to face, and the well-established Christian citizens of the community could help him in many ways. Job-hunting and house-hunting are bad enough for a person who is just out of confinement. He has no bank credit, no friends or acquaintances in the city where he has just arrived. In case of an emergency sickness or some other misfortune, there is financial aid made available for him through the Federal Social Security fund, but it must be channelled through the local county welfare board where he is treated categorically the same as any other migrant. This is fine from the standpoint of racial equality, but his situation is so fundamentally different from that of other migrants that special consideration is almost imperative. He is not equipped to walk around governmment red tape. Well-informed civic leaders in the community should be called upon to step in and help.

Undoubtedly there are many other things the evacuee needs and the people of a community can do for him. It is neither possible nor necessary to state them in detail. Where there is genuine willingness to be of service to people in need, there must be ways and means to do so. May the Christian citizens of the United States be vigilant and alert to all sorts of opportunity that they may be helpful in carrying out the program of resettlement for Japanese American evacuees.

CONTINUED AID EXPECTED

New York (RNS):—The need to continue a united ministry to former war workers in industrial housing areas during the reconversion period was stressed here by the Rev. Mark A. Dawber, head of the Home Missions Council.

"Because millions of former war plant workers now are without jobs, they are in greater need than before the war ended for pastoral counseling and the ministry of the church," Dawber said in appealing to home missions boards of Protestant churches for continued cooperation. "Then, too," he added, "many people in congested industrial areas now will have more time to go to church than they did when they were working long hours each week."

Calling on local churches near government housing projects and trailer camps to "take immediate steps to welcome these people into their churches," Dawber declared that "many of the former war workers will remain in the industrial centers, and local churches can help them to be integrated into the permanent community life."

Mr. Dawber announced that the Rev. Ronald F. Pielstick, the Council's field secretary in Chicago, has come to New York headquarters to direct the work of the reorganized industrial committee, which is assuming some of the functions of the recently disbanded commission on camp and defense communities.

URGE ACTION ON UNITY

Birmingham, Ala.:—The clergy of the diocese of Alabama, meeting in conference here Sept. 11, expressed great concern over the failure of the commission in unity to publish any report which might be studied between now and General Convention a year hence. A letter to that effect was adressed to Bishop Strider of West Virginia, chairman of the commission.

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EDITORIALS

Reconstruction and Advance

THE accession of the British Labor Party to power in England has repeated an interesting phenomenon. The Tories, both in Britain and in the United States, headed for their storm cellars yelling, "Communist!" The Laborites, elated with the heady wine of an unexpectedly great victory, talked in terms of the millenium, then they settled down to a realistic facing of the facts under the sobering responsibility of power. They have not given up the millenium, but they have postponed it under the pressure of responsibility.

At some time in his career, every clergyman in our Church should serve a short term on the staff of our National Council. The writer has so served and counts it as one of the valuable experiences of his life, because for the first time he visited the whole Church and saw it as a whole under the pressure of responsibility. The latter fact is the important point.

Perhaps you have a particular line of interest in religious education and think that the National Council is hopelessly archaic in its methods. Perhaps you are keenly alive to our need for social and economic reformation and feel that the National Council is under the dominance of mid-Victorian Tories. Perhaps you hear the call of Christ to unify the fragments of his body and so help to heal a broken world and feel that our Church clings wilfully and stubbornly to a narrow sectarian way of life. And, perhaps, because of your different emphasis you are slow to respond to the call of the National Council.

Perhaps you are right in your point of view (and that is said seriously), but we are all under the primary responsibility of bearing witness in a broken world to the power and joy which spring from a fellowship bent upon obedience to Christ's command to make disciples of all nations. In the face of the world's need, our purpose and our effort must be worldwide. Once being gripped with that necessity, then we will be in a better position to wisely co-ordinate our varying emphases through the democratic processes provided for us in our constitutional Church.

"QUOTES"

THERE is small chance to nourish a true Christian life for those ground under the wheel of modern industrialism, or for those who must go out to slaughter other children of God in order to open markets or save investments or increase the material power and prestige of a nation. There is small chance for a true Christian life for those who hold wealth without responsibility or for those who see in unrest only a menace to privilege. The form which the social order takes must be one which helps rather than hinders the good life.

---Edward L. Parsons
Retired Bishop of California

It is because we feel keenly the need for a wholesome, worldwide witness on the part of our Church at this time, that we are glad to support the Reconstruction and Advance Fund and to urge the hearty co-operation of all our readers. Personally, we do not like the word Reconstruction because it seems to suggest restoring that which has been and doing so without reference to present day need and without reference to other Christian bodies. The handy, indefinite word "Advance" when used by the Episcopal Church creates in us an impish desire to ask: Whither? And the word Fund is frankly materialistic and detracts from the great spiritual surge that should well up within each one of us, a surge of gratitude to those men who shed their blood that we might have this opportunity to redeem our mistakes and build a new world,—one world. Of course, our offering must be of self in worldwide worship and service and not merely of our money.

Every Christian has a world responsibility and, in the face of the world's need, we must not be sticklers for words or for methods. Our tired people will drop back into intensified parochialism unless we keep their eyes and wills fixed upon tasks beyond their daily experience and strength. Also, we all need to realize what it will mean to our fellow Christians in other lands to have us gladly sacrifice so that they may begin their Christian work anew with proper equipment. We cannot hold back in the hope that some government agency like War Damage Insurance will cover the losses. For our own spiritual welfare we need to prove our fellowship with them by sharing their sacrificial life.

We are painfully aware of the moral, economic, social and spiritual problems here at home. They must not be neglected. They will not be neglected if we humble ourselves before the master as did the ten lepers of old. In their hour of great need, he said to them: "Go show yourselves to the priests." What did they whisper among themselves as they heard those words—"priestcraft, formalism, futile, old stuff?" We do not know what they whispered, but we do know that they obeyed

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and "*as they went* they were cleansed." We, too, have been given a command by the same master, "Go, make disciples of all nations." That is our primary responsibility which takes precedence above every question of method. As we obey that command with willing hearts our other problems will share in and be enriched by a greater outflow of God's grace. We urge wholehearted support of this project that God may use us in his way to build world peace.

Rather Hard to Figure

GOVERNMENT met the crisis of the thirties by artificially creating scarcity and by giving the millions of unemployed purchasing power, however inadequate, through a vast make-work program. Business generally condemned the program. "What sense is there in killing pigs, plowing under cotton and paying loafers to lean on shovels" was the conversation whenever two of the more prosperous of America's hundred and thirty million met. It was all the work of "professors," dreamers," "radicals," who somehow or other had gotten control of affairs. Then came armaments and after that war and with it full employment and production for "use"; the "use" being the laudable one of blasting our enemies out of a global war. Now that's all over.

So we enter the period of reconversion with Mr. Truman offering a program which is the opposite of the scarcity economy of the early thirties. He says stabilize prices, boost wages in order to provide increased purchasing power and then let's go ahead and have full production with full employment. It is his answer to the question that everyone asks: "If we can organize our economy on a full employment basis for war, why can't we do it for peace?" His message calls for full employment legislation; increased and extended unemployment compensation; boost minimum wages; expand the federal employment service; make FEPC permanent; provide public works and develop natural resources; provide federal aid for home building and slum clearance; protect small business; aid farmers through support of prices and crop insurance; give increased aid to returning servicemen; aid other countries in postwar reconstruction. It is a program for an economy of abundance, based on the theory that we can produce in abundance but only if we have the sense to distribute the goods by providing sufficient purchasing power.

To generalize about "business men" is as unfair as to generalize about any other group. But it is amazing to find pretty much the same people who denounced Roosevelt's scarcity economy now as bitterly opposed to Truman's program for abundance. Yet in the demands of these people for a hands-off policy they offer no proof that they have left behind them the beliefs and practices that caused the last depression. They still think, apparently, that they can pay workers and managers five cents for making an electric light bulb to sell for a dime and still have a market. In that direction lies stuffed warehouses, curtained production, unemployment and depression.

This is not to say that we believe Mr. Truman has all the answers. He makes no such claim. But it is his answer for our day to the demand of the people for a more secure, stable and prosperous way of life now that war is over. And it is well for us of the Church to remember that we encouraged people to make these demands. For proof it might be well for us all to re-read the report of the Commission on Reconstruction, headed by Bishop Scarlett, that was unanimously passed by both houses at the last General Convention. Or if you want to go further back ponder this from

THE SANCTUARY

conducted by W. M. Weber

MARRIAGE AND LAW

OUR LORD'S attitude towards the Old Testament is one of sovereign freedom but basic loyalty. Later Christians often (as we do) contrasted our Lord and the Old Testament, but it is very doubtful whether this represents real understanding or following of our Lord. To Him the Law was holy and good to be fulfilled, not abolished. To declare that Moses' provision for divorce was in itself wicked and wrong is going far beyond any attitude that Jesus was likely to take. Permanent monogamy is God's ideal. The true son who walks in his Father's way will be faithful to the wife of his youth and the faithful daughter loyal to her husband. But what of the woman who has had five husbands and is now living in sin, or the adulteress caught in the very act? That our Lord would have insisted that there was no way out for such people but to become celibate is very unlikely. The law mercifully makes provision for such in allowing the bill for divorcement. This provision is given for the hardness of men's hearts—*but men's hearts are hard*, and there is need for exactly this sort of provision. Is it possible then that our present system, with the state allowing considerable freedom of divorce and the Church rejecting marriage after divorce, is in harmony with the mind of Christ, that it preserves the tension of the ideal and at the same time makes practical provision for the sinner or the one caught in the penalties of sin?
—The Rev. William L. Griffin, Jr. *Marriage in the Gospels*, read before the Marriage Commission of the Diocese of Newark.

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the Pastoral of the House of Bishops read in all the Churches in 1933: "Business and religion are intimately related; to divorce them issues in confusion and chaos. The Master's concern for the under-privileged and neglected folk was repeatedly manifested in his habit and teaching. That millions of the people of our country are denied the common necessities of life, that approximately one-third of our population is below the poverty level, that there is wide-spread want in a land that is abundantly productive, make evident the lamentable inadequacy of existing economic systems.

"With these conditions the Church is immediately and vitally concerned. If our present Christian civilization produced these ills then obviously it has departed from the right principles enunciated by Christ.

"No mere establishment of an old economic order will suffice. Christ demands a new order in which there shall be a more equitable distribution of material wealth, more certain assurance of security for the unemployed and aged, and, above all else, an order which shall substitute the motive of service for the motive of gain."

The Parish and the Press

by Frederick Ward Kates

Rector at Oswego, New York

PIETY just does not replace technic, which is perhaps the explanation of this modest attempt to suggest to the average, garden-variety parson some ways by which he can obtain better publicity for his parish and its activities.

The very word "publicity" is suspect in many minds. It conjures up thoughts of contemporary American advertising methods and practices. It brings to mind numerous instances when over-zealous press agents have rendered harm to a cause rather than advanced it. But, for all of this, publicity and a discreet and intelligent use of the press is an asset and an ally that an alert parish priest can ill afford to neglect.

Goodspeed's little volume of lectures on how the early Church availed itself to great advantage of the medium of the printed word . . . *Christianity Goes To Press;* the attention the Roman Church accords every agency of promotion and publicity; the success of the Methodist Church in our own country through its publications; the benefit to the Church achieved by Bishop Hobart's use of pamphlets and *The Gospel Messenger* in upstate New York, the Tractarians' use of the printed word for disseminating their ideas . . . these but suggest the merit and the value of a wise and intelligent use of publicity for the Church's advantage in these times.

The reason for Church publicity of whatever type it may be is simply to interest other people in what we believe to be supremely worthwhile—the Church, its work, its program. The parson with an evangelical, missionary spirit will use the three principal mediums of publicity—press, radio and motion-pictures—and so will his Church for this end: to tell all and everyone who can read, hear or see about the Church, what it is doing, where and why.

Our own Church is increasingly availing itself of these three mediums of spreading information and news. And all over the country individual parsons are making valuable use of radio-stations in their communities and local newspapers.

As we understand it, the aim of Church publicity, be it for the Church as a whole or for one parish in particular, is to reach two groups of people: 1—Parishioners, to inform them and to deepen their enthusiasm and loyalty; 2—Non-active parishioners and potential Churchmen, to attract and to enlist their active interest and support.

Too many people misunderstand the true nature of publicity. It is not propaganda in a direct sense, but of course it is indirectly. It is simply the art of making things known. It is the things the Church as a whole is doing or your particular parish that make news. And generally a good photograph is worth a half-column of words. Publicity in the newspaper press is free, it pleases your people, it helps your work. The question then is: How can a parson obtain more and better publicity?

We have found that the amount and quality of publicity a parish will get in the local press depends on four factors: use of available newspaper talent in the parish; the degree of cooperation between minister and newspapers; newspaper friendships and connections; and finally observance of newspaper rules and ethics.

Make Use of Available Talent

There is hardly a parish of any size which does not have on its rolls a parishioner who is qual-

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ified to help the rector with this part of the parish work. Some clergymen are fortunate enough to have a trained newspaperman in their parishes. If you have such a man or woman, make good use of him. Profit by his counsel. It's the way perhaps that this person can best serve the Church and help promote the Christian cause. If no experienced person is at hand, some parishioner can be trained to take care of this responsibility. It's a recommended way to make use of a man and win his active interest and support.

Co-operate with the Press

This suggestion is obviously just the better part of wisdom. If you wish news of your parish in the press, play ball with the local newspapermen.

May we offer several practical suggestions?

1. Be of help to your newspaper friends. Do what you can to satisfy all reasonable demands of the press for information. Assist them with names, proper titles, Church terminology. Remember reporters do not deliberately try to be inaccurate and wrong!

2. Anticipate the newspaperman's needs. For example if an important meeting is taking place in your parish, either personally or through a qualified deputy aid the reporter and photographer to get any legitimate pictures desired.

3. Regarding important statements, addresses, sermons: prepare in advance a carbon-copy or summary for the reporter. The newspaper account will then probably bear some resemblance to what you said or tried to say.

4. Let newspapers know they can rely on you as to accuracy of your stories and that you will notify them in advance of news or a picture they might want.

5. Cooperate with newspaper staffs, as suggested above. This will work to the mutual benefit and advantage of both parties.

6. Don't be so busy that you can't spare a few minutes for a reporter. Reporters can be useful allies and friends, and they are human beings!

Establish Newspaper-friendships

The main thing is to do it yourself. Make yourself known to the editor or owner of the small-town newspaper. Know the city-editor or church-news editor on a big-city newspaper staff. Such personal connections and friendships will prove invaluable.

The Church and the clergy have far better friends in the editorial rooms of the country's newspapers than they suspect.

Observe Ethics and Rules

Yes newspapers do have rules to be followed and most of them have a very clear-cut code of ethics. Observing them will help a parson secure the better publicity he desires.

1. Be prompt—ahead of time if possible. Find out the dead-line on your local newspaper and get your copy in well in advance. Early copy naturally gets preferential treatment.

2. Be courteous. Don't demand service, request it. The press holds the Church and the clergy in high esteem. Don't abuse this head-start and seek to maintain it.

3. In preparation of copy: Write out your story, don't phone it. Use one side of a sheet of paper only. Type if possible and use double-space. Legible long-hand is permissable but busy editors will not bother to decipher illegible manuscript. Conform with style usages of your local newspaper. Don't attempt to write head-lines or leads for your story. Be sure you have covered in your first paragraph—who, what, where, when, how. Paste caption for photograph on reverse of glossy print. Do not write with hard pencil on back of print. Have story complete in all details.

4. Names—first of all, use them—"names makes news." Secondly, spell them correctly, and, thirdly, use a man's name as he wishes it to be used. Everyone likes to see his name in print—correctly spelled.

5. Timeliness. Most events that happened 24-hours past are dead. Present and future events are of interest to the press.

6. Time your stories judiciously. Don't overwhelm a newspaper with a sudden batch of stories. Spread them out.

7. Release of stories. Release a story of general interest to all newspapers at the same time. Play no favorites. Be fair and on the-up-and-up with all alike. Don't conceal from one newspaper a story given to another. And even up the score soon as you can.

8. A few tips:

Don't manufacture stories.

Try to get printed in the Sunday edition. There is always space and Sunday papers are thoroughly read. Avoid Saturday editions if possible—they are least read of any day in the week.

Don't write your stories primarily as publicity. Publicity is simply news, not notices, and news that is primarily people and action.

Don't try to write literature. Emphasize the news.

Regarding unpleasant news or publicity. Face up to it and help to get it straightened out. Don't be unavailable, don't say you won't talk. By the way you handle such a matter, you will win or lose valuable newspaper connections.

What's News in a Parish?

It may be helpful, in conclusion, to enumerate what events are news, that we may be able to recognize news right under our noses.

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Elections—of a new rector, wardens and vestrymen, officers of important organizations.

Special Speakers—who he is, etc.

Episcopal visitations—generally suitable for an interview and photograph.

Anniversaries—of parish, rector, a society.

Formation of new organizations—with history and aims of group.

Gifts to parish—bequests, legacies, memorials.

Awards and prizes—as Church-school awards.

News about preceding rector—he has left friends behind him interested in his new honors and career, etc.

Plans for new buildings, alterations, improvements.

Parishioners attending important conferences, meetings, etc.

Appointment of rector or parishioners to diocesan offices etc.

Special services—patriotic and fraternal services, Lenten preachers, confirmation candidates, corporate communions, feast days not observed by other churches, etc.

Sermon or speech—if of interest to people beyond parish-borders.

Special projects in parish—as vacation schools, service men's headquarters, etc.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

IT IS HARD to tell whether the British film companies generally produce more mature pictures than their American counterparts or whether we just receive the cream of the crop in this country.



Whatever it is, we have been receiving some really fine pictures from the United Kingdom during the past few years. Most of the pictures, naturally, have dealt with the war and, by and large, all of them have pictured the war as a turning-point in history, with great political, economic and moral connotations, and not simply a glorified game of "cops and robbers" played by a smirking Errol Flynn and an incredibly stupid bunch of Gestapo agents. The British films make one perfectly aware of the fact that war ends in some sort of peace and all of them have very positive statements to make on the kind of peace it should be. Generally, the American producers have deliberately shied away from getting out on any kind of limb whatsoever and as a result most of their war pictures have been completely innocuous.

A few of these British films are still being shown around the neighborhood houses and they are well worth the price of admission. Three, in particular, stand out: First there is *Thunder Rock,* in which Michael Redgrave and Barbara Mullen star, dealing with a disillusioned newspaper reporter who seeks to escape from the dirty mess of a world at war by hiding away in a light-house in the middle of Lake Michigan. There he creates a dream world of his own, peopled by characters who were drowned in the wreck of a lake steamer some eighty years before. Gradually, as these dream characters come to life and are filled out, they show the reporter exactly what social history is all about and the necessity for every single individual to play his part in the great task of social redemption.

Another picture which deals specifically with the post-war world is *They Came to a City*, starring John Clements and Googie Withers and written by J. B. Priestley. In this film, a group of individuals from various stations in life get lost in a mysterious fog and find an enchanted city which is the post-war world. Some of the group find the city very charming and much greater than anything they had ever known before, whereas others are appalled by it and seek to return to the world as they had always known it. The film contains some fine statements on the "why" of the war and gives dramatic body to the ideals called the Four Freedoms. Unfortunately, this picture is directed at too slow a tempo and tends to drag a great deal in spots but, nevertheless, it is superior to most of our American productions.

The third film is *Colonel Blimp*, based on an original story dealing with the great cartoon character created by David Low. The Colonel Blimp of the film isn't the reactionary fuddy-duddy of Mr. Low but he possesses enough of his characteristics to be recognizable. The film, which was produced by Michael Powell and Emeric Pressburger, stars Roger Livesey, Anton Walbrook and Deborah Kerr and helps to trace the birth and growth of the Cliveden Set mentality which led to the great sell-out at Munich and which, likewise, fought to the finish under the great blitz of 1940. Colonel Blimp is pictured as a rather schezophrenic individual who can understand democracy and human decency when it touches himself but has no adequate point of reference when someone talks about applying the same principles to, say, African natives or Indians.

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Other British films that are well worth seeing are *Forty-Eight Hours*, starring Leslie Banks and Elizabeth Allen; *The Silver Fleet*, starring Ralph Richardson; and *The Way Ahead*, starring David Niven. All of them are superior entertainment and feature fine camera work and really suspenseful plots. *Forty-Eight Hours* was written by my favorite detective-story writer, Graham Greene, author of *The Ministry of Fear* and *The Confidential Agent*, both of which have been made into movies by American companies.

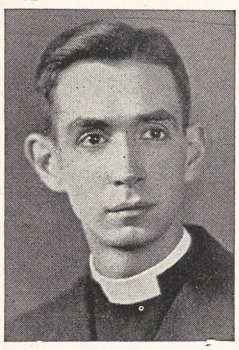
Two British pictures that are now being made and should be well-worth waiting for are *Anthony and Cleopatra*, starring Claude Raines and Vivien Leigh and made from G. B. Shaw's play, and *Mary Magdalene*, which will star Ingrid Bergman and Joseph Cotten. From these movies, I should say that British film production, like British political thinking, is probably about twenty years ahead of the American brand.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Major Doxology of Church

WE SAID in a previous article that the *Gloria in excelsis* was introduced into the Eucharistic liturgy as an extension on festival days of the laudatory acclamation of *Kyrie eleison*. It is a



hymn in four parts, some of which may be very ancient in liturgical use, but which received their present combined form sometime in the fourth century. All four parts are still to be found separately, however, in slightly altered versions, in various places of the Eastern liturgies. Such acclamations seem native to those rites. The nearest equivalent in our Prayer Book liturgy is the *Gloria tibi* and *Laus Christe* before and after the Gospel lesson is announced and read.

The first verse we recognize as the angels' song at the Nativity, a circumstance seized upon by medieval allegorists who saw here a symbolic announcement of the Savior's advent in the Sacrament. In actuality it is an old Messianic song of the Jews, variant forms of which may be found in Psalm 118:25 ff. and Luke 19:38. Combined with the other sections of the *Gloria* it serves as a fitting antiphon to the whole since it states the two chief themes of the hymn—and for that matter, of the whole liturgy itself—the praise of God's glory and His salvation of men through the Messiah-Redeemer. Our Prayer Book version follows the Greek threefold phrasing instead of the Latin twofold:

Glory to God in the highest,
and on earth peace to men of good will.

New Testament scholars are about evenly divided as to which form is the original; but in either case the meaning is the same, the "good will" being of God. (We ought in any case to correct our Prayer Book translation to "in the highest.")

The second part is a series of brief acclamations of praise ending in a primitive doxology. A later modification moved the reference to the Holy Spirit to the last verse. The original form was:

1) O Lord,
Heavenly King,
God, Father
Almighty

2) O Lord,
Son Only-
Begotten,
Jesus Christ,
and Holy Spirit.

A hymn to Christ makes up the third part and builds itself around the *Kyrie*-acclamation. It addresses itself particularly to our Lord's passion and exaltation. One remarks at once a striking analogy in the literary structure of the *Gloria* with that of the *Te Deum*, which is contemporary in origin. A hymn to the Redeemer is directly attached to a hymn to the Trinity.

The last part of the *Gloria* is certainly related to the acclamation in the Eastern liturgy when the celebrant turns to the people just before communion and lifts up the consecrated bread, saying: "Holy things to the holy." And the people call back:

One holy,
One Lord Jesus Christ,
To the glory of God the Father.

This response recalls Philippians 2:11, the oldest Christian profession of faith: LORD JESUS MESSIAH! Compare also Acts 2:36 and I Corinthians 8:6.

The use of the *Gloria in excelsis* in the Mass is peculiar to the Roman rite and those liturgies, such as ours, which stem from it. The Easterners employ it in the daily office and call it "The Great Doxology" to distinguish it from the *Gloria Patri*, "The Little Doxology." Likewise the old Gallican rites used it in the daily office, interestingly enough, with the versicles at the end which are now attached to the *Te Deum*. Doubtless they were shifted to the *Te Deum* when the Gallican liturgies in the sixth and seventh centuries, under Roman influence, shifted the *Gloria* to the Mass. Now believe it or not, our American Prayer Book has the *Gloria* not only in the Holy Communion but in the daily office too. But we need more space to talk about this; so we shall take up at this point next time.

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Rector Gathers His Evidence And Presents Problem

A Family of Circus Performers Have Been Panhandling Rectors for Great Many Years

Edited by W. B. Spofford

Avon, N. Y.:—We had a letter in Backfire last week, written by Rector Donald C. Ellwood of this town about being asked for help by a family representing themselves as Church people. Mr. Ellwood, who seems to be a determined indivdual with a great desire neither to be a sucker himself not allow others to be, has now come up with a further report on this family. The information came to him from people all over the country as a result of his letter to the Church papers.

Here is Mr. Ellwood's interesting report, to date, on Mr. and Mrs. John Gardner, circus performers, and their six children.

"These people asked me for help on August 15. The day before they had been in Binghampton; the next day they were in Batavia, and a week later in Cortland, N. Y. My mail shows that they have panhandled the clergy of the Episcopal Church in practically every state since 1938. Clergy from New York, Ohio, and Texas say they have been visited twice by them. The rector at St. Paul's, Norwalk, Conn., says that Mrs. Gardner or Gordon, as she sometimes calls herself, was baptized in that parish as Marion Buttery, although she told me her maiden name was Arlene Stoddard. He and a rector in North Dakota offered to give Mr. Gardner steady work, but he refused.

"When I first saw this couple in Odessa, N. Y., in 1938 they had 3 or 4 children. Now they have 6, all under ten. Most of the clergy are soft-hearted when they see the youngsters, and although they know the parents are fakes, they do something for the sake of the kids.

"Sunday I had a phone call from Cortland and that rector, after hearing what I knew about the family, said he had sent them to the welfare and told them to get out of town as soon as possible. Last night my call from Richmond, Va., came, and the clergyman had just sent the woman to the welfare five minutes before. He thought there might be a criminal charge against her, but when he found out it was just vagrancy he said he would do nothing except tell her to get out of the city as soon as possible.

"I firmly believe that those children should not be leading that kind of a life, and since the family invariably calls upon Episcopalians I think the Episcopal Church is, in a way, responsible for them. Certainly we cannot persist in 'shrugging them off,' as we are now. Perhaps the Norwalk, Conn., parish is their home parish and that is where they should stay, but the rector does not want to assume too much responsibility for them, although he writes, 'She knows perfectly well that aid can be obtained if she will settle in some one place, or that work is available without difficulty.' He has had letters from Philadelphia, Texas, Georgia, Indiana and other places where the Gardners have given his parish as reference.

"What I would like to do is to marshal all the evidence I obtain, present it in the Church press, and then be able to offer some advice to the next Episcopal clergyman the Gardners call upon. I think all of us clergy have failed the parents and the children during these last seven years when this family has literally been living off the Episcopal Church. Is there a charge upon which the family can be held by the police? Could the children be taken away from the parents if the parents do not settle down? Could the parents be forced to settle down and support the children and care for them properly? Whose responsibility are they?"

Union Raises Fund

New York:—Union Seminary has successfully completed the raising of a half million dollars in honor of the retired president, Henry Sloane Coffin. The sum of $545,000 was contributed by 1,921 individuals. The income from the fund will be used to endow chairs and for general purposes.

Expansion Program

San Francisco:—The diocese of California approved a program of expansion when they met here in convention. A fund of $75,000 is planned for new buildings; a commission was appointed to survey new housing areas with a view to supplying Church needs; approval was given to Bishop Block's plan to organize a mission preachers association to interpret the teachings of the Church in parishes; the necessity for a Christian attitude toward minority groups was stressed.

World Community

New York:—The United Council of Church Women has set Friday, November 2, as world community day when union services will be held throughout the country. Emphasis this year is on how to build world peace through the United Nations.

Gift to Greeks

London (wireless to RNS):—Christians of England have donated 20,000 pounds to the Greek Orthodox Church. Archbishop Damaskinos, primate, received the gift at a ceremony in the Greek Cathedral here which was attended by distinguished leaders of all Churches.

Order Now Please

**May we urge please that those who wish to distribute copies of THE WITNESS this fall send in their orders at once. The series by Serviceman will start with the issue of October 11th which means that orders must be in not later than October 6th. The series will run under the general heading of *It's Over: So Now What?* with chaplains, officers and enlisted men giving their ideas on what faces the country and the world and what the Church should do about it. A postal card will start your bundle—just give name and address and number of copies desired. Or if you wish to have the magazine sent each week directly to the homes of your people send us the list and we will bill at the 5 cents a copy bundle rate. Please send all orders to the New York office at 135 Liberty Street.

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Destroyed Churches

Moscow (wireless to RNS): — A total of 1,670 Orthodox Churches were destroyed or damaged during the Nazi occupation. In addition 237 Roman churches, 532 synagogues, 69 chapels and 258 monasteries and other church buildings were demolished or damaged.

Albany Conference

Albany, N. Y.:—Bishop Barry led a two day conference on the missionary work of the diocese at St. Faith's School, Saratoga Springs, attended by clergy in charge of missions and aided parishes. A conference was also held for laymen, with eighty attending, held at St. Agnes' School here.

Unique Service

Oakdale, Calif.:—Something new in the way of services was held here recently at St. Matthias. Everything was music except the sermon, including a solo by Rector Gerwyn Morgan and other members of the congregation. It was topped off by a sermon on man's worship through music.

Provincial Synod

Albany, N. Y.:—The synod of the second province will meet at the cathedral here October 23-24. The place was originally to have been New York but hotels there are so crowded that it was decided to change the place of meeting.

Negro Churchmen

Brooklyn, N. Y.:—Church workers among Negroes of the first and second provinces will meet here at St. Philip's, October 9-10, with the Presiding Bishop speaking at the opening session. Each Negro congregation is entitled to send its rector, a lay representative and a woman representing the Auxiliary.

Reconstruction

London (wireless to RNS): — A joint message on the postwar task of reconstruction was issued by religious leaders at a special thanksgiving service in Trafalgar Square. Signed by the Archbishop of Canterbury and leaders of all other religious groups, the message stated that "Our aim should be to rebuild the shattered world that peace and justice are firmly established among nations, and men and women shall have the opportunity of living together in dignity and freedom and with affection and respect for one another." The service was conducted by the Rev. E. S. Loveday, vicar of St. Martin's-in-the-Fields.

Connecticut Bishop

Hartford:—Bishop Budlong has called a special convention of the diocese of Connecticut for the election of a coadjutor. It is considered a foregone conclusion that Bishop Walter Gray, at present suffragan, will be elected.

Chaplain Decorated

Boston:—Chaplain Eric I. Eastman, formerly in charge of St. Andrew's, Hartsdale, N. Y., has been awarded the bronze star medal, it is announced by the army and navy commission. It was awarded for meritorious service in connection with military operations in France and Germany earlier this year.

Clergy Promote Coops

St. John, N. B.:—Protestants and Roman Catholics are jointly promoting the cooperative movement in the maritime provinces of Canada, including such varied enterprises as farming, fruit raising, fish production and distribution and banking. Recently the Rev. N. Gillis, priest of Boisdale, joined with the Rev. F. First, pastor of the United Church at Northport, in speaking at a rally. Both have been active in the movement and also in the establishment of credit unions.

Permanent FEPC

Washington (RNS): — Speedy enactment of legislation for a permanent FEPC was urged in messages issued at the conclusion of a two day conference held here, attended by 200 representatives of the Protestant, Jewish and Roman faiths.

Clergy Conference

Hollywood, Calif.:—Clergy of the diocese of Los Angeles held their annual conference here with Bishop Stevens, the Rev. A. Ronald Merrix, representing the National Council, Bishop Gooden and the Rev. C. F. Whiston, new member of the faculty at the Pacific Seminary, the headliners.

Clergy Conference

Lynchburg, Va.:—Bishop Phillips of Southwestern Virginia was the leader of a clergy conference held here at Virginia Episcopal School. A series of addresses were given by the Rev. Stanley Brown-Serman of Virginia Seminary and there was also a round table discussion of diocesan problems in which all the clergy took part.

Selling a Lot

Marion, Va.: — Christ Church here recently paid off the indebtedness on the church and then decided to buy a lot on which to build a rectory. They didn't go out to get subscriptions. Instead they made a blue print of the lot, divided it up into 55 sections, and then sold the sections to members of the congregation.

"Wanna buy Section 26? Only cost you $13.63." The plan worked beautifully. Some "bought" one section, others bought two or more, and very soon the entire lot was "sold."

It was quite a scheme. And now one thinks of the possibilities that will arise if the people in Christ Church, Marion, decide to build the rectory the same way. "Who wants to build the chimney at the South

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end? Who'll buy a tub?" And so on all over the place. Great idea.

The rector of Christ Church is the Rev. Edgar T. Ferrell, who also has charge of St. Paul's at Saltville. The record so far available doesn't show whether he was the promoting genius in the "sale" of the rectory lot.

Rhode Island Meeting

Newport, R. I.:—Bishop Granville Bennett, the Rev. Charles Townsend and the Rev. William M. Bradner were the leaders at a conference of the clergy of the diocese of Rhode Island, held here September 13-16.

Bishop of Liberia

New York:—Bishop Bravid W. Harris, consecrated bishop of Liberia early in the year, left on September 15th for his new field. He went by train to Miami and went from there by plane on the 18th.

World Students

Wooster, O.: — Fifteen delegates will be sent from this country to a conference of the World's Student Christian Federation to be held in Europe next year. The decision was made at the annual meeting of the U. S. Council held here.

Addresses CIO

Savannah, Ga.:—The Rev. F. Bland Tucker, rector of Christ Church here, was the guest speaker at the Labor Day celebration of the local CIO council.

Bishops Receive Gifts

Los Angeles: — Bishop Stevens was given a watch at the annual clergy conference, honoring him on his approaching 25th consecration anniversary. At the same time they gave Bishop Gooden a vestment case and a set of books, to mark the 15th anniversary of his consecration which was observed recently.

Russian Delegates

Moscow (wireless to RNS):— Russian Baptists will send a delegation to the next gathering of the Baptist World Alliance, it was announced here by the chairman of the Baptist and Evangelical Christian Council. He reported that registration of Baptist congregations in the Soviet Union is now taking place and that an extensive plan for centralized leadership is being undertaken among more than 3,000,000 Baptists. He said that Russian Baptists are "fully enabled to proselytize anywhere" and " we talk about religion anywhere we wish."

Plan New Center

Moscow (by wireless to RNS):— The Russian Orthodox Church is planning to construct a special building in Moscow to house administrative offices, the newly-enlarged theological academy, and other church institutions, according to the Journal of the Moscow Patriarchate.

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by the
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Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11, Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday. 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

CHURCH OF THE ADVENT, 20th St. at 6th Ave., No. Birmingham, Ala. Rev. John C. Turner, rector Sundays: 7:30, 11 and 6. Church school, 11. Wed. and Holy Days, 10:30. Prayer vigil at the war shrine 4 P.M. daily.

A report by Metropolitan Nikolai of Krutitsky said that this and other Church plans were discussed at the recent interview granted by Marshal Stalin, to an Orthodox delegation headed by Patriarch Alexei.

The Journal also contained a message from Exarch Stefan of the Bulgarian Orthodox Church, who headed a delegation to Moscow last month. Hailing the spirit of religion in Russia, he said, "we are hopeful that Russian mysticism will save the restless, egotistic world."

Movie of Chaplains

Washington: — A 17-minute film entitled "Navy Chaplain," suitable for use by all faiths, has been released and is available to religious groups, it was announced here by Rear Admiral W. N. Thomas, chief of chaplains of the navy. It is a 16-millimeter film, and is non-sectarian in appeal. Photographed on the campus of the College of William and Mary at Williamsburg, Va., and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas, Chaplain Thomas said.

Church Attitudes

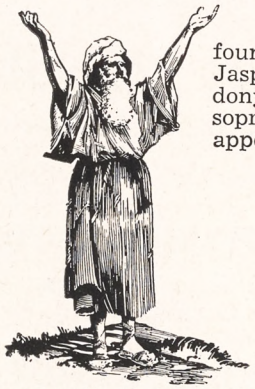
Minneapolis (RNS):—Three out of every four adult Minnesotans regard themselves as official church members, but only two in every four say they attend religious services regularly.

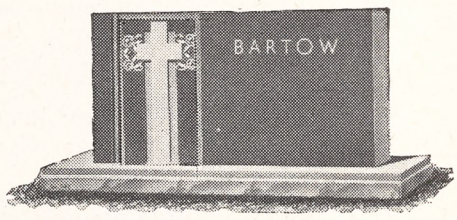
These are findings of a state-wide survey of religious habits and attitudes conducted by the Minnesota Poll, a service maintained by the Minneapolis Star-Journal and Tribune. More than half of the state's residents think the churches are playing a proper role in the social betterment of their local communities, but three out of every 10 persons think the churches are not doing enough in this respect. Two out of every three Minnesotans with college educations do not believe the churches are doing enough, while very few persons with only grade school education share this view. Least criticism of all comes from the laboring classes. Most of the critics call for the church to work more, "in a modern way," with young people.

Seventy per cent of those interviewed feel the political activities of the churches, whatever it may be, is

John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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"about right." However, 83 per cent of Minnesota's residents are agreed that ministers should remain neutral in politics in the pulpit, but 73 per cent are convinced that a minister's views on public issues would not affect their votes, anyway. These views might "sometimes" influence, however, the votes of 13 per cent of the state's citizens.

Responses on the question of official church membership revealed that the age group of Minnesotans 21 to 29 years old contains proportionately more church officers—70 per cent—than does any other age group, whereas the group over 60 years old contains the least—58 per cent.

A similar breakdown by economic level shows that the top income group in the state has the largest percentage of church memberships—87 per cent—while the lowest income group has the smallest number—60 per cent.

The Lutheran Church was found to have the greatest numerical strength in Minnesota when residents were asked in which denomination they held official membership. The Roman Catholic Church was numerically second.

Hit by Flood

Fort Yukon, Alaska:—As soon as the airfield at Fort Yukon, Alaska, came out from under water so that planes could land, Bishop John B. Bentley went to inspect the damage to mission property caused by the recent flood. The breakup of ice in the Yukon sent the water in some places nineteen feet above normal level.

Damage to the Hudson Stuck Hospital was considerable, chiefly to the foundations of the building. Also the woodpiles were undermined and a lot of the year's invaluable fuel floated away. Extent of damage is not yet known but Bishop Bentley writes: "I think we need not make any special appeal for help. The hospital funds are in good shape, due to Dr. Lula Disosway's splendid administration of them, and my discretionary fund can come to the rescue. I feel sure that we can take care of this without making an appeal to the Church."

Water was four inches deep in the hospital. The staff stood in water to cook, and waded into the wards to serve the patients. There is no regular cook on the staff, and besides the hospital population, fifty completely stranded Indians had to be fed for several days. The flood in the basement stopped all pumps and motors, leaving the hospital without drinking water or sewage disposal. Quantities of heavy supplies had to be moved upstairs. "But for the long hard work of the entire staff our losses would have been much greater," the Bishop reports.

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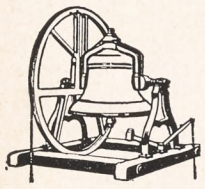

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"The really difficult problem that continues to face us," he adds, 'is the need for a cook. I have been in touch with several people, men and women, but they all want much more than we could possibly pay, or they are not the type we could have on the staff."

Louisiana Conference

Baton Rouge, La.:—Conferences were held here September 20-22 by the diocese of Louisiana. Bishop Jackson met with the clergy for two days to consider diocesan problems and on the evening of the 21st and through the 22nd they were joined by lay delegates.

Combat Intolerance

Fresno, Calif.:—Dean Malloch of the cathedral here is one of the leaders in a newly organized committee in the San Joaquin valley to fight racial intolerance. Prominent Roman Catholic and Jewish leaders are serving on the committee.

Delaware Conference

Middletown, Del.:—The fall conference of the diocese of Deleware was held here September 15-16 with the Presiding Bishop as the headliner. Others to give addresses were Bishop McKinstry, Dean Robert Hatch and Dr. W. V. Dennis, professor of rural economics at Pennsylvania State College.

Atomic Bomb

New York:—International control of the atomic bomb to avert world catastrophe was termed an "urgent necessity" by the executive committee of the Federal Council of Churches, holding a fall meeting here.

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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. JOHN SWIFT
Methodist of Richmond, Va.

Whether we practice it or not we of the Methodist persuasion teach "Remember the Sabbath day and keep it holy." Bishop Johnson wanted to play on Sunday so he quit us and joined "the true Church." It would be a sacrilege I presume for a mere Methodist to now ask Brother Spofford why he left us, more the pity for us, and joined the "true Church." In any case it does not seem to have helped his outlook for his picture looks more like a candidate for the mourners bench than like a happy, conscience-free Churchman. However I can see that he is still receiving nourishment from the tap root of the original tree. So I read and enjoy his articles and enjoyed most especially the one about the hail storm (WITNESS, August 23). It is pretty hard to see how you all dodged the hail stones, coming so fast and furious and as big as baseballs, or to visualize the stringing of the bass on the pants legs. However it is a good Methodist yarn, so again it is a relief from war, peace conferences, doctrines, etc. Well, good luck to Brother Spofford, THE WITNESS and "the true Church."

* * *

ARTHUR LICHTENBERGER
Dean of the Cathedral, Newark

I was much impressed by Spofford's story of what New Hampshire can do in the way of hail storms (WITNESS, August 23), but as a loyal summer-time Vermonter I must set him right. Those were sizeable hailstones on Lake Sunapee, a creditable showing for New Hampshire, but does he know what happened west of the Connecticut on that same day?

It happens that I was out fishing with my father that very afternoon. I was four years old and was spending my second summer on Vermont trout streams. Having mastered the use of the worm, the wet fly and the streamer the previous summer, I was perfecting my technique with the dry fly. We saw the storm approaching from the east but we were prepared for it. At a moment's notice we had out our steel trench helmets which father had brought home as souvenirs from the Mexican War. Used to hail stones much larger than those that fell that day we went about our fishing unperturbed. The trout, unlike your sluggish and dull witted New Hampshire bass, knew what to do. In a flash they were safely hidden under stones, peacefully wagging their tails. The more agile ones made a game of it, dodging the stones that came crashing into the brook. It was great sport to drop a fly over a spot where an old trout was lying and watch him, through the crystal clear water found only in Vermont, as he rose with one eye on the hail stones unerringly to the Royal Coachman.

Then suddenly two tremendous stones roared by overhead, darkening the sun, which in Vermont always shines brightly through the fiercest hail storms, and landed with the roar of a B-29 up the hill. Depositing our rods on the bank, and taking off the burden of our creels, which by then were filled with the day's legal limit, save one, we scrambled up the hill into the lower meadow. There the first stone had landed and it had accomplished in one motion what father had dreamed of doing for years. He had always wanted a trout pond of his own, and there it was, scooped out to perfection. As the hail stone had come in at an angle it had shoved dirt, rocks, trees, like a gigantic bull-dozer compressing them into a solid and immoveable dam. All we had to do was cut a small sluice-way and the pond was finished. It's still there, teeming with fish, through somewhat overgrown with vegetation.

The other stone had landed above the second meadow on the side of the mountain. We made our way there in record time wondering what further accomplishment we would witness. And there it was! Another need met. Our spring had been running dry and we were up against it. But the hail stone had landed directly in the old spring hole without damaging the pipe which carried the water to the house. We hastily built a new spring house over the stone and went down the hill to sample the water from our new spring. Incidently we used the last of that hail stone this summer and the water was still fresh and sweet.

So you see what I mean. The next time Bill wants to see hail stones let him come over into Vermont where they're really worth while.

* * *

RICHARD C. S. DRUMMOND
Layman of Auburn, N. Y.

My thanks and congratulations for the two fine articles by Massey Shepherd, the one *Wartime Prayers* of August 23rd and the other entitled *Individualism versus Liturgy* in the issue of September 6th.

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The WITNESS

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OCTOBER 4, 1945



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ONE CHRISTIAN
(Story on Page Five)

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OCTOBER 4, 1945
VOL. XXVIII NO. 52

CLERGY NOTES

ADKINS, EDWARD T., was ordained priest by Bishop Scarlett on Sept. 23 in Grace Church, Kirkwood, Mo., where he is assistant.
BROWN, W. Meade, resigned on Sept. 1st as rector of Christ Church, Tyler, Texas.
COLCORD, EDWARD, formerly rector of St. Mark's, Newport, Vt., is now the vicar of St. Peter's, Portland, Me.
DARST, THOMAS C., retired bishop of East Carolina, is now to be addressed at RFD 3, Greenville Sound, Wilmington, N. C.
DUART, MURRAY, assistant at St. John's, Waterbury, Conn., is now the rector of St. Andrew's, St. Johnsbury, Vt.
EVANS, DAVID E., formerly the rector of St. John's, Ashton, R. I., is now the rector of St. George's, Newport, R. I.
FITTS, FREDERIC W., rector of St. John's Roxbury Crossing, Mass., died of a heart attack on September 21.
FOX, RONALD, became the rector of St. Paul's, White River Jct., Vt., September 16th.
HEIM, Eugene A., rector of Trinity, West Pittston, Pa., retired from the active ministry on October 1.
HOFFMAN, J. OGDEN JR., rector of St. Timothy's, Compton, Calif., was married recently to Miss Eleanor Jane Cary of Newton Center, Mass.
JACKSON, ERIC W., formerly chaplain in the British Maritime service, is now in charge of Trinity, Menlo Park, Calif.
LUCKENBILL, F. GRAHAM, formerly rector of St. Paul's, Lock Haven, Pa., is now assistant at St. Matthew's, Wheeling, W. Va.
LYMAN, RICHARD E., formerly rector of St. James', Arlington, Vt., is now the assistant at St. Luke's Cathedral, Portland, Me.
MATHER, CEDRIC formerly assistant at St. Luke's Cathedral, Portland, Me., is now the rector of parishes at Richford and Enosburg Falls, Vt.
REINHEIMER, JOHN B., rector of Christ Church, Kent, Ohio, has accepted the rectorship of St. Thomas', Neenah-Menasha, Wis., effective Oct. 25.
SCHMALSTIEG, JOHN W., formerly vicar of St. Andrew's, Lewisburg, Pa., became chaplain of Breck School, St. Paul, Minn., on Sept. 15th.

(Continued on page 18)

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Wednesdays: 12:00 Holy Communion.
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Thursdays and Saints' Days—Holy Communion 10 A.M.

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SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXVIII. No. 52

The WITNESS

For Christ and His Church

OCTOBER 4, 1945

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National Council Approves Increased 1946 Budget

Support of Advance Fund Is Also Stressed But No Figures Released at Present Time

By W. B. Spofford

New York: — A budget of $2,735,058 for 1946, which is $117,421 more than this year's budget, was adopted by the National Council at the meeting held September 25-27 at the Church Missions House. A statement was also issued about the Reconstruction and Advance Fund for $5,000,000 but no figures were released on how it is coming along. It was a "get-on-the-bandwagon" sort of statement which you doubtless will have read to you in due time since it is to be sent to the clergy for that purpose. A bit of inquiry however did reveal that the large-gift campaign, now in process, is going along in such grand shape that the propaganda from here on doubtless will stress the need for a sum greater than the five million now being sought. A new salary scale for the employees at headquarters also was approved, with stress on the fact that it does not include officers. It means that stenographers, clerks, porters etc. are to get on the average of $2 more a week.

Announcement was made that the Council has received a farm and cash of over $100,000 from Mr. and Mrs. W. A. Cochel of Kansas City, Mo., to be used as a center for training of the town and country ministry, with the Rev. Clifford L. Samuelson, in charge of rural work, informing the Council that a small conference was held there this summer.

There has been considerable to-do in the Church for some time over whether or not the division of religious education is doing a good job. Criticism was sufficiently widespread for the House of Bishops to give it attention at their last meeting, with a resolution calling for an investigation. The committee appointed for that purpose reported at this Council meeting through Bishop Angus Dun and it is presented elsewhere in this number at the request of the National Council.

A delegation is to be sent to the Orient as soon as travel facilities are available to study and plan for the missionary work in China, Japan and presumably elsewhere. The Presiding Bishop is to make the appointments but it was strongly urged that the members be the Presiding Bishop, Vice-president Thayer Addison and Treasurer Lewis B. Franklin.

There is also to be a conference of Bishops whose jurisdictions are in the Caribbean, both of the Church of England and our own, with Bishop Creighton of Michigan, Bishop Blankingship of Cuba and Bishop Voegli of Haiti elected as the representatives of the Council. It will be held at Kingston, Jamaica, sometime in 1946.

The Council voted to support the Federal Council of Churches in maintaining a new office in Washington and $1,200 was appropriated toward the expenses. This office, as previously reported here, is for the purpose of keeping Church leaders informed on legislation that affects the Churches, such as taxes on Church property, social security and kindred matters. It was emphasized by several speakers that it was in no sense for the purpose of lobbying.

Unallocated balances in the $30,000 item in the 1945 budget for aid to European Churches are to be reserved for the same purpose in 1946, and it was voted to retain in the 1946 budget, as provided by General Convention, the sum of $52,132 for this purpose. Hope was expressed that further grants will be made from the Reconstruction and Advance Fund.

Following an address by Bishop Sherrill, chairman of the army and navy commission, it was voted that this work should become an agency of the Council at the end of this year. The opinion was expressed that this work, which will mean a new department at 281, should be run by an executive secretary who is a returned chaplain with a good record in some combat area.

Other bits of information: the youth commission stated that young people want a magazine of their own and the Council was asked to help finance it. The matter was referred back for further information. . . . Report from Japan is that St. Luke's Hospital as well as St. Paul's University, Tokyo, escaped damage. The hospital is now being used by the American army. . . . Bishop Dun, Bishop Dandridge and the Rev. Robert A. Magill are to visit the Bishop Payne Divinity School to look into the state of the buildings and make a general investigation. . . . Suffragan Bishop Edwin J. Randall of Chicago is now a member of the

Cover Pictures

* In connection with the series of articles by Servicemen on *It's Over So Now What?* the first of which will appear in our next number, we are to feature on the cover a series of outstanding photographs. The Navy has a ruling which prohibits publishing the names of photographers in that branch of the service. We can say however that all of these forthcoming pictures were taken by one of America's foremost artists who served in the Pacific theatre during the war. Those desiring Bundles while these articles appear will please order at once by sending the number of copies desired to THE WITNESS, 135 Liberty Street, New York 6. We will bill later at 5c a copy; the paper is to be sold at 10c a copy or otherwise distributed as you see fit.

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Council, succeeding Bishop Creighton as the representative of the Midwest province. . . . The Rev. Robert R. Brown of Waco, Texas, was elected to fill the vacancy caused by the resignation of the Rev. Jones Hines, soon to be consecrated bishop coadjutor of Texas. . . . Visitors were Bishop Voegli of Haiti, Bishop George A. Chambers, bishop of a diocese in Central Africa of the Church of England, and Francis C. M. Wei, president of Central China College. All of them spoke of the work in their countries, with Dr. Wei stressing that, while reconstruction of buildings in China is necessary, the far more important thing "is the rebuilding of the Church that it may be able to rebuild the world." . . . Oh, yes, one other thing. There is now a cute little movie theatre at the Church Missions House. Seats for eleven people. It is the work of Mr. Jordon, the producer and author of *Thy Will Be Done*. Have a look the next time you are around.

EDITOR'S DAUGHTER IS MARRIED

Montreal: — Miss Jean Grant, daughter of the Rev. and Mrs. Frederick C. Grant, was married here on September 20th to Dr. Laurence C. Tombs. Miss Grant was formerly employed by the Office of Strategic Services while Dr. Tombs is the secretary of the International Air Transport Association. He received his doctorate in philosophy from the University of Geneva, Switzerland.

NEW PROFESSOR LEADS RETREAT

Berkeley, Calif.: — Charles F. Whiston, who is now on the faculty of the Church Divinity School of the Pacific, led the devotional period in connection with the opening of the school last week. He is to teach Church history. It was also announced that Bishop Parsons would give a course in liturgics.

SPECIAL SERVICE FOR JUNIOR POLICE

Washington:—Lt. James J. Sharkey, navy chaplain, lead a special service at Washington Cathedral for the Junior Police and Citizens Corps on September 23rd. The service was sponsored by the social service department of the diocese to provide a stimulating religious experience for the boys and to focus attention on the organization. Taking part in the service were Bishop Dun, Dean John W. Suter, Canon W. Curtis Draper Jr. and the Rev. J. Brooke Mosley, director of social service. The Junior Police was organized about three years ago by Oliver Cowan, a Negro member of the police force, due to his concern over the increase in juvenile delinquency and youth gangs. The gangs are not broken up but are turned into self-governing bodies that seek to uphold standards of good citizenship. There are now more than 10,000 members.

CHURCHES COOPERATE IN MISSION

Buffalo, N. Y.: — Three hundred churches of 12 denominations are cooperating this week in the Erie County preaching mission. Sessions are being held simultaneously in 19 churches under the auspices of the local council of churches and that of Erie County.

MAJOR PROBLEMS SOLVED

Moscow (wireless to RNS):— Patriarch Alexei announced here that all major problems of Church-state relationships in the Soviet Union have been satisfactorily solved. He also indicated that Stalin is taking a personal interest in the work of the Russian Orthdox Church. He described him as "a great friend of all believers" and at the same time refuted charges from abroad that Church activities are controlled by the government. Church schools, theological training, priests and sermons, declared the Patriarch, "are not controlled by anyone but the Church." He also praised the American people and stated that "together, fortified by our belief in the Lord and benefitting by his blessing, we must create a peaceful, satisfactory, plentiful life for all."

HOODLUMS BREAK INTO CHURCH

Albuquerque, N. M.: — Bishop Stoney of New Mexico and Southwestern Texas has written to the Roman Catholic Bishop of El Paso and the Archbishop of Santa Fe, calling attention to an incident which happened at St. Anne's Mexican Mission at El Paso, Texas, where the Rev. Sisto J. Noce is in charge. In his letter to THE WITNESS Bishop Stoney said that "although I had no idea that the officials of the Roman Church had instigated this or other similar depredations, nevertheless the spirit of intolerance often preached by them toward other faiths could not help but inflame the ignorant; and, in the light of constant public statements of good will and the need for united effort on the part of Christian people of all faiths, I urged their cooperation in discouraging this sort of thing."

The excerpt from the letter written by Mr. Noce to his bishop, and upon which Bishop Stoney's letter to the Roman Catholic bishops was based, follows:

"Last Thursday afternoon, while Mrs. Noce was at the U.S.O. and I was making some parish calls, some hoodlums broke into our building by breaking two panels of glass in the door of my study. What I found at my return, it was sickening. Broken glass all over downstairs. They broke all the glass tops of the desks, overhead lights, pictures, candles and furniture. They broke in two and flattened the chalice and broke the cruets. My corded silk cassock and white stole were torn to ribbons. They upset the steel closet in the women's kitchen, breaking all the glasses and dishes and took $22.50, belonging to the Boy Scouts, that I kept in my desk. They had the typewriter, electric clock, electric fan and two lamps near the door, ready to take away, but my return prevented it. They relieved themselves in the chapel and smeared human refuse on everything. They left a Catholic religious magazine in Spanish, published in Mexico City, with a marked article in which the Protestants were branded as Judas."



Bishop Stoney of New Mexico and Southwestern Texas who makes a protest to Roman Catholic bishops

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Kagawa Looks for Democracy And Freedom in Japan

Leader Says That Only Kindness Can Revive Christianity and Not Mere Words and Creeds

By Manfred Gottfried

What has war done to the number-one Christian of Japan? Many people have asked that question but it took Manfred Gottfried, Time's chief correspondent in the Pacific to find out. He talked at length with Toyohiko Kagawa, the founder of Japan's Kingdom of God movement, author, social worker, radical Christian. This is Gottfried's report:

Tokyo:—Kagawa is a small man with a ready smile, a forthright, friendly personality, and clothes as shabby as most Japanese. I had been told he was more likely than any to speak the truth about Japanese politics. This has been a police state, but his answers, in his own emphatic brand of English, were without hesitation or circumlocution.

I asked how Christians had fared during the war. "We had a terrible time. All Seventh Day Adventist males were arrested. Everybody who believed in the second coming of Christ or the Last Judgment was asked to appear in court. I was three times arrested. I could not preach."

I remarked that he had been reported as making anti-U. S. propaganda. Instantly he answered: "I did. I did intentionally. The Americans said that when America won I would become Premier of Japan. That made me and all Japanese Christians traitors. Therefore, intentionally, I said America must return to the spirit of Abraham Lincoln. I was sorry I had to come down from international Christianity to national Christianity. I had no choice."

Has Japan now a real urge for freedom and democracy, I asked. His spirited answer: "Oh, sure! The army is gone [with a sweeping gesture]. The Potsdam Declaration promised to revive democracy in Japan—revive, not create. We are very glad. But Americans must not expect democracy here with American zip. What Americans do in one hour takes Japanese a day."

There would probably be five or six parties in the new Parliament, among them liberals, capitalists, socialists. "But the army and navy cannot form a party. They have disappeared. Japan had a good whipping. The Emperor signed away the army and navy—permanently. Not just for now, but permanently."

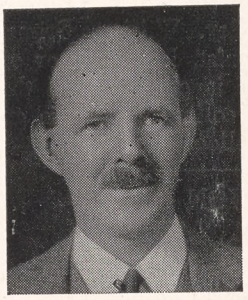
Kagawa's words were not calculated, but spontaneous, ringing with conviction. Plainly he believed and rejoiced. The Japanese feel that the Emperor's peace-making is a major revolution like that of 1869. Kagawa explained: "Japan is like Sweden, which was once a very warlike nation. Gustavus Adolphus fought many battles, sometimes winning, sometimes losing, but in the end Sweden found that war was no use.

"All that is past now. Prisons have been made into art galleries. Under the Shogunate Japan had 250 years of peace, developed the tea ceremony, color prints, love of nature. This terrible war experience shows us that we have made a serious mistake. The atomic bomb was rather a terrible thing, but it also shows how much Japan fell behind by neglecting culture and science. I am organizing a committee to take out all warlike sentences from schoolbooks. We are doing this without the Americans asking us, but I shall ask other nations to do the same."

Kagawa on wartime Christianity: "The Americans burned down 2,100,000 houses, so the common people don't like Christianity. Thousands of people—250,000—living in dugouts in Tokyo alone. More people cannot come back till we have food and houses, but winter coming, no food, no clothes, no storage . . . March 10th, within three hours, 100,000 people killed in eastern Tokyo. Only kindness can revive Christianity, not mere words or creeds. Because of prejudice now, I don't often preach. The people need help, not words. Missionaries are no use now unless they help."

COMMISSION ON SOLDIERS

New York: — The Rev. Beverley Boyd, WITNESS editor and head of the social relations department of the Federal Council of Churches, is head of a new commission on the Church's ministry to returning servicemen.







CHURCHMEN IN THE NEWS: *Dean Zabriskie announces programs for returned chaplains and servicemen at Virginia Seminary: Alfred L. Banyard is consecrated Suffragan bishop of New Jersey; Ernest W. Churchill is the associate director of the new school of religion at Calvary Church, New York*

DISCRIMINATION HAS LESSENED

Washington (RNS):—A committee of the Washington federation of churches, after an exhaustive study of race relations in the Nation's capital, reported that discrimination against Negroes has diminished during the war years. "A maximum amount of energy, wisdom and tolerance will be required to hold the gains that have been made under the stress of war conditions,'" Wilbur Laroe, Jr., chairman of the civic affairs committee of the federation, said.

The committee explained that "Many barriers against Negroes have fallen during the past two years . . . due in part to the notable contribution which colored men in the

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armed forces have made toward the winning of the war."

As evidence that discrimination against Negroes is lessening the committee cited: 1. Real gains in Negro employment opportunities in the federal government. 2. A trend toward adoption of non-segregation policies by Washington restaurants, shown by most government cafeterias, the YWCA cafeteria and other privately-operated restaurants. 3. Operation of federally-owned recreation facilities on a non-segregated basis. 4. Extension of some local department and grocery stores services to Negro patrons. 5. Partial end of discrimination toward Negro taxicab operators. 6. On the other hand, the committee named certain discriminatory practices which it said "deprive the Negro of a full participation in the advantages of our democratic system."

DEATH SENTENCE FOR PRIEST

Sarajevo (wireless to RNS):—A Roman Catholic priest, Father Bralo, has been sentenced to death by the federal supreme court of Bosnia and Herzegovina on charges of pro-Nazi collaboration. Similar sentences were passed on two Serbian Orthodox leaders who, it was charged, collaborated with the Nazi puppet regime in Croatia.

RACE RELATIONS PROGRAM

Raleigh, N. C.:—Interracial meetings of ministers, presentation of Negro speakers to white Church groups, and proportionate representation of Negroes on civic and other committees were urged in a report adopted by the ministerial association of this city. The report was based on a thorough study of prevailing conditions in Raleigh. According to the committee the measures suggested are considered "by no means ideal" but rather "reasonable objectives" for the association to strive for in the next five years. Other recommendations included sermons on race relations and observance of a special week each year when attention would be called to the "contributions of Negro citizens to public welfare."

BETHLEHEM CLERGY MEET

Mt. Pocono, Pa.:—The clergy of the diocese of Bethlehem met here September 10-12 for their annual clergy conference, under the leadership of Bishop Sterrett. Speakers were the Rev. Sherman Johnson of the Episcopal Theological School and the Rev. James Carman of the department of promotion of the province of Washington.

NEW ORLEANS HAS NEW CHURCH

New Orleans:—Erection of the new St. Martin's Church is shortly to get underway. It is located at Metairie, a rapidly growing suburb of the city. This is the first unit of a long range building program and will cost $20,000. While construction is going on services and Sunday school are being held in the high school auditorium.

NEGRO'S STRUGGLE FOR FREEDOM

Great Neck, N. Y.:—A series of four lectures on the Negro's struggle for freedom is being given at St. Paul's Church here under the auspices of the National Association for the Advancement of Colored People. The Rev. William Grime, WITNESS columnist, is the rector of the parish and is chairman of the meetings. The collections are to go to the Negro college fund.

CONSECRATION OF ALFRED BANYARD

Trenton, N. J.:—The Rev. Alfred L. Banyard was consecrated suffragan of New Jersey at Trinity Cathedral on September 29th. The Presiding Bishop was the consecrator, with Bishop Gardner and Bishop Matthews the co-consecrators. Bishop Gardner entertained the clergy at a luncheon following the colorful service.

BISHOP PENICK SPEAKS AT ST. AUGUSTINE'S

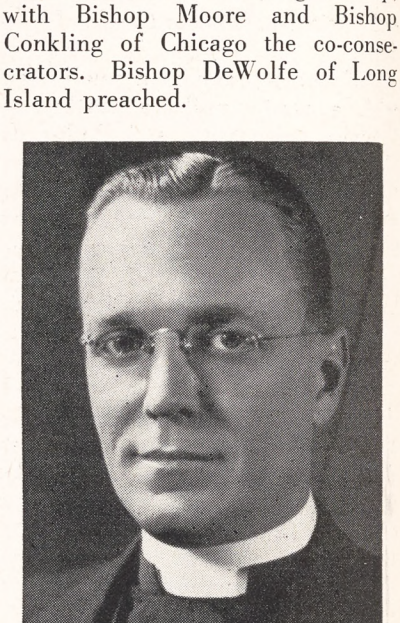
Raleigh, N. C.:—Bishop Penick of North Carolina and president of the board of trustees, was the speaker at the opening of St. Augustine's College on September 20th. The service in the college chapel was conducted by the president, the Rev. Edgar H. Goold.

METHODIST CHURCH RECOGNIZED

New York:—The Polish provisional government has accorded full rights to the Methodist Church as a "legally recognized sect in Poland" according to the Polish press agency here. The Methodist Church was established in Poland after the last war to do relief work and was recognized as a "religious society" under the constitution of 1935. Prior to the German advance on the Soviet Union in 1941 it had 33 worshipping groups embracing 1,300 churches.

CONSECRATION OF AVERY MASON

Dallas, Texas:—The Rev. C. Avery Mason was consecrated coadjutor of Dallas at St. Matthew's Cathedral on September 21, and will succeed Bishop Moore as diocesan when the latter retires at the next General Convention. The consecrator was the Presiding Bishop, with Bishop Moore and Bishop Conkling of Chicago the co-consecrators. Bishop DeWolfe of Long Island preached.



Bishop C. Avery Mason was consecrated bishop coadjutor of Dallas on September 21 at a great service at St. Matthew's Cathedral in Dallas

RACE RELATIONS CLINIC

Portland, Ore. (RNS):—More than 100 leaders from a dozen sponsoring organizations held a clinic on race relations here under the direction of George E. Haynes, head of the department of race relations of the Federal Council of Churches. After reports on housing, employment, recreation and health, the meeting called upon the governor and mayor to appoint committees to deal with the problems. They also urged that race, color, creed or national origin should not be a factor in the right to occupy homes.

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EDITORIALS

Let's Get Facts

AMBLING describes the current discussion of the common cup. Periodically since the last General Convention, the Church press has expressed opinions, and if matters take their course, the Philadelphia Convention a year hence will receive the question in a befuddled condition and proceed to muddle through it. As an attempt to clear the situation, we propose a thorough-going adoption of experiment.

Evidence for contagion by the chalice is at present sketchy but impressive. There are cases in which it seems to have been the main cause of tuberculosis infection. A few scattered experiments have been made in laboratories, some of which attempted to reproduce the conditions of the altar rail. At the moment, the evidence is inconclusive and somewhat contradictory. State tuberculosis associations are concerned about the practice of the Lutheran and Episcopal Churches and have begun to urge the enforcement against them of the laws forbidding public drinking cups. The common cup, the one legal practice in canon law, is possibly illegal in civil law. Something should be done, and we believe that the possibility of infection is a scientific question which deserves complete scientific investigation.

We suggest that a commission be appointed by the Presiding Bishop, which would consist mainly of competent medical men and biologists, with a few clergy. It might represent both extremes of opinion and include several impartial non-Episcopalians. The commission could plan an exhaustive series of experiments, supervise them, and report to the General Convention. The costs should be met by the National Council, for the following reasons: 1) The Episcopal Church is in a very ambiguous position in relation to state law. 2) The common cup, restored by the Reformation, is a great symbol of the unity of the members of Christ's Body. If it is to be taken away from the people, the evidence should be conclusive. 3) When the health of our people is in question, every scientific means should be used to determine facts.

With the facts in hand, the General Convention could act with responsibility. If the results showed positive danger of infection, we believe that permission for both communion in one kind and intinction would be a just and reasonable solution.

"QUOTES"

WITHOUT divine guidance and a renewal of our reliance on the everlasting reality of religion we shall labor in vain to make the world a better and a happier place in which all men may dwell together in peace. We have defeated forces of evil which knew neither conscience, justice nor mercy. This should quicken our appreciation of the part which spiritual forces must play if we are to bring order back to a war-torn world.

—PRESIDENT TRUMAN
in his endorsement of Protestant Press Month, observed this month, as a means to "emphasize anew the need of a revival of the religious life of this nation."

A Plan That Works

WE ARE not infrequently asked if those listed as the Editorial Board on page two actually meet regularly. We started in the fall of 1941 to do group editing. Every week since, except for less frequent meetings during July and August, this board has met for a half-day session, often with a full attendance, never with more than three or four absent. We begin with self-criticism by going over the issue for the previous week, both for content and make-up. Articles that have been submitted are then either read or assigned to an editor for a report at the next meeting. We then take up editorials. Sometimes editorials are brought in by editors which are read and criticized, with changes made according to the will of the majority. In cases where there is a minority of one or more they have the privilege of expressing their signed opinion in *Backfire*, as has happened on several occasions. We then discuss issues about which we think editorials should be written, after which the topic is assigned to one of the editors who is charged with the task of expressing the will of the majority as accurately as he can.

Last year we had a long discussion of the desirability of having rotating vestries in parishes. One of the men present said, "Why not practice what we preach and have rotation on this board?" That practice, started then, now goes into its second year as you will see by glancing through the names in the masthead on page two. At their fall meeting the Executive Committee of the Church Publishing Association, a membership organization for whom THE WITNESS is published (see back page), created the new office of Editor. This is filled by the

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Rev. Frederick C. Grant who has been the head of our board from the start. They elected Dean Arthur Lichtenberger as Chairman. Bishop Theodore R. Ludlow and the Rev. Gordon C. Graham leave the board this year, while Bishop Charles K. Gilbert and the Rev. Lane W. Barton, who were off for a year, have been reelected to the board. The Rev. Roscoe T. Foust, rector of the Ascension, New York, where the board meets each week, becomes a member to fill the place of the Rev. William M. Sharp who is now the rector of a parish in Washington. Two others have also been added to the board, the Rev. Dillard H. Brown, a priest of the diocese of Newark, and the Rev. William K. Russell, the rector of St. Stephen's Church, Wilkes-Barre, Pennsylvania.

Contributing Editors, one will see, are men and women living at a distance from New York and therefore unable to attend meetings regularly. It is their privilege to attend meetings of the board whenever possible, with of course voice and vote. Special assignments are given them from time to time and we also call upon them for advice on how better to make THE WITNESS vital and interesting.

This plan of group editing is no longer experimental. It has worked for four years to the enjoyment of those who are a part of it and we trust to the profit of our readers.

A Service of Holy Baptism

by Joseph H. Titus

of The Witness Editorial Board

Compiled and Arranged from Various Sources and Submitted to the Church for Consideration

The Parents and God parents (or Sponsors) standing at the Font, and the congregation facing the Font, the Minister shall say:

O how amiable are thy dwellings; thou Lord of hosts!

Blessed are they that dwell in thy house; they will be always praising thee.

Blessed is the man whose strength is in thee: in whose heart are thy ways.

For the Lord God is a light and defense; the Lord will give grace and worship; and no good thing will he withhold from them that live in godly life.

O Lord God of hosts; blessed is the man that putteth his trust in thee. (Psalm 84)

* * *

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse:

They brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then shall the Minister address those presenting their children as follows:

Dearly beloved, in presenting *this child* for Baptism you confess your faith in the universal fatherhood of him who said, "All souls are mine," and in the tender care and redeeming love of him who took little children in his arms and blessed them, saying, "Of such is the kingdom of God." You bring *him* acknowledging that *he is* a gift and trust from God, and desiring that *he* may be dedicated to the Christian way of life. Let us therefore pray that God's blessing may rest upon *this* his *child*, saying together:

O God, the creator and father of mankind, we beseech thee to bestow the blessing of eternal life upon *this child* whom we now dedicate to thee; grant that *he*, increasing daily in the knowledge of thee and of thy son, may ever grow into thy divine likeness; through Jesus Christ our Lord. Amen.

Then shall the Minister speak to the Parents and Godparents as follows:

Beloved, in order that the saving power of Baptism may become a living reality in *this child*, it must continue in *his* Christian education.

Will you therefore take care that *he* be instructed in the Christian faith?

Answer: I will, by God's help

Will you faithfully guide *him*, and help *him* to resist all sin and temptation?

Answer: I will, by God's help

Will you pray for *him*, and by word and deed encourage *him* to keep God's holy will and commandments and to walk in the same all the days of *his* life?

Answer: I will, God being my helper.

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Then shall the Minister speak to the child's parents:

Will you, *his* parents, endeavor so to pattern your lives that through you *he* may come to know the loving care of *his* Heavenly Father, and that his childhood home may be a haven of blessing?

Answer: I will.

Let us pray:

O Heavenly Father, grant to *this child* the spiritual strength to withstand temptation and to overcome the forces of evil. *Amen*

Grant to *this child* the life of victorious faith, and the daily assurance that thou art mighty to save. *Amen.*

Grant to *this child*, that being brought up in the true knowledge of thee and of thy Son, Jesus, Christ, *he* may never depart from the way that leadeth unto eternal life. *Amen*

* * *

O Lord and Heavenly Father, whose beloved Son, our Saviour Jesus Christ, was himself baptized, and gave commandment to his disciples to teach all nations and to baptize them; grant that Baptism may be to *this child* (*this thy servant*) the abiding pledge of thy fatherly love; through the same Jesus Christ, our Lord. *Amen*

Then shall the Minister take the child into his arms (*or if he be an adult he shall kneel*) *and say*:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit. *Amen*

We received this *child* (*person*) into the congregation of Christ's flock, and do sign *him* with the sign of the Cross; in the name of God the Almighty Father who created *him*, and of Jesus Christ who lived and died for *him*, and of the Holy Spirit, who sanctifieth *him*.

Let us pray:

We yield thee hearty thanks, most gracious Father, that it hath pleased thee to receive *this child* (*person*) into the body of Christ's flock. Grant that *he* may ever be a loyal and faithful member of this holy fellowship, and lead the rest of *his* life according to this beginning; through Jesus Christ our Lord and Saviour. *Amen*

And now, as our Saviour Christ hath taught us, let us say:

Our Father, who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen*

* * *

Then shall the Minister say to the Parents and Godparents:

Forasmuch as you have promised to train *this child* to be a Christian, I therefore beseech you in the name of our Lord Jesus, the lover of little children, that you fail not in this your promise. Earnestly endeavor to fit yourself for the faithful discharge of your duty in this matter, and let your daily life be such that *this child* may ever look on you with love and reverence, and learn the lesson of true religion from your life as well as from your lips. You are to take care that *this child* be taught to say *his* prayers, to receive instruction, and to attend divine worship, so that in due course *he* may be brought to the Bishop to be confirmed by him.

Let us pray:

The Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his power in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen*

At the Baptism of Adults

Following the Psalm, the Minister shall say:

Hear the words of the Gospel written by St. Matthew in the twenty-eighth Chapter at the eighteenth verse:

Jesus came and spake unto them saying, All power is given unto me in heaven and in earth; Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

Well beloved, who hast come here desiring to receive Holy Baptism; I demand of thee in the name of God:

Dost thou renounce the service of self, and all that is sinful and evil?

Answer: I do

Dost thou believe in Jesus Christ, the Son of the living God?

Answer: I do

Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer: I do

Wilt thou be baptized in this faith?

Answer: That is my desire.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer: I will, by God's help.

Let us pray:

O merciful God, grant that *this* thy *servant* may, through thy grace, vanquish all sinful affections and evermore triumph over evil. *Amen*

Grant that *he*, being illumined by thy Holy Spirit, may overcome all distrust and fear, and may ever believe and trust in thee. *Amen*

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Grant that all things belonging to the Spirit may so live and grow in *him* that *he* may ever give to thee the love of *his* heart and the service of *his* life. *Amen*

Grant that all who are here dedicated to thee by our office and ministry, may also be endued with heavenly virtues and attain unto eternal life; through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*

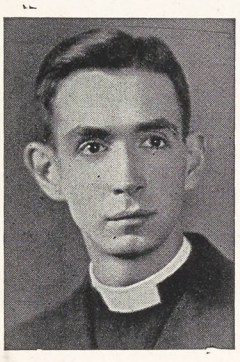
Another proposal Service of Baptism will appear in a later number of THE WITNESS.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

THE OFFICE HYMN

ONE of the novelties introduced into our American Prayer Book at the time our Church became independent of the Church of England was the permission to use the *Gloria in excelsis* in place of *Gloria Patri* at the conclusion of the psalmody in Morning and Evening Prayer. It is doubtful whether much use has ever been made by us of this alternative, though the singing of *Gloria in excelsis* in the daily office has the very good precedent of its similar use in the Eastern Orthodox Churches and the ancient Gallican Churches of the West. Ordinarily we Episcopalians have a passion for anything in our tradition which links us with non-Roman Catholic custom. But this little piece of it in our liturgy has unfortunately been a "dud." In our 1928 revision we curiously removed the alternative from Morning Prayer, but left it in Evening Prayer; although ancient custom associated the *Gloria* with a morning office.



The clue both to the introduction and to the disuse of the *Gloria in excelsis* in our daily office is revealed in a letter to Bishop Brownell of Connecticut, dated Feb. 8, 1822, from the venerable William White, great founding father of our Church and first Bishop of Pennsylvania. He wrote:

> "The 'Gloria in excelsis' was introduced under ye Notion, that ye singing of it would add to ye Beauty of ye Service. I wish we had left it, in its Restriction to ye End of ye Communion Service. It adds to ye length of ye other Service, confessedly rendered too long, by ye Junction of Services intended to have been distinct."

Bishop White is here referring to the practice of combining Morning Prayer, Litany and Holy Communion (or Ante-Communion), which our forefathers found time for on Sunday mornings. But the American mind, so succinctly revealed in this letter, prefers speed to beauty. And our over-developed pragmatic sense responds more readily to edification and supplication in worship services than to adoration. We seem so much more willing to receive than to give. So we pick the shortest canticles, reduce the psalmody to a minimum, even shorten the *Benedictus*, and cut out stanzas of hymns of praise that require much breath. We commonly say we have "received Communion," almost never say we have "offered ourselves" in praise and thanksgiving as a living sacrifice.

The late Miss Evelyn Underhill in her classic *Worship* (Harpers, 1937) defined the daily office as "the ordained form within which the whole Church performs from hour to hour, by night and by day, that unceasing praise of God which is the chief purpose of her existence." From the time St. Benedict wrote his *Rule* for his monks (sixth century) the office hymn sung with the psalms has had an honored place in the liturgy of the daily office. In the Middle Ages these hymns had a luxurious growth and added color and variety to the daily round of praise. Not all of them were good poetry, but the best of them (such as those put in our *Hymnal 1940*, Nos. 157-164) have a timeless, objective quality and are "liturgical" in spirit. When the Reformers reduced and simplified the daily office and designed it for common use by the laity they eliminated all the office hymns. It took us two centuries to recover from that blow to the Church's hymnody. And when we did take to singing hymns again in liturgical worship we cultivated the kind more suited, both from a literary and musical standpoint, to use "before and after sermons" than to the exalted prose of the liturgy.

Now I am not proposing that we restore to the Prayer Book the metrical office hymns. The taste for them is not widespread among our people. Many expressions in them are unreal on modern lips, such as "Withhold from us our ghostly foe, That spot of sin we may not know." But I would like to suggest that we consider restoring the *Gloria in excelsis* as *the* office hymn at our morning praises, at least on Sundays and festivals, to round off the psalmody. For Evening Prayer I would

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suggest an equally ancient and anonymous hymn (qualities we seem to admire in matters liturgical), used from time immemorial in the East at the time of Lamp-Lighting (and how we love Eastern elements in our liturgy!). The *Hymnal 1940* contains two metrical versions, Nos. 173 and 176, of which the second is by far the superior both in text and music. Of the many English varieties of this jewel of evening praise, the prose rendering of John Mason Neale is most faithful to the original:

O Joyful Light of the holy glory
of the Father, Immortal, Heavenly,
Holy, Blessed, Jesus Christ:
beholding the evening light
we glorify the Father, and the Son, and
the holy Spirit of God.
Worthy art Thou in all seasons
to be hymned with sacred voices,
Son of God,
Giver of hope,
wherefore the world glorifieth Thee.

Report on Christian Education

Presented by Bishop Angus Dun To the National Council on September 27th

YOU will recall that at the last previous meeting of the Council, February of this year, there was presented to the Council and referred to the division of Christian education a resolution of the House of Bishops calling attention to the Church's failure properly to instruct the people in her essential teachings and recommending specifically that what the resolution called, "a corpus of instruction of material to be acquired by every child" be prepared; that the department of Christian Education revive its functions of producing curriculum materials; and that consideration be given to certain other subjects intimately connected with the educational task of the Church.

As I reported at that time the division discussed these criticisms and suggestions at length and frankly in its February meetings and instituted plans for the future consideration of the very serious and fundamental problems involved.

I wish at this time to report the further steps we have taken since that meeting. We held a special two-day meeting in April when the Council meeting was omitted. There met with us twelve invited consultants, two bishops, four other clergy and four educational workers from the field. This group included some of the severest critics of the department.

Very frank consideration was given to the widespread dissatisfaction with the work of Christian education in the Church, and to the prevalent criticism of the department. Among the topics stressed in the discussion were the need for clear guidance regarding the goals and scope of Christian education for children and adult Church members; the need for greater emphasis on content and definite instruction; the demand for more specific guidance regarding the best available curriculum material; the lack of material suitable for small Church schools with relatively untrained teachers; the importance of more effective adult education if mature Church people are to be equipped to transmit our Christian inheritance in the Church to the young; growing opportunities for week-day and vacation school instruction; and the insufficiency of the present staff and budget of the department to do the work rightly asked of it by the Church.

The opinion was strongly expressed that the Church's weakness in the task of Christian education can only be met fundamentally by a profound renewal of its total spiritual vitality in the face of the increasing secularization of the general education and of our society, and that no provision of printed materials can be effective if parents and teachers are not devoted and informed Christians. At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. Every effort should be made to offer clergy and lay people definite guidance regarding the aims and content of Christian education, and to put into their hands the best possible teaching aids.

It was agreed that as a first step, a serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as confirmation or completion of high school, and suggest the progressive steps, year by year, by which the goal might be reached. It was also agreed that after this syllabus has been prepared, the next step should be to indicate definitely what existing curricular materials are best fitted to implement this plan of education in schools of different types. Then if the need for better materials for particular

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ages or subjects is evident, the division should seek to secure the preparation of such materials.

Emphasis was placed on the importance of carrying forward the work already begun of securing teaching aids for small church schools. And the conviction was strongly expressed that the department staff should be strengthened and increasingly set free to bring the maximum help to the field.

IN CONNECTION with this present meeting of the Council your division held an extended extra session on Monday evening in addition to the regular one on Tuesday morning.

We discussed carefully two initial sketches of the proposed syllabus which had been prepared at our request, and agreed regarding the general form of the document to be prepared for our consideration at our December meeting. This document as now planned will include an introductory interpretation of the central purpose and meaning of Christian education and of the means and conditions essential to its accomplishment. It will then seek to set forth the minimal content of Christian education in terms of faith, worship and practice as embodied in the official standards of our Church. This crucial section will be submitted to the criticism of representative theologians of our Churches before it is published. Finally the document will include a syllabus proposing the specific content and objective for each year of Church school through Grade 12. The whole document will be submitted to criticism by selected workers in the field before it is agreed upon by the division for publication.

After the syllabus has been agreed upon, the division and department will undertake to suggest the available educational materials best adapted to the agreed content and objective for each year.

The division has not forgotten that the resolution of the House of Bishops requested the production of curricular materials by the department. Nor are we insensitive to the fact that there is an insistent demand in many quarters for the production of a single standard course. The division has not reached a common mind on the wisdom and practicality of this request but this does not mean that we have shelved it or have a closed mind towards it. Some members of the division definitely favor this as our ultimate goal. Others take the somewhat cynical view that we had better do it because the Church will not be satisfied until they get such a course though they will probably not be satisfied after they get it.

In any case the preliminary work we are now doing is essential before any such ambitious task could be undertaken. Having agreed on what we want to do and when we want to do it, it is only intelligent to decide next whether existing curricular materials are reasonably satisfactory for particular stages in our agreed plan. After that we shall be better able to decide wisely what new curricular materials are most essential. Plainly no standard course could possibly be produced short of several years and it will be necessary to use existing materials even if we are to work towards such a revived standard course.

In the meantime it is gratifying to be told that the first one year unit for small Church schools entitled *Through the Church Year* has been widely commended by those in the field to whom it has been shown.

The second main subject to which we have given our thought in our most recent meetings is the function and structure of the division and department of Christian education. Certain convictions have begun to take shape as the result of our discussions of these topics. I might summarize them as follows:

1. The primary and fundamental task of the division and department is to provide the Church with direction and stimulus regarding the objectives, content, materials and methods of the Christian education of the children in our Church schools and youth organizations. That is the first demand upon us from the Church. The department staffing and activities should be shaped first of all by that task. This is not to deny or minimize the importance of many other educational tasks and needs.

2. The emphasis of the department's program and activities should be shifted increasingly from a consultative function, in which it seeks to answer miscellaneous requests from all over the field to a promotional function, in which it seeks to bring to the whole Church a clearly defined program of Christian education.

3. Since the department cannot possibly reach directly all the parochial subdivisions of the Church it should systematically seek to work through diocesan and provincial departments and leadership, and undertake to establish thereby an effective "chain of command."

4. The existing staff of the department is insufficient for the task committed to it even if it concentrates more narrowly on its initial task as defined before. We have asked that a report be prepared at the next meeting as to the character and structure of the staff which would be required for greater effectiveness in the performance of this initial task. Comparative studies of parallel departments in other Churches reveal how thinly staffed we are for this purpose. The Church must face the fact that if this or any other division of the National Council is to do the task which the Church asks of it, the Church will have to be prepared to pay for it.

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A Progressive Message Issued By Woman's Auxiliary

List Various Problems That Must Be Solved If the World Is to Have Any Lasting Peace

Edited by W. B. Spofford

New York:—"Peace is still only a hope" and will become a reality only if "we cultivate Christian attitudes in such fields as family life, Church groups, business and professional life, labor relations, interracial and intercultural relationships, interchurch cooperation, international understanding." So declared the executive board of the Woman's Auxiliary, meeting in quarterly session at the Church Missions House, September 21-24.

Among the specific objectives which they feel must be achieved are full employment, improved housing, prevention of inflation, full democratic rights to minorities, support of world relief and rehabilitation, strengthening of the United Nations organization. They also urged that rationing and price control be continued "as long as necessary to increase the world food supply and prevent inflation."

It was reported that the United Thank Offering to be presented at General Convention a year hence now shows a $300,000 increase over what it was at the corresponding time in the previous triennium. In preparation for the triennial meeting which opens in Philadelphia on September 10, 1946, four commissions are at work under these chairmen: commission on the Christian faith, Miss Leila Anderson of Berkeley, Calif.; Christian home, Mrs. G. Russel Hargate of Elyria, Ohio; Christian world, Mrs. Randall Chase, Sanford, Fla.; the world mission of the Church, Mrs. Edwin A. Stebbins of Rochester, N. Y.

E.T.S. Commencement

Cambridge, Mass.: — Bishop Angus Dun of Washington, former dean, was the preacher at the commencement of the Episcopal Theological School held September 20th. Another former dean, the Rev. Henry B. Washburn, took part in the service which was conducted by Bishop Sherrill.

Washington Office

New York:—The Federal Council of Churches opened an office in Washington on October 1, in charge of the Rev. Benson Y. Landis. The purpose is to furnish prompt and authoritative notice about pending legislation and governmental directives affecting the churches; to explain or interpret legislative and administrative acts; to indicate to interested persons proper channels for contacts in the city.

Youth Conference

Sumter, S. C.:—The Rev. W. Fred Gates of Columbia, Tenn., one of the five youth leaders of the province of Sewanee, conducted a youth conference of the diocese of South Carolina here September 21-23. It was attended by the youth commission, president of youth groups and a number of the clergy. The Rev. Marshall E. Travers gave an address and Bishop Carruthers concluded the affair by conducting the service and preaching at the Church of the Holy Cross at Stateburg.

General Convention

New York:—The Presiding Bishop has announced that the opening date for General Convention will be September 10, 1946 and not September 4th as previously announced.

Use Pictures

Davenport, Iowa:—Slides portraying work in the diocese are being used at seven promotional meetings held this month in the diocese of Iowa. The Rev. Leo McAfee of the Philippines is to be the headliner at the meetings.

Iowa Young People

Davenport, Iowa: — The youth fellowship of the diocese of Iowa held regional meetings in September at Ames, Muscatine, Sioux City and Waterloo.

Bishop Roots Dies

New York: — Bishop Logan H. Roots, formerly bishop of Hankow, China, died on September 24th at Mackinac Island, Michigan. Seventy-five years of age, he resigned his jurisdiction in 1937 upon completion of forty years of service in China, thirty-three of them as bishop. His interest has always been in the work of other Christian communions in China, and for nearly ten years he was chairman of the China Christian Council, an interdenominational group.

University Not Damaged

New York:—The first and only report to be received about St. Paul's University in Tokyo is that it was not damaged by bombing. The message was received through Lt. Warren Muenzenmayer, army intelligence service, who was the interpreter on the plane that took the Japanese delegation from Iwo Jima to Manila to meet with General MacArthur. He was also interpreter to the commanding officer of the first group of airborne troops that landed at the air field outside Tokyo.

Layman Dies

Richmond, Va.:—Murray M. McGuire, a leading layman of Virginia, died on September 18th in Baltimore, Md., at the age of 73. He was warden of St. James' Church here, a trustee of Virginia Seminary and a deputy to the General Convention in 1928 and 1934.

Layman Killed

Soreham, Vt.:—J. Harry Wright, secretary of the standing committee of the diocese of Vermont, was killed on September 18th while working on a tractor.

Senator Elected

Brattleboro, Vt.:—Earnest Gibson, former United States Senate, has been elected to the standing committee of Vermont. He recently returned from active service as an army colonel.

Michigan Conference

Ann Arbor, Mich.:—The Rev. Richard Emrich of the Episcopal Theological School was the leader at the conference of the clergy of Michigan, meeting here. Others on the program were Bishop Creighton, Bishop Aldrich, and the Rev. Messrs. G. Paul Musselman, Gordon Matthews, Irwin C. Johnson. There were eighty clergymen attending.

On September 15-16 nearly 100 laymen, representing most of the parishes and missions of the diocese,

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held a conference at St. Paul's, Jackson, with the same leaders giving the addresses. Then on the 17th the women of the diocese met at Dearborn, also with about 100 present, to hear of the work of the diocese and the national Church.

Virginia Seminary

Alexandria, Va.: — The Virginia Seminary has announced plans for refresher courses for chaplains and men leaving the services. It is hoped soon to have on the staff a demobilized chaplain to help both groups by interpreting the ministry and the seminary to the veterans; to assist chaplains to find parishes; to arrange quiet days, retreats and seminars. The seminary plans to admit service men, regardless of college background, after faculty members have passed on his ability to do the work. It is also announced that servicemen will be admitted at different times during the year. Standards will not be relaxed, it is stressed.

As for chaplains, following a study made by Dean Zabriskie, it is known that the men want, not special courses, but the fellowship, worship and life at Alexandria; a chance to read under direction; seminar meetings; freedom to attend such courses as they see fit. The seminary is therefore prepared to welcome as many chaplains as can be provided for on this basis.

Speaks on Coops

East Orange, N. J.:—Congressman Jerry Voorhis of California, an Episcopalian, is to be the headliner at a meeting on the cooperative movement at the high school here on October 12th. The meeting is to be under the auspices of Cooperative Federation of New Jersey, with Miss Helen A. Cole, also an Episcopalian, the representative in the Oranges.

School by Mail

Middlebury, Vt.:—The Vermont school by mail started its fall program this week under the direction of the Rev. Harry H. Jones, rector of St. Stephen's here. About 75 children of all ages are divided into four classes and material is sent them regularly.

Laymen Meet

Burlington, Vt.:—Bishop Dallas of New Hampshire is conducting a retreat for the laymen of the diocese of Vermont over this weekend. It is under the auspices of the Forward in Service committee, the Rev. Charles S. Martin, chairman. A retreat for women will be held later in the year.

Clergy Retreat

Burlington, Vt.:—The Rev. Russell Hubbard of Bar Harbor, Maine, was the conductor of a retreat for the clergy of Vermont held here. Five clergymen from Montreal also attended.

New Parish Hall

Middlebury, Vt.: — St. Stephen's Church has plans for a new parish hall. During the past two years $3,300 in bonds have been given by organizations and individuals for this purpose, in addition to $2,400 donated by the parish Auxiliary.

Church Survey

Cleveland (RNS):—If a poll conducted by the Cleveland Press is accurate, 70.5 per cent of Clevelanders are church members, and 92.5 per cent believe the churches are doing a good job in the betterment of the community.

Conducted by reporters of the newspaper in widely scattered sections of the city, the poll revealed that 42.5 per cent of the persons questioned attend church regularly, 32.5 per cent occasionally, 14 per cent hardly ever, and 11 per cent not at all.

Women Migrants

An intensive study by church mission boards of "the disparity between the opportunities of minorities and those of majorities" was called for here by the Rev. Benjamin N. Moore, pastor of St. James' African Methodist Church, St. Paul. Addressing session of the Minnesota school of missions, an interdenominational Protestant group, Mr. Moore said the church "should open every door fully to every person without regard to race, creed, or color." A person should not be in a church because he is a certain color, but "because he is the son of God," Mr. Moore maintained.

"Churches," he went on, should "re-think" their entire missionary program to minority group people in terms of world citizenship. As needs for minorities, Mr. Moore listed a spirit of equality of opportunity for them, a greater resourcefulness and spirit of co-operation among them, greater pride in themselves and an attitude of love and fellowship toward all peoples.

The Rev. Mark A. Dawber, head of the Home Missions Council, urged the churches to aid in the reorientation of 37,000,000 American people uprooted during the war. The figure he cited includes 25,000,000 persons who migrated to war industry centers and 12,000,000 men and women in military service. One of the worst aspects of the uprooting problem, Dawber said, lies with womanhood. "This is the first time," he declared, "that we have seen a great avalanche of migrancy of women. The recent reports on crime increase are very disturbing, and the whole delinquency problem can very largely be traced to the changed status of womanhood."

Unite for Program

Montreal:—A statement on human relations in industry and commerce, prepared by the Montreal Council on Christian Social Order,



Memorial Service

by the

STANDING LITURGICAL COMMISISON

Parishes throughout the country are holding memorial services for the men who died in the service of their country. This official service, prepared under the direction of Dean John Suter, contains the full service, including Psalms and two Lessons. It is complete and can be used without the use of any other books.

Order immediately for there will be no further printing once the present edition is exhausted

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THE WITNESS

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has been mailed to all members of Parliament in Canada as well as to Labor leaders, principals of schools and colleges, and daily and weekly newspapers, it is announced.

The council, made up of representatives of six Protestant churches, the Roman Catholic Church and the Salvation Army, seeks to coordinate the thinking of Montreal's Christian communions on social and economic problems.

The statement prepared by the council opens with an affirmation of Christian principles on which alone, it claims, a sound social order can be built, and closes with a list of proposals "conducive to the attainment of true democracy and brotherhood in industrial relations."

Among the recommendations is recognition "in our laws and practice" of the rights of association and collective negotiation and of the full partnership of labor with capital in industrial management, economic planning and governmental regulations.

Other recommendations are wages "that will ensure a decent standard of living for the family" and a system of social security to meet economic needs arising from such contingencies as unemployment, accident, illness, old age or the death of the bread-winner."

Harrisburg Meeting

Eagles Mere, Pa.:—A number of the diocesan clergy gave the talks at the conference of the diocese of Harrisburg which met here for three days under the leadership of Bishop Heistand.

Church and State

Hartford, Conn.:—The Rev. Massey H. Shepherd Jr., professor at the Episcopal Theological Seminary and WITNESS columnist, told the annual pastors conference meeting here that one great question which western Christianity has never solved is the relationship of Church and state. "We have tried all sorts of solutions but we have not solved this great problem. The American method is a *modus vivendi* not a solution. Especially is this true in the field of education where we have allowed a great proportion of our youth to slip away entirely from the moral values of the Christian faith." The conference was attended by about 125 ministers of all denominations.

Religious Freedom

Geneva (wireless to RNS):—The World Council of Churches here has appealed to the American and British governments to establish complete religious freedom for Protestant Churches in Italy. The appeal stated that the Council "is greatly perturbed by trustworthy reports of increasing denial of religious freedom to Protestants in Italy. The withdrawal of Allied troops will increase Protestant difficulties. We plead for inclusion in Italian and other treaties of an emphatic statement on freedom of religion as in the Atlantic Charter and the Charter of the United Nations."

Assistant Chaplains

Halifax: — Canadian girls have been appointed as assistant chaplains in the army.

In England there's a girl—Miss Allison Harvey, a former Church of Scotland missionary in India—who has just been appointed for overseas service. Miss Harvey is the first woman army chaplain to be assigned for duty in Germany.

She will work among several thousand auxiliary territorial service

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girls of the British 21st Army group.

Miss Harvey says that there'll be a lot for her to do among the girls stationed with the occupation army in the defeated Reich. And she says these girls probably will prefer coming to a woman to discuss their difficulties.

Schools of Religion

Burlington, Vt.:—The men's club of St. Paul's here, the Rev. Charles Martin, rector, is sponsoring a school of religion on the five Tuesday evenings of this month. Professors of the University of Vermont are among those giving courses. A similar school is being held on Wednesday evening at Trinity, Rutland. with a number of the diocesan clergy giving the lectures.

Leads Campaign

Manchester, N. H.:—The Rev. L. Bradford Young, rector of Grace Church, and the chairman of the social action committee of the state council of Churches, is leading a campaign through which people sign cards urging continuing rationing of food, in order that more may be sent to the peoples of Europe and Asia. The cards, distributed through churches in all parts of the state, are to be sent to the secretary of agriculture, Clinton Anderson. The card reads: "I assure you of my support of your efforts to provide needed food for the people of Europe and Asia this winter and am willing to have rationing if necessary to that end."

Church Re-opens

London (wireless to RNS):—Prime Minister Clement R. Attlee will read one of the lessons at St. Margaret's when Sunday evening services are resumed next Sunday after a lapse of five years. This historic church is in the shadow of Westminster Abbey, and the famed Studdert-Kennedy was the vicar there for a number of years following World War I.

Honor Missionary

Calgary, Alberta (RNS):—Indians from the Blackfood and Sarcee reservations attended funeral services here for Archdeacon John William Tims, pioneer Anglican missionary of Southern Alberta. They held in their hands prayer books translated by Archdeacon Tims into their own language—a work he performed when he first came West more than 60 years ago.

Archdeacon Tims left England for missionary work among the Indians of Western Canada in 1883. He settled among the Blackfoot Indians and soon won their confidence. After 12 years among them, he took up the same work among the Sarcees, remaining for 35 years. He became recognized as one of Canada's leading authorities on the lore and customs of the Indians.

York Pays Tribute

London (wireless to RNS):—The 150th anniversary of the London missionary society of the Congregationalists was observed here with a week of special meetings, including a commemorative sermon by the Archbishop of York in Westminster Abbey.

To Visit Far East

Moscow (wireless to RNS):—Having healed Orthodox schisms all over the world, and at work now on that task in the United States, a delegation from the Moscow patriarchate will leave shortly for Manchuria, Shanghai and Japan to consult with dissident Orthodox Churches in these areas which have asked to be re-united with the Russian Church.

Intellectual Leadership

London (wireless to RNS):—Measures to regain intellectual leadership in Britain and to combat anti-religious influences were urged upon the Church of England by Geoffrey Francis Fisher, Archbishop of Canterbury, in his presidential address here to the central Council of the Church for religious education.

"The duty of the Church," Dr. Fisher declared, "is to cast out the implicit atheism that has been creeping among our people for more than two generations, to recover for the nation and its members, young and old, Christian theology and Christian education and the knowledge of worship and grace.

"The spheres in which, if we operate at all, we operate in complete freedom, are: the home, the Sunday school, the congregation, and the voluntary groups ranging from confirmation classes and youth groups



A Masterpiece of Beauty and Color

The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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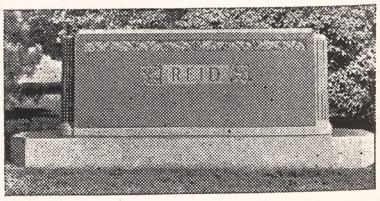

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to adult schools and discussion groups. Here the Church has its full opportunity to educate in the fullest sense in Christian knowledge.

"Parents must be helped to rediscover their vocation as teachers and not to abdicate in favor of the clergy or the schools. Sunday must be recovered from secular uses by which, under the pressure of war, it has been invaded.

"Often there is a complaint that the language of the Prayer Book services is difficult. The language is not difficult, but rather the ideas expressed and the Christian conceptions, which are not understood even by Christians, and which, in any language are foreign to many outside. The Prayer Book demands public worship be carried out with spirit and with understanding."

Bibles for Soldiers

New York: — Members of the army, navy, and merchant marine were provided with 8,213,070 copies of Bibles, Testaments, and portions of the Bible by the American Bible Society during a five-year period which ended June 30 last, it was announced at the Society's headquarters here. The total included more than 5,500,000 copies of a special edition of the New Testament, streamlined to fit the blouse pocket, distributed by chaplains to service men who expressed an interest in the books. Recent requests filled by the Bible Society included one for 5,000 copies of the New Testament from the maritime service training station in St. Petersburg, Fla., and for 10,000 New Testaments and 2,000 Bibles monthly from the twelfth naval district at San Francisco.

Criticism of UNRRA

Geneva (wireless to RNS): — The World Council of Churches here has decided to establish an extensive relief organization to distribute food and clothing in Europe because it believes the Allies have failed to do "an adequate job."

Charging that government programs had "broken down," W. A. Visser 'tHooft, general secretary of the World Council, asserted the United Nations Relief and Rehabilitation Administration had become "one of the greatest scandals" of wartime. He also criticized the American Red Cross for lack of cooperation with the International Red Cross declaring that the American agency had shown little interest in the situation on the Continent. He said the International Red Cross twice recently had pleaded with the World Council of Churches for assistance, and he observed that "the Church is perhaps the only organization which can mobilize relief through the Red Cross."

Replying to a report that American churches were critical of the World Council for not serving in the relief field, Visser 'tHooft explained that the Protestant churches had not established an agency earlier because UNRRA was expected to do the job.

Take Communism Seriously

Toronto (RNS):—Asserting that "in our generation communism may emerge as a new proletarian religion," the Toronto and Kingston synod of the Presbyterian Church in Canada adopted a report by its committee on Church life and work which warned that "the time has come when the Church must take communism seriously."

"Russia's amazing achievements in the war have astounded the nations," the report said, "and have proved that there is within communism a spiritual as well as a material power."

It added that "it is the business of the church to lift this great issue out of the realm of blind prejudice and direct the minds of our people to the rock of solid thinking, so that they shall not be the victims of stupid and unworthy fear."

The report charged that "already one great church has, by a methodic and persistent policy, poisoned millions of minds against one of our great Allies," and "imputed to her sinister motives and ambitions that do not belong to the Soviet."

There is no reason whatever that we should close our eyes to the atheistic and materialistic philosophy of Marxism," the report declared. "But let us remember that it was Jesus who said 'Those that are not against us are for us': and there is no denying the fact but that the social ideals of communism bear striking resemblance to the social emphasis of the Christian gospel.

"If Russia has been successful in the application of state medicine, we should be willing to learn from her. If she has succeeded in removing forever the idle men from the market-place, then we should discover her secret. If she has established

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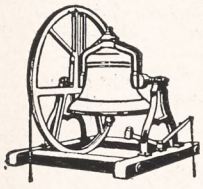
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justice between man and man; given cake to none and bread to all; applied the teaching of Jesus' parable of the rich man and Lazarus more realistically than professedly Christian nations, then let us take off our hats to her."

Hits Discrimination

London (wireless to RNS):—Archbishop Fisher of Canterbury called for removal of race and color discrimination in an address here before a meeting of missionary societies.

"The removal of discrimination on the grounds of race and color alone, removal of all that impedes the fullest development of each constituent part of society and its members, is required not only by reason of justice, but because in the end it is the only way to economic welfare and social unity," the Archbishop stated.

He said public opinion must be "kept moving" in respect to racial discrimination in the British colonies, and "at a speed commensurate with the necessities of the situation."

"The scattering of thousands of members of the African forces in all the theaters of war emphasizes the need for speed," Dr. Fisher said. "We are convinced that economic progress, social unity, frank and free relationships, are only possible by treating this problem from the point of view of a principle which is right. That principle, of course, is a Christian principle, and that is why it will work out well, socially and economically."

CLERGY NOTES

(Continued from page 2)

SHANNON, W. L., formerly rector of Christ Church, Nacogdoches, Texas, became the rector of Trinity, Brownsville, Texas, on Sept. 1st.

WARREN, WILLIAM T., was ordained priest by Bishop Hart at St. Mary's, Ardmore, Pa., where he is curate..

WILLIAMS, HEADLEY J., rector of St. John's, Brooklyn, N. Y., becomes the rector of St. George's Arlington, Va., on November 1st.

ZELL, ROBERT L., was recently ordained in Albany, N. Y. by Bishop Oldham and is in charge of churches at Conajoharie and Fort Plain, N. Y.

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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.

MR. RICHARD MCLAUGHLIN
Layman of Philadelphia

The objective of the United Nations Charter is world peace. This objective cannot be attained by wishful thinking nor by pretty speeches. It cannot be attained by lip service no matter how flowery the lip service may be. We, as individuals and collectively as a nation, to attain peace must have the desire for peace deep rooted in our hearts. Individually and nationally it is not enough to merely preach forbearance and tolerance to others but we must practice these virtues in our daily lives. If we are to attain peace among men and among nations the brotherhood of man must cease to be merely a high sounding slogan. It must become a living and vital thing in which we believe with all our hearts and souls.

Many of our chosen leaders are right now preaching world peace out of one side of their mouths and clamoring for compulsory military training out of the other side. It is impossible to make these two things harmonize. We can have one or the other but we can not have both. In all the years of our national life we never had peace time conscription. We have become the richest and most powerful nation on earth. We are the light and hope of all oppressed people throughout the world.

Now when, as a nation, we have attained to these great heights; when a war weary world is waiting and watching for us to lead it into the paths of peace what do our leaders say? They proclaim to the world that this great nation has reached the point where, for safety's sake, we must change our national policy. These leaders tell us that instead of letting our boys continue in the American guarantee of the right to "life, liberty and the pursuit of happiness" they must devote a year of their boyhood to train to become killers of men.

Of course the proponents of the plan will deny this. But if military training is not training to kill men what is it? It is also the instilling of hate and intolerance instead of peace and charity. In bayonet practice you can not get a boy to put his heart into the job by telling him the dummy, on which he is practicing, is his good neighbor or his brother. So it is all through his training.

This writer contends that the condition of the world today is not caused, fundamentally, by the lack of preparedness by the Allies but rather to the failure of our leaders to live up to their responsibilities. The Versailles treaty had a special provision against the rearming of Germany. In spite of that Germany did rearm and openly for all the world to see. Moreover much of the money for this rearming came, through loans, from the United States and England.

Had these so called leaders taken a firm stand when Manchuria was first invaded, about 1932, there would have been no World War II. For if Japan had been stopped Italy would not have invaded Ethiopia nor would Germany have grabbed Austria nor invaded Poland. So it was with the mandated islands in the Pacific. Japan was not supposed to fortify these islands. But fortify them she did and under the very noses of the World's Leaders.

Why should the "kids" be made the "goats" for the failures of our leaders? Everyone knows, and admits, that military training does make a man more fit both physically and mentally. But, while admitting that, we Americans object to compelling a boy to spend one of the most formative years of his life in doing something for which he has no inclination.

We believe the same objective, physical fitness, can be obtained under much better conditions. Start a physical training program with the first year of a child's schooling and continuing through his entire school life. For those children whose parents do not take them away for the summer have school camps where the children could live outside for three or four weeks a year. Supplementing this program we should enlarge our military and naval academies as there are many who will voluntarily prefer to follow that life. Also make membership in the national guard more attractive to induce young men to join. Have well furnished gyms. Have baseball, football, basketball and other teams connected with each armory.

* * *

THE REV. STANLEY W. ELLIS
Rector at Waban, Mass.

Your editorial A War Casualty (WITNESS, Sept. 6) is one of the finest I have ever read. It is charitable, understanding, but firm. It is beautifully expressed and should bring consolation to many. You have summed up the thoughts of many at this time and we owe you a debt of gratitude. It is a pleasure to say this especially when I often disagree profoundly with much that you publish and say.

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CHAPLAIN WORKMAN
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HOW TO TREAT RETURNING SOLDIERS

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OCTOBER 11, 1945
VOL. XXIX. No. 1

CLERGY NOTES

BRAM, MARTIN J., formerly rector of St. Andrew's, Tampa, Fla., became the rector of Holy Trinity, West Palm Beach on October 1st.

BRITTAIN, GAIL, formerly curate at Trinity, Fort Wayne, Ind. is now in charge of St. James', Goshen, Ind.

BURGREEN, A. L., formerly the vicar of St. John's, Homestead, Fla., is now the rector of St. Thomas', Eustis, Fla.

COOPER, FENIMORE E., formerly the rector of All Saints', Syracuse, N. Y. is now the rector of Trinity, Mt. Vernon, N. Y.

DUNBAR, SPENCE A., vicar of St. David's, Washington, has accepted the rectorship of St. Andrew's, Fort Pierce, Fla.

EASTER GEORGE H., is deacon in charge of St. Stephen's, La Salle, and the Redeemer, Niagara Falls, N. Y.

FAIRFIELD, LESLIE L., formerly missionary to China, becomes vicar of Grace Church, Chicopee, Mass., on October 21st.

FARRELL, HUGH R., chaplain at College Station, Texas, becomes associate rector of St. Paul's, Waco, Texas, on October 15th.

GIBSON, THEODORE R., in charge of St. Cyprian's, Hampton, Va. is now vicar of Christ Church, Coconut Grove, Fla.

LAMONT, WILLIAM S. D., has resigned as rector of St. John's, Keokuk, Iowa, because of ill health.

PEASE, RICHARD N., formerly associate rector at St. Gabriel's, Hollis, N. Y. is now the rector of Trinity, Irvington, New Jersey.

SEITZ, OSCAR J. F., formerly rector at Medford, Mass., is now associate professor of New Testament at Bexley Hall, Gambier, Ohio.

SMITH, CHARLES W. F., canon of Washington Cathedral, becomes the rector of St. Andrew's, Wellesley, Mass., on November 1st.

WILLIAMS, ROSWELL G., formerly rector of Grace Church, Waterville, N. Y., is now rector of St. Stephen's, New Hartford, N. Y.

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CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX. No. 1

The WITNESS

For Christ and His Church

OCTOBER 11, 1945

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The Marriage Canon Discussed By Bethlehem Clergy

Express Their Opinions on Various Canons So Far Proposed by Ballot After a Report

By Clayton Melling

Mauch Chunk, Pa.: — The clergy of the diocese of Bethlehem enjoyed themselves no end at a recent conference with a discussion of the proposed canons on marriage and divorce. The Rev. Thomas B. Smythe, rector at Birdsboro, chairman of the diocesan commission, had prepared a summary of the various opinions set forth in pamphlets issued by the national commission. These were first distributed, with various groups discussing the points informally the first evening of the conference. The next day Mr. Smythe presented his report officially, asking for comments and criticisms. They were forthcoming in generous measure.

Many points of view were aired, of which the following comments are rather typical: "The marriage vow is a promise made before God and man and it holds the person promising. The Christian life often means bearing a cross. A Christian must stick to his promise." "Marriage is a sacrament and cannot be destroyed." "What constitutes a Christian marriage?" (No answer from anyone). "The exceptive clause 'because of adultery' is indefensible on many grounds." (Unanimous agreement.) "We cannot have a lower standard for non-members of the Church than that applying to our own members." "The confusion between state jurisdiction and Church jurisdiction is almost as bad as the confusion between the states of the union concerning marriage." "The General Convention should revise its mode of procedure and define in narrow limits the powers of the committee on canons." "At the 1946 General Convention this matter should receive consideration by the House of Bishops first."

The general tenor of comments was in the direction of liberalizing the canon, emphasizing the forgiveness of God and his mercy.

At dinner, following this informal discussion, many felt that some sort of vote should be taken for the information of the General Convention's commission on marriage, headed by Bishop Cameron Davis of Western New York. So a series of propositions, very hastily drawn up, were written on a large blackboard and the men voted on pieces of paper, each one numbering his paper but not signing it. Here are the propositions and the votes:

Any marriage should uphold the Christian ideal of a life-long union: yes, 43; no, 0; undecided, 0.

The mind of Christ should be expressed by the marriage canon: yes, 40; no, 0; undecided, 3.

The Church has the power to declare a marriage dissolved: yes, 20; no, 12; undecided, 11.

The marriage canon should indicate clearly when a Christian marriage in fact exists: yes, 36; no, 2; undecided, 5.

(Annulments) The canon should provide some means of determining if a Christian marriage does not exist: yes, 38; no, 1; undecided, 4.

Marital failure creates circumstances which require special treatment other than that accorded to general failures in Christian living: yes, 22; no, 8; undecided, 13.

The Church should refrain from attempting to enforce a discipline over its people when it is not in fact able to do so: yes, 16; no, 13; undecided, 14.

If the Church is justified in enforcing discipline in regard to divorce it should also exercise discipline for other sins: yes, 2; no, 1; undecided, 10.

The Church should endeavor to avoid action which directly or indirectly stigmatizes people: yes, 31; no, 2; undecided, 10.

The canon as it now stands (canon 42) is the best solution of the four proposed so far: yes, 0; no, 40; undecided, 3.

The so-called Wattley canon (allowing no re-marriage after divorce, following the law of the Roman Catholic Church) is the best so far proposed: yes, 5; no, 32; undecided, 6.

The joint commission's proposed canon of 1943 (which liberalizes the present canon by allowing remarriage after divorce following review by an ecclesiastical court) is the best so far proposed: yes, 1; no, 39; undecided, 3.

The so-called Phister canon (most liberal of those proposed at the Cleveland General Convention, by allowing remarriage after divorce granted on several other grounds besides adultery. It also provides that the bishop shall be the council of review, in consultation with others he may select) is the best so far proposed: yes, 29; no, 10; undecided, 4.

The Phister canon would be improved if amended to make mandatory the creation of a consultative court in each diocese: yes, 34; no, 3; undecided, 6.

The Phister canon would be improved by making it necessary that the rector or rectors involved in each case be consulted: yes, 37; no, 1; undecided, 5.

PLEASE HURRY

** The article in this number by the Army Chief of Chaplains, General Miller, is preliminary to the series by servicemen on what sort of a world they want and what they think the Church should do about it. The article next week is by a navy chaplain who has seen action in Africa, Europe and the Pacific, where he now is: Chaplain Ernest A. deBordenave, formerly rector at Alexandria, Va. Those desiring bundles while this series is featured should send their orders at once to THE WITNESS, 135 Liberty Street, New York 6, N. Y. giving name and address and the number of copies desired. The first of the series of photographs, tying-in with this series, will also be featured on the cover of our next number.

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The Phister canon would be improved by providing a means for securing uniformity of procedure in Church courts: yes, 10; no, 1; undecided, 2.

The 43 votes were cast by one bishop, one army chaplain, two seminary students, one vestryman, one retired priest and thirty-seven parish clergy.

THE PICTURE ON THE COVER

Washington:—A luncheon honoring the chief of chaplains of the army and navy was held recently. The picture shows Rear Admiral Robert D. Workman who recently retired as navy chief of chaplains; Bishop Henry K. Sherrill of Massachusetts who is the chairman of the army and navy commission of the Episcopal Church and is also the chairman of the general commission, and Brigadier General Luther D. Miller, an Episcopalian, who is now the army chief of chaplains. An article by Chaplain Miller appears elsewhere in this number, and is preliminary to the series by Servicemen on the general subject of what sort of a world they want now that war is over and what they think the Church can do about it. The article next week will be by the Rev. Ernest A. deBordenave, former rector at Alexandria, Va., who is serving as chaplain in the navy and who saw combat in both Europe and the Pacific.

SERVICEMEN'S WIVES SUPPORT UTO

Coronado, Calif.:—The chairman of the service committee of the United Thank Offering, Miss Harriet Neal, reports that wives of men in the service gave $933 through the blue boxes in the fall of 1944 and $1,068 as their offering in the spring of this year. The money was gathered at various army and naval bases. A communication has now been issued urging these women to continue their offering through their parish churches when they return home.

FORWARD IN SERVICE TO BE ABSORBED

New York: — Forward in Service and the Forward Movement was discussed by the National Council meeting in executive session, with a resolution passed stating that work should continue as now directed during this coming winter "but all such work should be carried out in such a way as to prepare for a final distribution of the functions of Forward in Service among the departments of the National Council by the time of General Convention of 1946." It was decided also that no plan of action shall be prepared under the name of Forward in Service for 1946-1947 but that the proposals for emphasis shall be referred to the proper departments of the National Council.

It was also suggested that there be added to the staff at 281 an officer charged with stimulation of the devotional life of the Church; the study of history, doctrine and missions, with stimulation also of evangelism in parish life.

MICHAELMAN TERM AT GENERAL

New York: — General Seminary opened its Michaelman term on September 26th with 32 new students. Of these 17 are juniors, 12 are graduate students and 3 are specials. The juniors hold degrees from 17 colleges, and there are 15 dioceses represented. Two of the graduate students, the Rev. Raymond Abbitt and the Rev. Leopold Damrosch, were missionaries in the Philippines and have recently returned after three years' imprisonment in Manila. The Rev. Wayland Mandell, special student, likewise is a Philippines missionary who was imprisoned.

ELECTED COADJUTOR OF CONNECTICUT

Hartford: — Bishop Walter H. Gray, suffragan of Connecticut, was elected Bishop Coadjutor of the diocese at a special convention held at the cathedral here on October 2nd. There was one ballot. In the clerical order Bishop Gray received 121 votes and the Rev. Theodore P. Ferris, rector of Trinity, Boston, received one vote. In the lay order Bishop Gray received 119 votes with nobody else receiving any.

ST. BARNABAS GUILD TO MEET

Newark, N. J.:—The Rev. John G. Martin, chaplain-general of the Guild of St. Barnabas for Nurses, has announced that the annual meeting will be held at the Advent, Cincinnati, October 20-21. The organization was founded in 1886 in Boston by the Rev. Edward W. Osborn, later Bishop of Springfield. Its aims include spiritual, social and cultural activities for nurses and student nurses. In addition to the chaplain of each branch who guides in these activities, the Guild provides an important place for associates who are lay women and physicians interested in the welfare of nurses.

REVIVAL PLANNED IN GERMANY

Frankfort, Germany (RNS):—Leaders of the German Methodist Church have plans for a religious revival, with a series of weekly meetings having already been held here that have attracted overflow crowds. Requests have been made of the Allied military authorities for the use of halls, materials for destroyed and damaged churches, travel permits for preachers. Other requests are for permission to publish a weekly church paper for the American, British and French zones; release of ministers, lay preachers and seminary students from prison camps; permission to start summer camps, institutes, teacher training courses, open air meetings.



Congressman Jerry Voorhis, of California, an Episcopalian, is to be the headliner at a meeting in East Orange, N. J. on the cooperative movement tomorrow evening, October 12

The Methodist Church in Germany did not suffer as much persecution at the hands of the Nazis as the German Evangelical Church, but was severely affected by bombings and the break up of parishes in evacuated areas. Before the war there were 55,000 members and 45,000 sympathizers, 1,000 places of worship, 300 ministers, 1,200 lay preachers, and 33,000 Sunday school members.

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Unique Experiment Is Launched In New England Town

The Rev. Philip Steinmetz Engaged to Serve Episcopalians and Also Congregationalists

By Sara Dill

Ashland, Mass.:—Across the countryside of the U.S.A. are hundreds of communities, large and small, each with several churches. Many of these churches cannot give full-time support to a clergyman as their leader in the service of God in their community. Often, therefore, one clergyman directs the work in two or more churches of the same denomination in towns not too far separated. In many cases there is no resident, full-time leader in the Christian church is a town though there may be two or more churches there. Each has the part-time leadership of a man who lives in some neighboring town. Or if the part-time parson lives in the town, he has obligations out of town which force him to scatter his ammunition and energies.

In some of these communities far more effective Christian leadership would be provided by some sort of working arrangement between the several churches in town whereby one half a Methodist, one quarter an Episcopalian, one half a Baptist, one half a Congregationalist, and sundry other fragments could be united in one or more full-time resident ministers.

This end has been achieved in many instances by federating or combining several churches. But there are many instances where this is not acceptable and there are cases when this course leads to the forming of just another denomination "The Federated Church" and cuts off the local church from worldwide missions, the main purpose of having organized Christian groups.

In some of these communities, not able or willing to combine churches or for those who feel that the Federated Church has more defects than advantages another plan is being tried involving no drastic change in existing church life but rather a common planning so that the same man is called to two or more churches of different denominations and is authorized to officiate in each church according to its laws and customs while remaining still in good standing in the church of his original membership.

Such an arrangement has been worked out and is to be tried for the next year in Ashfield, Mass. In this ancient and attractive New England village there are two Christian churches, St. John's Episcopal Church and the Congregational Church of Ashfield. Both have long histories of friendly service of God in the community. Neither is strong enough to maintain a full-time, resident leader. Under the guidance of the Rt. Rev. Wm. A. Lawrence and the cabinet of the Congregational Church in Ashfield a plan has been formulated whereby a clergyman of the Episcopal Church, the Rev. Philip H. Steinmetz, is to serve as vicar of St. John's and as pastor of the Congregational Church. By virtue of his ordination in the Episcopal Church he is able to officiate in the Congregational Church when officially called as pastor thereof. He has been so called and has accepted the call and on October 1st officially entered upon his work in Ashfield.

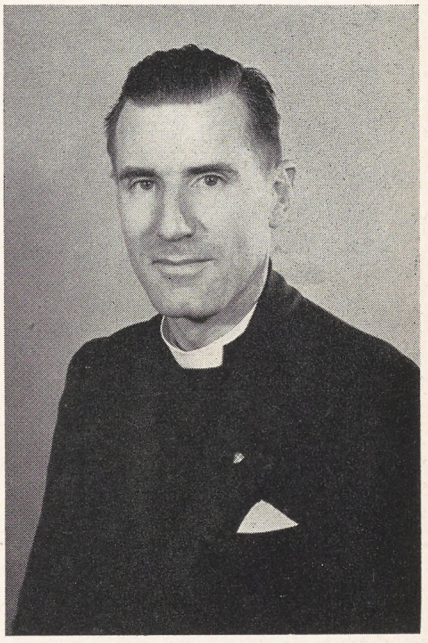
The result of this arrangement will be that the community will have one resident clergyman under whose leadership such activities as can best be carried on by both churches working together can be so arranged. Those things which are distinctive in each church and if abandoned would result in a loss to the cause of Christ can be maintained separately. The wisdom required to decide into which category a specific activity falls must come from the Holy Spirit working through the leaders of both churches.

It is planned at the outset that there will be a service in each church each Sunday. It is likely that the Church schools will be combined. When there is a fifth Sunday in the month there will be one service only, alternating between the two churches so that members of each will be having direct experience of worshipping together. The financial affairs of each church are to be kept distinct as is also the relationship to national and foreign missionary work of each denomination.

The whole arrangement is subject to revision and change in the light of the experience gained in working under it.

LEXINGTON PLANS CONSECRATION

Lexington, Ky.: — The Rev. William R. Moody of Baltimore will be consecrated Bishop of Lexington at Christ Church here on October 24th. The Presiding Bishop will be the consecrator with Bishop Clingman of Kentucky and Bishop Maxon of Tennessee the co-consecrators. Other bishops taking part in the service will be Bishop Hines of Texas, Bishop Gray of Mississippi, Bishop Gray of Connecticut, who is to preach, Bishop Powell of Maryland.



The Rev. Philip Steinmetz launches work in a small New England town with both Episcopalians and Congregationalists

SEABURY-WESTERN OPENS

Evanston, Ill.: — Seabury-Western Seminary opened on October 7th with 23 men admitted as members of the student body. Bishop Keeler of Minnesota was the speaker at the service. Accredited to receive veterans under the G.I. bill of rights, the Seminary already has a number of returned servicemen enrolled. A special program of study and training has been inaugurated for them which will accelerate the training without reducing the scholastic standard of the school. Dean Alden

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D. Kelley announced that Bishop McElwain has returned as lecturer in Biblical literature and languages and that the Rev. John Heuss, rector of St. Matthew's here, is part time instructor in homiletics.

OVER QUARTER MILLION FOR LOUISIANA

New Orleans:—The victory fund drive in the diocese of Louisiana has reached $257,256 and is expected to exceed $275,000. The sum sought was $250,000. St. James', Alexandria, and Trinity, New Orleans, each gave over $30,000. The money is to be used largely to develop Church work in colleges of the state.

BISHOPS' SALARIES STUDIED

New York:—A committee is to be appointed by the Presiding Bishop to study the salary scale of missionary bishops and others on the payroll of the National Council. The report will be made at the meeting of the Council in February, 1946.

MISSIONARY WORK IN KOREA

New York:—The Presiding Bishop informed the National Council that the Church of England, through the Archbishop of Canterbury, has suggested that the Episcopal Church take over the responsibility for a part of their work in Korea. The matter is being studied by officers at 281.

DESTROYED CHURCH REBUILT

Auburndale, Mass.:—The Church of the Messiah here, destroyed by fire two years ago, has been completely rebuilt and was dedicated on September 30th by Bishop Merrill. A large part of the parish house also has been completed and the rectory remodeled. The Rev. Richard P. McClintock has been the rector since 1938. The first young people's fellowship in the diocese was organized here in 1919. It was also in this church that Horation Parker, famed organist and composer, first played a church organ in 1880.

MEDICAL STUDENTS GET ADVICE

London (wireless to RNS):—Speaking to medical students at Westminster Hospital's Medical School here, Geoffrey Francis Fisher, Archbishop of Canterbury, likened the doctor's profession to that of a priest. He invited the students to Lambeth Palace where, he said, he would be glad "in some suitable form to commission them to the ministry."

The Archbishop stressed that the social responsibility of medical science was discharged above all in its service to the family, and that problems of marriage and sex were among the most important with which the medical profession had to deal.

In this field, he added, people look for advice from the doctor which they might equally seek from the priest, because the two were dealing with the most intimate, important, and personal matters.

Asking if medical students were trained to give skillful understanding and advice in those problems, the Archbishop said he had the impression that many doctors handled these matters without studying the ethical or theological problem behind them or, what was more important, their sociological aspects.

FIRE IN BISHOP'S RESIDENCE

New Orleans:—Small children forced their way into the home of Bishop Jackson, unoccupied at the time, and started a number of small fires, principally in the upper floor, by lighting candles. They made efforts apparently to extinguish them but without success, and becoming frightened left the house without giving warning. The fire department was called by a neighbor who saw smoke and the flames were brought under control before serious damage was done. The children, about ten years of age, later confessed their part in the fire but were unable to give any connected story of their activities.

CONVOCATION OF NORTH DAKOTA

Devils Lake, N. D.:—Friendly Anglo-American relationships were stressed by Archdeacon George R. Calvert of Winnipeg at the dinner held in connection with the convocation of North Dakota held here last week. He also pleaded for a Christian witness, stating that "all the questions have been asked; it is time now for the Church to give the answer. We have been given a second opportunity for witnessing not for questioning." Bishop Atwill in his address emphasized the necessity of frankly facing our social and economic problems.

A resolution was passed urging that the commission on marriage and divorce of General Convention consider the advisability of providing a canon which would make it unlawful for any member of the Episcopal Church to sign a premarital agreement binding the signatory to bring up children in any other religious instruction than that of the Episcopal Church.

And here you have the first election for deputies to the General Convention of 1946: the Rev. G. M. Armstrong of Jamestown and Mr. A. S. King of Fargo. Alternates: the Rev. A. E. Smith of Bismark and Mr. J. G. McCutcheon of Valley City.



Navy Chaplain Ben A. Meginniss, who is rector of a Florida parish when he is home, administers communion to WAVES at the naval air station at Pasco, Washington

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EDITORIALS

A Weapon For Peace?

THE reverberations of the atomic bomb are still being heard in our land, long after the radio activity has all but stopped in Hiroshima. The hue and cry has not died for even yet the pulpit voice is raised here and there to decry the fact that the United States officials made their decision to use that means of warfare. The use of the bomb has lowered the morality of a nation, one preacher states. Another ecclesiastic claims that civilization has been set back by hundreds of years.

What about it? Was the use of the atomic bomb immoral, was it degrading? What are the arguments most generally used?

The first argument against its use seems to be that it was "unsporting." A preacher quotes an old line general who compares the use of the bomb to the act of shooting an animal that is tied without giving it a "sporting chance" to run. Frankly, the idea of sportsmanship which uses a high powered rifle to shoot a defenseless and unsuspecting deer leaves many persons a little cold. And most men approve of tying up a mad dog and putting him out of the way with one well-aimed shot. But that's beside the point, for the real point concerns the sporting attitude toward war. It's time we realized that war isn't a grand sport, a jousting match in which we must be careful about our sportsmanship. The day of chivalry is over. War is hell and there's no such thing as a half-way hell. The sooner we realize this the sooner we'll recognize war for what it is and the better chance we'll have to rid humanity of its scourge.

A second point which is often made is that the killing of civilians is so inhumane. Why is it more inhumane to kill civilians than it is to kill men of the armed forces? In the eyes of God the life of a man with a pack on his back and a rifle in his hand is just as valuable as the life of a man in an office or cocktail lounge, or of a woman cleaning house or playing bridge. Why should one group of men be singled out to be in danger of death because they are of a certain age and of sound health and all the others who have stomach ulcers or bald heads be safe at home where it's considered inhumane to drop bombs.

Total war is one of the greatest forces for peace. As ministers and as peace-makers we can say, "Bomb the cities and let our cities be bombed." When the war-mongers and war-profiteers are in as much danger as those they vote to send to the front, then the rulers will think more carefully before they entangle their nations in war.

For a Christian death lacks much of being the greatest of evils. As we all must one day die we leave to God the determining of our purpose in life and in death. We who live in the knowledge of the resurrection of Jesus Christ are willing to give our lives for the cause of bringing his Kingdom on Earth, when the need should arise. But we are far from believing that war is his method.

"QUOTES"

TO THE VICTORS belong awful, almost overwhelming responsibilities in the building of a broken world, the desolate and disjointed nations, and the defeated nations. We have a tremendous task—calling for vision and work, and for wise planning and patient effort. And, second, is this. If ever a generation has been taught the awful tragedy of one of humanity's root problems, it is this generation. Root problem—what is that? That of war. This time we know—that awful atomic bomb, the prolonged and tragic sorrow of nearly six years of war, has taught us this,—that if we cannot learn to get along with each other we must die. War now means surely the end of the human race. And war is just the extreme illustration of that which sometimes devastates a home, a Church, a community, a country. The quarrel at the crossroads, and World War II are members of the same family. We have been told in the Bible, from Cain and Abel to the end of Revelation, that quarrels mean death. All history illustrates it. The atomic bomb clinches the matter. We have to learn to get on with one another, or be destroyed.

—Derwyn T. Owen
Primate of the Church
of England in Canada

St. Luke Stayed

WE COMMEMORATE on October 18th St. Luke the Evangelist. He was a man of exceptional ability. He was a physician. He wrote the gospel which bears his name and the Acts of the Apostles. He embraced and eagerly proclaimed the Christian faith. But what is most impressive about him was revealed by St. Paul who wrote from his prison cell, "Only Luke is with me." St. Paul's other companions had left him—Demas because he loved this present world, and Crescens and Titus for undisclosed reasons. Luke, too, might have had reasons for leaving; there were many sick who needed his skill. But St. Paul was in

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trouble. His prison cell may not have been as grim as Dachau, but he was alone, his life was in peril, and he hungered for human companionship. And St. Luke stayed with him!

It is not easy to be that kind of a friend. Not all people have a gift or capacity for great friendships. It takes a depth of patience, insight, and sympathy beyond the endowment of the run of the mill person. Yet all of us could do better than we do. We would not rebuke Crescens and Titus for leaving. It is quite possible that they went at the insistence of St. Paul on urgent Church business. But St. Luke was on urgent Church business, too! He was staying faithfully with his Christian brother in an hour of need. This example of St. Luke is a welcome reminder that friendship is urgent Church business. The clergy, often burdened with administrative responsibility or preoccupied with making worship vital in the life of the parish, need this reminder. The laity need it, too! So often lonely people hungry for human companionship pass through the portals of our churches with never a word or sign of friendliness. In the neighborhoods in which we live there are many distressed, bereaved, lonely people. Wooing them out of their unhappy isolation is not the easiest task in the world. It taxes imagination, resources and sympathy. But it is urgent Church business. And the man who loves his Lord will find this love sufficient incentive to try to be the kind of a friend St. Luke was. One wonders what would happen in this world if all of us who call ourselves Christians were to cultivate St. Luke's brand and quality of friendship!

How To Treat Returning Soldiers

by Brig. Gen. Luther D. Miller

Army Chief of Chaplains

OUR fighting men are returning to civilian life. They have served honorably; they answered when their country called; went where they were sent; stayed where they were put; and did what they were told to do. The public is asking the question, "What shall we do with and for the veteran?" One prominent factor in this inclusive question is the emotional, mental, and physical condition of the returning veteran. The approach to this question is warped when one thinks primarily of the veteran as a problem.

Wherever the veteran has been fighting there is no doubt that he will be returning from experiences which have affected his mind and feelings, and his outlook on life will probably be altered by what he has seen, suffered, and done. But, to take the attitude that consideration of the veteran should be based on regarding him as a problem is to make a bad beginning.

A better start is to regard the soldier as normal. The twenty-year-old lad who has been away from home a couple of years and wears a Purple Heart for a sacrifice in combat is not the carefree boy he was, but certainly he can be considered a normal man. Exposure to danger and the assumption of hourly and daily responsibilities have made him older than his years. Treat this as a fact but not as a problem.

The number of men with psychiatric disorders of such a degree of severity as to make impossible normal living will be relatively few. The overwhelming majority of the veterans will return to civilian life with a capacity for sustained duty and a passion for the blessings of a normal life with home and family. It must be remembered that these men have met the exacting demands of separation from home, regimentation, lack of privacy, extremes of climate, hunger, exhaustion, and the danger of bodily injury. To assume that they will fail now is to go from the sublime to the ridiculous.

In his army service, a veteran has demonstrated ability to get along well with associates and chance acquaintances and to observe the rules and regulations without any impairment of initiative or aggressiveness. He may not have the conventional standards and attitudes of the community he left, but his attitudes and standards will not be lowered but will be broadened and more adaptable.

A profit can be found in the sharpening of his intelligence and in the stability that he has acquired from the responsibility of army service. To think of the veteran as being emotionally unstable, unreliable, and as possessing psychopathic tendencies when he has demonstrated such durable characteristics during his service is to prove oneself a very poor observer and analyst.

THE veteran will possess tenacity of purpose and in most instances will have learned to fix definite objectives for his post-war life. The very

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process of selective service in which the fit are chosen is an important factor to be considered in thinking of the veteran as a picked man rather than a problem.

Fortunately, unwarranted is most of the apprehension concerning disturbed personality, which we called shell shock in the last war. Most disturbed personalities were that way, potentially, or in a degree, when they joined the colors. They will go back to homes and communities which understand them. They can be absorbed rather easily. Disfigured bodies, and the mental conflict that may accompany them, will need careful, prayerful handling. Here is a field for the finest of guidance. The vast majority of returnees to their old homes will slip back into community life with the aid of understanding kinsfolk and friends.

And so, when the soldier returns, he will not fit a generalization. He may be coming from the swampy, malaria-infected South Pacific. He may come from glamorous Hawaii. He may come from peaceful Panama. He may come from the fogs of London, with its nerve-racking buzz-bombs and flying telephone poles, or he may come from an action field in Normandy or the Rhineland. It may be that he comes from a prison camp, where he was "detained by the enemy." Do I make my point that forty lads coming back from forty fronts may have had forty very different experiences? The little homeside church, that bade them Godspeed and a safe return so many months ago, will have to deal with them as individuals.

A word of reassurance might well be spoken concerning those who suffer from combat fatigue. This assurance is found in the following statement issued by the surgeon general's office: "Colonel William C. Menninger, chief, division of neuropsychiatry, surgeon general's office, says that thus far in the war we have returned to duty with their units after a brief treatment behind the lines sixty per cent of the fighting men suffering from combat fatigue. Seventy-five per cent of the remainder have been returned to further duty in the army and a very high percentage of the balance to normal civilian living."

Thus, when one views these figures the reaction should be one of optimism and hope rather than of gloom and despair. Yes, some will come back disabled and handicapped, but we must not underestimate the fortitude of spirit and its healing capacity. Don't sell the battle-tested veteran short in the inner life. He will make it.

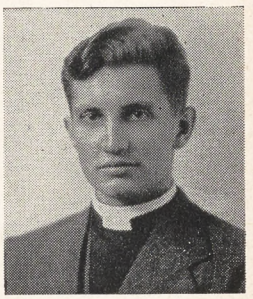
Editor's Note: This is preliminary to the series of articles by Servicemen on "It's Over: So Now What?" in which chaplains, officers and enlisted men will present their ideas of what sort of a world they want, now that the war is over, and what they think the Church can do about it. The article next week will be by the Rev. Ernest A. deBordenave, navy chaplain, who was in combat in both the European and Pacific theaters.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

I RECENTLY finished reading Dorothy Sayers' series of radio scripts entitled *The Man Born to Be King*. These short dramas deal with the Gospel story in a fashion that is both modern and vital and, when presented over the B.B.C., aroused a great deal of interest and comment in Great Britain. Some thought that it was sacrilegious to have an actor portray Our Lord on the radio; others stoutly defended the experiment. Unless I am mistaken, the argument even had its day in the House of Commons. But, certain it is, the short plays aroused more interest in the life of Christ and his message of redemption than a whole century of sermons in English churches.



The plays were sponsored jointly by the Church of England, with the late Archbishop William Temple taking a leading part in representing the Church, and the British Broadcasting Company. Miss Sayers, who is notorious both for her Peter Wimsey detective stories and her solid books on theology, put in many hours of original research before writing the plays and then had the scripts edited by some of the leading writers in England. A top-notch director and a carefully chosen cast of professionals were employed to give the programs the best possible production. In other words, the whole project was handled as a major radio adventure and as a work of art. It brought overwhelmingly good results—the British people were interested.

In this country, we have some fine radio writers —men like Norman Corwin, Arch Oboler and Les Weinrott—and new ones are coming forward all the time; we have some excellent radio actors; Orson Welles, Martin Gabel, Arnold Moss and Susan Peters; and all of our seminaries have expert theologians and biblical scholars. Being patriotic, I would like to state that if England can do it, we can do it also. Therefore, I would like to make a suggestion.

Suppose 281 call a moratorium on all paper work that issues forth from that office in one year and, as is usually the case, finds its way to assort-

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ed waste-baskets. The money saved could then be put into a really fine radio program, written, produced and acted by the best talent money can buy. Then, we can all sit back and watch what happens. My guess is that we would find, along with the English, that the radio is a wide-open, yet unexplored, channel for spreading the Kingdom.

New Books

***Excellent **Good *Fair

**_Mythology_. By Edith Hamilton. Little, Brown, $3.50.

This is the way a book on mythology should be written! Edith Hamilton is a most accomplished interpreter of classical life and thought, and she writes a clear and attractive style. She stresses the important thing, with the result that the student, the casual reader, the boy or girl interested in the old tales will see them in their full splendor and feel their full fascination. Too much writing on mythology has been pedantic, and has lost the main thread in tangled thickets of detail—especially when every fancy and turn of imagination of a late poet has been duly catalogued. Miss Hamilton sticks to the Greeks, in the main; Ovid is recognized as what he is—an artificial reworker of the old tales, and one who did not believe there was a word of truth in them!

Miss Hamilton insists, quite properly, that the myths did not form the substance of Greek religion; they are secondary, explanatory, and are more akin to science than to religion—i.e. as a rational and satisfying account of the whys and wherefors, in relation to natural phenomena. And they are far from primitive: relatively to primitive thinking, primitive social life, primitive religion, these myths are really modern! Finally, they are human: it was characteristic of the Greeks that they humanized everything they handled, even their gods. Compared with the gross and dreadful deities of Egypt and the Near East, compared with their early chthonic powers, the Olympians are a family of cultivated aristocrats, with the virtues and the vices of an aristocracy. But they are human, intensely and completely human.

These old stories will never cease to fascinate us; and they have never been better told, in English prose. The illustrations, by Steele Savage, are superb, and catch the authentic Greek feeling of the myths—some of them are majestic, a few of them charming, many of them simply terrifying and overwhelming, where men and even gods are pitted against the brute forces of the universe.

—F. C. GRANT.

Why Man Works

By

RANDOLPH CRUMP MILLER

Of the Faculty of the Church Divinity School of the Pacific

THE attitude of some men toward work is that it should be avoided. This antipathy is based on two factors: the old class distinctions and laziness.

Until recent times, the "gentleman" was one who did not have to work. He had servants (or slaves) to cater to his every wish; and while he might follow some hobby or other, he did no constructive work. The laborer was patronized because he was necessary for the comfort of the gentleman; but there was no social equality. Privileges were reserved for the leisure class, and a social stigma was placed on labor.



In America conditions were never as bad as in Europe. Pioneer conditions made the "gentleman" a useless luxury, although we still secretly admire the man who has made enough to take it easy. Many look forward to the day when they can retire and become a gentleman in the medieval sense, but this is a hangover from the social snobbishness of the old days.

The second reason why work is frowned upon is the natural laziness of many people. An occupation is a necessary evil, but they believe they would be happier if they could refrain from work.

Of course no self-respecting worker admits these things. He does not believe he is a snob or that he is essentially lazy. These feelings are disguised by various other excuses.

His snobbishness is hidden by his feeling that his particular task is below him. He does not deserve to be a clerk; he should be an office manager (with the authority over others and the time for golf which it allows). He should not be a welder; he should be a foreman. A young wife thinks it nobler if she works outside and has someone else do the housework, which is somehow beneath her. Or one's job does not challenge the creative genius which is being wasted. Or the doctor, lawyer, or preacher thinks he should have wealthier patients, clients, or parishioners; these poor people are all right, but they do not bring out the best in them. Or again, "Just wait until I make my pile—so I can retire and have servants do just what I want." And of course we are not too lazy to work; "Why

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look at the time I spend in my victory garden (after loafing in the office all day). I have so much energy and take vitamin pills, but I need more time off or I'll have a nervous breakdown."

Christianity has always been a religion for working people. We have misinterpreted the fourth commandment and have argued endlessly about keeping the Sabbath, but the other part of the commandment is equally important: "Six days shalt thou labor" (or five).

Men, being weak, need an incentive to work. In the first Christian community, they pooled their resources and then worked to support the community. This was WPA psychology and did not pan out. You will recall what Paul wrote to them: "If any man will not work, neither let him eat. For we hear that some among you are disorderly, but work not at all—and are busybodies." Jesus associated himself with working people. A carpenter himself, he sought out fellow-laborers to assist him.

When we see work as a necessary part of living, as something creative and vital, as giving meaning to life, then we can no longer think of escaping it. Some labor with their hands, others with their brains, and some perhaps with their mouths. But we recall that:

> *All labor gained new dignity*
> *Since he who all creation made*
> *Toiled with his hands for daily bread*
> *Right manfully.* (Hymn 510)

Professor D. C. Macintosh of Yale recounts this story of his arrival from Canada. "As we neared the American border, an American immigration official came around, asking the usual questions:

'Are you a citizen of the United States?' I was not.

'Are you going to reside in the United States?' I was.

'Are you going to work?' 'Yes.'

'Have you got a job?' This, too, had to be answered in the affirmative.

'Where were you when the contract was made?' I had to say, 'I was in Canada.'

'Well! You can't go farther. You must get off the train.' I smiled incredulously.

'Yes, I meant it! You must get off at the next station. You are violating the alien labor law.'

'That's very strange,' I replied. 'The President of the United States (Taft) was a member of the corporation that hired me.'

"The officer eyed me narrowly. 'What are you going to do?' he asked. I answered apologetically that I was going to be a professor at Yale University.

'Oh, well!' said the agent, 'if you're going to be a professor, that's all right. I thought you said you were going to *work!*' "

THERE are many ideas of work, and the test is not whether we have a job where we work with hands or brains, or, preferably, both; it is not even a question of salary or wages. A certain university professor, when pitied for the smallness of his salary, replied: "If I were able, I should be glad to pay for the privilege of doing what the university pays me to do."

When we see work in this way, it has value which no other activity can possess. It is what gives daily living its integration and meaning. It saves us from despair and anxiety, from the sense of uselessness and meaninglessness and frustration. People who have lost loved ones find escape from worry, anxiety, and self-pity in work. A self-absorbing activity gives healthy extraversion to our thinking, and saves us from looking inward and from the constant, unhealthy examination of our souls.

But work is not all glory, not all fulfillment of integration, not all even escape from self-pity. Some work is plain drudgery, some is needless, some is purely on a monetary basis. We need three tests to determine whether what we are doing can be called work in the Christian sense. It is a problem of *vocation*, of being called by God to this task. Professor Robert Calhoun has asked these questions:

Is what I am doing truly needful? Not every occupation is needed by society, and in wartime many tasks are classified as non-essential. But, we ask, in the long run and in normal times, is my job an intelligent effort to meet the needs of other human beings. Have I taken what I am able to do, and made it of service to my fellow man? Is it more important that I do this job for less money or in less desirable circumstances—be it soldiering, coal mining, preaching, digging ditches, or keeping house? And if I am not now doing needful work, can I learn to do a needed task?

Does my job do justice to me? Is it a job where I can develop my best efforts and abilities and potentialities? Will it make me a better person? Every man does not have the same capacities. Lou Gehrig became great in baseball and stands for American character at its best. George Washington Carver was a great scientist who developed his capacities in spite of almost impossible handicaps of rare prejudice and lack of opportunity. Abraham Lincoln rose to the presidency in spite of limitations of background and formal education. And Brother Lawrence washed dishes for the glory of God. All are called by God to work, but as he

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has endowed many with varying capacities, so he calls them to different tasks.

Does my work contribute to the betterment of the world in which I live? Is my work a form of competition which serves my profits, or does it contribute to the common welfare? I have made myself needed, but is it for the best?

This last question brings the whole competitive system under survey. The impersonal machines of modern industrialism, with monopoly and efficiency as key words, do not contribute to the common welfare. They block new markets and new developments, they treat men as machines, labor as a commodity, and customers as empty bags to be filled. Until employers and labor union leaders learn to treat workers as persons (and not just through speeches from the boss as "dear friends" the workers), industry is going to find it difficult to fulfill the third requirement — that our work should contribute to the common welfare. And there is also another problem—that of providing opportunities for creative work within our society; for when there is a shortage of jobs, and a man must work in order to eat, he cannot worry much about whether it is needful, creative, or contributive to the common welfare.

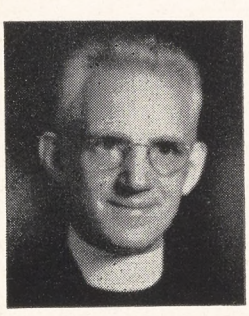
So we are called of God to do needful work, to fulfill our own destiny in the light of our capacity, and to contribute to the common welfare, and this challenges the Church to teach the right kind of vocation in the right kind of an economic system.

For Church Schools

By

WILLIAM GRIME

ONCE again many of us have begun a new year of teaching children the creed, the Lord's Prayer, Church history, the sacraments, their values and uses. During this year you will be urged to remember the old maxim "practice makes perfect." What this phrase really means is that practice in learning is inclined to yield either good or poor results. Therefore, I urge the use of this great law with care. Why?



Because while you are geting your children to learn and use the creed, the catechism or scripture, if in the learning process you cause irritations to arise, these irritations will tend to become sealed into your children's future reactions to the creed, etc., and teaching practices of that kind will be a long way from perfect. Let me give you an illustration or two.

Here is a conscientious teacher questioning twelve-year-olds on their duty towards God. She insists her boys keep still and learn this material by repeating its phrases over and over. Then she would test them one by one and if their answers were not correct she would sternly scold them. Well, what do you think happened one Sunday as she asked a boy his question? He answered, "My duty is to get out of his way," and the scene which followed resulted in the loss to the Church of that boy. He was so stung by such teaching that he wanted no more of the God she was revealing.

Here is another teacher getting her girls to learn the Venite. The rector had said it must be learned for on children's day the class was to recite it for their parents. (Not for the glory of God but for their parents.) So a few weeks before this special service, while checking as to who in the class knew this canticle, she came to one girl who said it perfectly and then asked the next girl to recite. She halted badly so the teacher said, "Aren't you a bit ashamed you can't do this as well as Jane?" Whereupon the girl who came from a home where there was little interest in religion broke down crying and left the classroom so that when she was in her twenties she remarked, "It's strange but I've never liked the Venite, I am always glad when we are past it in worship services."

Now call these illustrations childishness if you will, but remember that does not destroy the damaging facts here.

Neither let this discourage you, but rather let it put you more on your guard, for I could give teachers many illustrations of rectors who have done something like it, and I am no doubt guilty myself.

What I want us to see here is this: we are to strive to keep a happy friendly relaxed atmosphere in our classes; to keep our tempers under control; to avoid being looked upon as just drill masters; we are never to use the sarcastic or shame motives for the consequences of such tend to get *sealed into* children's future reactions to their Christian experience within the Church. Therefore and with emphasis, let me urge us to take deeper care of our life of worship, for without the grace received therefrom, none of us are wise enough, calm enough or steady enough to teach in any classroom.

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Episcopal and Presbyterian Laymen Demand Unity

Call on Vestries and Other Church Bodies To Pass Resolutions to Be Sent to Leaders

Edited by W. B. Spofford

Montclair, N. J.: — Lay members of the Episcopal and Presbyterian Churches here have determined that the proposals for unity between their two communions shall not die of inertia. A joint committee of six laymen was formed, three Presbyterians and three Episcopalians. They arranged a meeting for members of the two churches, with the Rev. Henry Sloane Coffin speaking as a Presbyterian and the Rev. Theodore O. Wedel as an Episcopalian. In spite of bad weather the meeting was largely attended. One Episcopal layman, Mr. Merritt F. Farren, commented as follows about the meeting: "Those who think the laymen of the churches are uninterested are mistaken. People do not go out in bad weather to attend a church meeting unless they are in earnest."

One result of the meeting was a joint statement which was sent to the Presiding Bishop; the Rev. Franklin J. Clark, secretary of the House of Bishops; the chairman of the commission on unity; and to the convention of the diocese of Newark. The statement follows:

"(1) We believe that Church unity is not merely a matter of preference. It is the duty of Christians to unite. Disunity is a sign of spiritual separateness, weakness, and ineffectiveness. As a step toward complete unity, we believe that the Episcopal and Presbyterian communions should unite.

"(2) A proper basis for unity, which should be satisfactory to any reasonable person, may be found if there is a will to find that basis.

"(3) If the laymen of both communions indicate their interest and determination that unity shall be achieved, the means to that end will be found.

"We, therefore, call upon our fellow churchmen in both communions to express their conviction that the basis for such unity can and should be found and such unity achieved.

"The Episcopal members of the committee with humility express their belief that the failure to make more rapid progress is due largely to the Episcopal Church. They, therefore, recommend the adoption by the Episcopal vestries and other church bodies of the following resolution:

" 'RESOLVED: (1) We believe that union with Presbyterian Church should be effected. (2) We call upon the joint commission to agree upon reasonable terms for such union, and report without further delay. (3) We call upon the General Convention, both lay and clerical delegates, to take such action as may be necessary and desirable to effect such union.' "

Leaders' Training School

Louisville: — A Church leaders' training school was held here, September 24-26, with five courses offered on various phases of church work. Over 100 attended. The dean was the Rev. E. Thomas Rodda of St. Stephen's. Similar schools, with the same leaders, are to be held October 15, 16 and 17 at Henderson, Paducah and Bowling Green.

Parish Celebrates

Saratoga Springs, N. Y.:—Bethesda Church here celebrates its 115th anniversary on October 15th. A feature is the fulfillment of the centennial endowment fund which began 15 years ago under the direction of the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund. Both Bishop Oldham and Bishop Barry take part in the celebration. The rector is the Rev. Irving G. Rouillard who has served the parish since 1917.

Prohibit Divorce News

Sydney, Australia (wireless to RNS): — Plans of the New South Wales government to introduce legislation prohibiting publication of salacious evidence in divorce court cases has been greeted with satisfaction by Australian churchmen. The proposed bill is patterned after similar measures in England, and in Victoria, South Australia, where press reports are restricted to the names of the parties involved, the grounds for the petition, the result of the suit, and the remarks of the trial judge. During the war, the tendency of even conservative Australian newspapers was to publish the most intimate details of family troubles.

Install Bishop

Phoenix, Ariz.:—Bishop Kinsolving was installed as Bishop of Arizona at a service held at the cathedral here in connection with the three day convocation of the district which opened October 9th. The service was arranged by Dean E. S. Lane and Canon Dowell and was followed by a tea and reception for Bishop and Mrs. Kinsolving.

Claim Two Million

Los Angeles:—Spiritual Mobilization, Inc., generally considered a thoroughly reactionary organization that is using the guise of religion to put over its program, claims now to have over two million laymen as members, and 1,731 clergymen from 19 denominations. The organization claims to champion basic freedoms but observers agree that the stress is upon "free enterprise."

Large Registration

New York:—Union Seminary announces the largest enrollment of graduate students in the history of the institution—one hundred and sixty one. The Rev. Frederick C. Grant, professor at Union and editor of THE WITNESS, is the chairman of the faculty's committee on graduate students.

No Action Taken

Geneva (wireless to RNS):—The World Council of Churches has not been officially informed of proposals for German church leaders to visit Allied countries, W. A. Visser 't Hooft, general secretary, declared here. His statement contradicted a report from London that the Council has turned down a recommendation of this nature made by Dr.

SERVICE

** A number of subscribers have requested that the Proposed Service of Baptism which appeared in the WITNESS last week be published as a leaflet. We will be glad to comply with this request if there are a sufficient number of advance orders to justify it. The cost will be $2 for 100 copies; 5c for single copies. If you wish to place an order please write to THE WITNESS, 135 Liberty Street, New York 6, N. Y. stating the number desired.

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Theophil Wurm of Wurttemberg, head of the new Evangelical Church of Germany.

"The World Council has not received a request from German church leaders to visit the Allied world," Visser 't Hooft declared. "Therefore, the Council has not had the opportunity for favorable or unfavorable action on such a reported request."

He stated that the Council is in constant touch with German church leaders through several secretaries and hopes to have representatives at the first full council meeting of the new German Church on October 18.

Historic Flags

Edinburgh (wireless to RNS):—Two historic, smoke-begrimed flags of world war II were delivered to the custody of St. Giles' Cathedral here in a solemn service that was without precedent in the annals of the Cathedral.

The banners consisted of the white ensign of HMS Warspite, which was flown at the mainmast of Admiral Sir Arthur Cunningham's flagship at the battle of Matapan in 1941, and the red ensign of the maritime service which was worn by the Queen Elizabeth during wartime voyages in the Atlantic and Pacific.

With the King and Queen and Princesses of England looking on, the flags were borne through the nave of the Cathedral and presented to the Dean of Thistle, Charles L. Warr.

Rare Bible

New York (RNS):—A first edition of the "Martin Luther Bible" has been unearthed deep in the cellars of the Reformed Evangelical Church in Warsaw, according to a report received here by the Polish Press Agency. The Bible contains Luther's translation of the Scriptures from Hebrew into German and was printed under his direction more than 400 years ago.

Another find was two copies of the first Bible translated into Polish for the Calvinist denomination, under the patronage of the famous Radziwill family, which later became converted to Roman Catholicism. Dated 1563, these are known as the Bizesc Bibles and are especially rare.

Record Congregations

Berlin (wireless to RNS):—Record congregations attending Thanksgiving Day services here heard appeals from pastors to share their slim rations with more than a million refugees from eastern provinces. At Johannes Church in Lichterfelde suburb, worshippers dropped their offerings into great baskets, some bringing slices of bread, others a handful of potatoes or other vegetables. The church was so packed that several hundred who had come to hear Bishop Otto Dibelius, Berlin's most popular Evangelical preacher, had to be turned away.

"From the human standpoint," Bishop Dibelius declared, "we know that several million of our people will not survive this winter. In eastern Germany, those farmers still on their farms behold empty stalls and bins and fields going to weeds because farm implements were carried away."

He said that in the province of Brandenberg, of which he is Evangelical Church superintendent, "pastors are preaching their Thanksgiving sermons today seated in chairs because they are starving."

"Yet gratitude to God is given the Christian both as a duty and as a goal," the bishop continued. "We do not pray for more than daily bread. We pray neither for fuel for the winter, nor for the dwellings we once had. Poverty is nothing new to Christians. They know that neither poverty nor riches separate us from the love of God in Christ."

"Nevertheless, poverty can poison the mind just as prosperity can atrophy moral responsibility. Of himself, man has no claim even on subsistence living. The most meagre daily bread is God's gift of grace, and the church in this hour calls on the people to use this experience of hunger to draw close to One who is the true bread of life."

Bishop Dibelius stressed the social consciousness reflected by the Lord's Prayer in the phrase, "Give us our daily bread." He recalled that in a small Brandenberg town he visited recently he found the pastor and the entire congregation working together to provide relief for hundreds of refugees passing daily through the town. Every day, he said, dozens of children, too weak to continue in flight with their parents, are being turned over to care of the parish.

Now Its Finland

Helsinki (wireless to RNS):—Archbishop Grigorii of Pskov and Porkhov has been named by Patriarch Alexei, head of the Russian Orthodox Church, to visit Finland and report on conditions in Greek Orthodox churches there. It was reported that the Russian prelate, who is in charge of the Leningrad diocese, will seek to establish closer ties between the Moscow Patriarchate and Finnish Orthodox communions.

New York Conference

New York:—Bishop Charles K. Gilbert of New York; Lewis B. Franklin, treasurer of the National Council; the Rev. Shirley C. Hughson of the Order of the Holy Cross are to speak at a conference of the clergy of the diocese of New York on October 22. The theme of the meeting is the advance fund, with the Presiding Bishop also on the agenda to explain what the appeal means to the Church.

Laymen Promote Unity

Toronto (RNS):—Lay associations are being formed throughout Canada to promote interest in ecumenical (world church cooperation) affairs, it was announced here at the second annual convention of the Canadian Council of Churches. Chairmanship of the Dominion lay executive has

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been accepted by the Hon. Mr. Justice Roy L. Kellock, of the Supreme Court of Canada.

It is planned to have an ecumenical lay gathering simultaneously with next year's convention of the Canadian Council. It is also hoped to hold lay retreats in the provincial capitals to keep laymen in touch with the ecumenical movement. The Primate of All Canada, the Most Rev. Derwyn T. Owen, has appealed to 36 bishops of the Church of England in Canada to aid the movement.

Steps have been taken to unite the Social Council of Canada and the Canadian Council of Churches into one incorporated body. Up to the present, the Social Council has been an autonomous body functioning for the Council of Churches in social matters.

Interracial Council

Seattle:—Formation of a city-wide interracial council under the leadership of the Seattle Council of Churches was approved at a two-day interracial clinic opened here by Mayor William F. Devin. The clinic was attended by 380 representatives of 175 organizations and agencies, including 100 churches.

It was agreed that the interracial council's program of action should be directed against restrictive housing covenants affecting Negro, Japanese, Chinese, and Filipino minorities in Seattle, and toward seeking collaboration of federal agencies in the rehousing of returning Japanese-Americans.

Delegates also urged support for state and federal fair employment practice legislation, and called upon the national association of real estate boards to change residential codes discriminating against racial groups.

Bishop Sherrill

Boston:—A service of thanksgiving is to be held at Trinity Church on the evening of October 14th in recognition of the 15th anniversary of the consecration of Bishop Henry K. Sherrill.

Urges Unity

Toronto (RNS):—The world unity movement will not be effective unless it operates locally as well as internationally was a warning sounded at the second annual meeting of the Canadian Council of Churches. The sessions were presided over by Archbishop Owen, primate of the Church of England in Canada, who was elected president for another term at the closing session. The warning came from the Rev. William Barclay, former moderator of the Presbyterian Church in Canada, who urged that all denominations be urged to join the Council. Attending the meeting as fraternal delegates from the United States were the Rev. Henry Smith Leiper of the World Council of Churches and the Rev. Roswell Barnes, associate general secretary of the Federal Council of Churches.

Diocesan School

Boston: — Sixteen varied courses are offered at the diocesan school, being held at the cathedral for eight weekly sessions. There are three unusual features, in addition to the intensive training offered Church school teachers. A course on sermon preparation is being given by the Rev. Theodore P. Ferris, rector of Trinity. A laboratory class in which pupils will be taught by a teacher from the weekday Church schools is offered. There is also a course on industrial relations, with leaders of labor and management taking part, directed by the social service secretary of the diocese, the Rev. Howard P. Kellett. Similar schools are being held this month at Wrentham, New Bedford and Salem.

Ministerial Association

Fairbanks, Alaska (RNS): — E. Stanley Jones, internationally-known missionary leader has completed a four weeks' visit to Alaska, where he held a series of services in Fairbanks, Juneau, Anchorage and Ketchikan, in connection with the national Christian mission sponsored by the department of evangelism of the Federal Council of Churches. This is the first time a national evangelist from the United States has appeared in Alaska. Outcome of Jones' visit to Fairbanks was formation of the first Ministerial Association in the city. The president is the Rev. Charles O. Hirschy, Church of God pastor, and members include clergymen of the Church of the Nazarene, the Norwegian Lutheran Church, the Presbyterian Church U.S.A., the Episcopal Church, and the Baptist Church. The group will aim at concerted action by denominations in promoting church work in the city.

Race Relations

Guilford College, N. C. (RNS):—Steps to further understanding, cooperation, and fellowship between races were taken by the North Carolina Council of Churches at its annual meeting here. On recommendation of its committee on race relations, the Council approved proposals for a study of such problems as housing, health, and transportation which affect harmony between whites and Negroes. and also authorized an investigation to locate places where interracial meetings may be held.

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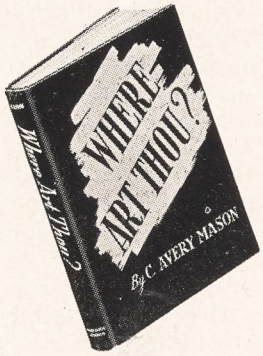
New Fall Books

Where Art Thou?

By C. AVERY MASON



Here are six constructive essays on the important problem of freedom. The author gives the Christian definition of freedom and shows how the definition applies in man's relation to man, and in his relation to God and Christ. The chapter headings are as follows: The Stream of Life Goes On, God and Man in a Time Like This, Christian Nurture Is a Practical Matter, The Social Implications of Christian Worship, Do We Own What We Have? God Called You! $1.50

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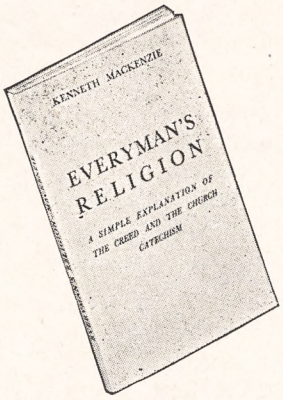

Here is a simple explanation of the Creed and the Church Cathechism. The author explains why we believe in God; what we mean when we say that God is Father and Son and Holy Spirit; what Christ and the Holy Spirit do for us; the meaning of Heaven, Grace and Eternal Life; what God expects from us, and how we may expect his help if we really wish to do his will. 80 cents

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Church Army

New York:—Mr. Samuel Thorne, president of the Church Army in the United States, has isued the following appeal to returning Servicemen:

"Nearly nineteen hundred years ago St. Paul had a dream. In fact dream he saw a man from Macedonia who said: 'Come over into Macedonia and help us.'

"The undersigned has not heard of the national director of the Church Army in the U.S.A. having had any such dream but he has been advised that during the past six years calls from forty-eight bishops in various parts of the U.S.A. have come to the Church Army for thirty-nine captains and nine sisters and from the clergy fifty-four additional requests for forty-five captains and nine sisters to further the work of the Church. For lack of trained candidates to the great regret of the organization, these calls could not be met.

"To you who have been in the recent world struggle in which force largely figured, the opportunity of helping to win the peace along constructive lines of Church Army work is offered. It calls for a similar spirit of self-sacrifice but with a much more lasting and satisfactory reward, spiritual, if not material.

"Captain Earl Estabrook at the Headquarters office of the Church Army in U.S.A., 292 Ninth Avenue, New York 1, N. Y., will be glad to advise any inquirers as to the opportunities and training for Church Army work."

Go to Liberia

New York:—Miss Lois R. Robinson, member of Christ Church, Bronxville, N. Y., and Miss Jane A. Sexton, a communicant of the same parish, are to go to Liberia as missionaries.

Arab Priest Ordained

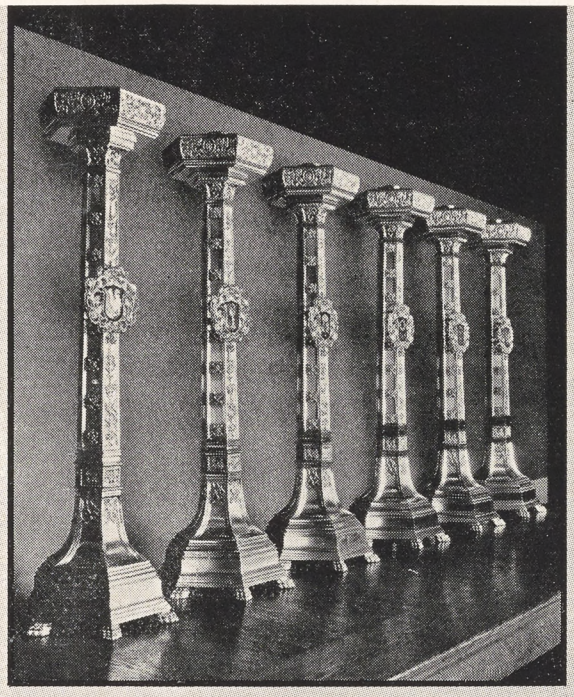
London (wireless to RNS):—An Arab priest was ordained recently at the Anglican Collegiate Church of St. George in Jerusalem. The ordinand was the Rev. Musa Azar, who since 1943, when he was made a deacon, has been in charge of a church at El Hasa in the Trans-Jordan. Many Anglican priests assisted in the service, which was conducted in Arabic throughout.

Pleads for Unity

New York (RNS):—Francis Chomin Wei, Episcopalian and head of the Central China College, declared in an interview that Christian missionary policy in China must be revised to conform more closely to the Chinese way of life and must stress the essential unity of all denominations. He stated that during the next fifteen years "there must be a great Christian impact upon the thinking and planning of China's leaders." He said this impact must be made through "a strong, progressive and aggressive center of intellectual Christian activities."

"A new China is in the making," Dr. Wei declared, "and Christian leaders must make their influence felt during this plastic age. If the Church is not prepared to make its best contribution, it will regret it afterwards when the policies of the nation have already been given definite shape.

"To bring the churches together, it will be necessary to get them to work together. By working together they will learn to understand one another and out of this understanding will grow mutual respect. The process of unity may be slow, but it will be easier in China than in other countries where Christian traditions have been longer established."



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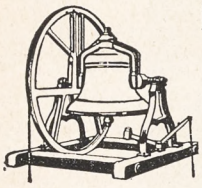
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Churches Destroyed

Berlin (wireless to RNS):—Only 20 Lutheran churches are open in Berlin at present, according to the Soviet military commander in the German capital. Reopening of the churches is one of the matters being dealt with by Russian occupation authorities in efforts to reestablish normal civilian institutions. One reason why so few churches are functioning is the great destruction caused by Allied bombing. The entire center of the city has been ruined and not one church has survived.

According to Burgomeister Dr. Artur Werner, Soviet occupation authorities have encouraged local officials to pay special attention to reestablishing religious facilities in the capital.

Dr. Werner announced that plans have been made to introduce religious instruction in schools, and that "this instruction will be for Protestant, Catholic, and Jewish children." He added, however, that "Church and state will be separated."

The Burgomeister disclosed that the town council has a subcommittee of clergymen headed by a Catholic priest—Father Buchholz, formerly of Plotzenzee—and that a Protestant pastor and a Jewish rabbi shortly will be appointed.

He recalled that Father Buchholz, at a meeting of his group, described the hanging of 165 prisoners in Berlin by the Nazis.

"We were so moved by the recital," Dr. Werner commented, "that we had to suspend the session for a while." When a newspaper correspondent interrupted, saying, "Didn't you know of much worse cases of atrocities committed by the Germans elsewhere?" Dr. Werner replied: "Here in Berlin very little was known of these atrocities."

At the close of his press conference, Dr. Werner surprised correspondents by asserting that there are still 6,000 Jews in Berlin. According to official German statistics, there were formerly 165,564 Jews in the city.

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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.

MR. JOHN C. SPAULDING
Chancellor of the Diocese of Michigan

In your issue of August 9th, you commend the people of Los Angeles for organizing a mass meeting and raising a large sum of money in opposition to Gerald L. K. Smith. You refer to his return to Detroit in such a way as to imply that he has a large following in Michigan, including fascist-minded capitalists. If so intended, the author is misinformed. I have never heard any favorable mention here of Smith's views or activities. That he is not influential here is shown by his overwhelming defeat in the Republican primary of 1942 for the United States Senate. The Smith vote was particularly small in the, so called, wealthy and aristocratic districts. I believe the Detroit method of silence is more effective in eliminating undesirable political promoters than one which magnifies their importance by publicity, as will be shown by the enclosed item from the Detroit Free Press, entitled "Monetary group too broke to hire hall."

Editor's Note:—Mr. Spaulding enclosed a clipping reporting a meeting of Mr. Smith's followers that was attended by about 100 persons. Incidentally THE WITNESS received a long letter from Mr. Smith, devoted mostly to denunciation of Jews, which charged THE WITNESS with receiving subsidies from them.

* * *

THE REV. LOUIS H. MATHEUS
Rector at Ottumwa, Iowa

The Rev. Donald C. Ellwood, of Avon, New York, is well justified in his skepticism about a Mrs. John Gardner. (Cf, Correspondence, WITNESS. Sept. 20th.) We have had experience with this family, or one making similar representations, over a period of years. Our clergy should be on their guard concerning them, and I believe would be justified in turning them over to the proper authorities.

Add to this warning: One claiming to be D. W. Woods, of Mobridge, South Dakota, and posing as one of our clergy, is being sought by the F. B. I. for cashing worthless checks. He recently defrauded a DesMoines, Ia., hotel in the sum of $360.00, and his operations in other localities are now known to total the sum of $1500.00. Any trace of this imposter should be reported to the F. B. I.

* * *

F. C. LEROY
Layman of Chicago

I am looking forward eagerly to the articles by servicemen on what they think our world should be like, now that war is over, and what the Church can do about it. I have had contacts with several men now out of the service who left as good Churchmen but are now rather disillusioned about the Church. They point out that we seem to be going on with our same old ways, interested primarily in getting money to perpetuate an institution whose chief purpose seems to be to provide jobs for clergymen and secretaries. I hope that in these forthcoming articles I will find material that I can place in the hands of these men.

ANSWER: It is our plan to start the series by Servicemen, under the general heading of *It Is Over: So Now What?* with our issue of Oct. 11, thus giving time for those who care to do so to order bundles or otherwise make it possible for non-subscribers to have copies. As for the articles, all we can say is that those we have so far seen are lively and stimulating. We are confident that others, yet to be received, also will be.

* * *

THE REV. ALMON R. PEPPER
National Secretary of Social Service

May I address this letter to the many Churchmen who have ordered cartons to be filled and shipped to churches overseas as part of the Church Christmas package program. The response to this appeal by which Christmas packages will be distributed to the most needy individuals and families in Europe and the Philippines has been splendid. It continues to be so. This is all the more reason why we are sorry that some orders for cartons have not been received as promptly as might be expected. A combination of warehouse difficulties and post office facilities have been the cause. We are doing all we can to expedite matters. Fortunately overseas shipping has improved and we have been able to extend the deadline for shipment to November 15th. However we urge Churchmen to send their packages to the warehouse as soon as possible.

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The WITNESS

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OCTOBER 18, 1945



PRAYERS BEFORE A BATTLE IS A SOLEMN AFFAIR
(*story on page four*)

Official Navy Photo

ARTICLE BY CHAPLAIN DEBORDENAVE

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OCTOBER 18, 1945
VOL. XXIX. No. 2

CLERGY NOTES

AGNEW, DAVID S., formerly missionary in charge of Trinity Chapel, St. Clair Shores, Mich. is now rector of Calvary, Saginaw.

BOND, JAMES S. JR., formerly rector of St. George's, Fredericksburg, Va. is now rector of Christ Church, Mobile, Ala.

CARTHY, VAN HISE, was ordained priest at Trinity Cathedral, Trenton, N. J. Oct. 6 by Bishop Gardner.

CREWE, B. H., formerly of Calvary, Saginaw, is now rector of the Church of Ascension, Detroit.

DONALDSON, ROBERT G., formerly curate at All Soul's, Miami Beach, Fla., is now assistant to the rector of Trinity, New Orleans, La.

GRAY, FRANCIS C., formerly assistant at the Church of St. Mary the Virgin, Sagada, Philippine Islands, is now curate at St. Paul's, Peoria, Ill.

HADLEY, HARRISON, rector of St. James', Bradley Beach, N. J., will become rector of St. Luke's Church, Montclair, N. J. Jan. 1.

PRICE, EDWARD, was ordained priest at Trinity, Weymouth, Mass. Oct. 4 by Bishop H. K. Sherrill.

SELWAY, GEORGE R., formerly of St. Mark's, Toledo, is now rector of St. Paul's, Lansing.

WATTS, DAVID E., was ordained deacon on Sept. 21 at Christ Church, Nashville, Tenn. by Bishop Dandridge. He is assistant at Christ Church.

WIESBAUER HENRY H., formerly rector of St. John's, Erie, Pa. is now a canon at St. Paul's Cathedral, Buffalo, N. Y.

YARDLEY, THEODORE, was ordained priest at Trinity Cathedral, Trenton, N. J. Oct. 6 by Bishop Gardner.

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Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX. No. 2

The WITNESS

For Christ and His Church

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Universal Military Training Bill Well Sponsored

Wife of General Patton Among Those Urging Support of the Measure Now Before Congress

By William Butler Sperry
Contributing Editor of THE WITNESS.

Pittsfield, Mass.:—Twenty clergymen from almost as many different states were gathered at a conference at the College of Preachers. California, Wisconsin, Nebraska and half a dozen southern and eastern states were represented with the college staff adding the proper tone of sophistication and profundity to the gathering.



During a brief period of leisure after dinner one day someone asked, "What about the universal military training bill? Is it likely to pass?" Little interest was aroused by the question and the comments were that what with V-J Day and the atomic bomb it was a dead issue. If it is a dead issue there is a very active and apparently well-heeled group who are not aware of it. On returning from the conference the writer was invited to a tea where the matter of universal military training was to be discussed. The tea was at the summer home of a French baroness. We found the home after a pleasant drive along autumnal Berkshire roads and it proved to be all that a baroness' summer home is supposed to be. A state patrolman in a neat blue uniform was keeping watch on thirty or forty cars parked in a spacious courtyard. A butler in white tie and tails who could have stepped out of a detective story waived us in with a flourish. Some attractive young women conducted us through a hallway and a room which reminded one of a stage set of an English manor house and we came to a large drawing room where about a hundred women and three or four men were seated on folding chairs.

A madame chairman whose voice and appearance suggested that she was Elsa Maxwell's alter ego was introducing Mrs. George S. Patton (yes, the general's wife). Mrs. Patton let us in on the secret that General Patton came from a fine Virginia family and that she herself was not exactly ashamed of her New England lineage. She thought that being an army wife was just about the finest career that an American girl could have. And of all the men she has ever met, she thinks that the ones who hate and detest war more than any others are the officers of the regular army. They are the core of the real peace lovers of America. Of course, she is referring to the regular army and she could not speak for all these reserve officers that have recently been added. And because they know war so well and love peace so much she feels that the task of preserving peace should be turned over to the regular army officers.

And the army wives share this sentiment. In answer to a question about how the men in the army feel she said that, "of course we don't have much to do with the soldiers," but still the army wives find splendid ways to be useful and make life happy for the peace-loving officers.

The madame chairman thanked Mrs. Patton most graciously and then introduced her "dear friend whom she had known for years," Mrs. Anesta Barlow, national chairman of the Women's National Committee for Universal Military Training for Young Men, "and if she can't convince you then God help you and the United States." Mrs. Barlow, who I was later informed was the former wife of the former ambassador William C. Bullitt, was to tell us the facts about the universal military training bill. She proved to be an excellent speaker with a fund of knowledge. She told us how the young men of America were in dire need of discipline, health, recreation, education and spiritual life and how this bill would supply all these things. Some of us were somewhat surprised to learn that the bill would accomplish all this and showed our appreciation by polite applause.

As Mrs. Barlow explains, the bill is to provide military training only and is not to provide men to be used for military *purposes*. The peace-loving officers of the regular army will see to that because they will now allow any more wars to occur.

Mrs. Barlow answered questions also. To one question she replied that some of the opposition came from people who accused the army and navy of wanting to perpetuate and enlarge their services so that they would have more prestige and more control of the life of the nation. But only an old meany or one who does not really know the army and navy officers would think a thing like that. As for the opposition of some educators, she could answer that because she was the daughter of a college president and had two brothers who were professors at a college. If the educators would really admit it their opposition was because they did not want to relinquish a sort of vested interest in youth which they now have and turn over their present control and direction of young people to the army and navy. At least that was her opinion.

Mrs. Barlow said that she had talked frequently and recently with General Marshall, Secretary of War Patterson and Chaplain General Miller of the army all of whom had given her information and inspiration for her crusade. According to her account this legislation is very close to their hearts and they feel that the welfare of the country depends upon it. This reminded your correspondent that he had spent the previous week in Washington at the conference at the College of Preachers mentioned above. Brigadier General Luther D. Miller, chaplain

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general of the army was living at the College and took his meals in the refectory with the conferees. The conversation ranged over a wide variety of subjects including service men, ex-service men, the world in general, the army, the chaplains, youth and most of the other things that a score of men will talk about at the dinner table. The subject of universal military training did not happen to come up on any of the half dozen occasions when this writer sat at the table with Chaplain Miller but if this legislation is a burning issue with him he successfully concealed it all during that week and apparently had hidden it from the college staff with whom he is living.

When Mrs. Barlow had finished speaking the madame chairman announced in booming tones, "Now let's all have some tea," and then having retired from one door of the drawing room soon appeared at the other end of the room where the attractive young ladies were hovering and whispered, "Come on girls, get going, we have to get those drinks mixed."

This signal, as to which was the proper exit, your representative was unable to follow because the one who had invited him to the proceedings insisted on piloting him up to one after another of the more articulate of those who had fallen under the sway of the oratory and deftly managed to involve him in discussion. One of these was a most voluble French woman, possibly the baroness herself; introductions were very casual. She assailed him with a withering blast in which it was revealed that "America is zee marvelous country. You have everysing, good health, zee playgrounds for your young people, zee colleges, zee school—everysing for your young people but zay will do noszing for ze country. Zis law will give zem zee discipline, it will give you ze esprit de corps. Ze butler's son and zee millionaire's son will wash zee dish togezer, zay will do zee drill togezer, zay will sleep, zay will play togezer and you will see—zen you will have no more of zeze strikes."

Eventually Mrs. Barlow herself was captured for a few moments. When she discovered that a clergyman was among those who had accepted the afternoon's studies with reservations she promptly produced from her brief case a statement by the Rev. John Witherspoon which she read—and read very well indeed. The Rev. John Witherspoon was a signer of the Declaration of Independence and he once said some very severe things about men who were unwilling to fight for their country. There did not happen to be any conscientious objectors or pacifists present but if there had been they would surely have felt very embarrassed to have heard Dr. Witherspoon's opinion of them. It seemed to clinch the argument for Mrs. Barlow but to make it very clear she again summed up the purpose of the bill, this time under three points. It will provide military training for youth, it will provide scientific research and development for the nation, and it will be a blue print for industry and production. Who would want to argue against such fine purposes? So the tea and the drinks were left to the peace loving militarists.

Few of those present seemed to realize that the road to peace lies in such surrender of sovereignty as will replace international anarchy with international law. They did not seem to understand that Berkshire county had surrendered some of its sovereignty to the state of Massachusetts and thus did not have to defend itself against Hampshire county; that Massachusetts had surrendered some of its sovereignty to the United States and thus did not have to war on New York state. Surrender of sovereignty by this nation would no doubt have struck them as treason.

This group seemed unable to realize that the lesson of the atomic bomb is that man has mastered one physical problem after another until the air provides his means of travel, the ether his means of communication, the atom his source of destruction; wind, waves, fire and heat he has learned to master or control but he has not learned how to deal with human beings. The relationship of man to man, race to race, nation to nation is the magnificent field before us for research and control. Yet here were people of education, culture and more-or-less Christian allegiance bidding us go back to the principles of the cave man.

One can not argue against the universal military training bill by denying the various ways in which

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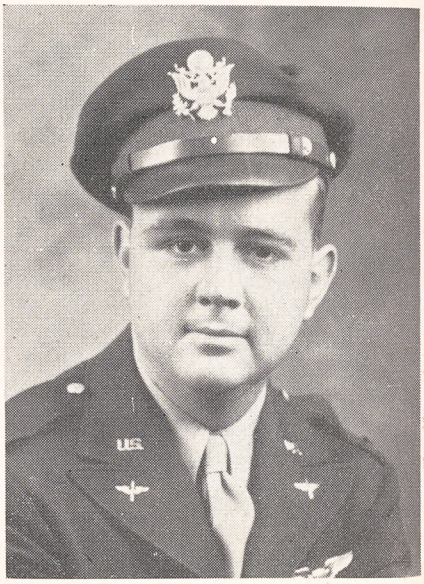
THE PICTURE ON THE COVER

Washington: — Under the after six-inch guns, crewmen of a light cruiser attend a prayer service as the ship moves toward the September 1st raid on Jap-held Marcus Island. The navy photographer, who is one of the leading artists in the country, succeeded in catching a tenseness and a fear that was experienced by everyone on board. "Even the most irreligious turn to religion before battle," explained the photographer, "for there was nobody aboard ship who was not fully aware that life might soon end for him. This turning to God very often does not last, once battle is over. But the picture I think does indicate how real it is at the moment."



Lt. J. R. Slay of the U. S. air corps is a postulant for holy orders from the diocese of Louisiana. It is from service men like him that we are seeking answers to the question: "It Is Over, So Now What?" This week a navy chaplain, Ernest deBordenave, tells us what sort of a world he thinks we ought to have and what the Church should do about it. Other articles by Servicemen are to follow

This is one of a series of navy combat pictures which will be featured in coming issues, all taken by the same photographer whose name cannot be revealed due to navy regulations.

It is a fitting tie-up with the article in this number by the Rev. Ernest A. deBordenave, formerly rector at Alexandria, Va., which was written aboard a warship in the Pacific. Chaplain deBordenave also saw action in Africa and Europe before being assigned to the Pacific where he is at present stationed. Another article in the series on "It's Over. So Now What?" will appear in our next number.

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A Story of Lay Cooperation In a New England City

Active Laymen's Group Brings a Fruitful Cooperation Among New Bedford Protestants

By Shirley B. Goodwin
Rector of All Saints', Attleboro, Massachusetts

Attleboro, Mass.:—In the short and narrow streets of the old whaling city of New Bedford, Massachusetts, changes of a startling nature have been made. Perhaps the weather-beaten Yankees of those early adventurous days would feel more content (if they could but know it) as fishing fleets again leave this port in search of the abundant piscatorial wealth of the Atlantic Ocean. The transition in the middle of the 19th century from whaling to the manufacture of fine cotton textiles was largely responsible for this upheaval and the gradual but steady increase in population.

Culturally, an influx of hundreds of English, Portuguese and French families who worked in the cotton mills, changed the atmosphere and thinking of the city. The original Quaker leaven was no match for the expanded lump. Out of it grew the many denominational churches so characteristic of New England cities. And with them a distrust and competitive attitude built of prejudice and old world tradition.

By way of contrast two forces in New Bedford worked ineffectively to bring the Protestant peoples together. A council of religious education was established after the first world war with the missionary motive of religious training for underprivileged children. The ministers' union, of uncertain origin and including representatives from the Boy Scouts, Y.M.C.A., and Childrens' Aid Society feebly carried on at first a program of interest to its members only. Later at times the union gave expression of opinion on controversial religious and moral questions which caused divisions among its own highly transient membership.

In the 1920's an abortive attempt at Protestant cooperation under the council of religious education with ministerial union blessing met with failure and left some pessimism in the city concerning such an effort.

In January 1939 with the religious education council fearing for the future of its pet project—the daily vacation bible school, and the unsteady ministers' union inadequately sponsoring lenten union services in the center of the city, several hardy souls sent out a letter to the Protestant churches suggesting the formation of an inter-church council.

In February a letter followed calling for a meeting in March of the Protestant forces in the community to consider an enclosed proposed constitution for the new council which would be set up for formal action in April of that year.

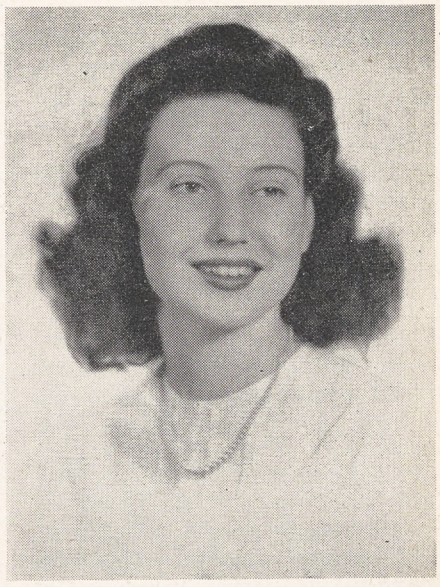
The happy plan emphasized the use of laymen and women, so essential a provision in a city beset with short-term clergy leaders. The April meeting was held, the constitution adopted and the Rev. Robert Weaver, young pastor of the small South Baptist Church elected president. Under his leadership and that of the Rev. Michael Testa, pastor of the First Presbyterian Church, the next president, the foundation of the inter-church council was laid and the tradition of Protestant cooperation formerly carried.

Here for all of that the story of Protestant cooperation in New Bedford might have ended in mediocre achievement so much like the struggling efforts of many new ideas which lie almost in a fallow condition—alive with some sowings but not seeded completely nor in any sense developed for full production.

In 1942 the daily vacation bible school was set up with a budget of $600 but by July the treasury of the council was over $200 short. Publicity was poorly conducted and with the willing and free facilities of a good local newspaper and a radio station this was almost sinful. Two additional difficulties were obvious:—subtle friction between the council and ministers' association as to function in the community, and indifference by several of the churches, particularly the largest denomination in the city, the Episcopal Church with its five parishes.

The finance committee's method of solicitation by mail was ineffective; but stirred by the new president and the urgency of the situation, in the middle of a hot July it raised the necessary funds by personal solicitation.

This experience left a vivid impression on the mind of the president who determined to inaugurate a plan for additional support for the work of the council. In the fall of 1942 he arranged (on paper) geographically and according to interest the forty-eight Protestant churches in the greater New Bedford area and also the five service organizations. Then group by group he called the clergymen and lay directors together to discuss his proposal for increased support of the inter-church council's work for 1943. He suggested that each church agree to raise one-half of one per cent of their total budget, and indicated further that this amount could be raised in one or more of three ways:—through the church budget, by special collections or through special individual gifts.



Priscilla J. Hannah, communicant of St. Mark's, Pasadena, California, is a member of the national youth commission of the Church. A graduate of Pasadena Junior College, she is now a student at Occidental College and is preparing for vocational work in the Church, probably with college students

The meetings had the advantage of bringing together both those partial to the plan and the skeptics; and resulted in greater unanimity brought about through the moral pressure exerted by those who believed in the feasibility of the proj-

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ect. Furthermore, plans were laid to have a drive in January 1943 with a monetary goal of $2500. Actually the money raised by this method was only $1500.00 but increased activity of the council committees for the year brought the budget to the sought for goal.

The experience had been invaluable and more ambitious plans were made for 1944. Out of many small preparatory meetings a certain strength came:—namely, the great value of the democratic method of free discussion which brought to light certain weaknesses in the new plan.

A nine point program, stressing the things Protestant churches could do together and could not do separately, was set up as an expression of the opportunities and needs for inter-Church cooperation in New Bedford:—1. The employment of a full-time clergy executive secretary; 2. The appointment of hospital chaplains for all local hospitals; 3. The furnishing of religious services to adjacent military camps; 4. Provision of facilities for religious counselling for discharged soldiers; 5. The establishment and supervision of a program of week-day religious education; 6. The expansion of our daily vacation bible schools; 7. The organization of a religious survey of greater New Bedford; 8. A united church canvass; and 9. Many special projects including those already in operation.

Individual conferences with the clergy were set up by the president to secure their cooperation in publicizing and adopting the program. The plans were similar to those of the previous year with the important addition:—the clergy were asked to assume responsibility for special lay committee cooperation.

Negotiations were made for a dinner. Each clergyman was persuaded to bring his important business men. One hundred and fifty clergy and lay men sat down together in the ball room of the hotel for an unusual meeting. There was no scheduled big speaker or dazzling entertainment to be presented. The men were there at the request of their pastors. The business part of the meeting was opened with an explanation of the opportunities for inter-church cooperation which could be achieved through the adoption and support of the nine point program. Men rose from all over the floor and voiced confidence in the ability and desire of the churches for such a program. The Rev. Frank Jennings, executive secretary of the Massachusetts Council of Churches, answered detailed questions as to the feasibility of certain aspects of the program especially the establishment of weekday schools for religious education.

The climax of the evening came in the presentation of a startling resolution, evidently prepared before the dinner but known only to one or two lay people, for the adoption of the nine point program and a yearly budget of $10,000 for a period of five years. The toastmaster called for an expression of opinion which brought out a unanimous raising of hands for the adoption of the resolution.

The important laymen of the Protestant churches in New Bedford were interested in an inter-church movement for the first time. The support of the lay women was also essential for a successful venture. A dinner for the women similar in many ways was held and their response was equally whole-hearted.

A special committee to publicize the program and raise the budget was formed. The details of setting up special lay committees in the thirty-three cooperating churches may be passed over, also the doubts of mid-campaign sluggishness and the thrill of accomplishment as the campaign passed its goal on the final report night.

Certain observations can be made, however:—that the lay people had done the work, that the technique of asking anyone and everyone in the area for help was not only acceptable but the best one, and that a deeper sense of appreciation for each other and willingness to cooperate with each other was brought about by the campaign.

Here the story of the inter-church council of greater New Bedford would seem to end, but in reality, it was only the beginning of the real effective work of the council. Nine months have passed since the Rev. Joseph W. Merchant, pastor of the Congregational Church in North Wilbraham, Mass., was chosen as executive secretary. In this period the daily vacation bible schools increased in number, a successful school for adult religious education has been held, the radio program of daily devotions well organized, all publicity greatly enhanced, three part-time but paid hospital chaplains appointed, a religious census completed and plans for a program of weekday religious education set up for the fall of 1945. So the pioneering work carries on with greater and fuller lay participation and support.



The photographer must have said something more amusing than "look at the birdie" to get all these smiles. These are business and professional women who are one branch of the Auxiliary at Grace Church, New Orleans. The officers, seated in front, are Mrs. Lawrence Lashley, president; Mrs. Lloyd Emmer, vice-president; Miss Viola Ritter, treasurer; Miss Marion Maier, secretary

MOSCOW SEMINARY HAS BUILDING

Moscow (RNS):—Work is being completed on the new building assigned to the Russian Orthodox Theological Institute here. Opening is scheduled for Nov. 1.

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EDITORIALS

Now It Swings Both Ways

THE Christian Church has been filled with talk down through the ages and much of it has been aimless, circuitous talk that has continued to turn back upon itself without resulting in any positive action. At the Cincinnati General Convention the Church Society for College Work had in their exhibit a working model of the inside of a church with a glass covering one side. The "working" part of the exhibit was attached to a funnel in the pulpit. Periodically a handful of confetti would spray forth from the pulpit, only to be sucked back into the funnel in the next moment and then the same confetti sprayed again. Too often this picture has fitted our talk about Church unity.

Now the news comes that in one diocese men of courage and conviction are cutting through the cycle of consideration and talk, deliberation and talk, submission to committees and talk. The Rev. Philip Steinmetz, as you read here last week, has accepted a call to be pastor of a Congregational Church in the same town in which he is vicar of the Episcopal Church. In this town of only five hundred people the only two Protestant churches have thus joined hands and strengthened the work of both. Bishop Lawrence has not simply given permission but has approved the plan in these memorable words, "These are the days which call for more than talk. The Church can ill afford to stand in judgment of the nations, or urge them to come together, unless she herself does something to heal her own divisions. . . . We are now exploring this possibility." Here is a case where action has replaced talk and Christian unity takes another real step forward.

This exploration is doubly important for it ties in with that provision we have in our canons which makes possible a joint ministry for one who comes from another communion. Canon thirty-five, section one, sets the rules by which a minister from outside our Church may minister to a group of Episcopalians under his charge. Some portions of this canon are worth quoting for its regulations are not generally known: "In case any minister who has not received episcopal ordination shall desire to receive such orders . . . without giving up or denying his fellowship or his ministry in the communion to which he belongs, the bishop . . . may confirm and ordain him: *provided* also that the congregation . . . in which such minister officiates shall declare . . . its desire for such ordination on behalf of its minister and its purpose to receive in future the ministrations and the sacraments of one who shall be ordained to the priesthood by the bishop."

In communities where it is inefficient to have many denominations, each with a pitifully small congregation, there is nothing to keep us from uniting with other communions, when canonical requirements are met. The law of the Episcopal Church as it now stands makes ample provision for the minister of another Church to have supplemental ordination so that as a priest he can administer the sacraments to our people. The courage of Bishop Lawrence in approving the action in his diocese has opened the door for our clergy to minister to members of other communions. The door now swings both ways.

It means that we have finally gotten over the hurdle of talking unity and are now ready to practice it. If the negotiations with the Congregationalists which took place prior to 1922 and the meetings on unity with the Presbyterians have been more than mere talk-fests we should now be ready, without any further resolutions of General Convention, to put our plans into action. The Methodists sometimes ask why we have talked unity with them and we are often reminded that the southern division of the Presbyterian Church has had no part in our discussions with the northern section of that Church. When it is generally recognized that provision has been made and precedent established for the two way movement of the ministers between our Church and any Christian communion in America it will be evident to all that the Episcopal Church means what it says about Christian unity and that it

"QUOTES"

CHRISTIANS should strive with unending determination toward the kind of society that will provide full employment, that will enable every man to have a self-respecting job. It is axiomatic that the nations of the world cannot live as a family in peace and harmony if there is widespread unemployment throughout the world or even in some nations of the world irrespective of whether these nations be former friends or enemies. This was the lesson of the decade of the thirties when we experienced the world-wide unemployment that was one of the causes of the war.

—Gardiner M. Day
Rector of Christ Church,
Cambridge

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does not limit its approach to any one or two Churches.

It means that a new day should dawn in missionary efficiency both in the domestic and the foreign field. How much fruit this joint ministration could bear in a missionary district like Nevada, for example, where the population is scattered very thin! The congregations in each place could be more sizable; the ministers could receive a reasonable stipend and so would be willing to remain in the field; there would be much less need for travelling over great distances. In the foreign field, where the work is taking on renewed vigor after the difficult years of war, the money and the missionaries can be used to much better advantage if we are willing to use this provision for joint ministry.

It means that we need not depend on resolutions and speeches to bring unity in the Christian Church in America. The Churches can begin now to grow together as the need arises and the spirit of the people is found ready. We need neither hurry into immediate formal unity as one group in our Church seems to desire nor yet veto the whole idea of uniting with other Protestant groups as another group appears to demand. The unity to come by this road will not be the unity forced down from above, but a oneness of Christian brotherhood built upon the basis of common congregational worship. The Church which led the world in the movement for Christain reunion when it brought forth the Chicago Quadrilateral in 1886 has been true to its promise and is still moving forward toward its ideal of a one, holy, catholic and apostolic Church for all Christians. The Episcopal Church has begun to show its true catholicity by acting like a Catholic Church.

It's Over: So Now What?

by Ernest A. deBordenave

Chaplain United States Navy

THINKING is all confusion at first. San Francisco. Potsdam. Abandon ship. Peace. Atomic bomb. Reconversion. Full Production. Baka bomb. They all clamor for attention when one thinks—but gradually out of the confusion a picture of the future begins to take shape. It seems familiar too.

Man wills to have peace. Nations meet to devise the means. Words are produced, examined and acclaimed. Fundamental cleavages—ambitions and interests that conflict—are barely touched, making necessary the continued preparedness for war and thus adding to the surety of its coming. Is it 1919 again so soon?

You know, we believe in a God who wills—and in the long run—*requires* justice. That means a caring for our fellow men—putting them first in our efforts, thus making real our love of God. How else can love for him have any reality? And the whole record of his relationship with men is a story of nations refusing to achieve the justice he requires until through catastrophe and suffering they are brought to repentance—to change—to an effort to achieve what God demands.

Believing this, I am disturbed about what I saw and experienced in those few months that I spent in the States. Instead of the suffering that has come to innumerable families having produced a real penitence, it seemed that there was the most acute avarice on every hand. From what we hear now, instead of new insights into how to implement our will to peace we feel a new pride in our physical might.

The future? Inevitably a Russia, stronger and more influential in Europe and Asia than we dare to admit or have any idea how to prevent or ability to understand. And a Russia unable to allay her suspicions enough to begin to understand us. Britain has her areas of conflict with Russia, but economically her dependence is on us. To meet this challenge—and opportunity—from Britain will appear to be a conflict with our own self interest because it will demand a real sacrifice. I see nothing to indicate belief that we will make it. She'll get a better deal for her far eastern oil, Gibraltar and Suez from the Russians and, for survival, will take it. It then becomes the new world against the old—except that Roman Catholicism with what influence it has, will be with the new. The paradox is, however, that the new world will be defending what will have become the old—the old order of things.

That will really be the struggle! As Niebuhr pointed out recently, it will be a struggle "within civilization," without the clear decision of the war period when civilization itself was attacked. The

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present struggle will cause cleavages within nations on each side—and within the souls of individuals on each side. Which represents the scourge of God and the object of his displeasure? It will be a difficult question. Probably no Christian group, except the Roman Catholic Church, will have the arrogance to presume to answer definitely.

THE one thing that will be clear will be that the struggle itself is the judgment of God—for it will undoubtedly leave the whole world so prostrate that history itself will reveal to nations that they co-operate or die.

Does this sound like the prophecy of doom to come? Yes—I guess that's what it is. Yet I am not dismayed by the prospects and I hope that my children will not be dismayed by its actuality. It is really an assurance that God is king—only that we haven't suffered enough to acknowledge it.

When Britain was being blitzed it seemed that her suffering was producing a penitence—then the prospects of victory appeared to have undone the good. Yet the recent elections there reveal that it was not entirely lost. The people have registered a desire and a determination to achieve a greater measure of justice. Whatever the results—a measure of penitence has come to them.

And our country is not without suffering—at least with those who faced the imminence of death. I've seen its effects. A few weeks ago there were sailors aboard who were irresponsible kids, with a normal proportion of loafers and bums. But many of them have seen hundreds of shipmates killed and others know it. As we shoved off for the Kamikaze zone there wasn't a man aboard who didn't realize his own responsibility and his interdependence with his shipmates. Maybe some of us will remember this experience, when we become civilians again.

But I must close now. There's one last boat going ashore and I want to be sure to catch it. I have business to attend to! Its a funny thing though. One of the fellows just heard that his wife is dying of cancer and I'm going ashore to try to arrange to have him flown back to the states so that he can be with her before she dies. What's funny about it? Well, its funny that Christianity makes us do things like that, while not so long ago we sent the rest of the guys aboard up to die if need be, at the hand of the Japs—with none of their loved ones with them before they shove off.

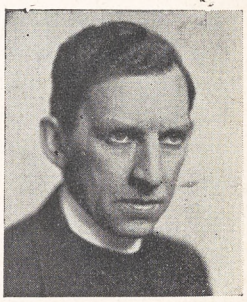
Life is certainly a profound and paradoxical thing.

And certainly only a thing as profound and paradoxical as Christianity can make any sense out of it.

Talking It Over

By
W. B. SPOFFORD

LETTERS received about intinction, following our editorial of October 4 urging the appointment of a fact-finding commission, indicates clearly that it is a practical problem. Dean Jack Day of Topeka, commending our suggestion, writes that if laymen were less immune to some of the antics of the clergy there would have long since been passed legislation approving intinction. He also says that communion has been administered by intinction at the Topeka Cathedral for fifteen years and that "the number of people receiving communion the first year after intinction began increased twenty-five per cent over the year previous." The practice there was started by a physician who had been recently confirmed and at his first communion was one removed at the altar rail from a person who had been in his office the day before with a virulent mouth disease. The physician commented to the dean and to the bishop: "It is a strange thing that of all institutions the Church has to be the one which disobeys the state law in regard to the unhygienic use of the common cup." "A few more protests by laymen," writes the dean, "would no doubt convince the House of Bishops of the necessity of stopping passing the buck to the Lambeth Conference which has no jurisdiction for our Church."



A letter also comes from Rose Phelps, one of our contributing editors, who says that "Current excitement about intinction suggests the question, which is more desirable: to uphold a symbol or to prevent hard feeling? The symbol of unity in the common cup is very pretty until it causes communicants to be less 'of one heart and mind.' He whose keen eye always penetrated through forms to their essential meaning does he care whether the symbol of his blood be received on a wafer or directly into the mouth? Why should the physical method of reception matter if the heart of the recipient be truly and gratefully open to our Lord? If his heart be closed let him shun the altar rail. Surely forcing common cup supporters to receive by intinction, or intinction supporters to accept the common cup, divides solely on grounds of form

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and symbolism faithful people whose fellowship could well be strengthened by freedom to receive their Lord by whichever method seems to them most cleanly, most reverent, most meaningful. Have we not more vital religious matters to absorb our energies?"

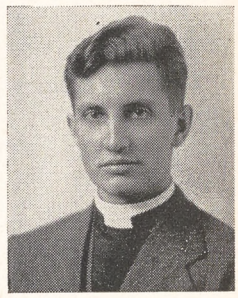
THEN there is my friend and classmate, Sam Edsall, the rector of Trinity, Geneva, N. Y., who has coped with the problem for two years without finding a satisfactory answer. He has therefore sent a letter to his people reminding them that "We have tried it out over this period in an optional manner at our late service. During this period your rector has found it almost impossible to administer the Blessed Sacrament in this way without touching the lips or the tongue of one or more communicants with his fingers, or having his fingers breathed upon in some way, surgically speaking, contaminating. In the Burrows and Hemmers report, read by the rector at the last parish meeting, these two Chicago University bacteriologists proved that the silver or gold plated chalice has a positive sterilizing action that makes it less possible through its use to spread infection than the air itself, much less than the fingers of the priest. For this reason we will discontinue the method of intinction. If however there are communicants who do not wish to receive from the common cup let them simply leave the rail after they have taken the consecrated bread which will be placed in their hand as usual. It is needless to add that those with any contagious disease whatever should receive in this way. And finally those who use lipstick should remove it before touching their lips to the chalice."

Pastoral theology, if that's the head this comes under, is not my department, and I hasten to agree with Rose Phelps that we have more vital religious matters to absorb our energies. Just the same I do want to add my bit. A number of years ago Harry Darlington, the rector of the Heavenly Rest, New York, invited me to take services in the summer. The practice of administering the communion there seems so sensible that I have practiced it ever since, with satisfaction to everyone, in Christ Church, Middletown, N. J. which I serve. We use two chalices, one a small private communion chalice. When the bread is administered those who wish to receive by intinction hold it between thumb and forefinger, easy for the priest to see. When the wine is administered, with both chalices used at the same time, these communicants merely dip the edge of the wafer in the small chalice and place it in their mouth. Those who prefer to receive from the common cup do so. It is a method which is not difficult for the celebrant and is dignified. Furthermore, even in a small parish where everyone knows everyone else rather intimately, I doubt if anyone in the congregation could say, following the service, how others received. Certainly it is a method that overcomes the difficulties that Sam Edsall describes. Anyhow I pass it on for what it is worth.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

A QUOTE from *The True Glory*: "When things go according to plan in a war, well, that's good. But when things go better than the plan, you begin to figure that the chaplain's been working overtime."



D-Day to V-E Day; from the Normandy hedgerows to the Belsen concentration camp; from a lingering death on the beach to a glass of vodka on the Elbe with the comrades of the Red Army —all of that is the picture, *The True Glory*, filmed by 1600 cameramen of the western Allies. This full-length documentary, edited by Garson Kanin and Carol Reed, two of filmdom's most talented directors, is a picture that *has to be seen* by every single person who had even the slightest part to play in the war. Invasion and victory were complicated movements involving plans, resources, ideologies—and human beings. None of the ingredients could be left out and, as the picture vividly shows, none of them were.

The True Glory traces the whole intricate pattern of our victory in Europe. It show the periods when the "chaplain was working overtime"—at Montain, where the infantry held off the first great counter-attack; Saint Lo, where Patton's third army broke through; the Remagen Bridge, where the Allies crossed the Rhine without wetting their feet through the courtesy of the 9th army. Likewise, it shows those periods when the chaplain didn't seem to be working at all—that section of the invasion coast known as Omaha Beach; the paratroopers trapped and wiped out at Arnhem; the chill and fear and death of "The Battle of the Bulge." Throughout the war, cameramen of all nations have been recording history. *The True Glory* coordinates their work and presents us with what is certainly the best documentary film yet made.

War as seen through the eyes of those who fought it—from the members of the supreme command down to the private driving a supply

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truck—and narrated by their voices: that's *The True Glory*. It's religious significance? Well, it shows what human sacrifice and human greatness can be. Likewise, it shows what a horrible thing, what a powerful thing, what a demonic thing, human sin really is. Call it "Moral Man and Immoral Society" or "The Children of Light and the Children of Darkness"—or just call it *The True Glory*.

PM's John McManus has said that it is a picture that every American should see. I second his motion—and widen it to include all human beings. Especially, I hope it will be seen by certain U. S. senators from Ohio and Montana and by certain newspaper publishers from Chicago and New York — and by all others who go around speaking glibly of America's power and the possibility of another war. *The True Glory* should prove to them that it was a great and dirty job which the human race will never be able to repeat.

New Books

***Excellent **Good *Fair

**LIFE IN THE CHURCH by DuBose Murphy. Cloister Press. $.75.

Few things are harder to find than a good confirmation manual. There are plenty of manuals but so many of them are so overladen with detail or baffle the reader with intricate points of Church doctrine or history that they are of little help to the ordinary layman. Some express such an arrogant Episcopalian attitude that a Christian with a sensitive conscience hates to give them to people and thereby advertise the fact that one of the besetting sins of Episcopalians is an inordinate pride in his own Church. For example, in one manual the author in explaining the difference between the Roman Catholic, Protestant, and Anglican Churches declares that the Roman Church is like a glass of muddy water, the Protestant Church is like a glass from which the mud has been filtered out but some of the other qualities have been lost, "whereas ours is all pure as it was everywhere originally."

Consequently, it is a pleasure to commend this excellent little book of DuBose Murphy to rectors who are looking for a simple straightforward, concise, and well-written manual covering many of the things that a rector would want to impress upon the members of his confirmation classes. The pamphlet is so clearly written that it can be used not only for adults but also for older young people.

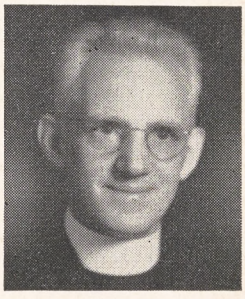
No two persons writing a confirmation manual would devote the same amount of space to any one of the various subjects presented. Mr. Murphy has chosen well on the whole in both the quantity and quality of his instruction and I am confident that this manual will be welcomed by many teachers of confirmation classes. Mr. Murphy is to be commended for leading up to his final chapter on Christian doctrine rather than beginning with the difficult phrases of creedal belief. I cannot recall having read a chapter on the Reformation period particularly in relation to England covering the essential facts so well and yet so briefly.

G. M. DAY.

For Church School Teachers

By
WILLIAM GRIME

YOUR teachers meetings can be improved. Whereupon someone says "how?" It depends upon the church school supervisor who in most cases will be the rector. If he genuinely cares about reviving these meetings so as to be willing to give them the time, study and devotion they deserve, then and only then will they improve. Furthermore he will be wise at the start to work out with his teachers and officers some objectives as to what constitutes a good teachers meeting. Vagueness at this point can mean only failure later.



Here are the results of one group who gave some real thought to this matter that turned out to be rewarding. Teachers must be made to feel that the meetings are opportunities and not just requirements. Meetings must be well planned. General topics suggested for the current year and for future years:—the laws of learning, the transfer of learning, the art of questioning, the use and abuse of memorization, the teaching methods of Jesus, meanings in the Apostles creed, the history of Christian worship etc.

Topics for the six monthly meetings must be decided upon and posted where all teachers can see them. A time schedule must be decided upon for the supper, devotional presentation and discussion periods. Administrative details and other irrelevancies are to be avoided. Routine matters can be taken up directly with the rector or with the teachers in one's own department. Incidentally, this opens the way for many parishes in a community to hold their teachers meetings together.

There must be something cumulative in these

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gatherings. Something definite must be accomplished by the end of the year. Teachers should be prepared and encouraged to lead in the discussions and a record of proceedings should be kept and filed. A good friendly happy spirit must prevail if unity and cooperation within the group are to be promoted.

Put this plan or part of it to the test and your teachers meetings will improve.

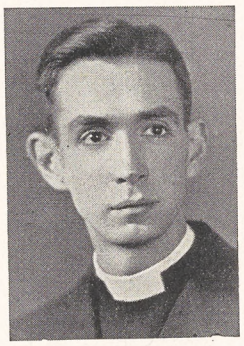
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

"One World"

AN ACQUAINTANCE of mine in the British diplomatic service was telling me of his favorite hymn, Ellerton's "The day thou gavest, Lord, is ended," and as he recited it he became rhapsodic at stanza 3:



As o'er each continent and island
The dawn leads on another day,

The voice of prayer is never silent,
Nor dies the strain of praise away.

The sun never sets on the British flag, you know. Yes, and it never sets on the Book of Common Prayer. Future historians of Christianity can say of the Church's life from the early nineteenth century to our own day that its greatest single achievement has been the planting of the Gospel in all parts of the earth. This achievement is all the more marvellous when one considers the obstacles set in its way: the imperialism of the western powers, the increasing detachment of so-called "Christian nations" from the sanctions of moral law and spiritual order, the wasteful rivalries of Christian denominations living contrary to God's will in open schism. Indeed the modern missionary enterprise more than anything else has opened our eyes to "the great dangers we are in by our unhappy divisions."

This bloody war, too, strange as it may seem, has opened our eyes. For God is able to make the wrath of man turn to His praise. We are conscious as never before of the inter-relatedness of all nations and peoples, that God truly has made them "of one blood." We know that the peace and well-being of our own land is bound up with the success of the Gospel of peace in China, in Brazil, in Russia, in the once dark continent of Africa. In one world it is no longer accurate to speak of home missions and foreign missions. Thousands of our young men and women have seen the Church at work on a front as world-wide as their own armed services. They will come home from the South Seas, the Burma Road, and the concentration camps of Europe with a challenging vision of what the communion of saints means, that "in Christ there is no East nor West." They have knelt with peoples of all races and tongues at the same altar rail to receive the same grace.

The Bishop of Melanesia wrote in *Forth* last January: "Witness of the Church in Melanesia has utterly and completely changed the outlook of many a Marine, sailor, soldier concerning missionary work. They have seen the sons of former head-hunters as men of a kindly disposition, ready and anxious, at no matter what cost to themselves, to serve those in need. They have seen the change from the bondage of heathen darkness into the glorious liberty of the children of Light in the faces of these Solomon men and women, boys and girls. . . . The Melanesians have seen things, too. They have been thrilled at the kindliness of the Americans who have lived among them; and the readiness of so many of them to come in and share in the worship in their little village churches. It has been an encouragement which will mean a tremendous amount to them in their citizenship with each other in the Kingdom."

As our Church launches its Reconstruction and Advance program there will be some ignorant and perverse people turn up who say they do not believe in "foreign" missions and who will resist the opportunity afforded them of doing something concrete for the Gospel they profess. Such people should be warned that they are hypocrites and perjurers so long as they come to Holy Communion. In the Holy Communion we offer ourselves completely in response to our Lord's complete oblation of Himself *for the sins of the whole world.* The Holy Communion is the most perfect missionary service in the Prayer Book. It is sacrilege for a religious isolationist to partake of it. And there is no thrill in blaspheming. After a wonderful fashion we are born into this world by nature in divers nations, races and tongues. But more wonderfully still we are reborn by baptism into the Holy Catholic Church, a citizenship international, supernational and supernatural, a royal priesthood who with one voice praise and magnify one holy Name. This is the most exciting privilege of life.

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Churches Call for World Wide Spiritual Reformation

Support of United Nations Organization Urged as One Hope for an Enduring Peace

Edited by Sara Dill

New York (RNS):—Christians of all lands were called to "join hands and hearts in a spiritual reformation that will encompass the earth," in a message issued here by the Federal Council of Churches, the Foreign Missions Conference, and the American Committee for the World Council of Churches. Together, these national inter-church agencies represent a constituency of more than 27 million persons.

The message, which is being transmitted to the official heads of church bodies in 50 countries through the department of international justice and goodwill of the Federal Council, asserted that "we interpret the cessation of hostilities as a clarion call to Christians to achieve in the here and now a righteous world order."

It appealed for a total mobilization of the Christian forces throughout the world to support the United Nations Organization, urged relief for countries devastated by war, and invited representatives of church bodies overseas to visit this country.

The message warned that neither the end of the war nor the projection of the United Nations Organization "has brought to an end the crisis of our generation," and stressed that "this crisis is primarily spiritual in character."

Outlining the principles which North American churches have proclaimed essential to the establishment of a just and durable peace, the message said: "We believe it is contrary to the Gospel that nations in their dealings with one another should be motivated by the spirit of revenge and retaliation. We believe it to be incumbent upon our own and other nations to promote and safeguard the general welfare of all peoples. We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man."

The message expressed the desire to be associated with Christians everywhere in the task of making the United Nations Organization an effective instrument for the removal of the political, economic, and social causes of war, for the peaceful settlement of disputes and the achieving of justice in international relationships.

"Beyond this," the statement said, "we see for ourselves and our fellow Christians the duty of bringing the life of nations into conformity with the divine imperatives of the Gospel."

It added that an enduring peace must be a global peace, and requires that all nations willing to accept and fulfill the obligations of the Charter should thereupon be made members of the United Nations Organization. The statement expressed the belief that "the treatment of Germany and Japan should aim to bring these nations at an early date into normal relations with the world community."

The message proclaimed "again and yet again our citizenship in a kingdom that is without geographical or racial division." It indicated a desire to reestablish fellowship at the earliest possible moment with Christians all over the world, and extended a welcome to representatives of the churches from other countries affected by the havoc of war in order to "strengthen the bonds of Christian love within the family of God."

Uprooted Peoples

New York (RNS):—Increased efforts to aid uprooted peoples in congested emergency housing areas during the reconversion period were urged upon community religious leaders, councils of church women, and ministers of local churches, in an appeal issued here by the Volunteer Service Division of the Home Missions Council of North America.

Miss Edith E. Lowry, executive secretary of the Council, pointed out that surveys just completed show that only about 25 per cent of those now living in government housing projects and trailer camps in the war industrial areas are going "back home."

"With USO units closing their activities in congested housing areas by March 1, 1946, there is a greater need than ever before for community programs and individual help for these people sponsored by religious groups on an interdenominational basis," Miss Lowry declared. "The church must not lose this chance of serving the industrial migrants who remain in the community."

Convention Plans, 1946

Philadelphia: — A preliminary meeting of the General Convention committee has been held, to discuss tentative details. Bishop Oliver J. Hart met with the chairman of the General Convention Committee, Thomas S. Gates, president of the University of Pennsylvania; William H. DuBarry, vice-chairman of the committee and vice-president of the University of Pennsylvania; Mrs. Francis A. Packard, president of the Pennsylvania Woman's Auxiliary, and the Rev. Charles H. Long, secretary of the diocese of Pennsylvania.

It was arranged that the opening meeting of the General Convention is to be held in the Convention Hall, Tuesday, September 10, 1946, followed by the organization of the House of Clerical and Lay Deputies in the Irvine Auditorium, and the House of Bishops in Houston Hall. The Woman's Auxiliary Triennial will meet in the University Museum auditorium.

Plans are being worked out to have all three bodies provided with luncheons in the Museum, and space is to be provided for non-commercial exhibits.

Further details will be announced as worked out.

World Churchmen Meet

New York (RNS): — Churchmen from all parts of the world are scheduled to convene at Geneva, Switzerland, next February. They will attend the International Missionary Council meeting Feb. 16-19, and the provisional committee of the World Council of Churches, Feb. 21-24.

Restoration of missionary work in countries where it has been interrupted by the war will be one of the many questions dealt with by the International Missionary Council in considering the opportunities and problems which lie before Christian missions in the post-war world.

Composed of 26 national missionary organizations and Christian Councils, the missionary groups sessions will be attended by represen-

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tatives from American, British, Scandinavian, French and Dutch missions, as well as from the churches in India, China, Africa, and other countries. Occupation authorities have been asked to permit a delegation from the German missions to attend.

The provisional committee of the World Council of Churches will discuss plans for calling the first assembly of the Council to constitute the organization, formally. Countries represented on the provisional committee include United States, England, France, Switzerland, Sweden, Germany, Yugoslavia, Scotland, the Netherlands, Russia, Denmark, Canada, and Hungary.

Delegation to Russia

New York:—The Most Reverend Alexi, Archbishop of Yarislavl and Rostov, special envoy of the Patriarch of Moscow, called upon the Presiding Bishop at the Church Missions House on October 9. He expressed his interest in the Episcopal Church in the United States, and told of progress being made by the Russian Church.

"The Russian Orthodox Church," said the Archbishop, "wants to get acquainted with the churches in other countries. Hitherto the Russian Church has been somewhat isolated. We feel it is important to have contact with other religious bodies, and that much benefit will result from friendly intercourse with churches abroad, especially those in Great Britain and the United States."

Archbishop Alexi said that he is encountering many new and strange customs in America, especially the shortage in housing. He expects to be in this country for about a year, and thus far has been unable to secure a house or apartment.

Following the visit of the Russian churchman, Religious News Service issued a release stating that the Presiding Bishop had announced that an official delegation would visit the Soviet Union shortly. No definite arrangements have been made regarding the personnel nor has any time been fixed for departure.

Protestant Enthronement

London (RNS): — Several hundred persons milled about the entrance of St. Paul's Cathedral here in a demonstration against the enthronement of J. W. C. Wand as bishop of London. The demonstration was organized by the national union of Protestants, whose director, the Rev. W. St. Clair Taylor, spoke to the assembled crowd through a loud speaker and protested "Roman catholicism in our Protestant church of England, where it is illegal."

Many in the throng carried banners bearing inscriptions saying "Shall priests our laws defy?" Others listed the names of Protestant martyrs. On the arrival of the lord mayor of London, and a corps of sheriffs, demonstrators stood on the cathedral steps and sang, "Stand up, stand up for Jesus."

Within the cathedral, the enthronement ceremonies proceeded without incident.

Urge Share A-Bomb

Janesville, Wis. (RNS):—Sharing of the atomic bomb principles with all members of the United Nations was urged by the Wisconsin Congregational conference here. Copies of the resolution are to be sent to President Truman, Secretary of War Robert P. Patterson and to Senators Alexander Wiley (R) and Robert M. LaFollette (Progressive) of Wisconsin.

Atomic Bomb Control

Boston (RNS):—"No one nation should claim or maintain an exclusive monopoly over the atomic bomb," Bishop Lewis O. Hartman urged recently in a statement issued on behalf of the Methodist Federation for Social Service, of which he is president.

Bishop Hartman favored control of the atomic bomb by the United Nations Organization and its Security Council and warned that temporary American monopoly over the bomb cannot guarantee the security of America or the peace of the world. He criticized the current campaign aimed at withholding the secret of the bomb's manufacture from her war allies, and from Russia in particular.

"Peace makers cannot emphasize too strongly," Bishop Hartman said, "that the atomic bomb is no substitute for international cooperation in general or friendship with the Soviet Union in particular."

The Federation asked that immediate consideration be given to the constructive possibilities of atomic power, and declared itself in favor of public or social ownership and control.

Charge Bishop

Moscow (RNS): — German-born Roman Catholic Bishop of Danzig, Msgr. Karl Maria Splett, is charged by the Polish authorities with having been ill-disposed toward the Polish populace and in favor of the Nazi occupation regime, according to a report here from Warsaw.

Bishop Splett is accused of having issued a pro-Nazi pastoral letter in September, 1939, and with having prohibited use of the Polish language in churches or during the hearing of confessions. He is also said to have ordered removal of Polish inscriptions in cemeteries.

Proceedings against the bishop were said to have been ordered by the Polish minister of justice.

Ask Humane Treatment

London (RNS): — The British Council of Churches has appealed for "orderly and humane treatment of populations which have been or are being transferred" in Europe. In a resolution sent to Prime Minister Clement R. Atlee, the Council urged the British government to act with other governments to attain this objective, as envisaged by the Potsdam



Memorial Service

by the

STANDING LITURGICAL COMMISISON

Parishes throughout the country are holding memorial services for the men who died in the service of their country. This official service, prepared under the direction of Dean John Suter, contains the full service, including Psalms and two Lessons. It is complete and can be used without the use of any other books.

Order immediately for there will be no further printing once the present edition is exhausted

$2 for 100 copies; anything less than 100 at 5c each. Postage paid but please send payment with order.

THE WITNESS

135 Liberty Street New York 6

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declaration. The Council also requested the British government to intensify its efforts to bring immediate relief to liberated countries and Germany "by all available and devisable means," and to facilitate the relief work of accredited voluntary organizations.

Stressing the "terrible conditions of destitution and disease prevailing in Europe today," the Council's resolution expressed certainty that "these sufferings will become more terrible unless remedial efforts are made comparable in determination with that which brought military victory."

The Council said it had "good reason to believe that members of the Christian Churches and others are prepared to this end to accept willingly the continuation of existing restrictions, and further, where the economic situation allows, to make voluntary surrender of food and clothing."

Education of Japan

Sydney, Australia (RNS): — Despite antagonism towards the Japanese by returning prisoners of war, Australian churchmen are urging that Japan be educated to take her place in the family of nations.

Bishop C. L. Riley, Anglican chaplain general, declared that Japanese atrocities were the hardest problem the church had to face, but that "somehow the Japanese have to be brought into the Kingdom of God."

The Rev. E. J. Davidson, Anglican clergyman of Sydney, asserted that "we cannot afford the dubious luxury of hate as hate perpetuates the problem of war by obscuring and enlarging the area of self assertion."

Accepts College Post

Brunswick, Maine:—Walter Houston Clark of Lenox, Mass. and Westfield, N. J. has accepted a position in the department of psychology at Bowdoin College here for one year. Mr. Clark recently resigned as senior master at Lenox School in Lenox.

Mr. Clark is in the unusual position of being a member of the First Presbyterian Church of Westfield, N. J. and of the vestry of Trinity Episcopal Church in Lenox. He was a member of the standing committee and the committee on church unity of the Episcopal diocese of Western Massachusetts and was secretary of the board of managers of Ascension Farm School in South Lee, Mass. He is an associate of the American psychological association. He was one of the original masters on the staff of Lenox School and acted as headmaster in 1942-43.

Study Latin America

Boston:—Bishop C. Alfred Voegeli of Haiti and the Rev. Curtis Fletcher, Jr. of southern Brazil spoke this week on Latin America before the women's division of the church service league in the Cathedral Church of St. Paul.

Latin American handicraft, examples of missionary shipments from the supply bureau and church school work and illustrated material was displayed. Miss Josephine F. Bumstead, diocesan chairman for Latin American missions, was in charge of the program.

Memorial Triptych

Washington:—The beloved Negro employee of the National Cathedral School for girls for 40 years, the late J. Archie Thompson, has been memorialized through a triptych given by the alumni association of the school for a mission in New Guinea.

Mr. Thompson was "Dean" of the custodial staff of the Cathedral for many school generations. Long before his death early last spring, his ability to remember names had become legendary. He is supposed to have been able to recall upon a moment's notice the name of every student of the school during his regime.

The triptych was executed by Ellis Wilson, a Negro artist. The center panel shows Christ carrying his cross up Calvary, and back of him, lifting the burden slightly, is a Negro disciple.

Religious Education

Providence:—The importance of religious education in our time was stressed in an institute of religious education held in Grace Church. Providence, R. I., the evenings of Oct. 9, 16, and continuing for the next two Tuesday evenings.

The institute is sponsored by 38 Episcopal parishes of the Blackstone Valley and Providence area. The sponsors arranged courses to attract people who are interested in making religious education more meaningful and relevant to the present needs.

A Knight There Was

By Mary England

Rare beauty and universal appeal mark this story of a young British soldier, his death in battle, and its effect on his mother and father as, after the first bewilderment and pain, they grope toward understanding. $1.00

The Coming Great Church

By Theodore O. Wedel

Believing that ecclesiastical isolationism, like that of nations, is doomed, Canon Wedel reexamines the Church as a corporate, historical, and social fact, and seeks a road toward a united Christian fellowship. $2.00

At your bookstore

THE MACMILLAN COMPANY

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Included among the teachers are Joachim Wach, professor of comparative religion and history of religions at Brown University; the Rev. Harold L. Hutton of St. Paul's Church, Pawtucket; Mrs. Dudley Tyng of Greenville; the Rev. Canon Samuel R. D'Amico, diocesan director of Christian education; the Rev. H. Martin P. Davidson, rector of St. Columba's Church, Middletown, and chaplain of St. George's School, Newport.

Courses for Chaplains

Berkeley, Calif.:—Chaplains who wish to spend a week, month or more in study will find a program especially designed for them at the Church Divinity School of the Pacific.

Under this program chaplains may enter the school at any time, take courses for credit, audit them, or establish special tutorial courses for their own benefit. Chaplains will be given free room and tuition.

Some of the special courses are recent theological literature, Paul and the mind of today, devotional life of a priest, and modern liturgical problems.

Does Psychiatric Work

Great Barrington, Mass.: — After spending three weeks' research in psychotherapy and volunteer work in psychiatric interviewing and counselling in personality problems at the Southard Clinic, Boston, the Rev. Richard Mortimer-Maddox, recently resumed his duties as rector of the St. James' Church.

His work was chiefly with new patients who came to the outpatient department. The youngest was a 10 months old baby girl who was looking for adoption. The oldest was a man in his 70's, who has lost all interest in life. There were a number of men and women who are just tired or worried and boys and girls who have difficulty with lessons, teachers, or parents.

Recruit Rural Clergy

Philadelphia (RNS) — Systematic recruiting of young men for lifetime service in the ministry of rural churches will be undertaken by denominational executives of Protestant churches that are members of the committee on town and country, it was decided at the closing session of the committee's annual meeting here.

Stressing the shortage of ministers in rural churches, Benson Y. Landis, executive secretary of the committee, called upon Church leaders to aid in the recruitment campaign. It will be aimed at campuses of agricultural colleges, and cooperation of federal and state departments of agriculture will be sought.

Open Midwest Office

New York (RNS):—The American committee for the World Council of Churches has opened a midwest regional office to promote international interchurch coperation in that area, it was announced at the committee's fall meeting here.

The Rev. Paul G. Macy, who has been secretary for education and promotion of the American committee, has been appointed director of the office. The midwest region includes Minnesota, Missouri, Wisconsin, Illinois, Michigan, Indiana, and Ohio.

Women in World Situation

Detroit:—The relationship of the women of the Church to the world situation was the theme of the recent meeting of the Woman's Auxiliary in the diocese of Michigan. The meeting, under the chairmanship of Miss Elizabeth S. Thomas of Highland Park, was held in Mariners' Church.

Lots of Money

New York:—Treasurer Lewis B. Franklin reports another excellent month in payments on expectations from dioceses and missionary districts. His statement shows that amounts received to October 1, 1945 amount to 108.6% of amount due; that 83 dioceses have paid amount due, and four dioceses have paid the entire expectation for 1945, these being Mississippi, Alabama, Tennessee and Honolulu.

Amount due on expectations to October 1 was $1,239,341. Amount paid by the dioceses and districts, $1,346,305.88.

Religious Schools

Detroit:—Perhaps indicative of a growing interest in religious study, a report from Michigan points out that there are three schools of religion operating simultaneously in as many different centers of the diocese.

The Wayne Episcopal school of religion, developed by the Rev. Waldo R. Hunt, is being held in St. John's Church, Wayne, on Sunday evenings, Oct. 7 to Nov. 11.

Two institutes on religious subjects will be conducted as convocational features in cooperation with the diocesan department of Christian education. In the Southwest Convocation a Christian education institute for Church School teachers, officers, parents and young people will be held in St. Andrew's Church, Ann Arbor, on Tuesday evenings, ending

GREATER NEED

Many who have given generously to the great work being done in China under the direction of the Rev. Kimber Den have asked if there is still need, now that the shooting has stopped. The answer is a positive yes. There was never greater need—or a more vital work for those who believe that the building of men will accomplish more toward making a Christian world than the erection of buildings.

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Oct. 30; and in the North Side Detroit convocation, a school of religion will be held at Christ Church, Cranbrook, Bloomfield Hills, on Wednesday evenings ending Oct. 24.

Special Service

Detroit:—A special service for Church School teachers and officers, parents and leaders was held recently in St. Paul's Cathedral as a part of the observance of religious education week in the diocese of Michigan.

Eightieth Anniversary

Aplena, Mich.:—The eightieth anniversary of the founding of Trinity Church was observed recently. Bishop Donald B. Aldrich, coadjutor of Michigan, joined with the Rev. Walter Fry, rector, and the people of Trinity Church in the observance.

To Show Film Strip

Detroit:—A film strip promoting the program of the diocese of Michigan has been developed by members of the diocesan department of promotion, with commentary by the Rev. G. Paul Musselman, chairman of the department. The strip, made into slides by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, is being shown as a part of the program in eleven convocational vestry conferences being held during October.

Boston C.L.I.D. Affiliates

Boston:—To implement its work in backing the Murray-Patman Full Employment Bill and similar measures for achieving full employment, the Boston area Church League for Industrial Democracy recently affiliated with the newly formed Council of Massachusetts organigations for full employment. This organization includes among its members the Rabbinical Association, the American Friends Service Committee, the A. F. of L., the C. I. O., the Mass. Citizens Political Action Committee.

Institute To Open

New York (RNS):—With Protestant, Roman Catholic, and Jewish scholars serving as lecturers, the institute for religious and social studies, established at the Jewish Theological Seminary in 1938 will hold its annual sessions from Oct. 23 to March 12. Among the courses offered will be "bridges to intercultural understanding" and "spiritual autobiographies of labor leaders."

Universal Military Training

Continued from Page 4

its proponents claim it may be indirectly useful. These may be questioned, but the only real argument against the bill is its basic, primary purpose. That purpose is wrong. That purpose is to arm our nation because we fear our neighbors. We have just concluded a pact with these neighbors which provides that we will help maintain an international police force. We know that there are predatory people, unjust people, covetous people, unfairly ambitious people, and we trust in a police force to cope with them. There are predatory, unjust, covetous, unfairly ambitious people in the United States, in the state of Massachusetts, in our home towns, and we trust the police force to cope with them. We do not employ our own private guards. We assume that our neighbors are peaceable and if they are not the police will handle them. Nations must surrender their right to carry arms the same as citizens have surrendered that right.

It was said at this meeting that if the United States knew that other



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great nations would not have universal military service we of course would be glad to forego it. In other words, we know it is wrong and are asked to take the lead in the wrong doing. Fear of damage to our property or our pride is the cause of war. Surrender of some of our sovereignty will provide the means of our protection; justice in dealing with all our neighbors all over the world will provide us with security; unreserved application of Christian principles will provide the atmosphere in which peace may be designed and won. It is beneath the dignity of mankind as created in the image of God to conscript his own sons because we are afraid of our neighbors.

We were given one bit of practical advice at this tea. Write your Congressman, your Senators and your President about this bill. Talk to people about it. Organize meetings about it. Write to your local newspapers about it. Tell them you do not want it.

Those who *do* want it are not idle. The United States Chamber of Commerce is still sending out literature in favor of it. The citizens committee for Universal Military Service still thinks it is a live issue. So does the National Committee for Universal Military Training of Young Men. And Mrs. Patton and Mrs. Barlow and others who are equally able to impress people with names and teas are going about the country. Whether it is because they love army wives, want to prevent strikes or relieve the youth of the land from the domination of educators it is hard to understand. But one thing is rather demonstrable and that is that universal drafting of young men for military service has never prevented wars from beginning, nor won wars after they have started.

The issue for a Christian to decide is simply this, is this bill right or is it wrong? Even its proponents do not claim it is right. They claim that it is useful or practical or desirable. So are many other things but Christians have to say "No" to things that are wrong.

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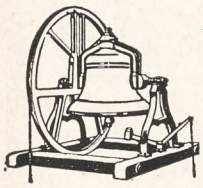
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Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

THE REV. LANE W. BARTON
Rector of Grace Church, Orange, N. J.

You run a lousy sheet which gives one a dangerous case of blood pressure. In fact it's about all I can stand. So to keep my wife out of my hair, off my neck etc., I am entering a subscription for her so that she and I won't fight for the paper as soon as it comes in the house and both try to read it at the same time. This is an exorbitant price to pay for domestic peace and tranquility, but a man has to have some peace and if he can't get it reading THE WITNESS I guess the only other place is home. So for more peace at home if we can't get it from THE WITNESS, and with ardent good wishes, I am—

* * *

REV. HENRY H. WIESBAUER
Canon, St. Paul's Cathedral, Buffalo

I thought there was some pretty solid thinking in the article on unity by Ewing Everett (WITNESS, Sept. 20). It says what a wise old priest who was vicar of our college town mission used to utter every now and then: "There are just two kinds of churchmen, high and low. The high are very high type and the low are very low." These tags can be misleading I find. That old priest was considered a very low churchman but all of us who knew him knew that he was very high type. And it seemed to me then, and still does now, that he had made a rather accurate observation. I agree with Mr. Everett in his thinking and believe that unity, like charity, must begin at home.

* * *

MR. JOHN PEELE
Layman of Elizabeth City, N. C.

May I heartily amen the Rev. Frederick W. Kates' excellent article on The Parish and the Press (WITNESS, Sept. 27). I am a newspaperman and canvass my church for news of my denomination, but the advice to rectors and churchmen upon sound relations with the press is excellent. I have graduated from Columbia University's school of journalism with a graduate degree and worked two years for the Associated Press before returning home to help manage my father's newspaper so that I have had wide experience in knowing how clergy and churches can help the newspapers.

* * *

REV. C. LESLIE GLENN
Chaplain in the Navy

Many people at home have sent clippings from the daily press and Church papers of the fact that one thousand men in the armed services had expressed their intention to go into the ministry. Several of my correspondents had the impression that the thousand men were all Episcopalians. An analysis of the figures published in The Chaplain (July, 1945) gives the following sobering statistics: Church of the Open Door, 1; Evangelical Congregational, 1; Friends, 1; Jewish, 1; Moravian, 1; Plymouth Brethren, 1; Unitarian and Universalists, 1; Christian Reformed, 2; Church of the Brethren, 2; Four Square, 2; Holiness Christian, 2; Missionary, 2; Pentecostal Holiness, 2; Pentecostal Assemblies of the World, 2; Bible Protestant, 3; Christian Science, 3; Church of the Open Bible, 3; Evangelical Free, 4; Latter Day Saints, 4; Pentecostal, 5; Reformed Church in America, 6; Salvation Army, 6; Seventh Day Adventist, 10; Church of the Nazarene, 11; Evangelical, 11; Christian and Missionary Alliance, 12; Evangelical and Reformed, 12; all Mennonite bodies, 12; Disciples of Christ, 33; all Lutheran bodies, 72; all Presbyterian bodies, 103; all Methodist bodies, 188; all Baptist bodies, 276; denomination undesignated and churches not listed in the Year Book of Churches, 40.

A mathematical eye will detect that this adds up to 834 instead of 1,000. It is to be hoped that the missing 166 men in the list are all Episcopalians. I know of one ship where, out of 12 candidates whose names were sent in, 3 were Episcopalians. Almon Pepper at our Church Missions House, for the Presiding Bishop's committee on the post war ministry, has quietly gone ahead and collected several hundred names of Episcopal candidates, and some of these must be in the list of the first thousand.

Important questions are, does the number compare favorably with the candidates for the ministry that the Church lost by the war? How many men normally go into the ministry each year? And how large a deficit was created because the normal supply of candidates was cut off?

I write this, not to detract from the cheering effect of an ambiguous news item, but to urge greater efforts at recruiting for the ministry among returning service men, and stronger support for Canon Pepper's fine work.

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The WITNESS

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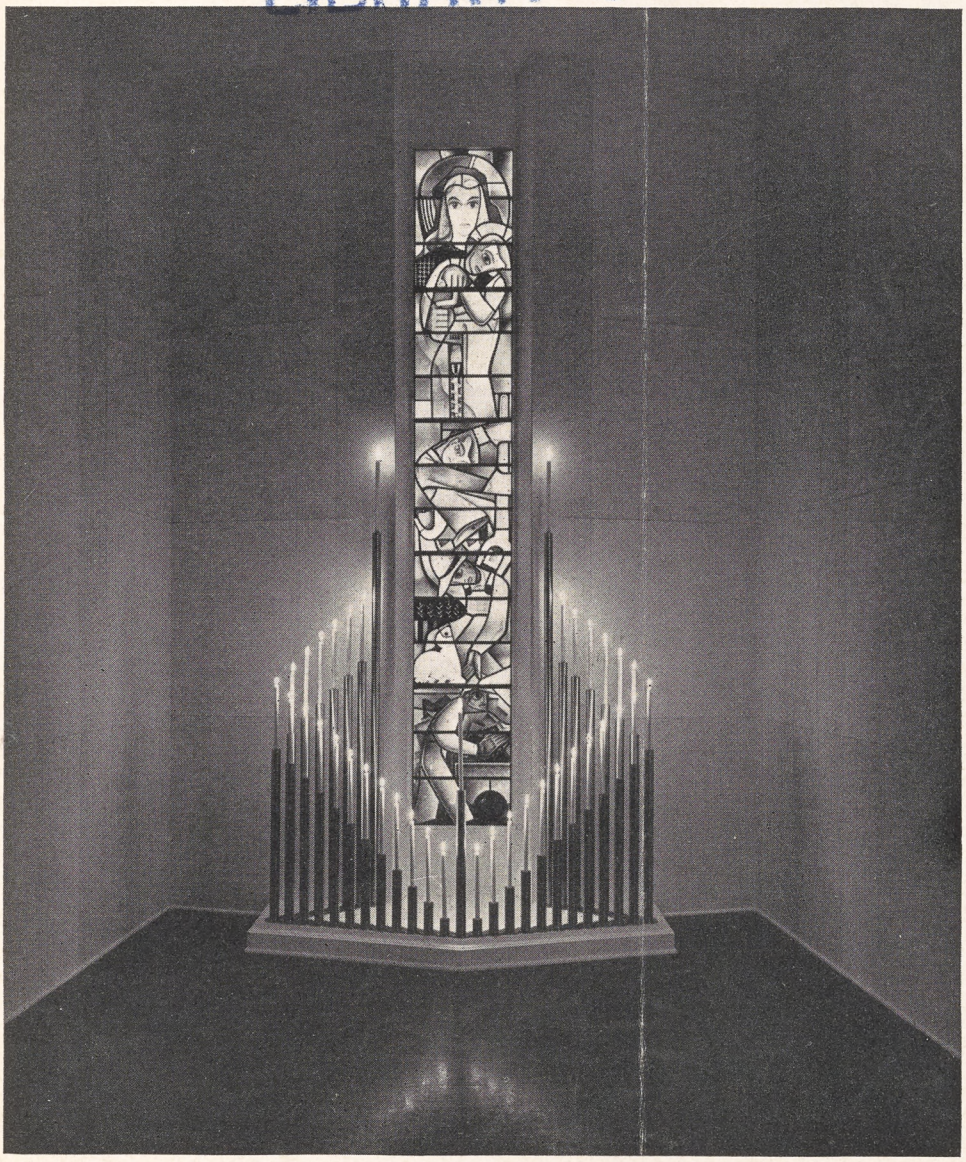

OCTOBER 25, 1945

CHAPEL OF CHRIST THE WORKER . . . .

(*Story on page four*)

THE CHURCH OF THE FUTURE

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VOL. XXIX. No. 3

The WITNESS

For Christ and His Church

OCTOBER 25, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Pointers for That New Church You Plan on Building

Billions to Be Spent on Church Building Projects in Next Few Years Survey Says

By Sara Dill

New York:—Hundreds of churches which have held off making improvements and constructing new buildings during the depression and war years are now beginning to take action to make their post war building plans a reality.

From $1,750,000,000 to $2,000,000,000 will be spent in church building projects within the first five post war years, according to a recent survey by the Tile Council of America. Right now as much as six hundred million dollars' worth of church building projects are in various stages of planning. In the last years of building inactivity, shifts in the population have left more than 700 permanent communities without church building facilities.

As the center of the life of the church the church building should be wisely and carefully planned. E. M. Conover, director of the interdenominational bureau of architecture makes the following suggestions to churches planning building or improvement projects.

1. The congregation should be united in a deep conviction of the need for such a program of building.

2. A survey of the field: population study, comity considerations, etc. should be made.

3. A future program of worship, education, fellowship, and service should be laid out and the plans for the church building and equipment built around these plans.

4. The best possible financial program and policy for the particular congregation should be organized.

5. The limit of building debt to be allowed at any time should be fixed by congregational vote.

6. Architectural service should be investigated and expert advice sought before definite action is taken.

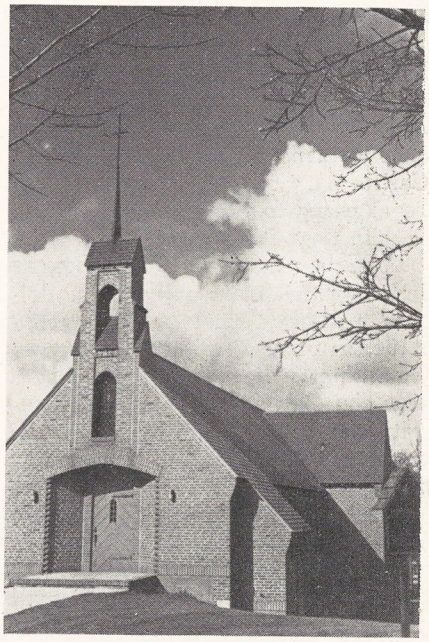
7. The church should give the architects sufficient time to study its particular problems.

Conover predicts that the new church buildings will provide for more effective services of public worship, greater use of liturgy, more appreciation of good religious art, and a highly developed program of Christian education, including church school periods on week days and summer vacation school sessions.

Many church plans include provisions for social and recreational activities, as an integral part of the total church plant. Conover points out that there is a strong tendency to link recreational work with Christian education, on the ground that religious character can be effectively developed through supervised play and recreation and because church members increasingly find their social and community life within their congregations.

The new church building will have air conditioning, acoustical correction and the best mechanical equipment. Many include provisions for the use of sound pictures in religious education as well as for recreation. Conover suggests as minimum recreational equipment a general purpose social hall with clear floor area and a high ceiling, equipped with stage for dramatics and pageantry and a kitchen. Such a hall will be available for all types of indoor games and recreation. Added to this will be boys' and girls' club rooms, a church parlor, and rooms for floor and table games. In larger churches, there will be bowling alleys, and in some cases a second hall for athletic games, releasing the first social hall for church suppers, entertainments, motion pictures.

The tile council survey indicates a trend among the new church building plans in larger cities to construct separate units for the church proper,



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the Sunday School, and the chapel. The religious education building, they predict, will be two or even three stories high and will have ample class rooms, large assembly rooms and space for church offices. The church proper will be used for worship and the chapel for weddings and funerals.

Gothic, Georgian, Tudor, and Colonial architecture will continue popular in Protestant churches, the study indicates, with Spanish influence evident in the southwest and California. Colonial architecture can be expected to grow in favor in the middle west, it pointed out.

A survey made by THE WITNESS indicates that many millions of dollars will be spent for the construction of new Episcopal Churches in all parts of the country. Where new churches are not planned, renovation and improvements are to be made. This information is contained in replies to a questionnaire sent to diocesan authorities throughout the country. There is not a diocese that does not have plans for construction, ranging from the building of small rectories and parish houses to million dollar cathedrals and churches.

THE PICTURE ON THE COVER

Dayton, Ohio:—One of the finest exhibitions of religious art yet shown in this country was the one held at the Art Institute in this city. Exhibited there was the *Chapel of Christ the Worker*, which is our cover picture in this Church of the Future Number. The chapel was designed by Barry Byrne, New York architect, and the stained glass was designed and executed by Emil Frei of St. Louis, whose glass is in St. Mark's Church in that city. From that exhibit, also presented elsewhere in this number, is the famous *Last Supper* by Walter Houmeré of Lausanne, Switzerland.

GREAT VALLEY CHURCH RESTORED

Paoli, Pa.:—St. Peter's in the Great Valley had a special service on October 7th to celebrate the completion of the major part of its restoration program. The address was given by Owen J. Roberts, former Supreme Court justice and the service was conducted by the rector, the Rev. J. Jarden Guenther. St. Peter's was founded about 1700 by the Rev. Evan Evans of the Society for the Propagation of the Gospel of the Church of England. A log cabin was the first place of worship with the present church built in 1744. St. Peter's was one of the five original parishes admitted at the first convention of the diocese of Pennsylvania in 1785.

The church was "modernized" in 1900. The picture shown in this number will give readers some idea of the beauty of the present restoration. The parish incidentally is more than a colonial shrine. It has become an active parish under Mr. Guenther, with an ever increasing congregation, a good church school and a parish house that is the center of social life in the community.

DETROIT CHURCHES PLAN BUILDING

Detroit (RNS):—Nearly 60 Detroit churches are set for a postwar building program which will involve a total expenditure of about $3,000,000, according to a survey made by the Detroit Council of Churches. Most of this will be spent for new buildings, including churches, educational units, and recreational facilities, according to the survey.



A view of the altar and altar rail which was recently installed in Emmanuel Church, Cleveland, the work of John W. Winterich and Associates

YOUTH FOR CHRIST CONDEMNED

Chicago (RNS):—Efforts of the Youth for Christ movement, which has been denounced for having fascist leanings, was condemned last week by a number of clergymen here for trying to establish a segregated Negro department. Asserting that the proposal runs contrary to the trend toward interracial religious cooperation, the protesting group voiced its opposition to "segregated religion" and a "religious movement which so far has not shown concern with the social and economic ills of our society. We wonder why, if the Youth for Christ sincerely wants the participation of Negro youth, they are not invited to the city-wide rallies instead of to special south side rallies on the same evening? Surely Christ would have no part in this latest effort which mocks his name and his principles."

The survey revealed that 15 congregations have initiated projects for the construction of churches, educational units and recreational equipment. The estimated cost of the projects is $1,335,000. Nineteen churches are planning erection of education buildings, most of them with community recreational facilities. According to council figures, their total cost will exceed $1,150,000.

CONSCIENTIOUS OBJECTORS TO BE RELEASED

Washington:—On the basis of age and service performed about 400 conscientious objectors are to be released by January 1. Those in public service camps who are 38, regardless of length of service, will be released within sixty days.

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A Sexton Presents His Ideas On a Modern Church

Suggests That Those Who Design Churches Would Learn Much By Sweeping Under Pews

By Leslie Hamilton Ball
Sexton of a Church in Denver, Colorado

Denver, Colo.:—Here's an angle of the ecclesiastical architecture question which may possibly have suffered from involuntary neglect.

The viewpoint to which I refer is that of the sexton. Having done this kind of work for my living over a period of years I feel entitled to be heard. There seems to be a tendency in all trades for the book-trained experts to rather disastrously at times override the man of mere practical experience. But apart from this the paying customers are apt to get a disproportionate percentage of the breaks in the matter of design.

In fact it would, I believe, be a wholesome innovation for the white-collar men to be obliged to spend a portion of their pre-graduate time working in the same surroundings which they are learning to plan for others to have the care of. They should be able to say they had sampled in person the sensations, sorrows and sensibilities of the sweeper caste!

It's bad enough of course that seats should be either torturous to sit in, or too comfortable for properly sustained attention to sermons. But when one considers the long drawn-out repetitious soul-deading monotony of a year of sweeping under low immoveable pews, one naturally wonders if there is no better discoverable plan. Add to this that the hundreds of kneeling pads in a large church have to be dusted every week, and the dust recollected from the varied corners to which it has been driven and it seems that electric "outlets" at convenient intervals would perhaps be as pleasing to the Lord of the (eventually) "blessed" poor as some of the more obvious architectural advantages.

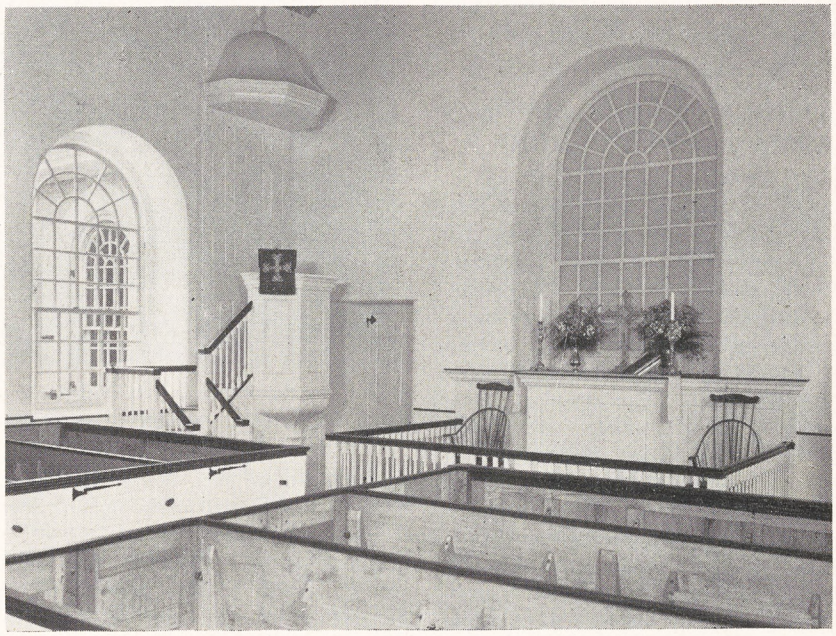
Again, to be obliged to even once thoroughly clean up under the choir seats, removing paper and peanut shells or other boyish residue, and at the same time sweeping the carpeted central aisle and polishing the woodwork ought to be a truly inspiring experience to the inventive genius of an artist-soul.

Then there are heating problems. The lofty ceilings which are so uplifting to the sensuous souls of many worshipers are too often the set-up for painful problems in thermodynamics (if that is the word) complicated by perfectionist complexes in those who feel that a sexton was designed by Deity in the form of a convenient combination of laboring Hercules and the miracle-working minion of Aladdin's lamp! Why can not architects really try to conserve fuel and also comfort values, and the Sunday labors of the sexton?

Do I hear the mocking merriment of "lesser breeds without the Law"? Well why not endeavor to find a way to beat the rap?

And how about plumbing and lighting? A lavatory, where people go for personal cleanliness—and janitors have to clean up after them—surely should be lighted without a trace of "religious" dimness? Are not sanitation and stinginess sworn enemies?

To conclude my diatribe with a really glaring instance of short-sightedness. I know a church where the big air-conditioning fan is set so close to a brick outer wall that it is a physical impossibility to fill the oil-cups on one end of the fan axle. True, it still runs. But some day!



St. Peter's Church in Great Valley, near Paoli, Pa., has recently been restored to the way it was in 1744 the year in which the present church was built

CHURCH MUSIC COMMISSION

Gloucester, Va.:—The diocese of Virginia now has a commission on church music with the Rev. Reginald W. Eastman, rector here, as chairman. It plans to give choirs information about small organs suitable for church use, lists of anthems and hymns best suited for small choirs. A conference for organists, choir directors and interested clergy also is planned.

PHILIPPINE CHURCHES PROMOTE UNITY

Manila:—The first meeting of the Philippine federation of evangelical churches since the Japanese occupation four years ago has met here with plans made to promote religious education throughout the islands. The meeting also approved a report by the committee on Church unity suggesting a vigorous educational program to promote organic unity of the Churches. Dr. E. K. Higdon, executive secretary of the Philippine committee of the Foreign Missions Conference of North America, who has just made an extended tour, reported large damage to churches but stressed that the urgent needs were clothing, medicine, food and shelter—something perhaps for those in charge of the Re-

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construction and Advance Fund of the Episcopal Church with its stress on buildings, to take into consideration.

MEAD-AIKEN BILL OPPOSED

Chicago (RNS):—Opposition to the Mead-Aiken Bill, which would provide public funds for private and parochial schools, was expressed here by the board of trustees of the International Council of Religious Education.

"The International Council looks with disfavor upon the proposals in this bill," declared Roy G. Ross, general secretary. "It believes that, in taking this stand, it represents the general conviction of its constituent agencies against the appropriation of public funds for sectarian education."

A cooperative agency of 40 denominations and 183 state, city and provincial councils of churches and religious education, the International Council represents 90 per cent of American Protestantism.

CATHOLIC BISHOP OPPOSES GERMAN SCOUT GROUP

Frankfort on the Main, Germany (RNS): — Roman Catholic Bishop Albert Stohr, who was charged by the German bishops with reorganizing the Catholic youth movement, has expressed opposition to any mixed youth movement such as the boy scouts in which Catholics are members with Protestant, Jews, Socialists, Communists, etc. He termed a boy scout movement as "foreign to our traditions."

Speaking of such mixed groups, he said "We had that system in the pre-Hitler free youth groups. We found that these principles as applied to Germany led to a weakening of the spiritual content of the youth movement. Only the lowest common denominator of all groups could be used. It was mixing wine with water. We desire for our youth a firmer religious and ideological foundation."

"Our aim," the bishop said, "is to rescue the substance of what Christian civilization is left in Germany against anti-Christian tendencies."

MORE PSYCHIATRISTS ARE NEEDED

Barrington, R. I.:—The small number of physicians who are trained to handle mental and nervous cases is one major difficulty confronting this country in treatment of mental ailments of returning veterans, Dr. Arthur H. Ruggles, superintendent of Butler Hospital pointed out at the first fall meeting of the Woman's Auxiliary of St. John's Church recently.

Out of the 167,000 doctors in practice in the United States there are only 4000 qualified psychiatrists, he pointed out. Many of the existing out-patient departments in hospitals are quite inadequate. "I hope that we won't stand for shabby treatment for veterans of this war. Treatment should be easily available. Service-men should be seen for at least one hour and the treatment should last at least 30 minutes."

Dr. Ruggles predicted that economic chaos would result in a trebling of the number of hospital entrance applications." Human ills are often forgotten or neglected as long as one is kept busy," he said. "Veterans' problems in many instances have been overemphasized and they are no greater than problems of everyday life."

BOMB'S IMPLICATIONS TO BE STUDIED

London (RNS):—Can nations control atomic energy for beneficial uses or is it to be the "last and worst destroyer of civilized life."

A committee of experts to study this question and other moral and spiritual implications of the atomic bomb has been created by the British Council of Churches. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury announced at a joint meeting here of the upper and lower houses of the convocation of Canterbury. The Archbishop declared that the subject was one "about which denominational differences are quite irrelevant and cooperative investigation especially suitable."

MANY SERVICEMEN WANT TO ENTER MINISTRY

Washington (RNS): — Questionnaires with names of young men who want to enter the ministry, are coming in at the rate of 100 a week, the general commission on army and navy chaplains reported here. As of September 28, the commission had received the names of 3,789 young men interested in preparing for the ministry. Of those who expressed a preference in denomination 225 wanted to go into the Episcopal Church.



An attractive, modern Sunday school hall. Notice the exciting and inexpensive glass murals, closets, files, proper seats for the children

CHURCH COOPERATION URGED BY BENES

Prague (wireless to RNS):—President Eduard Benes of Czechoslovakia urged a conference of young people here to "follow ecumenical aims." "We are unable to say when the churches, especially the Protestant, will be united but you must never forget this: your goal won't come tomorrow or the day after but a process that goes on constantly must reach its goal."

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EDITORIALS

Churches to Live and Work in

A PROFESSOR of architecture in one of our leading universities bemoans the newer trend in church buildings because it is based upon the utilitarian forms of our industrial and commercial age. He is a romanticist. He wants churches to look like pictures out of old books full of tales of knights-errant and gargoyles. He forgets that the medieval stone-mason was just as utilitarian in his manner of construction as the modern builder in steel, cement and plastics; that his artistic imagination adorned and beautified his structure with symbols and emblems which, however real to him, are for the modern man but wistful sentiment and make-believe.

The modern home, school and office are a delight to live and work in. We should not wish to abandon them for the gloomy, drafty and pretentious buildings of even a century ago, however sentimental their associations. We like the simplicity, the straightforwardness, the sunlit cheerfulness, the conveniences and utility which newer designs and techniques have achieved. And many of them strike us with their beauty because they are healthy in appearance and true to their purpose. As Ruskin said in the *Stones of Venice*, "We require from buildings, as from men, two kinds of goodness: first, doing their practical duty well; then that they be graceful and pleasing in doing it."

God forbid that our church buildings should ever become merely graceful and pleasing. The tremendous awe which the Gothic expressed must never be lost. Yet the new realization that the Church is the body of Christ also must have its effect on our churches. They are the homes and workshop of God's family. In them is set the pattern of life for the men and women who are trained to serve their own generation. So many of our churches, placed along side the clean and sturdy buildings of modern life, are long, dreary halls which separate people instead of bringing them together as one body. Against the dynamic conflicts and possible vistas of plenty and fellowship which a scientific age has brought us, too many churches cloister faith and vision behind outworn facades in a dim religious light of mystification and fantasy.

The Gothic church expressed the aspiration and spiritual energy of the age of stone in vernacular forms of its own epoch. Can we not also dare to employ the heroic struggles of the age of steel towards the end of drawing together the scattered children of God in architecture "understanded of the people"?

"QUOTES"

THE Churches' innate, necessary conservatism in matters of faith has led to a blind traditionalism, an over-reliance on accepted convention in many of their outward forms, certainly in their use of the arts. The vital contemporary artist has wisely preferred not to accept such patronage if it means acceptance of such discipline. In fact it is hard to be moderate in commenting on the degradation of official religious art in the past hundred years, its neo- or pseudo-architectural styles, the cheapest of commercial illustration, which it allowed to masquerade as religious painting, the tawdriness of even its liturgical crafts. On his part the artist has not always benefited today, and in the recent past, from his non-social individualism. Untrammelled independence has sometimes led to dissipation of energy, dearth of imaginative inspiration, or plain lack of direction. Now when the cynicism of a material civilization threatens Church and artist both with extinction there is reason in plenty for their making common cause. The logic of the present and the precedent of the past argue to the same end. And here are indications that such an alliance is not only possible but is actually being formed.

—Eloise Spaeth.

For the Record

A NOTICE has been sent to subscribers of *The Christian Century* informing them that there is a strike in the Chicago printing industry and that the next number of that weekly will be mailed on the resumption of union printing operations. The notice states that the strike affects "all publications printed in union shops in the Chicago area, except only the daily newspapers."

By implication this means that any magazine printed in Chicago at the present time is printed in a non-union shop. Since THE WITNESS is printed in Chicago we want our readers to have the matter straight without in any way implying any criticism of the labor policy of *The Christian Century* since we know that they contract the work and therefore have little if any control over such matters. However THE WITNESS is printed now, as it has been for over twenty-five years, by the Clarke-McElroy Publishing Company. It has always been, and is now, a one hundred per cent union shop.

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All Sufferers and All Saints

ALL SAINTS DAY falls on a Thursday this year. In churches scattered throughout the world, handfuls of people will gather to hear of "a great multitude which no man could number"; on some continents (even on ours, at places) some will take comfort from the words "Blessed are ye, when men shall revile you and persecute you." With so great a cloud of witnesses this globe-scattered remnant will celebrate the eucharist in a devotional manner, and that will be that . . . While outside the holy places, busy swarms of humanity seek their survival caught in a net of bewildering inventions which blind most of them to the fact that men have ever become blessed. A yawning gulf separates All Saints Day and the Every Day which surrounds and ignores it. Can this gulf be bridged? The earnest Christian answers with an everlasting Yea! He believes that whole company of heaven is there —yes, here—interpenetrating all things visible with that fourth-or-many-dimensional world of all things invisible. Across the apparent gulf, the Christian sees mankind's urgent physical needs and senses its need of the spirit. All Saints and all suffering people are not in separate, uncommunicating compartments of the universe! All saints and all sufferers are in God's hand, and the saints most surely have concern for the sufferers. The saints are at the side of those who are fighting exploitation, tyranny and prejudice, for their Lord is there. We have no right, then, to separate our economic-political application of the faith from what we weakly call "our belief in the future life." All Saints triumphant recognize no such separation. We can profitably listen to them on All Saints Day. For, as T. S. Eliot says in his *Four Quartets*, " . . . what the dead had no speech for, when living, they can tell you, being dead: the communication of the dead is tongued with fire beyond the language of the living." May they not have as much to say about atomic energy and living standards as they have said about the dark night of the soul?

The Church of the Future

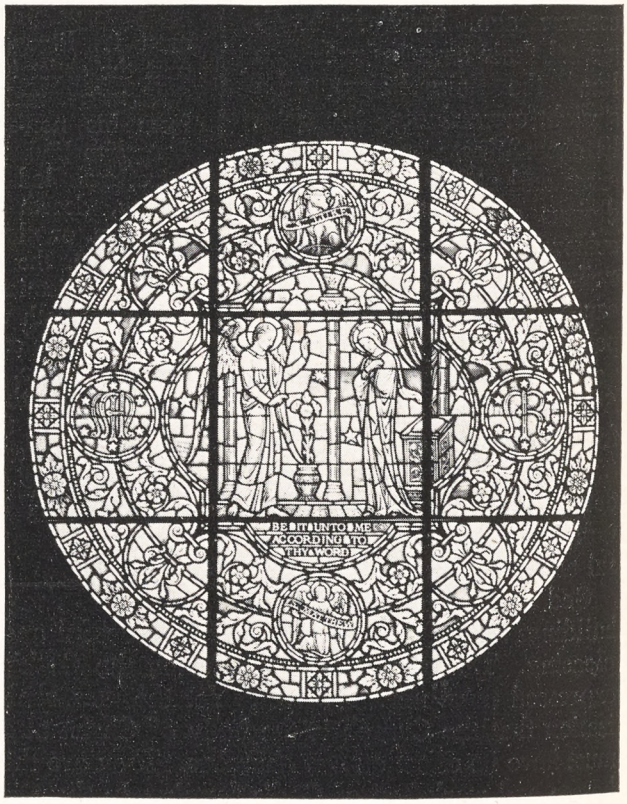
by Thaddeus Clapp

Rector of St. Mark's, Worcester, Massachusetts

WHEN Max Reinhardt wanted to produce an atmosphere of religiosity to support the mood he was creating in his great production of *The Miracle*, he went to great lengths to turn the theatre into a pseudo-gothic cathedral. While a few people confused the resulting emotional effects with religion, most people were aware that the very beautiful atmosphere, and the nostalgia thus produced, was a *tour de force* of romanticism. Never for a moment did most of them believe they were undergoing a living and valid religious experience.

It is one of the anomalies of modern culture that the same people who correctly understood what happened to them when they saw *The Miracle* are completely taken in by the similar experience they undergo when they step from a modern street into a large gothic church. This is of course only to say that much of what passes for religion today is not religion at all, but a certain type of feeling which is essentially the same as the feeling produced when one suddenly hears a popular song that was current in one's youth and that calls up memories and ideas accompanied by feeling states from the past.

I say essentially the same feelings are produced, because both stimuli, the jazz song and the gothic church, make memories and associations. That they are not identical is due to the jazz recalling



A stained glass window recently installed in the chapel at Chatham Hall, Church school for girls. It was designed by Howard G. Wilbert and executed by the Pittsburgh Stained Glass Studio

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memories of first hand experience, while the gothic, even if it does recall experiences in various churches, also recalls historical experiences known only through reading, in other words, experiences that are essentially literary.

Now there is nothing wrong in using psychological aids to worship, nor is there anything wrong in enriching the content of worship with history and tradition provided it is understood and not confused with worship, but one cannot help but wonder if the Church today can risk the luxury of evoked nostalgia, and it is the latter, not the former, that our church buildings most often produce. We are too prone to shirk building a new age of faith to dare rest in memories of a past age of faith.

I have conducted several funerals in "funeral homes" where the organist has played Sullivan's *The Lost Chord* as a prelude because it sounds "religious," and have known people who thought that the love song *The Rosary* was deeply religious. For some reason, both tunes, and on a higher cultural level, The Good Friday music from Parsifal, make them think of religion. This is our real danger. Today too many people think they are religious when they think of religion, and this is why the Church can hardly afford to build in a style that is reminiscent of a past faith.

In a non-Christian culture people will grab at any straw that helps them avoid the central implications of Christianity.

All this is by way of introduction to the church building of the future, and the buildings of the future, some of them at least, will be built in the next few years.

WHAT, then, will the church building of the future be like? Probably a large number of the buildings we are planning will be like the ones built before the war, and some few may be what we call lunatic fringe buildings, but it is legitimate to hope, so here is my hope.

First: the church building will be a real meeting house where the Church can meet in convenient comfort.

Next: the meeting house will be so designed as to make clear to every one that it is the house of the Church, and that the Church is a living thing, more interested in spreading the faith we have received than in thinking about the ages of faith that are passed. This implies the use of a contemporary design, or style, and contemporary techniques.

Finally: the building will have straightforward decoration, and a dramatic emphasis that avoids leading people into side issues.

Translated into concrete terms what do these three hopes mean?

As a good meeting house, the building will fulfill the standards set for such buildings in regard to light, ventilation, heat, acoustics and cleanliness. Also it will be open and cheerful and not too expensive to build and maintain.

As an expression of contemporary life it will



The painting of the Last Supper by Walter Houmeré which was shown at the exhibition of Religious Art of Today at the Dayton Art Institute

be so designed as not to offer escapes from reality into wonder at archaic structural methods and the inclusion of elements, the ambulatory, the chevet, etc., that ceased to be functional long ago. Nor will it express its closeness to modern life by including scenes from modern life depicted in thirteenth century style glass or in carved grotesques, but rather by its clean functionalism. As such it will be neither quaint nor "olde" nor deliberately

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picturesque. In other words, it will be what we call "modern."

Above all it will be planned in such a way that the altar will once more become the focal center of the building. It will not be hidden by a reredos or a roodscreen, or shut away from the people by a rail or by choir stalls. The altar itself will be a table, not a tomb, and as the focal center of the building will express the unity of the Church in the eucharistic worship. This means that the side altars and shrines will be suppressed, and pieces of furniture will be out of sight when not in use.

In decoration our church buildings should be as contemporary in feeling as in their plan and general design. Windows and paintings will not provide a series of puzzles, through the use of involved heraldic symbols, to be worked by the congregations during dull sermons. St. Ambrose will be labeled St. Ambrose in letters, not by means of a mitre, beehive, and book, in a quaint but involved heraldic still life. The mother of Jesus will not be portrayed as a medieval queen with a crown on her head for the edification of people in a twentieth century democracy, nor will the conquest of evil be depicted by St. George, historically a highly dubious personage at best, but by Frederick Dennison Maurice or Archbishop Temple or, best of all, by the cleansing of the Temple. Let us also hope that these subjects will be in a contemporary style and not be reduced to paintings in the manner of Italian Primitives.

There is room in our church buildings for the use of painting and sculpture to present history, and to commemorate the heroes of the Church. Certainly the tradition of the Church is enshrined in the liturgy and set forth in the propers of the seasons and the saints. Can we not bring out its truly contemporary reference by the art forms we use? Can't we really express the centrality of the eucharist as sacrifice and joyful banquet in contemporary terms? Can't we bring the past into the present instead of trying to retreat into the past? Is the Lord's supper a memorial of a meal once held or is it a continuous process of living communion? Can't we express that in our buildings?

If we build in the so-called modern style, future Christians will laugh at our buildings and pull them down to rebuild them in their own way. Why not? The history of taste is full of such incidents. Romanesque, Gothic, Renaissance and Baroque, each have been laughed at in turn by creative men who preferred the living style of their day to museum pieces. That is healthy, for in the history of culture, vitality has always found expression in new art forms, and sickness in revivals of past styles. Are we sick? Do we live only on memories, or can we still act and create?

Eye-Beams and Brick Walls

By
CHARLES C. WILSON
Director of Grace Hill House, St. Louis

A TRULY modern Church should be a record of man's effort to make God real and alive for this present age. It will seek to use the rich traditions of historic Christianity but it will always attempt to express them in ways that have real, concrete and specific meaning for our own times. In other words, it should be a contemporary Church, reaching out into the past for inspiration



Attractive church yard and iron gates at Christ Church, Milford, Delaware

and experience and looking forward into the future with a hope and a vision; not a dogma.

The spirit of its builders will be as old as art and religion themselves. They will go back to the meanings of past traditions and seek to express the ancient truths in a language understandable to modern man. They will sift the vital from the dead; the important from the irrelevant and check all that they do in terms of the needs of their contemporaries. They will not be imitators of the external forms of the past for to do so marks the decadence that confuses the outward expressions of art and religious culture with its true inner meaning. They will understand the significance of a majestic Gothic Cathedral and the spirit which created the Parthenon and the Pyramids, the Tudor Towers and the warm Georgian Chapel. And in the same spirit that produced these great classical monuments, all of which were truly modern in their day, they will seek to interpret for today the truths that are abiding.

To express the "spiritual" in concrete physical

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terms is one of the oldest and most constant drives of religious man. Creatures of the senses we have an abiding hunger to translate that which is beyond our sensual perception,—the eternal—into those forms that are real; which we can understand and enjoy. A Church building, honestly conceived, is such an effort. The word modern as it is commonly understood (i.e. as something new or different) is not the best term to apply, nor is "The Church of the Future" too apt. All honest expressions of religion have been modern and no building should try to dictate to the future a pattern no longer usable. Such pretension is ridiculous, particularly in the face of the atomic revolution which none of us can begin to comprehend. We can say nothing to the future that is dogmatic: at best we can only leave a record of that which has honest meaning and value for us today. The trouble with many of us in the Church is that we seem to be so afraid of dying that we cling with drugged allegiance to the old forms and attempt to make our children obey the same rules in the vain hope of finding an immortality within ourselves or within that which we know. Such an immortality does not exist and to think we have it is a lack of faith. It gets bombed out in every generation and all that we can say of life is that it is subject to change without notice!

BUT the struggle to make the eternal real is always with us. And the greatest joy in the world is to construct some symbol, however crude, some definite piece of work created out of the materials at our side, that will somehow remind us of God. We therefore, must live in this day; we begin with what we know, with the facts of everyday existence and if we are fortunate enough to discover some part of their meaning we will begin to know God. The facts that we must deal with are these: reconversion, rationing, atomic energy, strikes, price controls, politics, and many more. The materials at our side are steel and oil, aluminum and pewter, brick walls and super stratospheric liners. Let the Church once begin realistically to deal with these facts and to use these materials and modern men will begin to understand us. It is a little stupid of us to think that we can appeal to honest men who live in this stream-lined world by building churches with imitative flying buttresses that serve no purpose. We can no longer get by with gold-plated Chi Rho's and those horrible Alleluias that appear on frontals that hang like little bibs from fake and overdecorated altars in letters that only an archeologist could read. How can we expect a man to feel the meaning of Allelulia in an archaic atmosphere that suggests to most men the effeminate and the weak. Of course the ladies guild are proud of their needle work but the average man is discouragingly unimpressed.

The functional approach to church architecture has been too little understood and appreciated. The functional style is not modernistic in the sense that



Depicting the Four Freedoms this nave window was recently installed at St. Paul's, Canton, Ohio, in memory of an airman killed in action. It was designed and executed by the Rambusch Craftsmen

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it seeks to be different or bizarre in a shallow effort to make an impression. Functionalism is the honest use of materials in a simple forthright manner in the belief that these materials themselves can reveal truth in a beautiful form. It is an attempt to take the rough material of our lives and shape it into beauty, thus giving it meaning. It says that eye-beams and brick walls can speak of God to modern men. It tries to make the structural parts of a building the essence of its form, and with imagination this can be done very effectively and beautifully. It is also both honest and economical; two essential Christian virtues. It isn't necessary to decorate a church wall with every curlicue design known to man or to tack on to an altar irrelevant (and for that matter irreverent) patterns that only confuse the worshipper by hiding its real meaning. An altar should possess, above all, a solemn austere and strong character. It could be made of stainless steel or marble; granite or wood but it should never be covered with endless frescoes and covers until its central meaning is lost in the ambiguity of an artist's mind. The message of an altar is that sacrifice of self and death are essential prerequisites to an undertsanding of God and you just can't say this with opulent designs that shout to high heaven with false pride. Let the materials with which men build their factories and their homes speak to them in church of the sacredness of sweat and toil, and let them not be despoiled by bric-a-brac and old lace. This approach is simply trying to say that religion has a virile message for modern men and that it should not be cloaked in the pious conventionalities of the past.

Talking It Over

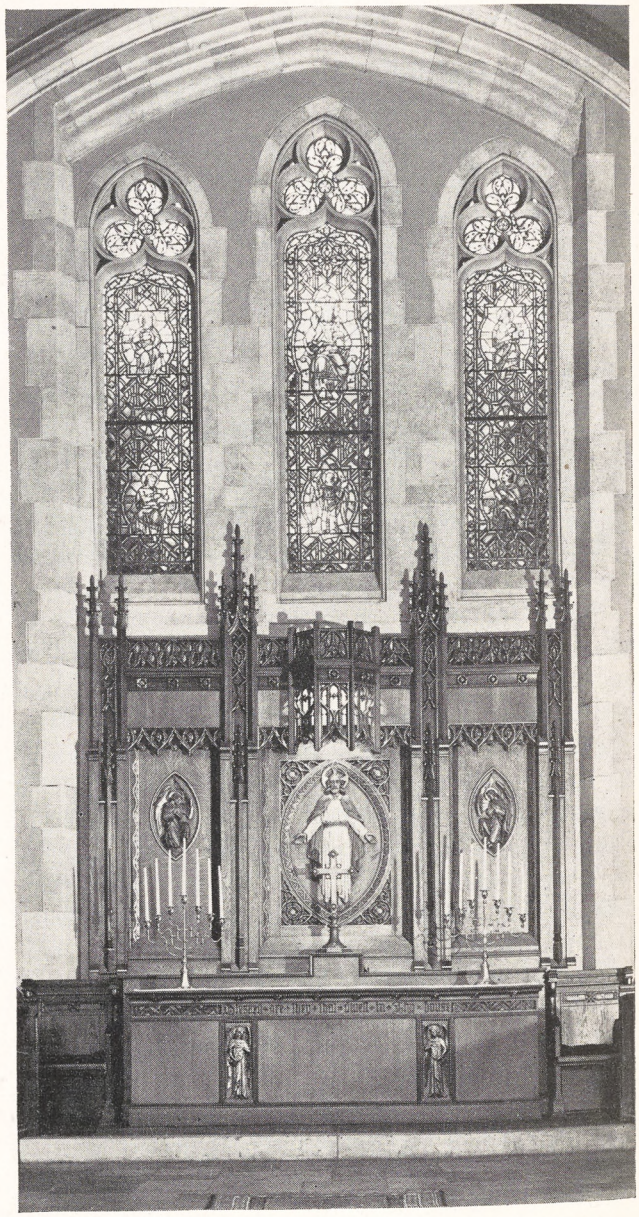
By
W. B. SPOFFORD

MY NEWSPAPER friends tell me that money is news. So since I must be brief this week I'll give you a few figures from the Statistical Abstract of the United States, based, so my studious informer tells me, upon official census material. The value of 173,754 churches of all denominations at the time of the study was $3,411,875,457. Which is about three billion dollars too much I would judge from reading the pieces this week by Thad Clapp and Charlie Wilson. Gives you some idea of the tremendous task ahead of these two reformers. The value of 5,715 Episcopal churches was $266,400,447.

The expenditures for one year of 188,766 churches was $518,953,571, with 6,117 Episcopal churches spending the tidy sum of $29,288,532.

Break these figures down and the average value of all churches is $19,636, while the average value of Episcopal churches is $46,614. The average annual expenditures of all churches is $2,749, while the average expenditures of Episcopal churches is $4,788.

Pretty all this up in a nice loose-leaf book with gold edges and pretty charts and graphs in four colors and I presume a good commercial advertising man could do something with it. Anyhow I hand the information to you as a possible subject for meditation in your quiet time.



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Stress Need for New Churches In the United States

Conference on Architecture Is Told That Six Hundred Million Makes Mere Beginning

Edited by Sara Dill

New York: — That the large volume of church construction planned in the United States is an indication of American selfishness and thoughtlessness, in view of the ruination of churches in Europe, was denied at a conference on church architecture here.

Replying to "certain allegations" in this regard, Elbert M. Conover, director of the interdenominational bureau of architecture, stressed that in proportion to the total need of Protestant churches in America the $600,000,000 proposed investment in new buildings is "a very small amount."

"Rather than being accused of self centered selfishness," he asserted, "the churches that are raising funds, often with sacrificial effort, to do more effective work in this country, are to be commended for their advanced steps."

Dr. Conover stressed the need of rehabilitated and modernized American churches, to get Sunday school classes out of dark cellar rooms, to provide recreational centers under religious leadership, and to help establish churches in the hundreds of new industrial communities which are now wholly unchurched.

Asked to approve an appeal to churches to contribute 10 per cent of their building funds for reconstruction of ruined churches in Europe, the conference referred the matter to a committee for further consideration. The question was raised as to whether such aid should be given state-supported churches in Europe.

Robert Rogers Dies

Brooklyn, N. Y.:—The Rev. Robert Rogers, for forty-five years the rector of the Good Shepherd here, died on October 17th in his 78th year. He retired from the active ministry just a year ago.

Trained for Industrial Towns

New York (RNS):—The Presbyterian institute of industrial relations has opened its 1945-46 season at the Labor Temple here, with six one month courses planned to train ministers and other religious leaders for work in industrial communities.

In addition a session will be held at McCormick Theological Seminary in Chicago from Feb. 4-8, and at San Francisco Theological Seminary at San Anselmo, Calif, July 8-August 2.

The institute is open to ministers, theological students, mission workers, teachers, and laymen engaged in or preparing for work in city and industrial fields.

Erie Clergy Confer

Erie, Pa.:—The clergy of the diocese of Erie held their annual fall conference at St. Barnabas' House by the Lake, North East, Pa., October 4 and 5 with Bishop Wroth in charge.

Urge Peace by Law

New York: — Presiding Bishop Henry St. George Tucker joined with Owen J. Roberts, Claude Pepper, Albert Einstein, Dorothy Canfield Fisher, Thomas Mann and others in a letter to the press urging "peace by law," and asserting that the San Francisco Charter must be made to work to avoid another war.

Larger Pensions

London (wireless to RNS):—An interim scheme of supplementary pensions for the retired clergy of the Church of England is expected to be adopted when the Church assembly meets in November. The pensions board is prepared to raise 250,000 pounds to help increase the income of present pensioners to 250 pounds a year.

Return Bells

Antwerp (wireless to RNS):—Return of 727 church bells stolen from Belgium by the Nazis was marked by special ceremonies here in which religious and government officials took part.

Forums Held

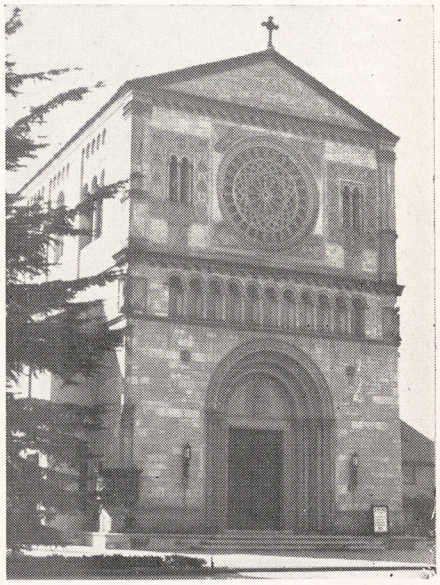
New York:—A series of eight monthly forums to acquaint the people of the community with their overseas and continental neighbors are being held in the auditorium of St. Christopher's House in New York.

The series was introduced Oct. 8 by the Rev. James A. Paul, vicar of the church of the Holy Trinity. The first meeting was held in China with Dr. Hung-ti Chu, former commissioner of the Nationalist party for Yunnan province, student and author, speaking.

Philippine Chapel

Philippine Islands:—Built by Seabees almost entirely of materials obtainable on the island in the Philippines where it is located, the Calobian Chapel is the center of religious life for the men of the 42nd naval construction battalion.

The palm thatch roof woven by neighboring native women is supported by cocoanut logs. The bamboo for trim was cut in the nearby jungle. Above the altar is a natural rose window in which a bamboo cross is silhouetted against the blue Pacific sky and waving palms outside. Beneath the window is a mural depicting Christ on a Pacific Island with worshipping natives and Seabees.



St. John's in Los Angeles is one of the most beautiful churches in the country

The bell in the tower was forged from a piece of 12 inch. The battalion chaplain, Lt. (j.g.) John H. Burt, formerly Canon of Christ Church Cathedral, St. Louis, designed the chapel.

Church Attendance

Washington (RNS):—The low for church attendance is during the second and third years of membership, a survey taken here by the department of research and planning

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"DR. JOHN EWING"—The two decades after the election of Dr. John Ewing, minister of the First Presbyterian Church and Provost of the College of Philadelphia, as President of the Fund in 1767, were most difficult. The Revolutionary War brought depreciated currency and the uncertainty of the entire economic structure. The Presbyterian Ministers' Fund emerged triumphantly from every other era of war financing in the history of America.

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of the Washington Federation of Churches points out.

According to the survey, among those persons who move from one city to another and transfer their church membership to their local neighborhood church, 75 per cent attend church regularly during the first year. From the first to the third year, the percentage drops to 37, and from the tenth year it rises to 51 per cent.

Presbyterians Ask Union

Wilmington, N. C. (RNS):—Laymen of the First Presbyterian church here have called on laymen's groups of Presbyterian bodies throughout the nation to take the lead in promoting union of all branches of the Presbyterian and Reformed churches.

"We believe sincerely that the general assembly of our church should lead in the movement towards uniting all branches of the Presbyterian and Reformed churches in the United States," the group declared in a statement. "The history of our separate branches and their doctrinal standards show that we are one in spirit and that we are striving for a common goal. We are convinced that our service to the Lord would be more effective in unity than in the present diversity of effort."

Buffalo Religious School

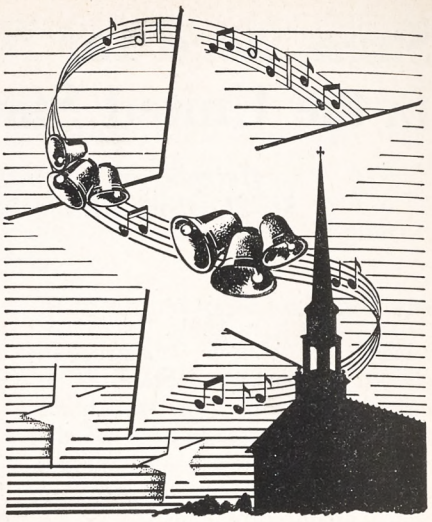
Buffalo:—A diocesan school of religion is being held every Monday night in October. Speakers include the Rev. John D. Mears of the Philippines, the Rev. V. Claude Pickens of Hankow, China; the Rev. Tollie Caution, secretary of Negro work and Mrs. W. T. Heath of Trinity Church.

Bishops Safe

London (RNS):—Three Anglican bishops in former Japanese-occupied Far Eastern dioceses have been found safe and will leave for England toward the end of October. They are Leonard Wilson, of the Singapore diocese; Thomas Arnold Scott, presiding bishop of North China; and Francis S. Hollis, of Labuan and Sarawak. All three reported "rough treatment" at the hands of the Japanese. Bishop Scott was released from the Weishien camp, where he was forced to work as a carpenter.

Bishop Not Arrested

Rome, (RNS):—British occupation authorities in Carinthia, Austria, have refused to place Bishop Gregory Rozman of the Ljubljana diocese



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in Yugoslavia under arrest as a war criminal, according to reports reaching the Vatican. Demand for his arrest was reportedly made by Marshal Josip Tito of Yugoslavia.

Bishop Rozman left Ljubljana in company with numerous priests who are said to have been actively associated with the Catholic white guard movement organized in Yugoslavia against the Communists.

Women Hear Bishop

Newark:—Some 365 women from every district of the diocese of Newark filled the diocesan house, Newark, to hear the Rt. Rev. Henry St. George Tucker, Presiding Bishop and recent president of the Federal Council of Churches, speak on "Missionary Opportunities in the Post War World" at the recent October meeting of the diocesan Woman's Auxiliary.

C. O. Committee

New York (RNS):—The national committee on conscientious objectors plans to close its New York office on Oct. 31, and its Washington office on Dec. 31. The closings are due to post-war curtailment in the work of aiding CO's to secure their rights under the law.

With the discontinuance of these special offices, functions of the committee will be handled by the American civil liberties union until all objectors are released from prison, army, and civilian service.

During the next few months, the committee will seek to expedite paroles of the 3,000 objectors in prison, three-fourths of whom are Jehovah's Witnesses, and releases from civilian public service. Other work will include pressing for army review of court martial convictions in cases where claims of conscience were raised.

Marital Counseling

Albany, N. Y. (RNS): — Marital counseling courses should be taught in Protestant seminaries, and also at conferences or institutes sponsored by state councils of churches, in the opinion of Mrs. Grace Sloane Overton, author and lecturer on family problems. Mrs. Overton spoke at three seminars on "The Church and family life" at Watertown, Massena and Saranac Lake in connection with the annual area conventions of the New York State Council of Churches.

Calling for a "healthy attitude toward sex," Mrs. Overton urged the "dropping of prudery" by churches and church members in their attitude toward the question.

Wilbur T. Clemens, general secretary of the state council, said he hoped to arrange institutes on marital problems "when we get time," and added that "probably this should have been done 25 or even 100 years ago as this question is one of paramount importance and should be faced unflinchingly by the Church."

Churchman Killed

New York: — Among Igorot church leaders in the Philippines no name has been so widely known as that of Hilary Clapp, whose recent

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death at the hands of Filipino guerrillas is reported in a letter just received from Bishop Norman S. Binsted in Manila. Bishop Binsted states in answer to the guerrilla accusation that Mr. Clapp was a collaborator with the Japanese, that he is sure Mr. Clapp died as a loyal citizen and faithful Christian.

In 1903 the Rev. Walter C. Clapp, visiting the Mountain Province with Bishop Charles H. Brent, noticed a singularly attractive and lively little Igorot boy named Pitapit, clad only in a loincloth and a fiber cap adorned with dog teeth and horsehair plumes. Walter Clapp became his godfather, baptized him as Hilary Clapp and later confirmed him. The young Igorot went to Easter School at Baguio, then to Bishop Brent's school, Trinity, at Port Hope, Ontario. Returning to the Philippines in order that he might not lose touch with his tribespeople he attended the University of the Philippines and its Medical School.

In 1924 he took charge of the Bontoc Government Hospital and became district health officer for the Mountain Province. In 1931 the governor general appointed Dr. Clapp to the Philippines Legislature as representative of the Mountain Province. In recent years he served as governor of that Province. During the war he continued to serve his people and the mission in any way he could.

Bishop Binsted now writes: "The saddest experience of this trip, my first return to the Mountain Province, was my meeting with Mrs. Hilary Clapp who had been definitely informed, the day before, that her husband had been killed. Her greatest grief was that he had been labelled as a collaborator. In my address to the congregation after the Service I told of my several meetings with Dr. Clapp during the occupation and said I knew that in all he did during the war he had but one desire, to do the utmost in his power for the good of his people. I said that I was sure that he died a loyal citizen of the Commonwealth and a faithful Christian."



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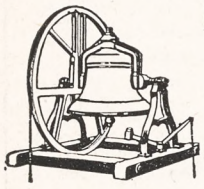
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Farewell Visit

Hood River, Ore.:—Prior to leaving to become suffragan bishop of Pennsylvania, Bishop Remington made a farewell visit to Hood River. The guild and vestry of St. Mark's Church presented him with a gift of $100 for the Bishop and Florence Remington fund.

Combat Race Tension

Gary, Ind. (RNS):—As a result of the recent anti-Negro strike in Froebel high school, where white students protested the enrollment of Negroes, a new organization open to clergymen of all faiths was formed here.

The new group asserted that "the common approach of our entire community and its public institutions" must be the belief in and loyalty to "the basic Christian doctrine of brotherhood and equality of all men, regardless of race, creed, or national extraction."

Christian Service School

San Francisco (RNS):—Sponsored by the San Francisco Council of Churches, a school for Christian service opened in Trinity Church here on Oct. 8. Classes will be held on six Monday evenings until Nov. 12.

Young People's Church

Los Angeles (RNS):—As an answer to the complaint that "preachers don't seem to be able to preach sermons that have anything to do with a fellow's daily life," the Rev. Clarence W. Franz, former chaplain in the 81st "Wildcat" division has opened the Young People's Church of Hollywood, which he hopes will be the "kind of church that youth wants."

"Religion must be brought into focus with the personal and social needs of youth. There will be nothing 'sanctimonious' in our program at the Young People's Church," Mr. Franz declared.

Religious Probation

New Orleans (RNS):—A religious probation system, rather than jail terms, for war veterans arrested as first offenders for minor violations of the law was recommended here to Robert S. Maestri by Recorder Harold J. Moore for adoption by the commission council.

If the city approves the religious probation system, Recorder Moore said, veterans arrested for the first time for slight infractions of the law will be required to report one to four times a month to a committee representing their religious group.

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Birmingham Churches Build

Birmingham, Ala. (RNS): — Birmingham churches will spend more than a million dollars for improvements to present buildings and construction of new chapels. education buildings and other facilities, according to church leaders here.

Bonds purchased for this purpose will finance some of the projects, while building campaigns will be conducted to finance others. "Buy a brick" has been the slogan of one church and as the material has become more available their brick pile has grown.

Build in Louisiana

New Orleans: — The Church of Louisiana is going into the first year of peace with $600,000 for new construction and improvements, the largest sum it has ever had at its command. A total of $363,200 was recently raised by 27 congregations for needed additions to their home plants.

Plans Expansion

Grand Rapids, Mich.: — The American Seating Company, manufacturers of church seats have included in their post war expansion, plans for the purchase of extensive new manufacturing equipment, for the rearrangement of plant facilities and the erection of at least one new building. They plan an expanded line, including improvements on various products, as well as new ones. During the war the company manufactured wing spars and other assemblies for A-26 Invader attack bombers, pilot seats and packboards.

Wright Consecrated

Wilmington, N. C.:—Thomas H. Wright, former rector of St. Mark's, San Antonio, Texas, was consecrated bishop of the diocees of East Carolina on October 5 at St. James' Church here. The sermon was by Bishop Everett Jones of West Texas who was also the rector of St. Mark's before he was elected bishop. A large number of bishops took part in the colorful service and the crowd was so great that many were unable to get into the church.

Youth Meeting

Buffalo: — The young people of the diocese of Western New York held their fall diocesan convention at St. Simon's Church here recently. The Rev. Claude L. Perkins of Hankow, China spoke. Canon Merry of the Cathedral staff is the leader in the diocese.



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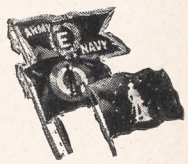

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Our most recent campaign in the Episcopal field had for its purpose the raising of funds for a new Parish House for the historic Christ Church in Cambridge, Massachusetts. The accomplishments of this campaign are well described in the following letter from The Reverend Gardiner M. Day, Rector.

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I also want to add the fact that the Vestry and I feel very keenly that the whole campaign was, from the point of view of the fellowship and life of the parish, a very valuable asset. The report dinners were not merely occasions for recording amounts received, but were real parish get-togethers. Ever so many people expressed not only appreciation of the fellowship of the dinners, but also of the visits of the workers in the homes. I believe that new spirit will be evident in our organizations when they come together in the fall, and I rather expect that there will be one or two new organizations as the result of the leadership and teamwork given by Mr. Streit and Mrs. Blair.

Last but not least, we appreciated very much your visit and the talk that you gave to the Special Gifts Committee. Any time that you are in this vicinity, you may know that you always have a warm welcome at Christ Church.

Very sincerely,
Gardiner M. Day

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The WITNESS

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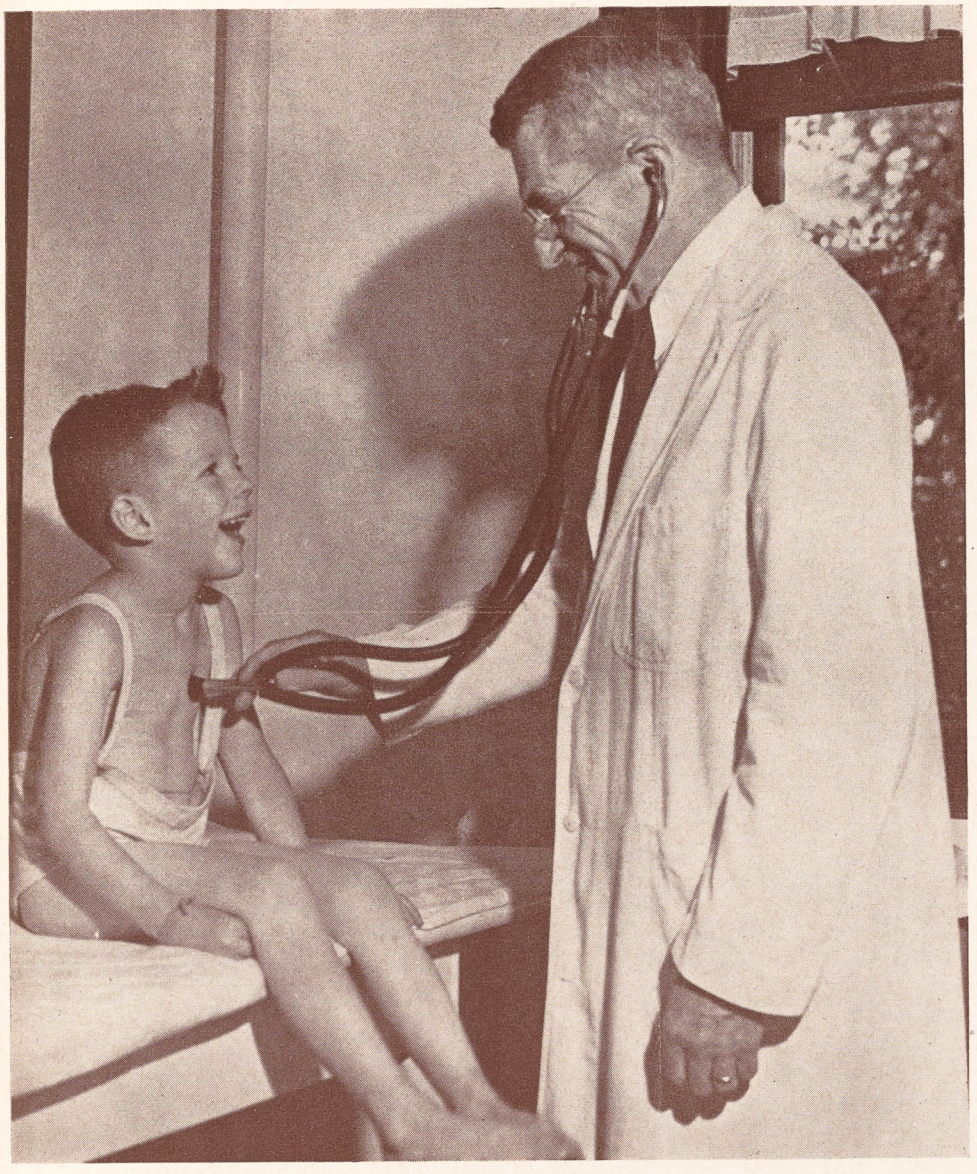

NOVEMBER 1, 1945

HEALTH IS GUARDED BY NEW YORK CITY MISSION SOCIETY

NEW YORK CITY MISSION SOCIETY

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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NOVEMBER 1, 1945
VOL. XXIX. No. 4

CLERGY NOTES

AVERY, FREDERICK H., formerly rector of St. Paul's, San Rafael, Calif., became the rector of the Ascension, Denver, Colo., on October 22.

BILL, JOHN R., rector of St. Paul's, Greenville, N. C., has accepted the rectorship of St. Paul's, Watertown, N. Y.

BRADLEY, FREDERIC L., rector of Trinity, Camden, N. Y. became the rector of Grace Church, Waterville, N. Y. on November 1.

BRIDGMAN, ORLANDO H., senior priest of the diocese of Harrisburg and rector emeritus of Calvary, Camp Hill, Pa., died on October 5 at the age of 86.

CASADY, P. M., army chaplain, has returned to be rector of All Souls', Berkeley, Calif.

CLARK, WILLIS G., has resigned as rector of St. Peter's Charlotte, N. C. effective January 1, 1946, to retire from the active ministry.

DART, E. M., formerly rector of St. Paul's, Summerville, S. C. became chaplain of Hannah More Academy, Reistertown, Md., on October 1.

FOHNER, GROVER C., formerly in charge of churches at Punxsutawney and Brookville, Pa., is now the rector of Christ Church, Ironton, Ohio.

FORSYTH, WARNER L., formerly rector of St. James', Birmingham, Mich., became the rector of St. James', Grosse Ile.

GARDNER, H. G., dean of St. Mark's Cathedral, Salt Lake City, becomes dean of St. Michael's Cathedral, Boise, Idaho, November 1.

HANSON, BENEDICT H., formerly curate of Christ Church, Baltimore, Md., is now in charge of the church.

HOFFMAN, J. OGDEN JR., was ordained priest by Bishop Gooden on October 3 at St. Timothy's, Compton, Calif., where he is vicar.

HOPKINS, HAROLD A., on the staff of St. Luke's, Germantown, Pa., was ordained priest on October 18th by Bishop Hart.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX. No. 4

The WITNESS

For Christ and His Church

NOVEMBER 1, 1945

Publication Office, 6140 Cottage Grove Avenue. Chicago 37, Ill. Editorial Office. 135 Liberty Street. New York 6. N. Y.

Reasons for Aiding New York City Mission Society

Director Tells of Vast Work Being Carried On in the Various Institutions and Camps

By William E. Sprenger
Director New York City Mission Society

New York:—Even though the Society is celebrating its 115th Anniversary, that is not an adequate reason why one should give liberally and generously to its work. As with an individual, old age may make him distinguished, venerated and respected, or simply a problem, depending upon what life has done to him.

The Society was originally organized to develop chapels for the poor people in the various parts of New York City who could not afford to pay pew rents in the other churches. Since that time, under consecrated leadership on its board of managers, it has adjusted its program to meet the needs of individuals as the city grew and the ramifications of life became more complicated. From its honorable beginning and single purpose, it has now developed into a multiple-functioning Christian organization, consisting of nine institutions and departments with an annual budget of $266,000. It serves over 38,000 different individuals each year, who are the heirs of every kind of difficulty known to human personality.

You should contribute to the Society because its activities and its services are so widespread. All our energies are devoted to the sick, the needy, the aged, and the troubled. Our 23 Chaplains may be found in 37 institutions. These priests of the Church perform a highly specialized aspect of the ministry and most of them have had clinical training to insure a better understanding of people's problems. Each year they minister to over 32,000 individuals and hold nearly 100,000 consultations regarding their needs, make 13,000 visits to the critically ill and pre-operative patients and hold 4,372 services.

A released prisoner wrote this note to one of our chaplains: "The solace given by your ever welcome greeting to me — a prisoner and a convict — will always be a memorable milestone in my life. My faith is so much stronger and renewed under your spiritual leadership. For that I am grateful. Courageously I look forward to brilliant, worthwhile days that will not be discolored by the drabness of a prison regime."

You should contribute to this work because 33 churches last year referred 1,027 individuals to our family service department, where they were given understanding care and advice by graduate, Christian social workers. They were not always poor people. Many of them came from good backgrounds but had been unable to cope with the new situations created by the war economy. We discovered that these people originally represented every diocese in the United States. Why they came to New York, we do not know, but they felt that they had a right to call upon their Church to help them in their time of difficulty.

Too often, we thoughtlessly say to ourselves that people do not appreciate the help that is given them. We have evidence that this is not always true. The director of the Society remembers distinctly a gentleman who walked into his office and stated simply, "You do not know me, but three years ago, the family service department gave me a decent suit of clothes, a new pair of glasses and made it possible for me to get some dental work done. This permitted me to go back to my regular work as a waiter. I figured that this cost the Society $147. I am deeply grateful for what you did for me and I wish to return this money to you now." The Society has had an annual caller for the past 10 years, who had been given similar constructive help, and who each year brings in one weeks pay, so that some other person may receive a fresh start in life.

You should contribute to the Society because St. Barnabas' House has been giving temporary shelter to women and children, day and night, for over 80 years. The time has now come when these buildings must be replaced, if the work is to continue to be a credit to our great Church. One of the 937 guests last year was 10-year-old June, brought to us for shelter at 4:30 in the morning, when her mother was taken to one of our city hospitals for psychopathic treatment. Her father was overseas on active duty and it was necessary for us to look up her grandparents, who lived in the south, and see that she was safely given over to them during this emergency in her family.



The Hon. John A. Lyons, commissioner of correction in New York; Walter Wallack, warden of Wallkill Prison; Osborne Budd, the City Mission chaplain at the prison

You should contribute to the Society because Schermerhorn Convalescent Home needs $125,000 to modernize its equipment and enlarge its facilities for children. This is necessary to give the nearly 1,100 women and children who come to us

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each year the most effective care. Children under 2 years of age needing convalescence have increased 300% since 1942. Certainly, we ought to help other children like Dorothy and Jane, who came to us at the age of 2, weighing 15 pounds, the result of neglect and malnutrition. They left us weighing 22 pounds for a new home.

You should contribute to the Society that we may continue to help the girls committed to Westfield State Farm, where our social worker is the voluntary friend of some 280 girls every year. Our work with these girls begins at the time they enter the institution and continues until they return to community life and become adjusted in their family, church and social relationships. It benefits a whole community when a formerly unstable, weak girl is given a new incentive in life and develops a good standard of conduct. While we fail in many instances to help these girls, our percentage of success with them is beyond the average.

You should contribute to the Society because with the end of the war, our work at Ellis Island is increasing rapidly. It is changing quickly from caring for interned Allied seamen to unraveling the complicated problems of large numbers of foreign-born wives of servicemen, who are arriving in this country. The significance and importance of this task can easily be understood when we realize that the Roman Catholic Church has a staff of five and our Jewish brethren a staff of ten. We only have a staff of two. During the war, 103 people were assisted with their naturalization problems and 328 repatriation cases were aided. The need for skillful understanding and trained workers is increasing rapidly at the Island.

You should contribute to the Society to help provide new and modern camps for the more than 1,000 children, whom we take each year and who are referred to us by 45 churches and 40 social agencies. Our three camps are organized to accommodate children four to sixteen years of age. A good camping program is one of the very effective ways to help a child in a short period of time.

If you could have seen six-year-old Conrad when he came to the camp, the victim of abnormal fears and serious inhibitions because he had only two crippled parents to take care of him, and watched the same boy when he went home a month later with a clearer understanding of his parents' handicaps and a definite knowledge of how he intended to fit into the family pattern, you would have been convinced that the investment in this boy had paid big dividends.

You should give to the Society because it is an organization dedicated to help people in need in the name of Christ, and every dollar contributed to it becomes a living memorial to the donor in the lives of the men, women and children, who are the beneficiaries.



The Rev. Herbert W. van Couenhoven, chaplain for the Protestant Episcopal City Mission Society at the city penitentiary at Rikers Island talks things over with some of his charges

ROELIF H. BROOKS PRAISES CITY MISSION SOCIETY

New York: — The rector of St. Thomas' Church, the Rev. Roelif H. Brooks, is giving wholehearted and active support to the present campaign for a million dollars by the New York Protestant Episcopal City Mission Society. Preaching before a large congregation at this famous Fifth Avenue church, Dr. Brooks stated that it was the first time during his rectorship of eighteen years that he had made a special appeal of this character. "It is because of the importance of the work of the City Mission Society," stated the rector, "that I have broken the promise made to the people of St. Thomas' that but once a year would I make an appeal and that would be for the support of our parish and its various activities."

He then went on to tell the congregation of the vast work of the Society and ended by urging the people of the parish "to take the lead in generous gifts that the campaign may be a complete success."

CONSECRATED COADJUTOR OF TEXAS

Houston, Texas:—The Rev. John E. Hines was consecrated bishop coadjutor of Texas on October 18th at Christ Church here where he was formerly rector. There were ten bishops and two hundred clergy and choristers in the procession, with members of twelve parish choirs constituting the massed choir. The new bishop was attended by the Rev. C. Gresham Marmion, rector of the Incarnation, Dallas, and the Rev. Robert R. Brown, rector of St. Paul's, Waco.

Bishop Scarlett of Missouri in the sermon urged upon the congregation which overflowed the church the necessity of world cooperation in the face of the release of atomic energy, and of the Church meeting that power as the only agency in the world that could do so adequately.

Bishop Jones of West Texas and Bishop Carpenter of Alabama presented the candidate. Bishop Mason, coadjutor of Dallas, and Bishop Jackson of Louisiana read the epistle and gospel. The Presiding Bishop was the consecrator with Bishop Quin of Texas and Bishop Block of California the co-consecrators.

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City Mission Society Assets Explained by Treasurer

The Greatest of Them All Is the Work Done By the Society for Over a Hundred Years

By Thomas M. Peters
Treasurer New York City Mission Society

New York:—A treasurer is supposed to deal with assets, so at the beginning it might be well to state that the greatest asset of the New York Protestant Episcopal City Mission Society is one hundred and fifteen years of Christian service to people in and about New York City. That is a great record and constitutes a major achievement for the Episcopal Church.

The second set of assets is more prosaic, but very useful. It consists of an endowment built up over this 115 years and totaling nearly a million dollars. The greater part of this fund is restricted as to principal and the Society can use only the income from it. Consequently when we need new buildings we must appeal to those who believe in the great and varied work of the Society for contributions.

The third set of assets cannot well be valued in money for it consists of the plant of the Society. That is best estimated in terms of the work that can be done in it. At our camp site north of Liberty we have one of the finest locations for a camp in the east. Camping always takes care of itself as far as running expenses go but we need money, a very substantial sum of money with which to equip it so that it can be used to give physical and spiritual health to the greatest possible number of boys and girls.



Children have a lot of fun at St. Barnabas House, one of the centers of the City Mission Society in New York City

That spiritual health is the golden thread that runs all through the work of the Society and differentiates it from the work done by the average agency. It is something all church people should stand behind and encourage.

We are doing that same kind of work with women and children at St. Barnabas. We have been doing it there for the past 80 years. Naturally our buildings are not modern. They are expensive to maintain. To do the kind of work that should be done by the Episcopal Church we need a new building. Of course we can close up and turn the work over to the city, but that would snap the golden thread of spiritual help which is a tradition at St. Barnabas. All too often that thread had been snapped in various countries of the world. Do you want that to happen here?

At Schermerhorn House where those who are convalescing are sent by the hospitals we need repairs and alterations.

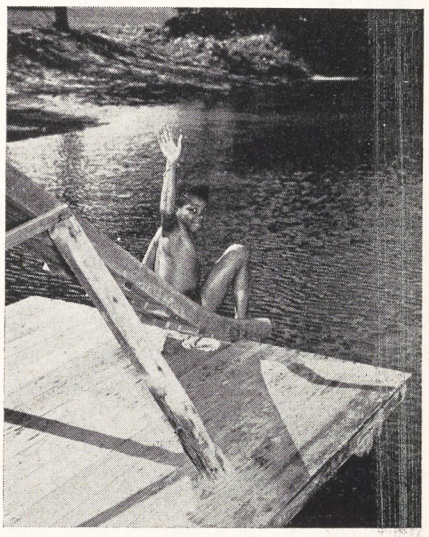
The New York Protestant Episcopal City Mission Society is your Society. It is the means by which the work of God is done by all the parishes of the diocese acting together. By means of this Society 23 chaplains are kept in 37 hospitals and prisons in and around the city, and the word of God is brought to those who cannot themselves go to the churches to get it.

The Society has a great history, a great past. But we are living in the present, and the present is our responsibility. So it is our decision as to whether we are going to give up the work at St. Barnabas or at Schermerhorn House. Without greater support we may have to.

We have just fought a great war which we hated. We fought it and won it because it was forced on us. Now the war is over it seems right to express our real feelings by rededicating, reconsecrating to God, this work of helping people to know him. It seems right to express our belief in his love for all mankind by showing that we care for those in misfortune about us. These are the vital principles of life—and the only way to that permanent peace for which we all long. We ask your help in this essential work.

HOW A MILLION DOLLARS WILL BE SPENT

New York:—Mr. William M. Chadbourne, New York attorney who is the chairman of the campaign for a million dollars, now being conducted by the City Mission Society, has given THE WITNESS a breakdown of where and how the money will be used, once raised. For one thing it will be used to relieve the strain of administering aid with inadequate facilities and insufficient staff.



The first plunge on arriving at Camp Wanasquetta which is maintained by the City Mission Society for lads who otherwise would never leave the city streets

"Saint Barnabas' House, which serves as a temporary shelter for homeless women and children as well as unmarried mothers, wayward minors, neglected children, has completely outgrown its eighty-year-old, four-storied building at 304 Mulberry Street," said Mr. Chadbourne. "We are planning a new and larger structure which will also serve as headquarters for administration, the chaplains' quarters, parolee and immigration follow-up

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work which are some of the vital concerns of the society."

The new building will also house the family service division now expanding to include additional services for returning men and women in the armed forces. "Jobs will have to be obtained for them," Mr. Chadbourne continued; "occupational therapy taught the physically disabled and philosophies revised for the mentally ill. Reconciliations within the families will be our task; housing problems must be solved, and civilian clothes collected for the needy. Through the careful use of temporary assistance in time of emergency we need not be faced with the usual post-war problem of permanent maladjustments.

"Current plans include repairs and additions to the Sarah Schermerhorn House in Milford, Connecticut, a year-round convalescent home for women and children, a memorial gift to the society by Schermerhorn family in 1921. The waiting list of referrals from city hospitals grows as war-frazzled nerves add to the normal number of rest-cure patients."

A fund will be established to furnish chaplain fellowships for an intensive three-year training course, in addition to the chaplaincies the society supports in 37 penal institutions, hospitals and homes for the aged in New York State. Another project will be more modern buildings for three fresh-air camps for boys and girls.

Mr. Chadbourne also pointed out that a larger staff is needed at Ellis Island "where in addition to aid given allied merchant seamen and internees, trained workers are needed to clarify the status of shiploads of foreign wives of servicemen on their arrival in this country."

To put it all into figures this is the way the board of managers plan to use the million dollars:

House for St. Barnabas', Family Service, Administration, Parolee, Immigration and Chaplain's Quarters	$375,000.00
Furnishing and Equipment of same	46,060.00
Schermerhorn House	125,000.00
Boys Camp	95,430.00
Girls Camp	75,136.00
Chaplaincy	100,000.00
Family Welfare	100,000.00
Sustaining Funds (annual)	50,000.00
Total	$966,626.00

NEW DIES COMMITTEE CONDEMNED

New York:—A call to the American people to force the abolition of the House Committee on Un-American Activities is voiced by the Rev. Richard Morford, head of the United Christian Council for Democracy, in a statement issued last week. The UCCD is a federation of six unofficial Church social action groups, of which the Church League for Industrial Democracy is one.

Citing the recent activities of the House committee in "investigating" Hollywood film industry, the New York municipal elections, the Communist party and the labor movement, as well as its bid for possession of personnel files from government war agencies, Mr. Morford says: "Who's the committee out to knife this time? The answer: everybody the Dies committee sought to undermine—the Jew and the Negro, the labor union leader, the Communist and the New Dealer, the foreign born and every friend of the Soviet Union, every liberal and democratic fighter for the people's cause. Given time enough, the only people Rankin intends shall be left out are the America Firsters, the isolationists, the seditionists, labor's enemies, Jew and Negro haters, Red-baiters and certainly Mr. Hearst and the rest of the Axis-press crowd.

"Our united effort proved effective in winning the war," he continues. "All forces in the nation must pull together in democratic fashion to meet the problems of reconversion and win the peace."

EEF LEADERS VISIT OHIO

Cleveland:—Meeting with groups of clergy and laity, the Rev. Gardiner M. Day, president, and the Rev. Joseph H. Titus, treasurer, visited the diocese of Ohio to present the program of the Episcopal Evangelical Fellowship. Meetings were held at Maumee where the Rev. R. M. Ward is rector; the cathedral here, with Dean Emerson presiding; at St. Andrew's, Akron, where they were the guests of the Rev. W. Murray Kenney. Similar meetings are planned for officers of the Fellowship in various parts of the country.



There is real thanksgiving when mealtime comes at Schermerhron House, a home for convalescents maintained by the City Mission Society at Milford, Connecticut

REFORMATION SUNDAY OBSERVED

St. Louis:—A great united Church service marking Reformation Sunday was held in the civic auditorium here on Sunday, October 28th, with Bishop G. Bromley Oxnam, Methodist and president of the Federal Council of Churches the chief speaker. There was a massed choir of 1,000 voices directed by Professor H. Augustine Smith of Boston University. There were fully 11,000 persons attending the service. A more detailed story, with excerpts from Bishop Oxnam's address will appear in THE WITNESS for November 8th.

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EDITORIALS

A Society of Self-Faith

THE war has increased our physical dimensions and expanded our outlook. As a nation we have grown in breadth and vision. We have gained a great deal in our ability to cope with the large problems facing the world.

But most gains contain some losses and we are testing now whether or not we have lost some of our sense of responsibility for the single person, the man, woman or child in our midst. Global concepts, discussions of immense problems of social welfare and development, tremendous schedules for government relief at home and abroad, can distract us from the relatively small duties of citizenship which are only valuable if directly applied.

Government programs, in their fields and in their scope, are a thing apart, insofar as our own responsibilities are concerned, and our task is to see that within our own minds they do not supplant our feeling of personal duty.

Personal charity, free and independent, is the touchstone of democracy and of the American way of life.

The New York Protestant Episcopal City Mission Society is rooted in the principle of self-faith. On this principle, within itself and for those it serves, it has grown always stronger and always more widely useful for 114 years. This concept of self-faith is its priceless heritage. To maintain it has required sacrificial devotion, spiritual and intellectual conviction and a genuine respect for the dignity and individuality of the men, women and children to whom its works are dedicated. It regards the individual as the essential element of our community and of the nation and, above this, conceives of each person as a spirit and a conscience and asks only to do all it can to protect, elevate and improve that spirit and that conscience.

In this holy undertaking our own self-faith is challenged for as we respond to the appeal of the Society we express our own confidence in the individual man by our contribution. It is an exhilarating thing to do this for in the doing we express our own self-faith without which we are nothing.

A Prayer

ALMIGHTY GOD, creator and father of us all, we ask thy blessing and guidance for our City Mission Society in its work for all sorts and conditions of men.

Give to the chaplains, and to all the members of the staff, wisdom and zeal that they may minister faithfully to the needy, the burdened, the lonely, and the sick. Enable them to bring thy grace and healing to those whose lives are darkened by sin, and to minister with loving care to all, especially to the children and the aged.

In this day of new responsibility and opportunity drive out from each one of us, we beseech thee, those attitudes of mind and spirit which bar the way to brotherhood among all races and nations, and open our hearts to give generously of our means that the work of our City Mission Society may be strengthened and enlarged, for the honor of thy name, for the upbuilding of thy Church, and for the help of all whom our ministrations may reach, through Jesus Christ our Lord. Amen.

—Authorized by Bishop Manning for use in the diocese of New York in connection with the 115th anniversary of the New York Protestant Episcopal City Mission Society.

The May-Johnson Bill

PRESIDENT Truman's first message on the domestic control of atomic power was reassuring for it showed a realization of its significance for the world. The more dismaying then was his later utterance that, while he had not discussed the subject with Britain or Canada, he was sure they would agree that "Its secret will not be shared." Coupled with this is the May-Johnson bill, which is but one of a dozen bills before Congress, which if passed would mean that we propose to keep this terrible secret in our possession so that nobody can hurt us. An effort was made to railroad the bill through Congress without sufficient hearings. Mounting public opinion, including the testimony of leading scientists that the secret cannot be kept ever if it were desirable, may have prevented the passage of the act. Thus last week sixty men and women, including twenty-seven scientists who worked on the atomic bomb, met in an all day conference to consider the matter. At the end of the day, by unanimous action, a telegram went to the President urging the withdrawal of the May-Johnson bill.

"The May bill could have the effect of treating knowledge as criminal and those who possess it enemies of society," the telegram asserted. "The bill might also promote a competitive armament race while at the same time tying American scientific hands and brains. A new bill should be written which more clearly recognizes the dual aspect of atomic energy and which emphasizes the peace-time opportunities science has presented to

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us. We cannot abolish atomic energy any more than we can outlaw electrical energy. Fire itself creates great havoc yet we use it intelligently. The release of atomic energy has opened up a vast new horizon in human development. We urge the withdrawal of the May bill. We further urge full and extended public hearings on this and any other legislation pertaining to atomic energy."

To list the sixty who signed this telegram would take more space than we can give to it, but among them was Albert Einstein; Harold Urey, winner of the Nobel prize in chemistry and a prime mover in the atomic-bomb project; Bishop Oxnam, president of the Federal Council of Churches. Also signing was Harlow Shapley of Harvard, who previously had brought out a fundamental point in testimony before a committee of the Senate. "Except in the emergency of national defense," he stated, "our scientific advances should be promptly revealed to all who can profit by the knowledge and we should systematically expect the scientists of other nations to reciprocate. As soon as it is emotionally possible we should accept the principle that scientists are world citizens, serving all mankind, and are working not for the past but for the future. It is selfish, and perhaps dangerous, to conceal knowledge or obstruct its use. And in some instances, as in the current situation with respect to atomic energy, it is in my opinion unwise to withhold for any appreciable time essential knowledge that can be of value to the whole world."

If these men of knowledge and vision are heeded, we will not be back where we started before the war which came near to bringing civilization to an end. And there is no better way for you to see that they are heeded than to follow their example by wiring the President urging the withdrawal of the May-Johnson bill and asking for extended public hearings on any other legislation pertaining to atomic energy.

Making a Clear Distinction

THERE has been considerable to-do because Frank Fay, star of the current Broadway hit, *Harvey*, publicly assailed five of his fellow members of the Actors Equity Association for participating in a meeting on Spain during which Harold Laski of England, speaking by radio, called the Roman Catholic Church in Spain "a rich monopolist."

We are not concerned with the internal affairs of Equity, the council of which has censured Mr. Fay for his attack. But we do want to congratulate *The Commonweal*, Roman Catholic weekly, for making the distinction between the Church as a political and economic power and the Church as a household of faith. "What Mr. Laski attacked," says the editorial in *Commonweal*, "was the discipline and politics of the Church and not the Church itself, and it is a sad thing when Catholics so easily earn the dislike of their neighbors by the assumption that any criticism of any aspect of the Church is inadmissible. We must ever be watchful not to allow our faith to serve as a cloak under which we strive to smother political discussion."

This of course is a distinction which THE WITNESS has made consistently, though we add that it is one that some of our readers do not seem to grasp. Anyhow it is nice to have such an esteemed magazine as *The Commonweal* on our side.

A Woman's View of City Missions

by Mrs. William C. Dickey

Board Member of the New York City Mission Society

FROM my connection with several of the City Mission activities I have come to know the tremendous value of its work. Therefore I want most earnestly to commend the City Mission's appeal to you because of the care they take of the spiritual and material well-being of troubled fellow-citizens in this great community. The City Mission is making an appeal for funds to replace outworn facilities and to increase its scope.

The New York Altar Guild, of which I have been a member for many years, cares for the altars of City Mission chapels. It has been my profit and my pleasure, in my dual role, to visit these chapels in various institutions and to see what the chaplains are doing in hospitals and prisons. In ministering to the sick, holding themselves ready at all hours to bring comfort or strength to the anxious about to undergo some serious operation. To assure the lonely and discouraged of our Lord's caring for them individually. To provide them with the Blessed Sacrament and so bring them into union with their Saviour. In the penitentiaries to endeavor to awaken in the minds and hearts of men and women with a distorted point of view the value of straight thinking and clean living. Such chaplains need to be men with a high sense of vocation and fine skill.

The City Mission would train more such and

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send them out into these fields not only as devoted Churchmen but skilled case workers. Men, who to the sure basis of Christian faith have applied the best that modern social science can offer.

In the interests of the Midnight Mission as well as the Episcopal City Mission I periodically visit Westfield State Farm Reformatory at Bedford Hill, N. Y. Miss Henrietta Additon, one of the two women wardens in New York State, said to me in an informal conference about Mrs. Elizabeth Kjaer, the City Mission worker at Westfield: "I cannot stress too much the value of your place at Westfield State Farm." Mrs. Kjaer keeps in contact with the girls, serves as liaison between the girl and the family, and between the girl and the job when she is ready for parole. And above all she makes herself her friend. Whatever Church affiliation a girl has, our worker keeps her in touch with it. If a girl has no knowledge of the Christian faith, from the depths of her own belief, Mrs. Kjaer so often emerges with a real convert.

What woman who has visited St. Barnabas House could come away with heart untouched! To see mothers who have been despondent because of a temporary crisis caring for their children in the sanctuary of St. Barnabas House! To know that the unmarried mother is sheltered with sympathy and sent forth with new hope. To see children who would otherwise be neglected living in the atmosphere of a wholesome home. And all this, I am sorry to say, in a building that is altogether inadequate to the vision of service that the Episcopal City Mission has. When this house was built in 1865 its four stories filled its needs. But today in this huge metropolis, it falls far below the standard that we know to be right and to be needed. It would seem incredible to us who are so interested that our plea to build, and to build anew, a shelter for the youth of our city should go unheeded. I urge you to give, and to give generously, for the citizens of tomorrow and your peace of mind.

What the City Mission Means To Me

by John H. Johnson

Rector of St. Martin's, New York

ONE of the earliest sadnesses that I experienced was my departure forty years ago from the rustic little town of Petersburg, Virginia. At the time, it seemed to me tragic and unnecessary, for it meant saying goodbye forever to my horse, my dog, the cow and all the barnyard animals which were my good friends. But just the same, our small family gathered together such of its belongings as could be moved, and we came to New York where my father took work as a chaplain with the Episcopal City Mission Society. From then until now the City Mission Society, in one way or another, has been a part of my life.



My father served the Society as a missionary priest for twenty-five years, representing it in its ministrations to the thousands of Negroes then migrating to New York from all parts of the South and from the West Indies. He was a high-spirited, magnetic, friendly man, ideally suited by temperament to undertake the pioneer work that was assigned to him. These colored people were strangers in New York and many of them settled in the section known as San Juan Hill on the west side. It might be added, incidentally, that San Juan Hill is in the midst of what was then a predominately Irish community, and that our Irish neighbors also had only recently come to the city. There were many skirmishes between the two groups. In order to remain healthy, contestants, no matter on which side, had to have two talents. They had to know how to fight and they had to know how to



These two lads are getting acquainted with a horse for the first time. They are at Camp Wanasquetta, the summer camp of the City Mission Society located at Parksville, New York

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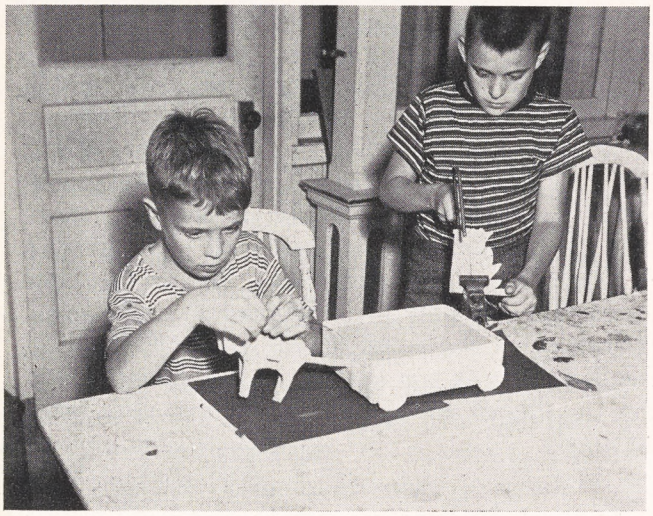
run. If the sides were evenly matched, you fought, but should you be so unwary as to intrude all alone into the territory of your opponents, of a sudden you would hear an ominous war whoop, "beep, beep, beep"—a gang would be upon you, and you escaped a trouncing only by the speed with which



Temporary guests of the City Mission Society at St. Barnabas House, one of the institutions of the Society in New York City

you departed. It was all in good fun even though a few heads were cracked when rocks or bricks found their targets. The press was much more understanding in those days—an altercation between schoolboys was not magnified into a "crime wave." After a few years conditions between the races in San Juan Hill were most peaceful. St. Cyprian's had much to do with bringing this to pass. Some of my best friends today are Irish police officers with whom I fought and played in the old days.

There was no Harlem then as far as colored people were concerned and San Juan Hill was the most populous colored district in New York. The City Mission originally organized for the purpose, among other things, of "providing free sittings in mission churches for the churchless strangers," decided to open a mission church. What progress we have made! Today the church with rented pews is the exception rather than the rule.

My father organized St. Cyprian's Chapel on West Sixty-third Street, with the backing of the City Mission. The first congregation sat in the parlor of a private house with packing boxes serving as pews. St. Cyprian's was one of the early missionary efforts of the Church among the colored people in this city, and from it sprang many important movements affecting the life of colored people in New York. The *Amsterdam News*, now one of the most successful of colored newspapers, was started by a member of St. Cyprian's. It was a risky venture and had a hard time getting under way. The members of St. Cyprian's and its vicar helped immensely. The YWCA organized its first branch for work among colored girls and women, in one of the houses owned by the Episcopal City Mission on West Sixty-third Street. It soon outgrew our cramped quarters, but that's where it began. St. Martin's in Harlem, now an active, independent parish, is an outgrowth of the work at St. Cyprian's and was started by the City Mission Society in 1928. Forty years ago there were not more than fifty or sixty thousand colored people in New York. Today, there are four hundred thousand. The City Mission Society has been active in serving this portion of our population throughout these years.

In the old days, at Thanksgiving and Christmas time, the Society distributed huge bundles of edibles—fruits, vegetables—these good things surrounding a fifteen or twenty pound turkey. We have heard Chinese missionaries deprecate the so called "rice Christians," but I can never forget what a tremendous influence those turkeys had on church attendance in the fall of the year. The better class of colored people lived downtown in those days, many of them on Fifty-third Street and took great pride in their flowing, lace curtains, a sure mark of prosperity. But when Thanksgiving time came around not a few of them crashed the "turkey line" at St. Cyprian's.



This child rests on her luggage in crowded Grand Central Station, smiling as she thinks of going to the camp for girls that is maintained by the City Mission Society

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AS ALL efficient organizations, the City Mission no longer distributes its foodstuffs "in kind." Nevertheless, the Society has continued faithfully to serve the needs of people of our Church who call upon them in time of distress. The depression in the Nineteen-thirties fell most heavily and devastatingly on the colored people of New York. Never was the saying more vividly and wickedly demonstrated, that the Negro is "the last hired and the first fired." At one time during that period, fully fifty per cent of the colored people in New York were unemployed and most of these unfortunate people subsisted by means of relief in some form. During the peak years of the depression, the City Mission Society distinguished itself by the calibre of the assistance rendered to the needy. There was no discrimination—families were held together, starvation was prevented. Those of us who can look back to those years and who wish to avoid their repetition, will surely support all the efforts now being made to establish fair employment practice acts, whether in federal, state or municipal governments.

In recent years, the Society has more or less streamlined its activities. No longer does it maintain mission chapels. But the work that it did long ago in that field is still bearing fruit. By concentrating on special services in critical areas of need, it hopes to do better work. One of its important activities is its fresh air program. Schermerhorn House in Milford, Connecticut, now a convalescent home, was one of its first steps in that direction. When I was ten years old, I spent two weeks there on a vacation period. In those days the boys slept in tents. There were no electric lights and we went to bed with the chickens. Whenever there was talking or any disorder after 8 p.m., all the occupants of the offending tent were turned out and made to stand for a couple of hours under a kerosene lamp hung on the flag pole. It was lovely in the moonlight, of course, but I still marvel and shudder as I recollect the size and spirit of those Connecticut mosquitoes. Now the Society, with a new site at Liberty, New York, is hoping to secure adequate funds to make this a model camp. The fresh air program is inter-racial in character and the experience of white and colored children living together under proper surroundings and guidance is calculated to foster inter-racial goodwill.

The City Mission Society is governed by a devoted board. I know of no group of directors more dedicated to the task of carrying forward a humanitarian program. The staff, from the director down, is efficient and filled with the spirit of sacrifice. This Society fully deserves the generous backing so much needed if the pressing needs of the post-war period are to be met.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

A FEW brief notes and comments on sundry subjects dealing with the lively arts. . . . Richard Barnes had an indignant little piece in the New York Herald-Tribune the other day dealing with the bad booking *The True Glory* is receiving. He says: "It is shocking to learn that *The True Glory* is closing at the Victoria Theater this week. It is bad enough to learn that this great documentary, sponsored by General Dwight D. Eisenhower, had so much trouble in getting booking in this country that it played in many places in Europe before it arrived at a small Broadway film playhouse a short time ago. What the fate of the work will be now is problematical. Perhaps there is something wrong with the whole set-up of film exhibition that needs considerable airing." All I know is that *The True Glory* only stayed in Bos-



Leaders of the City Mission Society on a visit at Camp Wanasquetta: George Doubleday; the Rev. William E. Sprenger, director of the Society; William Walker Kennedy, director of the camp program; Willard Hayden of the Hayden Foundation, and Dr. McCurdie, the camp director

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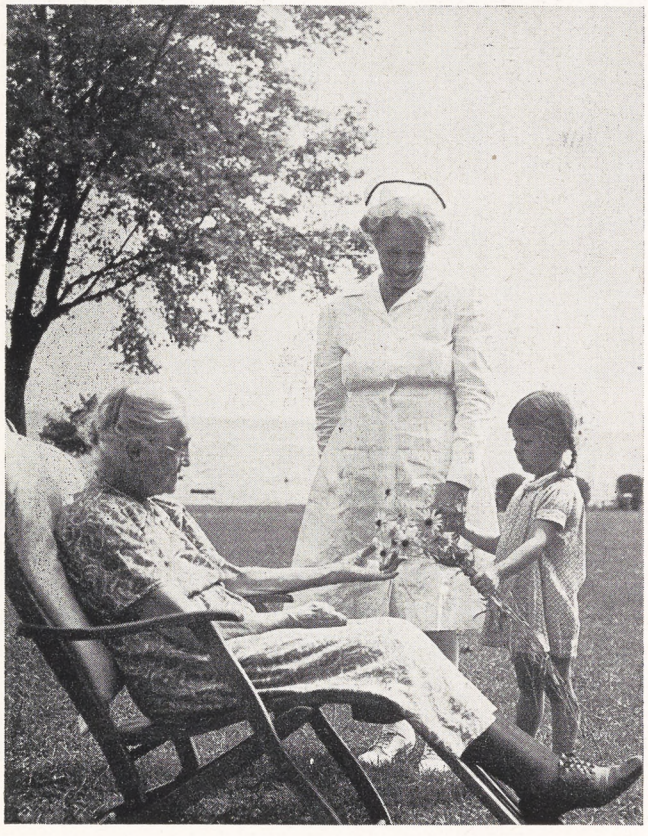
ton one week and then as the tail-end of a double-feature.

PM carried the following brief: "Pope Pius XII in an audience with 15 U. S. radio executives, praised radio as 'the angel of protection and solace and charity to unknown thousands'." I don't like to disagree with the Bishop of Rome but I wish he could have commented on the untold persons in this country who find the radio one of the greatest banes of their existence. As far as I'm concerned, the performances and advertising that are put on the air by the American radio are real arguments for the socialist economy. If free competition leads to such baby-patter and nonsence . . . well!

Speaking of the radio, it is announced that the *Reader's Digest* will no longer sponsor the Town Meeting of the Air after October. It will be interesting to see what change is made in the program. A couple of weeks ago, this program considered the question: should Hollywood make movies designed to influence public opinion? I don't see how they managed to get two people to uphold the negative side of the debate, but they did. The "nay" side consisted of Donald Crisp and James K. McGuinness. The latter is a representative of the reactionary Motion Picture Alliance for the Preservation of American Ideals and his argument was that the sole function of the films should be "to restore laughter to the world." Crisp argued that films should be "entertainment—100 percent." I recall that Crisp, in his last picture, *Valley of Decision*, had this for his punch line just before he was killed: "I will recognize the union but any person who wants a job with this company can have one regardless of his affiliation—just so long as he wants to work." That is certainly 100 percent entertainment, eh, Mr. Crisp?

Now perhaps the Town Meeting can sponsor this question: should radio sponsor programs designed to influence public opinion?

Walt Disney's best film, *Pinocchio*, has been reissued and is well worth seeing again. It's really great adult entertainment. Children, I'm afraid, would miss most of the humor and would run the danger of being frightened out of their wits. But more on Disney at some other time.



Elderly people and children are equally well cared for at Schermerhron House, the home for convalescents of the City Mission Society at Milford, Connecticut

New Books

***Excellent **Good *Fair

*Bringing Our World Together, by Daniel Johnson Fleming. Charles Scribner's Sons, $2.00.

Daniel Johnson Fleming, for many years on the faculty of the Union Seminary, has a naive but winsome philosophy of history. It is his conviction that it is man's God-given destiny to live together with all his fellow-men eventually on this planet as members of one family. "Man finds his meaning in co-operating with God in shaping the course of history toward the realization of a world family."

Prof. Johnson sees the trend of evolution, as described by paleontologists, anthropologists and psychologists, pointing in the direction of ever-greater social solidarity. He believes it to be the function of the Christian Church to guide this trend and to give it a dynamic ethic. In his views, he shows himself to be an incorrigible optimist, with unfortunately little grasp of the cumulative problem of history. The volume also suffers from both literary and historical carelessness to some extent.

Nevertheless, this is a brave little book, which if used guardedly by mature leaders might serve as a discussion-course text.

—Charles D. Kean.

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Churchmen Hold Meeting with Labor and Management

All Present Agree Industrial Relations Is One of Vital Concern to the Church

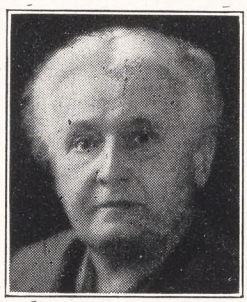
Edited by Sara Dill

Cambridge:—"The Church is interested in industry, not because it is important, but rather because industry is so unimportant," said the Rev. Joseph Fletcher, director of pastoral studies at the Episcopal Theological School, speaking at the conference on Christian industrial relations held on October 12th at the School. The Conference, which was attended by approximately 100 representatives of management, labor, the Church and the public, was sponsored by the committee on industrial relations of the diocesan department of social service.

"The Church regards industry as only a means to the end of the more abundant life and greater human fellowship," Mr. Fletcher said, "and when the Church sees our great resources — materials, labor power, technical skills, machinery— and their potential ability to create the more abundant life and, then, sees the overwhelming need and misery in the world, the Church says there is something wrong." In our modern culture, the creation of wealth has become an end in itself, he stated, and human and social welfare has been relegated to a secondary position. Therefore, the Church, through all of its people, must concern itself in the problem of industrial relations until this confusion of means and ends is straightened out. He said that in its prophetic function the Church should at all times speak as loudly and firmly as possible to give witness to the imperatives and demands of Christian standards for social morality and industrial justice. In its concern for the redemption of the world, the Church must be concerned in any area of man's relation with God, man or nature (religion, politics and economics) where failure of establishing right relationships precludes the possibility of achieving human redemption.

Speaking for management, Mr. Ulysses Lupien, director of public relations for Pacific Mills, Lawrence, said, "Men are and should be honest with themselves and their fellowmen whether they represent management, employees or the Church. Management must anticipate and eliminate causes of grievances and irritation of its employees, insofar as possible. Labor must so conduct itself as to avoid wasting time on petty grievances or those which are manufactured for stage play. The Church and the community must afford leadership to bring into being the spirit of the golden rule and fair play." Mr. Lupien further stated that Church leaders should acquaint themselves with conditions in industry; should exercise its educational function in this area; should recognize that all employees of the community are free to become or not become affiliated with organizations as a condition of employment and should help both management and employees to protect themselves from foreign competition.







CHRISTIANITY AND PROPERTY is the subject of a two day conference to be held at the Episcopal Theological School, Cambridge, November 16-17. Among those to read papers are the Rev. Joseph F. Fletcher and Professor Vida D. Scudder. The conference is sponsored by the Church League for Industrial Democracy whose chairman is Dean Arthur Lichtenberger

Speaking for labor, Mr. James Bamford of the CIO said: "I think government forgot about labor in the reconversion—that is why labor generally is striking for a 30 per cent raise. The farmer is protected with guaranteed prices and the employer with guaranteed profits but labor has no guarantees." Stating that some kind of planning on the community level is imperative for our economy, he said that the Church should become active in the post-war world in the area of industrial relations to see that the right principles of justice are incorporated into our economic system.

Mr. George Driscoll of the A. F. of L. applauded the great gains that had been made in the whole area of industrial relations but said there was still a great way to go. He said the Church should be an unbiased third party in this area and should instil the spirit of reconciliation into the whole field of industrial relations.

Mr. Samuel Merrick of the National War Labor Board, in speaking for the public, stated that the public was largely ignorant of the primary issues confronting both management and labor and stated that the Church should attempt to counteract the lack of understanding and misrepresentation coming from the press and radio. He deplored the lack of public machinery to tackle the problems of industrial relations in peace-time but stated that neither management nor labor really wanted such machinery. He stated that under our present economic system conflicts between labor and management were inevitable and that the public reacted in an emotional manner to objective sociological and economic facts. The public is concerned in good industrial relations, he said, but it should consider them in the face of realities rather than with emotionalism and utopian idealism. The right to strike is one of the basic freedoms of the country, Mr. Merrick said, and "only in a truly fascist country could you have no strikes."

The Rev. Archie Crowley, rector of Grace Church, Lawrence, and chairman of the committee on industrial relations, acted as moderator for the conference and Dean Charles L. Taylor of the Episcopal Theological School acted as host.

It was announced at the close of

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the conference that one on Christianity and Property would be held at the School on November 16-17, sponsored by the Church League for Industrial Democracy. The plan is to have papers presented for discussion and criticism, with the papers and the findings of the conference later published. Those to present papers and their subjects are Old Testament Teaching by Dean Taylor of ETS; New Testament Teaching by the Rev. R. S. M. Emrich of the ETS faculty; Early Church Teaching by the Rev. Edward Roche Hardy Jr. of the faculty of the Berkeley Divinity School; Medieval Teaching by the Rev. Thomas H. Chappell of Dedham, Mass.; Reformation Teaching by Professor Lehman of Wellesley College; Capitalist Development by the Rev. Charles D. Kean of Kirkwood, Mo.; Marxist Influence by Dr. Hulda McGarvey of the Samuel Adams School, Boston; Modern Anglican Teaching by Prof. Vida D. Scudder of Wellesley; Theological Perspectives by the Rev. Joseph F. Fletcher of the ETS faculty.

Those planning to attend are asked to notify Mr. Fletcher at 2 Phillips Place, Cambridge, Mass., at once so rooms may be assigned.

Right to Strike

New Haven: — Support of the legal and ethical right of labor to strike and picket was expressed by 70% of the religious and labor leaders who answered a questionnaire sponsored by the Religion and Labor Foundation. Answers were received from 3000 with 80% upholding labor's right to engage in political action; and 70% favored forums in church buildings where all sides of industrial disputes would be discussed.

Charge Discrimination

Middlebury, Vt.:—Protestant ministers here have addressed an open letter to President Stratton of Middlebury College, charging that a new interpretation of a college rule "sets up a status of religious discrimination." The catalogue of the college states that "students are required to attend daily chapel services as well as Sunday vesper services led by distinguished clergymen and educators." An exception has now been allowed whereby Roman Catholic students may attend service at their own church instead of the college service. The letter contends that "the administrative decision grants rights to some students and not to others on the sole basis of religious affiliation."

The ministers say further that "We regret that in conference with you, Dean Lee, Dean Woodward and Chaplain Jenkins we could not have it understood that we were not questioning the right of the college community to make rules for its members but that we are protesting against an interpretation of a college rule which sets up a status of religious discrimination."

The point of their protest, according to the Rev. Harry H. Jones, Episcopal rector in Middlebury, is that the Protestant ministers do not see why Roman Catholic students should be exempt from attending college chapel in order to attend service in their local church whereas Episcopalians and others are not given the same right.

The statement is signed also by the pastor of the Baptist Church, the minister of the Congregational Church and the minister of the Methodist Church.

Church Their Hope

Sydney, Australia (wireless to RNS):—Native races in the Pacific have no hope of security without Christianity, Bishop P. N. W. Strong, Anglican bishop of New Guinea told the annual religion and life convention here. "Australia's first duty is to give the native peoples of the Pacific a Christian faith. The government should insist upon treatment based on Christian principles."

Urge United Action

Rochester, N. Y. (RNS):—United action by government, management, labor and the church to prevent unemployment was demanded by the Presbyterian synod of New York meeting here. It also urged Christians not "to shirk the task of acquiring a better understanding of economic problems" so that they may know how to implement the Christian ideal of an opportunity for all to work.

Oppose FEPC

St. Louis (RNS):—The American Council of Christian Churches, a small federation composed of 12 fundamentalist Protestant groups, opposes a permanent Fair Employment Practices Committee. The council which came into being several years ago is a rival to the Federal Council of Churches. It asserted that the FEPC "attempts to force by law what can only be secured by the patient processes of education and growth" and "will sharpen rather than moderate racial differences."

The meeting also endorsed "the

Our Belief

by the

RT. REV. WALTER H. GRAY, D.D.

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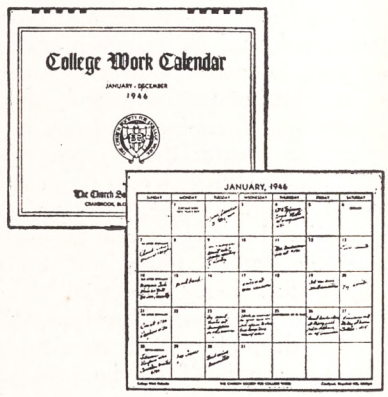

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Church Society for College Work

Cranbrook, Bloomfield Hills, Michigan

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principle of universal peacetime military training" and charged that "pacifism being spread by the Federal Council of Churches and other agencies will not prevent future conflict and might result in the destruction of the United States."

Strikes also were condemned as "efforts to subvert collective bargaining into collective coercion of the public."

Clergymen Banned

London (wireless to RNS):—A ban on the employment of clergymen as teachers in state-aided schools, except in very exceptional circumstances, was upheld by a vote of 194 to 18 by the House of Commons. Action was taken after warm debate on a motion to annul the regulations which were imposed under the 1944 education act.

Church and State

Rome (wireless to RNS):—The Pope has warned Roman Catholics that Italy's new constitution must not "conflict with sound religious and moral principles" but should be inspired by Church-approved doctrines. The message was conveyed in a letter addressed to Church leaders in Florence where a Catholic social action week is being observed.

The Pope asserted that a new law does not necessarily ensure the happiness of the people, but often leads to radical innovations and the sacrifice of individual dignity. He stressed that fidelity to established spiritual and juridicial traditions does not mean hostility to certain social innovations. He also warned against "class hatred and class egotism."

The Pope's message was interpreted here as a direct answer to Communist and Socialist groups who are agitating for removal of the clause in the present constitution which declares that "the religion of the state is Roman Catholic," and who have demanded equality for all religions. Leftist groups are seeking complete separation of church and State and have urged abrogation of the 1929 Vatican-Italy concordat.

Join World Council

Stuttgart (wireless to RNS):—The Evangelical Church of Germany has joined the World Council of Churches. The announcement was made following the first assembly of the Church's newly-created twelve-man council.

Latin America

Baston:—Bishop Voegeli of Haiti and the Rev. Curtis Fletcher Jr. of Brazil were the headliners at a conference of the women's division of the Church Service League, meeting October 17 at the cathedral. One of the features was an exhibit of Latin American art and handicraft. The program was arranged by Miss Josephine F. Bumstead and Mrs. Lawrence Richardson.

Books to Philippines

Boston:—A bequest of $5,000 left by Miss Alice M. Morgan, who was a member of Christ Church, Cambridge, is to be used to purchase books for the theological library being established in Manila by Bishop Binsted.

Hostel for Girls

Honolulu:—The property owned by the Sisters of the Transfiguration at Kaimuki, Honolulu, has been turned into a home for Episcopal girls attending the University of Hawaii who are from the other islands of the Territory. The name of the home is St. Michael's House and is located on a beautiful spot overlooking the ocean. A matron is in charge of the girls, but all jurisdiction is under the guidance of Sister Helen Veronica, Sister Superior of St. Andrew's Priory, who conceived the idea of this Church home for girls.

Visit Church Home

Highland Park, Mich.:—There is a long established custom for people of the diocese of Michigan to visit St. Luke's Hospital and Church Home on St. Luke's Day. This year Dean Kirk O'Ferrall of St. Paul's

Memorial Service

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Cathedral, Detroit, was the preacher at the service. Taking the service were two chaplains of St. Luke's, the Rev. H. Campbell Dixon, assistant at St. John's, and the Rev. Edgar A. Lucas of the city mission staff, and the Rev. George Backhurst, now rector at St. Clair, Michigan, who was formerly the head of the city mission work and chaplain of St. Luke's. Bishop and Mrs. Creighton attended the service as did many of the diocesan clergy and their wives.

Labor Service

Detroit:—Bishop Donald Aldrich was the preacher at a labor service, held October 14th at the cathedral here. This date was chosen rather than the Sunday after Labor Day since it was thought it might make for a larger attendance. The Bishop stressed that essential to social tranquility is recognition that the dignity of labor is necessary for industrial peace; understanding that when confusion arises it is because we do not work with God; in the technique of production there are no guesses — mathematics and blue prints insure accuracy but the human relationship is a variable quality. Taking part in the service were Dean Kirk O'Ferrall, the Rev. Malcolm Dade, rector of St. Cyprian's and the Rev. James G. Widdifield, chairman of the diocesan social service department. Following the service there was an open forum with the Rev. Francis B. Creamer, rector of Christ Church, the moderator, with spirited discussion of the problems of labor and management and the relationship of the Church to them.

Washington Cathedral

Grosse Pointe Farms, Mich.:—About 125 members of the Michigan women's committee of the National Cathedral Association met here on October 16th to hear an address by Dean John W. Suter of Washington on the place of the cathedral in the life of the nation. He stresses its worth and usefulness to peoples of all races and creeds. The chairman of the meeting was Bishop Creighton.

Large Bequest

Topeka, Kan.: — A bequest of $40,000 has been made to the National Council by the will of the late Mrs. John McEwen Ames, for many years a resident of this state. The diocese of Kansas receives $10,000; Shattuck School gets the balance of the principal of the trust fund, not to exceed $10,000, the income of which is to be used for deserving boys and particularly sons of Episcopal clergymen and missionaries. The National Council and the diocese of Kansas are also residuary legatees of a $20,000 fund left to a friend of Mrs. Ames. Other bequests: Grace Cathedral, Topeka, $500; Trinity Church, Williamsport, Pa., $500; hospital at Youngstown, Ohio, $2,000.

Convention Delegates

Phoenix, Ariz.: — Governor Osborn of Arizona and Mayor Fleming of this city were among those to attend the service at which Bishop Kinsolving was installed as bishop of the missionary district of Arizona. Clergymen were present representing other denominations. At the convocation following Dean Edwin S. Lane and Mr. Ralph Metz of Bisbee were elected deputies to the 1946 General Convention.

Missionaries Return

New York: — Eight missionaries from China returned on the hospital ship *Sanctuary*. They are Mr. and Mrs. F. C. Brown and their two children, released from the Chapei internment camp; Gwendolyn L. Cooper, released from the same camp; George J. Sullwold and T. Foster Teevan from the Pottung camp, Robert J. Salmon, and Edward N. Throop.

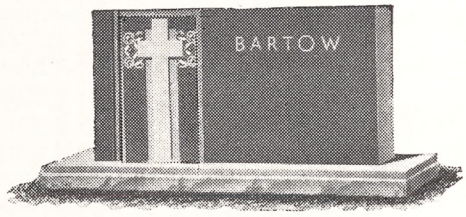
Unique Paper

Hudson, Mass.: — Marking the fiftieth anniversary of the founding of St. Luke's Church, was an evening visitation by Bishop Sherrill on October 18 for confirmation and an anniversary service including the institution of the rector, the Rev. Harry Eugene Goll. A most remarkable parish newspaper called St. Luke's Jubilee, was printed and distributed and aroused intense interest by a novel presentation of historical matter and news lightened by a vivid sense of wit and humor. The weather forecast, in best newspaper style, for instance, quoted Leviticus 26:3. There were cartoons, funny ones and sparing no one, the contribution of a professional cartoonist on the local paper; there were lost and found advertisements, one of which is easily believed: "Found: Good fellowship at St. Luke's Church." And there was a crossword puzzle, "home made," with a smattering of diocesan information tucked

John, the beloved disciple . .

in Revelations 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of





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away among the squares. St. Luke's was admitted as a self-supporting parish to union with the convention at the diocesan convention of last spring.

Church of the Air

Minneapolis:—Bishop Keeler of Minnesota is to give the next broadcast on the Episcopal Church of the Air. It will be on November 18th at 10 a.m. eastern time, and will be heard over an extensive hookup.

Friendly Trailer

Detroit:—Our correspondent says it was fine to stand on the lawn in front of All Saints' on the afternoon of October 14 and watch people passing by in cars crane their necks at the Friendly Trailer which Miss Olive Meacham has brought to the city before beginning work in a congested textile section of the diocese of Upper South Carolina. Usually the only activity on a large open lot in this city is a carnival. This Girls' Friendly trailer, with its colored canopy, and music from its loud speaker provided an interesting diversion. Many members of the society and their friends visited the trailer and also saw moving pictures of Miss Meacham's work which were shown in the parish house. She was processes involved in production and formerly a war emergency worker in this diocese. Last summer, with the trailer she devoted to social service work for the Girls' Friendly Society in Missouri.

Consecrate Cathedral

Orlando, Fla.: — Bishop Wing consecrated St. Luke's Cathedral here on October 21, the property now being free of all debt.

Russian Cathedral

New York (RNS):—The Russian Orthodox Cathedral of St. Nicholas, former see of the ruling Russian bishop in the United States, but for many years controlled by the so-called Living Church in Russia, has become once more the possession of the Moscow patriarchate. The transfer was climaxed when the Rev. John Kedross, former adherent of the now defunct Living Church formally submitted to the jurisdiction of the holy synod in Moscow and surrendered possession to Metropolitan Benjamin, who represents Patriarch Alexei as exarch of North America and the Aleutian Islands. Formal return of the cathedral, built at the beginning of the century largely through the contributions of Russian nobility, was marked by a celebration of the liturgy by Metropolitan Benjamin and Archbishop Alexei of Yaroslavl and Rostov who is now in this country to effect a reconciliation of Russian churches still regarded as schismatic by Moscow.

William R. Moody Consecrated

Lexington, Ky.:—The Rev. William R. Moody of Baltimore was consecrated bishop of Lexington on October 24th by the Presiding Bishop. It was a colorful service with the church unable to seat many who came to attend.

May-Johnson Bill Assailed

Washington: — The May-Johnson atomic control bill and the proposal of President Truman for peace-time military training were assailed by the national board of the United Council of Church Women, meeting here on October 24th. The board also voted that future meetings would be held only in cities "where the right to hotel and restaurant facilities are available to all members." At this meeting Negro delegates were guests in white homes with some of the white delegates staying in Negro homes.

On the matter of the atomic bomb the board went on record as favoring legislation "by which it would share its knowledge of present industrial

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use of atomic energy so as to avoid the atomic-bomb race and competition." It was more specific in opposing the May-Johnson bill, contending that the measure would lead to "complete military control." (See Editorial.)

Federal anti-poll-tax legislation was favored. Also the board came out strongly for the full employment bill now before Congress and for the establishment of a permanent fair employment practices committee. The 10,000,000 women who are affiliated with the United Council are being urged to write their Congressmen on all these matters. The president of the Council is Mrs. Harper Sibley, Episcopalian, who stayed at the residence headquarters of The National Council of Negro Women.

Send Challenge

New York:—The Federal Council of Churches, the American committee of the World Council of Churches and the Foreign Missions Conference have sent a message to "Christians in all lands" with a challenge to "achieve in the here and now a righteous world order." The message commends the charter for World Organization and points to the Christian duty of joining hands and hearts in "a spiritual reformation that will encompass the earth."

Clergy Notes

(Continued from page 2)

HYDE, JAMES W., was ordained deacon by Bishop Hobson at All Saints', Portsmouth, Ohio, and is now in charge of St. Peter's, Delaware, Ohio.

JEFFERY, L. S., formerly rector at Brownwood, Texas, was installed as rector of St. Paul's, Charleston, S. C. on September 30.

JOHNSON, BRADFORD, was ordained priest at St. Paul's, Brunswick, Me., where he is rector, by Bishop Loring, acting for Bishop of Mass.

KEITH, GEORGE E., formerly rector at Gardner, Mass., is now the rector of All Saints' Harrison, N. Y.

KELLEY, LESLIE, retired and former army chaplain, died on September 28 in Oakland, Calif.

MARTIN, WILLIAM L., in charge of churches at Allendale, Barnwell, Blackville and Denmark, S. C., was ordained priest on October 18 by Bishop Carruthers.

POLK, ROLLIN S., was ordained priest on October 18 at St. John's, Troy, N. Y. by Bishop Oldham. He is curate at St. Paul's, Albany.

SMITH, HAROLD W., was ordained priest at All Saints', Kapaa, Kauai, T. H. on October 7th by Bishop Kennedy.

THATCHER, ROBINS H., acting rector of St. Stephen's, Goldsboro, N. C. has accepted work in the diocese of Iowa.

THOMPSON, HECTOR W., formerly supt. of St. Luke's Home, Phoenix, Ariz., became the vicar of churches at Morenci and Clifton, Ariz., on Oct. 15.

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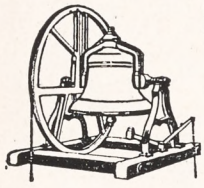
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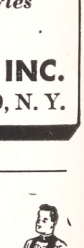
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BACKFIRE

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.

MARY HEILNER
Churchwoman of New York City

In your issue of Oct. 11, there is an article describing the union of an Episcopal and a Congregational church in Ashfield, Mass. It should be noted that this experiment is in no sense "unique" as the title of the article would indicate. With the approval of Bishop Malcolm E. Peabody, it has already been tried successfully for two years in Candor, N. Y., where the Rev. Charles Sykes is both priest-in-charge of St. Mark's Episcopal Church and pastor of the Congregational Church of Candor. The services are held alternately one month in each church, with the two congregations united and the church schools combined and meeting in the church where the services are being held during the month. The forms of worship customary in each church are used. The only separate activities are those pertaining to the missionary and national work of the churches, as is the case in Ashfield.

Such experiments give us a pattern and a greater measure of hope for the ecumenical movement. Much has been written on the theoretical grounds for church unity and the difficulties of such unity. More publicity should be given to the concrete, realized expressions of it.

* * *

MR. GEORGE ARMITAGE
Layman of Philadelphia

Your editorial Rather Hard to Figure (WITNESS, Sept. 27) is nothing but downright Socialism and has no place in a Church publication. The same is true of President Truman's program for the post-war world which you support. There is but one way to manage affairs and that is for the government to keep its hands off business, to allow labor to compete for jobs as business concerns have to compete for orders, to regulate labor unions just as business is regulated by endless and often needless reports to government (including annual financial statements from unions, run for the most part by racketeers). If you sincerely desire that abundance which you speak of there is a simple way to get it: hands off business by government; regular unions; and thus restore confidence so that business men can go ahead with some degree of confidence.

* * *

MRS. GULIAN LANSING
Churchwoman of Westfield, N. J.

As a member of the executive board of the Woman's Auxiliary I am grateful for the generous headlines you gave us (WITNESS, Oct. 4.) But I do wish that you had added a few more lines to include the emphasis on personal religion which we felt was important. In all of our discussions there was apparent a wide-spread sense of the urgent need within the Auxiliary of renewed spiritual fervor, so we included in the preamble a statement of our "responsibility to proclaim the redeeming power of Christ and show forth in every area of our lives obedience to his teaching" and headed the list of specific objectives with a call to personal re-dedication, daily prayer and Bible reading and regular participation in corporate worship.

Since we felt that this emphasis was basic and that only with boldness of faith and confidence in the power of the Holy Ghost could we approach the grave problems which must be solved if we are to have a lasting peace and a decent social order, I should be glad if you would give space to some additional words on the message we framed.

* * *

MR. JOHN E. VINCENT
Layman of New York

The editorial Rather Hard to Figure (WITNESS, Sept. 27) is excellent and I am grateful to you for expressing the situation so clearly and yet so briefly. I have shown it to a large number of my business friends and I must say that on the whole they disagree with it to the point of anger. Yet it seems obvious that unless we can devise some means of giving purchasing power to the masses of the people that there will be no means of distributing what we can produce in such abundance. It is the great problem that is before us and the world, and I am glad that the Church officially, and THE WITNESS as a Church organ, has spoken out so courageously on the matter.

* * *

JOHN W. DAY
Dean at Topeka, Kansas

May I add to the comments already printed in THE WITNESS about the "trapeze" family which has disturbed so many of our clergy in the East recently? When I first ran across this family, about ten years ago, there were three children —a pathetic group, traveling about in a coupe, enroute to circus winter quarters in Dallas. Like so many of the clergy, we helped the family because of the children. In one case, we hospitalized one of them. The last time the family appeared here in Topeka we were compelled to be hard boiled and refuse any aid unless they were willing to settle down here and try to make a home for the children. We have not seen them since. That was about three years ago.

* * *

HERBERT W. PRINCE
Rector of the Holy Spirit, Lake Forest, Ill.

Nothing could be better than the gentle and delicious satire of William Butler Sperry's leading article in THE WITNESS of Oct. 18, nor his forthright and convincing argument with which he winds up his Christian opposition to the universal military training bill. I had not yet thought the thing through for myself, but he has thought it through for me and carried me along with him by the sheer weight of sound reason, implemented by Christian principles, and certainly not spoiled by the irony of good humour, extremely well expressed. Thanks, Brother Sperry, for doing a good job in print and on me.

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G. C. FIELD, professor of philosophy at the University of Bristol, bases his book on his experience of 1940-1944 as a member of an English Tribunal before which all conscientious objectors had to appear. *"Both pacifists and non-pacifists should give this book a careful reading."*—F. C. Grant, THE WITNESS $1.25

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ERIC HAYMAN makes a plea for worship that would integrate human experience. *This book is incisive, penetrating, and sure-footed. These pages may well be read not only for their subject matter, but as an example of delicate and precise moral strategy addressed to a crude and confusing situation in our social environment."*—Willard L. Sperry, REVIEW OF RELIGION $2.50

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A TIME WHEN EATING IS VERY DIFFICULT
(*Story on Page Four*)

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Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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NOVEMBER 8, 1945
VOL. XXIX. No. 5

CLERGY NOTES

BELL, BERNARD I. has accepted appointment as consultant on education in the diocese of Chicago. He will be an honorary canon of the Chicago cathedral. Effective March 1, 1946.

BULL, ROBERT L. JR., formerly rector of Trinity, Elizabeth, N. J., is now the rector of St. Paul's, Columbus, Ohio.

COLE, JACKSON L., retired rector of Christ Church, Cooperstown, N. Y. died on October 14.

COX, FOSTER N., was ordained priest on October 18 by Bishop Wright of East Carolina at St. John's, Wilmington, N. C. He is in charge of St. Anne's, Jacksonville, N. C.

CHURCH, WHITNEY, in charge of St. John's, Bellefonte, Pa., was ordained priest on October 18 by Bishop Heistand.

FARRELL, J. HUGH R., formerly student chaplain at Texas A. & M. College is now associate rector of St. Paul's, Waco, Texas.

HADLEY, HENRY, rector at Glendale, Ohio, has accepted the rectorship of St. Luke's, Montclair, N. J. and not the Rev. Harry L. Hadley of Bradley Beach, N. J. as we previously reported.

HELVEY, ORIN G., formerly a navy chaplain, is now student chaplain at Texas A. & M. College.

JONES, CARLTON N., rector at Martha's Vineyard, Mass., has accepted the rectorship of St. Paul's, Lock Haven, Pa., effective November 15.

KELLERAN, HAROLD C., rector of St. Andrew's, New Berlin, N. Y. died suddenly on October 11 of a heart attack.

KELLOGG, CHAPLAIN H. H., has accepted the rectorship of Christ Church, Houston, Texas.

LEWIS, C. P., priest in charge of Trinity Cathedral, Little Rock, Ark., has been appointed dean of the cathedral and elected rector by the vestry. He was installed by Bishop Mitchell on Oct. 21.

(Continued on page 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX. No. 5

The WITNESS

For Christ and His Church

NOVEMBER 8, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Activities of Rome Protested At Reformation Service

Bishop Oxnam Declares It Is Not Intolerant to Protest Against Her Political Activities

By Sara Dill

St. Louis:—Bishop G. Bromley Oxnam, president of the Federal Council of Churches and the bishop of the New York area of the Methodist Church, was the headliner at a great Reformation Service held in the auditorium here on October 28th. All of the Episcopal Churches in the city participated with most of their choirs joining in the massed choir of 1000 voices. Bishop Scarlett, Episcopal Bishop of Missouri, pronounced the benediction which dismissed the throng of more than 11,000 people who attended.

Others to take part in the great service were the Rev. W. B. Lampe, moderator of the Presbyterian Church; the Rev. B. Frank Hall, president of the church federation; the Rev. S. J. Schmiechen, president of the Missouri Valley synod of the Evangelical and Reformed Church; Bishop Ivan Lee Holt of the Methodist Church; Bishop Noah W. Williams of the African Methodist Episcopal Church; the Rev. Oscar Johnson, pastor of the Third Baptist Church. Every Protestant denomination joined, with the exception of the Missouri synod of the Lutheran Church, in a service described by one of the sponsors as being for the purpose "of making the fact known that we tremendously value our Protestant heritage, the values inherent in it and all that this has meant to the United States of America."

Declaring that the serious tension developing between Roman Catholics and Protestants is "regrettable, inexcusable and sinful," Bishop Oxname called upon religious leaders of all faiths to do all in their power to eliminate the causes that contribute to tension. "Christians who believe that a just and brotherly world depends upon the enthronement of the spiritual teachings of Jesus must be one in discovering the means to translate the ethical ideals of religion into the realities of world law and order, economic justice and racial brotherhood. To waste energy on racial strife in such an hour is to betray our Lord."

He said that he knew many Roman Catholic leaders in various fields "who are eager to join hands with their Protestant brothers to establish a society in which the sacredness of every personality is recognized and in which everyone finds opportunity for the fullest self-expression of which he is capable. This does not mean that such men cease to be loyal to the Christian faith as it is taught in their Church but that they do not believe in an exclusiveness that keeps Christian from working and worshipping with fellow Christian. Roman Catholic and Protestant worship the same God, adore the same Christ and are inspired by the same Holy Spirit. Both know that religion is loving God and brother. Both believe that sin is the violation of the will of God and that forgiveness is found in his mercy. Both believe in Jesus Christ as Saviour and together they hold fast to the sustaining faith in immortality. There is much more they hold in common and in such an hour Christians should center upon their identities rather than accentuate their diversities. The world desperately needs a new unifying concept."

After thus calling for greater understanding Bishop Oxnam stated that "understanding awaits plain speech. Such speech must be respectful, friendly and reveal Christian love, but it must be frank and deal with real issues. The polite niceties of inter-faith meetings avoid divisive problems and therefore make little contribution to unity."

He then declared that "Protestants are gravely concerned over what they believe to be an attempt upon the part of the Roman Catholic Church to exercise political domination here, similar to the control exercised in many nations. Protestants will fight to preserve religious liberty, not only for Protestants, but for Roman Catholics and Jews and other faiths. I believe Protestants will labor to see that no Roman Catholic suffers disability of any kind because of his faith. Where Protestants have failed to do this, and thereby have not lived up to their cherished principle of religious liberty, we ask for forgiveness. In the plain speech that is essential, the Protestant speaks to himself as well as to his Roman Catholic brother.

"The Protestant pledges himself to accept, and in humility calls upon his Roman Catholic fellow Christian to practice, a very simple principle to govern in matters of religious liberty and religious association. The principle comes from the highest authority, and is 'Do unto others as ye would be done by.'



It is not intolerance to object to abuses Dr. Oxnam told the thousands attending the notable service in St. Louis

"Protestants have been subjected to serious misrepresentation in the Roman Catholic press. When Protestants have protested against intolerance upon the part of the Roman Catholic Church their protests have been called intolerance.

"It is not intolerance to protest against Roman Catholic activities that seek through boycott to threat-

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en newspapers and therefore to control them in Roman Catholic interest. This is to endanger a free press and to destroy civil liberty.

"It is not intolerance to protest against actions of certain Roman leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised.

"It is not intolerance to insist upon the separation of Church and state, and therefore, to object to the use of public funds for private and sectarian education.

"It is not intolerance to refuse to accept dictates that would deny Protestant Churches the right to engage in missionary work in other lands, at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands.

"It is not intolerance to protest against Roman Catholic support for the fascist regime of Franco Spain when our sons die to destroy fascism everywhere and to preserve democracy for mankind.

"It is not intolerance to point out that Protestantism will oppose the clericalism that has cursed other lands whenever such clericalism manifests itself in this land. Clericalism is 'the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods, and for purposes of social domination.'

"It is not intolerance to insist that a Church must be a Church, that it cannot be both Church and state. Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican. This is no lack of respect for the distinguished, devoted, brilliant and brotherly Christian who is the present Pope. It is to state that there is no reason that justifies an ambassador from the Vatican at Washington, that would not justify Mohammedans, Buddhists, Hindus and Protestant communions in establishing token states and appointing similar ambassadors to represent them.

"It is not intolerance when Protestants repudiate Roman Catholic theories of Church and state which lead logically to a subservient state dominated by an absolute Church.

"It is not intolerance to point out the fundamental contradiction that lies in the Roman Catholic position on religious liberty, that in effect means a demand for religious liberty where the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority.

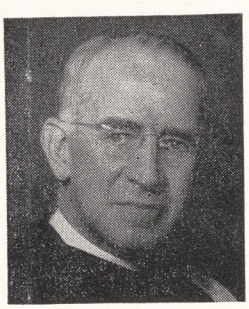
"The very statement of these concerns is apt to evoke bitter response. I trust this may not be so. It is made in the friendliest of spirit and with but a single purpose, namely to make it clear to Roman Catholic leaders that Protestants in this nation are gravely concerned with certain practices that we believe are leading to religious strife. How much better to state our views in Christian love, listen to counter statements, and together seek to create so much of the spirit of Our Lord that we may remove the causes of dissension, demonstrate the meaning of Christian unity, and lead mankind to a better day."

THE PICTURE ON THE COVER

Washington: — These men have been in battle for forty-eight hours without being able to leave their stations for hot food. K-rations it has been. But the battle has now subsided so that a few at a time are allowed to go below deck for a hot meal. The mess hall on this particular occasion registered 130 degrees. And the men have something a lot more serious on their mind than food. They have seen death and destruction. Their faces are worth a few moments of careful study. The picture was taken by one of the foremost photographers in the country whose name cannot be revealed at this time because of navy regulations. This is the second of a series of ten we plan for our cover.

BISHOP GILBERT HONORED

New York: — Bishop Charles K. Gilbert, suffragan of New York, was honored on October 29th, the fifteenth anniversary of his consecration. There was a service at the cathedral, followed by a luncheon at the synod house, attended by a number of the clergy and leading laity of the diocese. Bishop Gilbert is a member of the editorial board of THE WITNESS. He is also the father of Sergeant Gilbert whose article is featured in this issue.



SYNOD MEETS IN ALBANY

Albany, N. Y.:—Bishop Littell, retired bishop of Honolulu, was the preacher at the service held at the synod of the 2nd province meeting here October 23-24. He gave a picture of the extent and expanse of the missionary field of the entire Anglican communion and proposed a coordination of the work of the world-wide church. This was given official recognition by the synod when a resolution was passed to memoralize General Convention favoring the proposal. A resolution was also passed calling for action by the Church to accelerate release from the armed forces of men who were students for orders. The synod closed with a luncheon at which the speaker was President John M. Potter of Hobart College who spoke on the responsibilities and opportunities we have to cooperate for world peace.



Bishop William Scarlett of Missouri had a leading part in the Reformation Service held in the city auditorium in St. Louis

Meetings of the Auxiliary, youth, and other organizations of the province were held in connection with the synod.

INTERNATIONAL CONTROL OF ATOMIC BOMB

Portsmouth, N. H.:—International control of the atomic bomb, and sharing its secret with the world, was urged at the synod of the first province meeting here. A resolution was also passed urging General Convention to so interpret the word "layman" in the canons as to make women eligible as delegates to synods.

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The Roman Catholics in Poland Raise Vital Issues

Decrees Similar to Laws in the United States Are Considered Unfavorable by the Hierarchy

By W. B. Spofford

New York: — Full religious freedom may mean one thing in Poland and something else again in the United States. Thus William E. Mueller writes from Warsaw as correspondent for Religious News Service to say that "the Catholic Church appears on the surface to enjoy full freedom of religion but communist influences are also much in evidence. This in a nut-shell is the situation under the present pro-Russian Warsaw governmment."

He declares that large numbers of Catholics flock to war-damaged churches in Warsaw, Danzig, Breslau, Poznan and other cities where temporary facilities have been set up for the celebration of mass and other services. He also says that a large number of Catholic weekly publications are now being printed. Likewise he states that Bishop Zaczynski, former head of the defunct Polish Catholic press agency in London, who recently arrived in Poland, is allowed to tour the country at will, even though communist circles have accused him of attempting, in collaboration with Cardinal Hlond and Archbishop Sapeiha of Cracow, to form a new London government. Bishop Kaczynski was minister of education in the defunct government-in-exile.

The correspondent then lists what he calls "tendencies unfavorable to the Catholic Church." One is that communist headquarters in Cracow display cartoons showing the Pope giving benediction to fascists. Another is that the new Polish government has decreed that official registration of births, deaths and marriages should cease to be controlled by the Church and that all registration fees must from now on be paid to the state. Marriage in church is now voluntary while civil marriage is compulsory. Another decree, now being prepared, would make two-hour weekly religious education in elmentary and high schools voluntary instead of compulsory. Under the 1921 constitution, Catholicism was recognized as the religion of the state but the new government is expected shortly to adopt measures granting equal rights to all religions.

It is difficult to see how any American, Roman Catholics included, can object to the proposals of the new Polish government. The fact is that previously every birth, marriage and death, whether of a Catholic, a Protestant, a Jew or a non-believer, had to be registered at a Roman Catholic parish and fees paid the priest. The new law is similar in most details—perhaps in every detail—to the laws of the United States. All of this was pointed out some weeks ago by the Dean of Canterbury, following a visit to Poland, who stated that the country has religious freedom for the first time; meaning freedom for Protestants as well as for Catholics. Neither will many Americans figure how voluntary religious education in schools is a "tendency unfavorable to the Catholic Church" but rather is a decree in line with what people in the United States mean by religious freedom—the right of all to worship as they please, or not to worship at all if that is in line with their convictions.

Another little sentence in the report has great significance for those with ears to hear and eyes to see: "Church property has not been taken over by land reformers but the Catholic clergy fear that if the present government continues in power confiscation of Church estates may be only a matter of time."

Mind, it is Church "estates" not "churches." Harold Laski said of Spain that the Roman Church there was a "rich monopolist." In spite of the to-do on the part of Catholics here and elsewhere, most people know perfectly well that what Harold Laski said was perfectly true. What he said of the Church in Spain can be said equally of the Church in Poland. It is a rich monopolist and is the most powerful single agency working against a greater degree of freedom and security for the masses of the people. If the new Polish government is really establishing genuine religious freedom for all people, Protestants, Jews as well as Catholics; if it is smashing the old racket of having all births etc., registered only at Catholic Churches; if it is taking the huge landed estates of the Church and distributing them to the peasants then I say, in the name of the religion of Jesus Christ, more power to it.



When the Canterbury Club meets at Tulane-Newcomb in New Orleans there is usually a lot of fun. Here Fred Schwarz gets laughs from a lot of pretty girls and it must have been good for even the boys enjoy it

FAIR TREATMENT IS PROMISED

New York:—Secretary of the Interior Harold L. Ickes has assured the Federal Council of Churches here that the war relocation authority is making every "feasible effort" to provide for the basic needs of Japanese American evacuees as they leave WRA centers and return to private life. Ickes' letter, sent to J. Quinter Miller, associate general secretary of the Federal Council, replied to a communication in which

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the national inter-church body expressed concern over the announcement that all relocation centers would be closed by Dec. 31, 1945.

The Council called upon the government for assurances that adequate provision will be made for the basic needs of the evacuees, including housing, assistance in employment, and the care of the aged and orphans before evicting them from the war relocation centers.

Commending private groups such as the Federal Council for their work "in assisting the Japanese to return to the mainstream of American life," Ickes asserted that he shared their determination to see that "the members of our displaced Japanese American minority are treated with human consideration."

BISHOP DUN ASSAILS ARROGANCE OF U. S.

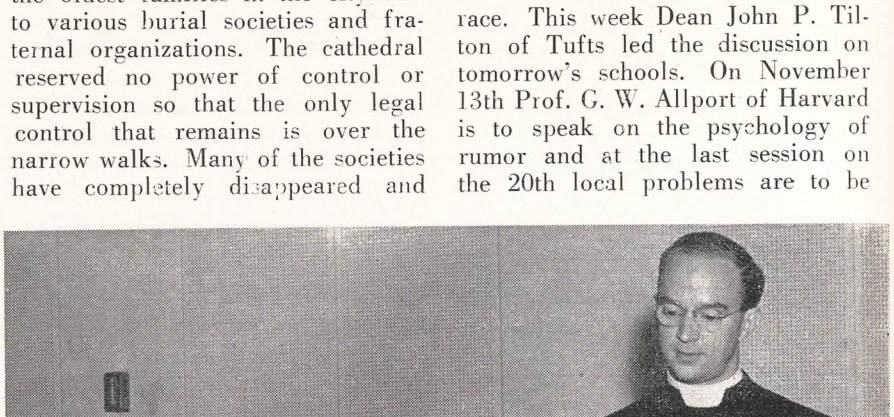
Washington:—Bishop Angus Dun last week declared that America's greatest danger today is "pride and arrogance," bolstered by the potential of the atomic bomb.

"We publicly thank God that we are not as other men, and practically invite them to thank God with us, all the while holding the little bomb behind our backs," he declared at the anniversary banquet of the Central Union Mission here.

"Is that the way to grow in favor with God and man? That is the pride that goeth before destruction. Atomic energy is being spoken of as 'the basic power of the universe.' Perhaps that reflects our deepest godlessness. Atomic energy is not the basic power. The basic power is the spirit of God that brooded on primeval darkness and brought order out of chaos. We shall not find safety by matching atomic power against atomic power. There is no way of safety except by being brought ourselves under the power of that spirit which entered our world so powerfully in Christ. The best promise ever offered to me is still the old promise that to the humble in heart who truly seek, that spirit will be given."

PROTESTANT CEMETERY IS NEGLECTED

New Orleans:—The 123 year old Protestant Cemetery here, once owned by Christ Church Cathedral, may be demolished unless lot owners agree to repair and maintain the property. Still nominally controlled by the cathedral, it is of historic rather than of current interest for it has long since been abandoned and is in a sad state of ruin and neglect. When it was established by Christ Church, the first Protestant church in the entire Louisiana Purchase, the lots were sold with a clear title to many of the oldest families in the city and to various burial societies and fraternal organizations. The cathedral reserved no power of control or supervision so that the only legal control that remains is over the narrow walks. Many of the societies have completely disappeared and the ownership by families is so widely diffused through many generations that the legal problems of ownership are difficult to put it mildly. The cemetery has become a menace to health and public safety so that it would probably be best to have it abandoned and converted to some useful purpose, such as a park or playground.



One of the most popular and frequent broadcasters in the Church is Bishop Stevens of Los Angeles. With him on this occasion is the Rev. Ronald Merrix, field officer of the National Council and the Rev. W. E. Craig Jr., chairman of publicity in the diocese

COMMUNITY AFFAIRS DISCUSSED

Dorchester, Mass.:—A series of meetings on community affairs with stress on intercultural relations are being held here on six successive Tuesday evenings under the auspices of the Good Neighbor Association. On October 16 servicemen of world war two gave their views of what a new world should be like in a round table forum. On the 23rd Dean H. M. LeSourd of Boston University spoke on rehabilitation and world peace, and the following week Miss Ethel Alpenfels, anthropologist, held forth on sense and nonsense about race. This week Dean John P. Tilton of Tufts led the discussion on tomorrow's schools. On November 13th Prof. G. W. Allport of Harvard is to speak on the psychology of rumor and at the last session on the 20th local problems are to be faced. The executive director of the Association is Episcopalian Katharine A. Wells.

MICHIGAN YOUTH HAS MEETING

Detroit:—Young people who are leaders in twenty parishes held a conference at Pine Lake, October 19-20 to plan a program for the year. Then on the 21st youth Sunday was observed in most of the parishes in the diocese, usually with a corporate communion followed by breakfast. In the afternoon a service was held at the cathedral with 700 young people on hand. The Rev. William Crittenden, new national secretary of young people, was the preacher.

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EDITORIALS

A Great Vision?

IN A RECENT editorial we commended the Reconstruction and Advance Fund as deserving the support of Church people. We are all the more dismayed, therefore to receive from the National Council as a part of the publicity for our missionary work in Latin America a sermon curiously entitled "A Great Vision," by the bishop-coadjutor of Puerto Rico. We cannot think of anything more calculated to dissuade our people from supporting missions than this. He imagines a community where there are a number of Roman Catholic and Protestant Churches. Admitting that it is already "over-churched," he proceeds to defend vigorously the right of the Episcopal Church to be established there. This, he says, should be our policy in foreign missions and "certainly" in Latin America. At least the Bishop is brutally frank. He writes, "missionaries of various Protestant Churches have preceded us, establishing churches, hospitals and schools. There is no doubt that to the extent of our missionary efforts in these countries, once we did begin, *we increased the percentage of empty pews per Sunday—yes, and further confused the issue by adding one more expression of Christianity.*" (Italics ours.) And what reason does he give for this extraordinary attitude towards our brethren? Because, forsooth, "the unity of the future will depend upon a synthesis of the three present-day manifestations of Christianity" which he calls "Roman Catholicism, Evangelical Protestantism and non-Roman Catholicism." It is in the latter category that he places the Protestant Episcopal Church. In order to achieve unity, competition must be set up!

So this is "A Great Vision"—we are to give our money to increase empty pews and confuse people about Christianity! Can the bishop be so naive as to think that a synthesis is possible with Rome? Is he not aware that over and over again her spokesmen have stated that the only synthesis that Rome will tolerate is complete submission? It is considerably different with our fellow Christians of the Protestant Churches. Their record and that of the Roman Catholic Church in Latin America is not to be compared, morally, ethically or spiritually. Cooperation with them, not competition, is the only justifiable and decent missionary policy.

We hope that the leaders of our Church will promptly repudiate this point-of-view before too much damage is done. With the world seeking unity as the only means of survival, with our nation committed to the Good Neighbor policy in Latin America, it would be shameful and tragic if our Church chose the opposite way.

"QUOTES"

SPECIFICALLY our conclusions are: (1) Other nations will be able to produce atomic bombs; (2) No effective defense is possible in atomic warfare; (3) Safety cannot be obtained by superiority in atomic armament; (4) Henceforth war will mean the destruction of a large fraction of civilization; (5) International cooperation of an unprecedented kind is necessary for our survival.

—From a statement on international control of atomic energy issued on October 30, signed by 515 physicists, chemists and engineers who were employed on war research at Harvard and Massachusetts Institute of Technology.

Revision Is Needed

WE NOTICE that the Archbishop of York has called for certain reforms in the Church of England. One of them is revision of worship. Just what he has in mind we do not know, perhaps he is thinking of certain words in the Malvern Declaration: worship "must be so directed and conducted that its relevance to life and to men's needs is evident. For this purpose our traditional forms of Matins and Evensong, presupposing as they do acceptance of the tradition of the Church and unfailing regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not." We would certainly like to see the Church of England and our Church provide and authorize such services for public use.

But, further, much could be done to make our traditional forms of service more credible and understandable vehicles of worship. We're not concerned at the moment with any profound liturgical principles (we refer you to Massey Shepherd's column, *The Living Liturgy*, for that approach) but with some very simple things. Why, for example, must we continue to use archaic words as in the collect for the 17th Sunday after Trinity: "that thy grace may always *prevent* and follow us?" In the English book the familiar occasional collect begins: "*Prevent* us O Lord in all our do-

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ings." We have changed that to read: "*Direct* us O Lord," but in the collects generally, as elsewhere in our Prayer Book, the American revisors have been little influenced by modern English usage. Why, to take another example, should we continue to mystify worshipers with passages from Pauline epistles which only scholars can understand? And why cling to the King James version of the epistles when a modern rendering would make sense out of a 17th century translation which is at times incomprehensible? We now have an excellent lectionary for Morning and Evening Prayer; is there any good reason why the Liturgical lectionary should not be thoroughly revised as Dr. Grant suggests in his article this week?

We believe that next General Convention should appoint a commission to revise the Book of Common Prayer and to prepare other supplemental services along the lines suggested by the English Grey Book.

Not Peace, But Justice

by Frederic D. H. Gilbert

Layman of New York and Former Air Corps Sergeant

WHEN I was asked on my return from overseas to say something here I wondered what message was expected of me. A sort of god-fatherly interest in THE WITNESS arising from a small share in launching the Church Publishing Association hardly qualifies me as one having a message for its readers. Nevertheless after a more or less intimate acquaintance with war one naturally has ideas about it so, for what they are worth, here are a few thoughts bearing on the theme of war and peace.

Among many people, both service men and civilians, there seems to be a growing feeling of disillusionment about events following the end of the war, resulting in a rather disturbing mood of cynicism. To a large degree this arises I think from a certain ignorance which needs to be ceaselessly combatted for such disillusionment and cynicism are dangerous. They create a mood which, lacking faith in success, dooms all constructive effort to failure.

Bill Mauldin, creator of those immoral GI's, Willie and Joe, has portrayed with searching accuracy certain phases of the war which need to be understood and which too many of the home folks, even would-be omniscient pundits of press and radio, have failed to grasp. Yet in his book he claims to be too young to understand what the war is about. I think Mauldin's confession, if it implies a failure at least to try to understand not only how but why the war was being fought, is a sad case of just that dangerous ignorance. We must try to comprehend at the same time both the big and the little, the general and the particular, of the war and of the peace which is to follow. We must see Bill Mauldin's war and also the war of the pundits. We must go even further and without losing sight of these aspects seek to comprehend the moral and spiritual implications of it for mankind now and in time to come. Many of us see clearly one or another of these aspects but too few of us, whether through ignorance, closed minds or blunted moral perceptions, integrate them as we should or even realize that all of them exist. It is not strange then that we are sometimes disagreeably surprised by events and in our bewilderment give up the fight before it has begun. In short too many of us have not learned much about war and peace and still expect too much of both. So it is perhaps not so absurd as it might seem to stop and ask ourselve what war and peace are.

WAR of course is a test of strength between adversaries which in the decorous days of old used to be armies but which, now that we are more democratic, consist of whole peoples. War is thus a positive, dynamic thing; a definite method of settling a dispute, the ancient trial by battle. It is also a beautifully simple thing; it has only two sides—mine and yours, and every relevant act has only two possible interpretations: it favors my side or it opposes it. Hence its appeal to the minds of men hungering after certainty in a universe too complicated and dangerous for mortal peace of mind. War at least does what it sets out to do, which is to establish that the victor is stronger than his adversary and therefore able to compel him to do his will. But that is *all* that war does. It cannot determine the justice of either adversary's cause, nor can it solve the problems that gave rise to the conflicts. Failure to realize this is cause for much of today's disillusionment. We forget that the world was sick before the war and that the war has cured none of the world's disorders. What

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has happened—all that we had any right to expect—is that we, as victors, have elected ourselves to the task of curing these disorders in *our* way. If we had lost, and one shudders to recall how close at times we were to losing, that task would have been Germany's and Japan's, through their then masters, to perform in *their* way. To my mind this fact alone justifies our part in the war, given the state of the world as it was in 1939 (I say nothing here of our American share of the guilt for allowing it to reach that state) but it brings us only to the beginning of the task.

WHAT now of peace? I have reached the conclusion—I say it though it agrees with the Junker view in every age and nation—that of all the goals for which men strive, peace as an end in itself is the most sterile and the least worthy of men's ambition. For peace is only the negation of war. No conflicts can be settled by the mere absence of one of the traditional methods of settling them. Trial by battle at least settles the issue of who shall undertake the solution. Peace cannot even settle that. Peace is a sort of vacuum; there is nothing in it until something is put there. If we do not fill it nature will—with materials we may not like. Nor is filling it exactly a peaceful business for whatever we do is done not by a single mind but by a collaboration of minds; the collective minds of many nations with differing, even irreconcilable, points of view.

Too much glorification of mere peace has blinded too many of us to these facts. Because the coming of peace confronts us with the appalling task of restoring world order, involved as it is in all the cross currents of greed, prejudice, pride and hate among peoples, classes, races and creeds, many of us find ourselves diagreeably surprised and flung back into the dangerous mood which cries, "plague on *all* your houses!" But we should have known better. We were asking too much of mere peace.

Not peace but order is the first requisite in this post-war world; not peace but justice is the final goal. The establishment of either order or justice involves necessarily the application of force, but force controlled by accepted rules of the game which is law; not the uncontrolled force of today which is anarchy.

With the destructive forces now at man's command the alternatives are clear. Either we create a world order under which conflicts can be settled, wrongs righted and human society change and grow, protected from physical violence by the sanctions of law, or we go down into the universal annihilation of human society that our stupidity and wickedness will have so richly deserved.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

FREDERIC WHITNEY FITTS, 1872-1945

THE venerable abbot of Maria Laach, Dom Ildefons Herwegen, has said that the purpose of the liturgy is the transfiguration of life. Father Fitts realized that transfiguration. Now he beholds the King in his beauty. The heavenly choirs received him into their company for the matins office on St. Matthew's day,—singing:

O ye Priests of the Lord,
O ye Servants of the Lord,
O ye Spirits and Souls of the Righteous,
O ye holy and humble Men of heart,

Bless ye the Lord,
Praise Him, and magnify Him for ever.

Few servants of God have lived the liturgy so entirely as did Father Fitts. His never-failing goodness, seemingly instinctive, was enkindled at the flame of holiness. His serenity, reminding one of those plainsong melodies he loved, was lifted upon the elevation of his mind to God. He was a real Catholic. He had learned what true catholicity is from the meekness of prayer rather than from the contentions of the schools. Like his master, he did "not strive nor cry." Above all he was loyal—loyal to his God, loyal to his Church and to his diocese, loyal to his friends (and he never knew an enemy), loyal to his Prayer Book. As the ornaments in his sanctuary, he was simple as wood, splendid as silver and gold; there was no base alloy in his metal, no brass.

The parish worship of St. John's in Roxbury, where Father Fitts served for thirty-seven years, is the monument of his tasteful care, his sincerity, his hold upon fundamental principles. He never used "dumb ceremonies," but only those of teaching value. For example, instead of those choir processionals and recessionals which do not mean anything of importance, he would have such significant actions as the Gospel procession, where the Word is brought to the people, and the Offertory procession, where our gifts are brought to God for his hallowing. He placed only two lights on the holy table because they signify a great truth about our Lord, whereas six or eight of them do not. He would sing hymns—and how gloriously are they sung at St. John's—which point objectively to God or to the primary tenets of the faith. Such hymns carry with them their own cleansing and elevating emotions. He did not consider it

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courteous or fitting in God's presence to sing sentimental hymns aimed at arousing one's feelings. He never encouraged mass without communions; for he understood that "the sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

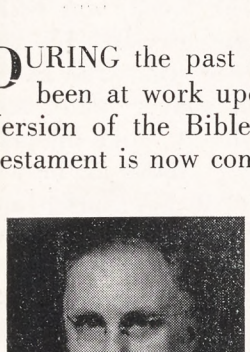
Father Fitts was not a "Sarum-ite" in the sense in which many employ the term with an off-hand suggestion of 'being out of fashion.' He held a consistent and entirely defensible theory about liturgical ceremonial which it is a pity so few of our clergy have taken very seriously. Back in 1910 he wrote in his parish leaflet: "The object of ceremonial first of all is the glory of God. . . . Second, ceremonial is for the edification of man, to help the reverent devotion of his spirit by what he sees done in the worship of God. Third, ceremonial is a means of setting forth the great truths of Christianity. . . . The proper ceremonial for the American Church today will be discovered first in the rubrics of our Prayer Book, which have behind them the rubrics of the English Prayer Book, both of which must be interpreted by the ancient ceremonial which was endorsed and has never been repudiated by either the English or American Churches." And again, most recently, in his excellent papers published in the news sheet of the Anglican Society (1942-43), he said: "Common sense should deter us from introducing ceremonial made up by the parson according to his predilections and idiosyncrasies, while both loyalty to our own communion as well as common sense should lead us to follow Anglican tradition and not to look to a foreign communion for guidance."

The test of Father Fitts' soundness in matters liturgical is to know the congregation of all classes and races which he welded into a body "of one heart and of one soul," who have learned from his teaching and example "to live more nearly as we pray."

The Bible in the Prayer Book

by Frederick C. Grant

DURING the past eight years a committee has been at work upon a revision of the Revised Version of the Bible. The revision of the New Testament is now complete and has gone to press. According to the announcement made by the head of the committee, Dean Luther Weigle of the Yale Divinity School, this new version of the New Testament will probably appear some time early next year, depending upon the paper supply. The revision of the Old Testament will take much longer and may not be published for several years.



Now that the New Testament revision is expected, it might be well for the Episcopal Church to consider a revision of the Epistles and Gospels in the Prayer Book—and also, ultimately—a revision of the Psalter. It is to be hoped that any such revision would combine two things: (a) accuracy in rendering, in accordance with the best modern scholarship, and (b) the preservation of as much as possible of the old language, where it is still perfectly clear and at the same time accurate. The purpose of the Epistles and Gospels is of course liturgical. One does not turn to the Prayer Book for scholarly translation or the highest accuracy of rendering. The beauty of the unforgettable phraseology of the Prayer Book is one of our priceless possessions; at the same time we must recognize that many passages are obscure, and either misrepresent the meaning of the original or else hide it completely from ordinary people in the pews. What we need is a *moderate* revision, which will strike a happy mean between complete modernization and surviving antiquarianism.

This is something that has been thought of many times heretofore. In fact a number of concrete proposals have been made. In 1939 Professor G. A. Cooke of Oxford published *The Prayer Book Psalter Revised.* Five years earlier appeared a beautiful little book entitled *The Epistles and Gospels for the Sundays and Chief Holy Days of the Christian Year: A New Translation with Some Collects and Prayers.* This was published by Basil Blackwell at Oxford in a pocket size volume for two shillings and sixpence. The author, that is the translator, was the Rev. Thomas Fletcher Royds, rector of Haughton in Staffordshire. He took the best modern edition of the Greek text of the New Testament (Nestle's) and with the help of various modern versions he produced a translation of the Epistles and Gospels which succeeds in keeping much of the old, making it more intelligible and more accurate and at the same time preserving its liturgical beauty. He did this in the interest of

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the parish school where these translations were used. The book ought to be considered by all Episcopalians who are interested in a better translation of our Epistles and Gospels.

The need for revision is clear. Take for example the Epistle for St. Mark's day: "He gave some, apostles; and some, prophets; and some, evangelists"—etc. Even when this passage is well read by the clergyman there are a good many people who completely misunderstand it. Or take the Epistle for the Sunday after Ascension: "Be ye therefore sober, and watch unto prayer." No one would think of translating the passage that way nowadays. Or take the Gospel for Rogation Sunday: "These things have I spoken unto you in proverbs"—proverbs is hardly the word for it. Or take Quinquagesima: "Whether there be prophecies." No one would write that way these days. Or take the Gospel for Septuagesima, where the laborers are paid "a penny a day." Or take the end of the Gospel for Epiphany IV: "There shall be weeping"—it means, of course, "where there shall be weeping." Or take Epiphany III, in the story of Cana: "When they wanted wine"—it should be "lacked" or something like that. The clergy probably understand these nuances of Elizabethan and Jacobean English but the ordinary person does not get them. Or take the same Gospel—how many even of the clergy can tell us how much "two or three firkins" amount to? In fact there are dozens of places in the Epistles and Gospels where a very slight change would bring out the meaning more accurately, without any modernizing at all, and without giving up the blessed archaisms that still *are* understood, such as "thee," "thou," and "thy." Of course they did not speak such an archaic language in the first century, nor was this language archaic when the Authorized Version appeared. The Authorized Version, in other words, was in the language of every day; at least, ordinary people could understand it. It has become archaic in the course of three hundred years. Mr. Royds in his translation uses modern English. Take for example the Epistle for Trinity I, in Royds' translation: "We love because he first loved us. If a man says, I love God, and hates his brother, he is a liar: for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And we have this commandment from him, that he who loves God must love his brother also."

IF WE do anything about the translation we ought also to do something about the choice of passages. Never a year goes by that we do not hear complaints, from clergy and laity alike, about the Epistle for Lent IV, Abraham and his two sons, and Agar which is Mount Sinai in Arabia—etc. It just doesn't mean anything to most worshippers. Perhaps we could use it at a week-day service, and thus reserve it for those who claim to understand it, but in its present place have something more suitable for Sunday when a larger congregation of non-experts is present.

We ought also to pay attention to the beginnings and endings of the Epistles and Gospels. Some of them go on too far, some ought to go farther. The same is true of the beginnings of the passages—sometimes they ought to begin a verse or two earlier. Take for example the Gospel for Trinity XXI—the parable really ends, "And the wedding was furnished with guests." The continuation, in which another parable or fragment of a parable is added on, destroys the whole effect and creates an impossible situation—the man who lacks a wedding-garment is condemned even though he had been haled in from the highway. Another instance is the Epistle for Easter II which ought to begin a little before verse 19. The thought certainly begins with verse 18, "Servants be subject . . ." In fact it probably begins in verse 13. There are a number of passages where this kind of situation exists and ought to be carefully studied.

On the whole our selection of Epistles and Gospels, being the traditional one in the Western Church, is quite good; however, that does not mean that it cannot be improved. I venture to add here a list of passages which we do not hear read in the Gospels at Holy Communion. Some of them ought to be included, at least in part, and some might well be substituted for one or two selections we now use. The list is limited to the Gospels. It would be easy to add a list of passages in the Book of Acts, in the Epistles and the Apocalypse, which might well be included in our Prayer Book.

Notable Passages Not Included in the Prayer Book

Matt.	5: 13-16	The City on a Hill
	5: 17-19	The Law and the Prophets
	5: 27-32	Loyalty in Marriage
	5: 33-37	Telling the Truth
	5: 38-42	Non-resistance
	6: 1-15	Against Ostentation in Religion
	7: 7-14	Seek and ye shall find
	7: 22-27	The Two Houses
	12: 33-37	The Good and Bad Trees
	10: 24-42	Fearless Confession of Christ
	19: 16-26	The Counsel of Perfection
	21: 28-32	Parable of the Two Sons
	25: 14-29	Parable of the Talents
Mark	1: 21-34	The Day in Caperneum
	2: 18-22	The Question of Fasting
	2: 23-28	Plucking grain on the Sabbath
	3: 1- 6	The Man with a Withered Hand
	3: 31-35	Jesus' True Kindred
	4: 26-32	Parables of Seed
	4: 35-41	Stilling the Tempest
	6: 47-56	Jesus Walking on the Water
	7: 5-23	Jesus' Criticism of Tradition
	8: 10-13	No Sign Shall be Given

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8: 31-9:1 Self-denial in following Jesus
9: 14-29 Jesus and the Demoniac Boy
9: 38-41 The Strange Exorcist
11: 27-33 Jesus' Authority
12: 1-12 Parable of the Vineyard Tenants
12: 18-27 The Resurrection Proved from the Bible
12: 41-44 The Widow's Mite

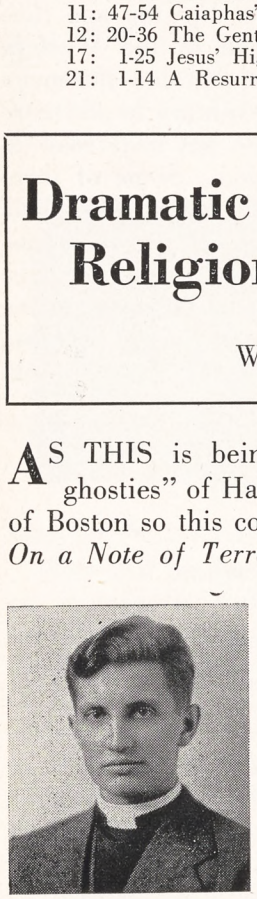
Luke 3: 7-14 John's Social Preaching
4: 22-29 The Gospel for Gentiles
6: 27-36 Love of Enemies
7: 36-50 The Woman in Simon's House
9: 1- 6 The Mission of the Disciples
9: 51-56 The Disciples' Ardor Rebuked
9: 57-62 Would-be Followers
10: 38-42 Mary and Martha
12: 1-12 Trust in God
12: 13-21 Against Covetousness
12: 54-59 Good Sense in Religion
13: 1- 9 The Galileans, and the Tower of Siloam
13: 10-17 The Woman Healed on the Sabbath
13: 22-30 Whether Few or Many are Saved
14: 12-15 The Banquet of the Poor
14: 25-35 Counting the Cost
16: 1-13 Parable of the Clever Steward
17: 5-10 On Faith
17: 20-37 The Coming of the Kingdom of God
18: 1- 8 Parable of the Unjust Judge
19: 1-10 Jesus the Guest of Zacchaeus
19: 11-28 Parable of the Minae

John 1: 29-34 John's Testimony to Jesus, the Lamb of God
1: 35-42 The First Three Disciples
1: 43-51 Philip and Nathanael
3: 25-36 John's Testimony to Christ
4: 4-26 Jesus and the Woman of Samaria
6: 22-71 Discourse on the Bread of Life
7: 1-52 Jesus at the Feast of Tabernacles
8: 12-30 Jesus the Light of the World
8: 31-46 Spiritual Freedom
9: 1-41 The Man Born Blind
10: 22-42 Jesus at the Feast of Dedication
11: 1:46 The Raising of Lazarus
11: 47-54 Caiaphas's Counsel
12: 20-36 The Gentiles Seeking Jesus
17: 1-25 Jesus' High Priestly Prayer
21: 1-14 A Resurrection Appearance in Galilee

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

AS THIS is being written the "ghoulies and ghosties" of Halloween are stalking the streets of Boston so this column might fittingly be called *On a Note of Terror*. Two evenings ago we saw *The Body Snatcher*, directed by Val Lewton and starring such worthies as Boris Karloff, Bela Lugosi, Henry Daniell and innumerable cadavers. On this Halloween, the memory of that picture is deliciously pleasant.



The horror pictures have always intrigued me from that time when John Barrymore in the role of Svengali rolled his eyes back so that the pupils disappeared and nothing but fuzzy, milky whiteness remained. Those eyes haunted me for many nights in my youth. And likewise they transformed me into an ardent follower of the horror movie. Most of them, like *Frankenstein*, *Dracula*, *The Wolf Man*, etc., were really tame stuff because, even to the adolescent mind, they were unreal, illogical and poorly directed. We all knew that those images on the screen couldn't and wouldn't hurt a soul.

But, now, we are confronted with Val Lewton's new technique in horror and his consummate skill as a director. His technique is to take some logical story dealing with normal people (even as you and I), mix in some good psychology and add a generous dash of excellent camera work and mood music and, lo and behold, the result is a genuine case of screamy-weamies for the spectator. Such a technique has stood Lewton in good stead in such productions as *The Cat People*, *The Curse of the Cat People* and *The Leopard Man*. Don't let those titles fool you . . . they are really logical pictures dealing with "real" people.

The Body Snatcher, which is Robert Louis Stevenson's old story, opens in sunny Edinboro, complete with street singers, shepherds and kilted guards of the Queen's Regiment. A placid beginning. But then the picture takes off and ends with a mad buggy ride through the moors in the midst of a terrible thunder-storm. And in the buggy is a really good doctor driven slightly mad and a cold and white body which he imagines to be that of Boris Karloff just dug up from the soil. In between the beginning and the end, we have street-singers throttled at the exact instant they hit high C; we have Karloff delivering newly stolen bodies at regular intervals and, above all, we have Karloff fighting Lugosi in that biting-kicking-gouging manner that I haven't really seen since I used to cover wrestling matches out in Springfield, Ohio.

Don't ask me if it's good for people to see such pictures. I only know that I enjoy them tremendously and the way that Val Lewton does them is tops. Maybe it's psychologically bad for people to see them—but, believe me, your kids are going to sneak down and see them whether you like it or not. It may give them a few nightmares but I, personally, don't think any permanent damage will ensue.

And then, too, there are many kinds of horror pictures. One of my advance agents states that the Episcopal Church isn't any slouch at producing horror pictures either. And you can just guess what missionary picture about China he had seen.

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Rev. Bert Williams of El Paso Receives a Tribute

Business Man Who Is Also a Devoted Priest Has Education Center Named in His Honor

Edited by Sara Dill

El Paso, Texas:—A donation for a parish house isn't particularly news. But there is news in a check for $10,000 that was handed the other day to the Rev. B. M. G. Williams, associate rector of St. Clement's here.

First of all the check represented the donations of over 100 non-Episcopalians. Some weeks ago Mr. E. H. Schwartz, one of the leading Jewish citizens of El Paso, sent a letter to a number of non-Episcopalians stating that a fund was being raised in honor of Mr. Williams on the 75th anniversary of the founding of St. Clement's and that contributions would be welcome. The result was $10,000 contributed by 106 people, none of whom are members of the Episcopal Church. When the check was handed to Mr. Williams at a little affair he said: "It is difficult to put into words all one feels upon such an occasion as this. The tribute paid me by my fellow citizens, irrespective of race or creed, will live with me as long as life lasts."

Bishop James M. Stoney's comment was equally enthusiastic as was also that of the rector of the parish, the Rev. William G. Wright.

The money is to aid in building a new educational building at a cost of about $150,000, ground for which was broken last week. It is to be named Williams Hall in honor of the Rev. B. M. G. Williams, which brings us to the chief part of this story. For Mr. Williams is no ordinary parson. He is the owner of a large baking company. It is an extremely successful business which Mr. Williams ("Bert" to nearly everyone) still manages. He was ordained a "perpetual deacon" some years ago and has served not only St. Clement's but outlying missions ever since. Later he was made priest under the new canon which make it possible. He has served from the beginning without any remuneration whatever. He probably is the only business man-priest in the entire Church, at least the only one who has given nearly a lifetime to serving his Church while continuing to run a business. At the same time he is almost always the chairman of everything worthwhile and progressive in the city.

To have $10,000 contributed by such a large group of non-Episcopalians—Jews, Roman Catholics included—under the chairmanship of a committee headed by a Jew, was itself a great tribute. But perhaps even more significant was $9 that came to the fund all in pennies. It was from the orphans of the Southwestern Children's home and represented a tithe on their earnings at odd jobs. They said they wanted to do something for Mr. Williams who is the chairman of the board of directors of the home and was the head of a committee that not long ago raised $80,000 to construct a new building.

As far as the Church is concerned it is perhaps best summed up by the rector of the parish, the Rev. William G. Wright: "Mr. Williams has served as lay reader, deacon and priest and has held the titles of curate, assistant minister and associate rector. He has served seven rectors and three bishops. There are very, very few in his category with his record and none who have served as long."

Leave for China

New York:—Bishop Craighill of Anking and Bishop Roberts of Shanghai are now on their way back to their mission fields. Also returning is the Rev. Claude L. Pickens, for fifteen years a missionary in China. They sailed from Baltimore on November 4th. Their families are remaining in the states for the present.

Sixth Province

Des Moines, Iowa:—Bishops of the province of the northwest met at St. Paul's here October 17-18 and petitioned the National Council for a field secretary. A resolution was also passed urging General Convention to provide a canon which will make unlawful any premarital declaration or pledge in the matter of the religious upbringing of children in a Church other than our own. The motion was adopted unanimously and later unanimously endorsed by the executive council of the province. It means, of course, that an Episcopalian marrying a Roman Catholic should not agree before marriage to bring up any children as Romen Catholics.

To Explain Laws

Albany:—The synod of the 2nd province meeting here voted to issue a pamphlet which would explain the anti-discrimination laws of New York and of New Jersey. It is an attempt to promote better race relations by explaining how parishes can cooperate in the enforcement of the law.

Dean of Canterbury

New York:—The Dean of Canterbury, Hewlett Johnson, who has recently returned to England from a visit to the Soviet Union, is to fly to the United States to be the headliner at a meeting at Madison Square Garden on November 14th. Others to speak are Dean Acheson, under-secretary of state, the son of the late Bishop Acheson of Connecticut; Nikolai N. Novikov of the Soviet embassy and Paul Robeson. Joseph E. Davies, former ambassador to the Soviet Union, will preside. It is a USA-USSR goodwill meeting.

Bible in Schools

Albany, Calif.:—A course in the Bible as literature is being taught as part of the adult education program of the Albany public schools by the Rev. Randolph C. Miller, vicar of St. Alban's and a professor at the Church Divinity School of the Pacific. With a special certification as a secondary school teacher, Miller will give a series of eight lectures on the Old Testament, including discussion of translations, authorship, the Bible and modern literature, the King James version, great heroes, and the relevance of the prophets.

Jobs for Chaplains

Hartford:—Looking forward to the day when clergy from the diocese of Connecticut, who were serving as chaplains, would be returning to civilian life, the Diocesan Convention voted to create a post-war reserve with particular reference to assistance to and placement of its clergy who had been in the service of the United States and our Allies.

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This plan is enabling the diocese to care for each of its returned clergymen by making them diocesan missionaries from the day of their discharge until they are placed in their new positions, at a stipend equal to that which they were receiving in the field in which they were serving at the time they became chaplains.

School of Prayer

Berkeley, Calif.:—The Church Divinity School of the Pacific is sponsoring a school of prayer for the laity on six successive Sunday afternoons, under the leadership of Prof. Charles F. Whiston. Other courses by various faculty members will be offered in the future.

Full Employment

Cincinnati (RNS):—A program of education and full employment, as the only means for combatting elements subversive to the American democratic ideal, was advocated by Congressman Emanuel Celler of New York at the Judaism and democracy conference in Hebrew Union college here.

As utopian as it might appear, Congressman Celler asserted, complete reeducation of youth with respect to racial and religious problems was the only key to the solution of such problems. Supplementary action, he added, called for "complete revision of textbooks used in our educational system," through which all vestiges of racial and religious aspersions, international or otherwise, might be removed.

In such a crusade, he foresaw clergy of all creeds lending assistance. But Congressman Celler saw economic factors involved in the spread of subversive propaganda, deemed the economic approach as important as the educational. There would be less likelihood of the spread of poison if every man and woman, ready, able and willing to work, had suitable jobs, he commented, adding: "where there is mass-enforced idleness, racial antagonisms flare. Fullest employment, in my opinion, is a major remedy."

Judge Charles C. Simons of the U. S. Court of Appeals, Detroit, called for the strengthening of democracy as the only adequate safeguard for minority groups. He said: "Whatever threatens any group in the body politic, both reason and experience demand that we resist such threat with all the forces with which we are capable, no matter how our sympathies or prejudices may temporarily be enlisted."

Martin Niemoeller

Berlin (wireless to RNS):—Martin Niemoeller last week visited his old parish for the first time since his arrest by the Nazis in 1937, motoring from Stuttgart with his wife. Technically he is still the pastor but he will not continue this ministry since his position as director of relations with churches abroad for the Evangelical Church of Germany will require residence in the neighborhood of Frankfurt. His election as a bishop of the Evangelical Church is expected shortly. It is stated that both he and Mrs. Niemoeller, in spite of nervous exhaustion, work long hours daily in what they call "the continuing struggle to reconstruct Europe on Christian foundations."

Visit Japan

New York:—Four Protestant leaders are now in Japan, having gone by plane to confer with Japanese Christians "as a first step toward reestablishing unity among Christians of the east and west and toward healing the divisions caused by the war." Heading the delegation is the Rev. Douglas Horton, Congregationalist and chairman of the American committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, chairman of the International Missionary Council; the Rev. Walter W. Van Kirk of the Federal Council of Churches; the Rev. Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference. They expect to remain in Japan three weeks.

Social Security

Montreal (RNS):—A system of social security "to meet economic needs arising from such contingencies as unemployment, accident, illness, old age or the death of the breadwinner," was urged here by the Montreal Council on Christian Social Order.

The Council also recommended "recognition in our laws and practices of the rights of association and collective negotiation and of the full partnership of labor with capital in industrial management, economic planning and governmental regulations; and wages that will ensure a decent standard of living for the family."

Composed of representatives of the Roman Catholic Church, the Salvation Army, and six Protestant churches, the Council sent its statement on human relations in industry and commerce to members of



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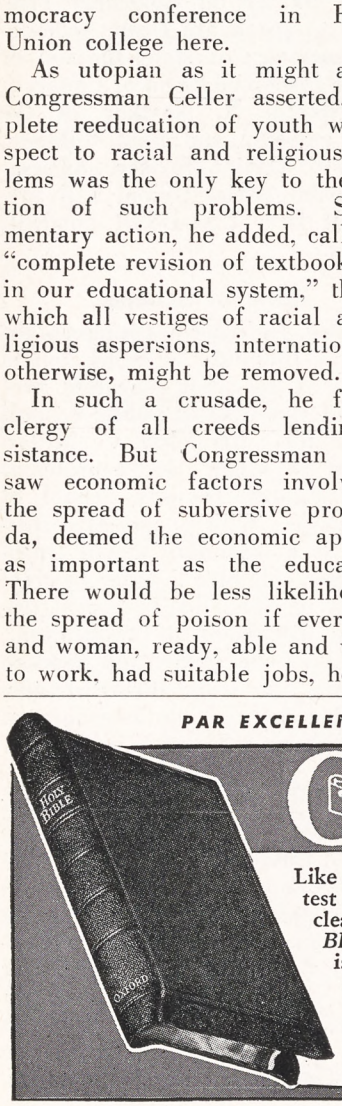

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the Canadian Parliament, labor leaders, school and college principals, and other prominent public figures.

In making its recommendations, the Council warned that "external adjustments can never by themselves produce harmony and goodwill in industrial relations."

"Religious faith is needed as well as social programs," it said. "The heart of all our problems is the heart of man; for systems must be worked by men, and evil men can corrupt the best-devised systems."

Asserting that the present economic and industrial order "is built largely upon false notions of self-interest and competition, which have resulted in confusion and division," the Council added:

"From the social and economic chaos into which the application of these notions and methods have brought him, man in recent years has been frantically trying to extricate himself by a state collectivism which may, perhaps, ensure a measure of economic security and material well-being but inevitably at the cost of essential human freedom under a totalitarian state."

Stanley Jones Leads

New York:—A conference on evangelism for ministers of all denominations is to be held in New York on November 12 led by the Rev. E. Stanley Jones. Bishop Gilbert of New York and a WITNESS editor, is one of the sponsors for the conference which is under the auspices of the Protestant Council of New York. The missionary is also to lead a series of evangelistic meetings in Brooklyn, November 11-16, addressing meetings of students, women's organizations, service clubs and other groups.

Confer on Race Relations

Providence:—An all youth race relations conference sponsored by the diocesan youth council was held Oct. 21 at Grace Church.

The speakers and discussion leaders included the Rev. Henry Mattocks, a missionary recently returned from the Philippines who held missions in Mindanao, Island of Zamboanga and Islands of the Sulu Sea, was formerly chaplain of St. Luke's Hospital, Manila, and was captured and imprisoned in Manila; June Suzuki, student at Pembroke College who will speak on "Problems facing Japanese youth"; Laura B. Morris, relations secretary of Providence Urban League who spoke on "Problems facing Negro youth"; and the Rev. Leonard H. Flisher, rector of St. Paul's Church in Wickford and youth advisor for the Narragansett district, who spoke on "The year's program for young people."

Repudiate Military Aide

Washington: — Brigadier General Harry Vaughan, military aide to President Truman, was officially repudiated on October 18th by the general commission on army and navy chaplains. The general was reported by a number of magazines and newspapers to have stated:

"I don't know why a minister can't be a regular guy, but unfortunately some of them are not. You have to give the Roman Church credit. When the War Department requests a bishop to supply 20

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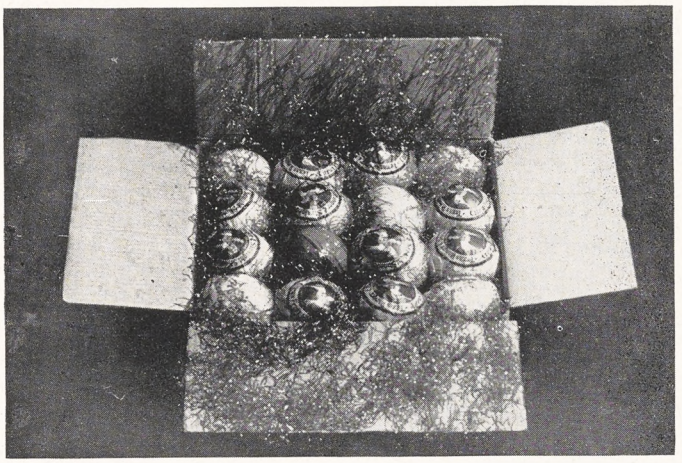

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priests for chaplains, he looks over his diocese and picks out the 20 best men. But it is different in the Protestant Church. Frequently a Protestant (minister) does not have a church at the moment, or is willing to go on a vacation for about three years."

The resolution passed by the commission, which represents thirty major Protestant denominations states that it "considers these remarks highly offensive and prejudicial to the service of Protestant chaplains, since Protestants are asked to provide 68% of all the chaplains."

The statement continues by pointing out that "The requirements set down by both the war and navy departments demand that only ministers with actual experience in pastoral work are eligible, except in the case of seminarians who are accepted direct from the theological seminaries by the navy, and who undergo special training after receiving a commission. All applicants for the chaplaincy are selected by special denominational committees after personal interviews and with their records of previous work at hand. The screening committees took into account the motives of the ministers making application, which was the determining factor as to whether or not he was granted ecclesiastical endorsement.

"General Vaughan has done a great disservice to thousands of his fellow officers. Chaplains who have made great sacrifices and won imperishable honor are deeply insulted. The brave deeds of the scores of chaplains who have given their lives, suffered wounds and imprisonment, refute the slur gratuitously cast by this officer whose special assignment gives his words an added sting.

"General Vaughan's remarks are calculated to cause ill feeling between religions who have worked together and who have all given faithful and conspicuous service. He has also exhibited a spirit which it has been the task of all high-minded officers and men in our armed forces to discountenance.

"A wave of protest has come to the commission not only from individuals and churches in America, but also from Protestant chaplains serving with troops in all parts of the world. These protests and discussion in the meeting move the commission to take action.

"Protests to the President by our officers against the utterances of General Vaughan have not elicited any public retraction or expression of regret.

"We therefore respectfully call for an official repudiation of this stigma by the President's military aide cast upon Protestant ministers serving in the armed forces as chaplains."

The chairman of the meeting that passed the resolution was Bishop Sherrill of Massachusetts who is the chairman of the commission and was attended by distinguished leaders of the Churches, including Bishop Edwin F. Lee of the Methodist Church; William E. Lampe, moderator of the Evangelical and Reformed Church; William B. Pugh, stated clerk of the Presbyterian Church; Bishop Angus Dun of Washington and Roswell Barnes, associate general secretary of the Federal Council of Churches.

Urges Cooperation

Zagreb, Yugoslavia (wireless to RNS):—Roman Catholics and communists can and must work together, declares Monsignor Svetozer Ritig of St. Mark's Church and head of the Croatian state committee on Church affairs. "Communist economic science in itself is not contrary to Christianity," he declared in an interview. "As you know, in this land we have many Christian cooperatives in the form of monasteries which were established on the principle of collective land ownership. Thus on philosophical grounds we are apart, but on economic and social views we are not divided. As Christian Socialists, we separate philosophy from economics and social studies."

Monsignor Ritig voiced the belief that with good will from both sides —from the Yugoslav Government and the Catholic Church and Orthodox Church hierarchies "it is possible to find full agreement for mutual work for the good of the people."

He said proposed measures for separation of Church and State would be settled by the constituent assembly, and that he was willing to accept its decision.

Asked by Religious News Service whether he spoke solely as an individual or whether he had any sup-

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port among higher ranking clergy, Monsignor Ritig replied that he had received recognition from many bishops "who see I am working for reconciliation of both sides and to overcome difficulties."

Nevertheless," he said, "I cannot carry all this on my own shoulders alone. We must foresee sanctioning of these positions by the hierarchy and the Papal See. The Papal Legate, Monsignor Joseph Marcone, spoke to me on my return from the Partisans and said he understands my work and approves of it as far as he is concerned."

Nationalize Property

Belgrade (wireless to RNS):—Legislation to nationalize and redistribute church as well as other landed property will be introduced soon by the new Yugoslav government, it was disclosed here by Mosha Piade, vice-chairman of the National Liberation Front meeting.

Under a law to be considered by delegates, holdings of churches and monasteries will be limited to a maximum of five hectares, with the exception of historic institutions, which will be permitted to have 20 hectares.

If the assembly passes this law, it will mean the introduction of land reforms much more radical and far-reaching than any adopted in Eastern European countries.

Concern among Roman Catholic church leaders over the proposed measure was revealed in a letter sent to the Belgrade assembly by Monsignor Louis Stepinac, Archbishop of Zagreb, who asserted that church lands "are in the hands of God and must not be touched."

Metropolitan Joseph of Skolpje, deputy Patriarch of the Serbian Orthodox Church, declared the Serbian church is opposed to the measure, but added that if it is enacted, means must be provided to assure income for the church and compensation for loss of its holdings.

According to Piade, no compensation provisions have been included in the land bill. He said peasants are already seizing land wherever they can and that "they will not be completely satisfied even with land reform."

Proletarian Church

Paris (RNS):—A new type of "proletarian" missionary who will "live with the proletarians, speak their language, and understand their souls," has been proposed to the French Protestant churches. The proposal is part of a detailed "program for post-war evangelization" drawn up by Pierre Couprie, a member of the Ecumenical Council of France. Couprie urged that the church train teams of specialized missionaries who will "endeavor to gain for Christ the leading personalities of proletarian circles" and use these as the nucleus of a new type of "proletarian" congregation.

Two important facts with which the church will have to reckon, Couprie asserts, are "the vigorous paganism which governs the lives of masses and elite of this country, and the mass problem, which has been made far worse by the war."

"If the church wants its message to be convincing, it must consent to be 'de-bourgeois-ed'," he adds. "Because the church, far from championing the cause of the poor, compromised with the propertied classes and chained itself to the existing



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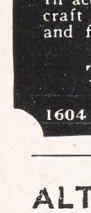
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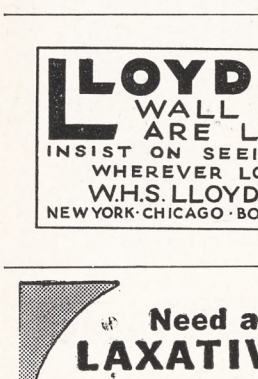

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social order, she must break the chain that rests upon her and repent. Only a church that accepts the revolutionary Word of God in the field of Society will be able to talk to the de-Christianized masses."

Stressing that the church must "really speak the language of the people," Couprie says it is "urgent that it take especially seriously the creation of a religious literature and press that will be modern in its makeup and give out a realistic message."

Forward in Service

New York:—The Rev. Gerald F. Burrill has been appointed secretary of Forward in Service, succeeding the Rev. Avery Mason, coadjutor-elect of Dallas. He has been the assistant of the department for the past two years.

Bishop Instituted

Philadelphia: — Bishop Remington, formerly of Eastern Oregon, was instituted bishop suffragan of Pennsylvania on November 1 at a service held at the cathedral. The sermon was by the Rev. James M. Niblo.

World Order

St. Louis:—Bishop Scarlett of Missouri, as chairman of the commission on social reconstruction, has sent a letter to all of the clergy urging them to have special services on Armistice Day with prayers for "God's blessing on all our efforts for world peace." "Your commission hopes that the prayers, sermons and worship in our churches may center on this great purpose."

Clergy Notes

(Continued from page 2)

MARTIN, WILLIAM L., was ordained priest at Barnwell, S. C. on October 18th by Bishop Carruthers. He is in charge of churches at Barnwell, Allendale, Blackville and Denmark.

McCANDLESS, HUGH, was instituted rector of the Epiphany, New York, on October 21 by Bishop Littell, acting for the bishops of New York.

OWINGS, NOBLE L., rector of the Good Shepherd, Belmont, Calif., becomes rector of St. Paul's, San Rafael, Calif., on Dec. 1.

ROBERTSON, S. P., formerly the rector of St. Andrew's, Aberdeen, Wash., is now on the staff of Trinity, New Haven, Conn.

ROBINSON, DONALD B., rector of Holy Trinity, Lincoln, Nebr., has accepted the rectorship of the Advent, Lakewood, Ohio.

TAGGARD, EDWARD T., rector of Christ Church, Pelham Manor, N. Y., has accepted the rectorship of St. Luke's, Evanston, Illinois.

WEITZEL, WILLIAM H., was ordained deacon on October 21 by Bishop Heistand. He is in charge of churches at Northumberland and Selinsgrove, Pa.

WILLIAMS, B. FRANKLIN, was ordained priest by Bishop Casady on October 18, at the Good Shepherd, Sapulpa, Okla., where he is vicar.

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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.

THOMAS E. DEWEY
Governor of New York

I am happy indeed to send my warm greetings to my fellow members of the New York City Mission Society through THE WITNESS, the news magazine of our Church. As a member of the board of managers I have come to know the heart-warming and essential work carried on in so many directions. The Society is devoted to giving help to those who need it most and in the most precious American tradition: through religiously sponsored institutions.

The helping hand of the City Mission Society is extended to all whom it has the capacity to help, regardless of race, color or creed. The service is rendered with the warm human and friendly touch which is characteristic of the voluntary assistance of neighbor to neighbor. It is deeply important to the human needs of our people and the maintenance of our form of society that the work of the City Mission Society go forward with the broadest possible support and I earnestly trust that the fund-raising campaign now in process will be liberally over-subscribed.

* * *

NORMAN S. HOWELL
Chaplain, U. S. Army

May I seek from your readers their comments and suggestions to the following proposal: That we need in the Episcopal Church a general missionary college. For many years since my own missionary days I have felt such a school to be necessary, and this belief has been so strengthened while serving as an army transport chaplain that I hope upon discharge to establish such an institution.

A missionary college, such as I believe necessary, should have three main purposes: (1) To impart the necessary specialized training to missionaries; (2) To forward research into missionary methodology; and (3) To recruit missionaries.

The missionary college should be under the general supervision of missionaries themselves; and administered under them by an executive board and teaching staff. It should, ultimately at least, have some degree of official standing so as to be guided by the whole mind of the Church.

The course of training should be for at least one year; and should include the training, not only of the clergyman, but of the medical doctor, nurse, teacher and other types of missionaries. It should embrace all phases of the missionary life. (This training program has already been fairly well worked out but I would welcome further suggestions.)

A large institution need not be established; for by locating the missionary college near an adequately equipped university and securing affiliation with it, we need maintain only a small teaching staff and could thus keep the budget at an absolute minimum. And the missionary college might well be associated with one of our seminaries or colleges.

The location of this missionary college is a difficult problem. We have in the Episcopal Church at present four main areas of missionary work: the domestic field in the western half of our country; the eastern foreign field, including Alaska and Hawaii, largely in the Orient: the southern foreign field in Central and South America and the West Indies; and the great missionary areas contained within the dioceses. The missionary college should be located where missionaries, going to any one of these fields, could be adequately and conveniently trained. I should appreciate the opinions of your readers to this proposal.

* * *

WINSLOW AMES
Layman of Cochocton, Ohio

The number devoted to the church of the future (WITNESS Oct. 25) contained several philosophically sound articles. I wish very much that you could have found illustrations that really illustrated them. It is true that we have had appallingly few truly modern churches built. Few though they are it would have been possible to find pictures of them. Your actual cuts include one honest 18th century interior; one honest 19th century exterior; one honest 20th century painting and a reasonably honest cover picture. Everything else, and that includes all the advertisements, is derivative and retardataire. I hope you try again. More power to you.

* * *

J. ROCKWOOD JENKINS
Retired Archdeacon of Arizona

In Bill Spofford's *Talking it Over* October 18th he speaks of the method of intinction which he has used for a number of year—suggested to him by Harry Darlington . . . and which he has found "so sensible." It may be of interest to him, and to many of your readers, to know that precisely the same form has been used for at least twenty years in Trinity Cathedral, Phoenix, Arizona, and in other places in the District, and has been found not only "sensible" but simple, reverent and eminently satisfactory.

* * *

J. L. MARTIN
Rector at Cleveland, North Carolina

Congratulations on that suggested "moratorium on all paper work that issues from that office (281)" (WITNESS Oct. 11). If "all paper work" includes the recent communiques I say amen and so be it, Lord. More power to you.

* * *

GEORGE A. TAYLOR
Rector of St. Paul's, Albany, N. Y.

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The WITNESS

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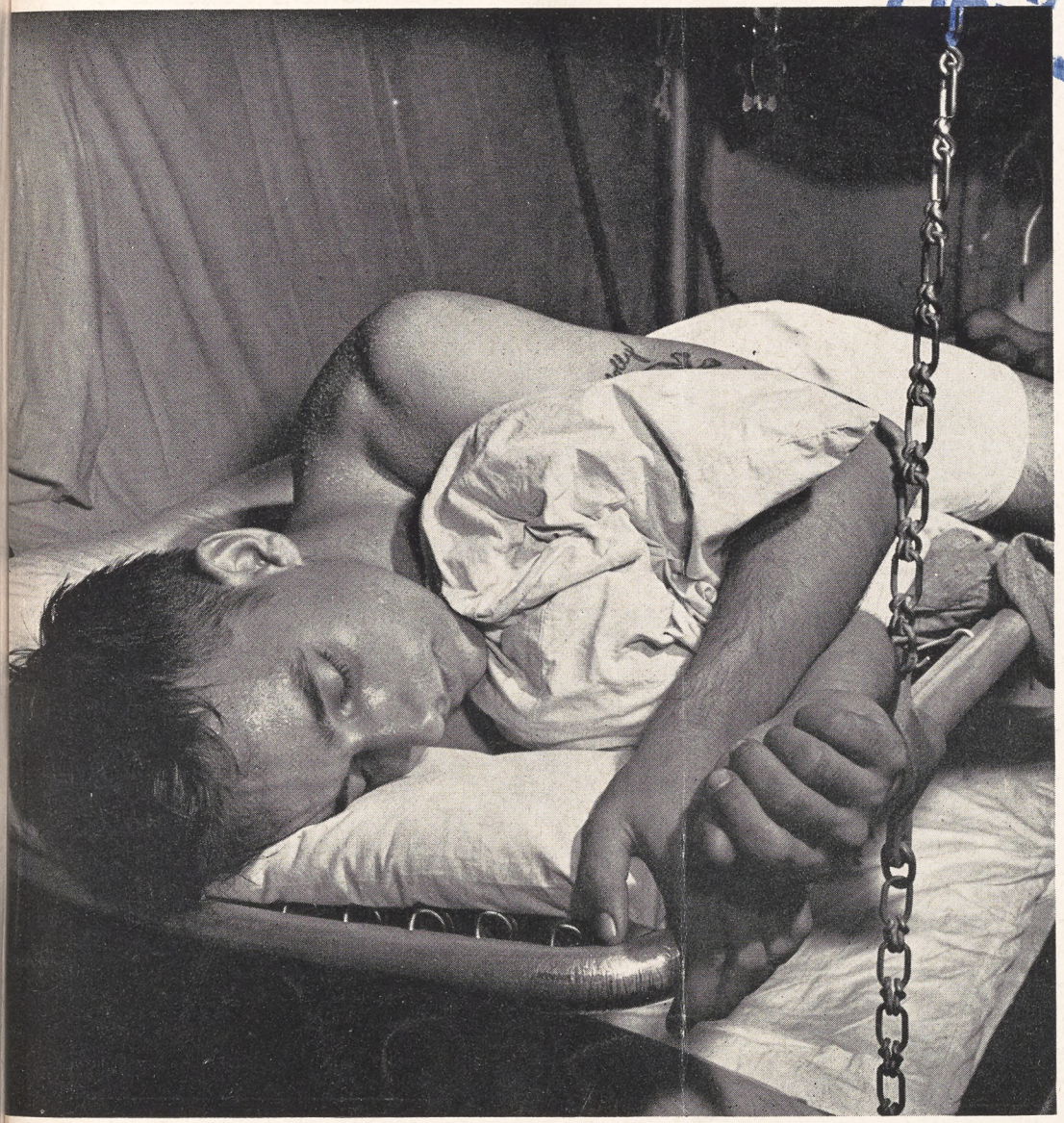
NOVEMBER 15, 1945



A CREWMAN GRABS A BIT OF SLEEP BETWEEN BATTLES
(*story on page four*)

Official Navy Photo

ARTICLE BY BISHOP LAWRENCE

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street.
Rev. Henry Darlington, D.D.

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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NOVEMBER 15, 1945
VOL. XXIX. No. 6

CLERGY NOTES

BAXTER, E. LAURENCE, has resigned as rector of Christ Church, Monticello, Fla., to accept the rectorship of the Nativity, Dothan, Ala., effective December 1.

BLACKFORD, RANDOLPH F., army chaplain, has accepted the rectorship of St. Peter's, Talladega, Ala., and charge of the churches at Sylacauga and Alpine. He takes charge by November 18.

BLYTH, WILLIAM SHAW, died on October 30 at the age of 58 after a long illness. He was in charge of St. James' and St. Martin's, Detroit.

EASTMAN, REGINALD W., rector at Gloucester, Va., has been appointed chairman of the summer conference of the diocese of Virginia for 1946.

GOSSLING, THOMAS L., rector of Trinity, Buckingham, Pa., died on October 28 at the age of 61.

POWELL, W. H., rector of St. Peter's, Minnedosa, Canada, has accepted charge of St. Peter's, Williston, N. D., effective before Christmas.

RAWLINSON, ALFRED E. J., Bishop of Derby, England, received an honorary doctorate from the Philadelphia Divinity School on November 8.

ROSSMAN, RICHARD, rector of Christ Church, Guilford, Conn., is now assistant minister of St. John's, Stamford, Conn.

SPONSLER, JOHN F. was ordained deacon by Bishop Heistand on October 25 at St. Paul's, Harrisburg, Pa. He is in charge of All Saints', Williamsport.

TOWNSEND, CHARLES, rector of St. Stephen's, Providence, R. I., has resigned to accept St. James', Winsted, Conn., effective Dec. 15.

VAN DUZER, ALBERT, was ordained deacon on November 10 at Christ Church, Toms River, New Jersey, by Bishop Gardner.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX. No. 6

The WITNESS

For Christ and His Church

NOVEMBER 15, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Set Forth Program in Church's Crusade for Christ

The Methodist Church Issues a Progressive Program for Action and Urges Mobilization

By Sara Dill

Chicago: — The commission on world peace of the Methodist Church has issued a program for action which is perhaps the most progressive to come from a Church official organization in years. With the program the commission has sent a pamphlet called *Register Christian Opinion* which lists the names of all Senators and Congressmen and charges Methodists to express their opinions on leading issues by writing them. The program for action is set forth as follows:

1. A genuine internationalization of the development of atomic energy with an outlawed atomic bomb under the control of the United Nations, and ultimately of all nations. An officially constituted body of scientists might well be part of the administration. The United Nations should make the manufacture of the atomic bomb illegal anywhere in the world and make this provision effective both as to members of the United Nations and of non-member nations. This would necessitate an international inspection under scientists organized and authorized by the United Nations.

2. The support of liberty and democracy in the United States, not only in preserving political freedom but in advancing democracy in economic, social and minority group affairs:

(a) Vigorous maintenance of the provisions of the Bill of Rights;

(b) Opposition to the passage of peace-time universal compulsory military training legislation;

(c) Abolition of the poll tax and other discriminatory restrictions upon citizenship;

(d) Support permanent fair employment practices committee;

(e) Support provisions for full employment;

(f) Support adequate minimum standards of income;

(g) Support prevention of inflationary measures.

3. Relief for Europe, specifically support for America's share of the cost of UNRRA. Write to your representatives in the House and Senate immediately supporting an additional UNRRA appropriation of $550,000,000. We are convinced that lacking funds thousands are destined to starve in Europe this winter. Action now is imperative. Conditions in Europe point to intense suffering for lack of food, clothing, heat and essential medical supplies.

4. Insistence upon the maintenance of mutual good will and understanding with Russia as one essential basis of peace. This does not require "appeasement" but should require the elimination of prejudice, bitterness, and conclusions not based upon facts.

5. Support for essential tariff concessions which, with the elimination of empire differentials, and an eye to the meeting of widespread human need will make for increasing production and a free flow of international trade.

6. Support for the St. Lawrence waterway project, in the interest of good faith with Canada on the part of a "good neighbor," for the purpose of providing a great outlet to the seas for the potential production of the middle west sections of the United States and Canada and for the benefit of international trade.

7. Support of necessary funds for peace: for the United States' share of responsibility in the United Nations Organization and the demands which will grow out of recommendations of the United Nations after the organization begins to function.

8. The Church can, and under God must, make a unique contribution by winning the acceptance of men and of nations to the moral laws of the universe which constitute the foundation for international peace, security and progress. Around these moral laws and spiritual values derived from the nature of God and respect for personality, man's social, economic and political ways on the international level must be organized.

THE PICTURE ON THE COVER

Washington:—This lad, a crewman on an aircraft carrier fighting in the equatorial Pacific, catches a few winks of sleep as he hugs his pillow, drenched in perspiration. The picture was taken by one of the foremost photographers in the United States and is one of a series of ten combat pictures to appear on our cover.

BISHOP DONALD ALDRICH TO RESIGN

Detroit:—Bishop Donald B. Aldrich, coadjutor of Michigan, will resign at the next meeting of the House of Bishops. He does so upon the advice of three doctors who have discovered a heart strain. They state that it would be impossible for him to do full justice to the responsibilities of his office without further impairment of his health. Bishop Aldrich therefore feels in fairness to the diocese that he must concur with their judgment. The doctors have ordered a protracted period of rest before he assumes a ministry less exacting in its demands.

Bishop Creighton made the announcement to the clergy in a letter on November 5th which he requested be read at all services on November 11.

EPISCOPAL PACIFIST FELLOWSHIP

Providence: — The Episcopal Pacifist Fellowship held its annual conference here last week to set up its post war position and to enlarge its program to meet the problems of a lasting peace. A resolution, offered by Bishop Lawrence of Massachusetts, was passed opposing any type of universal military training; another, offered by the Rev. Roger Bennett, was also passed which

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stated that the United Nations organization "reveals a reliance upon power politics and national spheres of influence" and therefore urges that "all possible steps be taken to revise it along democratic lines looking to the eventual organization of a world government." Miss Adelaide Case, professor at Episcopal Theological School, proposed a resolution which carried, which, after pointing to the starvation that is widespread throughout the world, calls upon churches to make use of established channels to dispatch food and other necessities to needy areas and also urges Congress to appropriate at once a half billion dollars to UNRRA. The resolution also declared that rationing should continue in the United States as long as the needs abroad exist.

Bishop Lawrence is the honorary chairman of the organization; Mrs. Henry Hill Pierce the chairman; the Rev. Elmore McKee and Professor Case the vice-chairmen. About fifty attended the conference.

CONFERENCE ON THE MINISTRY

Chantry Flats, Calif.:—Over fifty people, including three veterans of world war two, attended a conference on the ministry and professional lay work, held here October 26-27 by the diocese of Los Angeles. Various leaders of the diocese, both clergy and professional women workers, presented various aspects of the subject.

CONGRESSMAN CALLS FOR UNITY

Washington:—Congressman Brooks Hays of Arkansas, speaking at a mass meeting sponsored by the churches of Arlington, Va., declared that the days of world reconstruction find a "tremendous need" for unity within the Church, which he described as "the only institution that is everywhere."

CHAPLAINS FOR INDUSTRY ORGANIZE

Newark, N. J.:—A new non-profit organization, Chaplain Counselors for Industry, Inc., has been announced here by A. Herman Armerding, an industrialist. He stated last week that surveys undertaken during the past year indicated that "a new approach, industry-centered on the one hand and Christ-centered on the other, with a realistic first century evangelism will be necessary to gain wide entrance to industrial plants and meet the challenge squarely."

Ernest L. Chase of this city, a research engineer, has been named director of the organization and will devote all of his time to selecting, training, placing and servicing chaplain candidates for industry who will be known as "Chaplain Councelors." All of the services of the organization are free, Mr. Chase said, as expenses are being met by gifts from Christians interested in industrial evangelism. It is the plan of THE WITNESS to find out something further about this organization and its possible tie-ups with other groups.



Bishop Donald B. Aldrich, coadjutor of Michigan, who is to resign his office due to a heart strain. He was consecrated on May 4 of this year

ANOTHER WARNING TO THE CLERGY

Kansas City, Mo.:—The following letter has been received from the Rev. Richard M. Trelease, rector of St. Paul's of this city. "A week ago a man by the name of James Joseph Johnston made an appointment with me, saying that he was a paroled convict from San Quentin. He is about 5 feet 9 inches tall, has long wavy gray hair, florid complexion, neatly dressed, and walks with a limp due, he says, to being shot in the leg in prison, I believe. He claimed to have been sent up for bank robbery in Los Angeles some five years ago. Says he has a wife and daughter, Dolores, and that he was introduced to me by Dean Bloy of Los Angeles. He wanted money to pay rent on an apartment not far from our church, and said that his parole papers had to be signed by a clergyman every Sunday, testifying that he had attended church. He claimed that he had reported to the police and had to report every day for a week. Also claimed to be getting a job at the Jones Store Co. of this city.

"I checked with Dean Sprouse and the Rev. Charles Tyner, and found that he had visited them with the same story some time previously.

"I gave him some help for that day and instructed him to bring his wife and daughter in to see me the next day. We have seen nothing of him since, and I am under the impression that he is working the clergy wherever he goes. I think the clergy should be warned."

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The Director of Chaplains Visits the Pacific

Two Months' Trip Enough to Convince Him That Humanity Is on the March Everywhere

By Bishop Edwin F. Lee
Director General Commission on Army and Navy Chaplains

Washington: — The following observations stand out in rather sharp focus in my memory of the 30,000 mile journey by plane recently completed in the southwest Pacific area. This included the Philippines, the Admiralty Islands, New Guinea, and Australia. When one thinks of comfortable air travel between New York and Washington or Chicago, he should not conclude that this is the kind of travel available for the average man in our armed forces. Airplanes, frequently almost filled with bags of mail and freight, were provided with rough seats along the sides. Flying from Honolulu to a small island some 3000 miles to the west, I was the only passenger and found myself much interested in the cargo which was labeled, "explosives."

The army and navy departments were most cooperative in making it possible for me to visit several hundred chaplains, and also to observe the effects of the war upon that part of the world. For it was through this general territory that the American forces advanced to final victory over the Japanese army and navy. On returning from the Far East in April, 1942, I ventured the assertion that the delaying action fought by American forces in the Philippines, which kept the Japanese from conquest of Australia and New Zealand, will go down as one of the most decisive battles of history.

After touching in Honolulu, Johnston Island, and Kwajelinn, I spent two days in Guam. There one observes the evidence of the full fury of the war of the Pacific. I asked a chaplain to show me the place where the Marines first landed. It was on the beach along which now runs a well constructed military road. Near the shore line I found a well kept cemetery where some 600 Marines lie buried. This is one of the first records of the price paid in our Pacific war.

My next point of arrival was the naval base at Samar which is in close proximity to Leyte where the army made its first real landing in the Philippines. One unacquainted with the magnitude of war, finds himself literally amazed at the mass of supplies necessary for such wide-scale combat.

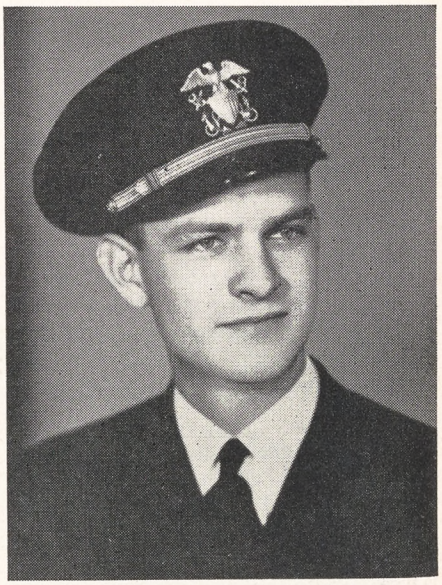
On a late Saturday afternoon the seventh fleet navy chaplain, who was my host and guide, was determined that we should reach a Seabee organization thirty miles distant so as to be on hand in the early morning for the dedication of a lovely little seaside chapel. Our only satisfactory method of travel was by hydroplane. We finally reached a perfect harbor. As we looked at the boats in that harbor, large and small, I asked an officer if there were probably 300 or 400 boats at anchor. His reply was, "There are over 900 boats." Our pilot skillfully found a small water surface on which we could land. We then climbed out on the end of one of the wings of this hydroplane and jumped from there down to a barge that would take us to the shore.

My recent experience in the Southwest Pacific reveals to me that our divinity schools may advisedly reduce some emphasis upon philosophy and emphasize gymnastics. Also that at each conference session there be added to the question about the acceptability of each preacher the question, "How much does he weigh?" For in this complex world where every type of experience must be faced, there is no place for the fat man.

On that same Saturday evening in a natural amphitheater there was a movie available for all who wished to attend. It was a good picture with plenty of music and provided an evening's wholesome entertainment for men who were out of touch with the life of any city. I was also impressed as I saw 200 native civilian Filipinos come over the hills from their villages nearby. They enjoyed the picture and especially the music. I found myself impressed by their sense of utter safety as they joined these American troops, in contrast to their experiences of a few short weeks before, under the brutal control of the Japanese troops.

On Sunday morning I shared in the dedication of a lovely chapel, which seated nearly 300 men. Above the small altar was an appropriate painting by one of the enlisted men. The picture depicted Seabees engaged in their landing on the beach; a surveyor charting roads; supplies being unloaded; and buildings in process of erection. In the background was the figure of the Christ as the spiritual motivation of these courageous men.

Manus, in the Admiralty Islands, is a large natural harbor and is probably one of the bases that will be continued under American control in the South Pacific. It lies directly east of New Guinea. A speci-



Chaplain Frank W. Robert was in charge of churches at Natchitoches and Winnfield, Louisiana, before joining the navy

man Sunday, as an official visitor to chaplains, began at eight o'clock on Sunday morning with a communion service. At 10:30 I preached in the finest chapel to be found anywhere in the Far Pacific. Benches were brought in to accommodate nearly 200 British navy men who came from the fleet that was anchored nearby. A well trained colored choir not only furnished good music, but added to the international and interracial character of the congregation. It should be remembered that the men attending these services come voluntarily. At 11:30 we participated in church service regularly broadcast over the wide expanses of the South Pacific area. I know something of the importance of a broadcast originating in these remote

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centers. Since Sunday in New York is Monday, west of the mid-Pacific international date line, it is inconvenient for many people to avail themselves of the best broadcasts from our metropolitan centers. I hope the time may not be far distant when our missions can broadcast to the inhabitants of these thousands of islands entertaining and constructive programs for all who battle against loneliness or the lack of inspirational contacts.

At 2:00 p.m. I was on board a fast launch which carried our party several miles to a British warship. At 4 o'clock I shared in a vesper service conducted by a chaplain of the church of Scotland. At 7 o'clock we addressed 5,000 American navy men in the open amphitheater.

The humor of the average American soldier enables him to endure not only hardship but danger. In New Guinea I was told that when our forces were advancing against the Japanese, a certain ridge needed to be taken. It was hard going up to the crest of that ridge, and many men were wounded in this advance. One young soldier who happened to get through among the first, fastened a sign to a sapling on which were these words: "If you want to go any higher, you'd better see your chaplain."

I made careful inquiry both in the Philippines and in Australia about the influence left upon the local people by our servicemen and women there. Replies from such representative individuals as President Osmena of the Philippines Commonwealth; President Gonzales of the university of the Philippines; Mrs. Asuncion Perez, director of the relief and welfare program and a most representative member of our Filipino Protestant Church, as well as district superintendents, pastors, physicians, lawyers, and others, whom I have known across the years, revealed the fact that our armed forces have left a wholesome influence upon the Filipinos. This is the gist of their report: The American forces have commanded not only our sincere appreciation for what they have done to rescue us from Japanese domination, but they will also depart carrying with them our general respect. The same general report was received in Australia from some eighty clergymen and other representative citizens including such men as the Anglican Archbishop of Sydney. When one visualizes the dislocation of hundreds of thousands of Americans sent into the confusion not only of foreign countries, but of war conditions, it is gratifying to know that such reports are forthcoming.

There are two other things that I found of real interest as follows: The Australians were much impressed by the high average level of education of American servicemen. The Filipino people throughout the provinces were much impressed by the large number of Protestant chaplains. They have never before known of the large proportion of Americans associated with the Protestant churches.

In Hollandia, New Guinea, I was shown a lovely new church building that had been erected from local materials. It gave one an impression of peace to enter this house of prayer standing on the site that had shortly before been a battle ground, and in a location that is still one of the frontiers where civilization is just pushing forward into the jungle of paganism.

The chaplain and a young Dutch lieutenant in the reorganized colonial administration very proudly showed me a tablet that was placed at the front of this church. It was in English, Dutch, and Malay. The inscription stated that this church was presented by the men of the American armed forces as a gift to the Christian people of that community to replace their church which had necessarily been destroyed in the line of fire against Japanese troops. One is deeply moved to appreciate that our American forces restore Christian civilization.

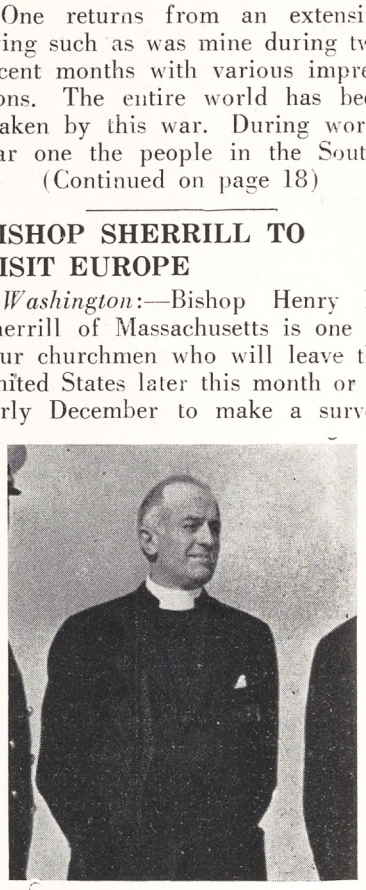
The cessation of hostilities which came while I was in Manila brought a sense primarily of relief. There was no wild celebration. I heard less expression of bitterness against the Japanese among the armed forces than one hears among civilians in a typical American city. It took a number of days following the formal surrender to receive the capitulation of troops in hiding in the mountains. Chaplain Leon W. Hawley of Seattle. Washington and Chaplain William E. Cooley of Virginia, and I went into the northern part of the Island of Luzon, some 200 miles north of Manila. We crossed Balite Pass over which I have traveled on numerous occasions visiting the Cagayan Valley. I stopped to see a simple monument erected there which was placed in recognition of the thousand American soldiers who had given their lives to push through that difficult Pass against the entrenched Japanese forces. We proceeded to the village of Aritao where I was the guest of the American army. Fifteen miles away was General Yamashita's hideout.

One returns from an extensive swing such as was mine during two recent months with various impressions. The entire world has been shaken by this war. During world war one the people in the South-

(Continued on page 18)

BISHOP SHERRILL TO VISIT EUROPE

Washington:—Bishop Henry K. Sherrill of Massachusetts is one of four churchmen who will leave the United States later this month or in early December to make a survey



Bishop Sherrill of Massachusetts is one of a delegation of four churchmen soon to leave for a survey of Europe

of religious conditions in Europe. Others are Bishop G. Bromley Oxnam of the Methodist Church; the Rev. Franklin C. Fry, president of the United Lutheran Church and the Rev. Ralph H. Long, executive director of the national Lutheran council.

This will represent the third overseas tour for Bishop Sherrill and the second for both Bishop Oxnam and Dr. Long, while it is the first for Dr. Fry.

Bishop Sherrill went to the Aleutian Islands two and a half years ago to make a survey of the chaplaincy service and to the European theater in 1945 for the same purpose, on both occasions representing the General Commission. Bishop Oxnam visited the Mediterranean theater on a similar mission in 1945. while Dr. Long headed a Lutheran group which visited northern European countries last spring.

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EDITORIALS

A Failure of Nerve

OUR Roman brethren have been celebrating of late the centenary of the submission of John Henry Newman to the Pope, which took place one hundred years ago this fall. This conversion was hailed at the time, and is still hailed by Roman Catholics, as a great achievement, and a harbinger of the ultimate submission of Anglicans —and perhaps of all Protestants—to the Holy Father and the Church he heads. But we have not heard of any notice being taken of the equally important event that took place also one hundred years ago when Ernest Renan left St. Sulpice and became an usher in Monsieur Crouzet's school for boys—that is how he left the Roman Church. But these men, Newman and Renan, were romanticists; that is, both were under the spell of the German Romantic movement, whose first principle was "Feeling is everything: *Gefuehl ist alles*," whether in art, literature (especially poetry), or religion—or even philosophy. Renan was by far the more learned of the two, and has had a greater influence upon later thought, outside purely literary circles. Moreover, he had a more objective, fact-finding kind of mind that Newman; though he too wrote with a soft pen, and left a kind of glossy finish upon his pages: Feeling is everything! If one may hazard a guess, the loss of Renan was scarcely compensated by the acquisition of Newman, a hundred years ago. Perhaps that is why our Roman friends have not mentioned the exchange.

To keep on cheering for Newman is to ignore history. The leader fell, the ranks closed and moved on. The Catholic movement in the Anglican Communion has gone on from strength to strength, these hundred years. Newman would scarcely recognize it today. Instead of a little group of academic minds, centered mainly at Oxford, alarmed over the progress of liberalism in science, philosophy, biblical criticism and politics, the movement has become world-wide and aggressive. Its achievements are not merely theological or ceremonial, but embrace the social application of Christianity as well. It has had a heroic advance on more fronts than one. It has inspired, and been served by, men who loved it passionately and yielded their whole hearts in its promotion; it has had its fanatics, even its martyrs. There is no use discounting the Catholic movement and pretending it is a mere aping of Rome which should lead eventually (as Romanists assume and hope) to the submission of the whole Anglican Communion to the papal obedience. Instead, Catholicism within the Anglican Churches is fed like the sun, nourished upon its own internal fires, and is no pale reflection, like that of the moon, of the golden glory of another body. Newman's abandonment of the Church of England a century ago was merely an example of the failure of nerve that overtakes even leaders now and then; if he had waited ten years, or fifty (!), he would have seen how futile his step was to be.

Renan, on the other hand, has had no such positive fruits to show for the movement he represented. Modernism, which in some ways shared his point of view, was outlawed and crushed early in the twentieth century. Biblical research has been laced into a strait-jacket by the Roman authorities. Roman Catholic scientists have had to pursue their tentative way, saying in effect, "If we had not the divine revelation to guide us—as interpreted by the Church—we *should* suppose that species originated as Darwin thought, and so on." The political machinations of the Roman hierarchy are as active still as in the fifteenth century. Newman left behind him a movement that has gone on, conquering and still to conquer; Renan left behind him a Church that only closed and barred its gates even more firmly against the questionings of modern thought. The Vatican Council, the Syllabus of Errors, the overwhelming of the modernists, all this followed in due course. Anglicanism cannot match that record, nor does it aspire to do so!

"QUOTES"

GRANT us brotherhood not only for this day but for all our years—a brotherhood not of words but of acts and deeds. Grant us a common faith that man shall know bread and peace; that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands but throughout the world. And in that faith let us march toward the clean world our hands can make.

—Stephen Benet.

One of the Tests

THE Every Member Canvass, the annual solicitation of pledges to maintain the Church in

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parish, diocese, nation and world, is one test of our love for God. It sounds the depths of our conviction as to the importance of his Church in the work of world redemption and regeneration. It has been argued that there is no connection between religion and money; that God wants dedicated lives rather than money; that the canvass is a mercenary appeal unworthy of the Church's spiritual function.

This argument might be impressive were it not employed almost exclusively by people who manifest as little interest in the Church's spiritual and religious life as in supporting the budget. That is why the canvass is a test of the Church's love and conviction. We give to the things we believe in and we give in proportion to the values we attach to those things. The man who gives to the Church what it costs him to go to the movies believes as much in the Church as he does in the movies, but no more. The man who wears his old coat another year because he gives to the Church what it would cost him to buy a new one, believes that it is more important to maintain the work of the Church than to have a new coat. The canvass tests us because it makes us think through our scale of values. Furthermore it compels us to decide how much we love God. The debt of our sacrifice is the measure of our love. We have to decide whether we love God as much as the movies or a permanent or the opera.

Peacetime Military Service

by W. Appleton Lawrence

The Bishop of Western Massachusetts

THERE are many reasons both for and against universal peacetime military service. Most of them are of a secular and secondary nature. There are, however, in my mind, three or four basic Christian reasons against such an innovation to the American way of life, which I think deserve more attention than they have been given. Indeed, it has been my experience that many people have not thought the question through to basic principles and motives, but have been content to rest on arguments of expediency and of unproved military necessity. The three points I would set forth are (1) personal possibilities; (2) ultimate loyalties; and (3) basic motives.

In regard to personal possibilities, I think it would be generally agreed that Christianity sets supreme value upon the individual. We believe that the Christian way of life should both demand, and contribute to, the full development of personality. In times of war there are certain opportunities and occasions which bring out the best as well as the worst in individuals. Persons do rise to supreme heights of courage and of self sacrifice. In times of peace however military experience is of a very different character. Even two-fisted Teddy Roosevelt and Admiral Mahan advised their sons against entering a service which gave such little opportunity for initiative and in which so many men deteriorated under the influence of dull routine. A while ago General O'Ryan was frank enough to confess that in making a soldier "The first thing to be done is to destroy all initiative. . . . We must make men so that they are machines. The recruits have got to put their heads into the military noose. They have got to be jacked up. They have got to be bawled out." And Colonel Gray at a hearing before a Senate Committee in 1936 said, "The whole military training is based on instant obedience. A man is not allowed to think. He is not expected to think. He is expected to obey orders and obey them right or wrong, foolish or wise, drunk or sober." It is true that military training is founded on discipline, and that undoubtedly youth might profit by more discipline; but the discipline of the military is not the self discipline which is Christian. It is superimposed discipline which works only when the authorty is maintained and is apt to react in reverse when the authority is removed. No military man would even presume to argue that peacetime military service would develop the personality of the individual—but that is the Christian goal and purpose. The contention of the military would probably be that in this case the good of the individual must be submerged for the benefit of society and the good of the state.

This leads me to my second point—ultimate loyalties. The most constant and most serious rival of Christianity has always been the state. The commonest cause of Christian martyrdom in the early centuries was the refusal to set Caesar above Christ. It has been an in-and-out struggle down through the ages ever since. In the last few years this has been dramatically evident in Europe. We

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have seen how whole nations, including many fine Christians, have been led along by plausible arguments and superficial physical and economic improvements to a point where they suddenly awoke —too late—to find themselves caught in a totalitarian system. We have seen here in the United States the power of the federal government grow apace in the first world war. After it was over we succeeded in defeating peacetime conscription and recovered some, although not all, of our former liberties. This growth of federal authority has become a veritable colossus during world war II, and for several years the military have even been able to keep criticism silent on the basis of military necessity, so that we have become accustomed to accepting their declarations. I know full well that we shall never return to normalcy as we knew it before the war, and it is well that we should not; but I hope we are still alive to the fact that "The price of liberty is eternal vigilance."

IN THE war just ended it is true that allowance was made for conscientious objection; but by the arrangement provided the government, up to January 1, 1945, secured ten million man-hours in mental hospitals alone free of charge. In all areas of service—hospitals, forestry service and fire-fighting, human "guinea pig" experimentation, and the like—the government secured approximately free, thirty million hours of man labor. In the process twenty-five men have lost their lives and the peace churches have paid out five and a half million dollars for the support of the conscientious objectors, with the cost of all the churches running to approximately six million dollars.

Possibly some allowance may be made in the bill to be proposed, but as such, it is only a concession to those who on religious grounds oppose all war. It makes no recognition of those who might oppose any war the government might see fit to wage, and at best, has been bought and paid for—not given as a right. It is not, and never will be real liberty of choice,—a fact which is even more plain when we learn that one in every six persons in the federal prisons today is there not because of any ordinary so-called "criminal offense," but simply because of his conscience and convictions.

That leads me to my last point—basic motives. What is the real purpose and reason for universal peacetime military training? The very name seems to me deceptive if not dishonest. The proposed training frankly is not universal, as there seems to be no intention of applying it to the unfit, or of providing a means of improving their physical opportunities. It is not really democratic although that is offered as a plausible argument by those who say it takes the rich man's son as well as the poor man's boy,—but it will not take the handicapped boy of either; and certainly there is no civilian social group which has such a definite caste system as the military. It is the very antithesis of democracy. As for the military training,—it is perfectly evident that if it is for the toughening process needed for warfare, it must be repeated when warfare comes; and if it is for technical training, the developments of modern science taking place daily will mean that it must be repeated later. Indeed the military themselves testify that one year is of little use and that the chief reason for military training was the indoctrination of youth for military purposes. I quote from General Eisenhower's letter written for the Woodrum committee at its hearing in June: "Physical training will always have to be repeated after the war starts but takes the least time. Psychological indoctrination and moral training requires the longest time but fortunately it is never completely forgotten."

On such an important matter which involves such a fundamental change in our way of life, it is well that we should make careful analysis of the motive

THE SANCTUARY

conducted by W. M. Weber

We, the Early Christians

COMPARED with the development of man on this planet, the diffusion of Christianity over the human race seems to go like a flash of lightning—for two thousand years is almost nothing in the history of the universe. (Never forget that we are all still 'the early Christians.' The present wicked and wasteful divisions between us are, let us hope, a disease of infancy: we are still teething. The outer world, no doubt, thinks just the opposite. It thinks we are dying of old age. But it has thought that so often before! Again and again it has thought Christianity was dying, dying by persecutions from without or corruptions from within, by the rise of Mohammedanism, the rise of the physical sciences, the rise of the great anti-Christian revolutionary movements. But every time the world has been disappointed. Its first disappointment was over the crucifixion. The Man came to life again. In a sense—and I quite realize how frightfully unfair it must seem to them—that has been happening ever since. They keep on killing the thing that He started: and each time, just as they're patting down the earth on its grave, they suddenly hear that it's still alive and has even broken out in some new place. No wonder they hate us.)—C. S. Lewis, *Beyond Personality*, Macmillan, 1945.

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behind it. This motive certainly is fear—fear of others—which produces fear in them, and will inevitably produce such an armament race as the world has never seen. This is set in opposition to Christian faith in others and in the Charter of the United Nations—which, we have been told repeatedly, is the only hope for world peace.

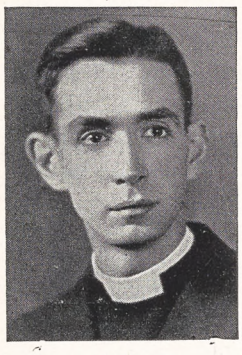
If we are to have peacetime conscription (for such it really is, although its proponents scrupulously avoid the use of the word "conscription"), why not peacetime conscription of industry? In the Christian scale of values, human beings come ahead of things, but in wartime preparations it has always been the lag of things—tanks, guns, equipment—which has slowed proceedings. Let us do some real thinking on this very important subject, and not be duped by secondary and superficial unproved window dressing such as health, education, and disciplinary benefits.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

"Defend, O Lord, This Thy Child"

WHEN one considers how many different hands and viewpoints have in the course of time given shape to our American rite of confirmation, one marvels that the resulting composition is such a masterpiece. Some of it is very ancient, such as the prayer of invocation of the comforter and the "manifold gifts of grace" before the laying on of hands. The prayer of supplication following the Lord's Prayer is a product of the Reformation and is based on a model in the famous liturgy of Archbishop Hermann of Cologne, a Lutheran. Our 1892 American Prayer Book introduced the formal presentation of the candidates and the lesson from Acts.



The service divides into two parts, which in turn correspond to the two principal actions of the rite. The first consists of the solemn renewal before the Church of baptismal vows by candidates who have come to "a competent age." This is the subjective side of "confirmation," a contribution of the Reformation, and it is peculiar to the Protestant Churches which practice the rite. The second part begins at the versicles. It contains the ancient, Catholic, objective emphasis, not upon what the candidate does, but upon what God does. In this sense the rite partakes of the nature of the sacramental; i.e., it is not simply a badge and token of Christian men's profession, but rather a certain sure witness and effectual sign of grace, "and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him" (see Article XXV).

It is popular to speak of confirmation as "ordination of the laity." And the form of our American service does suggest a certain analogy with the rites of the ordinal. But there is danger in pressing the analogy too far. For it might mislead people into thinking that in baptism they did not become fully members of Christ's body and sharers in his eternal priesthood. The denial of the Eucharist to the baptized but unconfirmed is purely a part of the Church's discipline, not of its faith. But if we keep this caveat in mind, we might use the analogy with ordination with profit particularly in regard to the ceremonial of confirmation.

For example we might integrate the service with Holy Communion so that the lesson from Acts serves as the Epistle. The candidates would then receive their first communion from the hands of the bishop, who serves both as a bond with the Church universal and as chief pastor and priest of his diocesan flock. Such a custom would be far more meaningful to the newly confirmed than having them wait for a separate little corporate communion at 8 A.M. the following Sunday in a largely empty church. Besides the bishops should consider it their highest privilege to celebrate the Holy Communion regularly upon their visitations to the several parishes under their shepherding care.

It would be well too for provision to be made for silent prayer by the congregation for the candidates immediately after they have renewed their promises; and then, before the versicles, to sing a hymn comparable to the *Veni, Creator Spiritus.* Another suggestion from the ordination rites is to place the bishop's address or sermon at the beginning rather than at the end of the rite. He would probably get better attention from the class; for there is to be expected a release of tension with consequent loss of interest after the laying on of hands.

The opening rubric directs the bishop to sit in his chair near the holy table but gives him no further guidance as to his position and posture. I trust my friends on the episcopal bench will not consider me presumptuous in suggesting that they come to the center of the chancel for the versicles and stand there during the remainder of the rite. The candidates will come and kneel before them there, where the congregation can best witness the imposition

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of hands. If the bishop confirms by passing along the chancel rail his action will for the most part be hidden from the congregation by our "monastic choirs" and many parents and sponsors will be disappointed. However, this difficulty could be obviated if the rubrics were revised so as to direct choir and congregation to kneel—and pray—during the laying on of hands. It need hardly be said that the bishop offers prayer during the imposition of hands; he does not transmit authority as in ordination. Hence it is highly discourteous to the Almighty for him to sit (unless he is weak and infirm) with a mitre on his head while praying, "Defend, O Lord, this thy child."

Talking It Over

By
W. B. SPOFFORD

A NUMBER of chaplains have been in my office in recent weeks with amusing stories to tell of the way the Church is treating them once they are discharged from the service. "I guess the flag waving days are over," one of them said a bit bitterly. "We read in the Church papers nearly every week in the early days of the war of the great need for chaplains. So several hundred of us resigned our parishes, parked our families the best we could and went off to war. We're out now, some of us. So we get in touch with the army and navy commission of the Church about where we go from here. We are told to get in touch with our bishops. But some of us wouldn't know our bishops if we ran into them on the street. There have been a lot of changes in dioceses since this war started. Take my own for instance . . . when I went into the army my diocese was rather low church and I fitted in ok. The new bishop is pretty much of a spike and has his own ideas about the type of men he wants. In any case he hasn't shown any interest in me, either when I was in the army or since I got out.



"Next folks tell us to call at 281. I've done that too and it is to laugh. I've seen most of the big shots and I got a run around from them all. 'It is not under my department; I suggest that you see so-and-so.' The old merry-go-round. It has its funny side. Congregationalists for instance are not supposed to have much of a central organization. Yet Congregational chaplains can go to their headquarters, see a list of vacancies and be given real help in getting in touch with the committee of any church one is interested in. The same is true of Presbyterians, Unitarians, Methodists and other churches. And do we get a kidding from these fellows about the great Episcopal Church that is supposed to be so well organized with shepherds of souls who trace their lineage to the apostles. All I can say is that it doesn't help a guy find a parish."

THE synod of the second province passed a resolution about hurrying up the process of getting men out of the armed forces who were studying for the ministry before they went to war. Also there has been a lot of talk about the soldiers who are considering the ministry and how badly we need them. But what sense is there in this talk if we fail to take care of the chaplains who pulled up roots in order to do their jobs in the army and navy? As things stand at the moment about all they can do is to get in touch with their friends with a "please, if you hear of any vacant parish will you keep me in mind?"

Which is a sloppy and inefficient way of handling the situation to put it mildly. Here's the province of the northwest, for instance, showing such great concern because of the thirty vacancies in their eight jurisdictions that they have established a placement bureau headed by Bishop Conrad Gesner of Sioux Falls, S. D. But why not a national clearing house to which chaplains—and others for that matter—can turn with the hope of getting men and jobs together?

Five million dollars for rehabilitation and advance is just plain nuts if the Church hasn't enough imagination to take care of its man power, and particularly chaplains who have made such sacrifices. Ballyhooing about the need of millions for buildings but nothing can be done—at least isn't being done—for four or five hundred parsons who are, or soon will be, ex-servicemen.

New Books

***Excellent **Good *Fair

MANUAL OF THE GUILD OF ST. BARNABAS FOR NURSES. Published by the Guild. 75c.

This revised edition of the Manual of St. Barnabas Guild has just been published. It is a greatly improved book and will be found useful for those who conduct devotions in schools of nursing in our hospitals and for occasions of the capping and

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graduation of student nurses. It should also have wide use by sick person at home or in the hospital. Chaplains and other clergy who visit the sick will find it a compendium of prayers and scriptural passages that will be valuable in their ministry to the afflicted. The Manual is written for Guild members and contains a brief form of service for Guild meetings and the admission of members and associates. Other parts of it, however, are suitable for general use.

It is pocket-size and is available from the Secretary-General of the Guild, 685 High Street, Newark 2, New Jersey.

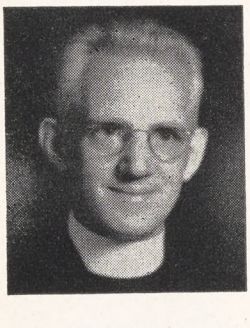
—Arthur Lichtenberger.

For Church Schools

By

WILLIAM GRIME

"I'M TEACHING because the rector finds it hard to get teachers." "I'm teaching because someone has to do it, not that I like it." Such remarks are common, for too many teachers are failing to discover good helpful reasons for teaching. If this is true of you, you will get tired and your children will get tired of you, though they may not tell you so.



Try this: go where you can gather in "the harvests of a quiet eye," preferably in your own room or church, and read the gospel for the second Sunday in Lent. This will help you to remember how Jesus spent forty days of "worshipful problem solving" after which he came from that wilderness with his mind clarified and confident as to what his teaching purposes should be. Then select the best teacher you know and try to recall what he or she was aiming at. Here resolve those aims shall be yours.

Still you may say, "I have never known a really inspiring church school teacher." Then take the following near and long range aims and meditate on any or all of them. Try this not once, but several times, by yourself or with a friend, and see if it makes a difference in your desire to teach:

To guide children into knowing and living by the spirit of Jesus' Life and teachings.

To draw youth into finding what is in the Christian Gospel—God, "one Lord Jesus Christ . . . Very God of Very God . . . By whom all things were made," . . . from which basic affirmations they can build a sound philosophy of life and the universe.

To arouse in young people a desire to better understand the great words and services of the Prayer Book and to give them a great use.

To get young people to see Christian democracy as a way of life that needs to be shared with more and more people if they want to keep and enrich it.

To help youth to manage their powers—personal charm, skills, reason, leadership and possessions —with deepening humility, and social responsibility.

To bring them to discern all forms of work contributing to the development of persons as necessary, valuable and religious.

To awaken ambitions within them to build not just houses but homes wherein two people love each other in a way they don't want to love any other human beings, thus exhalting the beauty and sanctity of the marriage vow.

To give them a critical knowledge and love for the abiding truths of holy scripture that each may testify through the years "Thy word is a light unto my feet and a lantern unto my path."

To aid young people to participate in the fellowship of the Church, as members of the family of God, for they are not just to know about their church school or the Church in general. They are to be kept as the steady glad sharers in the Church's universal life of work and worship.

To give them opportunities to treat persons of all races as sacred, as "brothers for whom Christ died," because intelligent goodwill does extend and nurture the new kingdom.

To get young people ready to join in sacramental action, as set forth in the communion service. Growing children are not to be trained as spectators but to say as actors in the divine drama—"here we present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice." And if these surrenders on the part of creatures to their creator are sincere and often, then each can expect the precious gifts of a grateful mind, a love of the brethren, a cleansing from selfishness, a new motive for giving or suffering, if one must, a gradual redemption from evil and death plus a re-creating companionship with Christ "whose service is perfect freedom."

There are other ways of stating the aims of a church school teacher. But if during your meditations you have been persuaded that some of these aims ought to be yours, then go and talk over your findings with your superintendent as to ways and means of achieving these objectives. The outcomes of your experience will surely call his attention to this method of "worshipful problem solving."

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A German Bishop Cries About Women and Children

Suggestion Made That He Might Be Reminded Of Concentration Camps and Death Factories

Edited by Sara Dill

London:—Bishop G. K. A. Bell of Chichester, an official of the World Council of Churches, has received a letter from Bishop Theophil Wurm, head of the Evangelical Church of Germany, charging that the people of Germany are being "subjected to the harshest retribution." He asks whether it is necessary once again in history "that victorious powers come to be infested by the spirit of those they have vanquished."

"Was it not possible," he suggests, "to take preventive measures in order to save innocent women and children from ghastly misery? Was it really necessary to proceed in such a manner that the war propaganda of Goebbels seemed to be vindicated?"

Recalling the pledge by leading Allied statesmen at Teheran that "we will not rest until we have won the victory over tyranny for freedom and tolerance," Bishop Wurm continued, "How we long to see this pledge redeemed! The future destiny of the human race will be determined by the outcome of the struggle between the heathen spirit of revenge and the Christian spirit of mercy and forgiveness. Which will prevail? The spirit of forgiveness won the day in 1815 after Europe had been freed from enslavement endured for twenty years under Napoleon. A peace was made which respected the integrity of France proper. The spirit of forgiveness did not prevail in 1918-19. Today whole German populations are subjected to the harshest retribution."

We have not received a copy of Bishop Bell's answer to the German divine but we think he might well send him a few pictures of concentration camps and murder factories with the suggestion that he and the other "innocent women and children in ghastly misery" meditate a while longer on the crimes their nation committed.

Speaks on Divorce

London: — The Archbishop of York, Cyril F. Garbett, addressing a diocesan conference, stated that adultery must not necessarily be followed by divorce. He said that adultery is often committed under circumstances of great strain and temptation with the person committing the sin never really losing his or her love for wife or husband. He deplored the increase in divorces and also spoke of the falling birth rate, and charged that the lack of proper housing was one of the chief causes for the shattering of the foundation of Christian homes.

"Marriage is no longer regarded by the nation as a whole either as a sacrament or as a holy estate," he said, "but as a contract which can be broken fairly easily by mutual consent. The old idea of marriage is gone, and with it divorce is condoned."

Children, he declared, are a deterrent to divorce, but the birth rate in Britain is falling to such an extent that Britain's population may decrease 5,000,000 by 1980, with the number of persons over sixty-five increased by 1,600,000. The male population of Russia between fifteen and thirty-four years, he added, will have increased in the same period by 13,000,000.

The widespread use of contraceptives is not alone responsible for this decrease in births, he said. Housing conditions as they exist at present are as great a contributing factor.

Oppose State Aid

London:—The world youth conference, meeting here with 400 delegates from 63 countries, has gone on record as opposing state aid to denominational schools.

Spanish Refugees

New York:—The Church League for Industrial Democracy is urging members and Church people generally to support the drive for clothing for Spanish Refugees which started November 12 and is to continue through December. Urgent appeals have come from refugees now in France indicating that unless there is a generous response many will die this winter. They are not only inadequately clothed but are also completely without fuel and many of them are also weakened by undernourishment

Many of these refugees fought for three years against the forces of Franco, Hitler and Mussolini in Spain in the prelude to world war two. After fleeing Spain when the republic was overthrown they joined with the French resistance movement to help liberate France from the Nazis. Some fought also with American troops in North Africa and up through Italy. Among those urgently in need of clothing are several thousand Spanish refugees recently returned from Nazi death camps. They came back to France wearing only a shirt, a pair of pants and whatever additional clothing they could pick up.

The clothing will be distributed in France by the Unitarian Service Committee which is doing one of the most effective relief jobs in Europe. The appeal, which the CLID is urging churches to support, is made by the Spanish Refugee Appeal with Dorothy Parker as chairman. They ask that the clothing and footwear be sent to the warehouse at 715 Second Avenue, New York, addressed to Spanish Refugee Appeal, with a note or a card sent to Spanish Refugee Appeal, 192 Lexington Ave., New York 16, N. Y., notifying them that a package has been sent in response to the CLID appeal.

We Were Wrong

St. Louis:—This is the sort of mistake THE WITNESS likes to correct. In reporting the Reformation Service in our November 1 issue we stated there were 1,000 in the massed choir. There were 1,400. We said that about 11,000 attended the service. Bishop Scarlett now informs us that there were at least 18,500 attending with about 5,000 others turned away.

Endorse FEPC

San Francisco:—Creation of fair employment practices commissions on national, state, and local levels to prevent discrimination in employment on the grounds of race, color or creed was recommended here by directors of the San Francisco council of churches. In a resolution, the directors specifically urged the passage of RH2232 and S101, bills to establish a permanent fair employment practices commission as an agency of the federal government. The directors also in-

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dorsed the effort to secure signatures for an initiative measure to be placed on the ballot establishing a FEPC in California.

The Council passed resolutions supporting: A bill to lift discrimination in regard to the naturalization of Filipinos already in the United States. The Downey bill to provide for the admission of alien Chinese wives of American citizens on the same basis as other alien wives of American citizens. Bills to authorize the naturalization and admission into the United States under quota of natives of India and Korea. The Tydings bill to permit the people of Puerto Rico to determine their future political status.

The Council approved publication of a leaflet opposing racial segregation and restrictive covenants. Approval was given to a conference with members of the returning Japanese-American minority to consider the relation of the returning Japanese to the churches in the Bay Area.

Chaplains Mustered Out

Washington:—Seven hundred and fifty-two army chaplains have been mustered out during the past two months, it was reported last week by Brig. Gen. Luther D. Miller, chief of chaplains. There are still 7,584 on active duty. Casualties number 76 killed in action, 67 non-battle fatalities and 233 wounded in action.

Unite for Service

Wilkes-Barre, Pa.:—The Episcopal Churches in the Wilkes-Barre district held a united service on the evening of November 11th at St. Stephen's when the sermon was by the Rev. A. Roden Blackledge, who served as chaplain of a British warship.

Ceylon Diocese

London:—The centenary of the Anglican diocese of Colombo, Ceylon, will be commemorated at special services here in St. Margaret's Church, Westminster. Similar services will be held in the Church of St. Martin in the Fields.

It was announced that the Rev. Lakdasa de Mel, native Singalese clergyman, will be consecrated a bishop in St. Paul's Church, Colombo, in ceremonies preceded by the cutting of the first sod for the site of a new cathedral. The first member of his race to be made a bishop in the Anglican communion, Dr. de Mel will assist the Bishop of Colombo, the Rt. Rev. Cecil Douglas Horsley.

Native Fascists

New York: — Army Talk No. 64 which is used in orientation courses to teach soldiers how to spot fascists is now available to the public. The document warns of the existence of home front fascists; describes in detail their activities and methods and shows the identity of their objectives with those of fascists everywhere. It is now issued as an attractive, illustrated pamphlet under the title *They Still Carry On* and it may be had in single copies for the asking by writing the National Council for Constitutional Liberties, 205 East 42 Street, New York 17, N. Y. The Church League for Industrial Democracy has issued a bulletin urging all of its members to read the pamphlet themselves and to order copies for distribution.

Unknown Soldier

London:—Belgian ex-service men assembled in Westminster Abbey on November 7 to light a torch from the flame burning before the tomb of the unknown soldier. The torch was kept in the Belgian embassy overnight and was then brought to Ostend, Belgium, to revive the flame before the tomb of the unknown soldier there.

Youth for Christ

Detroit: — Youth for Christ groups throughout the country are being urged by the interdenominational Detroit Youth Council of Applied Religion to resist "fascist influences."

A mimeographed open letter circulated by the Council asserts that "isolationist publishers, anti-union industrialists, anti-Semitic preachers and anti-Negro rabble rousers would mobilize American youth on the ensnaring basis of 'Christian nationalism'."

The Rev. Claude Williams, director of the Peoples Institute of Applied Religion, with which the Youth Council is affiliated, has ac-

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cused certain leaders of the Youth for Christ Movement of being closely connected with Gerald L. K. Smith's Nationalist Party organization. A photostated statement sent out by the institute quotes an endorsement of Youth for Christ by Smith.

Attacking "Christian nationalism," the Youth Council declared that "the basis of true religion, as all Bible readers know, is world brotherhood."

250th Anniversary

Philadelphia:—Bishop Rawlinson of Derby, England, was the preacher on November 11th at the service celebrating the 250th anniversary of Christ Church here. He spoke of the world being unified in one sense through modern science, communication and transportation yet he said that "it is obvious that in the sphere of the spirit mankind is deeply divided" and he stressed the responsibility of the Church to find ways "to bring home to the hearts of men a converting power."

The service opened with a procession of ecclesiastical dignitaries, including the Presiding Bishop; Bishop Oliver Hart of Pennsylvania; Metropolitan Benjamin of the Russian Orthodox Church; Rabbi D. A. J. Cardoza; Bishop Frank B. C. Cloak, the presiding bishop of the Reformed Episcopal Church; the Rev Henry H. Trotter, president of the local federation of churches; the Rev. G. H. Bechtold of the Lutheran Church; Dr. Rufus Jones of the Society of Friends; the Rev. Leon T. Moore, superintendent of the Methodist Church; the Rev. Vincent F. Pottle, acting dean of the Philadelphia Divinity School; the Rev. Clemens Kolb, chaplain of the University of Pennsylania.

Harrisburg Auxiliary

Lewistown, Pa.:—Bishop Wroth of Erie was the headliner at the annual meeting of the Auxiliary of the diocese of Harrisburg meeting here October 30-31. Other speakers were Bishop Heistand; Miss Dorothy Stabler, secretary of social relations; Miss Gladys Spencer, who spoke about the work in Japan where she was a missionary.

Theologians Meet

San Francisco:—A little known group of west coast theologians hold their semi-annual meeting this week. The group was organized by Prof. John C. Bennett, now of Union Seminary, New York, and has been continued under the leadership of the Rev. A. C. McGiffert Jr., the president of the Pacific School of Religion. The members are now cooperating in preparing a book for the inter-seminary movement.

Following a Hunch

Monticello, Fla.: — When four men from the Nativity, Dothan, Ala., which is the only town in the United States so named, visited Christ Church here to prospect for a new rector they were startled to hear Dothan mentioned in the first lesson (2 Kings 6:8-17, old lectionary). The coincidence worked out—they called the Rev. E. Laurence Baxter and he accepted, effective December 1.

Face Confiscation

Prague:—A major political issue has developed in Czechoslovakia over a Communist-supported bill to confiscate Roman Catholic parochial and other private schools. Final decision rests with President Eduard Benes, who is reported to have promised he will not sign the bill if

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"How shall they believe in Him of whom they have never heard?"

ROMANS 10:14



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two political parties can be found who clearly oppose the measure.

The bill provides for confiscation of all private and denominational kindergartens, grammar and high schools. Parochial schools represent 7 per cent of all schools in the country.

Only party which so far has taken a definite stand against the school bill is the People's Party, a revival of the former Catholic Party. Opposition to the bill may come from the Slovakian Democratic Party, at present largely controlled by Protestants, who also have church schools.

The Slovak government, whose seat is in Bratislava, and which acts virtually independently of the central government in Prague, has already closed Catholic schools, but some may be reopened in deference to objections by Democratic Party leaders. In Prague, the ministry of education, headed by Zdenek Nejedly, a Communist, ordered four Catholic schools by telephone to close their doors, but this action brought a strong protest by school authorities and parents, and the schools are continuing their work.

Flour for Relief

New York:—Twenty-one churches representing six denominations in four small Kansas towns have donated 1,100,000 pounds of flour for overseas relief. It is being sent through the agency of the World Council. In addition to the flour tons of other relief goods are pouring into the newly-created relief committee.

Joint Centennial Service

Chicago: — Bishop DeWolfe of Long Island was the preacher at a service at St. Luke's, Evanston, commemorating the centennial of the revival of religious orders in the Anglican Church. Six Episcopal bishops took part, as did also a Russian Orthodox bishop and leaders of the Polish National Church and the Serbian Orthodox Church.

Offer to Arbitrate

San Antonio, Texas:—Clergymen here offered to arbitrate labor disputes and other controversial questions. The clergymen stressed that their suggestions "would bind no one to compliance," but would "possess the force merely of a well-considered, prayerful, and, we hope, informed judgment on our part as representatives of religion in the community." They pointed out that

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"we possess at least the advantage of impartiality."

Asserting that energies of conflicting groups can be turned into progress "if their divisive force be restrained by calm reasoning and good will," the clergymen added: "Special interests must be conformed to the common interest. Men must not trample one another in a vain quest for advantage or security. We must go forward together or not at all."

The statement of the religious leaders included a set of principles which, it was said, would be applied to disputes considered by the group.

Men for Ministry

Boston:—Bishop Henry K. Sherrill of Massachusetts is the chairman of a new commission of the Federal Council of Churches to recruit young men for the ministry.

Wars Provide Organ

Birmingham, Ala.: — An organ was dedicated twenty-five years ago at the Advent here, a memorial to those who served in world war one. The organ was rededicated on October 28th, having been renovated and enlarged, as a memorial to those who served in world war two. Practically the same service was used on both occasions.

First Indian Student

Sewanee, Tenn.: — Ernestine McGhee is the first Indian girl to be enrolled at St. Mary's School here. She is a member of St. John's mission near Atmore, Alabama. A scholarship of the Woman's Auxiliary made it possible.

Post-War Chaplains

New York:—About 2,200 Protestant chaplains will be engaged in post-war activity in the army and navy, veterans administration, general and mental hospitals, penal and correctional institutions, and other agencies, according to a study by the commission on religion and health of the Federal Council of Churches. The figure represents five times as many chaplains as were similarly employed before the war.

Announcing results of the survey, based on estimates made by the agencies involved and by specialists in the field, the Rev. Seward Hiltner, executive secretary of the commission, predicted the number of chaplains would grow during coming years in proportion as the churches, institutions, and public better understand the value of their services.

"If the religious needs of persons in all types of special situations were to be properly served," Mr. Hiltner said, "nearly 4,000 full-time chaplains would be required."

In view of the need for specially trained men to fill chaplaincy positions, the commission on religion and health has recommended that theological schools provide special basic training for chaplaincy candidates.

Problems of Peace

Jamaica, N. Y.:—The Rev. Richard Morford, executive secretary of the United Christian Council for Democracy, and Mr. Walter Kiernan, an attorney, were the speakers at a meeting held here November 11th at Grace Church, and sponsored jointly by the social service and education departments of the diocese. The subject was world organization and the problems of peace. Bishop DeWolfe was the chairman of the meeting.

Cavert in Amsterdam

Amsterdam:—The Rev. Samuel Cavert, director of the Federal Council of Churches, now working with the World Council at Geneva temporarily, was one of a number of representatives of foreign churches to attend the general synod of the Dutch Reformed Church which opened here on October 31.

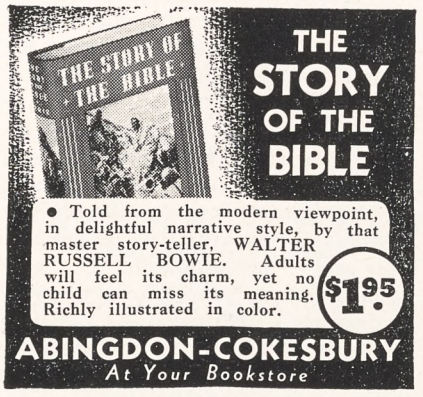
Jesuit an Advisor

Washington:—The Rev. Edmund J. Walsh, Jesuit educator here, is an advisor on geopolitics to Justice Robert A. Jackson, head of the war crimes commission, it was revealed last week. No announcement was made by the government but the fact became known through its publication in a bulletin circulated among Jesuits. It also states that Father Walsh recently visited the Soviet Union.

He was in the Soviet Union immediately after the last war as the head of Roman Catholic relief, and is said to have refused relief to the people unless the government in Moscow agreed to recognize the Roman Catholic Church. He later made other efforts to put through deals with the Russian government for the Vatican but they all failed.

Youth Meeting

Providence:—An all-youth meeting was held October 21 at Grace Church sponsored by the diocesan youth council. June Suzuki, a student at the University of California when the war started and later in a relocation center, spoke on the problems confronting the children of Japanese parents; Laura B. Morris of the Urban League spoke on Negro youth and the Rev. Henry Mattocks, recently out of a Japanese concentration camp and later a prison in the Philippines told of his experiences in that country.



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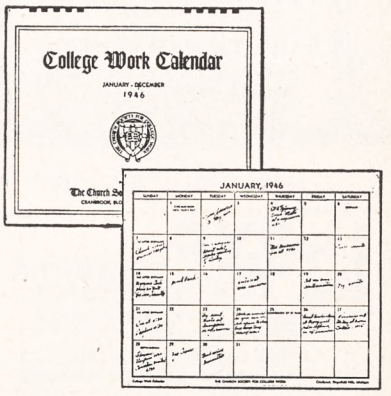

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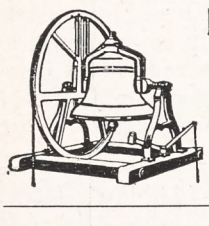
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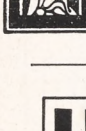
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Pleads for Labor

Springfield, Ill.: — American industry must either meet the pleas of workers for social justice or face the end of the system of free competition, Roman Catholic Bishop James A. Griffin told the annual convention of the Illinois State Federation of Labor meeting here. He declared that Henry Wallace's "symbolic goal" of 60,000,000 jobs can be achieved only when leaders of management decide "to sit down on all fronts and talk things over with conscientious representatives of organized labor."

Preacher at Cathedral

New York:—The Rev. Frederick C. Grant, professor at Union Seminary and the editor of THE WITNESS was the preacher at the eleven o'clock service on November 4th at the Cathedral of St. John the Divine.

Urge Social Action

Paris (RNS): — Participation of the Church in social and political action was urged here by the Protestant Youth Council of France. "It is the duty of Christians," it said, "to participate in the efforts of their fellowmen who are drawing up new political, economic and social systems and try to make these as faithful as possible to the Christian requirements."

DIRECTOR OF CHAPLAINS—

(Continued from page 6)

west Pacific area sensed only vaguely that a war was on. This present war, however, in all of its glaring brutality has struck at men, women, and children in the far corners of the earth. Many of the old provincial attitudes cannot be changed for it is still true that man resents being jostled out of his comfortable niches of mental security. Words such as "independence" and "freedom," are only vaguely understood. It is a long road that must be traveled by certain segments of mankind before an understanding of what we generally call modern civilization is reached. We must be patient as these hesitant steps are being taken by various tribes and national groups. I believe the signs on the horizon give real hope for, despite all the confusion, humanity has struck its tents and is on the march. The confidence that is placed in American leadership is amazing.

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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.

MASSEY H. SHEPHERD JR.
Professor at E.T.S. and WITNESS *Columnist*

I heartily agree with our Editor's article *The Bible in the Prayer Book* (WITNESS, Nov. 8). I have only two suggestions: he might mention the fact that our canons allow us to use the revised version at Morning Prayer as well as the authorized. We ought to have the same privilege in using the Holy Communion lectionary.

Second, I should be inclined to make a stronger statement about the need for revision, especially in the light of the long series of passages which are now omitted. A daily series for Lent would take up much of this material. I personally feel that the present system of selection, as well as the system of coordination of Epistle and Gospel, needs thorough overhauling. I would not be so tender with the "western" tradition here. And Biblical criticism has created a revolution in our approach to scripture. For example, the Easter propers have always bothered me. We have the poorest Gospel of all as to historicity. I should think it better to use I Cor. 15:1ff as Epistle (the best historical account), and as Gospel some such passage as John 11:25ff. And then take the Transfiguration Gospel: why not use Mark instead of Luke, which is secondary?

I am gathering some material for an article on this theme, which I feel very strongly.

* * *

FRANK L. TITUS
Chaplain U. S. Army

Bishop Kennedy's visit to the Marianas and the Ryukyus has brought to the front again the need for a bishop of our Church to be especially consecrated and assigned for work with the armed forces. In the future we will doubtless have thousands of troops in camps and forts in the United States and in distant bases. Evidently some form of conscription with military training for all our nation's young men will be necessary. We will have large numbers of chaplains and youth of our Church in service at all times. There will be a definite need to continue the work of the army and navy commission. It would seem to me that the leadership of such a commission should be in the hands of a bishop especially set aside for this work. During the emergency of the war Bishop Sherrill, Dr. Washburn and lately Chaplain Webster have done excellent work. In the case of Bishop Sherrill it has been in addition to his other duties and we appreciate his work and that of the others throughout the Church. Now it would seem we need a bishop to recruit, train and give leadership to our chaplains, to represent our Church in religious matters pertaining to the armed forces, to contact the thousands of Episcopalians in military training, to administer the sacrament of confirmation in the distant camps and bases both at home and abroad.

It has been suggested that a bishop should be elected suffragan to some diocese and should be set aside for this work. Just how the mechanics can be worked out is a matter for our legislators.

This we know: The Church must plan with wisdom to administer to the men of the armed forces. We are apt to think, now that the war is over, that there is no longer the great need for such work. It is imperative that we rid ourselves of this misconception. We must keep pace with the needs of our men in the armed forces.

May we urge the clergy and laity not to lose this opportunity through procrastination. Let us have a clean cut workable program. Certainly the Episcopal Church can do just that if its leaders will apply themselves to the task. We need the program and we need expert leadership in administering it if we are to properly meet the challenge of the greatest youth work that the church can undertake.

* * *

MRS. JOHN H. WOODHULL
Churchwoman of Kenmore, N. Y.

I don't quite like your method of dealing with the Roman Catholic Church, because it tends to inflame Christians against one another, and promote hatreds, of which we already have a surplus. Granted that the Papal Hierarchy is a monstrous superimposition of the Holy Catholic Church, by which a certain group aims to play God, and exact from others the same unquestioning obedience as is due Deity; granted that this paternalistic system is obviously open to abuse and corruption; granted that if they could exact universally the obedience which they claim, the result would be the prostitution of religion for the personal gain of self-seeking men, who would manage to worm their way into places of advantage; granted that this has happened over and over in history, and happens today in parts of the earth where this authority is virtually undisputed; granted that there may exist a positive effort to gain this control; there still must be an approach to dealing with it, which God would like better than stirring hatreds of one man for his brother. Hatred is a dangerous emotion which goes off berserk, and brings all sorts of evils in its train. We never can control its direction, once it is let loose. It can work to the great harm of him whom it possesses, without accomplishing anything at all against its object; but rather strengthening his position. There must be a different, though more difficult angle which more becomes the members of Christ and children of God.

ANSWER: We promise not to go outside the area Mrs. Woodhull defines in any criticism we feel called upon to make of the political activities of the Papal Hierarchy and always to do our best to speak the truth with love.

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The WITNESS

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NOVEMBER 22, 1945

CHILDREN OBSERVE HARVEST FESTIVAL WITH THANKSGIVING

ARTICLE BY C. LESLIE GLENN

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
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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 (Sung).

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

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

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NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
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ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

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NOVEMBER 22, 1945
VOL. XXIX No. 7

CLERGY NOTES

BEGGS, ROBERT, is now curate at St. John's, Waterbury, Conn., and vicar of St. Paul's, Waterville.

CHALMERS, W. S., has resigned from the Order of the Holy Cross and is joining the Orotory of the Good Shepherd. He continues as headmaster of Kent School.

FEILD, JOHN F., has resigned as rector of Christ Church, Roanoke, Va. where he has served since 1933. He has accepted a call to the Church of The Advent at Ocean View, in the diocese of Southern Virginia.

HOPSON, MAURICE H., is to be rector of Emmanuel Church at Bristol and St. Thomas' Church at Abingdon, Va.

JONES, CLINTON, formerly chaplain, is now vicar of St. James, Poquetanuck, Conn., and curate at St. James, New London. He will also minister to the students of Connecticut College for Women.

LINSCOTT, BURTON L., was ordained a priest by Bishop Kennedy on Nov. 4, at St. Andrew's Cathedral, Honolulu. He is in charge of Christ Church, Kealakeua, Hawaii.

MOORE, B. STANLEY, formerly rector of St. James Church, Kent, Washington, is to be rector of Trinity Church, Hoquiam, Wash. and Priest-in-charge of St. Mark's Mission, Montesano, Wash.

PYLE, DAVID M., formerly in charge of Grace Church, Merchantville, N. J. is now assistant at St. Thomas, New York City.

ROLLIT, A. DIXON, formerly a chaplain in the Canadian army, is now an assistant at St. Thomas Chapel, New York City.

SQUIRES, FRANK, formerly of Havre, Mont., is now the rector of All Saints, Oakville, Conn.

UNDERHILL, GARDNER D., rector at Millville, N. J., is to become rector of St. Andrew's Church at Clifton Forge, Va. He will also have charge of St. Mark's Church at Fincastle and Emmanuel Church at Eagle Rock.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
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Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 7

The WITNESS

For Christ and His Church

NOVEMBER 22, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Most Japanese Episcopalians Were Loyal to Church

American Soldier Meets a Japanese Bishop Who Was Only Recently Released from Prison

By T/Sgt. Murray Carroll
Candidate for Orders, District of Wyoming

Aomori, Japan, Oct. 29: — The majority of Episcopalians resisted the effort of the Japanese government to unite all faiths other than Roman Catholic into one State Christian Church. They stood by their rights at a heavy cost. Bishop Sugai of South Tokyo, with whom I spent the day yesterday, was released from prison only in June and all of our clergy and lay people alike suffered at the hands of the imperial government. In spite of the loss they suffered in the bombings, in spite of the persecutions of their own countrymen, they have managed to keep alive their faith and to increase their flock.

I am stationed here with the garrison hospital. We left Leyte, P. I. in the early part of September and made the original occupational landing of northern Honshu Island. The whole operation has gone very smoothly, with the Japanese people actually seeming to welcome us. There have been no incidents at all, in fact, the troops are getting along better here than in the Philippines.

The city of Aomori was the center of commerce for northern Japan, but one fine bomb raid and a few carrier raids leveled the whole area, not only neutralizing it as a military and industrial target, but leaving the majority of the civilians homeless. They seemed to have lost all spirit until we arrived, but at present rebuilding operations are going ahead with all possible speed.

The surrounding area is very delightful. The city is built on the slope between the mountains and the sea, a patchwork quilt of rice paddies and vegetable gardens starts at the city's edge and extends to the very mountain edge. It is criss-crossed by many swift-flowing mountain rivers that enrich the land on their way to the sea. Apple orchards are seen everywhere. This is the apple kingdom of the empire, and in addition is one of the chief fishing ports—it is really the nation's bread basket.

The Church had an extensive congregation and had accomplished a great deal in the area. The see city of the diocese is Hirosaki. I have been unable to contact the Bishop so far, but yesterday I spent the day with Bishop Sugai of South Tokyo. The local Church, St. Andrew's, was well built, a brick building about the size of St. Mark's in Cheyenne. It was in the very center of the burned over area and is about all that was left standing. The building was, of course, gutted by the fire so that the walls are all that are left. Bishop Sugai doubts if they will be usable in the rebuilding, so actually it is a complete loss. In addition three of the four kindergarten and primary schools the Church had established were completely destroyed. On all Saints' Day they plan to reopen the one school that is left. As soon as lumber can be had they plan to build a chapel on the site of the church. They have not lost faith, they have not lost hope, and above all, they have not lost confidence in their home Church, in us. I think very few of us could undergo the hardships they have faced and come out with the same spirit.

I have started to obtain the necessary permits from the army to help them as much as I can. The non-fraternization ban has been lifted, so I can move among them freely. There is a great deal they need to continue their work; I realize of course that the National Council will, in time, send help, but there are a lot of things that are needed now, a lot of the little things that go to make up a parish or a mission. I will be home in January and I hope to be able to make a personal appeal for help at that time, but I would appreciate it if you could see a way to help while I am over here.

Bishop Sugai has no communion vessels at all, the two churches left in Tokyo were missions and not equipped with their own sets, so he has no vessels left at all. All of his library of Church periodicals, etc. is gone. He would particularly appreciate any Forward literature. The local kindergarten lacks nearly all supplies, except for willing hands and hearts, and all of the local church fixtures were destroyed. I know that people will, naturally, be a little reluctant to send anything to Japan, but if they could see the faith these people have it would make them feel very humble. I never realized how important our mission work was until I arrived here. These people are the seeds for the new Japan we all hope to see; this is a means, better than any other, to help that seed develop.

Murray Carroll is a technical sergeant who plans to enter a theological seminary when discharged from the service. This report, written October 29th, was first sent to Bishop Zeigler of Wyoming, his bishop, who in turn airmailed it to THE WITNESS.

THE PICTURE ON THE COVER

New York:—We thought the cover picture a nice one for Thanksgiving. The two youngsters are at the Everett Hall farm at Lyman, Nebraska. Just what they are gazing at was not revealed but those with imagination will be able to bring to their mind's eye the golden pumpkins and the fields of stacked corn. Anyhow they are two nice looking children, and well-fed too which can't be said of children is most parts of the world (See Editorial page seven).

PROMINENT LAYMAN DIES

Asheville, N. C.:—Haywood Parker, leading layman of the diocese of Western North Carolina, died on All Saints' Day at the age of 81. He had been for many years chancellor of the diocese and a member of the standing committee. He served several times as senior warden of Trinity Church here.

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INTERRACIAL CONFERENCE IN NORTH CAROLINA

Durham, N. C. (RNS) : — Several of this country's most pressing problems were discussed and acted upon by the annual interdenominational and interracial conference on applied Christianity. Sessions were held at Duke University and the North Carolina College for Negroes.

The resolutions that followed favored continued rationing of food in this country if necessary to prevent starvation in war-torn lands. Defeat of peacetime conscription and the internationalization of the atomic bomb was also strongly urged.

Declaring that social, spiritual, economic, and political problems in the south are vast, the conference said that the southern Church must become more conscious of social needs for the under-privileged, poverty-stricken minorities.

URGE CONTROL OF BOMB

New York:—The national board of the YMCA urged that the first assembly of the United Nations appoint a special committee to study and report upon measures to control the use of atomic energy. When such controls are set the U. S. should be willing to share knowledge of industrial processes.

MATRICULATION AT GENERAL

New York:—Bishop F. L. Barry, coadjutor of Albany, preached the matriculation sermon at General Seminary on October 31. The following day 27 new students signed the matriculation book, pledging themselves to be loyal to the life and work of the seminary. Of these 19 are juniors, 2 are middlers, 3 are graduate students and 3 are special students. There are 69 students in all at General this year, including several chaplains who are taking refresher courses.

URGES EXCHANGE OF SECRETS

Philadelphia: — Asserting that "war must be stopped at all costs," Prof. Thorfin Hogness of the University of Chicago said here that it can only be halted by international agreement. He went further in speaking to the commission on a Just and Durable Peace of the Federal Council of Churches saying, "We should ask for international control of the (atomic) bomb with international inspection and free exchange of the basic scientific information." Hogness declared that "there is no counter measure, no secret that other countries cannot work out for themselves in a relatively few years" and that should there be another war it "could be over in an hour's time."

UNO ENDORSED BY CHURCHMEN

Pittsburgh, Pa. (RNS) :—Religious leaders from the United States and Canada meeting here set up a nine-point program endorsing the United Nations Organization and embracing social and economic reforms through religious education work. The program was outlined at the victory conference of the World Alliance for International Friendship through the Churches. Henry A. Atkinson, general secretary of the Church Peace Union and World Alliance, sounded the conference note when he said that "a lasting peace cannot be won by material force alone—spiritual drive is equally necessary." Among the speakers at the conference was Bishop G. Ashton Oldham of Albany.

RACE RELATIONS DISCUSSED

Richmond, Va. (RNS) :—Problems of the demobilized Negro service men were among the subjects discussed at a two-day conference on the returning veteran, sponsored here by the Virginia Council of Churches and the Southern Regional Council. Thomas W. Young, Norfolk publisher, asserted that Negro service men want a fair chance to compete for jobs, freedom from fear and oppression, reasonable educational facilities, and the "privilege of enjoying public facilities and using public conveyances without humiliation and inequality which inevitably follows senseless separation." White and Negro religious leaders, civic officials and labor representatives participated in the sessions.



The Rev. J. S. Ditchburn receives a visit from Lt. Col. J. L. Golsan at the church center at Baton Rouge, La. The cane was presented sixty years ago by the clergy of the diocese to the officer's great-grandfather, the Rev. Alexander G. Bakewell, for many years senior priest of the diocese

CANTERBURY CLUB AT COLBY

Waterville, Me.:—Bishop Loring of Maine visited Colby College recently for the formation of a Canterbury Club, Episcopal students society. He was the guest of honor at a tea given by the college president, Dr. Bixler, attended by members of the faculty and students.

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Friendship With Soviet Union Urged by English Dean

He Addresses Three Mass Meetings to Tell Huge Crowds That Russia Wants Cooperation

By W. B. Spofford

New York:—The Dean of Canterbury, Hewlett Johnson, addressed three large mass meetings last week to urge the closest relations between the United States, Great Britain and the Soviet Union in order to insure world peace. The first of these was held in Madison Square Garden, here, on November 14, before a capacity crowd (18,000). This meeting was followed by meetings in Boston and Chicago.

"Nothing in the world," he declared, "is of greater importance today than to create sympathetic understanding between the great powers of the west and the great powers of the east; in particular between your country and mine on the one hand and Soviet Russia on the other."

Having visited the Soviet Union for three months this summer, the Dean gave a stirring picture of conditions there, and particularly of their tremendous war losses and their determination to reconstruct their country in a peaceful world. "We must recollect all this loss and suffering when Russia seeks what appears to us to be super-security in the west and expresses by her acts her determination to insure that the government of her immediate neighbors shall be friendly."

He declared that he was allowed to go wherever he liked in Russia and to confer with anybody he wished to see. He also stated that there is religious freedom there and he quoted Stalin, with whom he conferred for an hour, as saying: "the state has learned the patriotism of the Church and the Church has learned the patriotism of the state." The Dean dwelt particularly on religious freedom in an address to about 400 clergy the following day—a thrilling address.

"Backed by unlimited resources of all essential commodities," the Dean pointed out, "and of a courage for which Stalingrad speaks, Russians could be terrible foes in any future war. They could no less be splendid friends in war or peace if once her suspicions were overcome. And Russia seeks both friendship and peace. Russia desires peace not war. Peace to develop her own vast resources and work out to its conclusion her own theory of life."

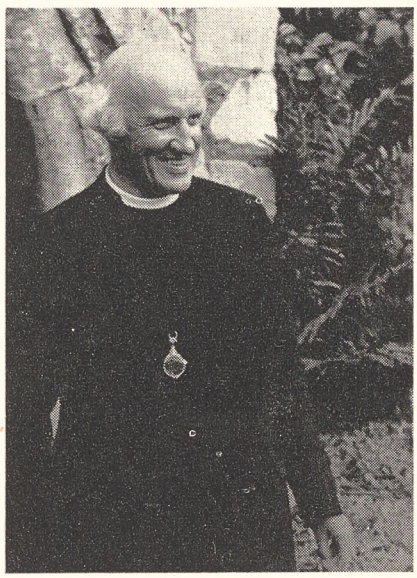
Speaking also at the New York meeting was the under-secretary of state, Dean Acheson, son of the former Bishop of Connecticut. He declared that there is no reason why America and Russia should not be friendly, recalling that the two nations have gotten along well for nearly 150 years; "remarkably well when you consider that our forms of government, our economic systems and our social habits have never been similar." Never in the past, he said, "has there been any place on the globe where the vital interests of the American and Russian people have clashed or even been antagonistic and there is no objective reason to suppose that there should, now or in the future, ever be such a place." He then pointed out that both nations have adequate living space and are interested in developing and enjoying that space through peaceful development and trade.

Perhaps the most effective address of the evening was made by Joseph E. Davies, former American ambassador to Russia, who spoke quietly and yet with such conviction that it moved the vast audience to a deep emotion. He, too, told of the great suffering of the Soviet people; of their longing for peace and security, and received tremendous applause when he stated that no country has a more consistent record of trying to preserve peace.

Others to speak at the New York meeting were Paul Robeson and Nikolai V. Novikov of the Soviet embassy in Washington, the latter pledging the full support of his country to the United Nations Organization. He said that there were obstacles and difficulties, obviously, confronting his country and the United States in building real friendship but that "our efforts in this direction have every chance of being fulfilled with complete and brilliant success."

Dean Johnson arrived from England by plane on November 12, the plane being forced to land in Maine because of fog. On the following day he was feted at a party in Washington, given by Mr. Davies, which was attended by members of the cabinet, Supreme Court justices, and a large number of Congressmen and Senators. He also had a few moments with President Truman at the White House.

On November 15th he met at Calvary House here with about 400 clergymen, at the invitation of the Presiding Bishop, where the colorful dean, dressed in gaiters and the traditional full dress of British ecclesiastics, painted a glowing picture of life in all parts of the Soviet Union. On the welcoming committee,



Dean of Canterbury, Hewlett Johnson, addresses great mass meeting in New York and points out need for mutual understanding between the great powers

sponsored by the Presiding Bishop, were most of the big-name rectors and pastors of the city. All of which was in striking contrast to a few years back when THE WITNESS received scores of protests from subscribers for running a series of very illuminating articles by the noted dean. All of which, as far as this writer is concerned, can be placed very decidedly under the head of progress. These articles, incidentally, are available in pamphlet, under the title of *Christ and Society*, 15 cents, from THE WITNESS.

It might be added, just to give a final touch to this piece, that among the notables to have their names listed on the flossy welcoming committee I found the names of two distinguished Episcopalians who just a few years back wrote me vigorous letters of protest for publishing these articles. Perhaps it is too much to say that the world is moving ahead, but at least it can be said that some people seem to be.

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BISHOP HARRIS IN LIBERIA

New York:—Bishop Bravid W. Harris has arrived in Liberia after a layover in Brazil awaiting plane reservations. He was greeted in a heartwarming manner and from the very start took on his numerous duties there. The Bishop writes that, "There has been a constant stream of visitors both by our own churchmen as well as officials of the government extending a most cordial welcome."

CANON V. A. DEMANT TO LECTURE

New Haven, Conn.:—The Berkeley Divinity School has announced that it has chosen to resume its former policy of inviting prominent scholars of the Church of England to join the staff for part of each year. The Rev. V. Auguste Demant, Canon of St. Paul's, London, has been asked to come into residence as a special lecturer for the autumn term of 1946. Under this plan men like the late Rev. G. A. Studdert-Kennedy; Canon Percy Dearmer of Westminster; the Rev. F. W. Dwelly, Dean of Liverpool; the Rev. C. E. Hudson, Canon of St. Alban's, and the Rev. L. Dewar, Canon of Gloucester, have been introduced to the American Church.

Canon Demant is one of the outstanding thinkers and scholars of the Church of England. His part in the Malvern Conference, his books on *The Religious Prospect* and *Prospect for Christendom* together with earlier writings mainly in the field of Christian sociology have earned him a solid reputation as a leader of Christian scholarship to acute problems of the day. Canon Demant will lecture to the Berkeley students in the general field of moral and pastoral theology and will in addition give the Kingsbury and Page Lectures.

Canon Demant first visited the United States a number of years ago when he gave a number of addresses in various cities under the auspices of the Church League for Industrial Democracy. He was also on the faculty of the School of Sociology which was a part of the Wellesley Conference and which was directed by the CLID.

MILITARY TRAINING CONDEMNED

Boston:—The social service department of the diocese of Massachusetts at a regular meeting on November 9th passed a resolution "that it would be ill-advised for Congress to act on any of the present proposals for compulsory military education until a more adequate study be made of their implications in terms both of our foreign and our domestic policies." The commission then urged that Congress set-up a commission comprising leaders in education, business, industry, labor and public life "who with the aid of military advisors should make a survey" to determine the best plan for "the security not only of the United States but of all mankind from war in the future."

FULL EMPLOYMENT IS URGED

Washington:—Congressman George E. Outland (D.-Cal.) in a speech favoring the full employment bill told his colleagues in Congress that Church organizations are backing the bill "because they realize it is the necessary first step in assuring continuing job opportunities for the working men and women of America." The Congressman quoted at length in his defense of this measure from testimony previously given before a Senate committee by Bishop G. Bromley Oxnam, president of the Federal Council of Churches and Msgr. John O'Grady, secretary of the national conference of Catholic charities.

The bill has been the subject of extended hearings in a House committee having passed the Senate last September. President Truman recently upbraided the committee for holding up this important legislation.

BISHOP PARDUE WILL BROADCAST

Pittsburgh, Pa.:—The Rt. Rev. Austin Pardue, Bishop of Pittsburgh, will be the next speaker on the Episcopal Church of the Air. He will speak from here over a network, at 10:00 A.M., December 23. His subject will be related to the Christmas observance.

RELIGIOUS DISCRIMINATION IN ITALY

New York:—A plea for aid in procuring religious freedom in Italy was made here by Bernardo Cacciapuoti, professor of physics at the University of Rome, who said the position of Protestants had suffered severely even before the war because of the Concordat of 1929 between the Vatican and the Italian government. As a result of the signing of the Concordat, "Roman Catholics and fascists were united in their efforts to restrict our liberties and our religious work," Cacciapuoti said at a luncheon of thirty Protestant leaders. The luncheon was sponsored by the American committee of the World Council of Churches.

HUNTINGTON PARISH CELEBRATES

Huntingdon, Pa.:—At a service of evensong on All Saints' Day Bishop Heistand of Harrisburg challenged the congregation of St. John's Church here to measure up to the courage and devotion of those who organized the parish a century ago. The occasion was the celebrating of the one hundredth anniversary of the incorporation of the church. On November 3 the parish held an open house, entertaining its many friends in the community. The church received congratulatory messages from nine former rectors; and from the presiding Bishop, Governor Martin and President Truman.

RELIGIOUS SURVEY IN BOSTON

Boston (RNS):—About 4,000 Protestant volunteer workers, representing 65 churches and 20 communities in greater Boston, engaged in a simultaneous house-to-house survey on Nov. 11 to determine the religious affiliation of residents. Although part of the Greater Boston Baptist Church School enlargement program, some of the communities conducted the survey as an interdenominational effort. Purpose of the campaign is to develop more effective programs and facilities for Christian education.

BISHOP'S HOUSE MADE CENTER

London (wireless to RNS):—Bishop F. R. Barry of Southwell, England, has turned over his manor for use as an education center because he has found it impossible to mainmain the large official residence. The Nottinghamshire education committee will undertake responsibility for maintaining and improving the building, but the arrangements are temporary. Meanwhile Bishop Barry will retain the use of the chapel and an apartment in the building, and its large hall will be available for diocesan activities.

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EDITORIALS

Effective Thankfulness

A VERSE from I John 3:17 haunts us this Thanksgiving Day. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* While we sit at our groaning tables, people in Europe will be dying of starvation and the diseases fostered by starvation. We are told that twenty pounds of fats and oils a year are needed to maintain health. Italians consume five pounds and Poles three pounds while we in the United States put away forty four pounds! In seeking to hamstring the United Nations Relief and Rehabilitation Administration by curtailing appropriations to that agency, (our appropriation was a solemn obligation agreed to by Congress) a member from Michigan is said to have informed Congress that Europe did not need these supplies because they were not used to having them! True perhaps, but this does not alter the fact that fifty five babies out of every hundred in Italy die before their first birthday. It is hardly necessary to recite more figures of deficiency diets and the resulting mortality rates. Nor will it accomplish much if we forego our fat Thanksgiving turkeys. What we can do if we would give expression to our thankfulness is to translate those turkeys into an avalanche of protests to our Congressmen that immediate and adequate action be taken to carry out our full commitments to the UNRRA. Some may think of this as charity; some will consider it political wisdom; all who call themselves Christian will regard it as nothing less than proper gratitude to God. God has given us this good land and all its bounty not to hoard but to be used to his glory. We shall be truly thankful only as we exercise our stewardship. We are a people in a land of plenty. The use of that plenty in ministering to a bitter, bewildered and stricken world is the measure of our gratitude to God as we celebrate Thanksgiving Day.

"QUOTES"

IN EVERY part of the world where, under adversity or in extremity, the Christian Church has stood unshattered, uncorrupted and undaunted, it has been made strong to endure by profound revival of life and faith. This is the teaching of these latter days: the Church is strong just in the measure that it is united; and, where it is united, God grants renewal. Unity and revival—these have been the two secrets of the Church's power in wartime. Christian unity has moved through two stages: consultation and cooperation. A further step is clearly indicated for us—our own national history furnishes precedent. Confederation, coalition—the pooling of resources, a united strategy and unified deployment of men and means, the conscription of the ablest leadership out of very Church for the service of all the Churches, loyal enlistment in sharing tasks at whatever private or organizational sacrifice.

—HENRY PITNEY VAN DUSEN
From an address November 16 when he was inaugurated President of Union Seminary.

The War Against Want

DO YOU now pay rent, but hope to own your own home? We trust you have the know-how to build it with your own two hands. Lacking that you had better keep on with those monthly rental checks. Your government has so arranged it that you write the same amount on that check this month as you did last month. If you build with your own hands you will also find the government has exercised its governing power over the materials you'll be buying. The price of lumber and bricks, mortar and lath is kept in good condition by the ceiling which our government has kept in reasonable repair for our benefit. But there is no longer a protective ceiling over a finished house—houses for sale are left out in the bleak postwar weather of "free competition." Of course it may not matter to you whether you pay $6000 or $7500 for your house. If fifteen hundred dollars is small change in your particular pocket this editorial may not concern you. But it does concern most of the nearly four million families who want and need houses. Two thirds of these four million people can't pay more than $5000 when they buy or $50 a month if they rent.

Two thirds is a good-sized majority. It is for the majority that price ceilings are maintained. The majority of the people are in favor of price control; the opinion polls have shown that. In other words the government is exercising its authority by consent of the people which happens to be the democratic basis of governing.

Now Mr. Ira Mosher, president of the National Association of Manufacturers, disagrees with the government's price control system. In the October 27th issue of a national magazine, Mr. Mosher said that the OPA must go by June 30th next. On November 9th the NAM dared shorten the time to February 15th. This demand (representing, remember, only one segment of big business) is interesting. If gov-

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ernment does not determine prices, who or what does?

Well, after world war I, government did not interfere. Maybe you remember tramping city streets with a list of "for rent" ads clutched in your hand. Rents you found had climbed 54% above the pre-war level. Then perhaps you looked into the possibility of building your home since rents were so exorbitant. That bit of investigation really did something to your morale, for you found that building materials were up 218 per cent, and construction costs 189 per cent above the 1914 level. As for food you may remember some of these interesting items from the statistics of that time: 5 lbs. of sugar, $1.34; what you are paying today is 34c. Oleomargarine, 44c a pound; you now pay about a quarter. Coffee was 49c compared with the 30c you are now paying. Ten pounds of flour was 88c; now it's 64c.

Perhaps in the last war you were a business man. If you weathered the 1920 price storm yourself you knew men who sank in that storm—good men too, some of them friends of yours. For 106,000 businesses went bankrupt and 425,000 farmers lost their farms through foreclosure—over half a million Americans were caught in that squeeze. Five million workers lost their jobs in industry. In a labor force of some 42 million, 5½ million, one-eighth of the whole, disappeared as parts of our economic system.

Responsible business men have faced this historic picture. As a result, the Committee for Economic Development and the National Planning Association (which also includes leaders of labor and agriculture) have sought responsible solutions for post-war problems to avoid the kind of irresponsible anarchy which prevailed from 1918 to 1920. Apparently the NAM has not been impressed with the aftermath of world war I. They advocate the very conditions which produced it and they give it little emphasis in their publicity.

The sensible opinion, expressed and unexpressed, of the great public is faced with the loud frenzied expressions of the NAM pressure group: — that in a nutshell is the price control situation at the moment. This is one battle in the war against want, a battle against the mistaken prejudices of powerful men. Against these men are pitted the great mass of the American people. Mere numbers will mean nothing without organized effort. The OPA, believing in price control, has furnished leadership in this battle: the proposal of Victory Over Inflation weeks in communities throughout the nation. Get in touch with the information panel of your local OPA board and see what you can do. This is an opportunity to share in the feeding of the multitude of this nation.

A Double Gift

WE ARE earlier this year than usual in asking you to consider giving subscriptions of THE WITNESS to friends for Christmas. In previous years a considerable number have acted on the suggestion that is announced on page seventeen this week. Naturally we hope that a great many will avail themselves of the opportunity this year. It has always been the policy of THE WITNESS to keep the price at the lowest possible figure, thus making it possible for a larger number to subscribe. This means that we operate on a narrower margin than most papers so that we have little money for circulation promotion.

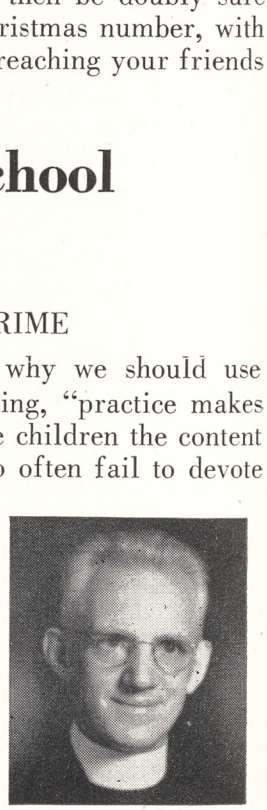
This Christmas gift offer is a way for those who believe in what the magazine stands for to extend its influence. It is a convenient gift for the donor; an acceptable gift to the recipient. And it is actually two gifts, for it is a gift to us as well as to the one who will receive THE WITNESS each week during the year ahead.

The time necessary to place a new reader on our lists is longer than it was in former years, due to the shortage of stencils and other war-time shortages. Hence this early announcement. Won't you please give the matter consideration and if it does appeal to you, send us the names and addresses of those for whom you wish to have subscriptions entered? We will then be doubly sure of starting these with the Christmas number, with the card announcing the gift reaching your friends Christmas week.

For Church School Teachers

By
WILLIAM GRIME

THERE is another reason why we should use wisely this law of learning, "practice makes perfect." In our zeal to give children the content of our Christian faith we too often fail to devote enough time to guiding them into the meanings and testings of that content. For instance, examine the current curriculum material on the Prayer Book. It reveals a strong preference for teaching facts about the book instead of going on from there to suggest rich purposeful experiences *with* the book. My friends, to use Christian language just to give us the satisfaction of receiving the sounds of printed symbols back again from children is an abuse of Chris-



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tian language. Language is to be used not only for memorization and recitation but also to convey, clarify or correct the meanings of words; to awaken desirable attitudes; to control emotion; to arouse commitments and challenge its recipients to reproduce within the world-wide fellowship of the Church, not only the Christian experience behind the language, but also a desirable quality of Christian experience for themselves.

Furthermore, it is not being suggested here that we discard indoctrination in sound Christian content. If we don't do this "the world, the flesh and the devil" will. Children seldom get fed up with Christian truth. It is what we leave out in our spirit and methods of presenting Christian truth that gets children fed up with it. This over-accenting, this letting children drift into the getting of misunderstood content is to my mind one of the chief causes for all this unchecked rise in secular learning. It is one of the reasons why our bishops across the country have to keep speaking to us about lapsed communicants by the thousands and one of the chief factors as to why too many communicants are giving five dollars to the Church's universal mission when they should be giving fifty dollars. How can we expect young people to relate with conviction the rites and teachings of the Church to their worship, to their individual and social problems, if the significances and emotional drives within the rites and teachings of the Church are well nigh un-thought-about and un-tried-out forms to them?

Now I know that considerable parts of the historic Christian revelation have to be taken on faith. I am one who is glad there always will be mystery in "The Mighty Acts of God" to beckon us to come and search for more of the eternal truth therein. I also firmly believe that "spiritual things are spiritually discerned" and "The Holy Spirit shall take of mine and show it unto you." But I also remember our Lord saying, "Thou shalt love the Lord thy God *with all thy mind.*" Therefore, in our pupil-teacher relationships let us by all means count on the former but let us by all means not forget the divine demand of the latter.

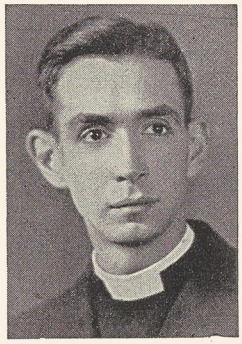
If we must err here, let us select better. Let us even reduce the amount of content we strive to teach, to give us more time to guide our children into the intents and intended experiences within the forms. Oh I realize what some of you are saying, "we don't always know the meanings of these holy words." Some of you tell me that you skip the hard words Ah, but if you do this, your children will interpret your silences. So don't bluff, don't bluff. Your rector should be approachable enough and never too busy to give you the help you deserve here. And perhaps this matter I am raising, if taken seriously at your next teachers meeting, might raise it from the dead.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

"What Hath God Wrought"

ANYONE who has been a leader of classes or conferences on Christian worship has come up against this question from his listeners: Why do Roman Catholics attend their Church's worship more faithfully and dutifully than do Protestants (including, of course, Episcopalians)? Some people have a very ready answer to this. Roman Catholics, they say, are afraid *not* to go, not only because of the penalties imposed by their Church, but also because of a dread of the consequences in the life after death. I should not for a moment wish to deny that there is an element of truth in this answer; but it is such a partial truth as to be well-nigh a distortion. Most of us count many Roman Catholics among our friends. It is safe to say that we seldom, if ever, meet them on their way to mass showing any sign of being under the tension of fear or dread. Quite the contrary, they appear most happy to be about their Father's business.



No, the difference in this: Roman Catholics believe something very important, indeed a thing most important, *always* happens in the Church's worship. Too many Protestants do not. The fault is not with the Protestant theory of worship, which is as sound in principle and as objectively centered in God's living and redeeming word as is the Catholic mass. Rather the fault is in the devotional attitudes and habits which are allowed to pass among so many Protestants, who have otherwise a very respectable "standing" in the Church. When we meet a professing Christian who says he does not go to Church regularly because "he gets so little out of it" or because the minister does not speak to his heart and need, he reveals a sad reversal of values. The obvious answer to him is that "he gets so little out of it" because he doesn't go with the intention of giving very much to it. He fails to understand that common worship is an *act* of offering, doing with Christ the work of Christ, manifesting before God and the world his salvation, and "filling up that which is lacking in Christ's sufferings for His Body's sake, which is the Church" (cf. Col. 1:24).

Dom Gregory Dix in *The Shape of the Liturgy*

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(the publication of which by the Dacre Press is the outstanding event in liturgics this year) has with the support of his massive learning and moving eloquence brought home to us the central place of the eucharistic action as the very essence of the life of the Church. Speaking of the contrast between Christian worship in the age of persecution and the pagan mysteries, which, as Aristotle said, men attended "not to learn something but to experience something," Dom Gregory says: "The Christian came to the eucharist, not indeed 'to learn something,' for faith was presupposed, but certainly not to seek a psychological thrill. He came simply to *do* something, which he conceived he had an overwhelming personal duty to do, come what might. What brought him to the eucharist week by week, despite all dangers and inconveniences, was no thrill provoked by the service itself, which was bare and unimpressive to the point of dullness, and would soon lose any attraction of novelty. Nor yet was it a longing for personal communion with God, which he could and did fulfil otherwise in his daily communion from the reserved sacrament at home. What brought him was an intense belief that in the eucharistic action of the Body of Christ, as in no other way, he himself took a part in that act of sacrificial obedience to the will of God which was consummated on Calvary and which had redeemed the world, including himself. What brought him was the conviction that there rested on each of the redeemed an absolute necessity so to take his own part in the self-offering of Christ, a necessity more binding even than the instinct of self-preservation" (p. 153).

The liturgy is the celebration of what God hath wrought and what God continually works in the members of his son. Something always happens in this celebration, be our faith ever so frail, and however we may "feel" at the time. The work of man's redemption is set forth, and because this is so it is a Christian's "bounden duty and service" to assist in this work and to realize his status as a living member of Christ's holy Church. As the dark night of envy, hatred, malice and fear settles upon our world, there is no place for a Christian to grope for some future revelation of God's redeeming purposes. The liturgy reminds him of the fact that in Christ evil has already been conquered, Satan has been overthrown, the sting of death has been taken away and the gate of paradise opened wide. So with "boldness and access with confidence by the faith of him" he may come joyfully, courageously, resolutely, "strong in the Lord and in the power of His might" to win with Christ in the holy mystery of perfect self-oblation the victory which overcometh the world.

War Service and Church Unity

by C. Leslie Glenn

Chaplain in the United States Navy

WHAT effect has experience in the armed services had on Church unity? 1. It has made men more sympathetic to other churches. 2. It has made them have a warmer loyalty to their own church. I write these two apparently contradictory effects together because they have to be discussed as a paradox.



We are thinking of men who have the root of the matter in them and want an opportunity to worship God. These men have had to take whatever service was provided by the chaplain assigned to them, whether Baptist, Methodist, Episcopalian, Roman Catholic, or Lutheran. In Bible classes and informal discussions they have seen how other Christians hold the truth. If they have the root of the matter in them, and this must be emphasized, they have recognized in widely divergent forms the universal experience of Christ.

It annoys an Episcopalian to hear a Baptist say, "There was a real message in that hymn we just sang, fellows. Let's hum the last verse over again, very softly," and it disappoints a Baptist to find an Episcopalian limited to these words on the ship's public address system after a battle: "We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them. . . ."

In spite of these and more serious differences, each has testified on innumerable occasions that his heart has been warmed by the devotion of his fellow Christian of a quite different Church. If he were capable of so precise a statement, Isaac Pemington's words in the 17th century would be his: "All truth is shadow except the last truth. But all truth is substance in its own place, though it be but shadow in another place. And the shadow is a

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true shadow, as the substance is a true substance."

But men have grown fonder of their own Church in the war. Whenever they run across a chaplain of their faith in conversation or in public worship there is a stirring of childhood memories and all the old familiar ways. When Episcopalians have an opportunity to make their communions with one of their own priests, according to the Book of Common Prayer, there is renewed devotion, not only to Christ, but to that part of His Church represented by the Protestant Episcopal Church.

Practically, it means that the average soldier or sailor will be glad to get back to his own Church, but he will also say quite vehemently that he met plenty of fine Christians in other Churches. And practically also, if he moves to a new community after the war, where he does not find a branch of his Church, he will not have difficulty in settling into a different branch of the Christian Church.

Every clergyman must be prepared to find that the communicant veterans that move out of his parish won't necessarily transfer to an Episcopal church in the place they move to, but by the same token, many non-Episcopalian veterans moving into his parish will come to the Episcopal church.

It should not be summed up by saying that denominational lines have been weakened, but that appreciation of other denominations has been strengthened. Veterans won't love their own Church less, but will love other Churches more. And that is a positive factor in church unity.

The thoughtful ones realize that unity does not mean uniformity. Informed ones know that in the undivided church, before the Reformation, there was more liberty of expression than in any of the Protestant churches or the Roman church after the Reformation.

3. It has made Protestants realize afresh the reason for the Reformation.

The full story of what the average Episcopalian (both lay and clerical) has learned in the armed services, from close contact with a non-Protestant Church, will take space in the Church papers for a long time to come. Here we are concerned only with the effect of this first-hand knowledge on Church unity.

The Episcopalian differs from other Protestants in that he has no horror of Rome. He does not mind attending her services when there are no others, and he will go readily to her priests. (In this way, he has learned how high is their average of manliness and consecration.) For this reason it is fair to say that the Episcopalian returns from war with a fairly objective estimate of Rome, and as a result, he is once more glad for the Reformation. As the late D. B. Updike used to say about Church restoration in architecture, "If you restore something, you will see why they took it down in the first place."

There is no open conflict. On the contrary, my observation is that socially, the Episcopal chaplain gets along very well with his Roman Catholic brother. But the outlines of spiritual totalitarianism begin to appear as soon as they leave the ward-room. This is noticed also by the Episcopal layman, who usually likes the Roman chaplain. Yet he feels, although he does not have the terms to give reasons for it, that the differences between Protestants are superficial, the difference with Rome is profound.

The effect of this on Church unity is clear—veterans sense that Rome is completely distinct from the rest of the Catholic Church, and Rome herself insists that she is and repeats it in many ways. Hence veterans are bound to be impatient if any possible unity is postponed among other branches of the Catholic Church for the purpose of waiting for the Roman branch. The same day by day living together and fighting together which has shown the essential unity of Protestants has also shown the hopeless alienation from Rome. And this may hasten unity, for it has destroyed for many men the hope of finding terms with the Pope other than unconditional surrender.

4. It has underlined the great practical dangers of disunity.

Because they did not act together, the Protestant Churches were never able to do as much for Protestants as the Roman Catholic Church or the Jewish welfare board did for their relatively much smaller groups. By this is not meant bringing political pressure or securing privileges. We discount the tales of quick access to influential ears that certain Churches are supposed to have had. Even if true, such influence is undesirable. And unnecessary for the army and navy are scrupulously fair. Such intolerance as existed here against Protestants, there against Catholics, and in another place against Jews, was corrected as quickly as reported.

NO, THE failure of Protestantism was not that it wasn't enough of a political unit, but that it never brought into action its full ministry. This point is not appreciated by all ranks like the first three, but is an observation of Church leaders. They see what a tragedy our disunity was in the face of the opportunity of the war, and this additional evidence will be a factor making for unity.

Individual Protestant Churches did all they could as individual Churches, but there was a limit to this. The fullest ministry could only be exercised in co-operation. It was as if we were being forced to work together or be restricted.

Some Church leaders held that the only thing that was forcing us to work together was a government that had thoughtlessly lumped all Chris-

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tian non-Roman Catholic Churches into one category, but it is clear that even if the Episcopal Church had been allowed to operate in a separate and distinct ministry it could not possibly have covered the army and navy. Sheer numbers precluded it. The question was a purely academic one as far as this war is concerned, although it is a fair question for the future.

For all the Churches in this war, it was cooperate or limit your ministry. There was no way, for example, of reaching all Episcopalians with Church war crosses or prayer books unless we distributed them through chaplains of all Churches, since only one Episcopalian in twelve ever saw an Episcopal chaplain. There was no way by which the Lutheran Church could reach its men on my ship interested in the ministry except through me. And no Church official could visit only the Episcopal chaplains, or only the Baptist chaplains. He had to visit all Protestants in the name of all Protestantism, or not come at all. Consequently, for quite a while, nobody came at all, though greatly needed.

So haphazard was the joint effort at the start that letters or printed material of interest to all chaplains could be sent only by the slow method of securing the list of each church separately. Of course, the war or navy department could address all chaplains, but we are discussing the direct communication of the Church with all her ministers in the services, such as Rome had with all her priests, or the Jewish welfare board with all her rabbis. As an instance the work of peace study under John Foster Dulles' leadership reached the soldiers only through the public press in months old papers. Here was the Federal Council of Churches carrying on a magnificent program of education and having no way of informing its members under arms.

The heroic work which Bishop Sherrill did for our own Church as chairman of the Episcopal commission, he and Dr. Pugh of the Presbyterian Church were unable to do in the General Commission until the last six months of the war, because of the lag in all cooperative efforts. Thus failure to act unitedly meant that the enlisted man (depending upon his chaplain) was cut off from the stream of American Church life, since his own Church acting alone, could not keep him in touch with it. The disunity of Protestantism had grave practical consequences in what was left undone.

a. Here in the army and navy was the largest concentration of young men and women the world has ever seen.

b. For a long time, up to five years! People were bemused by the memory of the last war—over in 18 months. The interim efforts that were made by Protestant Churches acting individualistically shows that they never grasped the immensity of the numbers and the time.

c. The government pleaded for chaplains and more chaplains, and while it did not make adequate provisions for getting enough older men, it gave chaplains every opportunity for influencing personnel. But Protestantism never supplied all the government was willing to take. Christian missionaries were asked for a whole generation of men, at no expense to the Church, to be with them for an average of three years, and the Church did not supply the man power! There are several reasons, but no list of reasons is complete without the phrase disunity of Protestantism.

d. Over ten thousand Protestant chaplains were able to serve, and then the Christian Church lost them. I don't mean they did not make up their salaries, pay their pension premiums, keep positions open and follow them with prayers and affection. I am talking about a further practical step for the Church's benefit. These ten thousand clergy were in key places of influence for the future. The Church by letter and above all by visitation, should have kept them inspired and informed, just as for instance civilian Episcopal clergy are inspired and informed by their brethren and Bishops and by our Presiding Bishop. The chaplains were cut off from the Church's life at the very moment when they had the greatest opportunity to transmit that life. And no list of reasons is complete that omits disunity of Protestantism, for it was impossible for the Churches in this vast field to visit independently.

e. One important detail in this is the procurement of men for the ministry. The war seriously curtailed the supply of Protestant ministers. There are spiritual advantages for our future seminarians in that they were in the armed services instead of colleges through these war years, but somehow the loss in numbers must be made up of those whose education was put off by the war. Or to put it positively, the Church might have recruited many more men for a great advance in the ministry from those touched by the war.

To do this would have meant encouraging the chaplains to do it, and sending them materials and reminders and visiting them. And that was the precise job which a disunited Protestantism seemed incapable of doing, except at the very end of the war, and in an inadequate way.

These considerations weigh on the minds, not of Christian G.I.'s, but of Church leaders among them, and will be a negative factor making for unity. In the face of such an opportunity our disunity was appalling. War experience may be another means by which God's grace seriously lays to our hearts the great dangers we are in by our unhappy divisions.

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Clergy of Massachusetts Want Bomb Internationalized

Urge a Three Power Conference to Prevent An Armament Race Through Planned Control

Edited by Sara Dill

Boston:—The Massachusetts Clerical Association, comprising 240 clergymen of the diocese, passed a resolution by unanimous action on November 13 calling upon President Truman to call a conference at once of representatives of Great Britain, the Soviet Union and the United States, to devise ways of controlling atomic energy internationally. The resolution was later unanimously approved by the social service department of the diocese.

The resolution first stated that:

"1. The use of the atomic bomb marks the discovery of the most destructive force known to mankind.

"2. Any attempt to formulate our foreign policy on the basis of temporary superiority in atomic weapons will force other nations, as well as ourselves, into an atomic armaments race.

"3. A domestic policy providing for free scientific investigation and discussion as well as public surveillance and criticism of the application of atomic energy, is the best guarantee that peace will be secured and that the public will be given full use of any scientific developments which, furthered under government sponsorship, belong primarily to the people.

The resolution then declared that "1. A system of international control and cooperation be established in order to safeguard world peace, and

"We urge that the President of the United States immediately invite the governments of Great Britain and the Soviet Union to a conference to prevent a competitive armament race, to plan international control of mankind's most devastating weapon, and jointly to utilize international machinery to make available to all people the peace-time benefits of atomic energy.

"2. That a domestic policy for the control and development of atomic energy, in harmony with an international system of control and cooperation, be established by the President and the Congress of the United States providing for scientific freedom and a peace-time utilization of atomic energy in the interests of the people as a whole."

Following the meeting the Rev. Howard Kellett, executive secretary of the social service department, stated that during the discussion a number of speakers expressed the hope "that some of the other brethren will do something about it" by passing similar resolutions and sending copies to the President and their representatives in Congress.

Van Dusen Inaugurated

New York:—The Rev. Henry Pitney Van Dusen was inaugurated president of Union Seminary in special ceremonies November 14-15. Attending were 300 delegates of universities and seminaries. A dinner in honor of the new president was held when the speakers were John Foster Dulles, Congressman Walter Judd of Minnesota and the Rev. John A. MacKay, president of Princeton Seminary. Van Dusen is a Presbyterian minister who is also a confirmed member of the Episcopal Church.



Invited to Russia

Vancouver, B. C. (RNS):—The Rt. Rev. H. E. Sexton, Anglican Bishop of British Columbia, has been invited by George Zarouin, Soviet Ambassador to Canada, to visit Russia in December. Bishop Sexton has not indicated as yet whether he will be able to make the trip.

Tito Wasn't There

London (wireless to RNS):—Patriarch Gavrilo, head of the Serbian Orthodox Church, officiated here when the infant Crown Prince of Yugoslavia was baptized according to Greek Orthodox rites in Westminster Abbey, with King George VI of Britain acting as godfather. It was the first time that the sacramental rites of another Church were performed in the Anglican cathedral. Present at the baptism were King George II of Greece, Princess Helen of Serbia, Princess Aspasia of Greece, the Duchess of Kent, and godmother Princess Elizabeth heir apparent to the British throne. Assisting Patriarch Gavrilo were Serbian Bishop Nikolai and Archbishop Germanos, of the Greek Orthdox Church.

The British monarch carried the infant three times around the baptismal font before Patriarch Gavrilo anointed him with holy oil. He was then immersed three times in warm water and given the name of Alexander, after his grandfather, Alexander I. Overhead was suspended the sacred ikon of St. Sava, Serbian national saint, which was brought to England for the occasion.

In acting as godfather, King George VI fulfilled a promise made when he served as best man at the wedding of the Crown Prince's parents, King Peter and Queen Alexandra. In the Serbian Church, this entails an obligation to be godfather to any children of the marriage. The British monarch was dressed in an ornate naval uniform.

Study France

New York:—The men's club of Holy Trinity held on November 5 the second forum in a series to consider the Allied Nations, with France considered. The leaders were Prof. Andre Mesnard of Columbia University and Mme. Pierre Chareau, English born, who has spent a large part of her life in France. The evening before a special service was held honoring France at which the Rev. John A. Maynard, rector of the French Church, L'Elise du Saint Esprit, was the preacher.

Day of Penance

Berlin (wireless to RNS):—An appeal to cleanse "our personal and public lives" has been made by the Brandenburg synod of the Evangelical Church of Germany which urged special emphasis this year on Busstag, traditional day of penance in Germany, to be observed November 21.

The message was issued to the Brandenburg parishes, all of which, except three sectors in Berlin, lie in the Russian occupation zone, and was drawn up at a meeting of the synod in Spandau, British-controlled area of the German capital. It was

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the first statement made by the church body since the war began.

"We Germans," the message said, "have removed the Ten Commandments from our public life and have acted contrary to the law of God. Now we are reaping the consequences of our deeds. We have become a godless, outlawed people. But God's word also calls us to the cleansing of our personal and public lives. All the innocent blood shed cries to God against us, all the blasphemy against his holy name, all the inhumanities which took place in our midst, especially against the Jews."

The Brandenburg synod supported Pastor Martin Niemoeller during 1933 in the first open church resistance against National Socialism. Thirteen out of fifteen members of its governing council were arrested by the Nazis, including Pastor Hans Scharf of Oranienberg who recently returned from a war prisoner camp in Italy.

Another to Moscow

Moscow (wireless to RNS):—Transfer of the Mukachevsko-Priashovsky diocese of the Serbian Orthodox Church to the jurisdiction of the Russian Orthodox Church was announced here by Georgi G. Karpov, chairman of the Soviet Council on Orthodox Church Affairs. This is believed to be the first development of its kind affecting Orthodox churches in two friendly countries.

Petition for transfer to the Moscow Patriarchate was made last December by a delegation of Serbian church leaders from Mukachevo, northeast Galicia, once part of the old Austrian-Hungarian empire, and now under Russian occupation. The petition was signed by Deputy Bishop Abbot Feofan Sabov and twenty priests of the Mukachevsko-Priashevsky diocese, and was declared to represent the wishes of all its Orthodox clergy.

Tito Attacks Hierarchy

Belgrade (by wireless to RNS):—Marshal Tito, premier of Jugoslavia, has published an open letter here charging that the Roman Catholic hierarchy is "deeply hostile toward the new federated Jugoslavia." His statement, which appeared in THE VOICE, official organ of the Jugoslav National Front, was in reply to a recent pastoral letter signed by all bishops in the country.

The bishops had protested religious persecutions which allegedly have taken place throughout the country, complaining especially against "false accusations" of war guilt crimes which had been made against ecclesiastics. The hierarchy urged that an impartial international commission be formed to conduct trials of persons accused as war criminals. "The enemies of the Catholic Church," the pastoral stated, "being also the followers of materialistic communism, which the entire Croatian nation with one assent rejects, have in our Croatia, exterminated with fire and sword priests and the more eminent of the faithful."

Marshal Tito warned the Jugoslav prelates that "there are laws forbidding sowing chauvinism and discord and endangering the achievements of the great liberation fight." He said that in the bishops' pastoral letter "roves the old spirit of sowing hatred among peoples, not only against people of another faith, but also among Croats themselves."

"The best proof that there is no persecution of the Church in Jugoslavia," he added, "is that all the authors of the letter enjoy freedom and that up till now nobody has hindered them in their destructive work. Speaking in Zabreb with representatives of the Church, I expressed my wish for collaboration and loyalty from the Church in the new Jugoslavia and showed my readiness for friendly solution of all questions between church and state, but I did not promise any concessions to the Church at the people's expense, nor anything in disagreement with the spirit of the new federated Jugoslavia. I emphasized that we remain faithful to the policy not to touch freedom of faith and work of the Church for the benefit of the people. I expected at the same time that the bishops would take the lead so that by pacification of spirits the last traces of the disgrace the Ustashis put on the Croatian people would be removed, but that was a mistake, and the pastoral letter is proof."

Ecumenical Service

Berlin (wireless to RNS):—A strong plea for unity among Christians was voiced by Archbishop Alexander of the Russian Orthodox Church at the first ecumenical service held here since the beginning of the war. The service took place in St. Mary's Church, a slightly-damaged Evangelical sanctuary in the Russian sector of Berlin. Archbishop Alexander, who was accompanied by two other representatives of the Russian Church, asserted that "all branches of the Christian Church must unite against the forces of ill will and hatred in the world," and that "we must forget our separation and affirm those things which unite us."

In welcoming the ecumenical representatives, Bishop Otto Dibelius of the Evangelical Church of Germany,

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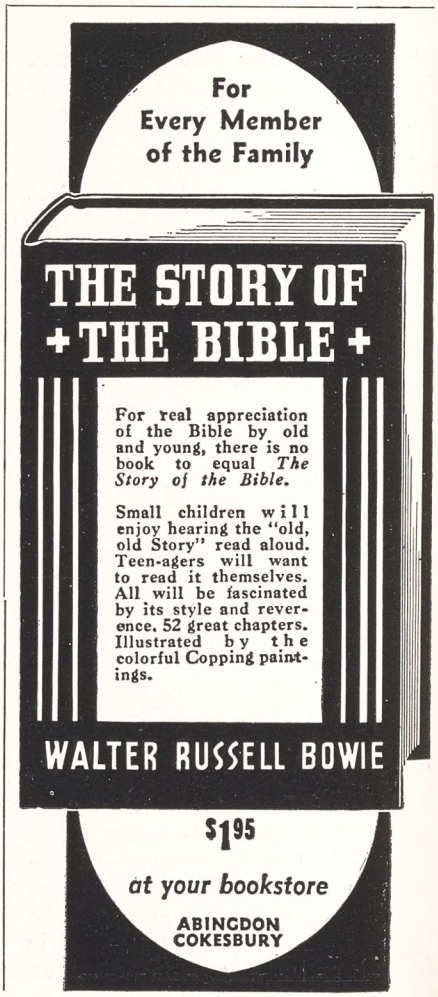

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said that a similar meeting would have been impossible after the first world war. "That such a meeting can be held," he declared, "is a tribute to the great world leaders who during the last two decades taught belief in the Holy Universal Church."

Dr. G. K. A. Bell, Anglican Bishop of Chichester, was the principal speakers. A member of the World Council of Churches, he also heads relations with churches abroad for the Church of England.

After the service, huge throngs milled at the church entrance to greet Pastor Martin Niemoeller, making his first visit to north Berlin after eight years in concentration camps.

Look to Ministry

New York:—From Bishop Norman S. Binsted in the Philippines a letter has been received in the office of the Presiding Bishop's committee on the postwar ministry. Bishop Binsted writes:

"One of the most delightful parts of my work now is the hours that I spend with churchmen in the armed forces who are good enough to call on me. I have had interviews with at least twenty-five postulants or candidates for orders. In addition I have had several conferences with men who feel strongly that they have the vocation for the ministry but have not yet become postulants. With one or two exceptions all are of the highest type which makes me feel most hopeful for the future of the Church.

"It is reasonable to think that some of these men, after they have completed their studies, will wish to return to the mission fields with which they have become acquainted during their life in the army. I take every opportunity to acquaint all the churchmen who come to the house with the work in this field and the other fields known to me. I feel that this is an opportunity which seldom comes to the Church. I think we spend an average of eight to ten hours a day with the G.I.'s who call on us.

"It is especially gratifying to me to meet all Church chaplains, who, without exception, are doing splendid work. Their work is appealing not only to men in our own Church; when one sees their work at first hand, he realizes what a strong appeal our Church makes to men with various religious backgrounds. There is no doubt in my mind that our Church, with its dignified service and fine leadership, has something to offer which the men in the armed forces find helpful when they are facing the issues of life and death.

Life in Service

Boston:—A WAVE assigned to hospital duty in Honolulu was much impressed by the work of the Church there. She wrote about it to her home rector who passed her letter on to the army and navy commission.

"My first Sunday out found me in St. Andrew's Cathedral. It was communion and I wish you could have heard the singing. The choir was made up of Japanese, Chinese, Hawaiians and Americans of the U. S. All were clad in brilliant choir robes of a red orange against an altar of white marble. Each child and adult sat side by side singing praises to Christ. Soldier, sailor, marines, all sat side by side.

"The following Sunday I went to our chapel service here. It was then I thought about home. My thoughts were not of a very pleasant kind because I was wondering just how many folks back home had remembered the day to be Sunday. Yet

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around me were boys standing against a crutch, reading the prayers with a patch over one eye, holding a hymnal with only one arm. That chapel was so crowded that we had marines standing outside the doors and in the aisle. Most of these boys were without a complete set of clothing. One boy with a locked jaw asked if he could go to church. He was afraid he couldn't because he had no tie. As you know, our boys are never turned away from church because of such details. Later on this same fellow saw me and said, 'Do you know why I didn't receive communion Sunday?' It never dawned on me to ask him that question. He told me he really wanted to receive, but couldn't open his mouth enough to accept the wafer. Little things like that are the things that wake us up and make us think about our blessings and our good fortune. Back home I just wonder how many lifted themselves out of their beds to give a second's thought to God who has given them everything. After seeing as I have seen, no excuse is good enough for me when folks say 'I was too tired to go to church this morning'."

Friendly Relations

Paris (wireless to RNS):—Promotion of friendly relations between Protestants and Roman Catholics in France was urged by speakers at a meeting of the General Assembly of French Protestantism at Nimes. Guests at the meeting included W. A. Visser t' Hooft, of Geneva, general secretary of the World Council of Churches. Two former war prisoners among the delegates asserted that one lesson their captivity had taught them was the need for closer relationships between Catholicism and Protestantism in France. The Protestant attitude, they declared, should be one of "fidelity to convictions, but also fraternal charity and understanding." Another speaker, Pastor Jean Bosc, asserted that with the moral position in France "as grave as it is," only a return to Christian principles "can ensure a real national renaissance."

Experts on Race

LaGrange, Ill.:—Social science experts are being employed by the Congregational-Christian Churches to serve as counselors to cities in which racial tensions arise, it was reported to the annual meeting here of the denomination's American board of foreign missions. Declaring that tensions between Negroes and whites will be one of the major problems of the next few years, Alfred Grant Walton of Brooklyn, N. Y., president of the Congregational board of home missions, told the delegates that the social science staff had been organized to be called into areas where race riots seem imminent.

"The Negro will never give up the gains he has achieved," Walton said, "but there are certain to be those who will resist him and attempt to thwart his efforts to realize the justice to which he is entitled."

Shelter for Homeless

Sydney, Australia (RNS):—The Rt. Rev. E. H. Burgmann, Bishop of Goulburn, has gained wide public support for his demand that the federal government take drastic steps to provide immediate shelter for homeless people in Australia. Bishop Burgmann is the first Church leader to speak out on this crucial situation.

World Council Relief

Geneva (wireless to RNS):—Prof. Joseph L. Hromadka, who is on leave from Princeton University, has been named by the World Council of Churches here to take charge of the Council's material relief program in Czechoslovakia. W. A. Visser 't Hooft, general secretary of the Council, said that consideration was being given to the possibility of sending goods to Czechoslovakia by Swiss airplanes, because of the acute need which exists in that country.

In a telegram to Mr. Sylvester C. Michelfelder, commissioner of the American section of the Lutheran world convention, who is heading the Council's new division of material aid, Professor Hromadka said he was compiling a list of needy persons and groups. He urged immediate delivery of heifers, mules, bicycles, wheat and other goods.

Mr. Hromadka, who has been in Europe for about four months, was recently elected persident of the student Christian movement in Czechoslovakia.

May Visit Shrine

Boston:—More than 100,000 names have been written in the service men's remembrance book, and about 200,000 persons have visited the Prayer Shrine at the Cathedral of St. Paul here since it was established over three years ago. The shrine on the Cathedral Porch carries a sign each day asking prayers of special importance.

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By Irwin St. John Tucker. The views of a man who leads a double life — one as war news editor on a sensational Chicago newspaper, the other as dignified priest in a well-known Episcopal Church. **$2.50**

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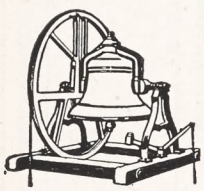
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Vestrymen to Recruit

Chicago:—Bishop Conkling has asked vestrymen of the diocese to bring him 500 men for confirmation in February, the 5th anniversary of his consecration. "The growth of the Church is largely dependent upon the witness of her laymen," the bishop stated in making his request. "A single word from a layman to the unchurched means ten times more than it would from a clergyman. We are a self-contained, self-satisfied Church. We are not producing children. Unless we can bring ourselves to greater witness to the faith we love the picture of the Church in the future is a sad one."

Parish Clears Debt

Chicago:—The Advent here is to have a special service the first Sunday in Advent to celebrate the clearing of the debt of $35,000. The church is to be consecrated on Whitsunday by Bishop Conkling. The Rev. Gordon E. Brant is the rector.

During the past year and a half seven other parishes in the diocese have removed all indebtedness: St. Luke's, Evanston; St. Matthew's, Evanston; Christ Church, Winnetka; St. Lawrence's, Libertyville; the Annunciation, St. Thomas' and St. Alban's, all in Chicago.

Atomic Energy

New York:—Bishop Gilbert, suffragan of New York and a WITNESS editor is the chairman of a committee of church leaders which is planning a conference on the significance of atomic energy to the churches. Under the auspices of the Protestant Council the plan is to set up an organization through which the Protestant churches of the city may express most effectively their opinion on public issues.

Bishop to Lecture

Evanston, Ill.: — Bishop McElwain, instructor in Biblical literature and languages at Seabury-Western Seminary, delivered the Hale lectures last week on the permanent elements in Old Testament prophecy.

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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.

WILLIAM E. SPRENGER
Director New York Protestant Episcopal City Mission Society

THE WITNESS did a splendid job for our Society (Nov. 1) and I am sure that everyone who received this paper will become conscious that New York does have a City Mission Society. There is one problem that I would like to bring to your attention with the hope that in a succeeding issue you may be able to clear it up, and that is the omission of the word "Episcopal" in referring to the Society. New York City Mission Society is the corporate title of a non-denominational organization. Since I have been here we have had two legal cases because people in wills did not mention our full title. Do you suppose there is some way to make it clear that if anyone desires to contribute or remember us in their will the money should be sent to the New York Protestant City Mission Society, 38 Bleecker Street, New York, 12, N. Y.

* * *

GEORGE E. RATH
Vicar at Millington, N. J.

Congratulations upon your splendid issue devoted to The Church of the Future (WITNESS, October 25).

* * *

DANIEL E. WILLARD
Layman of Nebraska City, Nebraska

Mr. Richard McLaughlin in a recent letter to THE WITNESS states that "the objective of the United Nations Charter is world peace." He says, truly, that "to attain peace we must have the desire for peace deep rooted in our hearts." That is absolutely so. Then he says, "Many are preaching world peace but clamoring for compulsory military training" and "it is impossible to make these two things harmonize."

Here we part company. I think the great majority of the American people desire peace, love peace, desire to live and let live in peace. I think the great majority of the American people have so great desire for peace that they would be willing to fight for it if compelled by the attack of a greedy nation which attempted to wrest that peace from us by force and make us slaves. This is my sentiment. Let us love peace, seek peace, live peace. Let us love peace so much that we are willing to guarantee it by force of arms if necessary.

Mr. McLaughlin thinks there would have been no world war 2 if our leaders had taken a firm stand when Manchuria was invaded and Germany grabbed Austria and invaded Poland. I quite agree. But we were not prepared and both Germany and Japan knew it. Greed led them to think that they could overcome their neighbors before they could get ready to defend themselves. Japan thought she could overwhelm the United States before we could get ready to defend ourselves. If we had been militarily prepared by previous training of our young men it seems to me there would have been no war. We sought peace but it was known we had no big stick. A good big stick does not necessarily mean a large standing army. It rather means a large body of trained men who can be quickly called to their country's service in time of necessity.

It seems to me that a sensible system of universal military training would be a guaranty of peace. Mr. McLaughlin says we cannot have this and world peace. I do not see why. I do not see how we can be assured of world peace unless we have military training. Mr. McLaughlin thinks physical fitness can be obtained by other means. What means, pray tell, will train men to take care of themselves on the field of battle or foxholes but vigorous military training? College gymnasia and football fields are a poor parallel to the terrible conditions of the battle front. When attack comes, and it has come intermittently between nations since the world began, talking peace but not carrying a big stick will not stop greed which has been the cause of wars throughout the history of the world.

* * *

RANDOLPH CRUMP MILLER
Faculty, Church Divinity School of Pacific

About intinction: There is another factor besides sanitation, especially in the larger churches. The use of two cups is almost as slow as the traditional method, and one of the problems when communicating over 100 people is that of time. A method which has become popular in many places is to ask the people who wish to receive by intinction to come first, and the priest administers the wafers after dipping them in the wine, going down the row just *once*. This combined operation has the value of simplicity (no accidents, no psychological barriers, no worry about method by the communicant), of elimination of sense of hurry (because one trip suffices), and of actual saving of about half the time it usually takes. Then, those who wish to receive in the traditional manner come afterwards, with the usual method. There are two disadvantages to this method: inadvertantly, the damp wafer may leave a trace of wine on the hand, and it separates the methods with obvious movements (sheep from goats, as Hal Hallett criticises). But, in my opinion, the advantages far exceed the disadvantages. The combination of sanitation, no accidents, less loss of time, and reverence makes for a satisfying spiritual experience. It eliminates the problem of communicants' leaving the church while others are communicating; it helps where there is a shortage of assistant priests; and it increases the number of those receiving. And in most congregations, from 75% to 100% prefer the option of intinction!

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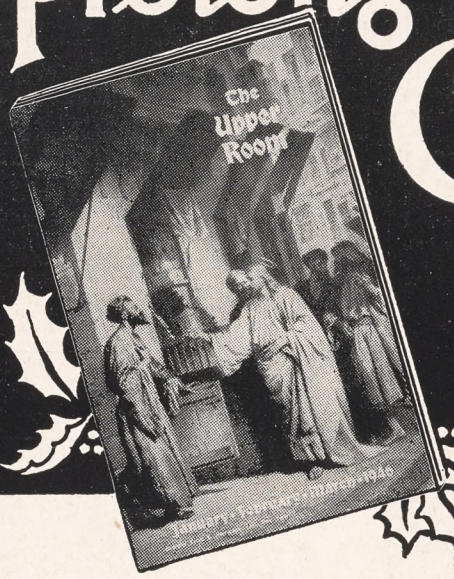

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The WITNESS

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Official Navy Photo

NOVEMBER 29, 1945

GETTING THEIR MINDS OFF THE WAR IS NOT AN EASY THING TO DO

ARTICLE BY CHAPLAIN HARBOUR

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SERVICES
In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK CITY
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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

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

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion
11 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wed. at 8 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY
1317 G Street, N. W.
Washington, D. C.
Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M. — Holy Communion

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor;* Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Lane W. Barton, Beverley M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Vance Hayes, William R. Huntington, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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NOVEMBER 29, 1945
VOL. XXIX No. 8

CLERGY NOTES

AMBLER, F. W., retired, is in charge of St. Paul's, Summerville, S. C. until a permanent rector can be found.

CRANDALL, ROBERT L., former navy chaplain, is to return to the Cathedral of St. Philip, Atlanta, Ga., as canon on January 1.

CROSBY, KENNETH O., formerly of the city mission staff of Chicago, is now vicar of St. Katherine's, Owen, Wis.

DONEGAN, HORACE W. B., rector of St. James, New York, has been elected a member of the National Council to represent the second province.

GASS, KENNETH H., assistant at St. John's, Youngstown, Ohio, becomes rector of Christ Church, Kent, O., December 23.

GRIFFIN, HERBERT H., rector of Trinity, Sharpesburg, and All Saints, Rosedale, Pa., becomes assistant at the Cathedral of the Nativity, Bethlehem, Pa., December 1.

HOLLOWAY, ALBERT M., formerly army chaplain is now rector of St. Paul's, Montrose, and in charge of St. Matthew's, Stephensville, and St. Andrews, Springville, Pa., effective Dec. 1.

JOSLIN, ALLEN W., rector at Conway, S. C. is also in charge of the Messiah, Myrtle Beach, S. C.

LUMPKIN, WILLIAM W., former navy chaplain, has returned to the Church of the Holy Communion, Charleston, S. C. as rector.

MOHR, EDWARD J., formerly vicar of All Saints, San Leandro, Calif., becomes vicar of St. Stephen's, Belvedere, Calif., Dec. 1.

PURCHASE, H. G., has accepted the rectorship of the Good Shepherd, San Jose, Costa Rica, effective December 1.

STEINMETZ, PHILIP J., rector of St. Paul's, Elkins Park, Pa., died on November 13 at the age of 71.

STEVENSON, D. T., former army chaplain becomes dean of Leonard Hall, Bethlehem, Pa., effective Jan. 1.

STONE, CYRIL H., former chaplain in the Canadian air corps is now assistant at Trinity, Pottsville, and in charge of St. James, Schuylkill Haven, Pa.

THOMPSON, WILLIAM A., is now city missionary at Columbia, S. C. to minister to those in state and federal institutions in and about the city.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 8

The WITNESS

For Christ and His Church

NOVEMBER 29, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Editorial Board Asks a Few Questions of Readers

The Information Gathered from Subscribers Will Be Basis for Possible Improvements

By the Editors

New York:—The editorial board of this magazine has sent a questionnaire to a sampling of 1,000 subscribers with the hope of getting information to guide them in the improvement of the paper. We made no selection of names but did a blind sampling. We now want to give those who did not receive the questionnaire an opportunity to state their opinions and we will greatly appreciate your cooperation if you can find the time to jot down your answers and mail them to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

1. Is our coverage of Church news adequate?

2. Do you feel obliged to take another paper in order to get adequate news?

3. THE WITNESS is three dollars a year; *The Living Church* is five dollars. A check of numbers of the two papers for any given week will reveal that we both offer about the same news. But for five dollars, and therefore more pages, *The Living Church* is able to give greater detail in reporting. Should we advance our price to five dollars a year in order to give you 24 to 32 pages an issue instead of 20?

4. We subscribe to Religious News Service (items marked RNS). We have been printing a fairly large amount of their releases, particularly news from foreign countries. Should we continue this policy or would you prefer greater emphasis on Episcopal Church news: dioceses, parishes, etc.?

5. Our space is now about evenly divided between news on the one hand and articles and editorials on the other. Would you change this ratio?

6. Would you like more pictures, keeping in mind that to do so would mean less space to news and articles?

7. Comment freely on our columns (Living Liturgy, Dramatic Arts, For Church School Teachers, Books, Talking It Over, Sanctuary); also make suggestions for possible features.

8. Do you approve our editorial policy which can perhaps best be described as liberal and progressive on Church unity, race relations, international affairs, labor?

9. Please offer any suggestions for the improvement of format.

10. Please add any other comments you care to make.

In sending in your answers we will be glad to have your name if you care to give it but it is not necessary.

The answers we are sure will aid us in making THE WITNESS a more useful and attractive paper. A report based upon the answers will be presented in due time.

THE PICTURE ON THE COVER

Washington:—Crewmen on a big aircraft carrier try to forget. Some play cards; others try to sleep; some just sit and think. This is one of a series of ten pictures we are running on our covers, taken at sea by Fons Iannelli who was one of fifteen picked photographers assigned to a special navy photo unit under the direction of Captain Edward J. Steichen.

MEMORIAL REREDOS DEDICATED

Binghamton, N. Y.:—A reredos and chancel was dedicated on November 18th at Trinity Church here to the memory of the Rev. Wilson E. Tanner, rector from 1918 to 1943. Mr. Tanner served in many civic and social welfare capacities during his ministry in the city and was an able preacher and speaker, a beloved pastor, a faithful priest, loved and respected by all who knew him.

MEMORIAL DEDICATED AT ST. JAMES'

New York:—A memorial to the 675 men and women of the parish who took part in world war two was dedicated on November 18 at St. James' Church by the rector, the Rev. H. W. B. Donegan. A high relief of St. George, the memorial is the gift of Vestryman Edwin S. S. Sunderland and was designed and executed by Katharine T. Hobson, a member of the parish and a sister of Bishop Hobson of Southern Ohio.

Mr. Donegan in his sermon stated that the Church must concern itself with controversial matters like industry, race relations and international affairs if it is to have the respect of people and particularly those of the younger generation.

Get-Together

THE story about the difficulty chaplains are having in locating parishes (Nov. 15) has brought letters from a number of parishes stating that they are seeking a clergyman. THE WITNESS believes that it may be of service to clergymen, particularly chaplains, and also parishes by providing a get-together. Thus a parish in the New York area is seeking an assistant, preferably a former chaplain: salary $3,000; apartment; maintenance of car. . . . A city missions society in a mid-western city is seeking for an additional clergyman for its staff. . . . Another parish in the New York area, an industrial city, is looking for a clergyman as assistant; $2,000 to start with apartment. Clergymen interested should write *Get-Together*, THE WITNESS, 135 Liberty Street, New York 6, N. Y. Parishes or bishops seeking men, particularly former chaplains, may have their needs printed here if they will send a few details. This department is an experiment and will be continued only if the number of letters, both from clergymen seeking positions and parishes seeking clergymen, indicate that there is a need for it.

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MATERIAL AID PROGRAM IN PENNSYLVANIA

Philadelphia: — A Church material aid program was launched in the diocese of Pennsylvania on November 16th to give aid to Churches in Asia and Europe. Bishop Hart, speaking at the meeting, stated that "It is a difficult thing and the day is far distant when we can get the Church working together on a theological basis but here is a practical way to show what it means to have a universal and ecumenical Church. It is simply beyond imagination to realize what it will mean to these people when these things come to them."

The Rev. Almon Pepper, social service secretary of the National Council, declared that the Churches in the United States, cooperating on relief through the World Council of Churches, seek $6,500,000 for 1945-46. He declared that "the Episcopal Church seems prepared to play its proper part in the cooperating Church program." However this statement hardly seems to be borne out by the facts since, to quote Mr. Pepper, "the current campaign of the Reconstruction and Advance Fund includes $350,000 for aid to sister Churches, which amount will only be assured if the Fund is over-subscribed."

In other words, the people of the Episcopal Church are asked for $5,000,000 for the Episcopal Church, with nothing going to overseas Churches where "food, goods and materials are desperately needed" unless the Fund is over-subscribed.

Mrs. George A. Trowbridge is the chairman of the Pennsylvania committee which is under the auspices of the social service department of the Woman's Auxiliary.

CHURCHMEN RETURN FROM JAPAN

San Francisco:—Japan is "wide open for the Christian gospel" declared the four delegates of Protestanism who arrived here Nov. 21 after four weeks in Japan and Korea. They addressed a mass meeting to tell the story soon after leaving their plane. The four are Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James C. Baker, Methodist; Luman Shafer of the Foreign Missions Conference and Walter Van Kirk of the Federal Council of Churches. A more detailed report will follow next week.

CHRISTMAS PACKAGES ON THE WAY

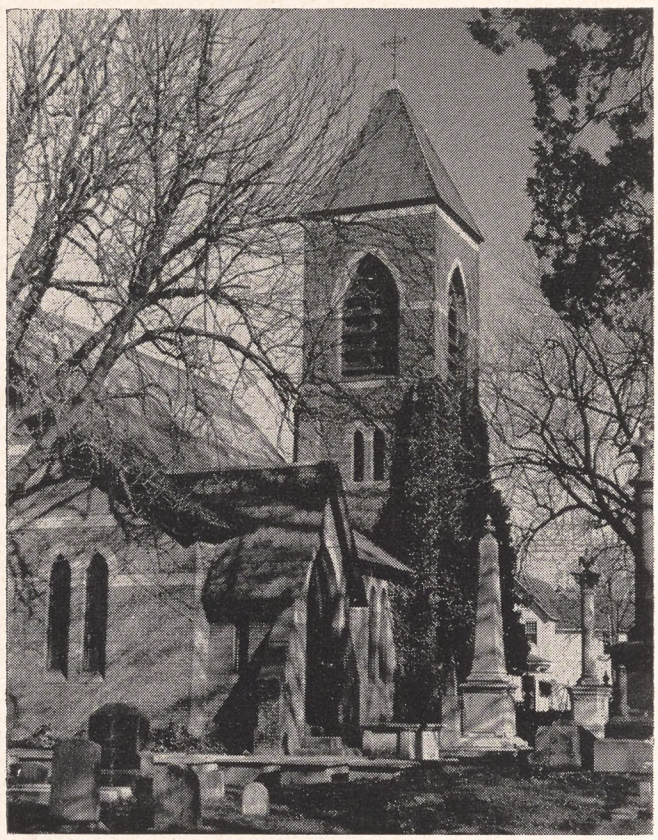
New York: — Church Christmas packages, 32,000 of them, have left New York for Asia, the first of 160,000 cartons which American non-Roman Churches are sending to Europe and Asia. The project is directed by the material aid committee of the Church Committee on Overseas Relief and Reconstruction. Of the first shipment 8,000 are on their way to Burma; 8,000 will reach Manila early in December and 16,000 are consigned to Shanghai.

MISSION SERVICE CELEBRATED

Edmonton, Alb. (RNS): — One hundred years of missionary service by the Baptist, Anglican, Presbyterian, and United Churches of Canada were commemorated in the second annual world missionary conference here. Twenty-two missionaries from India, South Africa, British Guiana, China, Spain, Nigeria, Alaska, Sierra Leone, Bolivia, and Rhodesia participated in the program. One of the highlights of the observance was a youth rally in which young people of Chinese, Russian, Japanese, and many other nationalities took part in a pageant entitled, "Edmonton: the Crossroads of the World."

CHURCH CRITICIZED BY VAN DUSEN

New York (RNS): — The Rev. Henry Pitney Van Dusen, in his inaugural address as the president of Union Seminary, defined the present age as one "dominated by both the concept and the reality of tension" and declared that "men's minds today can find no unity and therefore no meaning amidst enveloping confusion" and that "they can only declare the contradictions they cannot solve." He said that theological schools react to all the various tensions in the world and he mentioned the strain between the "reality of the true Church and the actuality of our churches." He pointed out that students enter the seminaries "ardent to bear that gospel undiluted to Church and society but the insistent demands of the market, of the churches to whom these youth shall minister is "Send us no revolutionaries, no questioners of the accepted conventions, no disturbers of our comfortable complacencies'."



One of the most beautiful country churches is Christ Church at Milford, Delaware

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Chaplain Says Navy Officers Approve Brothels

He Declares Large Percentage Had Syphilis With Some of the Women Exposed to Leprosy

By Religious News Service

Washington:—Chaplain Lawrence L. Lacour, navy chaplain who is described by Congressman Howard H. Buffett (R. Neb.) as "the first navy chaplain in Japan, landing ahead of MacArthur" has charged that enlisted men visit Japanese brothels with the official permission of high navy officers. The charge, in the form of a letter, was sent to the DesMoines conference of the Methodist Church; was sent to a local newspaper and was later read over a radio station at Norfolk, Nebraska. It was then read into the Congressional Record by Congressman Buffett and has caused a stir among government officials here.

The letter, as published in the Record, follows:

Since a large percentage of the navy are reserves, many of them under 20; and we chaplains are entrusted with the moral and spiritual welfare of these men, we believe the American public should be informed when conditions and policies exist that jeopardize the morality and faith of our servicemen. As a policy of venereal-disease control, the navy is permitting unrestricted access by all men on liberty in the Yokosuka area to houses of prostitution where the venereal incidence among the prostitutes is considered 100 per cent. The control is the prophylaxis administered by naval corpsmen on duty in the house.

Since September 11, liberty parties have been permitted ashore in this area. Our ship was the first to be granted liberty and as we are tied up in the navy yard I have been able to observe the situation from the beginning. On September 2 the medical officer in charge of venereal control told me that it would be his policy to supervise the places of prostitution by examining the prostitutes, by segregating those infected, by insisting on cleanliness within the houses, and by establishing adequate numbers of prophylactic stations throughout the town.

When liberty parties went ashore men gathered the impression that the medical department had eliminated all immediate danger. Military police and naval corpsmen informed the men in the lines in front of the houses that everything was medically inspected. As a result many enlisted men and officers, including a number from our ship, had sexual contact without using any prophylaxis. Prior to sending men ashore some ships ran training films on venereal disease, and announced that a high percentage of venereal disease could be expected in Japan. On other ships the commands refused to do anything to discourage promiscuity and gave no warning about expected venereal incidence.

On September 14 it was disclosed that out of a typical group of prostitutes, 51 out of 60 had syphilis, were not being treated, that there would be no further examinations and that no policy of treatment or segregation would be followed.

Coincidental with Archbishop Spellman's visit here, by September 16 all red-light districts were declared out of bounds. A group of us chaplains inspected the restricted area after a week of suppression. We found that although the method was not totally effective, the number of offenders that got into the restricted area was small as the geographic location of the area made policing comparatively easy.

It was not so easy to suppress the freelance prostitutes and the smaller houses in the unrestricted area but there was little open violation. A man intent on sexual contact could find it but he had to exert considerable effort and run the risk of arrest. Men were treated as usual at prophylactic stations with no great threat of disciplinary action, and, during this period of suppression, the number of treatments ashore and afloat decreased remarkably.

At a meeting of the fleet medical officers on September 26 it was proposed that one large house be opened, that it be operated with the understanding that all the women were diseased, and that a voluntary system of prophylaxis be available by placing a navy-operated treatment station within the house. Although some medical officers and two chaplains in attendance protested, it was stated by the senior medical officer that this was to be the policy. Subsequently the chaplains of the fleet met and submitted to the flag a memorandum that represented the unanimous opinion of the group. The action of the chaplains was ignored and Sunday, October 7 the Yosuura house was opened to enlisted men, with geisha houses permitted to accept the patronage of chiefs and officers.

Although the number of men on liberty next day was considerably under normal because of rain, I observed, in company with four chaplains and the officer of the day of the military police, a line of enlisted men four abreast almost a block long, waiting their turn. MP's kept the lines orderly and permitted only as many as could be served to enter at a time. As men were admitted into the lobby they would select a companion on duty that day, according to one of the Japanese attendants, pay the 10 yen to the Japanese operator, and then go with the girl to her room. We inspected several of these rooms and found them to be reasonably clean. When the men returned they were registered and administered prophylaxis by navy corpsmen. Although approximately 20 men could be treated at a time, there was a line waiting. True, many of the men were the type one might expect to patronize such a place, but the bulk of the customers were younger men. The open accessibility of women in this place has been a factor contributing to

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

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the first sex experience of some of my men.

When one considers the rate of disease, that there are some forms of venereal disease in the Orient that do not respond to treatment, that some of the women have been exposed to leprosy. On the basis of these facts, it is contended that:

1. The Navy's policy of unrestricted sexual opportunities with diseased women is no solution for the problem of venereal control.

2. American people would insist that the navy immediately adopt a policy of rigid suppression in regards to prostitution.

3. The navy, which completely ignored moral implications in the present situation, be charged to consider the moral aspects of policies governing personnel.

4. The people who loan their sons to the government demand moral protection or refuse to supply the personnel for our armed forces.

5. Although many naval officers are gentlemen, others by example and advice have encouraged immorality among our men.

6. The navy's unlimited sale of beer, which has contributed to moral delinquency and numerous incidents here, be discontinued. And that throughout the navy, soft drinks be made just as available as beer whenever beverages are provided by the navy.

7. An organization that has dmonstrated such brilliant strategy in defeating the Japanese military not permit our men to become the open victims of Japanese prostitutes in the final round.

THANKSGIVING AT ABBEY

London: — Westminster Abbey was filled with American servicemen on November 22 for a Thanksgiving service. The Archbishop of Canterbury was the preached and John G. Winant, ambassador to Great Britain, read President Truman's Thanksgiving proclamation. The Archbishop urged international friendship and told the servicemen that they must not forget the cause for which they fought.

FINE RECEPTION FOR BISHOP HARRIS

Monrovia, Liberia:—The Weekly Mirror, newspaper published here, carried a front page story of the enthronement in Trinity Pro-Cathedral, of the Rt. Rev. Bravid W. Harris. Denominational Churches had announced that their regular services would not be held, so that their congregations could attend the service at Trinity, so that, as the *Mirror* comments, "the Pro-Cathedral was literally filled to overflowing, despite the recurring showers."

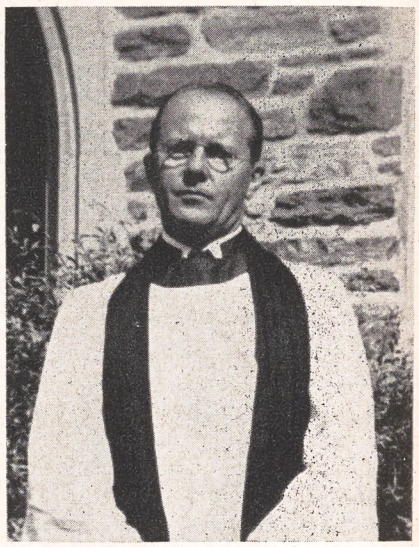
The President of Liberia, the secretary of state, secretary of the treasury and other government officials, as well as the United States minister to Liberia, the British charge d'affaires and representatives of the United States navy, attended.

The service, at which Bishop Harris preached, was followed by a reception and a program including addresses of welcome, presentation of a pastoral staff to the bishop and a chain to Mrs. Harris.

The *Mirror* referred to Bishop Harris' sermon with enthusiasm. "The text chosen was John 4:24. And in one of the most powerful, eloquent and soul-stirring sermons ever heard within the four walls of this thirty-three-year-old edifice of a parish whose history runs back to colonial days, Bishop Harris held his listeners spellbound. So captivated was the congregation by the discourse, characterized by an effortless delivery without notes or manuscript, until when the ascription was pronounced after forty minutes, it seemed as if only a bare quarter of an hour had elapsed since the bishop commenced to preach."

At the reception a speech was made by C. D. B. King, senior warden, suggesting certain specific things which Liberian Church people hope will be given careful consideration by the new bishop. These include "Restoration of our general and local convocations; reopening of Cuttington Institute or a similar theological institution anywhere within the Republic to prepare Liberian youths for the ministry of the Church; more concrete and effective steps looking toward an autonomous Liberian Church within the Anglican Communion; securing and dissemination of information concerning the whereabouts, state and condition of various district funds established by this field; better attention on the part of the Church to the many churches, chapels, schools and mission stations where native missionaries and catechists are working with little or no financial support; an annual pastoral message from our Episcopal head on the work, achievements and progress of the Church here."

In addition Mr. King said that in view of "our status as a purely missionary field, let us insist upon greater emphasis on the preaching of the word and more careful teaching of the faith and doctrine of our Church, and not so much on certain types of its ceremonial forms and ritualistic observances," and finally, "A nearer approach towards Christian fellowship with the other Protestant Churches operating in this field which will make for Christian unity and interdenominational understanding and cooperation."



Richard Baker Jr. is the rector of the Redeemer, Baltimore. He is a leader in the diocese of Maryland and in the province of Washington

WANTS MEN TO STAY IN THE ARMY

Washington:—The Rev. M. S. Sheehy, head of the department of religious education at Catholic University, speaking here after three years of service as a navy chaplain in the Pacific, stated that demobilization should be halted and that all returned veterans should re-enlist immediately. He also proposed strengthening the power of peoples friendly to the United States and recommended that the United States and England continue to share the secret of the atomic bomb "until Russia makes up her mind."

BISHOP POWELL A DIRECTOR

New York:—Bishop Powell of Maryland has been elected to the board of directors of the Church Properties Fire Insurance Corp., it was announced last week by Bradford B. Locke, president of the corporation.

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EDITORIALS

Good News of Damnation

ADVENT with its mixed mood of doom and hope, of judgment and promise, concides singularly with the mood of today. Its challenge is that of Deuteronomy, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Such is the choice this generation must make; never has it been clearer. There is virtue in the fact that we are coming to recognize this; Chancellor Hutchins of the University of Chicago has well called it "The Good News of Damnation." Certainly under the present circumstances it *is* better to know the worst; to be faced with the certitude that if we continue to follow the path we have so far trod mankind cannot escape extinction.

There are discouraging indications that the world is "in the grip of big forces and little men." So much the more reason that those who possess, however dimly, some of the spirit of Christ must work and fight to persuade our leaders that following the old weary shibboleths will but lead us down the same blood-drenched paths. We must muster all the strength we can to convince them that we live in a new age; that a return to the discredited idea that military might, the playing of power politics, will command respect can only eventuate—as it always has—in the horror of destruction.

Advent calls for a radical break with the past; "cast away the works of darkness and put on the armor of light"; it calls for drastic action. Above all else we need light; that we must not only pray for fervently but labor to disseminate. At the moment the most light is coming from the spiritual leaders and the scientists; the latter have been roused to see that new occasions teach new duties while our political leaders fumble among the outworn methods of the past.

Yet we shall have to go still further. It has been amply demonstrated that man cannot stand on his own feet; alone he is helpless against the terrifying forces of evil that he has unleashed. As he seeks aid in his desperation he will only find it outside himself. That is the clue to history; there is simply no alternative to the power that God alone can give. The night is far spent; it may soon be too late. These weeks before Christmas should not only constantly remind us of the one way of our salvation but whip us to action; to a resolve to put on the armor of light and seek new ways.

A Prayer

O GOD, whose purposes are from everlasting and whose kingdom is unshakable: Help us to know that the end of battle is but the beginning of opportunity, and that all the energies once consecrated to the waging of war must in time be offered in the struggle for peace. Grant us such courage that our efforts may never falter; such love, that every barrier to brotherhood and equality may be beaten down; such wisdom, that every problem of boundary and trade, of production and distribution, of language and culture, may be solved; such faith, that when the way is long and hard we may yet persevere to the end, in the knowledge that Thy sovereign will reigneth as revealed in the redeeming power of Thy Son, our Saviour Jesus Christ. Amen.

—from the parish paper of Grace Church, Amherst, Massachusetts.

Between Men and Nations

RECENT addresses of President Truman fill us with misgivings. Hoarding the secret of the atomic bomb, maintaining the world's largest navy, and conscription to ready a powerful army is not an effective way of achieving justice, democracy and a cooperative world. Certainly we would not have our nation lapse into the impotence and irresponsibility which followed world war one. The years ahead are to be restive and chaotic; a police force can serve a useful purpose. Yet the program outlined by the President seems to be for a very different purpose. Can it be that this array of power is inspired by our distrust of Russia? If so, it can be Hitlerian in its effect by dividing the world into hostile camps. Furthermore, we are uneasy because the program seems to be the very thing the Pattersons, McCormicks, Hearsts, and other anti-Russians have been advocating. We must expect the path to cooperation and understanding with the Soviet Union to be difficult. But our attempt to hoard the secret of atomic power and peacetime conscription are not the best means of encouraging the confidence, harmony, and cooperation we desire.

The decisions our statesmen have to make require a wisdom beyond anything we have ever known. We hope and pray that the decisions now being made may make for a world of justice and

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democracy. But we can do more than hope and pray. As Christians and churchmen we can intensify our ministry of reconciliation by working for economic and political solidarity among the nations and for spiritual solidarity among Christians. In these two areas Christians can really go to work. If suspicion and fear are to be replaced by confidence and trust, the extension and deepening of understanding between nations and among Christians of various communions is a necessity.

It's Your Turn Now

by Richard L. Harbour
United States Navy Chaplain

A BLUEJACKET said to me in the subway last night, "Sir, I'm trying to get to 600 Lexington Avenue. Can you direct me?"

600 Lexington Avenue sounds like a simple address; one would expect to find it at Sixth Street, or perhaps Sixtieth. As a matter of fact it's at the corner of Fifty-second Street and Lexington Avenue. My sailor acquaintance of the moment was confused because he could find no relation between the building address and the number of the street. So I explained the New York number plan to him as well as I could. Then he asked, "Sir, are you a line officer?"

"No," I replied. "I'm a chaplain."

"Line Officers are pretty cold," he mumbled. "Civilians are pretty cold too."

I made an effort to keep that conversation going. Noting his campaign ribbons, I said, "I'll bet it's good to be home again, after your months in the Pacific."

"Yes," he answered "but you know, I miss something."

"What is that?"

He paused a moment, and then said, "Sincere friendship."

He's not the first sailor to have mentioned the aloofness of civilians to me. I've been somewhat confused by their coolness myself. This particular bluejacket mentioned that one can get used to frigidity in officers of the line, but what have we in the service done that should fix a seeming great gulf between us and our friends at home?

A few weeks ago I conducted Sunday service aboard a ship in port. One of the lads who stayed aboard in order to attend the service came to me afterward asking for directions to some service in town. He was a Baptist. I asked him what type of Baptist service he preferred, for even the Baptist communion has stripes in its churchmanship, and the lad answered, "All I want is a friendly church."

A friendly church, what rare institution that is! I have visited many churches since returning from sea duty. Whether they be Baptist, Methodist, Presbyterian, our own Episcopal Church, or any other, I find that sincere friendliness in the churches is a rare virtue.

Our Church, and other churches too, are saying and writing a good many words about programs for re-establishing returning veterans in the Church at home. Some of these programs involve complicated activity schedules of far reaching significance. What about a simple technique for friendliness at home, something that all the pillars, posts, and props, of the local parishes can put into effective practice right away?

On the Sunday nearest V-J day I took a midshipman acquaintance to the eleven o'clock service in a church I like. The people of that parish are true to the best traditions of exclusivism. But I like the churchmanship, the architecture, and the music in that parish church so I visit there often and usually wear my topcoat. After the service on V-J Sunday we walked slowly out of the church. People were chattering in their exclusive little groups, and as we moved down the walk to the street we wished devoutly that somebody would at least act as if strangers were welcome. Finally a lady following us said, "My boy wears a uniform like yours." Grasping that one straw, for I feared that the midshipman, who was not a churchman, would get a false impression of coolness in the Episcopal Church, I hastened to make conversation. The lady chatted amiably—without gush or effusion, just quiet top-of-the-morning conversation—

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and I secretly marvelled at so much friendliness in the Church. Then the bubble burst.

"Of course, I'm not a member here," she said. "I belong to Dr. L. O'Quence's church. But I came here to take part in the special thanksgiving service for V-J Day. Glad you were here too." Well, there we were, welcomed in a parish church of the Anglican Communion by only one person, and she was a member of another congregation in another communion!

Sometimes I feel like the little boy in one of Percy Crosby's comic strips about Skippy. Skippy asks a boy carrying a wash tub that almost covers him who he is.

"I'm the kid that gits thrown outa the libree."

"Where ya goin' now?" Skippy asks him.

And the boy says from under the tub, "Back to the libree."

We're going back to church too. Nevertheless, no amount of shaking hands by the rector at the door can steady the shuddering that was started by cold shoulders when we entered the church door.

WHILE conforming to the ranks and files of military life most of us have learned the gracefulness of that virtue known as meekness. When a man discovers that his strength is of little worth without its being joined in the strength of many other men, he stands meekly in the presence of powers greater than himself. The strength of our life in military service is in our unity as shipmates, buddies, or as the Australians say, "Cobbers." As cobbers together we have had ample opportunity to serve together and we veterans from the service are coming out well prepared to share in the Church's corporate enterprise, if only the Church will let us in.

Jesus, in the parable of the sheep and the goats, relates a dramatic story of the king's invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That's a soothing word to churchmen who are on the Lord's side. But the invitation is not to them, it is to all the rest of humanity. The Lord's mission is the Church's Mission to all men. At the moment that mission extends to the returning service personnel. They are coming home by the thousands. Are we making them at home in the churches?

"Come ye blessed of my Father," goes out to them from the stewards of the mysteries of God in the Church. Now the veterans do not think of themselves as particularly blessed. They would be as surprised as the righteous in the parable if "Come ye blessed" were spoken directly to them. Nevertheless, they have the Lord's word for it, "Inasmuch as you have done it unto the one of the least of these my brethren, ye have done it unto me."

"It," according to the parable, includes such things as feeding, housing, clothing the needy, releasing prisoners, and welcoming strangers. In the immediate future the Church may not have much call for housing, feeding, and clothing these least of the Lord's brethren. Perhaps in the next decade, which H. G. Wells calls "The Famished Fifties" there will be ample opportunity. Let be, there's a wonderful chance right now to do far more than that for veterans. They are hungering and thirsting for the gentle virtue of friendliness. Bluejackets and G. I. Joes will be looking for it in the churches. We teach that the Episcopal Church is apostolic. Where then is the apostolic fellowship?

Fellowship, friendliness, kindness, love are greatly misused and misunderstood terms. The professional worshipper, beaming a fixed smile, and shaking hands with colossal heartiness is not what veterans will be seeking. They want the friendly spirit that is born of sincerity. Will they find it in the churches?

Veterans are leaving army and navy separation centers by the thousands every day. Chaplains at the centers are having a final word with the dischargees. I work in one of the navy separation centers with fourteen other chaplains. We see to it that every man, whether he is Protestant, Jew, or Roman Catholic is admonished to attend synagogue or church on the first Lord's Day after returning home. We ask them to take their families with them and to make special prayers of thanksgiving to God for the ending of the war, and for his inestimable benefits.

In addition, the chaplains are sending letters at dischargees' requests to next of kin and to ministers. One chaplain at the separation center in Norman, Oklahoma, begins his letters to the clergy with a headline in bold face type which says: "It's Your Turn Now."

The dischargees go out from the separation centers in high spirits, laughing and talking of home. As they separate from their buddies in the service for the last time they enter the company of the least of the Lord's brethren, that's all. So it is the Church's turn now. We hope that the clergy, and more especially the laity, will give friendliness and hospitality straightway when the veterans come home to church. Remember it's your turn now.

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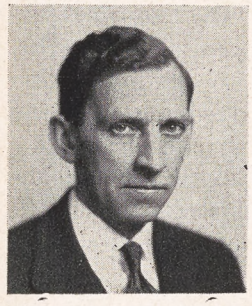
Talking It Over

By
W. B. SPOFFORD

AT THE General Convention in Washington, years ago, an effort was made to raise money for our Church hospital in Toyko. As I recall it the money was raised. But those in charge of the campaign could have had more if they had not tried to scare people into giving. The argument was: "There is a rising power to the east of Japan. This power is Bolshevism. It is menacing. This great hospital in Japan will be a bulwark against this threat to us."



Following a meeting at which this argument was developed with all the stops out a very wealthy layman said to me: "If all that he said is true, believe me I am going to give my money to something besides a hospital. I'm going to do my best to see that it goes into battleships."

I do not pretent to knowledge of the psychology of advertising. Fear presumably can sell toothpaste by scaring people about "pink toothbrush" and "one out of four have it," and a bottle of smelling water worth about a cent can be sold apparently for a quarter if you hammer away on "even his best friends won't tell him." But one would hardly expect the Christian Church to indulge in this sort of fear-mongering even to raise five million dollars. Yet from reports that come to my desk, those in charge of our Reconstruction and Advance Fund campaign seem to think that they can scare money out of pockets—particularly the pockets with a lot of money in them—if they harp enough on the menace of communism. Even the Presiding Bishop is handing out this line by setting "some ideology" over against "Christian ideals" and then urging his listeners to give to the fund. Mr. Jordon, in charge of the campaign, is even more specific by talking definitely about the menace from the left and presenting Christianity as an antidote.

Well it may work. After all I presume people with large sums of money are more afraid of communism than they are of fascism, though from my knowledge of recent history they have far less reason to be. But I can also say this: there are a lot of people in the Church who would like to back the Reconstruction and Advance Fund campaign who are not doing so because of their disgust with the way it is being conducted. Everyone isn't afraid of the Soviet Union and what it stands for, even in the Episcopal Church. Indeed there is a considerable number . . . a tiny band certainly, but still a considerable number . . . who look to the Soviet Union with hope. Indeed, where else? Downing Street? Washington? Chungking? Vatican City?

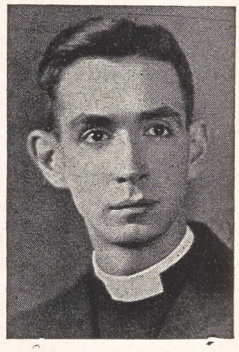
There is a star in the east. Wise men will follow it as far as its beams cast light and do so without fear merely because its color happens to be red.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Notes on Morning Prayer

THE Prayer Book is full of prefaces and exhortations. To the modern man they often seem stilted, tedious and unimpressive. He reacts, with a sound instinct surely, against the Puritan attempt to force all our approach to God into a didactic mold. Hence each fresh revision of the Prayer Book sees some of these godly and righteous admonitions quietly dropped or made optional at the minister's discretion. We certainly do not regret the passing of the old prefaces to Baptism and Confirmation. The one to the Marriage service—certainly the best of the lot—has undergone a skillful operation of amputation. But it would be a distinct loss if the increasing neglect of the exhortation at the opening of the Daily Office should lead to its complete retirement. It may not be ideal in every respect, but its merits stand out rather forcibly if one compares it with the lame modernization of it in the English 1928 Book. In its latter part there is an admirable statement of the nature and contents of common worship and a clear outline of the Daily Office itself. Its practical advantage is that it gives the people some chance for recollection and reflection before confessing their sins.



It is devoutly to be wished that the next revision

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will put the "Our Father" always and invariably in a position after the Creed, where it can only be in this service, as it should always be in every service, climactic.

It is perhaps best to understand the *Gloria Patri* of the opening versicles as an antiphon to the psalmody. The "praise ye the Lord" which follows is only a literal translation of "Alleluia," which originally accompanied the *Gloria* in festal seasons. The addition in the 1662 Prayer Book of a response: "The Lord's Name be praised," is a feeble piece of tautology. Our American Prayer Book now has in the invitatories a group of additional antiphons to the *Venite* proper to the seasons. These should be sung both before and after the canticle. An antiphon is a poetical and musical frame enclosing a psalm like a picture. When these invitatories are used it would be better to take advantage of the rubrics and not sing the *Gloria* after the *Venite*, but at the conclusion of the whole psalmody. The sequence would then unfold as follows:

Gloria (of the versicle)
Invitatory
Venite
Invitatory
Psalm(s)
Gloria

Occasionally one meets with the complaint that Morning Prayer lacks a strong emphasis upon Redemption. But this impression can only come from hearing it rendered repeatedly without either the *Te Deum* or the full *Benedictus*. One of these canticles at least should always be sung, and preferably both. It is doubtful if the Prayer Book compilers intended the *Jubilate* ever to be used except when the *Benedictus* occurred in the second lesson (which happened only three times a year in the 1552 Book, which introduced the *Jubilate*). We should not, of course, ignore the *Benedicite;* least of all, make people associate it with Lenten penance. As for the *Benedictus es,* it might be reserved for occasions when it is extremely necessary to save a couple minutes' time in divine service! But the canticle has this advantage: it is not burdened with mid-Victorian musical settings.

The two invariable collects of Morning and Evening Prayer are correlative. Those for peace—the morning one for outward, the evening for inward peace—are general supplications for the universal Church, without limit of time and place. The second ones, for grace and aid, are immediate in reference both to the hour and the worshippers. Classic liturgies always have this double perspective, with precedence given the wider horizons of prayer (cf. the arrangement of the petitions of the Lord's Prayer). There is an enormous amount of doctrinal teaching in these collects. Almost every phrase is a sermon text in itself. The original Latin behind "whose service is perfect freedom" literally means "whom to serve is to reign." Either rendering illumines the profound meaning of the other.

The concluding prayer from the St. Chrysostom Liturgy of the Eastern Church curiously conflates the teaching of Matthew 18:19-20 and results in an unwarranted statement of the theology of prayer. Future revision should correct this blunder. The original Greek says, "when two or three *agree* in thy Name," etc. It is unfortunate, too, that in modern English usage the quality implied in "expedient" has deteriorated.

New Books

***Excellent **Good *Fair

**Readings in St. John's Gospel* (First and Second Series) by William Temple. Macmillan, $3.50.

These "readings" were published in 1939 and 1940, and now appear in one volume. They are the fruit of many years of meditation upon the Gospel of St. John by one whose mind was peculiarly open to the type of thought it represents . . . . Temple was a philosopher, something of a mystic (but not overmuch: neither was the author of the Fourth Gospel), and a profoundly religious man. It was the defect of his qualities that he was not much of a historical critic. He tells us that this book is not for the scholar or theologian, save as he too is a soul on pilgrimage. But then he launches into an introduction which is very positive in affirming positions that most New Testament critics have abandoned. Indeed, the whole spectacle of English New Testament scholarship, especially Johannine scholarship, for the past fifty years has been a slow and gradual, reluctant, but inevitable retreat from traditional positions. In consequence, English theology has usually been several years behind the times in biblical interpretation. One wonders what fine results might ensue if English theology really caught up with biblical scholarship! If, for example, it were frankly to be admitted that the Gospel of St. John is *not* by John the Apostle, and has no connection with him; that it is *not* "Palestinian through and through," and so on, but stands on its own two feet as a new, fresh, independent, thoroughly Hellenistic work of interpretation and of *re*-interpretation, that it gives us a dramatic presentation of the heavenly, exalted Christ of the Church's faith . . . might not new and fresh values emerge from a

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study of St. John from this angle, values of even greater meaning for our times than the old-fashioned and now out-moded approach affords? However, within its limitations, Archbishop Temple's book, like all his other works, is superb.

—F. C. GRANT.

* * *

**THIS MEANS OF GRACE by John Higgins. Morehouse-Gorham. $2.

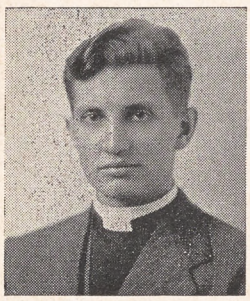
The communion service needs to be understood as something living, something which is applicable to the present situation and has meaning to the man in the pew. This little volume aims to fill this need. The author is aware of the implications of the liturgical movement, of the race problem, of the influence of humanism on the modern mind, but he does not parade the theological, philosophic or critical problems. Instead he shows in plain words that our Lord's service has something to say about each. The text is filled with homely and well-applied illustrations and is written in a friendly manner. Behind every plain statement and simple analogy there is strong and basic theology. In other words John Higgins has done a good job.

—S. A. TEMPLE JR.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

LAST year Bing Crosby won the academy award for his performance as Father O'Malley in *Going My Way* and Ingrid Bergman won the same trophy for the excellent job she did with the harassed wife in *Gaslight*. And now director-producer Leo McCrary has put them together in *The Bells of St. Mary's* and, as far as one reviewer is concerned, they might as well dispense with the academy awards for this year and let last year's presentations cover this year as well . . . particularly in the case of Miss Bergman.



In the new film, the transformed "groaner" again plays Father O'Malley but, instead of contending with the crotchety Barry Fitzgerald and a run-down parish, he has to cope with a run-down school and a rather hostile group of nuns under the leadership of Sister Mary Benedict (Miss Bergman). Needless to say, all is peaches-and-cream at the end with the school a thriving institution and any difficulties encountered along the way happily resolved.

The Bells of St. Mary's labors under the handicap of being a repeat job on a good thing and, astonishingly enough, gets away with it. Despite the lack of novelty, it struck me as an immeasurably better picture than *Going My Way* (but that might be my intense prejudice for Miss Bergman standing forth). Still, somehow, Hollywood has its difficulties with the religious film—i.e. making the spiritual life all intense facial contortions and eyes-lifted-to-heaven; making the representatives of organized religion invariably understanding people with a goodly dash of the "pixie" mixed up in their blood; and all the rest of it. But certainly *The Bells of St. Mary's* is an excellent one of its type and is definitely not going to hurt the cause of the Roman Catholic Church. Unfortunately, Hollywood sometimes can't understand that there can be two-sides to every question—or, realizing it, wisely decides to be politic.

Serious faults of the picture are: it runs too long and it has too many plots. During the approximate two hours, I counted no less than five stories all interwoven into the one film. At times I wondered if even such a whiz of a pastor as Father O'Malley could get them all solved—but he did.

But, in spite of its evident faults, *The Bells of St. Mary's* is fine entertainment and it contains a whole host of wonderful scenes: Sister Mary Benedict teaching one of her pupils "the manly art of self-defense," the same sister working on a rather testy entrepreneur to give St. Mary's a new school building, and, especially, a Christmas Play rehearsal in St. Mary's kindergarten in which the baby Jesus looks like a infant replica of Babe Ruth and all of the children, instead of singing *Silent Night*, give forth with *Happy Birthday to you, Jesus*. This last, I know, would make my seminary religious education professor, Miss Adelaide Case, just bubble for joy.

This picture will certainly arouse much discussion and resentment in Protestant circles. Well, that's probably all to the good. Maybe the Protestant churches will then get together and help Hollywood turn out something that is just as good. And, if they do, I hope they get Ingrid Bergman to play the leading role. Then, it's bound to be a success.

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Missionary Fund Wasted Unless We Are More Christian

Presiding Bishop Declares People of Asia Are Unimpressed Unless We Apply Beliefs

Edited by Sara Dill

Chicago: — Unless the Christian West can demonstrate that Christianity can do those things at home which it claims Christianity can do in the un-Christian East, no amount of money spent for a missionary program will do any good, Presiding Bishop Tucker told the 300 clergy and laymen who attended a luncheon in Chicago, November 15.

"Unless we can make greater progress toward the solution of our Negro problems at home, we cannot expect Christianity to be respected or followed abroad," the Bishop said.

World War I and world war II were severe setbacks to Christianity in the eyes of the un-Christian East, the Bishop pointed out, However, because of the loyalty and courage of the missionaries during the last war the prestige of Christianity in China is very high today.

China, the Bishop said, was no longer "a football to be kicked around by the Western powers" but a great power of the future. Whether as a great power, it will be guided by Christian ideals or whether some ideology will guide its destiny, will depend upon whether the Christian West is ready to sacrifice today to give aid.

In his discussion of Japan, the Bishop stressed that the spiritual and moral characteristics the Japanese people will need to develop before democracy can be established can come only through the Church.

"America today is like a city set upon a hill. Are we qualified to give the kind of leadership expected from us," asked the Bishop.

"We must be more than Christian in name only. We must realize that groups, be they national, political or business, are obligated by the same moral laws as are individuals."

Oppose Subsidy

Boston:—The Massachusetts Council of Churches, meeting here November 14, went on record as vigorously opposing the subsidy of private schools which it contends is provided by the Mead-Aiken bill now before Congress. The churchmen urged that no bill concerned with the subsidy of public education be used as a medium for "violating the American principle of separation of Church and state."

Connected with the meeting, 1,000 laymen, representing ten denominations, attended a dinner at which Bishop Sherrill, Lt. Governor Robert F. Bradford, Ralph E. Flanders, president of the federal reserve bank of Boston, Prof. Paul J. W. Pigors of Massachusetts Institute of Technology and Bishop Lewis O. Hartman of the Methodist Church were the speakers. They urged negotiated settlement of labor disputes with the public as arbiter.

The Council approved plans for ministering in state institutions, including veterans, general and mental hospitals. It also resolved "that the time has come when concerted Protestant action and influence are more important than denominational work alone" and urged its member bodies "to pledge their combined efforts for the reaffirmation and extension of the principles of religious freedom and Christian democracy."

Bishop Hartman was elected president to succeed Bishop Lawrence of Western Massachusetts and the Rev. Gardiner M. Day of Cambridge was elected one of the three vice-presidents.

An Anniversary

New York:—The board of trustees of the American Church Building Fund at a recent meeting adopted resolutions of appreciation for the services of the Rev. Charles L. Pardee who has served as secretary for thirty years. He was also secretary of the House of Bishops from 1922 to 1940 when he declined re-election to that office.

Cleryman Killed

San Francisco:—The Rev. Cyril Leitch, vicar of St. Luke's, Hollister, Calif., was killed on Nov. 12 in a highway accident while riding in a car driven by the Rev. Allan Geddes, rector at Watsonville. They were returning from a fishing trip when their right of way was obstructed by another car causing theirs to overturn and land in the way of a car coming from the opposite direction. Mr. Geddes was last reported to be in a critical condition as a result of injury and shock.

Call for Karloff

New York:—Visions of a horror-man under the bed at strictly feminine Windham House, came to Miss Helen Turnbull, director, when she answered a phone call on a recent morning. "Is this Windham?" said a masculine voice. "Yes," Miss Turnbull replied. "Well give me Boris Karloff." . . . "Oh, Mr. Karloff isn't here . . . there's no one here but us girls."

It developed that the inquirer wanted the Windham Hotel, where Mr. Karloff was staying. Windham House is calm again.

Aid to Chaplains

Brooklyn:—The altar guild of Long Island gave 593 finished articles to the army and navy commission since 1941 and an additional 158 to chaplains direct.

Consecrate Church

Hansford, W. Va.:—The Church of the Good Shepherd was consecrated here on November 4th by Bishop Strider—a happy day for a congregation of about fifty persons. This hamlet consists of about 200 people, with most of them working in the coal mines or industrial plants located up and down the rich Kanawha Valley. The Good Shepherd, in charge of Capt. Albert J. Sayers of the Church Army, is the only church in the community.

This is the second church of the Good Shepherd. The first one was located on the side of a mountain and had to be torn down when landslides made it unsafe for further use. The landslides were caused by the construction of a new road at the base of the mountain. As soon as it was found that the old church could be used no longer the people determined to build a new church, despite the war and the difficulties of priorities. The vestry received $2,000 damages for the old church and a gift of $1,000 from the diocese. The new church cost approximately $8,000, $5,000 of which was raised by the people with the help of friends outside the parish.

For the past 3 years they have had a parish victory garden, the produce of which was sold to raise funds for the church. This netted

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about $650. This year they used pence cans, (1 cent per meal), and in 36 weeks gave over $420. At the time of the first service, Nov. 5, 1944, the church owed approximately $1,500, and this debt was liquidated in less than one year, so that the consecration service could be held on the anniversary of the first service.

The new Church seats about 130 people and it was filled to overflowing for the consecration service. Immediately after the service a reception was held in the basement at which the women of the parish served ham, potato salad, green beans, rolls, cake and coffee to over 150 people.

Rural Areas

Columbus, Ga.: — The responsibility of the Church to young people in rural areas was stressed by Canon Colin R. Campbell of the cathedral at Atlanta, in speaking here at a meeting of educational and recreational directors of the state. It was the first of a series of meetings to be held throughout the state. Mr. Campbell, well known in this part of the country as a successful football coach, is active in young people's work in the diocese and is also head of college work.

Fund for Missions

Philadelphia: — The entire estate of the late Bishop Taitt, amounting to approximately $68,000, has now been turned over to the Church foundation of the diocese of Pennsylvania, following the death of his sister who was entitled to the income during her life. It is to be known as the Bishop Taitt Fund and is to be used for diocesan missions.

Bishops Speak

Lafayette, La.:—Bishop Everett H. Jones of West Texas and Bishop Jackson of Louisiana were the headliners at the annual meeting of the Auxiliary, meeting here at the Church of the Ascension, November 14th. Both spoke of the great opportunities the Church has today, with Bishop Jackson stressing the need there is today for leadership among young men and women.

Old Church Restored

Brimfield, Ill.: — November 4th was a red letter day in the little town of Brimfield, Illinois, for it marked the rebirth and rededication of the venerable Zion Episcopal Church. Coincidentally this year marks the centennial of the pioneer church, for it was founded in 1845 by Bishop Philander Chase, the leading prelate in the state of Illinois.

Bishop Chase was an uncle of Salmon P. Chase, secretary of the treasury in Lincoln's cabinet. In 1831 he resigned from the presidency of Kenyon College, Gambier, Ohio, and the episcopate of Ohio. He was chosen Bishop of Illinois in 1835. Soon he visited England and raised $10,000 with which he founded Jubilee College, eight miles east of Brimfield, Peoria County. The college was built in 1839. It was constructed of golden colored limestone with slender windows of leaden glass.

The work of restoring Zion Church has been directed by Godfrey G. Luthy, a retired business man of Peoria, now living near Brimfield. When work was started on Zion, there were holes in the roof, the ceiling plaster was down, the windows had been boarded up for 25 years or more, and no services had been held in the church for nearly 50 years. Termites had invaded the ruins and were adding to the destruction. Weeds six feet high and giant thistles had overrun the entire churchyard. But the impossible has been done. Seven memorial windows have been placed in Zion to the memory of pioneer members of the community.

The rededication services were under the direction of Bishop W. L. Essex of Quincy. Gordon K. Chalmers, president of Kenyon College, as one of the speakers, placed great stress on the pioneering ability of Bishop Chase and emphasized the unique work he did in bringing the teachings of the Church to this distant land then on the fringe of western civilization.

Tells of Japanese

Scarsdale, N. Y.:—The Rev. Leo McAfee, for twenty years a missionary in the Philippines, was the preacher at St. James' here on November 18th and told of a letter recently received from a member of the mission at Upi.

"We here at Upi certainly experienced the hardships of a people at war," the letter said. "The Mission, Nuro and Baringstan were scenes of battles between the Japanese and guerrillas. Our houses were burned down; our animals, clothes and palay were either burned, commandeered or looted. Besides suffering from the lack of material goods, we were also arrested and imprisoned by the Japanese. I remember a day when those Japanese bayoneted and killed men, women and children simply because one of their officers was killed by a guerrilla. Those civilians who had no contact with the Japanese, who lived all the time in the mountains, had a different sort of suffering. There they suffered from sickness, malaria and dysentery, and too many of them hunger."

Prayer for India

London (wireless to RNS):—Leaders of the Anglican and Free Churches have issued an appeal for observation of December 2 as a day of prayer for the welfare of India and for the solution of "her human and welfare problems." The appeal was signed by the Archbishops of Canterbury and York and the moderators of the Church of Scotland and the Free Church Federal Council.

Money Pours In

New York:—The treasurer of the National Council, Lewis B. Franklin, reports another fine record of collections.

"The record of collections against quotas and expectations," he said, "dating up to November 1, is an excellent one. More and more our

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parochial and diocesan treasurers are forming a habit of remitting each month one-twelfth of their quota. This practice has enabled the National Council during the last few years to continue its work through the lean summer months without borrowing anything from the banks.

"There is still nearly $500,000 to collect during the months of November and December but that is a task which does not look too difficult. Already nine dioceses have paid the total amount of their expectation for the year and almost all of them are up to date on their remittances."

Military Training

New York:—International agreement on reduction and regulation of armaments, the fixing of military quotas and the abolition of peacetime compulsory military training was urged by the executive committee of the Federal Council of Churches. It was suggested that a civilian commission, with technical advisors from the military services and other branches of the government make a comprehensive survey of all aspects of national defense. This commission should make recommendations "consistent with the expressed desire of the nation to seek security through international cooperation."

Progressive Program

Chicago: — Three hundred and fifty delegates representing the 386,000 Methodist women who are members of the North Central jurisdiction of their denomination's Woman's society of Christian service adopted resolutions here calling for support of "progressive legislation" such as the full employment, $25-a-week unemployment compensation, and price control bills. They also sent a telegram to President Truman asking that the atomic bomb secret be placed under international control and condemning his compulsory peacetime military training proposal.

The convention's list of resolutions on federal legislation included an endorsement of the permanent Fair Employment Practices Committee bill; a recommendation that rationing be continued along with price control "to prevent inflation and to provide more reasonable distribution of food and clothing"; approval of bills to raise the minimum wage level; and endorsement of federal housing legislation.

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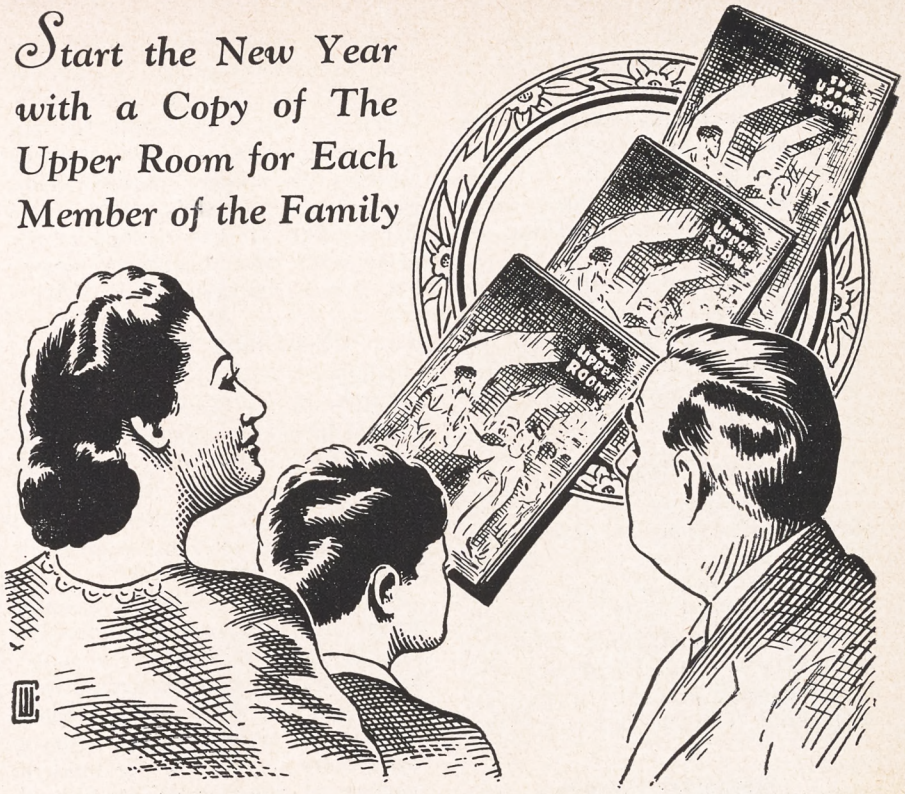

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In the field of international relations the resolutions asked that the members of the society "support all measures that will strengthen the effectiveness of the United Nations Organization" and seek the abolition of compulsory military training in all countries, including the United States.

They also asked that the financial appropriations for the United Naions Relief and Rehabilitation Administration be increased and that "former enemy peoples" be included within the scope of UNRRA.

Want Tiso Back

Prague (wireless to RNS):—Roman Catholic groups in several Slovakian villages have staged demonstrations in favor of Msgr. Joseph Tiso, imprisoned chief of state in formerly Nazi-dominated Slovakia. He is held as a collaborationist. Villagers carried placards bearing the inscription "Give us back our Tiso."

Memorial Chapel

London (wireless to RNS):—Proposed erection of a memorial chapel in St. Paul's Cathedral to American servicemen who died in the war has been warmly endorsed by the British press. A fund is being raised for the purpose with all the money in excess of the amount required to be used to promote Anglo-American understanding.

Service at Coventry

London (wireless to RNS):—Reconstruction plans for historic Coventry Cathedral, which include a Christian service center and a chapel for joint Anglican and Free Church use, were inaugurated at services commemorating the fifth anniversary of the cathedral's destruction by German air raiders.

Heading a procession that moved from one part to another of the floodlit ruins, the Bishop of Coventry, the Rt. Rev. Neville Vincent Gorton, read a message from the Archbishop of Canterbury expressing appreciation of the "spiritual vision" behind the rebuilding plans.

Greeting Free Church representatives, Bishop Gorton blessed the crypt which will serve as the Christian center service. The Rev. Leslie Cooke, president of the Coventry Free Church Council, then read a statement describing the purposes of the center.

Among those taking part in the commemoration were Archimandrite J. Virvos, of the Greek Orthodox Church in London; D. Lamont, former moderator of the Church of Scotland; Lt. Col. W. E. Hoffenbacher, senior U. S. army chaplain in Britain; and chaplains from Canada, Australia, Sweden, Norway, France, India, China and Africa. The services opened at the same hour that incendiary bombs first fell on the cathedral in 1940.

Advertising Campaign

London (wireless *to* RNS):—The assembly of the Church of England has voted here to launch a five year $4,000,000 advertising program which will utilize the theater, cinema, radio, press and other media to bring about a religious revival in Britain.

Responding to a warning from Bishop C. M. Chavasse of Rochester, that the clergy's "spiritual anemia" has left half of the country "worse than heathens," the council adopted a 172-page report calling for a "missionary invasion of the modern agencies of propaganda" to spread the Christian Gospel.

"Our task today" declared Bishop Chavasse, head of the commission which drafted the report, "is far more formidable than that which confronted the early church in missionary lands. "It is impossible to exaggerate the gulf between the church and the ordinary life and thinking of the English people."

University Reopens

Heidelberg (wireless):—Courses in theology were the first to be offered students when the University of Heidelberg reopened here.

Political screening revealed that members of the theological faculty resisted Nazi "coordination" far better than others. Some of its scholars even succeeded in publishing books which included strong anti-Nazi passages. A correspondent of Religious News Service attended the opening lecture, at which Prof. Martin Dibelius, dean of the theological faculty, and cousin of Dr. Otto Dibelius, Bishop of Berlin, presided. The session began with a moment of silent prayer in memory of theological students who died in the war. Professor Dibelius told the students that pastors must be well grounded in Bible and Church history "or pseudo scientists will usurp the field with ulterior motives."

Young men attending the lecture seemed of an especially high calibre. I met one student from Hungary, and two from Latvia. It is ex-

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pected that the enrollment will reach 200 in the near future.

Two-thirds of the full professors in the university's medical school have been eliminated as pro-Nazis. Its sessions were resumed on Nov. 22, with an enrollment of 1,000 students.

Honor Primate

London (wireless to RNS): — Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, was presented a Lambeth Cross here by the Archbishop of Canterbury, Geoffrey Fisher. The ceremony took place at a Nikaen Club luncheon. The award conferred on church and lay readers for furthering understanding and closer relationships between their communions and Anglicans has previously been given to Archbishop Germanos of Greece, Bishop Brilioth of Sweden, and Prof. Alivisatos also of Greece.

Bless Franco

Rome (wireless to RNS):—Broadcasting in Spanish to Madrid Catholics assembled to commemorate the 100th anniversary of the Apostleship of Prayer, Pope Pius XII expressed confidence that Spain, through the good work of devout faithful, will find her rightful place among the nations.

"Today's meeting," the Pope declared, "must have a threefold purpose: to give thanks to providence for having escaped the dangers and horrors of war, to resolve firmly to meet the need for mutual charity and common prayers, which makes all souls brothers, and to renew the consecration of Spain to the Sacred Heart made on May 30, 1919."

The Pontiff extended a Papal benediction to Generalissimo Franco as head of the Spanish state and after his broadcast received members of the Spanish embassy in special audience, together with ecclesiastical and lay members of the Spanish colony.

Report from Moscow

Moscow (wireless to RNS):—Freedom of the church in Russia will be "more extensive" in the future than it is at present, the Rev. Antonio Laberge, Moscow's only Roman Catholic priest, predicted in an interview. He arrived here three weeks ago to replace the Rev. Leopold Braun, formerly in charge of the French Embassy chapel, who has returned to his home in the United States after nearly twelve years in Moscow.

The priest, who hails from Central Falls, R.I., declared he has been "favorably impressed by what I have seen so far." He added that present religious conditions confirmed his opinion that the original persecution of the church in Russia was caused by political motives inspired by the church's close connection with the state under the Czarist regime. He expressed the hope that good relations may soon be established between the Vatican and Russia, and pointed out that the Holy See has often made concordats with states whose political forms were not in accord with its own ideas.

Protest Lynchings

Jacksonville: — Leading Florida clergymen, whose names are being temporarily withheld, are planning what may develop into a state-wide campaign to prevent an outbreak of post-war lynchings of Negroes in this state.

Action was launched by the churchmen when the Suwanee Grand Jury, meeting in Live Oak, "no billed" Tom Crews, chief of police in Branford, and two other men on charges of killing Sam McFadden, a Negro, and throwing his body in the Suwanee river.

It is understood the churchmen may press for another grand jury investigation of the case and also for further investigation of the lynching of Lonnie Davis, 30-year-old Madison county Negro, on October 1.

No Atheists Aboard

Metz, France:—Ewart E. Turner, correspondent for Religious News Service, tells of his experience aboard a crashed plane, when all the occupants except a wirehaired puppy and a major of the Red Army prayed fervently while they were in danger and declared that they would go to church on Sunday if they were spared to do so. The trip was a two-hour routine flight from Frankfurt to Berlin. Lost in a fog the plane was in the air seven and a half hours and then made a crash landing in a boggy field in France, with the fuselage coming to rest forty feet from a drainage canal.

Turner, who says that he learned the hard way that there are no atheists in a plane in such a predicament, states that during the hours of suspense "the four members of the crew and the twenty-one passengers prayed fervently and declared with equal fervor that they

Christmas In China

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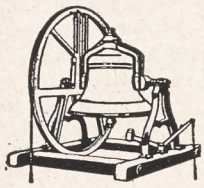
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would attend Church on Sunday if spared to do so. Regretfully it must be reported that no permanent church attendance was indicated in these promises."

He then states however that two of the passengers were unmoved by their experience. "One was a little brown wirehaired puppy. The other was a Russian major, a member of the reparations mission, who slept through it all."

Turner gave it as his opinion that "chief responsibility for the mishap is the general disrupting of services which has been caused by confusion due to redeployment pressure for boys to be shipped home. It has created a psychology here that is most unfavorable to American responsibilities in Europe."

In Those Packages

New York:—If you had practically nothing and were to receive a Christmas package from your friends in another country what would you want in it? There are 160,000 packages being sent to Europe and Asia, the gifts from members of twenty-five American Churches.

Packages prepared for adults include dehydrated soup, bouillon cubes, canned soup, razor blades, comb, toothbrushes, towel, washcloth, needles, thread, darning cotton, writing paper, envelopes, socks, gloves, and hard candy. Those for children contain powdered milk, washcloth, paper, pencils, colored crayons, a toy, handkerchiefs, mittens and socks; while those for babies include baby food, cereal, towel, washcloth, comb, hand-made sweater and a toy.

With the completion of its Christmas package campaign, the Church Committee on Overseas Relief and Reconstruction is stressing the need for food, clothing, and bedding to feed and clothe destitute peoples in war-devastated countries.

Urge Confiscation

Prague (wireless to RNS):—Leftist party members here are demanding the confiscation of the property of the Teutonic Order, organization of German Sudeten Roman Catholics, on the ground that it was managed by the Nazis and hence should be regarded as enemy property. Catholic political leaders insist that the property should be returned to the Church.

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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.

L. H. WALLACE
Layman of New York

I want to thank you for reporting the statement by Bishop Angus Dun of Washington (WITNESS, Nov. 8) in which he stated that the United States suffers from pride and arrogance. The evidence of this is increasing and it is well that our Church leaders call attention to the fact. Mr. Truman's navy day speech suffered in that regard with his threats to others. Likewise, I think, it was arrogant and hardly the road toward peace and understanding, to have our president meet with Mr. Attlee and Mr. King to hug closely to their breasts the atomic bomb while that other great ally, the Soviet Union, was not asked to attend this all-important conference.

* * *

LEO W. DYSON
Rector at Kennewick, Washington

I have four missions at which a copy of THE WITNESS is given to each family attending on each Sunday. The remaining copies are sent to shut-ins and one or two copies sent each week to the near-by Pasco naval air station. Each week during my announcements I mention articles of interest in the recent issue and feel sure that they are read by the congregations. I believe these copies are read and enjoyment found in them.

ANSWER: Mr. Dyson is our largest single customer, taking 75 copies each week. We thank him for his splendid cooperation and want to commend his method of calling attention to the magazine during announcements.

* * *

GEORGE H. BOYD
Rector of St. Peter's, Perth Amboy, N. J.

I have been enjoying all the articles in THE WITNESS. However I wish the editorial board would soon run an article on the celebration of the Holy Communion in the evenings. I find in this industrial area that many of our men work Sundays or are involved in shift work. I am wondering in my own mind if we could not reach these men and their families if a service of Holy Communion were held on Sunday night or on some evening during the week.

ANSWER: The editors, with ten present, discussed this and each one gave names of several parishes where the Holy Communion is celebrated regularly in the evening. No one could think of any reason for not doing it. If the parish teaches that communicants should receive fasting they could be told to abstain from food for three hours before the service which is, we understand, the practice in Roman Catholic parishes that have evening masses.

* * *

JOSEPH F. TITUS
Witness editor and rector at Jamaica, N.Y.

I think your stand in the editorial of the Issue of November 8, *A Great Vision?* is well taken. The pamphlet undoubtedly does give the impression that we are out to promulgate sectarian Christianity at the cost of competition and divisiveness. But in justice to the Coadjutor Bishop of Puerto Rico I would like to quote from a letter received from him in reply to one I wrote protesting his position in the pamphlet. I am sorry that it is too long to quote it all. He writes, ". . . what I meant to say is that wherever we have built a church, we have increased the percentage of empty pews by adding our empty pews to those in the other churches; in other words, every church building in these days of inactive church-going has empty pews." Also, "Actually in Puerto Rico we have been doing quite what you have always assumed; 'wherever at all possible, not to attempt to duplicate missionary efforts.' Except for three major cities on the island where we quite naturally started work both for Puertoricans as well as continental Americans, most of our efforts have been in the mountains where no one was doing anything. Because of our efforts we have stimulated both the Roman Church and other Protestant bodies to come up and 'help' us." That puts a different light on the subject and it is to be regretted that Bishop Boynton did not make these statements in the pamphlet. It is reassuring to know that this is his attitude.

* * *

PROF. E. THEODORE BACHMANN
Evangelical Lutheran Seminary, Chicago

Ever since I received the first copy of THE WITNESS several years ago I have appreciated the paper as a helpful tie extending across denominational lines. I am professor of Church history and frequently THE WITNESS has circulated in my classes, particularly in regard to matters of the Church and social action.

* * *

VINCENT GLOVER
Churchman of Chicago

Why none other than Mr. Mosher, the NAM and the whole like-thinking business aristocracy. (WITNESS ed. Nov. 22.) They are a minority of the citizenry. They ask us to permit them freedom to determine prices, and insist that government has no right to interfere in business. This is a doctrinaire position which merits further scrutiny. The nobles sit in their swivel chairs and by telephone-fiat or by long-distance warfare among themselves determine what price 140 million people shall pay for a home, for a pair of overalls, for a loaf of bread, a piece of cheese and a glass of milk. By what *right* do they so determine? Where does that authority come from? The government (and the OPA is still a part of government) rests its authority on the consent of the governed. The doctrinaire position of the NAM smacks of the old doctrine of the divine right of kings without consent of the governed. These gentlemen have been termed "economic royalists." There is truth in this title; we aline ourselves with the economic democrats.

Well, after world war I, the barons had their way; government did not interfere.

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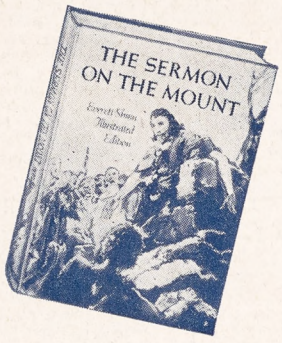

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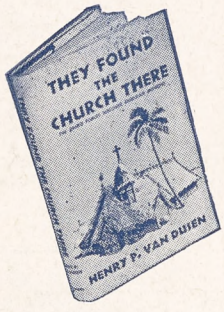

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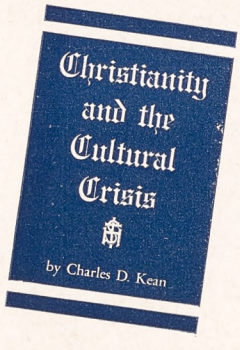

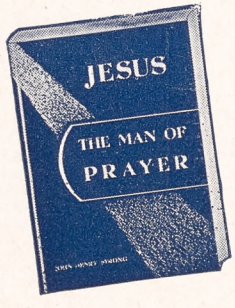

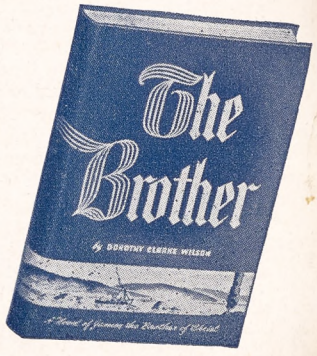

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The WITNESS

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Official Navy Photo

DECEMBER 6, 1945

THE SIGHT THIS BLUEJACKET SAW MADE HIM ILL

(Story on Page Four)

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The WITNESS
For Christ and His Church

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DECEMBER 6, 1945
VOL. XXIX No. 9

CLERGY NOTES

BARTLAM, E. PERCY, formerly rector of St. Stephen's, Houston, Texas, became rector of the Good Shepherd, Wailuku, Hawaii, Nov. 15.

BENNETT, VINCENT L., former navy chaplain, is now rector of St. Alban's, Syracuse, N. Y.

CARROLL, A. PETER, formerly of Clearwater, Fla., became rector of St. Philip's and St. Stephen's, Detroit, on Nov. 15.

CLEMENTS, JAMES P., navy chaplain, has accepted the rectorship of Christ Church, Tyler, Texas, effective upon his separation.

CURRY, ROBERT L., at present in Guam as an army chaplain, has accepted the headmastership of Lenox School, Lenox, Mass.

DIGNAM, F. PHILIP, formerly curate at St. Luke's, San Francisco, becomes vicar of St. Andrew's, Oakland, Calif., and chaplain to Episcopalians at Mills College on January 1.

DOODY, HUBERT, became the rector of St. John's, Monticello, N. Y. on Dec. 1.

ECKER, AUSTIN J. T., army chaplain, has returned as rector of Trinity, Washington, Pa.

EDWARDS, H. BOYD, has resigned as rector of the Ascension, Pittsburgh, Pa. to retire from the active ministry.

FARRAR, CHARLES E., formerly rector of Christ Church, Pensacola, Fla., is now in charge of St. Simon's, Fort Walton, Fla.

JACKSON, ERIE, is now rector of Trinity, Menlo Park, Cal.

LARSEN, JOHN G., formerly in charge of St. Thomas', Wharton, Texas, became rector of St. Paul's, Bad Axe, Mich., on Nov. 15.

MONKS, G. GARDINER, has resigned as headmaster of Lenox School, Lenox, Mass.

MONRO, CLAXTON, formerly assistant at Calvary, New York City, is now rector of Grace Church, Nyack, N. Y.

MOORE, WILLIAM H., has resigned as rector of the Good Shepherd, Hazelwood, Pa., effective March 1, 1946, to retire from the active ministry.

MORRILL, GRANT A., JR., has been promoted to division chaplain of the third marine division. He is located in Guam.

(Continued on page 18)

SERVICES
In Leading Churches

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Main and Church Sts., Hartford, Conn.
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8 P.M. Evensong and Sermon.
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Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
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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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 9

The WITNESS

DECEMBER 6, 1945

For Christ and His Church

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Clergy Criticize Advance Fund For Neglecting Europe

A Group of Massachusetts Clergymen State There Is Wrong Emphasis in the Fund Drive

By Sara Dill

Boston:—A group of clergymen of the diocese of Massachusetts met here on November 26th and prepared a statement which severely criticizes the leaders of the Reconstruction and Advance Fund for neglecting to provide aid to European churches. The statement has been sent to the Presiding Bishop and other leaders of the present drive and also to members of the National Council. The statement follows:

"Recently the three religious and two largest non-sectarian relief agencies, namely, the World Council of Churches (Protestant), the World Jewish Congress, and Caritas (The International Catholic Welfare Agency), the International Red Cross and the Save the Children International Union sent to their American headquarters an urgent telegram of which the following is a part: 'Children by the millions are in imminent danger of starving and freezing as winter comes to Europe, unless immediate help comes from countries which have food, clothing, vitamins, and medicines. . . . Every official, humanitarian, and religious agency must come to the rescue immediately or it will be too late . . . We pledge ourselves to work together in meeting needs without regard to nationality, race or creed. . . . Only by immediate and coordinated effort can colossal catastrophe be avoided. . . . Conditions in several of the European countries compel us to make this common appeal, in the strongest possible way. . . . We who have seen these conditions and heard these cries for help must lay it on the consciences of all to share to the limit of their money and goods now.'

"Obviously the extent, severity, and the immediacy of the need in Europe could hardly be exaggerated.

"Meanwhile, our Church is working hard to raise a Renconstruction and Advance Fund of $5,000,000 for the 'reconstruction of war-damaged properties, and for the expansion of the missionary program wherever the needs are greatest.' Bishops, rectors, laymen and women, and special gifts' committees are on the job. The National Council is sending out a stream of promotional material. Each week every clergyman receives suggested copy for his parish bulletin telling of the need in a specific place. If a prospective giver becomes curious about the allocation of the $5,000,000 he discovers from looking at the tentative budget sent out with a letter from the Presiding Bishop that not only are funds allocated for war damaged areas like China and the Philippines but also that $400,000 is assigned to Cuba as well as a half a million to the Southern part of our hemisphere, and $500,000 for the eight schools in this country sponsored by the American Church Institute for Negroes. He may look up and down the columns hoping to find that some part of his contribution will go toward the damaged and destroyed churches in Europe, but all he will find relating to this area of desperate need is the statement: *'It is hoped that the amount raised will also permit some aid to European churches.'*

"His heart has been moved by European correspondents' stories of suffering in Germany and elsewhere and by news reels of the destruction in European cities. He wants to help the bombed out Christian congregations of Europe, not sometime in the future, but now when the need is so urgent. He gets in touch with the National Council and he learns from an officer in the promotional department that $300,000 has been tentatively assigned for the relief of European churches. He meets an officer of the department of missions who tells him that no definite amount has been assigned for European churches, as it is generally considered that the needs of the East take priority, and as they can't be estimated at present no amount can be allocated to Europe now. Nevertheless he expressed the hope that the fund will be oversubscribed so that there will be more money available for Europe inasmuch as none was included in the tentative budget given the Church by the Presiding Bishop.

"Mr. Prospective Giver finds himself wondering why, when Christians in Europe are facing starvation, let alone lack of housing, fuel, medicine and other necessities of life which will cause untold suffering this winter. *$400,000 should be sent to Cuba and other large amounts designated for work in the United States* where no churches need physical reconstruction because of war damage. *Why can't $1,000,000 be allocated immediately through the overseas committee of the World Council of Churches to help Christians in Germany and Central Europe now* and let the Church raise money to aid missions in Cuba and Panama, Puerto Rico and Brazil, at some later date. Christians in the latter areas are *not* lacking in life's necessities because of the war, while a year from now many of our fellow

GET-TOGETHER

★ Three parishes in a mid-western diocese seek rectors, so far without success. There are also several vacancies in a south western diocese. In a large midwestern parish the rector is seeking an assistant who will undertake the introduction of religious education in the public schools for the local council of churches. A parish in the metropolitan area of New York is looking for an assistant. If there are chaplains or others interested write this department, giving some details about yourself. A number of chaplains have stated that they are finding it difficult to locate once out of the service. This is a two-way department so we are anxious to hear from clergymen seeking parishes and from parises seeking men. Write THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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Christians in Europe will not be alive unless they receive immediate help.

"It is also significant that the British Council of Churches has agreed to raise ten million pounds for reconstruction work, one million of which will be given for European relief. The Church of England has agreed to raise one quarter of the ten million pounds. Despite the extension destruction in the British Isles, the British Council of Churches as early as April 1944 expressed the hope that the Churches in America and the Dominions would send their gifts to help the European Churches rather than the British.

"From a spiritual standpoint we face a crucial situation in the world today. The United States is a victor nation. It is also trustee of the world's greatest storehouse of food. Are we going to act in a way that will help to build that mutual understanding and trust between the peoples of the world that will lay the foundation for a permanent peace or are we going to act in such a way that the people of Europe will be consumed with hatred of us and deep regret that we are the victorious nation.

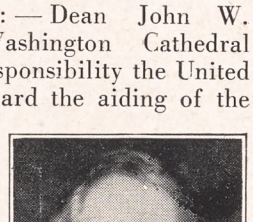
"This is a world emergency and the time to act is now. The National Council has announced that part of the Reconstruction and Advance Fund will be given to aid European churches. The resolution of the General Convention of 1943 instituting the fund indicates that it may be used not only for China and the Philippines but 'in *other places* where the Episcopal Church *may assume* a share in the process of reconstruction and *relief* (italics ours), and authorizes the National Council to determine the amount of the fund, the time when the need should be presented to the Church, and the methods of its distribution.' Let the National Council announce now to the Church that the first million dollars of the Reconstruction and Advance Fund will go to the churches in Europe through the World Council of Churches overseas relief committee. If any action will cause the fund to be oversubscribed, it would be this. Then we can all put our shoulder to the wheel to put the fund over the top and over a reasonable period of time no doubt we can raise funds to help missions in this hemisphere as well."

Those signing the statement were Howard K. Bartow, editor of the Church Militant, diocesan paper; William Brewster, rector of St. Mark's School; T. H. Chappell, rector of St. Paul's, Dedham; Gardiner M. Day, rector of Christ Church, Cambridge; Joseph F. Fletcher of the faculty of Episcopal Theological School; Ralph M. Harper, rector of St. John's, Winthrop; Howard P. Kellett, secretary of social relations of the diocese; Frederic B. Kellogg, chaplain to Episcopal students at Harvard; John S. Moses, rector of Christ Church, Andover; David W. Norton Jr., rector of St. Stephen's, Boston; Charles L. Taylor Jr., dean of the Episcopal Theological School; Cornelius Trowbridge, rector of the Redeemer, Chestnut Hill.

A spokesman for the group, on releasing the statement for publication, stated that "the feeling of those signing the document was so unanimously strong that I am sure many more would have done so had there been time. As a matter of fact there was no one who was asked to sign the statement who refused to do so."

RESPONSIBILITY TO SUFFERING

Washington: — Dean John W. Suter of Washington Cathedral stressed the responsibility the United States has toward the aiding of the suffering peoples of Europe and Asia in a sermon on Nov. 25. "Some people say that a preacher should stick to the simple gospel," he declared. "The gospel is as simple as the Lord's Prayer which asks for only two things—bread and forgiveness. Any normal child knows what these two things mean—'Give us this day our daily bread'."

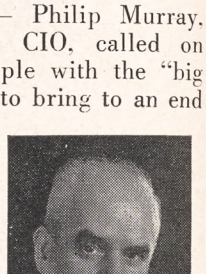


THE PICTURE ON THE COVER

Washington:—When planes came back to carriers after a mission what crewman said was not always nice. At the best they saw men exhausted and harrowed. At the worst they saw them severely wounded and sometimes blown to bits so that their bodies literally had to be shoveled out of the planes. This picture, taken just as a plane was landing, is one of dejection and horror at the sight he saw. It was taken in combat by Fons Iannelli who was one of fifteen picked photographers assigned to a special navy photo unit under the direction of Captain Edward J. Steichen.

PHIL MURRAY ADDRESSES MINISTERS

Washington: — Philip Murray, president of the CIO, called on ministers to grapple with the "big sin" if they want to bring to an end the lesser evils that beset the world. "Stop the big sin that causes the smaller transgressions of individual men and you will wipe out the smaller transgressions," he told a meeting of the Washington ministerial union. The union leader, speaking in Calvary Methodist church to Protestant ministers, declared that today's "fundamenal problem" is to "achieve equality of job and property rights."



"By everything that is logical, a man's job is just as much his own property as the stockholder's securities are his own property," Mr. Murray said. "The day when labor was considered a commodity to be bought and sold on a free market has gone, and in its place we must put a new legal concept—that of the right to work." He said ministers and labor leaders "have a common ideological heritage" to improve the lot of the common people.

Referring to labor, he declared: "I don't believe that labor can hope to make any reasonable degree of progress unless it draws from the wellsprings of humanity which lie in Christian living." Mr. Murray defended the Political Action Committee and said that today "sentiment must be turned into action." Replying to critics who accuse the CIO of being "too dynamic," he asserted that a workers' organization should protect labor's welfare "by giving them a just share in the working of the government." "Political action," he said, "is the logical outgrowth of our insistence upon spelling out our ideals in the language of the political world in which we live."

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Committee Says Women Workers Are Badly Underpaid

Suggest That Minimum Salaries in Certain Selected Fields Should Be Met by Church

By W. Bertrand Stevens
The Bishop of Los Angeles

Los Angeles: — "Don't bother about salaries of women in Church work. You won't get anywhere." That is what a group of us was told when we were charged by National Council with the job of investigating the salaries of women Church workers. "Why?" we asked. "Because everybody is involved in some way in paying sub-standard wages to one or more women," was the reply.

The committee proceeded with its study, and made its report, nevertheless. It was made up of Lewis B. Franklin, the Rev. Robert A. Magill, Mrs. Arthur Sherman, Miss Frances Young, and the writer. The report in itself is not epoch-making, but the subject is of prime importance. We shed tears for the underpaid workers in industry (as we should) and at the same time connive in the tragic underpayment of women workers in the Church. Why not carry the torch for them for a while? Dioceses, parishes and even the National Council itself are involved in the defiance of justice and social values.

Said the report: "The importance of raising salary standards for the women workers of the Church in all fields has been recognized by many individuals and Church groups but no concerted concrete action has been taken in the matter. With the increased number of women in industry and social work and the growing competitive bidding for the service of competent women, the Church and its various associated agencies should face the question and demand action if they wish to retain their women leaders and attract young women to their service.

"An inquiry by one member of the committee revealed the fact that certain women Church workers who left the Church work for secular employment did so for four main reasons. Two were directly related to the salary factor: (1) low salaries as compared with those in comparable fields and (2) lack of any system of advancement. Two were indirectly related: (a) lack of status and (b) lack of system of placement.

"The salary schedules for the Episcopal Church as indicated by the 1943 survey are generally lower than those for comparable positions in other professional work as for example YWCA secretaryships and public school teaching.

"A thorough study of the problem has been made by the National Council's committee on the training and employment of women for work in the Church. Among the other data of this exhaustive study there is a table showing the range of stipends for a selected group covering the various fields of religious work in which women of the Episcopal Church serve. This table, especially in the column of minimum salaries in each field, is a shocking revelation of the inadequacy of the Church's wage scale for women employees. In many classifications the minimum is $600 with $300 mentioned in some cases. In the Church there can never exist between services rendered and compensation received such a fixed relationship as there is industry, but it should be a closer relationship than it is at present.

"The fact that so many women workers give highly expert services for inadequate salaries and often as volunteers has muddled our thinking. Always, we hope, there will be in the Church of God men and women giving service of a value far beyond their remuneration. But if the Church is to do its job it must think in terms of adequate salaries for adequately trained workers. It must use part time and volunteer help without exploiting it or seeming to encourage the employment of inadequate people at nominal stipends or at wages below the subsistence level."

Suggestions for minimum salaries in certain selected fields have been made by the committee. These are but suggestions.

Another part of the committee's report concerned the important matter of providing some plan for a retirement income for women workers, who are at present excluded from the federal plan. The National Council passed a resolution urging every diocese, parish, and other employing agency of the Church to consider carefully the recommendation of the 1940 General Convention that such groups secure the future of their full-time lay employees by the purchase of retirement contracts. These contracts would be the property of the employes so that in case of change of employment the premiums could be assumed by the new employer or paid by the employee.

The report is being mailed to all bishops. Whether they will accomplish what we have in mind remains to be seen. We need to create sentiment everywhere. Is the Church willing to face a basic social question?



Frances Young of the staff of department of Christian education served on the committee to study the salaries of women Church workers

DELEGATES REPORT ON JAPAN

New York:—Four Church leaders recently returned from Japan presented a report at St. Bartholomew's Church here on November 29th and declared that the country is so "wide open to the Christian gospel" that they are worried about it. They declared that the people of Japan sense the bankruptcy of their old system, know that they were defeated and are now asking why. They are now testing Christianity to seek an answer. There is some danger of large numbers of people coming into the Church without an

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adequate understanding of Christianity, though the four men think that Christian leaders in Japan will be cautious about welcoming any rash mass movement into the Church.

The delegates were Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James Baker of the Methodist Church; Luman J. Shafer of the Foreign Missions Conference and Walter Van Kirk of the Federal Council of Churches. They reported on talks they had with many Japanese leaders, including the emperor, as well as with many officers of the occupying forces.

Each of the delegates expressed astonishment at the tremendous welcome the American army is receiving in Japan. American officers and men walk the streets unarmed, and there is a growing pro-Americanism in every walk of life.

Describing Toyohiko Kagawa, Japan's eminent Christian, Van Kirk said he had lost a quarter of his weight during the war and was now "respected by the people of Japan as are few men there." He is dedicating himself to the organization of cooperatives, labor unions, and housing, clothing and feeding campaigns for the war-ravaged people. He told Van Kirk that the rumors he would run for a seat in the diet at the next elections were untrue.

Christian schools were pressed to alter their constitutions and eliminate all reference to Christian principles. Some gave in, Shafer said, but the majority worked out arrangements which satisfied the government and still kept a Christian allegiance. Of 157 pre-war churches in Tokyo, Shafer continued, only nine are now in existence and only six buildings intact. Eighty per cent of Osaka's churches were levelled to the ground.

The delegates will recommend to their sponsors that American Christians not attempt now to rebuild church edifices, nor to send large groups of missionaries. It would not be right, these men contend, to build churches when homes are needed, and to send missionaries into a country that is already starving for lack of food.

GERMAN CHURCHES READY FOR RELIEF

Geneva (airmail to RNS):—Prospects for distribution of food, clothing and medicine to needy Germans through their own churches have improved recently, according to S. C. Michelfelder, representative of the World Council of Churches who has just returned from visits to the American and French zones in Germany. "The problem will not be Germany but getting the stuff to Germany," he said. Transportation among localities and zones is the big problem, he stated, but he is convinced that it will be available and he stressed that the new Evangelical Church, uniting Lutheran and Reformed elements and representing also the free churches in relief, is already organized for the job. He also emphasized that needs in other countries are no less acute than in Germany, particularly Finland, Italy, Austria, Hungary, Poland, Czechoslovakia.

UNITED PROGRAM FOR JAPAN

New York (RNS):—Thirteen mission boards have agreed to participate in a united program for Japan it was announced Nov. 27 following a meeting of the Japan committee of the Foreign Missions Conference. The Episcopal Church is not one of the thirteen but does maintain a consultative relationship.

SPONSOR YOUTH CAMP IN EUROPE

Geneva (wireless to RNS):—An international youth camp will be held in Switzerland next summer according to plans made here by the executive committee of the world's YWCA. It was also decided to hold a summer training course for national leaders of European countries.

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

CHURCHMEN CONSIDER INDONESIA

Amsterdam (airmail to RNS):—The Netherlands Reformed Church which has emerged from the war with a new desire to relate Christianity to the life of Holland, has set up a special commission to study empire policy toward such outposts as Indonesia. The Rev. Samuel M. Cavert, secretary of the American Federal Council of Churches, who attended the synod stated that he was impressed by the desire of the Dutch churchmen for "more democratic processes and a united facing of social issues."



Wilburn C. Campbell resigned on November 28 as director of laymen's work of the National Council to accept the rectorship of the Ascension, Pittsburgh, effective May 1

SCHOOL OF CHRISTIAN EDUCATION

Philadelphia: — The school of Christian education of the diocese of Pennsylvania, meeting at the Church House on successive Tuesday evenings, was concluded on December 4th with its sixth session. Among those giving courses were the Rev. Peter C. Van der Hiel, the Rev. Frederick B. Halsey, Mrs. William H. Jefferys, Miss Elizabeth P. Frazier, the Rev. Franklin Joiner, the Rev. David O. Trauger, the Rev. John K. Shryock, the Rev. Aaron Manderbach, the Rev. Frank Williamson Jr., Mrs. C. Stanley Rogers and Miss Marjorie D. Gammon. The Rev. Herbert W. Jones was the dean.

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EDITORIALS

Read, Mark, Learn

IS THE Bible anything more than a devotional manual? Does the whole Bible have a story to tell, a message for men and women today? Should the Bible be read still; can it be intelligible to the layman? Generally speaking the answer we in the Church seem to be giving is decidedly in the negative. It is a book that is of concern to a few scholars and a great many members of fundamentalist sects. But we use the Bible for piecemeal reading with such guides as the Forward Day - by - Day and that's the extent of our interest.

Dr. Bayard Jones, in explaining the purpose of the daily lectionary points to a fact about the Bible in relation to the Church which we are liable to forget: "It happens that Christianity is a *historic religion* in a unique sense. It is not only, like all others, a religion embedded in human history, or with a history of its own. It is simply not a speculative system at all, but a faith founded upon history, based upon facts, grounded in things that really happened." Is it not possible that men today fail to recognize the importance of God's Word in the direction of current history because they have become unfamiliar with the impact of God on the history of the world as recounted in the Bible? We started by doubting the Bible in the 19th century, then we were affected by the Modernists "spiritualizing" of the Bible truth in the first part of this century, now we have settled down to forgetting the Bible.

We need sorely the return of an appreciation for and a familiarization with the Bible story. The stories of Genesis hold religious truth which we dare never forget. If any doubts this let him read the tale of the Tower of Babel in the light of our experience in a modern civilization which men tried to build without God. The historical books show God's hand active in the leadership of a primitive people moving toward an ever-widening knowledge of God's will and spirit. In the prophets we find warnings that have contemporary application and the Writings display some of the most profound searchings for religious truth which man has ever written. The events of the incarnate life of our Lord as given in the Bible are hazy in the minds of thousands who are supposed to follow him in their lives. The true meaning and importance of his sacrifice and atonement for the salvation of mankind are not understood because we are not familiar enough with the Epistles.

We need instruction in the whole of the Bible for children and adults alike. The daily lectionary provides a guide for those who would follow the complete text. But the people need guidance. Are our Sunday schools doing an effective job in this field? Could not the Lenten season be used for regular adult Bible courses? Too often when we think of Bible courses we mean the teaching of the background or the application of the content. Let us return to the content itself. Let us teach and read the Bible.

"QUOTES"

TO BE A CHRISTIAN means to hold convictions radically opposed to many if not most of the ideas which are constantly expressed over the radio, by the press, in the movies, by government officials and from many church pulpits. A major problem for Christians then is how to hold loyally to our beliefs about the meaning of love in personal, international, racial, political and economic relations, without permitting the constant tension of disagreement with personal friends, church associates, social institutions, and political policies to embitter or to crush us. There can be but one solution. It is to be found in more selective listening, reading, and meditation on what is good and true and beautiful; in more constant communion with God; in more daring ventures to bring in his kingdom of righteousness and peace.

—James Myers
Industrial Secretary of
Federal Council of Churches

A Great Need Neglected

ANYONE who will examine the Estimate of Needs, a document sent out by the Presiding Bishop to inform us how the money being raised by the Reconstruction and Advance Fund is to be spent, is certain to agree with the group of Boston clergy whose statement will be found on page three. First asking for three million dollars our leaders, after further surveying the needs, raised the asking to five million. As the campaign developed other imperative needs were added so that this latest document, sent out over the signature of the Presiding Bishop, asks for a grand total of $9,257,500. But not a single penny of this sum is allocated to aid Europe which is dismissed with the casual statement that "it is hoped that the amount raised will also permit some aid to European churches."

There is hardly anything we can add to the statement issued by the Boston clergy except to say

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that we agree wholeheartedly with it. We commend it to your careful reading. If you agree with it we would suggest that you so inform your own diocesan authorities and also the Presiding Bishop, the Rt. Rev. H. St. George Tucker, 281 Fourth Avenue, New York 10, N. Y.

Places Where God Speaks

by Sherman E. Johnson

Professor at Episcopal Theological School

THE end-product of biblical studies in college and seminary ought to be an enhanced appreciation of the Bible as the word of God. It is just here that the fundamentalist or non-critical preacher has a temporary and specious advantage. He says in no uncertain terms that the book is God's word. He may make many mistakes: he may set the lower manifestations of religion on the same plane as the highest and make the lesser commandments seem as important as the greater; he may lead the people astray with truncated and warped conceptions of Christianity; he may drive many of the educated away from religion; yet he reaches and brings closer to God many of those unchurched common people among whom Christ himself did his greatest work. Unless the standard brands of churches, which by now are committed to the historical approach to the Bible, can show that their understanding of scripture has a greater evangelical power than any other—no, there is no "unless" to it; we simply must.



With this in mind I have chosen, as reading for Bible Sunday and the weeks that follow, certain Old Testament passages which are seen, in the light of the Christian revelation and modern knowledge, to contain the word of God with particular vividness and clarity. They are addressed to the Hebrew people at various stages of their national life, yet each reflects some new revelation of God and of his will. These sections can be used in private devotions, or as subjects for Bible classes or sermons. I strongly recommend to the reader that, even if he employs the King James, he should also make use of *The Complete Bible: An American Translation,* published by the University of Chicago Press.

The apprehension of God's presence in early Israel. Gen. 18: 20-33: a man can confidently intercede for other men because he knows that God is both just and merciful. Gen. 22: 1-14: an attempt to explain why human sacrifice was once performed but is nevertheless contrary to the will of God. Gen. 32:3-30: this story is an excellent example of what Rudolf Otto called "the idea of the holy"; man feels awe in God's presence and yet is irresistibly drawn to him and cannot let him go. Men of all generations have found in this mysterious and haunting story something that answered to their experience.

The Hebrew nation-church was founded on the conviction that God had made a covenant with Israel. Exod. 3:1-14; chapter 14; the decalogues of Exod. 20:1-17; 34:10-27 and Deut. 5:6-21. Various teachings about national life in I Sam. 8:10-18; I Kings 12:1-20; 19-1-18; 21:1-24; and Deut. 8 (to be compared with Judges 5). These passages belong to different periods and embody several points of view, but behind them all lie the still valid beliefs (*a*) that the Israelites did not choose God but he chose them, not because they deserved it but because of his mercy and love; (*b*) that he is a God of justice and expects his people to live by a standard higher than any that the world has known; and (*c*) that to break the agreement with him, and go against his will, means disaster.

The great prophets. The prophet's integrity, Amos 7:10-17. His call and his disillusionment, Isa. 6:1-13; Jer. 1:4-19; 20:7-13; 23:16-29. Denunciation of individual and social sin, Amos 1:3—2:16; 3:13—4:3; 6:1-8; Isa. 5:1-7. As long as these sins exist, worship will be unavailing, and God's visitation of his people will be bad news instead of good, for the only hope is repentance, Amos 4:4-5; 5:4-27; Ica. 1:10-20; 58:1-12; Micah 6:6-8. Punishment, Isa. 10:5-15. All primitive peoples have some sense of the divine such as we have observed in the stories listed above. The belief in the covenant made possible a unique understanding of God because it set him apart from the gods of all other nations. But without the teaching of the prophets the Hebrews could not have been led into a higher religion capable of embracing the whole world. The peculiar glory of Israel is that the prophets added a clear sense of the moral

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content of God's demand and the conviction that he is active in historical events. The teaching of our Lord presupposes the prophetic movement and cannot be understood apart from it. One who would seek the word of God for our day should immerse himself in the books of Amos, Isaiah and Jeremiah, carefully observe contemporary events in state, church and everyday life, and then ask what the Holy Spirit is saying to us through these prophets.

PROPHECIES of Hope. Monotheism, Isa. 40:12-31. Redemption, Isa. 50:1-3, chapters 55 and 61. A poetic picture of the ideal king of the future, Isa. 11:1-19. These passages belong to the period of the exile or later. Taken by themselves, they might encourage false hopes, but read against the background of the earlier prophets they tell us of the other side of God's character. He will come to those who wait upon him, and man's sin will not always frustrate the operation of his holy and loving will. Such passages as these encouraged the later Jewish hope of a time of redemption, which often included belief in a Messiah or ideal king, and so provided the background for the earliest Christians' interpretation of Jesus' significance.

The problem of suffering. Job, chapters 9, 10, 19, 31, 38-41. Before attempting the entire Book of Job, one might first read these sections, which set the problem and provide part of the divine answer. The earlier Hebrew solution of the problem can be seen in the book of Deuteronomy and in Psalm 37, and it is too simple: the man who is good will be blessed, the sinner will be punished. Job may not be perfect from the Christian point of view, but he knows that the conventional explanation of his suffering is cruel, unjust, and unworthy of God. Through it all he clings to faith in God and is answered by a revelation of God's greatness. Another answer is indicated in Isa. 52:13—53:12. Probably God's servant is originally the nation of Israel, though the writer may have had such a figure as Jeremiah in mind also. Christians of the first century and later looked back at this passage and believed that it explained the cross of Christ.

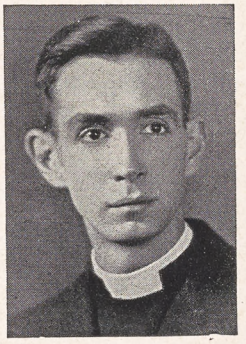
The scriptural sections listed above are by no means a complete summary of the best of the Old Testament. For one thing, none of the Psalms is included. Furthermore, I have not listed the great narrative sections, although much of the inspiration of the Old Testament is to be found directly in the story of Israel as it unfolds itself. What these readings are intended to show is that the Bible speaks for itself; it does not require the *imprimatur* of any Church or the critical judgment of the scholars for its truth to be validated, though there is a legitimate place both for Church canonization and historical research. The point is that such passages as these ought to speak to any right minded man and commend themselves as true words of God. These words once being accepted in faith and humility, we may go on and do further building, knowing that we have a firm foundation.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Notes on Evening Prayer

WE HAD occasion last time to speak of the value of the Exhortation at the beginning of the Daily Office. The short bidding which is an alternative to it first appeared in the Prayer Book in our 1892 revision, when it was placed in Evening Prayer and given a certain preference over the longer form by virtue of its initial position. Probably the idea in the minds of the 1892 revisers was that the long Exhortation when said at Morning Prayer would serve, like the *Venite*, for the whole day's worship and repetition of it was unnecessarily tedious. We must remember that in 1892 it was more common to have both the daily services in parish churches, at least on Sundays, than it is now.



But in our current mood and desire to shorten services, the custom is growing more widespread of omitting the whole penitential introduction to Evening Prayer, even when Morning Prayer has not been said in the church. When we consider this in the light of the fact that our evening congregations tend to be composed largely of persons who have not been to a morning service, or at least not to "Solemn High *Matins*" at 11 o'clock, we should think twice before we deny these evening worshippers their needful and proper preparation for communion with God. For only after we have confessed and removed the barrier of sin are we in a right relation both with God and with one another for the act of common praise and prayer.

Moreover it might be argued that the spirit of penitence is more congenial to worship at the close than at the beginning of the day. There is always in us the disposition to sin, to be sure; but at the end of the day's activity—or inactivity, as the case

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may be—we can more readily make up a lengthy list of the times we have given in to our sinful disposition than we can when, arising from refreshing sleep, we instinctively turn our minds first to thanksgiving to God for having brought us safely through the night to a new day of opportunity in His service. (I am not concerned here with the illogical practice of saying Morning Prayer an hour before noon.)

The short alternative Absolution, allowed in our 1928 Book, is fittingly taken from Compline. It is a prayer, not a declaration; and it is curious that it lacks any oblation "through Jesus Christ our Lord," especially since we have just besought God to forgive us according to His "promises declared unto mankind in Christ Jesus our Lord." The "grace and consolation" of the Spirit is not a soothing balm, but encouragement and good cheer. Think of the lines in the *Veni, Creator Spiritus*:

Anoint and cheer our soiled face
With the abundance of thy grace.

Speaking of Compline, we should like to ask what is the value of the revival of this office of bedtime prayers in so many of our Church conferences and religious meetings? Why are we not content with the Church's official evening prayer, especially since our flexible rubrics make it quite easy to include in it all the best elements of Compline: the psalms, a short lesson, the *Nunc Dimittis*, the Collect for Aid, and the Compline office hymn, "To Thee before the close of day"? Besides, such a shortened Evening Prayer remains logical and direct in its structure, whereas Compline has undergone so many and various cuts and additions as to leave a haphazard impression despite the beauty of its single pieces. The "living Liturgy" is no longer alive when we go behind a creative development, such as is Evening Prayer, to revive one of its sources whose form, though not its substance, is outmoded.

A good example of the "fitness of things" in Evening Prayer is the relative position of the two Gospel Canticles. The *Magnificat* sums up the preparation for Christ in the old covenant and looks forward to His Incarnation. The *Nunc Dimittis* is the response to the historic advent of the Savior which is proclaimed in the New Testament. Some have thought that a slight change in Morning Prayer would accomplish the same logical sequence; namely, to put the *Benedictus* after the first lesson and the *Te Deum* after the second. Why not? It would make the *Te Deum* more climactic.

The Study of the Bible

by Robert M. Grant

Professor at the University of the South

OFTEN we hear that what people know of the Bible is only what is read to them in church. The old-fashioned Bible reader is gone. The sheer volume of printed matter, including the Sunday supplements, has overshadowed the Christian book. If this is true—and I think to a considerable extent it is—the Church must make every effort to restore Bible reading, not only among its laity but among the clergy as well. If the Bible is the source of Christian doctrine we must remember that a river cut off from its source dries up and dies.

Why do we read at all? We read what we think will be interesting and what will have relevance to our own life. Often we read for escape. But we want to escape to situations which are imaginable as situations for us. We usually cannot face the prospect of jumping more than two thousand years into the past. Yet why do novels with Biblical subjects almost always sell well? The life-situations of the Bible are the same as ours. It is not the ancientness of the Bible which makes it seem difficult to read.

Then why don't we read the Bible more? Part of the problem is the translation. We do not ordinarily read seventeenth-century English for pleasure. Shakespeare may be an exception, but I for one find him far more attractive on the stage than on the page. The Pocket Book editions have glossaries, but looking up every fifth word does not make for interesting reading. And the King James version was made to be understood, not to sound mysterious. Readers who try the Moffatt or the Goodspeed translation of the Bible are usually delighted with the freshness and closeness to real life which they meet. The book of Acts, for example, reads like the story of an adventure (which it is) rather than a musty travelogue or a source book of Elizabethan theology.

Another difficulty is the bugbear of modern criticism. The ordinary Bible reader, ordained or not, knows vaguely that criticism exists, and takes one of two opposite attitudes. Either he manfully declares, "The Bible is the word of God," and proceeds with closed eyes to swallow everything literally, including Jonah; or else he becomes progressively more skeptical and ends by doubting every-

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thing, including the historicity of Jesus. Awareness of the real nature of criticism might save him from both errors. After all the difficulties and contradictions of the Bible as it stands are as obvious today as they have been since the second century. And to neglect the answers which honest scholars are trying to give is to bury your head in the sand. Is criticism hard to read? Sometimes; but it can be presented clearly, simply, interestingly, and easily—as it is in a new series of quarter pamphlets called *Know Your Bible* put out by Abingdon-Cokesbury. They are invaluable for young people, for older Bible students, for the minister who wants to refresh his memory.

BUT the problem still remains, Why read the Bible at all? Isn't it one more ancient book which has little point as far as our times are concerned? Didn't its writers live before modern science and the discovery of laws of nature? Don't they ignore what we all know of psychology? These questions take us into the deepest waters of theology. They involve the questions of God, creation, providence, miracle. They need to be answered in a book; and fortunately there is such a book, brilliant and not too technical, by the English Old Testament scholar H. H. Rowley—*The Relevance of the Bible* (Macmillan, $1.75). This ought to be in every clergyman's library.

A fairly simple answer is this. Some people believe that our religion can be carried on simply by rites—even sacraments—which satisfy the emotions and make little appeal to the mind. Others think that one or two simple principles are enough. But an adequate religion must answer the needs of the whole man. One reason the ancient mysteries died is that they occupied themselves exclusively with symbolism and had no theology. And simplicity alone is no evidence of truth. Experience is often complex and paradoxical and our theology must be capable of guiding us through complexity and paradox. Where can we find a guide book for the obscure ways of modern life? In the Bible; for in the Bible is the record of God's self-disclosure to sinful man, and man's search for the holy and merciful God, and God's act of reconciliation in Christ. On the foundation of the Bible theology can be built.

Just as our nation has a constitution, so the Church has the Bible. But the constitution comes from one group for one nation at one point of time. The Bible covers a period of nearly two thousand years; it is written for all nations; its writers and readers represent many classes and points of view. It is a universal book. And it is universal because it is the book of God. In the Bible from the story of creation to the vivid visions of the apocalypse we hear God speak. To be sure, he speaks through men—fallible, limited, sinful—but it is God who speaks, and the Bible must rightly be called the word of God.

The great unknown author of Hebrews describes us Christians as those who have "tasted the good word of God." But just to taste it is not enough. We must read, mark, learn, and inwardly digest it. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And again, "Today, if you will hear his voice, harden not your hearts." For in this book God speaks, not only to his people in the past, but also to us. He is not only the God of the dead, but the God of the living. And to us he speaks, if we will hear his voice, in his living word.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

RECENTLY I wrote that it might be a good idea for the Church to make more use of the dramatic presentation of religion over the radio in this country, following the lead of the Church of England. It still sounds like a good idea. But, after seeing some facts and figures, I'm not so sure that we could get on the air with any programs which really presented the Christian gospel.



We often bemoan the fact that "freedom of the press" has many illusory qualities in this country. These statistics deal with the "freedom of the air":

We have today some 900 standard broadcast stations varying greatly in size or power. Thus, a 50,000 watt station on a clear-channel uses 200 times as much power and occupies 40 to 80 times as much channel space in the spectrum as a 250-watt local station. There are, for example, 10 clear-channel 50,000 watt stations licensed to members of the National Association of Manufacturers which utilize more power and more space in the spectrum than all of the nation's 444 local 250-watt stations put together. The same is true of the 7 clear-channel stations licensed to CBS and

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its stockholders, and of 8 clear-channel stations licensed to newspapers.

More than two-thirds of all stations, including substantially all the powerful stations, are affiliated with one or more of the four national networks, further concentrating control. Control of the networks themselves is exercised by a few big advertisers and advertising agencies. Thus: 26 per cent of CBS's revenue in 1944 came from 4 advertisers, and 38 per cent from four advertising agencies. 25 per cent of the Blue network's business came from 4 advertisers and 37 per cent from four advertising agencies. 23 per cent of Mutual's business came from 4 advertisers and 31 per cent came from 4 advertising agencies. More than half of all network revenues came from two industries, drugs and toilet goods, 27.9%; and foods and food beverages, 22.4%. The largest single group of broadcast station operators today are the big newspaper publishers, approximately 250 stations being owned by or affiliated with newspapers. In more than 110 cities, where there is only one newspaper publisher and only one radio station, the radio station is owned by or affiliated with the newspaper publisher. As a side comment, we might say that some 208 newspapers which also owned radio stations took sides in the 1944 presidential campaign. Of these, at least 152 or 73% "backed the wrong horse."

I'm no statistician, but any way these figures are looked at, they seem to indicate that "freedom of the air" likewise has its illusory qualities in this country. A little popular protest to Congress and the Federal Communications Commission might help.

New Books

***Excellent **Good *Fair

***_Citizenship and the New Day_ by Parley Paul Womer. Abingdon-Cokesbury Press. $3.

In writing _Citizenship and the New Day_, Dr. Womer has produced a book which should be priority reading for every teacher who attempts to reveal the meaning of citizenship. The book is written in a style that makes it easy reading for teachers and students alike and for the ordinary layman. It is divided into three parts; Part I is entitled _The Origin, Function and Character of Citizenship._ In five chapters the historic development of citizenship is described from earliest times to the incubation of citizenship in America and the gradual assumption of natural citizen competence. Differentiating between a "citizenry" and a "crowd" the author presses towards the need for individual responsibility in the voting process and in the solution of all problems involved in democratic government.

In the seven Chapters of Part II, under the title _The Idealistic Character of Citizenship,_ the author discusses the important problems of liberty, equality of rights, paternalism and citizen motivation, as they affect social justice, legal justice and the outreach toward a world state and world citizenship.

The author pulls no punches when discussing capital and labor in Chapter III, under the title _Social Justice and Free Enterprise._ The law of the jungle has played an extensive and significant part in free enterprise and still dominates its workings. For those who are constantly standing at the bench condemning the New Deal, he has some challenging words by way of experimentation and valuable accomplishments.

In the last five chapters of the book, entitled _Education for Citizenship,_ the author points out the dire need of educating for citizenship in family, school, citizen groups and Church. This section is especially valuable for the clergy and lay leaders of the community. In the last chapter he emphasizes the necessary place of creative religion in educating for citizenship. Here the author has done a notable piece of work in connecting the rule of reason with creative religion. Without religious motivation the founding fathers of our government might readily have failed even though they stood on the firmest grounds of reason. It was the utter assurance that a moral universe and the God behind it were being served in their thinking and action in first, fighting a war and second, in establishing a republic, that sustained them and gave them courage. "Kinship with the Eternal, the sanctity of the individual person, the rule of reason, conscience, courage and love—these are findings of the religious consciousness, and they therefore figure as absolutes of personal character, of social relationships and equally of the social and political order. Fundamentally democracy is democracy, not merely because it is based on a certain form of government, and a voting process, but because it takes account of these absolutes and in its educational processes, the promulgation of its laws, and the building of its institutions it endeavors progressively to give them expression."

In addition to the vital contents of the book on citizenship the author lists at the end of each chapter a bibliography on the particular subjects discussed. These are of great value as resource material to whomever is interested in the democratic process.

This reviewer highly recommends this book to all who find interest and stimulation in a scholarly work, written in an easy style on an important subject. —JOHN WARREN DAY.

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New Youth Campaign Launched With Fine Challenge

It Is Designed to Meet Challenge of Youth For Christ Movement Charged With Fascism

Edited by Sara Dill

Detroit:—A campaign to reach young people under the heading of "Youth Marches for Christ and the Church" was launched here last week. The program, designed to meet the Youth for Christ movement, charged with having fascist tendencies, is being sponsored by the Christian Endeavor Society but has the active support of Episcopal, Methodist, Baptist, Presbyterian and Congregational youth groups.

The campaign, to be extended to twenty other cities, was launched with a mass meeting attended by over 3,000 young people, preceded by a parade through the streets of the city. Following this opening meeting others were held in various churches where addresses were given by such leaders as Channing H. Tobias of the national council of the YMCA; the Rev. Daniel A Poling, president of the world's Christian Endeavor Union; John Ramsay, public relations representative of the CIO; the Rev. Jutsuo Morikawa; Harry N. Holmes of the World Alliance for International Friendship; Jesse M. Bader of the Federal Council of Churches; Walter W. Woodbury of the Northern Baptists; Mr. J. C. Penny, business leader. At these meetings two or three young people also spoke. It is estimated that about 10,000 persons attended the rallies, of whom 1,581 made decisions involving joining the church, fulltime Christian service, commitment to daily meditation and tithing.

Following these meetings a continuing committee was appointed and plans laid for monthly rallies, summer retreats and other interchurch get-togethers looking toward interdenominational cooperation.

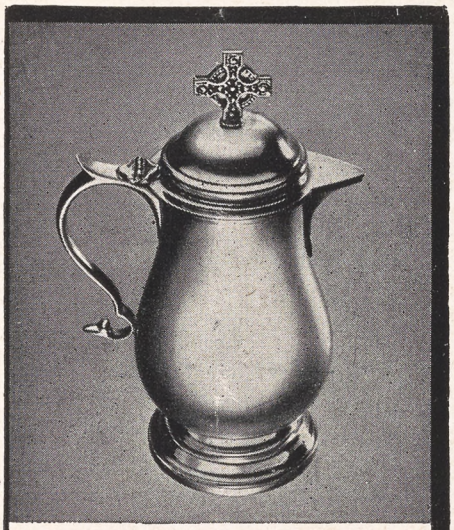
Most of the Episcopal parishes joined in the program. The official agencies of the diocese gave their endorsements and the Rev. Richard U. Smith, director of education of the diocese, was on the general committee. Other Episcopalians to take part were the Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, and the junior choirs of the cathedral, St. John's and St. Matthias'.

The next phase of the campaign will be conducted in Philadelphia late in January, followed by meetings in Boston from January 31 to February 3. Other cities which have asked for meetings are Baltimore, Richmond, Cleveland, Chicago, St. Louis, Dallas, Los Angeles, San Francisco, Portland, Seattle, Denver.

Peace Conference

New York:—The executive committee of the Federal Council of Churches has approved a statement prepared by the commission for a just and durable peace which, among other things advocates a general peace conference "to give moral principles a maximum chance to prevail." Five principles that must be applied in order to promote the general welfare were set forth as follows:

"1. Territorial changes should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to be subordinated to human considerations. There ought to be no



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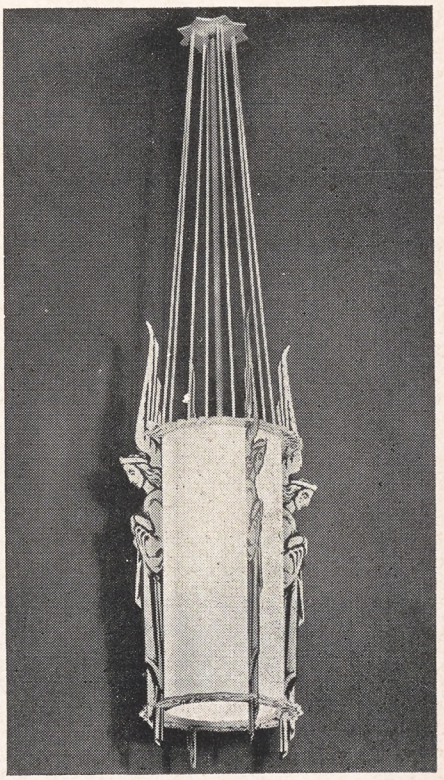

Plastics in Church Lighting

Rambusch Lantern No. 11-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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wholesale displacements of peoples.

"2. Colonial peoples should be assured independence or self-government within a fixed term wherever practicable. Meanwhile, genuine international trusteeship should be provided through the United Nations Organization.

"3. Armaments and military establishments should be limited to the needs of internal order and of international order as planned by the United Nations. There should be a beginning of such international supervision and control as must become general if the human race is to protect itself against its own total destruction.

"4. Reparation should be limited to productive capacity over and above that required to maintain average living standards. It should not be an instrument of vengeance. There should be no enslavement and, as stated in the Atlantic Charter, the vanquished should see the possibility of 'access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity.'

"5. The treaties of peace should make a beginning in realizing the conception of an international Bill of Rights."

Describing the United Nations Organization as an international body "which has the power and opportunity to establish a peace which will accord with Christian principles," the Commission urged that its "curative and creative" functions be utilized so that through common effort against common threats to the general welfare the peoples of the world may find fellowship.

Stoned by Mob

Rome (wireless to RNS):—Roman Catholic Archbishop Stepinac of Croatia was recently attacked by a mob when he attended the opening of a parish house in Zagreb, according to a report received at the Vatican. It is said to have been inspired by his reported opposition to land reforms introduced by the Tito regime which would divide among the peasants the large estates held by the Church.

Ask Wage Increase

New York:—The executive committee of the Federal Council of Churches last week declared that it favors an increase of the minimum wage to 65 cents an hour with 75 cents an hour after two years. The current provision of 40 cents an hour or $16 a week for a 40 hour week is "wholly inadequate under present costs of living."

Meeting Discrimination

Chicago:—The Church Federation of this city held a youth rally that was attended by about 800 Protestant young people in order to help counteract tension among south side high school students. They were stirred up because Negroes attended certain high schools and recently staged strikes. A young Japanese-American, Perry Sieto, a student at Illinois Wesleyan, pleaded for racial tolerance.

War on Church

Geneva (wireless to RNS):—Detailed Nazi plans for combatting the movement toward international Church cooperation, as examplified in the World Council of Churches, were revealed in a secret Gestapo document that has just been found in southern Germany.

Released by World Council headquarters here, the document, drawn up in 1938, asserted that the Church cooperation movement has a "Marxist, pacifist Jewish character." It stressed that cooperation of Roman Catholics and Protestants must be scrupulously watched because "the ecumenical (Church cooperation) movement constitutes for the Vatican a further means to effect reunion of the two faiths."

Agents of the Gestapo were instructed to keep a careful check on the foreign connections, travel, and mail of German theologians and lay leaders. Gestapo men in Southwest Ger-

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many had the task of getting an agent into the meetings of the World Council of Churches at Geneva.

Nazis were also instructed to penetrate into the Confessional Church government in Germany, to watch theological faculties, and to scrutinize "illegal methods" the Church employed in its struggle against the state.

Another job assigned to the Gestapo was to collect incriminating material against Roman Catholic orders and confessional societies. Control of these institutions and leading figures was held necessary because they were considered by the Nazis as a threat to Germany's national and cultural life.

It was proposed that attacks on the Churches should be conducted gradually "from the bottom up," instead of by immediate frontal attack. The most important problem, the instructions said, was to "create a new conception of Christianity."

Interracial Service

New York:—The Rev. Irvin W. Underhill, formerly a missionary to Africa for the Presbyterian Church, was the speaker at an interracial and interchurch service held at the Central Presbyterian Church here December 2. Mr. Underhill, said to be one of the most successful missionaries ever to go to Africa, was at one time a candidate for orders in the Episcopal Church. Following an address he gave not long ago an Episcopalian came to him and said, "I only wish we had leaders like you in our Church." To which Mr. Underhill replied: "I was in the Episcopal Church at one time but since my bishop insisted that all Negroes be segregated at diocesan meetings I felt obliged to leave it."

The director of the interracial choir at the meeting here was Mr. William King, the discoverer of

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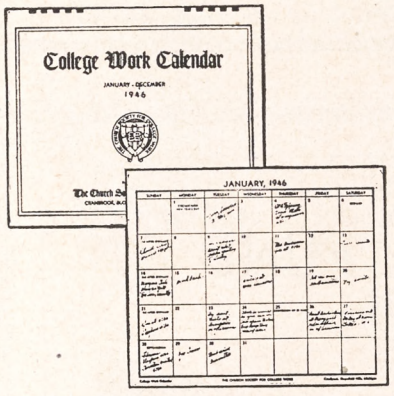

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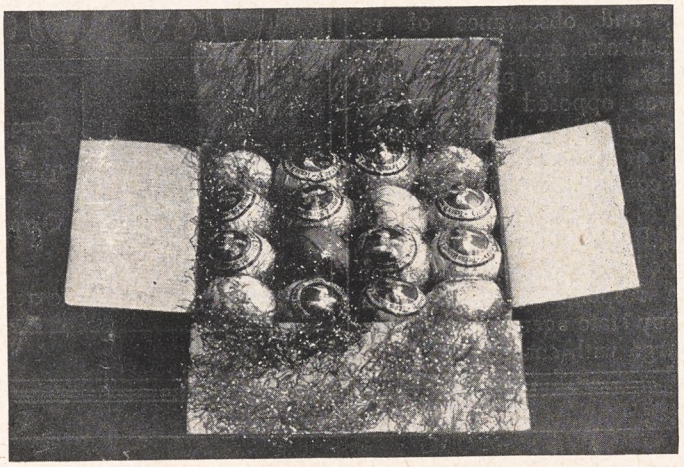

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Marion Anderson and for a number of years her pianist. He was also at one time the pianist for Roland Hayes. The meeting was under the auspices of the Interracial Fellowship, a national organization which seeks to promote fellowship through worship. The Rev. Tollie L. Caution, head of Negro work of the Episcopal Church, is a vice-president of the society.

Churchman Dies

Philadelphia:—Rowland S. Morris, former chancellor of the diocese of Pennsylvania and at one time ambassador to Japan, died on November 23 at the age of 71.

Sectarian Instruction

New York (RNS):—Sectarian instruction, and observance of religious festivals, such as Christmas and Easter, in the public school system was opposed here by the executive council of the Rabbinical Assembly of America, which represents the conservative wing of Judaism. In a statement issued by its president, Robert Gordis, the assembly asserted that religious education is not a responsibility which the state or any state agency can assume or discharge with success.

It also contended that the public schools cannot do justice to all religious ideologies and still achieve the main general goals of education. Such formal instruction, the statement said, would tend to identify the school system with particular denominationalisms, and the program might bring into the education system all the evils involved in union of Church and state.

Half a Billion

Toronto: — Twenty-four Protestant denominations in the U. S. and Canada that belong to the United Stewardship Council contributed $510,371,041 to local church expenses and to benevolences during the past year, the Council was told at its annual meeting here. The total marks a gain of $68,502,714, or nearly 16 per cent, over 1944.

Harry S. Myers of Hillsdale, Mich., making his 26th annual report as secretary of the Council, revealed that the religious bodies, with a membership of more than 30,000,000 exclusive of infants, gave $406,913,320 for congregational expenses, and $103,457,720 for benevolences. Since 1934, with the exception of 1940, the trend in giving has been up, he said.

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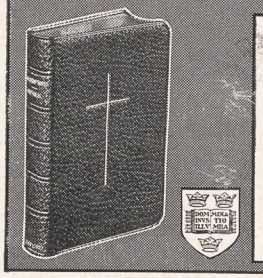

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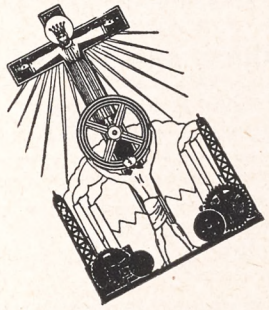

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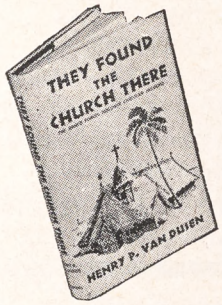

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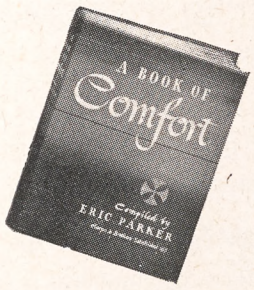

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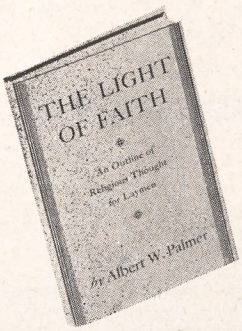

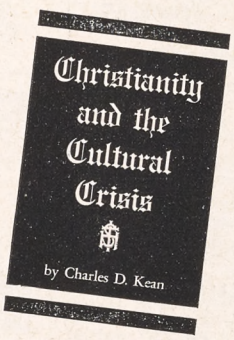



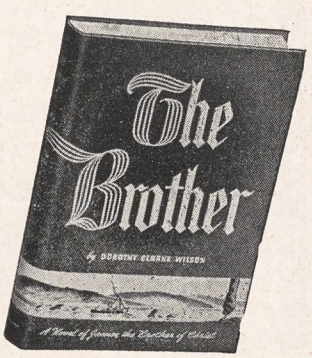

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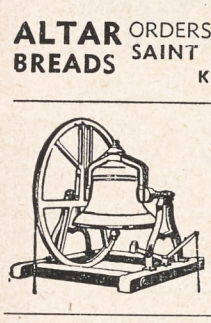
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Archbishop Speaks

London (wireless to RNS):—The Archbishop of Canterbury stated last week that the Jewish problem "cannot be found wholly or mainly in Palestine." He declared that governments have "a bounden duty to make provision for Jews in Europe who have been the first and worst sufferers in the last ten years. It is not to be accepted that none of them can again find security and happiness in the countries in which they have suffered. Some will take part in, and contribute gifts to, the prosperity of Europe."

Clergy Notes

(*Continued from page Two*)

MUELLER, HOWARD M., rector of St. Michael's, Savannah, Ga., has accepted the rectorship of St. Matthew's, Bogalusa, La., effective Dec. 15.

SPICER, WILLIAM J., formerly rector of All Saints', Appleton, Wis., is now rector of All Saints', Syracuse, N. Y.

STALLKNECHT, FRANK H., rector of St. Mary's, Belleville, Texas, has retired from the active ministry.

WARD, BISHOP J. C., retired bishop of Erie, is to spend three months this winter assisting with visitations in the diocese of Central New York.

WILLIAMS, THOMAS J., formerly vicar of St. Augustine's, New York City, is now assistant at St. Paul's, Brooklyn, N. Y.

WOOD, MILTON L. JR., was ordained deacon on Nov. 18 at St. John's, Montgomery, Ala., by Bishop Carpenter.

WOODROOFE, ROBERT W., former army chaplain, is now the rector of Grace Church, Newton, Mass.

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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.

JAMES FOSTER
Rector of Christ Church, Gary, Ind.

I was glad to see your article, The Bible in the Prayer Book (WITNESS, Nov. 8) and I heartily concur in your recommendations. Especially, I wish that some of the Epistles and Gospels should be changed. Not only Lent 4 but Sexagesima, Lent 2, Lent 3 and Lent 5 could be bettered. Would like to see an alternative gospel for Lent 6 to be used at the early service. Are the Gospels for Easter Day the best we can have?

Also grateful for your listings of notable Gospel passages not included in the Prayer Book and would like to have a similar listing for the rest of the Bible, with the Church's permission to choose from these for the lessons at Morning Prayer. We here have Holy Communion every Sunday from First Advent through First Epiphany and from First Lent through Trinity Sunday, using Morning Prayer the other Sundays. On Sundays when we have Morning Prayer, it would be good to present the most notable passages not given in the liturgy. I do often use the Gospel for a lesson. All good wishes and our thanks for the fine work you are doing.

* * *

J. BURT WEBSTER
Associate Sec'y, army and navy commission

I am sure you will be interested to learn that to date 139 chaplains of our Church have been released from the armed forces and returned to civilian life. A few of these have not definitely been released, but they have sufficient points and their requests for release are in process of being granted. Some of them are also on terminal leave, and of these 139 men 91 have already been placed or have secured parishes. This, I think is a splendid showing.

The army and navy commission as such is not authorized to place chaplains in parishes but we are doing everything we can to be of assistance. One thing we do is to notify all bishops of the Church every two weeks of the men who have been discharged. We are constantly writing letters to bishops concerning these men on our own initiative and upon request giving the rectors of parishes and senior wardens of churches information they desire. We are now in the process of preparing an information card on each chaplain that will give us the information necessary when members of the clergy write to us. This card gives us information as to a chaplain's desires concerning special types of work or locations where he would like to serve.

We stand ready to do everything in our power to bring chaplains and parishes together and after all, other Churches differing from us as to ecclesiastical organization can do no more since in each case the chaplain has to be called by the local church or presbytery as the case may be. The Methodist bishops do appoint their men to parishes but the tendency in that Church is increasingly, in the larger parishes at least, coming around to the point of the local church calling the man they desire and requesting the bishop to appoint him.

JAMES R. SHARP
Executive Secretary, diocese of Tennessee

I was much interested in the article by Editor Frederick C. Grant in THE WITNESS (Nov. 8). All his illustrations are excellent as showing the real need of revision of the liturgical Epistles and Gospels. Doubtless he did not include many of which he made note. My own list has, not in Dr. Grant's article, Advent 1, insert "first" before "believing" in the Epistle, v. 11; Maunday Thursday Gospel, v. 32 put "others" "for other" (to discourage readers from overlooking the following comma, as I have heard done); and some more.

One Epistle I'd like to see lengthened is Advent IV by adding vv. 8, 9.

In the case of "they wanted wine" how about the marginal reading, "when the wine failed"?

If the parable of the clever steward, which he cites as a "notable passage not included in the Prayer Book" and which was displaced in 1928 to make way for the so-called parable of the prodigal son, is ever replaced certainly "when ye fail" at the end should be more intelligible; "of" earlier in the same verse should be made to read "by means of."

All in all I rather think that Dr. Grant's "dozens of places" is distinctly an understatement.

* * *

FREDERICK W. GOLDEN-HOWES
Rector at Fernandina, Florida

Talkinig It Over for November 15 on chaplains interested me keenly. It was a good job. It's not a new condition. The same problem faced the separatees in 1918 which was a skirmish compared to world war two. Remember some of the letters written then and during the depression? Weren't they to the effect that men made their own decisions when they embraced the vocation of the sacred ministry and that neither their Church, nor the officers of the Church, had any responsibility respecting their security or reemployment? Do you recall that the suggestion that a national clergy placement bureau be set up was given little consideration by General Convention? You doubtless also recall the reception given to the report on clergy unemployment. My personal experience upon my return from Mexico was identical to that of the chaplains today. I made an accurate and up-to-date analysis of clergy unemployment but got nowhere with it. The reaction was fair to middling but doubt was expressed by about everyone as to its workability so, with so little encouragement, I dropped it. But it is still a major problem.

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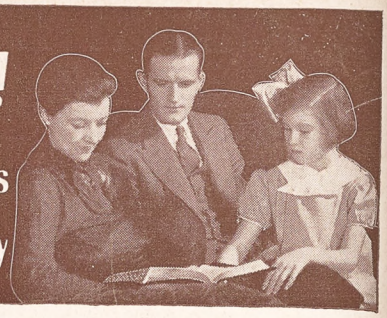

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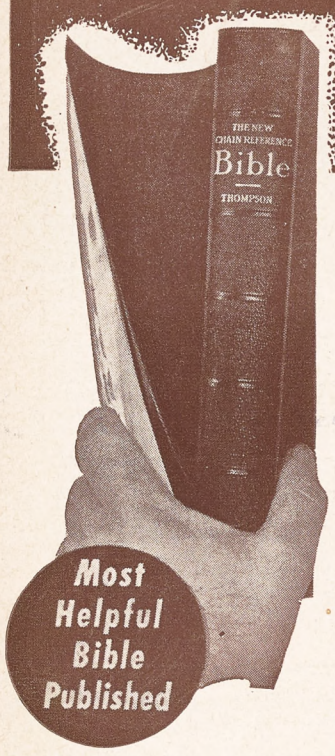

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DECEMBER 13, 1945



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(*story on page five*)

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DECEMBER 13, 1945
VOL. XXIX No. 10

CLERGY NOTES

AXELROAD, BEN, was ordained priest at Porto Alegre, Brazil, Nov. 25 by Bishop Pithan. He is assistant at the Pro-cathedral.

BRAMHALL, ANDREW L., has resigned as rector of St. Andrew's, Algonac, Mich., to retire from the active ministry.

EVANS, JOHN J., is now a member of the staff of the city mission, Philadelphia.

FIFER, LOUIS, 3RD, is now rector of St. Paul's, Aramingo, Pa.

FRANCIS, RUSSELL E., is acting pastor of Episcopal students at the University of Pennsylvania.

FRYER, WILLIAM H., army chaplain, has accepted the rectorship of Trinity, Coatesville, Pa.

HARDMAN, ALFRED, was ordained deacon on Nov. 12 by Bishop Juhan at St. Luke's chapel, Sewanee, Tenn. He is to be in charge of churches at Monticello, Lloyd and Perry, Fla.

HYDE, HENRY N., has resigned as rector of All Saints, Portsmouth, Ohio, and will retire from the active ministry Feb. 15.

KNAPP, ARTHUR S., formerly in charge of Trinity, Houston, Texas, became rector of that parish on Nov. 23.

LUCAS, EDGAR A., formerly on the staff of city missions, Detroit, is now rector of St. Andrew's, Algonac, Mich.

McKINLEY, GEO. S., is now rector of St. John's, Compass, Pa., and vicar of the Ascension, Parkesburg.

PAYNTER, H. S., formerly rector of Trinity, Coatesville, Pa., is now assistant at St. George's, Ardmore, Pa., and director of publicity for the diocese of Pennsylvania.

SMITH, JOHN W., is now rector of the Ascension, Philadelphia.

TAYLOR, R. DUNHAM, of St. Mark's, San Antonio, Texas, has accepted the deanship of St. Mark's Cathedral, Salt Lake City, effective Dec. 15.

TOWNE, HAROLD E., formerly assistant at St. Bartholomew's, New York, becomes rector of St. James', Birmingham, Mich., December 15.

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Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 10

The WITNESS

For Christ and His Church

DECEMBER 13, 1945

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National Council Votes a Cut to Sufferers Abroad

Ten Per Cent of All Advance Fund Receipts Is to Go to Churches of Asia and Europe

By W. B. Spofford

New York:—Ten per cent of the receipts of the Reconstruction and Advance Fund will go for world relief, the money to be distributed by the Commission on World Council Services, the Church Committee for Relief in Asia and other accredited inter-church agencies. This action was taken at the meeting of the National Council, December 4-6. At the same time the minimum asking in the drive was raised from $5,000,000 to $8,800,000 "in view of the desperate world situation."

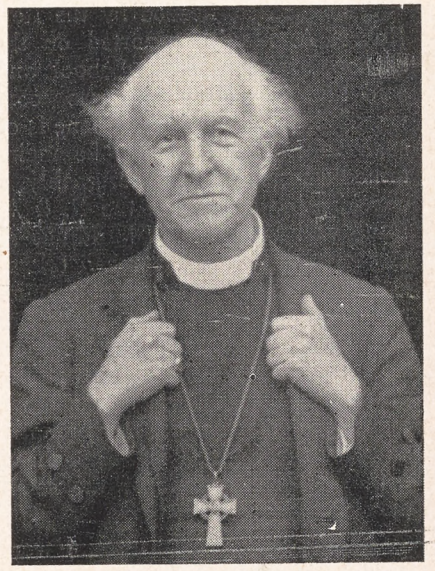
The report was presented by Bishop Hobson of Southern Ohio who prefaced the reading of the formal report with the statement that people of the Church are disturbed because of the inadequate part the Episcopal Church is playing in the program for relief, both in Europe and Asia, that is directed from Geneva by the World Council of Churches.

The statement declared that "Millions are today facing the threat of death from starvation and pestilence in war-torn Europe. Millions in Asia face a similar fate . . . As Christians we dare not neglect this responsibility and are confident that God will give us wisdom and strength as we meet this opportunity to bring hope and life to his children in their dire need."

There was no expressed opposition to the granting of the 10 per cent but there was considerable discussion as to whether or not the program is sufficiently specific in presenting needs, and with various opinions expressed as to how successful the campaign would be. Bishop Hobson and Miss Mary Johnston were both of the opinion that the Church is not asking for enough to appeal to the imaginations of people, and both were wholeheartedly for aiding the people of the sister Churches of Europe and Asia. Lewis B. Franklin on the other hand was pessimistic about the amount of money that would be raised by the Fund, as was also Mr. Jordon, director of the campaign. Mr. Jordon set the figure at from five and a half to six million. Mr. Franklin thought it would be considerably less than that, and both of these gentlemen had strong words for bishops and clergy whom they say are not backing the drive (see *Talking It Over*). Mr. Franklin stated that only about one-third of the dioceses have set goals for the campaign and that these totalled only $3,200,000. "To set a goal is one thing; to get the money is something else again," he declared. Others, he believed, would set goals but the treasurer of the Council was of the opinion that only a feeble effort would be made in some dioceses.

Anyhow the minimum amount sought is now $8,800,000 with the World Council of Churches having 10 per cent of all money raised turned over to their relief agencies.

The other news of this Council meeting was the adoption of a plan, presented by Mr. Jordon head of promotion, and unanimously approved, whereby a coordinated program of all the departments at 281 will be presented to the Church at the beginning of each year. This will be offered as a book wherein the emphasis of the Church for the year, plus the departmental programs, will be in the hands of clergy and others in advance of provincial and diocesan conferences at which representatives from headquarters will present the program personally. It is also believed that such a book will enable the clergy to build their own diocesan and parish programs in harmony with the national plan of the Church. Bishop Peabody of Central New York, while for the idea, pointed to the danger of imposing a program upon the Church which many might not like. He also said that he hoped that representatives of 281, when they went about to conferences, would not act as though they had all the answers but would rather come in the spirit of conference for the exchange of ideas. Remarks were also made about the unrelated mass of promotional material that comes from headquarters with the Rev. John Huess Jr. of Evanston stating that if presenting the program in one book would pull this unrelated material together it would be a great gain.



Cosmo Gordon Lang, former Archbishop of Canterbury died suddenly on December 5 in his eighty-first year. He collapsed while taking a walk and was pronounced dead when taken to a nearby hospital

GET-TOGETHER

★ A chaplain with rank of captain, now on terminal leave which ends December 31, seeks a parish. He describes himself as liberal and evangelical. . . . A large parish in a midwestern city seeks a vicar. . . . A community of 25,000 in the state of New Jersey is seeking a rector for a parish. There is a good plant consisting of church, parish house and rectory. Salary, $2,500 with rectory with all utilities paid by parish. Inquiries should be sent to Get-Together, THE WITNESS, 135 Liberty St., New York 6, N. Y. We are anxious to hear from chaplains and others seeking positions and from parishes needing rectors or assistants.

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Training women for work in the Church was discussed at length after Vice-President Addison introduced the subject with a lengthy report telling of various institutions able to supply adequate training. The report stressed the fact that jobs are available for those who have the qualifications, and a committee was appointed to study the matter of placement, with a personnel bureau likely to be recommended at the April meeting of the Council.

The committee on the post-war ministry reported that a total of 562 service men have registered as looking forward to the ministry. Ages range from 18 to 42 and military rank from privates to majors. The integration of the army and navy commission with the National Council was effected by setting up a new department at 281, the army and navy division.

A committee, headed by the Rev. Robert A. Magill, reported on the Bishop Payne Divinity School and said that the committee was convinced that the work being done is of such value that it should be maintained adequately. So, presumably, a considerable sum from the R. & A. Fund will be used for buildings at this seminary for Negroes. (Resolutions have been passed at a number of places to the effect that there should be no seminary for Negroes, since this is segregation, but that Negro students should go to the other established seminaries. Apparently however the Council is to go ahead with the development of the seminary for Negroes.)

Guest speakers at the meeting were the Rev. Douglas Horton of the Federal Council of Churches, recently returned from Japan, who told the Council what has previously been printed in these columns; also Bishop Thomas of Brazil, who spoke feelingly of opposition our Church receives from Roman Catholics in that country.

Guess that's about all, except that they have a rule at these Council meetings that there is to be no smoking until four o'clock. At 3:59 Dr. Sill, president of Bowdoin College, and Dr. Alexander Whiteside of Boston lit their pipes, whereupon fifteen people lit up cigarettes in self defense.

Also one of the gentlemen, speaking with his hands in his pockets and so displaying a nice Phi Beta Kappa key, brought to mind a crack I once heard, that the height of frustration is a man with a Phi Beta Kappa key wearing a double-breasted suit.

COLLEGE WORKERS HAVE SERVICE

Washington:—On December 9th Dean John W. Suter of the National Cathedral here, and the Church Society for College Work sponsored a special college work service at the Cathedral, emphasizing the place of religion in education.

A notable gathering attended. Thomas S. Gates, president of the University of Pennsylvania, delivered the address. The Rev. Thomas V. Barrett, recently appointed as executive secretary of the division of college work of the National Council, and Commander C. Leslie Glenn, a director of the Church Society, on terminal leave from naval duty in the Pacific and now back as rector of St. John's Church, read the Lessons. Other features included: a special litany for students, written for this service by Dean Suter; Canterbury Club representatives, college workers, chaplains and faculty members from George Washington University, the University of Maryland and other nearby educational institutions marching in the procession. The Rev. Theodore O. Wedel, warden of the College of Preachers and a director of the Church Society, also participated in the service.

CELEBRATION IN WASHINGTON

Washington:—The 50th anniversary of the diocese of Washington was celebrated on December 2 with an impressive service at the Cathedral. The preacher was Bishop Powell of Maryland, with the procession including the clergy of the diocese and hundreds of leading laymen and women were present. Bishop Angus Dun, under treatment in a hospital in Boston and therefore unable to be present, sent a special message which was read at the service.



The Rev. Frederick T. Ashton (right) is being congratulated by Mr. Simms, vestryman of St. Matthew's, Wilmington, Delaware, for the fine work he did for the church. Mr. Ashton, chaplain of hospitals in the city, also found time to minister to the people of St. Matthew's and did it so effectively that he would have been named rector had he been free to accept. Bishop McKinstry describes his work as "the most constructive interracial work in the diocese"

ARCHBISHOP LANG DIES SUDDENLY

London:—Lord Cosmo Gordon Lang, former Archbishop of Canterbury, died suddenly here on December 5. He was eighty-one years of age. He collapsed while taking a walk and was pronounced dead by the time he was taken to a nearby hospital.

WANTS SIMPLER SERVICES

London (wireless to RNS):—The Archbishop of York urged "simple and non-technical" language in a plea for new methods of evangelism. "Much of our theological vocabulary is Arabic to the man in the street. The unchanging gospel must be preached in modern terms so that the man of science and the artisan can equally know what we mean."

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Catholic Newspaper Employees Organize for Franco

They Are Among Pickets to Protest Meeting Addressed by Harold Laski of Labor Party

By W. B. Spofford

New York:—When Harold Laski entered a hotel in this city on the evening of December 3 he was greeted by a parade of pickets carrying posters which read: "Franco Saved Spain from the Reds"; "Hands Off Catholic Spain"; "Oust Laski, the anti-Catholic hatemonger." The presence of the pickets did not disturb the distinguished chairman of the British Labor Party who, with Mrs. Eleanor Roosevelt and Prof. Leo Szilard of the University of Chicago, addressed an overflow dinner meeting which concluded a three day conference on the atomic-bomb sponsored by *The Nation*, a national weekly.

This is not the story of this meeting but a story behind the story. On a recent evening about 250 members of the Catholic Institute of the Press met in another hotel in this city. They were told that unless the Catholic writers of the country helped to defend and preserve Franco they would eventually find themselves "sovietized" in the United States. Franco's only aim they were told was "to bring the government of Spain in line with the teachings of the Catholic Church" and because of this these newspaper workers were asked to use their influence "to try to save Spain" from Stalin who was termed "the enemy of God and the human race."

The Catholic Institute of the Press was organized about three years ago among reporters and rewrite men who work for Hearst's *Journal-American* and the Patterson-McCormick *News*. Its membership was at first open exclusively to Catholic employees of newspapers and magazines but since that time employees in all branches of radio, advertising and allied fields have been included. It now claims a membership of 800, many of whom are secretaries, typists, telephone girls and other workers in the communication field. There are also a number of reporters, editors, photographers and others whose influence might conceivably be of some value. In general it appears that Roman Catholic reporters and photographers connected with the *New York Times* and the *New York Herald-Tribune* have stayed away from this organization. All of them however were circularized when the organization was founded.

The meeting of the Institute was held largely to back up Frank Fay, actor, who recently protested when other members of the stage took part in an anti-Franco rally in Madison Square Garden. Mr. Fay, it will be recalled, had been particularly incensed because the Roman Church in Spain had been termed "a rich monopolist" by Mr. Laski who addressed the rally by radio from London. Fay spoke at this meeting of the Institute, although briefly and some observers believed, incoherently. He received a big hand from those present for declaring: "I have insisted all along that there be an investigation as to whether these people aided and abetted a rally that would sponsor the horrible attack of one Mr. Laski in a cowardly way across the ocean." He then dashed off to a performance of his play and the meeting was taken over by Professor Edward T. Walsh of Manhattanville College of the Sacred Heart. Dr. Walsh has passed some time in Spain since the civil war and is rumored to have been once decorated by Franco, although this has not been confirmed. In any case his subject on this particular evening was *The Real Story of Spain* and it began with an attack on Laski and on "all the people of a slight pink or red tinge who say that Franco must go."

He charged that the Republican government in Spain had "robbed" the Church. He also stated that "because of the crooked election laws, which they had set up, the reds—or popular front—were able to have a majority in the Cortes. All their claims are now based on this crooked election." He then devoted some time to what he called "the red terror" of 1938, claiming that 11,000 priests and nuns were butchered and raped by the Republicans. "Nothing like this," he said, "has been seen anywhere except perhaps in Soviet Russia in 1917. It was not Spanish in character—it was Soviet. Franco was almost too late—but he was just in time. What he did was to prevent the Sovietizing of Spain and to set up Spain as the western bastion of Christianity."

He admitted that "not everything Franco does is holy, or is the man a saint," but maintained that Franco was not a Fascist. "A Fascist," declared the professor, "believes that the state is all-powerful. Franco has repeatedly said that the state comes second, the Church first. He is a very good Catholic . . . his only aim is to bring the government of Spain in line with the teachings of the Catholic Church."

He explained Franco's use of German munitions and soldiers during the civil war by the assertion: "Franco got help where he could, just as George Washington got help where he could during our revolution."

"Franco has not set up a Fascist state; he has set up a Christian state, and he has done pretty well. He has a country that is out of debt in spite of the fact that the Reds took most of the gold out of the Treasury."

After crediting Franco with a number of reforms, particularly in establishing "twelve great universities where Christian religion is taught," the speaker said that the leaders of the Republican government could not better this record for they are "murderers and blasphemers, dominated by Soviet Russia. If

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

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we listen to their siren songs it will mean that the Soviet will control Western Europe as well as Eastern Europe and there will be nothing between us and Moscow. You will then have Gibralter not in the hands of a Christian gentleman but in the hands of someone like Marshall Tito."

His final plea to the members of the Institute was based on the assertion that Franco, like them, was "a member of the mystical body of Christ. No civil membership is as important as that membership in the mystical body of Christ. We American Catholics will be dumb dogs if we take any more of this nonsense about Spain from Mr. Laski or anybody else!"

After a prolonged period of applause Professor Walsh was asked by a rather timid young man whether any of the charges against Franco as a dictator were true, and whether any instances of insurgent brutality had been proved. At the request of a priest on the platform the young man and all subsequent questioners were asked to identify themselves. "Perhaps Franco is a dictator," Dr. Walsh replied. "But there are times when dictatorships are necessary. And as for brutality—the atomic bomb exploded any charges against Franco on that score."

The only voice of dissent in the audience was raised by a young woman who identified herself as an ex-employee of the *News*. "If you excuse Franco for obtaining munitions from Germany by saying that George Washington got help where he could," she asked, "why don't you excuse the Loyalists for obtaining help from Russia on the same grounds?"

Dr. Walsh answered that yes indeed, the Loyalists had gotten munitions and help from Russia and repeated that Stalin was "the enemy of God and the human race."

Several angry suggestions were made that the young woman be thrown out of the meeting but she stayed in her place.

As the question period ended another young lady asked the speaker how she and the other members of the Institute could act effectively on what they had been told about Spain. "That is not for me to say," he replied. "That is for all of you to decide."

Which brings us to the pickets in front of the hotel on December 3rd with the posters denouncing Harold J. Laski. Meanwhile inside the hotel Mr. Laski, in a brief reference to the matter said that he had been charged with having "assailed the Roman Catholic religion all over the world. Nothing could be more fantastic or untrue. My life has been devoted to advocacy of tolerance wherever tolerance may be found." He referred to the Vatican as "a state widespread and powerful in influence though small in territory" and claimed the same right to criticize the Vatican as he has to criticize Great Britain. Charging that the Vatican has "assisted in the massacre of a great democracy," Mr. Laski said that he distinguished "between the right of men and women to hold a full faith in the religious beliefs they hold and the right of a political state arising out of these beliefs to turn to principles not built on democratic foundations."

Since this is the position of THE WITNESS on this matter (see editorial, Nov. 1) it is perhaps a good place to end this story and turn to other and possibly more important happenings.



Members of the Spanish Hierarchy give the Fascist salute following a service at which their blessing was given to a number of Franco's generals. Roman Catholics in the United States are now organizing to defend the "Christian gentleman" who allied himself with Hitler

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SPANISH REFUGEES RECEIVE AID

New York: — Dorothy Parker, author, is the chairman of a committee now seeking clothing for Spanish refugees in Spain. Word was received by her last week from the head of the relief agency of the Unitarian Church, in charge of the distribution, that unless large amounts are sent soon many people who had to flee from the terror of the Franco regime will die this winter. The clothing should be sent to the warehouse, Spanish Refugee Appeal, 715 Second Avenue, New York. Cash donations for this work should be sent to the CLID, which is cooperating with the appeal, checks being made payable to "Treasurer, CLID" and sent to the organization at 155 Washington Street, New York 6.

CLOTHING AND FOOD FOR EUROPE

New York:—Five hundred bails of clothing, bedding, linens, shoes and food have been prepared by the Church committee on overseas relief of the World Council of Churches and have left here for shipment to Europe and Asia. It represents about seventy-five tons of goods. The collections are being continued indefinitely. A collection, called the Victory Clothing Collection, is to be held January 7-31 with the goal set at 100,000,000 garments.

NORWEGIAN CHURCH JOINS COUNCIL

Geneva (wireless to RNS):—The Lutheran Church of Norway has become the 90th communion to join the World Council of Churches.

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EDITORIALS

Men for the Ministry

WE UNDERSTAND that a good number of men in the armed services have let it be known that they would like to enter the ministry. Naturally we hope that many of these men will choose the ministry of the Episcopal Church. But whether it be our Church or some other, the choosing isn't all on one side. The collect for the Ember Days suggests only part of the process: that the hearts of many may be moved "to offer themselves for this ministry." We need to pray that the Church may select from those who so offer themselves only the most capable. We need to see to it that the Church get busy and go after the best men. Let chaplains in the service and in the colleges, and clergy in our parishes go after those who are first-rate and persuade them to come in.

There will always be candidates from the ranks of the All-American Altar Boys, as one of our bishops calls them. And some of them make very acceptable parish priests in time if enough obstacles are put in their way so that they have to struggle to get in and in the course of the struggle lose their fascination for ecclesiastical trappings and the imagined prestige that comes to a man when he puts a stole around his neck or a chasuble on his back. The Church needs more men who would not naturally choose to be priests, but who, through the efforts of those who recruit them and by the power of the Holy Spirit, may be convinced and converted and dedicated to the Christian ministry.

Before the war a man who teaches in one of the great universities in the east said that the most capable men he knew chose science, medicine, the law, but rarely the ministry for their life work. During the past few years the college training of most men has been determined by the army or navy; the opportunity of choice has been greatly restricted. But if it was true in 1940 that candidates for holy orders were not usually top men it is quite likely to be so in 1946. And as the joint commission on theological education reported to the last General Convention, "The laity must be made aware that the adequacy of what the seminaries can do depends in large part on the calibre of their students. Unless our Church folk help recruit some of the strongest and ablest young men for the ministry, no seminary can produce competent clergymen."

The Church Society for College Work has done a good job in seeking out the finest material in our colleges. They continue to do a good job. But the same kind of selective recruiting is the task of the whole Church, laity and parish clergy and certainly bishops. Let's go out and hand-pick the best men we can find. We certainly need them.

"QUOTES"

EVERY implication of this discovery (atomic bomb) means planned internationalism, economic, social, political. It is an international discovery. The planning of its application has been international. The organization of its future use must be international also. There is no nation-state fit to be trusted with the development of atomic energy.

—Harold J. Laski.

The Day of the Lord

WE RECOMMEND for pertinent study at this moment in history Isaiah 2: 6-19. In the first five verses of this chapter Isaiah sets forth a vision of the world united under the rules of Jehovah with war giving way to universal peace. This happy vision is followed by a passage dealing with the day of the Lord. The contrast between these two visions is striking. In the former the nations come voluntarily to bow before God and submit to his rule of justice and peace. In the latter all human glory is debased before the majesty of God when he comes to shake terribly the earth.

The prophet addressed these words to a people who lived many years ago. They were filled with pride; their land also was full of silver and gold, neither was there any end of their treasures. There land was also full of horses, neither was there any end of their chariots. Their land was also full of idols; they worshipped the work of their own hands. In the day of the Lord, as seen by Isaiah, the loftiness of men shall be bowed down and the haughtiness of men shall be made low and the Lord alone shall be exalted. And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth.

These words have an ominous ring. Are there people today who glory in the fabulous wealth of their nation? Are there people today who rejoice in the military might of their nation and imagine themselves secure behind this panoply of worldly might? (For "chariots" read tanks, planes, world's largest navy, powerful army, atomic bomb.) Are

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there people today who worship the work of their own hands? (For "idols" read industrial machine, selfish pleasure, Nordic supremacy, atomic energy.) Are there people today drunk with haughty pride and arrogant conceit? (An army clique is reported to be agitating for war with the Soviet Union within the next few months.)

The prophet warns that nations which will not humble themselves before the majesty of God will be humbled by their own arrogant pride.

The way of man leads to the caves of the earth and the suicide of civilization.

The way of the Lord leads to the mountain where God is worshipped; where his law is heeded and under whom the nations of the earth live together in peace and justice.

Hope or Despair?

by Henry Knox Sherrill

The Bishop of Massachusetts

FIFTEEN years ago I was consecrated bishop. Fifteen years is a short period in the history of the Church but it has been long in the seriousness of the times. It is literally true that there has not been a normal year in the fifteen; first a depression of unprecedented severity, then years clouded by the threat of war and then the war itself. As a result, as I look back, I realize that we have not met all our hopes and anticipations. We have made progress in certain directions and above all else we have retained a deep unity of the spirit. I believe it to be a fact that with healthy differences of point of view, essential if we are to keep a sane balance, we are a Christian Fellowship.

If I were to choose a text for the times it would be "A great and effectual door is opened and there are many adversaries." Let us start with the adversaries. We must face the facts with unblinded vision and courage and we must beware equally of wishful optimism, as well as of hopeless despondency. We live in apocalyptic days. They echo that mysterious and awesome picture in the twenty-fourth chapter of St. Matthew "For there shall be great tribulation such as was not since the beginning of the world to this time." It is not the physical destruction of property, nor is it alone the millions of men, women, boys and girls in sorrow, in suffering, in utter destitution. The sobering fact is the spiritual failure of men everywhere which has made these things possible. To say this is not to lessen the responsibility of arch criminals, for their deeds of utter cruelty, but no people, no nation, no individual can escape responsibility for our lack of spiritual power and the resulting moral chaos. The important questions of the present are: have we learned anything in the crucible of these war years? Have our lives been transformed in any deep way? I wish that it were possible to give a strong affirmative answer, but sincerity does not allow this. Abroad one has the impression of the dead weight of despair without great faith, and at home there is the all-out effort to return to prewar life and habits, and especially comforts, as rapidly as possible. We lower the speed limit to conserve tires, but we cannot keep it there to save human lives. The air is filled with talk of competition between nations and groups. The foreign ministers conference dragged along to a weary and disillusioning end. There are riots in India, Java and Indo-China as a protest against the empires of the west. Nowhere does there seem to be the clear northwest wind of high purpose and of acute spiritual perception. The churches themselves are not awake to the fact that they are placed in a pagan world to witness to the truth and especially to the way of Christ. They still seem to feel that they can hold to the luxury of division and of secondary aims and purposes. Despite all that we have seen and heard the iron has not really entered into our souls.

In any generation this is serious, but today it is doubly so. It is obviously impossible to assess accurately one's own times. But everything points to the likelihood that we are in a turning point in history. The secret of the atomic bomb must be shared with other nations. We do not as yet seem to realize that the discovery of atomic power, with its possibilities of cruel destruction as well as of blessing, cannot and must not be kept as means of political power. For selfish and unselfish reasons it must be shared with the world under the noblest of scientific practices and conditions.

All the signs are here. Is the cataclysm through which we are passing the agonized throes of a dying civilization or are we seeing the birth pangs of a nobler day? What we are, what we do, is of untold significance to generations yet unborn. Do we see this, do we understand? The adversaries are not without, but within the human heart; pride, selfishness, lust, greed, these cannot be conquered

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by force of arms. They cannot be overcome by man alone. We can devise new and terrifying forces of mechanical power, but within our own limits we cannot take the place of God. In a moment of clear perception we may well cry, "Who can deliver us from the body of this death?" Perhaps if we can truly utter that cry of despair, there will be found the beginning of wisdom.

FOR us the answer to that question is found in the simple and perhaps too familiar statements, "The word became flesh and dwelt among us." "The light shineth in darkness." Strange as it may seem to many of the wise and prudent, we who are Christians, see in Jesus of Nazareth, who walked the highways of men, the character and the purpose of the everlasting and eternal God. This is not merely a figure of poetic imagination, nor is it a subtle compliment to ourselves and our own humanity. He was human, yet he was a gift of God bringing new power, new strength and new assurance of eternal life. His teachings stand the acid test of experience and never more so than today. The absurdity of greed is so clearly revealed in the short sentence "Thou fool, this night thy soul shall be required of thee." The falsity of position and power is shown "He that is greatest among you shall be as one that serveth." The shallowness of discrimination among men is so simply defined by the question "Who then was neighbor to him that fell among thieves?" No clearer chart of the way men and nations should go can be given than again the all too familiar "Thou shalt love thy neighbor as thyself." Here is wisdom for the market place, arbitrative assemblies, homes, for us all in every walk of life. It is absolute realism and the sooner we realize this to be so, the wiser we will be.

The master not only taught, he lived. In his communion with God, in his courage and steadfastness, in his complete self sacrifice, we see in life all that is meant by his words "Be ye perfect even as your Father in heaven is perfect."

Companionship with him lifted men and women above themselves to great heights. Fishermen, a publican became apostles of the kingdom. With his resurrection, his living presence strengthened the early Christian community. Those early disciples had no easy time, but they were changed and possessed with great sources of inner strength and power. They went out into that cruel, sordid, materialistic Roman world with the message of the good news.

It is that power from Christ which the world of today so sadly needs. Millions in despair call for the assurance that God is love. Thousands in sorrow long to know that "death hath no more dominion over us." Multitudes, strained and overburdened would hear the truth in "quietness and confidence shall be your strength." We need character which alone can come from daily companionship with God in Christ. The one unanswerable apologetic for Christianity is the Christ-like life. Men are set, as perhaps in no time since Apostolic times, for the evangel of a Church which attempts bravely to be Christian. The picture of Christian missions as an attempt to force a religion upon someone else having an equally good religion is utterly false. Christian missions at the best is not to be confused with the spread of western civilization, if there is such a thing, but the desire to share with others the blessings which are ours as the gift of God. We have learned that the world cannot remain part Fascist. We should know that the world cannot remain largely pagan and part Christian, and that is true, too, of ourselves.

These years should have taught us, too, something else. We have found out that the war could not be won without great cost in money, in material, in effort, in human life. We should know that this is always true. Nothing worthwhile is ever accomplished without paying the necessary price. The Church only goes forward as there is sacrifice of time, of money, of consecrated lives. The wonder is that so much has been accomplished by so few, for if most of us are honest we will be forced to admit that our Christianity has been an aside rather than the central fact of our existence. Yet Christ's call is imperative.

Given mothers and fathers who follow Christ, there will be no question as to the quality or the quantity of Christian ministers. Given men and women who care for Christ, we will be given the resources to carry on the world-wide work of the Church at home and abroad. Without this central fact of our own devotion, all our ventures are but sounding brass and tinkling cymbal. It is in the long run only the reality of the spiritual quality of the Church which counts.

We face difficult days, not only in the building of peace, but in the use and control of new and awe-inspiring sources of physical power. But this is no reason for faint-heartedness. The Church has failed most when she has been complacent. The Christian saints have always responded to trying times. There is something in adversity which draws out the best in true men and women. The days of testing and of opportunity are here.

Certainly we have great spiritual resources. We have a sacred heritage from the years which have gone. We have above all our faith in God in Christ, with the promise "Behold I give unto you power." Without that power man would be inexorably caught in the pitfalls of his own making. With that power we can overcome all things.

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Talking It Over

By
W. B. SPOFFORD

WOMEN have not been members of the National Council long. In that conclave, like all august bodies, you are supposed to keep your mouth shut until you have earned your letter. So, I imagine, Miss Mary Johnston, representing the Auxiliary, had a pretty fast heartbeat when she told the assembled brethren that they were a bunch of pikers for setting their sights so low with the Reconstruction and Advance Fund, the condition of the world being what it is. She was saying what that group of Boston clergy said last week (WITNESS, Dec. 6), namely, that the Episcopal Church ought to stop thinking exclusively about its own needs and start thinking about "children by the millions who are in the imminent danger of starving and freezing as winter comes to Europe unless immediate help comes from countries which have food, clothing, vitamins and medicines" (cable from Church leaders in Europe).



Bishop Hobson, to his credit and with a good deal of what folks call dialectics, had offered a resolution proposing that ten per cent of all money raised by the Fund should go to aid the people of Europe and Asia, the money to be handled by the committees of the World Council of Churches (story on page three). He declared that the people of the Church were disturbed because we were doing so little to aid in this great emergency. He mentioned the statement by the Boston clergy, which brought out an aside from the Presiding Bishop to the effect that "Church people all over the country are saying the same thing."

At this point Lewis B. Franklin, treasurer of the Council, was asked for his opinion. Prefacing his remarks by asking whether "they wanted the truth or just pleasant remarks" he launched into a denunciation of bishops and clergy for not enthusiastically backing the Fund. "It was ordered by General Convention," he asserted. "The program was then approved by the House of Bishops. But there is a lack of willingness on the part of bishops and clergy to follow any plan. The laity want to give. The clergy, instead of giving leadership, merely get in the way. We are not a Church but merely a collection of congregations. Not more than ten per cent of our parishes have asked for material to conduct the canvass. This means, I take it, that ninety per cent will have nothing to do with it, with some saying so frankly. For the Church not to respond to this appeal in the face of the world's need is an outrage."

He really took the clergy—including two-thirds of the bishops—for a ride and Mr. Jordon, in charge of the campaign, made it unanimous as far as he and Mr. Franklin were concerned, by arising to say: "I endorse completely what Mr. Franklin has said." So, boys, you can take it from these two top officials at your Church headquarters that you are just a bunch of no-good guys.

MR. FRANKLIN'S denunciation, so it seemed to me, was based on sheer legalism. What he said was true enough—a lot of the clergy are not backing this program of 281. What never seemed to occur to him is what was pointed out by those Boston clergy, by Miss Johnston and by Bishop Hobson, that they have offered a program which does not even remotely meet what he called "this world's need." General Convention, sure enough, authorized 281 to raise money for reconstruction and relief. The bigwigs went into a huddle and made up a program. It asks us to give *solely* for Episcopal Church needs, without a dime for the suffering people of this world. But if you don't like it—if you have shriveling children on your mind—then, take it from Mr. Franklin and Mr. Jordon, you are just a disloyal so-and-so.

As you will see from the story on page three, the protests that came from Boston and other places has at least partly corrected the situation. The Boston clergy asked that the first million dollars raised go to the suffering people of Europe and Asia. They believe, rightly I think, that if the Episcopal Church will stop being a petty sect and start doing something for somebody else that our own needs will then be adequately taken care of by Church people, made enthusiastic by an imaginative program that has some relationship to the immediate needs of this world. The National Council apparently didn't have quite that much faith in either God or man. But they did vote a cut of ten per cent to put a bit of food into the bloated bellies of Europeans, providing the remaining ninety per cent could be used to put up buildings in various parts of the world, including Cuba, Brazil, Haiti, Puerto Rico, Panama, the Virgin Islands and various parts of continental United States. Pretty hard to put some of these places under the head of "this world's need," but let that go.

After all, ten per cent is a pretty big crumb to fall from the rich man's table, so I presume those starving people of Europe and Asia will be duly grateful.

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Evelyn Underhill and Our Times

by Marjorie Hoagland

Churchwoman of New York City

A DISTINGUISHED authority on modern European history recently left his job with one of the country's great educational and research institutions. His reason, tersely stated, was this—"I am convinced that five years' time will see the end of the world, of all present civilization. I might just as well do the many *little* things I've always wanted to do, before the holocaust."

He was thinking of the atomic bomb.

He was thinking of the statements issued by the scientists whose researches made usage of atomic force possible—the men who have said that it gives to mankind power hitherto wielded by God alone. That power conceivably might, they add, result in the death of 40,000,000 Americans in 20 major cities during a few hours of enemy attack.

It is pathetically evident that we have won the war—and scared ourselves half to death in the process. Everyone recognizes that other nations soon will develop the bomb. Almost no one believes that mankind has the brains and the attitude of heart—in short, the political and spiritual maturity—to keep from wiping itself out. We are remembering too late and too feebly the warning issued a decade ago by England's Maude Royden—that certain earlier forms of life (for instance, the huge Neanderthal man of the Stone Age) died out, not from lack of brute strength but because of being literally too stupid to survive.

I suggest, however, that political and spiritual maturity *can* be developed—adequately, and on time. I urge with all the fervor I command that the issue basically is spiritual. I would stress that God has the power (now, as in ages past) to save his people everywhere—that his alone is the power—and that the most glaring defect of these times is that we are looking tremblingly to ourselves and to each other to find a ray of hope, whereas the leading and power would be here in abundance if instead we looked to God. We must get the right focus . . . and it is upward, not on ourselves. We cannot save ourselves, even physically.

It now has become a matter of serious moment (of "life and death") to every human being whether he and his neighbor are Christian. For the first time in history, universal Christianity is a stark essential. As never before, most men and women are sobered by the realization that unless we live greatly, we may not live at all.

The situation resolves itself into this—

During the next brief years of leeway, shall we—like the history professor—turn in despair to the "little" things, the last mad pleasures of desperate men . . . or shall we turn with such conviction and utterness to God that from him can come the leading and power to save the worthwhile potentialities of civilization?

That is the issue, the primary issue of these times. The decision is up to us. If we want to perish for lack of vision, we can. More than all else we need voices great enough to give us an adequate Christian call to arms—voices saying in mighty strength that if we would become humble because of the end—all contretemps to which our human "brilliance" has brought us, then perhaps we might let God lead us to sanity, and righteousness, and peace.

WE NEED many such voices. One of the most distinguished was that of the late Evelyn Underhill of England. She continues to speak through her books, many of which, despite their high degree of specialization were best sellers. In those books she performs two major services: (1) she summarizes the richest resources available from the past, tying them in with present social and spiritual requirements and making them available anew to us; and (2) she presents, in peculiarly vivid style, the need for that contemplation of and commitment to God from which lasting socio-political action best springs. In other words, she gives the gist of what the Christian mystics have found to be true and does it in understandable terminology, and then she says in effect, "You too can have power . . . real power . . . as and only as you find it in God, in pure love of him and *secondarily* and as a consequence in a turning outward to others." She suggested always the primacy of God. Many moderns have worshipped God, but apparently thought—in a dangerous confusion of identity—that they were he. Real spiritual strength and insight is a derived thing—derived from God.

Evelyn Underhill knew that. Evelyn Underhill . . . 1875-1941.

She is listed in the 1940 *Who's Who* (London) as a fellow of King's College (faculty of theology), University of London. She was educated privately and at King's College for Women. During 1921-22, she was Upton lecturer on religion at Man-

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chester College, Oxford. She was married to Hubert Stuart Moore, F.S.A., barrister-at-law. In 1939 she received an honorary D.D. degree from Aberdeen in recognition of her immense contribution in the field of religion. She was religious editor of *The Spectator* and reviewed books for it and other publications. She spent much time in retreats and in making addresses on the spiritual life; for instance, her superb little volume *Concerning the Inner Life* was made up of three lectures to clergymen of the Liverpool diocese.

Though Dr. Underhill's first full-length books were novels, they contained some of her most profound teachings—a clear forecast of the potential scope of her work. Among the novels were *The Lost Word*, *The Grey World*, etc.

Her major contribution, however, lies in these books: *Mysticism*, *Practical Mysticism*, *The Life of the Spirit and the Life of Today*, *Worship* (The Library of Constructive Theology series), and *The Golden Sequence*.

Many Church authorities regard *Worship* (1937) as one of the most scholarly and also most spirit-filled contributions made in this century to our religious life and thought. To them, it synthesizes her best teaching.

She makes a thorough survey of the nature of worship, ritual and symbol, sacrament and sacrifice, characters of Christian worship, corporate worship, liturgical elements, The Holy Eucharist, its nature and significance, and personal worship. Then in a broad way she studies other forms: Jewish, the beginnings of Christian worship, eastern and western Catholicism, the reformed Church practices and that in the free churches, and finally—intensively—she focuses upon the Anglican tradition in all its glorious realizations and outreach.

Throughout the whole, Miss Underhill points supremely to one fact valid for all time! that man's life cannot come to anything momentous while it is self-centered and earth-centered, but instead has lasting significance *only* as his small life is lifted to God and lived in the glow of that ultimate and radiant reality. As she has it, ". . . The successive life of man freely offered . . . and the abiding life of Christ received, not for our own sakes, but in order to achieve that transfiguration of the whole created universe, the shining forth of the splendour of the holy. . . ."

Here classically stated is the solution to mankind's present problem, available to those who hear. If we try to save our lives, even in a broad social sense, we shall lose them, because we shall be making them the end-all of existence. We must yield to higher influences, mightier forces—we must yield to God and live constantly in the light of the "splendour of the holy." We are behaving collectively like a swimmer who has gone down for the second time—grasping wildly and fatally at everything within reach, choking off our own salvation. If we open our lives to him, we'll find that there is a "wonder-working power" entirely adequate for all situations.

New Books

***Excellent **Good *Fair

***_The Coming Great Church_ by Theodore O. Wedel. Macmillan. $2.00.

"The ecumenical movement . . . is scarcely a generation old. One has to go back in Christian history hundreds of years, a thousand years, or even longer to find real parallels to it. Here is a Christian family once more gathered. It is again a universal *ecclesia*, an assembly." As the title of the book suggests, the author looks to the challenge of Christian unity as presenting great promise for the ecumenical Church not simply as representing a forced expedient for the healing of schims. He sees catholicity as something which concerns the future as well as the distant past, the Reformation past and the confused present. He approaches his subject with a positive point of view, thinking of the contributions each can bring to the "Great Church" which will add up to more than the sum of its component parts. The supreme value of this work consists in the fact that it begins the whole discussion of Church unity with a consideration of the doctrine of the Church, and that it makes a real contribution to sound thought on this important subject.

Canon Wedel is one of the few men in the Episcopal Church whose words are accepted by all parties, Evangelical and Anglo-Catholic, Liberal and Conservative. This small volume has the greater contribution to make for that reason. He is aware of the great contributions to the united Church which every denomination has to offer yet he will sell short neither the catholic Church order nor the historic tradition of Anglicanism. He is not afraid to use harsh words in stating that the extreme Anglo-Catholics run the danger of forming a new sect, but in the same breath states, "An ecumenical Anglo-Catholicism would, I believe, be welcomed by the whole of non-Roman Christendom." If this is true Canon Wedel has struck a positive and hopeful note in the discussions of Church unity.

—S. A. Temple Jr.

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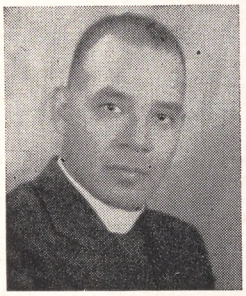
John Johnson Heads Committee On Negroes in Baseball

Ten Man Committee Agrees Keeping Negroes Out Nothing But Prejudice and Tradition

Edited by Sara Dill

New York:—The Rev. John H. Johnson, rector of St. Martin's, last week submitted a report to Mayor LaGuardia as the chairman of the mayor's committee on baseball. The task of the committee was to deal chiefly with discrimination against Negroes in the sport, but the report also brought out other interesting facts. There are forty leagues in normal times operating with about 8,000 players involved and doing an annual business of approximately one hundred million dollars.



There are also four Negro leagues, loosely organized, without any proximity to the quality of discipline and training achieved in white baseball. The report states that about 400 Negro players participate in baseball through these leagues. These four leagues do a two million dollar business annually, with $100,000 paid in rentals to the New York Yankees alone for use of their parks in New York, Kansas City, Newark and Norfolk.

On the matter of discrimination the report declares that the committee did not find "a single individual who would admit that Negroes do not possess potential physical capacities which would make them worthy of major league competition" and the exploits of Negroes in boxing, football, basketball and track are pointed out to back the statement.

The conclusions drawn from the study of the ten man committee, which included Larry MacPhail of the Yankees and Branch Rickey of the Dodgers, were as follows:

That there is no difference between the potential ability of Negro and white youths. Keeping Negroes out of organized baseball "is sheer prejudice and tradition."

Negro youths have demonstrated their abilities both to perform and to cooperate with other players in team-work in practically every other sport, leaving organized baseball as one of the last to square itself with the ideals of democracy.

The exclusion of Negroes is due to segregation—something more than silence is needed if this barrier is to be hurdled—positive action is required.

Southern white players should respect the customs and laws of those sections of the country in which the big league clubs are located.

"We believe that the only equitable solution to this problem is that individuals be treated alike and with relation to their abilities throughout organized baseball."

The report concludes with a tribute to the Brooklyn club for having signed Jackie Robinson, a Negro, to a contract, and states that it "paves the way for others to follow."

Turns to America

Woonsocket, R. I. (RNS):—Europe is no longer the bulwark of the Catholic Church, declared the Rev. Louis Bouchard, Jesuit of Quebec, in speaking at a communion breakfast here. He explained that in 1940 the Pope, realizing how weakened was the condition of the Roman Church in Europe and in Asia, saw the propagation of the faith as a task for the new world.

A Big Brother

Detroit:—One of the most effective factors in the battle against juvenile delinquency in Detroit is the Big Brother Movement, which in recent years has been commended many times by the courts and various official groups for its excellent service. The Rev. Edgar A. Lucas, of the staff of the Detroit Episcopal City Mission, is the Big Brother worker for the diocese of Michigan, and part of his responsibility is the Boys' Republic, famous for many years under the name of the Ford Republic, where a practical rehabilitation program is carried on successfully.

For three successive years, Mr. Lucas has prepared and presented for confirmation a class of teen-age boys from the Republic, each class larger than the one before. The latest confirmation service for this group was held November 19, in St. Paul's Cathedral. The class presented by Mr. Lucas consisted of 19 boys, and they were confirmed by the Rt. Rev. Donald B. Aldrich, bishop coadjutor of Michigan. Mr. Lucas had baptized nine of the boys.

Church Cooperation

London (wireless to RNS):—Interchurch cooperation to meet post-war problems was stressed here by Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church, who returned to Oslo after several weeks in England. In a farewell interview, the Norwegian Church leader said he had been impressed during his stay in England by the "comradeship" among the Churches in seeking to meet common problems.

"The barriers between Churches," he declared, "have been broken down, and we can now work together for the Christian reconstruction of Europe."

Commenting that the British people have lost their so-called insularity, Bishop Berggrav said he was "amazed" by their warmhearted desire to help rehabilitate his country.

"This is all the more astonishing when I look around and see your blitzed cities, and when I notice how overworked and tired you all are," he added. "Norway does not like to be in the beggar market of Europe, but at the moment she is forced to rely on outside help."

Give to World Council

Geneva (wireless to RNS):—A gift of $10,000 from the American section of the Lutheran world convention will be used by the World Council of Churches to pay one-fifth the cost of its new headquarters here. The money is a token gift in appreciation of the Council's work.

Lutherans Give

Geneva (wireless to RNS):—The Lutheran Synod of Missouri has presented $100,000 to the World Council of Churches for aid to deportees in central Europe. Earlier the synod gave a similar sum to the Lutherans in Germany to provide an orphanage in the northern part of that country.

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Student Pastor

Hartford:—The Rev. John G. Magee of St. John's, Washington, has been appointed pastor of Episcopal students at Yale, it was announced on December 3 by Bishop Budlong and Bishop Walter Grey. Mr. Magee was a missionary in China for many years and has more recently been in charge of the Washington parish during the absence of Rector Leslie Glenn who has served during the war as a navy chaplain. Before going to China he was general secretary of the Yale University Christian Association.

Million Dollar Gift

New York (RNS):—The World Council of Churches has received a gift of a million dollars from John D. Rockefeller Jr. About half of the money will be used for the Council's relief and reconstruction program in Europe and Asia while the rest will go to establish and maintain a laymen's training center in Europe.

Study Strikes

Detroit (RNS):—The local council of churches has appointed three committees to study the strike situation here and to formulate an expression of Christian opinion. Under the leadership of the Rev. Owen M. Geer, minister of Mt. Olivet Methodist church, Dearborn, one committee will study the facts and issues in the strike and the industrial situation generally; another headed by the Rev. Thoburn T. Brumbaugh, executive secretary of the council, will formulate a statement of the Christian position on labor and industry; and the third, with the Rev. Paul G. Musselman, rector of St. Alban's Episcopal church, Highland Park, will deal with certain questions the church has to ask of both labor and management.

Interracial Clinic

Toledo (RNS):—Racial discrimination in employment, housing and recreation was protested here by the clinic for interracial unity, sponsored by the Federal Council of Churches. The city council and the state assembly were urged to pass legislation against discrimination in employment.

Hobart College

Geneva, N. Y.:—Chairmanship of the board of trustees of Hobart and William Smith Colleges will be filled in rotation by bishops begin-

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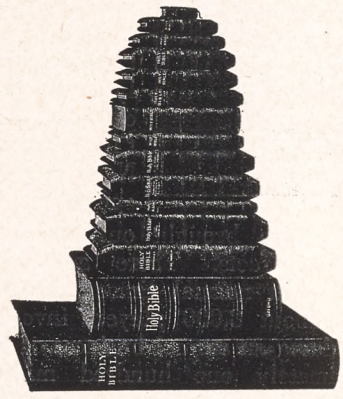

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ning July 1, 1946, according to an announcement made by President John M. Potter. The purpose is to strengthen the 149-year old tie between Hobart and the Church.

Youth Meeting

Lock Haven, Pa.: — Prayer and action in the everyday life of every member was the theme of the annual conference of the young peoples fellowship of the diocese of Harrisburg, meeting here November 23-24. Bishop Heistand was the principal speaker at the conference dinner.

Elected Trustee

New York:—The Rev. Clarence H. Horner, rector of Grace Church, Providence, R. I., has been elected a trustee of the Church Pension Fund and a member of the executive committee. He succeeds Robert H. Gardiner whose death occurred some time ago.

Archbishop Appeals

London: — The Archbishop of York appealed to America for increased aid to starving war-sufferers in Europe at a mass meeting held in the Albert Hall here. He also called upon British authorities to do all in their power to fight starvation and disease in Europe. He warned that unless speedy and urgent action is taken Europe may witness "a catastrophe setting back for centuries the recovery of western civilization."

Fellowship Service

Albany, N. Y.:—The Rev. Arthur L. Kinsolving, rector at Princeton, N. J. was the preacher at a union service held here at St. Paul's on December 9th. The service was sponsored by the Episcopal Evangelical Fellowship, with the invitation extended by the Rev. Bradford Burnham, president; the Rev. George A. Taylor, secretary and the bishop coadjutor, the Rt. Rev. Frederick L. Barry.

Michigan Auxiliary

Detroit:—The bishop of Derby, England, was the headliner at the meeting of the Auxiliary of the diocese of Michigan on November 26 at which Bishop Creighton was guest of honor. There were over 200 present, representing most of the parishes of the diocese.

A Long Service

Cheyboygan, Mich.:—We used to hear of services in the days of our pilgrim fathers that lasted all day but in these days for a congregation to stay in church for three or four hours is a rarity. It happened here at St. James' on November 25 when Bishop Creighton made his visitation. There was a confirmation; then the choir and congregation had a procession into the parish house for the dedication of a children's altar. This was followed by a simple breakfast after which they went back to church for the ordination to the priesthood of the Rev. George W. DeGraff who is in charge.

Expand Council

Harrisburg, Pa.: — The Pennsylvania Council of Churches took steps at the annual meeting held here to set up council in every county in the state. At present there are 21.

Report on Japan

New York:—The Rev. Luman J. Shafer, a member of the delegation of four Protestant leaders recently returned from Japan, declared on December 4 that Christians in that country were regarded as spies and traitors during the war. Spy activities, in propaganda movies, were invariably placed in Christian circles and the military government sought to destroy Christian churches and schools. Many Christians were imprisoned and some died there. Some leaders yielded to the pressure "but we found no case of actual defection from the Church among Christian leaders. There were conspicuous examples of defiance."

"We found the Christian Church depleted but intact," declared Shafer, "with its leadership tired and aged by the experiences through which they had come. However they were vigorous, resilient and eager for the new day with its opportunity to create a new Japan."

What Christians themselves most desire, he said, is that some plans be worked out for meeting the critical shortage of food and clothing.

Bi-Racial Community

Americus, Ga. (RNS):—An experiment aimed at demonstrating the workability of the New Testament plan of a Christian community of goods is entering its fourth year near here. Known as Koionia Farms — the name deriving from the Greek word for "commune" or "fellowship"—the project was originated by the Rev. Clarence L. Jordon, 33. A prime purpose of the experiment is to show that Negro and white Christians can live together on the principle of love.

The project began in November, 1942, when Jordon purchased a 440-

Christmas In China

It is going to be a tough Christmas in China this year, as it has been for the past ten years. But there will be happy times for many because of the great work being done by

THE REV. KIMBER DEN

If you wish to share in this work among refugees, largely children without parents, send your donation so that it may go as a part of a substantial gift at Christmas.

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Bishop Conkling has written this book for the priest in the small parish in Hartsdale, New York and for the priest in a large parish in San Francisco. In other words, he has written this book for you.

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acre farm and together with another white family and two Negro families formed a legal corporation in which each individual became an equal shareholder of the entire resources of the whole group. All private property was surrendered to the corporation.

"Partnership is not on the basis of monetary investment but on life investment—we share and share alike and all expenditures are made on the basis of need," Jordon explains.

No More Cruelty

London (wireless to RNS): — Clergymen of the Church of England who are divorced for desertion or cruelty must resign their posts under an amendment to the clergy discipline act of 1892 which has been given general approval by the Church assembly here. The measure, however, does not yet become law, pending final acceptance at the spring session. At present, the act makes it imperative for clergymen who are divorced on a charge of adultery to vacate their post without further ecclesiastical court trial, but its does not provide for the cases of clergymen divorced for desertion or cruelty.

A New Order

Versailles, Ky.: — The Sisters of the Convent of St. Anne have formed a new community, to be called the Order of St. Helena, having been released from their obligations to the Order of St. Anne. The new order is under the direction of their former warden, the Rev. Alan G. Whittemore, Superior, O.H.C. Bishop James M. Maxon of Tennessee, continues as Episcopal visitor. The Sisters are continuing their work at Margaret Hall School.

A Simple Question

London (wireless to RNS): — Greater recognition for women in the work of the Church of England was urged at a meeting of the Church assembly's house of Laity here. T. W. Balmer of Chichester, father of 12 children, said that the midwife who attended his wife was a good churchwoman and when one of the children fell seriously ill, the midwife baptised it. If she could baptize a child at the mother's bedside, why, he asked, couldn't she baptize it in church. The house passed a resolution approving the appointment of a sub-committee to draw up a statement on the history of the order of deaconesses.



"Go out into the highways and hedges, and compel them to come in, that my house may be filled."
—LUKE 14:23

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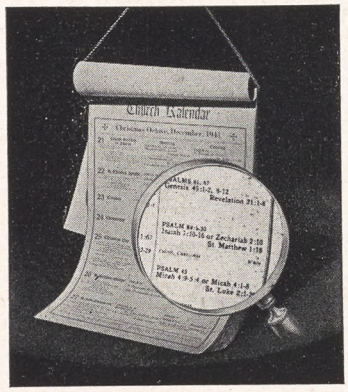

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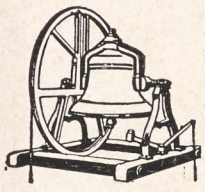
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Auxiliary Meeting

New York:—Plans for the triennial meeting of the Auxiliary to be held in Philadelphia next September, at the time of General Convention, was one of the chief matters discussed at the meeting of the executive board, December 1-3. The meeting is to be held in the auditorium of the University Museum where seating space is so limited that diocesan representation must be limited to delegates. Among those to address the Auxiliary meeting were the Rev. Thomas V. Barrett, new secretary of college work; Mrs. Clinton S. Quin of Texas, presiding officer of the triennial in Philadelphia; Miss Margaret Wrong, secretary of the international committee on Christian literature for Africa; Vice-President James T. Addison; Dr. Francis C. M. Wei of China; Mrs. Henry Hill Pierce of New York, a member of the General Convention commission on matrimony.

On Ministry

Tallahassee, Fla.:—A conference on the ministry for the fourth province will be held here Dec. 27-29 under the auspices of the department of college work. It is hoped particularly to have servicemen present who wish to learn more about the work of the ministry. The speakers are to be Bishop Juhan of Florida; the Rev. Thomas Barrett, national secretary of college work; the Rev. Hamilton West, chairman of the provincial department and Dr. John Gooch, layman from New Orleans. The Rev. J. S. Ditchburn, student chaplain at Louisiana State University, Baton Rouge, La., is in charge.

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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. BRADFORD YOUNG
Churchwoman of Manchester, N. H.

Are we to infer from the heading and final paragraph of your news item on Bishop Wurm's plea for mercy for the women and children of Germany (WITNESS, Nov. 15) that THE WITNESS rejects Jesus' revision of "an eye for an eye" and, indeed, would like to see it expanded to include "a woman's agony for a woman's agony, the death of a child for the death of a child"?

* * *

JOHN M. KRUMM
Rector at San Mateo, California

Perhaps a letter like this published in your paper will serve to change a most unwise directive which has recently been made by the war shipping administration, which will abolish the chaplaincy of the merchant marine corps by January 1st, 1946. Here in San Mateo where we have a cadet basic school of the merchant marine corps, we have had opportunity to see the fine work that the chaplains have done and the enthusiastic response the cadets have made. Until late September the chaplain for the Protestants was the Rev. Clinton R. Jones, a priest of the diocese of Connecticut. I know that several men were baptized and confirmed under Chaplain Jones' supervision. After he left and before the arrival of his successor I took one of the Sunday services and found an amazingly large and enthusiastic congregation. The reason given for the abolition of the chaplaincy is "economy." The question remains as to why the merchant marine cadets should be denied religious ministrations made available still to army and navy trainees.

A protest ought to come from every Churchman interested in the welfare of young people. Perhaps if the volume of protest is large enough a change will be made and this ill-advised directive rescinded. Direct your protests to Commodore Telfair Knight, War Shipping Administration, Washington, D. C.

* * *

E. T. LAWRENCE
Layman of Tillicum, Washington

When a bishop of the Church takes up two whole pages of our valued magazine, as did Bishop Lawrence (WITNESS, Nov. 15th) he should at least tell us something calculated to give us both a spiritual and moral uplift, but instead he goes into a rigamarole about pacifism which, if it means anything, means that it is a sin for a man to fight in defense of his country, or rather prepare himself to fight. I personally hate war as much as any man living but at the same time I am somewhat of a realist and when I see a nation arming itself to wage an aggressive war, I do not close my eyes and imagine it is not so, it doesn't make sense, and if the bishop was not blinded by his obsession, he would realize as all straight-thinkers do, that unpreparedness invariably invites attack.

Take this last war as an example. Hitler told all of his neighbors that they had nothing to fear from him, well, we know what happened. Then take our own case. If the United States had been in a position to call a large army of trained fighters into active service at short notice with a navy strong enough to command the seas, the Japanese most certainly would never have attacked us; our criminal negligence at Pearl Harbor notwithstanding. Of course we all know, with shame, how the pacifist members of Congress opposed every effort made by our late President to meet the attack which he and all other sensible people knew would come and we also know how dearly we have paid, both in blood and treasure for our pacifism.

Of course there is another side to this question; namely, the religious side. It is customary to speak of the peoples of our continent and the continent of Europe as Christians, which should mean if it means anything, that they and we believe in and follow the teachings of Christ. Now if this were true, or if but 50% of the people were motivated by the Christian spirit, there would be no wars, and of course, no preparation for war, but alas, we know only too well that the majority of the population in all these countries are anything but Christian save only in name. That being the case, we can expect no help from a God we do not serve, consequently, we have to fight our own battles and the victory will invariably go to those who can fight the hardest and last the longest.

* * *

THOMAS F. OPIE
Clergyman at Great Barrington, Mass.

Massey Shepherd (WITNESS, issue Nov. 22nd) tells us in so many words that "Roman Catholics attend their Church's worship more faithfully than do Protestants." That would seem to be the common view, for one hears it on all sides. I challenge the truth of this presumption. The way to ascertain whether or not this is the case is not to look in on a single Protestant church and then to look in on a Catholic church! That's a fallacy. Rather, look in on half a dozen or a dozen Protestant churches at a given time—and then look in on the one single (united) Roman Church in the same community. Compare the totality of church attendance in all of the local Protestant churches in a given locale with the total attendance at a specific Catholic church (which church ministers to all of the Catholics—while all of the Protestants are by no means found in a given Methodist, Episcopal, Baptist, Lutheran, Congregational, Presbyterian church). Just why thinking folk cling to this presumption, without in the least measuring the implications, is more than I am able to understand. Let's stop this canard—for it simply is not true that more Catholics, in proportion to total Catholic-noncatholic membership, attend their church activities.

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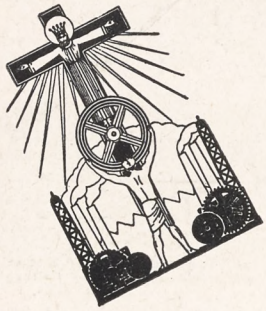

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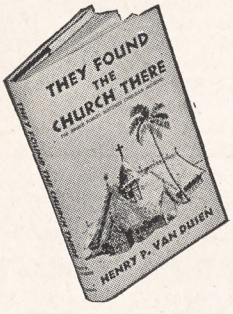

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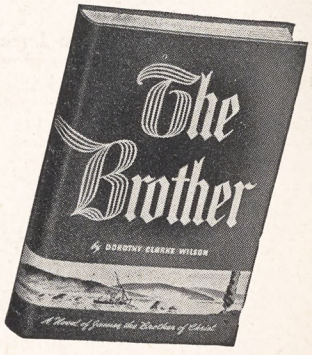

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DECEMBER 20, 1945

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DECEMBER 20, 1945
VOL. XXIX No. 11

CLERGY NOTES

APPLETON, ROBERT F., was ordained priest on Nov. 30 at the cathedral, Garden City, N. Y. by Bishop DeWolfe. He is a member of the staff of St. Peter's, New York.

BERGER, CHARLES P. JR., was ordained deacon on Nov. 15 by Bishop Sherrill at Emmanuel, Boston. He is a teacher at St. Mark's School.

BURKE, WILLIAM F., former army chaplain, is now the rector of St. Thomas, Orange, Va., effective December 10.

BURNS, ALFRED W., was ordained priest on Nov. 27 by Bishop Heron at Grace Church, Lawrence, Mass., where he is a curate.

COSAND, DALE W., was ordained deacon on Nov. 30 by Bishop Haines at Christ Church, Waterloo, Ia. He is to serve under the archdeacon of Northwest Iowa, living at Spencer.

CURZON, DON, of Hagersville, Canada, has accepted appointment as vicar of Trinity, Denison, Ia., and St. John's, Vail, effective Jan. 1.

DAVISON, TREADWELL, former army chaplain, has accepted the rectorship of St. John's, West Point, Va., and two associated missions, effective Jan. 1.

DEWART, RUSSELL, was ordained deacon on Nov. 28 by Bishop Heron at Christ Church, Hyde Park, Mass. He is in charge of Epiphany, Walpole, Mass.

DEW-BRITTAIN, JAMES H., in charge of St. James, Independence, Iowa, retired from the active ministry on December 1.

DOWNES EVERETT J., director of Christian education and youth in the diocese of Missouri, is now the rector of St. John's, Springfield, Mo. He continues as director.

FAULKNER, THOMAS G. JR., rector of Trinity, Manassas, Va., has accepted the rectorship of St. George's, Fredericksburg, Va., effective Feb. 1.

FEILD, JOHN F. W., formerly rector of Christ Church, Roanoke, Va. is now the rector of the Advent, Ocean View, Va.

WILLEY, JOHN S., formerly a navy chaplain, is now the dean of St. Paul's Cathedral, Oklahoma City, Okla.

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Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion. Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park. Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 11

The WITNESS

For Christ and His Church

DECEMBER 20, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Church Groups Give Opposition To Anti-Labor Bills

The President of the Chamber of Commerce Testifies Against Bills Before Congress

By W. B. Spofford

New York:—The Church League for Industrial Democracy has joined with other unofficial Church groups affiliated with the United Christian Council for Democracy in calling upon leaders to work for the defeat of anti-labor bills now before Congress. The bills singled out for action are the Hobbs bill, the May-Arends amendments to the Smith bill, the Ball-Burton-Hatch bill and the proposals of President Truman.

Declaring that the National Association of Manufacturers is the principal agent seeking the passage of the bills, the statement declared that the Hobbs bill, sponsored by Congressman Sam Hobbs of Alabama who admits that it is directed at labor, would make it possible for bad courts to decide that peaceful picketing was intimidation and might even decide that the collection of dues was extortion and thus outlaw union shops.

The churchmen declare that the Smith-Connally act provisions for strike vote should be repealed "but what Smith proposes, together with the May-Arends amendments go far beyond this. Labor is not permitted to collect and use funds for political elections or in any way to advance political interests. It is an open-wide attack against all political action. Another provision makes it criminal for labor to strike 'in violation of contracts' and makes labor liable to damages. No law makes it criminal for an employer not to fulfill the terms of a contract. All told it is a ruthless attempt to cripple collective bargaining and the rights of workers to take political action as citizens."

The Ball-Burton-Hatch bill, sponsored by Senator Joseph Ball of Minnesota, according to the statement by the church groups, is so bad that it cannot be made right by amendments. "It has the over-all design of weakening labor unions and destroying workers' rights; it must be thrown out bodily." (The CLID, in a statement to its members, recommends that those who wish a detailed analysis of this bill should send to the organization for a pamphlet entitled *B-B-H, An Evil Bill;* there is also available an analysis of the bill prepared by Mr. John Ramsay, Presbyterian layman. Either of these are available without charge.)

In regard to the proposals on labor by President Truman, the churchmen state that his proposals should be held up, not alone because of objectionable features and because many of them are unworkable, but because they constitute an open invitation for the passage of other anti-union bills. "As a matter of fact," the document declares, "the President's proposal embodies several provisions of the B-B-H bill which in turn is a sweeping version of the railroad labor act which since its passage has depressed the conditions of railroad workers. You begin with the fact-finding body, as the President asks; in practice you come out with compulsory arbitration with the advantages stacked on the employer's side."

It is significant that Mr. Eric Johnston, president of the United States Chamber of Commerce, who has given leadership to the liberal wing of business since he took office, in testimony before a Congressional committee on December 11, was fully as insistent as the churchmen that none of these bills should be passed. He declared himself to be wholeheartedly for collective bargaining and stated that these bills were designed to make that difficult if not impossible.

The statement by the churchmen ends by urging Church people to "tell your representatives that you expect them to speak out and vote against the above measures. Your representative must know that you know the score exactly and that you will hold him accountable for his vote in each instance."

NEW SPANISH LAW DISAPPOINTING

Geneva:—Protestants in Spain are disappointed with results of the new law which appears to grant greater religious freedom. Some Protestant churches are said to have received government approval to open but the official attitude towards others is described as unclear. General policy is that only private exercise of worship is authorized for non-Catholics.



Episcopalian Eric Johnston, president of the United States Chamber of Commerce, opposed anti-labor bills now before Congress in testifying last week

PROSTITUTION IS SUPPRESSED

Washington:—James V. Forrestal, secretary of the navy, has verified the accuracy of the report of Chaplain Lawrence L. LaCour regarding prostitution and sex laxity among naval personnel in the Yokosuku area of Japan. (WITNESS, Nov. 29.) "What Chaplain LaCour observed," Mr. Forrestal states, "was the result, in large part, of group pressures, sudden release of inhibitions long pent up by many months of hazardous sea duty, cessation of hostilities

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and the general let-down in moral stamina of all personnel, all occurring during the confusion incidental to the occupation of Japan by American forces." Strict compliance with the long-established and documented navy policy for the suppression of prostitution has been ordered.

WALDENSIANS JOIN WORLD COUNCIL

Geneva (wireless to RNS):—The Waldensian Church of Italy, regarded as the oldest Protestant Church in existence, has joined the World Council of Churches. The Council now embraces 92 denominations in 32 countries.

UNITED CHURCH IS URGED

Khartum, Egypt (wireless to RNS):—Bishop A. M. Gelsthorpe was enthroned as Anglican bishop of the newly created Sudan diocese at the cathedral here. He announced that an aim of the Anglican Church in the Sudan will be development of a United Church and said this objective will involve closer cooperation with Eastern Orthodox and Free Churches. He added that all Anglican churches in the diocese will be available for worship by members of other denominations.

COUNCIL OF CHURCHES IN POLAND

New York:—A council of Protestant Churches has been organized in Poland according to word received here by the Polish Press Agency. It is composed of representatives of Methodist, Baptist, Evangelical Reformed and other sects, all of whom were recently granted full religious rights by the government.

WOMEN'S RIGHTS IN AFRICA

Capt Town, South Africa (wireless to RNS): Meeting for the first time since 1939 the provincial synod of the Anglican Church of South Africa has voted to allow women to become eligible for membership. The 124-16 vote reversed a stand made on a similar resolution at the last meeting.

BISHOP SHERRILL RETURNS

New York: — Bishop Sherrill of Massachusetts, together with Methodist Bishop G. Bromley Oxnam and the Rev. Franklin C. Fry, president of the United Lutheran Church, returned from Europe on December 10th after a two weeks' visit to Europe. They expressed gratification that a half million tons of food will be shipped from the U. S. to Germany and made available in the American zone. These supplies will assure German population there and the anticipated three million forced evacuees who will enter the zone, a standard of 1,550 calories a day. They added that in Germany as a whole, "the expulsion of millions from their homes in territory once German is causing unspeakable hardship." The delegation visited Frankfurt, Stuttgart, Munich, Nuremberg, Hof and Berlin and conferred with leading German churchmen.



SUGGESTS SHRINE FOR WAR DEAD

Islip, N. Y.:—A war shrine of all faiths in Washington has been proposed by the Rev. Newell D. Lindner, rector of St. Mark's here, who until recently was a navy chaplain. In a letter to Senators and Congressmen he suggests that it be of such design as to be acceptable to Jews, Protestants and Catholics and that it be called "The National Shrine of Brotherhood"; that it be a place where all people might come to pray and that it be the repository of a book of remembrance containing the names of all Americans killed in world war two.

Mr. Lindner was chaplain of the battleship South Dakota for sixteen months and for some time prior to that was the chaplain of WAVES who were receiving preliminary training in New York.

BISHOP PITHAN HONORED

Porto Alegre, Brazil: — Bishop Pithan, suffragan of Southern Brazil, has been elected to a chair in the academy of letters of the state of Rio Grande Do Sul. He is the fourth member of the Episcopal Church to receive the honor. The incumbent president, Dr. J. Mozart de Mello, and the Rev. George U. Krischke are also members of the Episcopal Church. The academy is composed of a closely limited group of scholars and writers of the country.

THANK COUNCIL FOR ACTION

Boston:—The dozen clergymen who issued the statement urging relief for the sufferers of Europe from the Reconstruction and Advance Fund (WITNESS, Dec. 6) issued a statement on December 10 expressing their "hearty appreciation of the prompt action on the part of the National Council in voting ten per cent of the receipts of the fund for world relief through the churches to be applied to Europe and the East. Let us all, clergy and laity alike, get behind this fund so that we shall raise an amount far larger than we dare to hope and thereby help both the war damaged churches in Europe and the East and at the same time, to borrow Bishop Sherrill's term, supply a real 'blood transfusion' for the missionary work of our Church everywhere."

DIOCESAN TREASURER DIES

Marquette Mich.:—Stuart B. Miller, treasurer of the diocese of Northern Michigan died suddenly at his desk on December 3. For a number of years he has served as treasurer both of the diocese and the trust association. "Coming into office at a most difficult period in diocesan history, by his quiet and modest efficiency and devotion he recreated confidence throughout this section of the Church," said Bishop Herman Page.

MISSION FOR NEGROES IS STARTED

Greenburg, N. Y.:—A new diocesan mission has been launched here, with the congregation at present worshipping in a store that is called St. Francis Chapel. Four persons attended the first service, three Negro women and one white woman. The average Sunday attendance now is 19, with nine attending the church school. The mission is in charge of the Rev. Arnold M. Ross, vicar of St. Augustine's, Yonkers.

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Japanese Church Leaders Are Severely Criticized

Young Presbyterians Ask for Resignation Of Staff and a New Organization Formed

By Richard T. Baker

Tokyo (wireless to RNS):—Spirited debate in the war-time leadership of the United Church of Christ in Japan highlighted the opening session of the first post-war meeting of the executive committee of the Church here.

The Rev. Mitsuru Tomita, director of the United Church, and his entire staff, were censured by some members of the executive body. However, the committee, with many members abstaining, voted a mild expression of confidence in Tomita and his administration. The committee instructed the war-time leader and his staff to remain at their posts until a general convention can be held in February.

Spearheading the Tomita opposition was the Rev. Masakazu Taniguchi, former prosecuting attorney, now a pastor. He told the delegates to the two-day conclave that he had steadfastly maintained throughout the war that Christianity was a religion of peace and Tomita rebuked him for that stand. He accused Tomita of compromising his Christian principles and asked for his resignation.

In his own defense, Tomita replied that he was not responsible for the war, arguing that there was no one to do his or the staff's work until the Church as a whole ordered a change in personnel.

"I may resign if it's the will of the General Convention," he said.

The United Church of Christ was formed in 1940 under government pressure and includes all major Protestant denominations except the Seventh-day Adventist Church. (Most dioceses of the Episcopal Church remained independent.—Ed.)

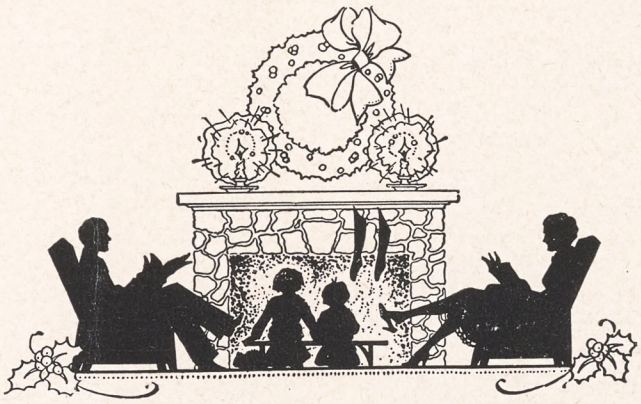
There is a strong feeling among its members that the war-time organization must go, to be replaced by an entirely new structure. Only a few days ago the so-called "Young Presbyterians" petitioned the Church, asking that the staff resign and the organization disband.

No mention was made of this petition at the first day's meeting. The dissenters argue that the Church is an undemocratic bureaucracy, organized from the top down and concerned more with governmental relations than with the spiritual leadership of the people.

Spurring this movement is the fact that the government no longer has the power to restrain offshoots, and occupation policy has opened the way to complete religious freedom.

In his opening address, Tomita outlined the main points to be discussed at the meeting as: (1) substitution of the prejudiced religious legal corporations law to take the place of the annulled religious bodies law; (2) amendment of the constitution; (3) rehabilitation of damaged and destroyed churches; (4) catechism and creed; (5) use of missionaries in the post-war Church; and (6) religious education.

A resolution urging the return of foreign missionaries as soon as possible was adopted and the committee also advocated immediate temporary rehabilitation of 500 damaged or destroyed churches. Church policy is not to erect expensive buildings until the vast housing problem has been stabilized.



TRAINING CENTER FOR CHURCH ARMY

New York:—The Church Army is to open a training center in Cincinnati in the building formerly occupied by the Graduate School of Applied Religion which is now connected with the Episcopal Theological School, Cambridge, under the direction of the Rev. Joseph F. Fletcher. The announcement was made here by Mr. Samuel Thorne, the president of the Church Army. Capt. Earl Estabrook, national director, is now in Cincinnati, getting things ready for the reception of the first group to go in training at the new center. The headquarters of the Army remains in New York.

BISHOP HEADS FAIR WAGE GROUP

Washington (RNS):—Bishop Bernard J. Sheil, Roman Catholic auxilary bishop of Chicago, has accepted appointment as chairman of the national committee for a fair minimum wage, consisting of representatives of educational, farm, social service, industrial, labor and religious groups. The organization is working for the passage of the Pepper-Hook bill which provides a minimum wage of 65 cents an hour. The vice-chairman is Frank P. Graham, president of the University of North Carolina.

RENAISSANCE OR CHAOS

Los Angeles (RNS):—"The demonic power of the atom bomb has assured even the unimaginative that we have reached a critical point in human history," Bishop Karl Block told an interdenominational conference meeting here last week. Stating that we are not spiritually prepared for the emergency that confronts us, the Bishop said that "the virus of the world has infested the blood of the Church. However it is not too late to prepare; we still have time to change. Our decision must be made soon. It is to be Christ or chaos, and the time for decision is short."

CHARLES P. TAFT THE SPEAKER

Bloomfield Hills, Mich.:—Charles P. Taft, prominent layman of Cincinnati who for some time was director of wartime economic affairs of the state department, was the

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headliner at a dinner held here attended by about 700 laymen. He spoke on the present world situation, both national and international, and declared that "You will find your Christian principles helpful in answering the questions of everyday life and your everyday business matters." Bishop Creighton, Mr. Gordon O. Rice, president of the Laymen's Club of the diocese, and Mr. Richard F. Weirum, new superintendent of the Detroit city mission also spoke briefly.

LONG YEARS OF SERVICE

New York:—Frank A. Zubrod, cashier at the Church Missions House, has retired after 55 years at 281. Another to retire is Louis Laubenheimer, accountant, after 45 years of service.

BROOKLYN VESTRY URGES UNITY

Brooklyn: — The vestry of Holy Trinity here passed a resolution, which came spontaneously from the laity of the parish, urging unity of the Presbyterian and Episcopal Churches. "We regard the division of the Church of Christ into various sects or denominations as injurious to Christian fellowship," the statement declares "and obstructive to the development of Christian unity. This obstruction would be removed by composing doctrinal differences and by merging religious groups now separated by those differences. Achieving the proposed union of Episcopalians and Presbyterians would be an impressive advance towards that objective. We are convinced this union is desirable and should be consummated with appropriate promptness. Therefore we desire to have our vote favoring this union recorded with the committee on approaches to unity."

PROTECTION URGED FOR MIGRANTS

New York:—Adequate legal protection under the fair labor standards act and the social security act for agricultural migrants was urged last week by Roman Catholic, Protestant and Jewish leaders. "Migrant workers are the most depressed labor group in the United States," the statement declared. "There is a lack of decent housing for most of the workers employed in commercial agriculture. In many areas there is still an absence of health and educational facilities. Farm groups tell us about high hourly and daily rates of pay here and there but more important than the high rates of pay is **continuity of employment.**" The statement is signed by twelve Church leaders, four from each group, with Episcopalian Clifford L. Samuelson, representing the National Council and WITNESS editor Beverley Boyd, representing the Federal Council of Churches among them.

WAR AREAS WORK DECREASES

New York:—The work of the Church in war areas will decrease during 1946, with a reduced 40% in expenditures, Bishop Dandridge of Tennessee reported to the National Council on Dec. 6. He, as chairman of the committee, thinks it possible that the need for the committee will not exist after this coming year. Already some projects have been discontinued and most of them have been cut forty to sixty per cent.

APPROPRIATION FOR MISSIONARIES

New York:—The National Council on Dec. 6 appropriated $10,000 for the relief of clergy and other workers of the Church in Japan.

CHURCHES URGE AID TO ENEMY

New York (RNS):—Five interdenominational agencies here have united in an appeal to the government for permission to send relief supplies and funds to former enemy countries, notably Germany and Japan. Uniting in the plea were the Federal Council of Churches, the Foreign Missions Conference of North America, the Church Committee for Relief in Asia, the Commission for World Council Service, and the Church Committee on Overseas Relief and Reconstruction.

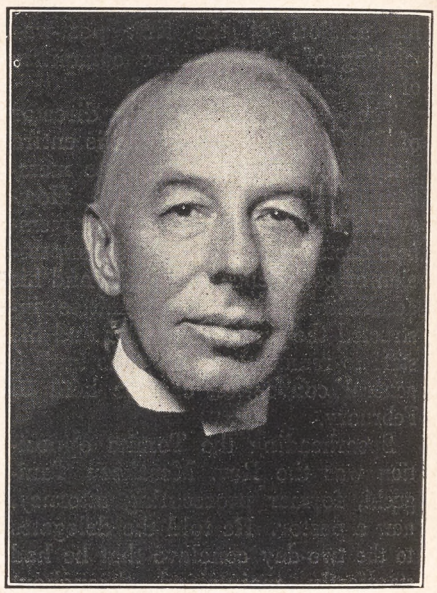
"One of the greatest tragedies of the civilized world may take place unless churches of America act now," the joint statement declared, in taking issue with the state department policy which prohibits entry of all private agencies for relief to Germany.

It was pointed out that UNRRA is limited to caring for displaced persons in former enemy countries, and that a German or a Japanese is never classified as a displaced person.

Citing reports of "alarming and deplorable" conditions in Germany and Japan, leaders of the five Protestant agencies urged the nation's churches to seek changes in current government rulings in order that immediate relief may be provided.

WRITE YOUR OWN HEADING

Buffalo:—Bishop Cameron J. Davis of Western New York, who reached the age of seventy-two on



December 13, promptly announced his resignation, effective at the General Convention next year, thus acting in conformity with the canons which require that bishops tender their resignations at that age.

PENSION FUND BUYS BONDS

New York:—The Church Pension Fund bought $425,000 victory loan bonds, bringing the total to $10,307,000 of purchases which the C.P.F. and its affiliates have made in the various bond drives.

HARTFORD AND PHOENIX DEANS DIE

New Haven:—Dean Arthur F. McKenny of Christ Church Cathedral, Hartford, died in a hospital here on December 13. He was stricken with a heart attack on the 8th while playing golf. He was fifty-one.

Dean Edwin S. Lane of Trinity Cathedral, Phoenix, died on December 5, also of a heart attack. He was fifty-nine.

Both men were well known throughout the Church and had represented their dioceses at General Conventions.

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EDITORIALS

Is It Christmas?

IT'S CHRISTMAS — and yet it isn't. The calendar says so, children say so, the store windows say so, even the Church says so. But the sensitive heart has misgivings and the mind its reasons for doubting whether Christmas can ever come to a people so faithless to the things which belong to their true peace.

Christmas is God's gift of peace to men of good will, men who will deny themselves that the starving may be fed; men who will stand by their partners in war that together as trusted friends they may win that peace which God has promised; men who will understand that atomic power can be held in check only by the greater power of the spirit of love.

Recently a wise woman went to Europe as an official observer of the destitution which has followed in the wake of war. Her observations of the frightening and pitiful conditions which prevail everywhere on the Continent are keen and moving. Out of their poverty and prostration they are doing what they can. But her account of what she sees as she returns to America is damning. "To one returning from Europe," she says, "it is not the Europeans, cold, hungry and miserable as they are in the wake of the six years' war, who are most to be pitied, but ourselves. We are to be pitied because we, with our wealth, technical genius and potential compassion, are displaying less courage, less stamina, less capacity to take great risks for great ends than some of the peoples of a war-ravaged continent. . . . Surely we are not as weary as the British and the Russians, the French and the Norwegians, yet the tone of our discussions of world affairs is frivolous and adolescent."

It is not comforting to recall that Jesus was born in oppressed Palestine of a despised race rather than in Rome, the center of power and also the frivolity of an older civilization than ours, but one just as perishable. We have grave reason to fear that Christ may not come to dwell with us this Christmas. There seems to be so little room for him in hearts in love with bread more than brotherhood, with security more than service, and with pride and power more than peace.

Yet Christ will be born somewhere. He comes again and again wherever humble, simple, loving hearts will bid him welcome, and share with him the sorrows of God's children everywhere.

It's Christmas somewhere. It could be Christmas here.

"QUOTES"

WHILE we have special and real grounds for rejoicing and thanksgiving on this Christmas, yet let us remember that Christmas signifies a beginning and not an ending. The birth of our Lord Jesus Christ was indeed God's answer to age-long hopes and prayers for deliverance. This did not however mean that God's purpose for mankind was finally achieved through the coming of the Saviour but rather it meant the opening of an opportunity. To as many as received him and believed on him the Saviour gave power to become the sons of God. That first Christmas was not the end of history. It was a turning point in history, the beginning of a new era. Our Christian faith is that he who hath begun a good work in us, will perform it unto the end.

—H. St. George Tucker
The Presiding Bishop

Dedication at Christmas

AT CHRISTMAS we must dedicate ourselves to the two-fold theme of the angels. First, to peace on earth. We must do everything in our power to see to it that those who have fallen in action have not given their last measure of devotion in vain. Surely the nations and peoples of the earth can work out some kind of an arrangement whereby it will not be necessary for men to settle differances by slaughtering their fellow human beings. If this were a dictatorship there would be no use talking; but we live in a democracy. Every individual has some influence, be it small or great. The leaders of our democracy cannot move in the family of nations any farther or faster than we, the people, will approve. Therefore we must use all our influence to see that the fiasco which occurred after the last war does not happen again, but rather by the grace of God a means will be worked out by which the nations of the world can live in peace.

Second, our dedication must be: to create good will among men. The most sinister and devastating evil of war is not in the destruction of property or even of human life. Most of the property destroyed can be recreated; and the souls of those who have fallen in action are in the hands of God. The most sinister evil of war is that it opens the floodgates to the swiftly flowing poison of cruelty and sadism, distrust and prejudice, hatred and venge-

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ance, which undermine man's faith in his fellow man. This poison of distrust is everywhere today; we cannot help but be conditioned by it to a greater or lesser degree. Who can tell how long it will take to recreate any confidence between, let us say, Germany and the peoples of Europe, or Japanese and the Chinese. Yet without trust and confidence no permanent peace can ever be established.

Strange as it may seem this poison frequently affects civilian minds more insidiously than those who have been in the armed forces. The strain and tension created by separation, anxiety, and other forms of suffering are so great that civilians are more susceptible to these poisons of hate than would be normally true. The poison flows into the heart of civilian life. Its evil effect is witnessed by the mother who will never again feel kindly toward a person with a German accent because her son was killed in Germany or the small child who has been running around the house these past few years making a rat-a-tat-tat of a machine gun believing that he is shooting the Japanese and now is naturally unable to think of them in any other terms than a race of evil demons.

Once this poison is released it is extremely difficult to eradicate. It comes upon us unawares and we become increasingly susceptible to it. A cultivated Jewish woman living in an eastern seaboard city told a friend that she had never experienced any feeling of being different from others until the past year during which her son had been picked on in school, insulted with derogatory epithets, and frequently had his belongings taken from him forcibly by other children. Unfortunately this is not an isolated instance. Nor is this the kind of episode about which we can say; "This must be done by children of people who have no connection with the Church." In this case investigation revealed that some of the persecuting boys belonged to families who claimed to be members of the Episcopal Church.

Let our dedication this Christmas 1945 be in the form of an atonement for the fact that, while we delight to play the part of the shepherd and the wisemen and kneel in adoration before the Babe of Bethlehem at Christmas, we all too readily sally forth into the world and, putting on the mantle of King Herod, kill the spirit of the Christ to whom we consecrate ourselves on Christmas. Our consecration at Christmas will not be a vital one if we think simply in terms of an event 1945 years ago, but only if we think of the rebirth of his spirit and only if we meditate on what the rebirth of his spirit must mean in ourselves now.

Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn.
The Cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.

Great Need Recognized

WE ARE happy to see that the National Council is responsive to the sentiment of the Church at large. Many individuals and groups have had misgivings about the allocation of the Reconstruction and Advance Fund. Two weeks ago we carried a news article on the statement of a group of Massachusetts clergy protesting the failure to include the needs of stricken European Christians. This statement gave voice to a widespread opinion within the Church, which was given consideration at the last meeting of the Council. The result was in our news columns last week: that ten per cent of the Fund will be given to the World Council of Churches for relief work in Europe and Asia. This is democratic Christianity at work. The Protestant Episcopal Church appears to be not deaf to the cry of the poor; nor is her Church government remote from the will of her people.

The Peace of Bread

By
GORDON C. GRAHAM

CHRISTMAS is here and so is the war. The large scale shooting has admittedly ceased but there is still much fighting on many and diverse fronts, from the industrial to the international. These frictions are war's dregs, for that reason no less important, but rather deeply indicative of the real nature of this struggle which refuses to stop. Many people have hoped that it would all be over by now. The soldiers want to go home. People want to get rich quick. But through it all there is a genuine longing for peace. Christians would like to proclaim the birthday of the Prince of Peace with a little more sense of reality. Why can't we have peace?



There are various answers and proposed solutions to this problem. There is the continued use of force, or the threat of force, which can be seen in the colonial uprisings against old empires, or in the refusal to negotiate labor difficulties, or in atomic diplomacy and power politics. Peace here means either subjugation or an expeditious truce. Then there is the spiritual appeal to the heart that would work through individuals to change the whole situation. This is the one dear to religious people, which will be heard much at this season. It is wonderful as far as it goes but that is not very

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far being almost impossible in the present world climate for it to pass from one person to another. Another remedy, dear to democratic affections, is the conference which would talk it over in an atmosphere of understanding to work things out for the benefit of all concerned. It is all so very reasonable if it were not so hypocritical because under each table, be it surrounded by diplomats or fact-finding delegates, there lurks the unsolved and usually unfaced conflict of economics . . . a piece of bread.

There are four symbols of peace—the sword, the heart, the table and the piece of bread. The first is the one we all want to get rid of and the second and third do not seem to get at the roots of the problem. Why not try the fourth? Perhaps the others fail because we do not begin at the beginning. On the first Christmas the Prince of Peace was born in Bethlehem, a place which in Hebrew means "house of bread." There is great significance in this association of ideas. The Son of God who came to earth to save mankind always related himself to this common commodity. He began his life in "the house of bread" and he ended it by taking bread and declaring it "to be his body." He is, in fact, "the bread of life." Yet people have never taken him seriously in the radicalism of his Incarnation. In his name they have become involved with the sword. They have easily found him in the heart and often have sat around the table, but they have refused to "know him in the breaking of the bread" and to understand its deeper meaning.

Peace, on this association, must begin with the sharing by all mankind of "the bread of the world." Unless and until this basic question is seen and settled there can be no real solution around the table or in the heart. Freedom from Want is what it has been called in our time but it is not enough to specify it; it must come first. There can be no peace as long as all men do not have free and permanent access to the produce of the earth in the economic order. It is not only almost useless to try the other remedies. It renders them virtually ineffectual. Personal religion is frustrated at every turn and social relations are becoming increasingly fraught with hostility and distrust. The world needs economic democracy before it can achieve the same thing on the political and social levels. This order is not derived from red propaganda but from the Prince of Peace who on Christmas was born in the House of Bread.

Christmas is here with its message of peace. It is the great privilege of Christians to find the peace, not just in family celebrations or personal joy but in the bread of the altar. The Prince of Peace comes to the House of Bread in the Holy Communion. Christmas Communion should mean therefore that we begin the establishment of the "Peace of God" by the sacramental symbol of bread, finding our Lord under the form of a material sign. There is a real association of these ideas and an important meaning in their order. If we approach the Christmas altar with this intention we are committed to the same association and order in dealing with the problems of the world for the coming of peace. God has declared himself and does his part. When we receive let us resolve to begin to do ours.

For Church School Teachers

By
WILLIAM GRIME
Rector of St. Paul's, Great Neck, N. Y.

WHEN questions arise concerning the improving of relationships with youth of other races, are you puzzled, forthright, or do you try to change the subject? Do you feel uncertain about the bearing of Christianity on such social questions?



Try this: First, read Matthew 6:6-13. Now, realizing you are in the presence of God, read the prayer again and stop after the first two words. Then reflect on the word "Our." If you cannot get started, I suggest you read the following thoughts as a stimulant: This very first word *Our* is the most difficult of all, for to lay aside selfishness is the hardest thing in the world. However, this is what we have to try to do when we approach this prayer in the spirit of Jesus. The word includes all those who are separated from us by impassible barriers, those who are so far above us we cannot reach them, those who are so far beneath us that we reckon the slightest act of human recognition as a gracious condescension, all those who belong to the opposite faction in politics, those who belong to hostile nations, those whose religion or whose irreligion wars with our deepest conviction; all those who are outcasts, too, and criminals, the enemies of society, and those—it is hardest to remember—with whom we have had disagreements, and those whom we feel we cannot like. He is our Father only in connection with these others also. . . He is their Father as much as ours, and we cannot say "Our Father, who art in Heaven" unless we have first learned to say "Our brothers who are on the earth."

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The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Becoming a Cross-Bearer

WHEN the Russian people received the Christian faith in the ninth century their missionaries had some difficulty translating the technical terms of their theological and liturgical books from Greek into the old Slavonic tongue spoken by the people. But they managed to do so at times with uncommon originality and insight. One example is their translation of "to be baptized" by a word meaning "to be crucified." To become a Christian was to become a cross-bearer. There is point in this lesson from the ancient East for the modern West,—and modern East, too. Our world has been goaded by the devil and his vain pomp to the very brink of that abyss wherein we see nothing but dust and ashes. The banner of the Cross of Christ, by which we Christians were signed and sealed when we were enlisted in the ranks of His faithful soldiers and servants, has seldom, if ever, been in such desperate plight.



It is hopeful that the Church is becoming aware of the dangers of this situation. One of the signs of it is its revival of interest in the initiation-rite of Baptism. More careful attention is being given to the instruction and preparation of parents and sponsors as to their responsibilities. Many of the clergy are now insisting that sponsors be baptized persons and practicing communicants of some Christian Church. The Scottish Prayer Book has actually written this requirement into its rubrics. Our American Church should do the same (or else write it into the Canon Law). Private baptism is becoming less common and a return to the normative ministration of the sacrament publicly in the presence of a congregation is being made, whereby (to quote the English Prayer Book) "every man present may be put in remembrance of his own profession to God in his Baptism." The service is thus rendered with greater solemnity and impressiveness, and opportunity is given to instruct the people regarding the dangers as well as the privileges of a Christian man's profession.

Another sign of renewed concern over admission "into the fellowship of Christ's Religion" is the widespread dissatisfaction with the service as it now stands in the Prayer Book—I am told on good authority that our Standing Liturgical Commission receives more proposals for the revision of the rite of Baptism than for any other Prayer Book office. Some desire less redundancy and more incisiveness in its wording and design; others would clarify its theological implications and emphasis. Our last revision of 1928 made a good step forward when it brought 'order out of chaos' by reducing three distinct offices (plus various combinations of them) into one. But further sifting needs to be done.

First of all, there is the intention of the rubric which suggests that Holy Baptism should normally be administered after the Second Lesson at Morning or Evening Prayer,—a link with the ancient tradition of associating the service with the Divine Office. But many of the clergy find that this combination is too long a service. Hence they tend to use the Baptism rite separately, either before or after the Divine Office, with a consequent loss in the size of the congregation present; and the purpose of its public ministration is in large measure thwarted. It would be difficult to cut out much more of the Baptism rite itself, except for some redundancies in its phrases; but perhaps we might shorten the Divine Office itself on such occasions by omitting one lesson and canticle, since the Baptism rite has its own lesson. If, too, the Apostles' Creed were restored in full to its original and proper place in the Baptism rite, we could omit the latter part of the Divine Office altogether, or add such prayers after the Thanksgiving on page 280 as the minister may deem fit. Curiously, I cannot find in my Prayer Book any list of proper psalms which may be used at the Divine Office before Baptism. Psalm 27 (appointed for Easter Even) is good; also Psalms 25, 33, 107:1-15, 114, and 145.

Many of the parish clergy are returning to the ancient custom of appointing stated times for Baptism, particularly Easter Even (with its magnificent collect). Many sponsors may find it inconvenient to be present at such stated times; but it is not nearly so inconvenient as some of them seem to find the fulfilment of their promises. Our opening rubric about admonishing the people not to defer the Baptism of their children should be interpreted with common sense, and not in accordance with the medieval notion, of which the rubric is a relic, that infants must be hurried to a washing in the font, lest if they die unbaptized God will damn them everlastingly for old Adam's sin.



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Let the Earth Echo Round

by William B. Sperry

IN THE years after the atomic bomb had brought to the children of men a respite from precarious appeals to arms the writers of all the Christmas stories in the world decided to have a convention. The purpose of the convention was to discover by some miraculous sign the writer of the most beautiful Christmas story of all time and after the manner of the twentieth century to present the winner with a trophy.



In an age of nuclear energy and television it was not difficult to arrange that all writers both past and present could be invited. There was warm discussion in the committee on credentials as to whether Isaiah, Malachi and Micah should be admitted. Fortunately their case was presented by Luke the Evangelist who foresaw that their exclusion might give rise to unpleasant rumors and even jeopardize the position of Matthew and John and it finally was decided to include them all.

Of course the convention was to be held in Bethlehem and the presentation was to be on Christmas Eve. The huge attendance of participants in addition to all those who could afford to make the trip as spectators made it necessary to requisition all hotels within scores of miles. Jaffa, Tel Aviv, Beyrout and Damascus all furnished entire hotels while even Cairo and Alexandria felt the influx of visitors.

Since the date of the presentation was in the midst of the Mediterranean tourist season and UNRRA was still busy with the feeding of starving populations the shipping problem was acute. Priorities were eagerly sought however as no one cared to be accused of lacking in appreciation of Christmas or do less than pay homage on such an occasion. Moreover with the whole world and even the whole universe emphasizing the implications of Christmas it might build morale among the unfortunate populations.



As Christmas day approached it became apparent that the greatest difficulty would be with the radio arrangements. Celestial stations had to be tuned in since it was from here that a sign was expected and one of the features was that reciprocal arrangements would enable those in the audience at Bethlehem to hear how the program was being received throughout the universe and thus get the universal reaction. Everywhere public gatherings were being arranged so people could follow the program and then add such local touches as would be appropriate to their own community.

An atmosphere of expectancy hung over the universe and particularly over Palestine. The weather was all that the travel agencies had promised. The fields where Ruth had gleaned and Boaz had loved were bathed in gentle moonlight each night. The camels seemed less sardonic as they went their condescending way, the donkeys wagged their ears cheerfully while shepherds and flocks were seen in picturesque groupings among the hills. In the larger cities lights and stars and wreaths were seen everywhere while animated electric signs in the downtown sections portrayed Christmas scenes along with properly unobtrusive gift suggestions.

In spite of the expectancy there was a puzzling undertone of uncertainty. Everything seemed right but the plans were so vast that though no one voiced such a thing there was a tacit wondering about how the event would turn out. Of course the winner of the contest would not be announced until midnight Christmas Eve and general headquarters gave out a good deal of background material but there was no real news. Though the days were hastening on a subtle impatience was apparent.

But the Christmas spirit was well maintained and "The Stadium of the Nativity," the specially designed but temporary structure where the pageant and presentation were to take place was nearing completion. The radio engineers were having some difficulty about the reception and rebroadcast of the universal programs but preliminary tests seemed to be adequate.

CHRISTMAS EVE came with a hush over Judea. The rest of the universe paused in reverent attention. The stars came through a richer, deeper blue to shine more brightly in their eagerness to watch this universal pageant. Vehicular traffic had been prohibited within a mile of the stadium to avoid congestion. The throngs walked quietly through the cobbled streets of Bethlehem talking in subdued tones or humming Christmas carols. Through the windows of homes soft beams of light escaped to the friendly December night.

The audience arrived promptly and every seat was taken well before midnight. Costumes of

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every land and every age were mingled and the light from the crystal chandeliers reflected from exquisite jewelled ornaments. The house lights began to dim. A faint glow from concealed footlights highlighted the rich folds of the proscenium curtain. All the expectancy of the past weeks was concentrated in this vast theatre. Movement and breathing were forgotten in sheer, eager waiting.

Such waiting could not last and though no one either said anything or did anything, there was a subtle change in the atmosphere as the latent uncertainty made itself felt. Still nothing happened. Up in the instrument room the same curious silence and uncertainty showed on the faces of the engineers as they stared at their various dials and turned them inquiringly.

Music began to fill the air. It seemed familiar yet it was not what was expected to begin this great pageant. This was a choir, but not a great choir, and they were singing *Hark, the Herald Angels*. The choir faded out and in its place were heard the chimes of church bells. Apparently it was from a large city because above the chimes could be heard the sound of traffic and a policeman's whistle. Then an announcer's voice was heard, "This is the municipal radio station bringing to our listeners our own participation in the great observance of the Nativity as it is now taking place in Bethlehem of Judea. The beginning of their program a few moments ago was not heard here because of some technical difficulties that we hope will be cleared up in a few minutes. Meanwhile keep tuned to this station. We continue the broadcast of our program from Bethlehem."

The audience in the stadium stirred, first with uneasiness, and then attentively. The voice faded and in its place was heard the music of a Eucharist. The words of the Sanctus could be heard clearly, "Heaven and earth are full of Thy glory." The throng raised their heads. The uncertainty pressed less heavily. Then as the choir sang, "Glory be to Thee O Lord most high," the uncertainty disappeared.

But this too died away and another station merged into the fading music and an announcer was saying, "We are bringing you the reaction of the man in the street to this greatest of all observances of Christmas. Standing here under the marquee of the Imperial Hotel on this most famous boulevard in the world I will try to get some of the people to tell you their impressions. Here is a young man wearing a discharged service man's button. 'Would you mind telling the radio audience your impression of this great event?' " A gruff voice answered with a single word, "Wonderful."

The listening audience sat in unmoving silence as the stations came and went. The stage was forgotten. The language was different with each broadcast but no matter how strange the tongue each one present was able to understand. Another clear voice was coming over. "Here beginneth the . . . gospel . . ."

For the first time there was a stirring of people in the auditorium. Some one stood up. Then another and then the vast throng was on its feet. "In the beginning was the word. . . . He was in the world and the world knew him not. . . . And the word was made flesh and dwelt among us. . . ."

As this station faded out another came on giving a program from a small faraway community. The hymn was *Adeste Fideles*. The audience was still standing and one after another began to hum with the music. Then the humming turned to words and the vast hall was filled with the chorus, "O come let us adore him, O come let us adore him, Christ the Lord."

And still nothing happened on the stage—no miracle—no sign. The people were moving toward the doors. Some paused and knelt or bowed while waiting to get to the aisles. Outside others could be seen walking quietly away under the still, starry night. The lights from the homes continued to send their little paths of light across the thin coat of snow that was drifting silently from an apparently cloudless sky.

The great auditorium stood vast, pretentious, empty. Celebrities had found their way home. Cleaning men and scrubwomen came to go about their work. Finished, they put away their mops and brooms.

On the table in the center of the stage where the spotlight would have found it when the curtain rose was the trophy . . . ornate, gaudy, and meaningless in its emptiness. The pageant was over . . . or never had begun.

Only the radio continued to come in all through the night and day as Christmas went around the world. Carols, prayers, stories of home-comings and family gatherings echoed through the great hall, as they filled the rest of the world wherever prayers are said or hymns are sung or love is present.

"Let the Earth Echo Round."



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World Council To Hold Meeting To Plan First Assembly

Will Meet in Switzerland With Churchmen From Various Parts of the World Attending

Edited by Sara Dill

New York: — Churchmen from various parts of the world, including a large number of Americans, will gather in Geneva, Switzerland, February 14-23, to attend special sessions of the World Council of Churches and the International Missionary Council. Episcopalians on the provisional committee of the World Council who will attend are Bishop Oldham of Albany, the Rev. Floyd W. Tomkins, secretary of Faith and Order and Mr. Charles P. Taft of Cincinnati. Plans will be made for the first assembly of the World Council which has been in process of formation since 1937.

Statement on Bomb

Cambridge, Mass.: — The social action committee at Episcopal Theological School have sent a statement to the representatives of the interseminary movement, relative to the atomic bomb. It is sent preliminary to the forthcoming conference with the hope that it may further discussion. The students repeat what well-known scientists have made clear, that it is one world or none, and they ask the conference to petition the Senate committee (McHahon committee) that it report a resolution which will empower the U. S. delegate to the United Nations Organization to present to the other nations who are members, the processing formula of the atomic bomb. The chairman of the E. T. S. committee is Student Fred C. Hammond.

War Damage

London (wireless to RNS):—War damage to Great Britain's churches has been far less than expected, according to the ninth report of the Anglican central council for the care of churches. Not one of the great cathedral churches was lost, and only a very few were damaged, in no case irreparably, the report disclosed.

Medieval churches suffered the least, since most of them are far from big cities. The only medieval church of the first rank that was destroyed was Coventry Cathedral, and that was architecturally in the class of greater parish churches.

Parish churches that were destroyed or seriously damaged included All Hallows Barking and St. Clave in London, St. Peter's and the Holy Cross Temple in Bristol, St. Martin's in York, and St. Andrew's in Plymouth. Restoration of the last two mentioned is considered possible.

Losses among the English Renaissance churches were described by the report as "much more serious," including many erected by Sir Christopher Wren and his followers after the 1666 London fire. The report also said that a "lamentably high proportion" of classical churches were destroyed.



Refugee Committee

Geneva (wireless to RNS): — A new ecumenical refugee commission has been established by the World Council of Churches here to expand and develop the work which its refugee department carried on during the war. The new group will be more widely representative and larger in scope than the original agency. At a meeting scheduled for London in January, according to Adolph Fruedenberg, secretary of the World Council's refugee work, one of the major topics of discussion will be church aid to refugees and displaced persons in Central Europe.

Bethlehem Broadcast

Jerusalem: — There will be a broadcast from here on Christmas afternoon, with traditional carols, a sermon by Anglican bishop in Jerusalem, Bishop Weston H. Stewart, and prayers by British chaplain Carlyle Witton-Davies and American chaplain, Francis J. Bloodgood.

In sending this bit of information by air mail Bloodgood adds a number of other interesting bits: for example the high commission of Palestine, Field Marshall Lord Gort, is of the family of Captain Miles Standish of Plymouth Rock fame. Also he states that where there is trouble, Arab and Jewish children in the Christian mission schools give each other protection.

Elected President

New York:—Robert Worthington, secretary of the Church Pension Fund, was elected president of the Church Pensions Conference at its annual meeting held here. The conference comprises the executives of 21 pension systems maintained by

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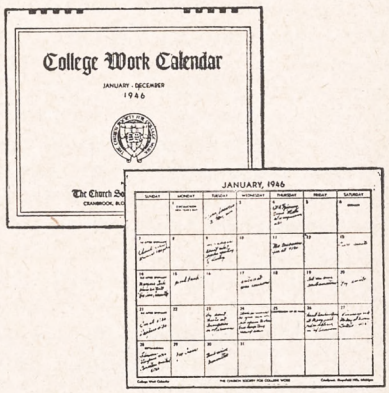

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Protestant Churches, and also the YM and YW. At this meeting it was reported that the participating organizations have total assets of $245,000,000 and are paying pension benefits at the rate of $15,000,000 a year.

Bishop Mann Honored

Geneva N. Y.:—Bishop Alexander Mann was honored at Hobart College on December 2, his 85th birthday. The Rev. David R. Covell, chaplain at the college, paid him a glowing tribute at a service in the chapel after which there was a reception and birthday party, with a cake with 85 candles, at the chaplain's house. Bishop Mann, retired bishop of Pittsburgh, is a native of Geneva and is the only living alumnus of the Hobart class of 1881.

Takes New Work

Boston:—The Rev. Raymond S. Hall who got a lot of space in the newspapers while he was chaplain of an airborne division of the parachute infantry, is the new director of the Seaman's Club here. The club is sponsored by the city mission society and ministers annually to thousands of seamen. His service record is a distinguished one and includes landing on the Normandy beaches; being wounded and hospitalized to England; taking part in the invasion of Holland where he was captured by the Germans. He was sent as a prisoner to Poland where he managed to escape and join the Russian lines. An arduous journey followed before he reached home by way of the Black Sea, Egypt and Italy.

Preaches in Tokyo

Tokyo (wireless to RNS):—Japan's surrender "was God's way of opening the road to peace," Bishop Paul Sasaki, Anglican bishop of mid-Japan, declared on December 2 at Holy Trinity here. He added that a Japanese victory "would only have increased the problems of the nation and the world." He spoke to a congregation of Japanese and GI's at a service of the Holy Communion.

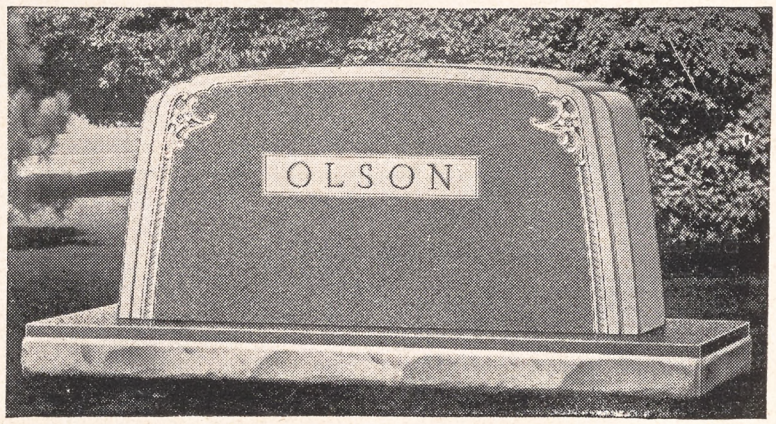
Social Workers Meet

Harrisburg, Pa.: — A conference on the Church and social work was held here recently, due largely to the efforts of Mrs. Robert K. Jones, social relations chairman of the diocesan auxiliary, and the Rev. Robert C. Batchelder, the chairman of the diocesan social relations department. Helen G. Hubbell, supervisor of rural child welfare, stressed that the Church and social work have a common motivation in laying stress on the right of the individual, while Mr. Batchelder declared that just as God is concerned with man, so man must be concerned with the welfare of his fellows.

At the afternoon session E. Preston Sharp, director of community work of the state department of welfare, spoke on the reconversion of youth. He said that he was not afraid of the atomic bomb but of those who would handle it, and stated that we have to survey all community resources so as to plan a safe, secure and happy home for future generations. The conference has the enthusiastic approval of Bishop Heistand who was a speaker at the opening session. The conference was attended by about forty professional social workers and clergymen.

Reach Unchurched

Buck Hill Falls, Pa. (RNS):—There are not "many deeply irreligious people today, but there are many unchurched" it was assert-



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ed here by Mark Dawber, executive secretary of the Home Missions Council. "We must make the church so real that these people who are insulated against the church can no longer get along without it," he told the woman's division of Chrisian service of the Methodist Church.

Because of atomic energy, Dawber declared, "we can no longer afford to have 'bad people' in the world." He urged an expanded "outreach ministry," particularly among women and children in areas not now served by the Church. He said the "uprooting of womanhood has been the most serious phase" in the disruption of home and family life. He stressed that the Church is almost wholly dependent on women for missionary education and for keeping alive the missionary zeal and interest of the Church.

Achievement of a "world mind" through agencies and techniques usable by church women was considered at an open meeting of the department of Christian social relations. Principal speaker was the Rev. Richard M. Fagley, secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches.

War on Communism

Prague: — The Roman Catholic Church is waging a winning battle against communism in Czechoslovakia according to Catholic leaders, reports Religious News Service. The People's Party, largely controlled by the Church, is agitating for social reforms and for political and religious freedom. An offensive has also been launched by Catholic Action in universities and intellectual circles where communism has gained its strongest foothold.

Communist doctrine has made virtually no headway in Southern Moravia, where the peasantry is noted for piety and churches con-

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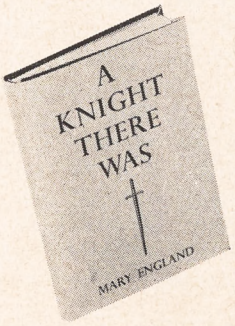

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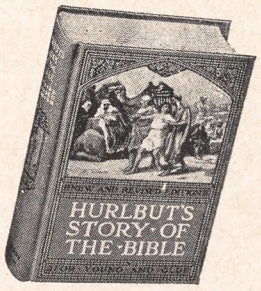

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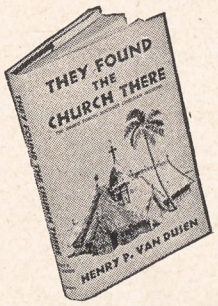

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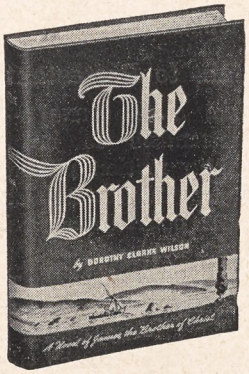

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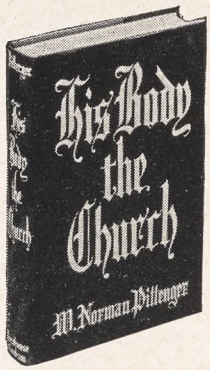
For Clergymen



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CONTENTS

The Church in Christian Tradition
The Unity of the Church
The Catholicity of the Church
The Apostolicity of the Church
The Body of Christ as the Worshiping Community
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tinue to be filled. In Moravia generally, it is estimated that two-thirds of the Catholic population have remained faithful to religious duties, and enrollments in theological seminaries is proportionately higher than anywhere else.

Communist influence is regarded as greatest in Pilsen, Ziln and other large industrial cities where populations have lost vital contacts with religion. In their fight against Communist doctrine, priests in these centers are said to be handicapped by lack of leadership. It is pointed out that while normally there are seven bishops in Bohemia and Moravia, at present there are only two—Bishop Picha of Hradec Kralove, and Bishop Leopold Precan of Olomouc—and they are advanced in years.

Another adverse factor is the lack of Catholic periodicals. Before the war, there were 1,200 Catholic publications in Czechoslovakia, but so far permission has only been obtained to republish fifteen journals and magazines, only nine of which have a popular appeal.

A village priest in Moravia is reported to have become a Communist and with him his entire flock, but this instance is highly exceptional. Even in Prague, where Communist influence is most deeply felt, only three out of 300 priests are reported to have espoused Communism. There is no organized atheistic movement in Czechoslovakia, though there are individual atheists.

A question widely debated is whether priests should "mix in politics." There are seven priests in the newly-appointed parliament, and many Catholics urge that a strong Catholic party is needed to counteract policies of the two leftist parties, the Communists and the Social Democrats. Main argument against clergy participation in politics is that priests should serve all the people and not identify themselves with any particular economic or political tendencies.

Unfair to Protestants

Columbia, S. C. (RNS):—Belief that Protestantism is not fairly represented in motion pictures was expressed by the South Carolina Baptist state convention at its annual sessions here.

"We should insist that the moving picture industry stop leaving the impression that all the decent ministers belong to one church, that all the failures and bad ones come from

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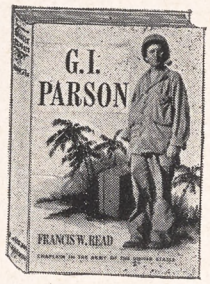
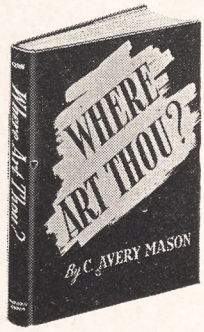


G. I. Parson

By FRANCIS W. READ

One Sunday the chaplain misses his own service — the next Sunday the G. I.'s have an appointment with Jap snipers. How the G. I.'s and their parson managed to surmount these inconveniences is vividly told by an Army chaplain who served in the Aleutian and Marshall Island campaigns. $1.50



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Protestant groups," the Convention declared.

The convention deplored easy divorces as a threat to the sanctity of the home, condemned any effort to legalize gambling, urged renewed attempts to outlaw the liquor traffic, and called for an end to U. S. diplomatic relations with the Vatican.

It also observed that "a great deal" could be done to relieve racial tensions "by seeking to bear real Christianity in our relation to persons and problems in our communities."

Warn the State

Prague (airmail to RNS): — A warning to the Slovak government against campaigns aimed at the Roman Catholic Church was issued by five bishops in a pastoral letter read in all Catholic churches. A decree banning the Catholic youth organization is regarded by the bishops as part of the campaign against the Church. Other blows have been the confiscation of Catholic schools and the partial suppression of the Catholic press. More than fifty Slovak priests have been arrested on charges of having been collaborationists with the former pro-nazi regime.

On the other hand the Evangelical Church in Slovakia has "nothing to complain of" under the new government, according to Bishop Samuel Osusky, Lutheran. "Protestants are in a more favorable position than they have been in a long time and feel themselves free in the Czechoslavakian Republic," he declared. It was pointed out that four Protestant pastors occupy leading positions in the Communist party and that both clergy and laity who are Communists remain good Church members.

Is Crozier Work of Art?

Belfast (wireless to RNS):—The board of trade here has to decide whether a bishop's crozier is art and therefore tax free. The problem was tossed into the lap of the board when the Rt. Rev. W. S. Kerr, new Protestant bishop of Down and Dromore, ordered an episcopal crook at a cost of about 100 pounds and was told he would have to pay a tax of 100 per cent. Until the board makes up its mind the bishop has decided to borrow a crozier when needed.

Clergymen Needed

London (wireless to RNS):—The Church of England will need twenty million pounds (about 80 million dollars) in the next ten years to meet its future tasks, according to spokesmen at the Church Assembly here. Presenting a report by the financial commission, Philip Inman called for a complete overhauling of the Church's central machinery

Christmas In China

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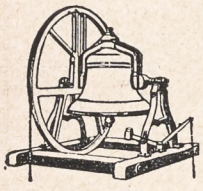
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and for an accumulation of all funds in a central treasury to meet the "enormous" demands that will be made on churches.

Lady Bridgeman stressed the importance of an adequate number of trained men and women to carry out church plans. She said that between 4,000 and 5,000 additional clergymen are needed.

Urges a Congress

Geneva (wireless to RNS): — An interfaith congress of religious leaders to consider the great relief needs of Europe is urged by the Rev. J. W. Behnken, president of the Lutheran Synod of Missouri, now here to consult with leaders of the World Council of Churches. He said that sixty million American Church members could achieve results by unitedly demanding to do charitable work and refusing to be blocked from their purpose. If Americans realized that 12 to 16 million homeless persons were roaming Germany, he declared; they would "rise up and do something so that they will not have to starve and freeze to death this winter."

Many Aid Quakers

Paris:—Howard Wriggins, head of American Quaker relief in France, states that the work is inter-denominational, with only ten per cent of the money coming from Quakers. He also stated that half of the personnel is non-Quaker, with Episcopalians, Congregationalists and Baptists represented among the staff members. Without the help of these other Churches the work would not be able to go on, he declared.

Country Clergy Meet

Des Moines, Ia.:—A conference of clergy in charge of churches that are receiving aid from the diocese was held here recently, with each man given an opportunity to present special plans, needs and opportunities in the field. There was a discussion of the whole diocesan picture, led by Bishop Haines, and plans made for improving the work. Among the suggestions made were regular meetings of the bishop's committee; new types of church services to reach the unchurched; distribution of literature; improvement of property. Information was provided each man on existing sources on rural and small town work. Teaching missions in fifteen centers are planned for the fall of next year, conducted by diocesan clergy who will be prepared for the task at a conference to be held sometime after Easter.

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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.

JAMES S. COX
Rector of St. Paul's, Winston-Salem, N.C.

I read with interest and chagrin the news article about the Reconstruction and Advance Fund (WITNESS, Dec. 6). How could these men bring themselves to time their article in such a way as to endanger the success of the best effort the Church has made on a national scale in many decades, perhaps in its whole history? Could the Fund be changed at this late date? Could they hope to stimulate greater interest in conserving whatever good interests were represented in the campaign?

We all admit the need in Europe. As a matter of fact there is need everywhere in the world and the best Christian is the one who sees the most of it and meets it with the greatest sacrifice to himself. My brethren of Massachusetts are aware of this and are to be commended for wanting to do something for Europe. I hope that as soon as the R. & A. campagn is concluded these brethren will start a campaign for European relief and I promise them my support.

With regard to the R. & A. Fund's work about four-fifths of the total money raised is to be allocated for reconstruction and advance in China and the Philippines. If I had my way all of it would be used in these two countries. In view of our Church's hope to make some impact on the thinking of man to insure a world more closely resembling the Kingdom of God, I do not think that the National Council could have showed greater statesmanship in putting the greatest emphasis on these two countries. By ideological, economic and political ties both China and the Philippines are closely allied to the United States, and in both of these countries our Church occupies a strategic position. If ever we are to influence the thinking and culture of the people, we have our chance in the East today.

In my opinion the R. & A. campaign is the greatest single united effort our Church has ever made. It may not bring in the Kingdom of God, but there is no reason to sabotage it because it doesn't do everything. What it does contemplate doing is worth the greatest sacrifice of every member of our Church and we shall rue the day our Church's generation was born if we fail to support it.

ANSWER: The objectives of the campaign can be changed at this late date, and were changed at the meeting of the National Council, Dec. 4-6, due in large measure to the criticism of these Boston clergy and others throughout the country. (WITNESS, Dec. 13).

* * *

LESLIE H. BALL
Layman of Denver

I was startled to see my piece printed with all the trimmings (WITNESS, Oct. 25). My emotions were about this way—first, surprise (very marked); then pleasure mingled with amusement, followed by quite a percentage of dismay for reasons that follow. When I first came to this city in 1938 the people in charge of St. John's Cathedral gave me work from time to time and at a slightly higher rate of pay than I had been able to obtain elsewhere. Later I took the place of a man who retired on account of ill health. Now, ingrate that I was, instead of going to the dean with my report on the condition of air-conditioning fan, I exposed the matter in a public periodical. So absorbed was I in presenting my ideas that I had forgotten to be considerate of others who had tried to be a help to me. However, since the question of church furnishings has been opened I have a suggestion to offer. Let the seats of the pews be hinged, permitting them to be folded back against the pew backs and make sweeping operations much easier.

* * *

CHARLES E. HILL
Priest of Williamstown, Mass.

The desire of the Massachusetts group of clergymen that the R. & A. Fund should be used in larger part for Europe will doubtless meet with welcome. I know that in two dioceses at least the feeling is that the Fund should aim at ten million instead of five. Perhaps the solution is (it would be welcomed I am sure at 281) that the Boston group should raise a million dollars exclusively for Europe. Meanwhile and of more importance see that Congress dallies no longer over allocation of funds to UNNRA.

* * *

HELEN A. COOK
Churchwoman of St. Louis

Permit me to congratulate you on publishing the article *It Is Your Turn Now* by Navy Chaplain Richard L. Harbour (WITNESS, Nov. 29). If there is one besetting sin of Episcopal parishes from coast to coast it is the holier than thou attitude toward the visitor or the newcomer within the Church. When all is said and done who are Episcopalians that they can look down their noses at these strangers within our gates. Let us hope that the fine article will strike home where most needed and so point the way to happier times.

* * *

HAMILTON H. KELLOGG
Former Army Chaplain

That was a fine and very helpful article in *Talking It Over* (Nov. 15) relative to the parochial placement of returned chaplains. It is a great shame that some central clearing house has not been established. A lot of people are talking about the article and I have high hopes of it doing some good. Bishop Sherrill then whom our chaplains never had a better nor stouter friend, is doing all that he possibly can but strength and time simply will not permit him to shoulder this placement problem all alone. It is a problem for the Church as a whole, not for just one bishop or one diocese. It will need concerted action and the united wisdom of all.

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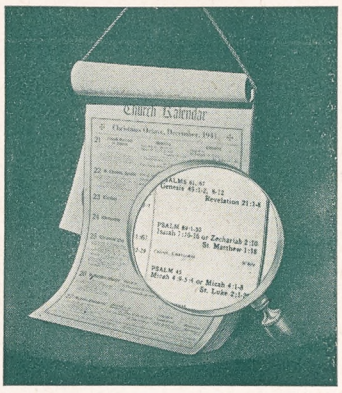

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A TENSE MOMENT AS PLANE RETURNS FROM A MISSION
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DECEMBER 27, 1945
VOL. XXIX No. 12

CLERGY NOTES

BOWIE, WILLIAM C., assistant at St. Paul's Cathedral, Detroit, is now the rector of St. Mark's, St. Alban's, W. Va.

BROWN, LAWRENCE L., former navy chaplain, returns to Trinity, Longview, Texas, Jan. 1.

BUCHANAN, C. WAYNE, former army chaplain is now rector of St. Mary's, Bellville, Texas.

FARRELL, J. H. R., formerly assistant at St. Paul's, Waco, Texas, is now rector of Trinity, Fort Worth, Texas.

HONAMAN, EARL M., former army chaplain, is now residing at 306 Ruby St., Lancaster, Pa.

HOPSON, MAURICE H., formerly rector of St. Andrew's, Maryville, Tenn., is now the rector of Emmanuel, Bristol, Va., and St. Thomas, Abingdon.

KENNEDY, DANA F., was ordained deacon on Nov. 15 by Bishop Sherrill at Emmanuel, Boston. He is a curate at St. Stephen's, Lynn, Mass.

KNAPP, ARTHUR S., was instituted rector of Trinity, Houston, Texas, on Dec. 13.

LAWSON, LeROY D., formerly chaplain in the maritime service, becomes assistant at St. Peter's, St. Petersburg, Fla. Jan. 1.

METTERS, ROBERT G., former navy chaplain, has accepted the rectorship of Emmanuel Church, Boston.

MILLER, ALAN C., deacon in charge of St. Mark's, Detroit, was ordained priest on Dec. 3 by Bishop Creighton.

OLTON, ROBERT M., former navy chaplain, has accepted the rectorship of All Saints, Richmond, Va., effective Jan. 1.

OWENS, ROBERT B., has resigned as rector of the Holy Comforter, Charlotte, N. C., effective January 1 to retire from the active ministry.

PIGION, E. W., rector emeritus of St. Michael's, Yakima, Washington, died in Seattle, Dec. 3.

(*Continued on page* 18)

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector.
Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller S.T.D., Rector
Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.
Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.
The Cathedral is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Ernest Victor Kennan, Rector
SUNDAYS
8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton 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.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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VOL. XXIX, No. 12

The WITNESS

For Christ and His Church

DECEMBER 27, 1945

Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

The Witness 1945 Honor Roll Nominated By Readers

Selected for Outstanding Contributions In Furthering of the Christian Ideals

By The Editors

New York:—In this last number of the year we present, as is our custom, the names of a number of men and women who in the judgment of readers and editors have made outstanding contributions to the furthering of Christian ideals during the year. A considerable number were nominated who have been on our Honor Roll in former years. However great their contribution may have been in the year now closing, they are not listed since it is our rule not to repeat. Those selected in other years are listed at the end of this story. All nominations sent in by readers were carefully considered at a meeting of the editorial board and the following selection made. The names are presented alphabetically.

Chaplains who served with the armed forces. Many chaplains were nominated and it is of course true that there were those who stood out above their fellows for one reason or another. However we give our salute to all.

Chester Bowles, who has fought an uphill fight almost single handed to maintain price levels and thus prevent inflation.

Stephen R. Davenport Jr., who has done a notable work in charge of the Episcopal church at Oak Ridge, Tennessee, of atomic bomb fame, where he has ministered to all people irrespective of denomination.

Charles Granville Hamilton, the courageous and colorful priest of Mississippi who has used his gifts as a writer and speaker in the people's fight against discrimination and corruption in high places.

Eric Johnston, for the progressive leadership he has given to American business as the president of the United States Chamber of Commerce.

C. D. B. King, layman of Liberia who, on the occasion of the installation of Bishop Harris, offered a realistic and well thought out program for this missionary district.

Bishop Harry Kennedy, for the fine leadership he has given the missionary district of Honolulu and the Pacific area.

Daisuke Kitagawa, for his outstanding work during the war and since with Japanese-Americans.

F. H. La Guardia, for his great service to the people of New York as mayor and for his leadership in all forward-looking movements.

Mrs. Stephen Mahon, churchwoman of Toledo, Ohio, whose interest in race relations, international affairs, industry, has been a potent factor not only in her own city but on various national Church boards where she serves.

Richard Morford, executive secretary of the United Christian Council for Democracy, for outstanding work in Christian social action.

Walter P. Morse of the Cowley Fathers, a missionary in China, who single handed smuggled medical supplies through the Japanese lines to Chinese sufferers.

Bishop G. Bromley Oxnam, Methodist, for his all-round progressive leadership of Christian forces.

Mrs. Arthur Sherman, the able administrator of the Woman's Auxiliary who is also a leader in Christian thought and action.

Edward Stettinius, for his leadership in the formation of the United Nations Organization.

Helen Turnbull, who has made Windham House, New York, a fine training center for women of the Church and who has made a sojourn there a practical experience in corporate Christian living and worship.

Raymond Walsh, Episcopalian, formerly professor at Harvard and Hobart, who has distinguished himself by his factual studies as head of research for the Congress of Industrial Organizations and as a radio commentator.

Francis Wei, president of Hua Chung University, who through the long years of war in China stuck by his task, moving the university literally thousands of miles to keep it out of the hands of the Japanese, and who turned down high government posts in order to do so.

Charles C. Wilson, priest of St. Louis for his outstanding work in social service and more particularly for the support he gave to a large number of Negro families who were threatened with eviction from a federal housing project.

Doris K. Wright, the principal of the Rock Point School at Burlington, Vermont, for her wise, profound and Christian understanding of young people in managing this school for under-privileged girls.

We list, without citations, the names of those on Honor Rolls of other years. A number of these were nominated again for the 1945 list but were not considered for that reason:

1941: William A. Eddy, the Rev. Joseph F. Fletcher, Mrs. Joseph F. Fletcher, the Rev. John Gass, Bishop Charles K. Gilbert, Bishop Paul Jones, Maury Maverick, William Fellows Morgan, the Rev. William C. Munds, the Rev. Robert W. Pat-

GET-TOGETHER

★ We have satisfied ourselves that there is need of some agency that will bring clergymen and parishes together and we will do the best we can until something better comes along. But kindly keep in mind that THE WITNESS is understaffed so please do not call but send your requests in writing. At present we have twenty-three men seeking positions, of whom five are chaplains. We have fourteen parishes seeking rectors or assistants. We will continue to send available information to those inquiring either for a parish or for a clergyman. But we cannot hire another office worker to look after this so kindly make it as easy for us as possible by enclosing return envelope and also give as much information as possible if it is a parish seeking a rector or assistant, or a clergymen seeking a new position. Write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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ton, Bishop Clinton S. Quin, Miss Vida D. Scudder, Edwin S. Smith, Bishop Robert N. Spencer, the Rev. Claude W. Sprouse, Bishop Frank W. Sterrett, Samuel Thorne, the Rev. Gardiner C. Tucker, Miss Mary van Kleeck, Congressman H. Jerry Voorhis, the Rev. Harold J. Weaver.

1942: Bishop Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, the Rev. Charles A. Higgins, the Rev. William Kirk, the Rev. Felix Kloman, Bishop W. Appleton Lawrence, Bishop Herman Page, the Rev. J. Lindsay Patton, Dean Henry Shires, Mrs. Mary Simkhovitch, Bishop Henry St. George Tucker, Henry Wallace, Wendell Willkie.

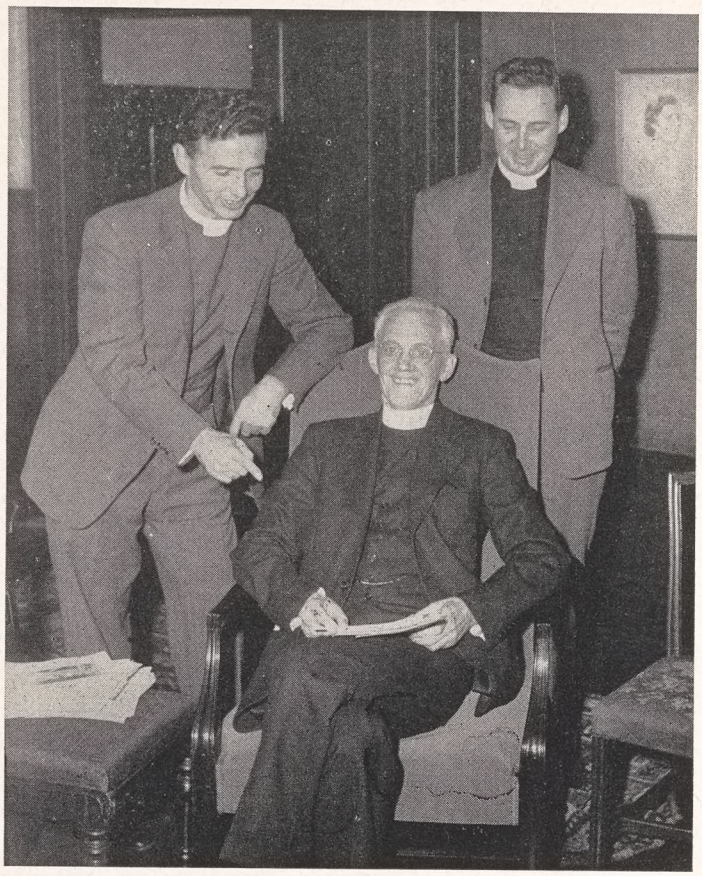
1943: Mr. C. C. Burlingham, the Rev. Wolcott Cutler, Mrs. Genie Daly, the Rev. Gardiner M. Day, Canon Winfred Douglas, Bishop Angus Dun, the Rev. John Henry Edwards, Canon David E. Gibson, Mrs. John E. Hill, Chaplain Frederick B. Howden, Miss Annie Parks, Bishop Edward L. Parsons, the Rev. George Plaskett, Justice Owen J. Roberts, Bishop William Scarlett, Canon Gilbert P. Symons, Bishop Beverley D. Tucker, Deaconess Nettie Whitford.

1944: Edward F. Colcock, William V. Dennis, Elizabeth Frazier, Joseph C. Grew, Helen G. Hogue, Harry W. Horn, David R. Hunter, John H. Johnson, Sherman Johnson, Henry Kaiser, Ivey Lewis, Elmore McKee, Charles S. Mott, Mary Louise Pardee, Ellis Van Riper, Howard C. Robbins, Bishop Henry K. Sherrill, Percy R. Stockman, Archbishop William Temple, Edgar L. Tiffany, Henry B. Washburn, Theodore O. Wedel, Sumner Welles.

THE PICTURE ON THE COVER

Washington:—We have had letters asking us why, now that the war is over, do we run this series of pictures taken by Fons Iannelli, one of America's foremost photographers who was a member of the special navy photo unit directed by Captain Edward J. Steichen. Some have said that they want to forget the war. We think this is precisely what we should not do. These pictures are not horror pictures, unless expressions of deep anxiety, fear, and "what's this all about?" can be called horror pictures. We believe that Fons Iannelli caught, as words cannot, something of what young men went through during the war which it is well for all of us to keep in mind.

The picture this week is of a plane just landing on a carrier. Horror and fatigue is stamped on the face of the tail-gunner. The ground crew, just having brought the plane to a stop, anxiously peer at him to see if he has been wounded, perhaps critically, and needs assistance, not an infrequent occurrence.



When WITNESS *columnist Bill Grime went to Springfield, Mass., recently to talk to the Western Massachusetts clergy about Church Schools he had this picture taken with Dean Donald Campbell of the cathedral and the Rev. Francis X. Cheney, rector at Southbridge, who is the chairman of the department of education*

MISSIONARIES GO TO JAPAN

New York (RNS): — Six experienced missionaries will return to Japan as soon as travel arrangements can be made for them, according to plans approved here by the Japan Committee of the Foreign Missions Conference of North America.

The missionaries will assist the Christian Church of Japan and the foreign mission boards of the United States and Canada, in a planning capacity.

They will also confer with educational institutions in Japan which have requested the early return of Christian educators from America, and will prepare the way for the return of missions personnel in large numbers to resume activities interrupted by the war.

Initial steps for printing 250,000 hymn books in the Japanese language were taken by the committee, which also was informed that the Japan Bible Society has requested the printing and shipment, if possible of 2,000,000 New Testaments in Japanese within the next 18 months.

NO NUMBER NEXT WEEK

New York: — Readers seldom glance at a masthead of a paper or magazine. But if you will turn to the inside cover page you will find this standing notice "THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week of January." There will therefore be no number January 3. The next issue will be that of January 10.

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Bishop H. K. Sherrill Reports On the German Church

Says There Is No Need for Close Cooperation With Leaders in Order to Have Democracy

By Henry K. Sherrill
The Bishop of Massachusetts

Boston:—Upon the request and recommendation of the Federal Council of Churches, President Truman approved a proposal to send a delegation of American churchmen, representing Protestantism, to Germany. The purpose of the visitation was to seek to establish fellowship with and to ascertain the present status of the Churches in Germany; to discuss with Church leaders there the matter of re-establishing relationships between the Churches in the United States and the German Churches, as the latter seek to rehabilitate the spiritual life of their nation; and to discuss problems of relief and reconstruction with the American occupation authorities and the leaders of the German Churches.

On November 22 the Federal Council announced that the delegation would be composed of Bishop G. Bromley Oxnam, president of the Federal Council and bishop of the Methodist Church; Dr. Franklin Clark Fry, president of the United Lutheran Council in America and member of the department of reconstruction and inter-church aid of the World Council of Churches and the writer, as chairman of the general commission on army and navy chaplains and bishop of Massachusetts of the Episcopal Church.

The delegation proceeded at once to Germany and travelled extensively, visiting such centers as Frankfurt, Stuttgart, Munich, Nuremberg, Hof and Berlin.

Among the military and Church leaders with whom they conferred were Generals Joseph T. McNarney, L. D. Clay, D. P. Echols, and B. L. Milburn; and Bishop Theophil Wurm, chairman of the council of the Evangelical Church in Germany and Bishop of Wuttenberg, Pastor Martin Niemoller, vice-chairman of the Council, Dr. Hans Asmussen, chancellor, Bishop Hans Meiser, Bishop of Bavaria, Bishop Otto Dibelius of Berlin, and Michael Cardinal Faulhaber of Munich.

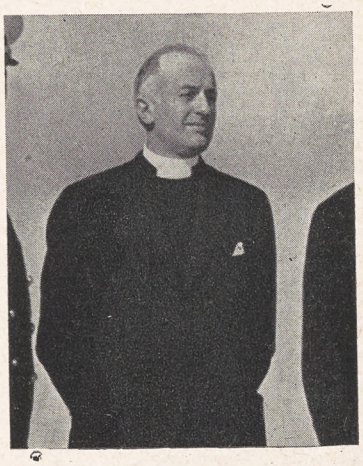
This delegation is fully aware of the history of this war, of the story of the concentration camps, and of the responsibility of the German leaders and people. Two of its members visited European and Mediterranean theatres of war during the war. The sacrifices of the American soldiers and sailors, the homes made desolate by the loss of sons, the incalculable costs borne by the Allies in destroying the totalitarian threat to freedom and in freeing the peoples enslaved by the Nazi invaders have been present in the thoughts of the delegation throughout its visitation. Yet with all this in mind and more, we believe that the aims for which we fought and won the war, the necessity of a peaceful world, above all, the very nature of the religion of Christ, demand a wise and understanding approach to the people and, more especially, to the Churches of Germany.

The Protestant Churches in Germany, comprising 60% of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution it suffered under the Nazi regime. The overwhelming majority have banded themselves together in a new nation-wide federation, the Evangelical Church in Germany, which holds a particularly hopeful promise for the future. At its core is the gallant fellowship of sincere pastors who defied National Socialism fearlessly, in many cases at the cost of being imprisoned in concentration camps. Church attendances have increased substantially, far beyond the low standards of the past. This leadership and the remarkable response from the German Church people are reassuring in a nation which, it was feared, had been thoroughly poisoned by anti-Christian teaching.

The Church is in process of solving many difficult and complex problems, such as its complete de-Nazification, its relation to the state, the creation of religious literature, and its fellowship with the Churches of other lands.

Generalizations concerning hunger, disease, lack of clothing, inadequate housing and widespread physical suffering are apt to be misleading. There is more than one Germany; the Germany of the bombed cities; the Germany of the rural areas largely unscathed by war; the Germany of the refugees composed of perhaps ten million persons evacuated from territory once German and now moving into communities of the present Germany. Then, too, there are Russian, French, British, and American zones. Living conditions differ radically in these different areas.

The total destruction of the German economy and the chaos following in the wake of war result in a lowered standard of living in which available food is ill-balanced and inadequate. We are gratified to learn that 500,000 tons of food will be



Bishop Sherrill reports on his recent trip to Germany

shipped from the United States to Germany and made available in the American zone, thereby insuring for the German population there and the anticipated 3,000,000 forced evacuees who will enter the American zone, a standard of 1550 calories per day. Under these circumstances, there will be no need or opportunity for the Churches or individuals to contribute food or money to purchase food; but on account of the inevitable lack of heat, there is a serious need of clothing. We appeal to the government to grant permits for Churches and relief agencies in the United States to provide the same.

However, in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These millions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death

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of tens of thousands. They are without food, medical supplies, adequate clothes, shelter. Children and old people die en route, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow.

It is not generally known that the UNRRA does not provide food or clothing for Germans.

The Christian Church faces opportunity and responsibility in the situation confronting the German Church. It must re-establish fellowship with the new Church of Germany, and strengthen the democratic forces now leading the Church.

The Allied military government is charged with the difficult task of de-Nazifying Germany and of establing democracy within Germany. Methods that result in loss of faith in democracy must be eliminated. The German people must be shown that while considerations of security are at present paramount, and while the German war potential must be destroyed, nevertheless the policy in this period of transition is one that looks to a free and democratic Germany. It is thus that hope will be kept alive, co-operation will be forthcoming, and Europe saved from revolution and further war.

The Churches must support such policies and give assurance to political leaders who desire a wise and constructive approach to the whole question of a peaceful Europe. Above all, the Church must proclaim and practice those great principles of her Lord upon which enduring peace alone can rest. and through which humanity may be saved.

BISHOP TUCKER SPEAKS

Harrisburg, Pa.:—Bishop Tucker, the Presiding Bishop, was the speaker at a recent meeting of the clergy of the diocese of Harrisburg. He stated that the Reconstruction and Advance Fund drive was not merely a money-raising effort but was preeminently an evangelistic effort to enlist the intelligent and enthusiastic cooperation and support of every member of the Church in applying Christian principles to the problems of the world in the days ahead.

Bishop Dandridge of Tennessee is to address meetings in the diocese in January on behalf of the fund.

THE MISSIONARY WORK IN JAPAN

By JAMES THAYER ADDISON,
Vice President of the National Council

New York:—The problem of resuming our missionary work in Japan is one of the most urgent problems to confront the Church in 1946. When the National Council meets in April to formulate a proposed budget for the coming triennium and when General Convention meets in September to adopt the final budget, no more critical question will arise than this—"What about Japan?"

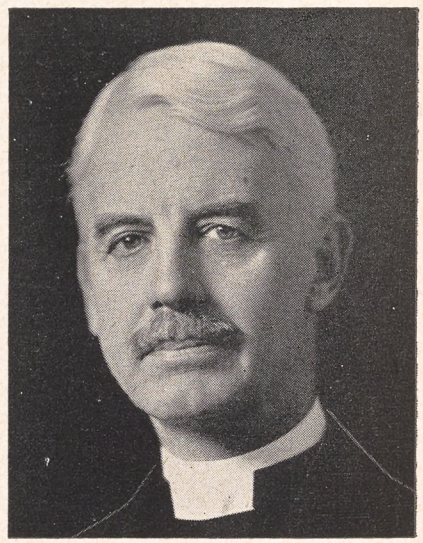
At its meeting in September the National Council adopted resolutions declaring that we would get in touch as soon as possible with leaders of the Church in Japan; that we would learn from them what kind and degree of cooperation they desired; and that in the light of this information we would formulate a program of cooperation.

We have already learned that their first desire is for a visit from some representative of our Church. Our immediate answer to this request has been the brief visit to Japan during early December of Bishop Binsted of the Philippines, formerly Bishop of Tohoku in Japan, an able administrator and beloved missionary. To supplement his visit another representative may be sent before the National Council delegation leaves for the Far East, probably in May. Their next plea is for the return to Japan of a certain number of teachers and professors to aid in restoring the vigor and maintaining the standards of educational institutions. The call for ordained missionaries may come at a later stage. This much we now know, though fuller and more direct information will soon reach us from Bishop Binsted.

The needs which these messages from Japan express are what we might have expected, and they are more likely to increase than diminish. It is thus true already, and will be true in growing measure, that the Church in Japan once more calls for our help in strengthening and developing its own life. That help will be more specifically limited than it used to be, but it is none the less warmly desired. We have assurances from every quarter of the rich opportunities that are now open to the Church in Japan. And so the question is definitely before us, "Shall we begin again, on a scale less extensive than before, to send men and women and money to Japan?"

I believe that the answer from the American Church will be a resounding yes. I can think of no reasons to the contrary except reasons which could not be safely uttered in the presence of Christ. But I can think of many reasons for positive and generous response. Some of these are hard-headed and half-worldly, though none the less sound for that. Others are more appropriate to a Church which bears the name and accepts the standards of Christ.

Thinking on the level of practical statesmanship, where men are moved



James Thayer Addison, vice-president of the National Council writes of plans for Church in Japan

by farsighted self-interest, it is plain that lasting peace in the Far East depends on the triumph in Japan of those liberal and democratic forces which have been opposed, and will be opposed, to aggressive militarism. If Japan's future relations with China and the United States are to be increasingly cordial, these peaceful and progressive elements in the national life are those which must be developed and encouraged. Since their natural ally and their strongest stimulus is the Christian religion, no wiser policy could be devised than to promote by every sound method the spread of Christianity in Japan. It is the surest way to make her a good neighbor.

This is a firm conclusion which ought to appeal to any American who is not too emotional to think.

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EDITORIALS

Act or Apologize

WHEN General Convention meets in Philadelphia next September it will be nine years since the Episcopal Church invited the Presbyterian Church U.S.A. to enter into conversations and negotiations looking toward organic union of the two Churches. The resolution which initiated this action was adopted enthusiastically. We take it that those who proposed the resolution and those who voted for it meant what they said; that there was to be a real effort made to achieve organic union. In a minority report three members of the commission previous to the present one said, "Repeatedly it has been said that 'we have agreed to unite.' Many of us do not believe we have done any such thing. We have declared 'our purpose to achieve organic union' which is quite another matter." That is very true, the 1937 vote was not "to unite." But it *was* a vote to have unity as our purpose and it is evident that little progress has been made in the direction of unity and that many who object to proposals made by a majority of the commission do not offer any means of pursuing our avowed purpose which could be acceptable to the Presbyterians. Certainly no one could have thought that we were asking the Presbyterians to make an act of submission and to become Protestant Episcopalians. We were asking them to negotiate, to attempt to reach an agreement by which we and they would bring our essential convictions and traditions into a united Church.

What has happened in the eight years since the Cincinnati Convention? The succeeding Conventions have not taken a single step forward. Yet it was our Church which started this business. Each year the General Assembly of the Presbyterian Church patiently and courteously holds on, waiting for us to do something, to give some indication that we were serious when we made our original proposal.

Time is running out. By our inaction we've got ourselves into an embarrassing and untenable position. We must do one of two things at Philadelphia next fall. Either prove our good faith by some concrete action, even though it be a small first step; or apologize to the Presbyterians, tell them we took an unconsidered and hasty vote in 1937 and ask to be excused. That would be humiliating but it would be honest. Our present course, or lack of one, is both humiliating and of doubtful sincerity.

We of THE WITNESS believe that a large majority of the laity and clergy of our Church do not want these negotiations to fail; do not want us to withdraw. We urge you to write to the chairman of the unity commission, Bishop Robert E. L. Strider, 1300 Market Street, Wheeling, W. Va., asking for action which will be unmistakable evidence that we do propose to achieve organic union with the Presbyterians and are ready to do something toward that end.

"Quotes"

THERE will be no questioning as to whether I have won man; no questioning as to whether I have gained some earthly advantage; no questioning about what results I have produced, or whether I may have produced no results at all; or whether loss and the sport that others make of me were the only results I have produced. No, eternity will release me from one and all such foolish questions. If it should so happen that in this talk I have spoken the truth, then I shall be questioned no further about this matter.

—KIERKEGAARD.

Effective Action

SOME time ago we talked with a man who was much opposed to communism. Since most Americans are against communism there was nothing surprising in this. But this man had unusually strong antipathy for the communists. He thought the government was entirely too lenient with them. If he could have his way they would all be shipped out of the country. His main ground of objection to the communists was religious. They are the enemy of Christianity. They are fighting against the Churches. If they were given a free rein they would close up all the Churches.

We were delighted to find such a staunch defender of the faith and told him so. Quite naturally we asked him to what Church he belonged. Imagine our surprise and disillusionment when he admitted that he did not belong to any. It developed that he did not even attend church; had not been inside a church for years. He has not so much as contributed one dollar for the work of the Church during the past five years.

It was impossible to refrain from reminding our friend that actually he was in league with the communists—assuming that what he said about them was true. He was pursuing a policy just as inimical to the Churches as theirs. Indeed his would probably be even more effective in closing them up. Open opposition to the Churches often

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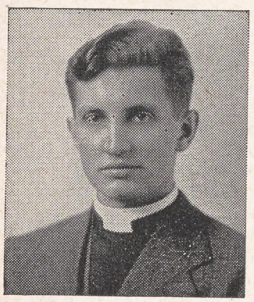
makes them correct their faults, strengthen their program, and it raises up friends for their defense. But to ignore the Church—stay away from its services, neglect to contribute to its support—that is really the effective way to close it up.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

THERE has been quite a discussion of the picture, *Mildred Pierce,* with one group saying that it is a picture that shouldn't be sent into the foreign market since it gives a "totally false view of American life" with the other saying it is a fine picture. After seeing the picture, starring Joan Crawford, Jack Carson and Zachary Scott as typical James M. Cain characters, I'm inclined to agree with both sides. Just call me mugwump. We Americans can't be so unalterably evil as the persons in this film who deal exclusively in terms of money, double-dealing and seduction. Such a film would certainly reinforce that complex among foreigners whereby they think all citizens of the United States are gun-toting gangsters. In fact, *Mildred Pierce* is the nearest thing to a completely immoral picture that I have ever seen.



And yet, it is an astonishingly good picture. Miss Crawford and Mr. Carson will doubtless be among the runners for the Academy Award on the strength of their performances. And Michael Curtis who did the directing has done so with vigor and imagination. One scene was particularly note-worthy since it was done almost exclusively by camera technique. In it Jack Carson is locked in a deserted building with a corpse and, through an active camera and odd angles and lights, it is developed into an excellent study of oppressive horror. Another such scene involves the hypersensitiveness of Joan Crawford while she is waiting to be grilled by the police. The horrible noises of a newspaper crackling, a clock ticking, a chair squeaking and a pencil being sharpened really get across the psychological stress under which she is laboring.

From a technical point of view, *Mildred Pierce* is one of the really fine pictures of the year; from the story point of view, it is very exciting—but certainly off base.

Did you notice the news release which stated that some arrests had been made in Oberammergau. Among those arrested were the persons who played the parts of Jesus, Mary, Joseph, Peter and John in the famous Passion Play. They were all active Nazis. In fact, the only person who was exonerated on the grounds of being an active member of the democratic underground was the person who played the part of Judas Iscariot. Read into that what you will!

The film, *Too Young To Know,* deals with a laudable theme—the marriage of teen-agers under the stress of the war years and the ultimate conflicts—but, chiefly due to amateurish acting and lack of imagination, it doesn't get across the idea. Besides it is one of those pictures which ends with one of those terrible Hollywood cherubs which makes certain spectators "ooooh" and "aaaah." That's enough to condemn any picture.

Educated Episcopalians

GEORGE I. HILLER
Rector of Trinity Church, Miami

PERHAPS there are not other Church people in all the world so well satisfied with themselves as the Episcopalians. Unless of course it be the Church of England. They have a Catholic heritage of which some of them are proud. They have too a Protestant heritage of which some more are proud. If you combine both you have something of which anybody might be proud — but that combination is the hard part.



As I look at this picture the problem is, in the best sense, one of knowing.

Ignorance is the source of intolerance, and when Episcopalians do not know the history and principles of their Church, they are about as impossible as any group of uneducated people anywhere in the world. A bigoted Churchman is worse than any uninstructed heathen because he does not know for what he is standing, though he stand with the fervor of Thermopylae.

Churchmanship does not consist in assertion. It

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consists in knowledge. An uninstructed Churchman is not a Churchman in the real sense—he is a bigot.

We in the Episcopal Church greatly need to be able to give an answer for the faith that is in us. It is a glorious and well authenticated faith, but after all, we must know.

We need real Church instruction in the Church schools. We need thorough and complete confirmation instruction before that rite. We also need instruction in the history of the Church.

It may be a harsh judgment but I dare to make it. Too many people are ready to accept the Episcopal Church because of its standing without knowing why it stands.

A more thorough instruction in the Church, its history, place, teachings, and Prayer Book is the greatest need in this Church of ours today. Only those who know can defend what they believe, and only those who know will carry on to the ultimate conversion of the world.

We need today more than ever before educated Episcopalians. Our Church has a glorious heritage —it can be claimed only by those who know.

Religion in Education

by Thomas S. Gates
President of the University of Pennsylvania

UPON the shoulders of the modern university rest many grave responsibilities and golden opportunities. Some of these are obvious and generally receive liberal considerations in centers of higher learning. I think especially of the concern which is shown for the intellectual, the physical, and the social welfare of the student. But there is another vital area of human life and experience which is not always allowed such generous attention but which is nonetheless vital in any well-rounded educational process. I refer to a subject which is of mutual concern to us all, namely, the place of religion in education.

Religion and education were united as long as 800 years ago, when a school attached to the cathedral on the Ile de la Cite in Paris grew to be the University of Paris. Only a few years after the cathedral on the Ile de la Cite became the sheltering roof of one of Europe's oldest universities, a school was opened within the precincts of the nunnery of St. Frideswyde and Oseney Abbey in England; that school grew to be the university of Oxford. And in that same century, canons of the Church of St. Giles developed educational work which later became the University of Cambridge. Education as we know it began under the aegis of the Church.

In our own country history repeats itself. Harvard founded in order that the colonies might have an educated ministry; Yale had the same purpose in mind; Dartmouth founded to bring education to the Indians; Columbia to the Episcopalians. The religious motive in education has been incalculable and fundamental.

At no time perhaps in the history of the world has this spiritual approach toward education been more essential than now. The astounding revelations of science with their almost cosmic implications will be of little value to mankind without the discipline which comes from the greater development and exercise of the spiritual values. If the world ever needed the spiritual strength to guide its events for the good of mankind, it needs it now, and the youthful mind in the process of development, which can be reached and inspired in the interests of good rather than evil with respect to these great forces of nature, would be a source of power and strength as contrasted with the dangers of too great specialization along purely technological lines.

In the universities of the past and some of those of the present day, the importance of religion in education was recognized by the very organization of the university faculties themselves. For the ancient European universities were divided into four faculties, those of medicine, law, arts and theology. It was presumed by all men that those four fields belonged together and that human knowledge must include not only a knowledge of this world but also a knowledge of God and his purposes.

Today we gather not to emphasize something that is new, but to re-emphasize something that is old and has been partially lost sight of. Indeed, when education and religion no longer work hand-in-hand, both are the losers; for without education, religion can lose its intellectual respectability; and without religion, education loses its aim.

In recent times, there was a tendency to divorce

An address at Washington Cathedral sponsored by the Church Society for College Work.

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religion and education. We had taken the faculties of medicine, law, and arts and added business, engineering, architecture, social studies, physical education and I know not what, but we had dropped or never organized a faculty of theology. Very few universities have any official representative of religion on campus. The university chaplain is somewhat of a novelty in modern education. This is strangely incongruous. We want the Church in all the crises of life. When our children are born we want the Church and the rite of baptism; when we marry we want the Church to bless that union; when we are sick or in distress, we want the clergy at our bedside or our door; and when we die, we again turn to the Church. If that is true then how foolish it is that in the great crisis of the change from home life to college life, we think our children have no need of religion.

The University of Pennsylvania had its origin in a charity school founded in 1740 as part of the plan of the free congregation gathered as a result of the preaching of George Whitefield. A meeting house which was erected by this group was to provide for preaching in the building to any group which professed certain doctrines. The Academy was also under obligation to continue the Charity School. In his "Proposal Relating to the Education of Youth in Pennsylvania," which preceded the organization of the Academy, Franklin says: "History will also afford frequent opportunities of showing the necessity of a public religion, from its usefulness to the public; the advantage of a religious character among private persons; the mischief of superstition, and the excellency of the Christian religions above all others, ancient or modern." And it should be noted that Franklin's two principal associates were Provost Smith, prominent churchman and pioneer in the field of education, and Bishop White, first Bishop of Pennsylvania and great conciliator.

IN AMERICA, we place our faith, and justly so, in higher education. It is a light which may illumine all mankind. But it is not some wonder-working panacea which will cure all our ills. Education will be "the light that failed" unless it works hand-in-hand with the forces of religion. "Mankind," Andrew Lang once said, "has been going to Oxford for some six hundred years, and is not yet perfect." Education alone does not integrate the knowledge it gives. Education alone does not furnish adequate goals for living. Education alone cannot rid a generation of the haunting feeling of insecurity, fear and unrest. Education alone cannot inculcate true philosophies. Noble secularity will not do. Something more is needed.

During the formative college years, it is especially imperative that religion of high quality be kept before the student mind. Bishop Lawrence puts the case forcefully: "Do we not often assume that a boy may go to college, pass four years without thought or act of religion, and then come home, and pick up the threads of his religious associations again and show no loss? . . . Is this reasonable? . . . We are familiar with the fact that in the trunk of a hewn tree and its circles within, we can not only count the number of the years of its life, but in the quality and width of the circles, discover the kind of seasons through which the tree has passed—were they wet or dry, fruitful or barren. Two or three successive bad years leave their mark forever in the depth and strength of the tree."

It is entirely possible, without being either sectarian or dogmatic, to hold and to teach a spiritual philsophy of life, one that is in accord with the experience of the world throughout the ages, that furnishes an inspiring ideal, a scientific basis for ethics and a sound standard of values; that illumines and explains the events of life and is in harmony with scientific truth and human reason.

In the early 1930's we were involved in the reorganization of the University of Pennsylvania. We felt that education, as it was then offered in the average American university, lacked this integrating principle. Believing as we did that religion belongs at the center of life of the university—every university—at Pennsylvania we decided to put religion where it belongs, at the center of things. We restored the ancient office of chaplain of the entire university. That, we felt, would be the logical way of putting our faith into practice. We made it possible for the chaplain not only to come into contact with all the students, but also into the actual administration and educational life of the university. We made him an officer of the corporation, so that he could meet with the trustees; we put him on the committee for student affairs, so that he would be at the very heart of the students' life; we gave him an office in the students' center; we made him a full professor on the faculty, to teach a course in religious orientation; we gave him a house near the campus, where he could entertain students in groups both large and small.

To set up this kind of a program for a university had its problems. There was some questioning from many sides; from denominational chaplains, who felt that their own programs might be interfered with; from educators, who thought that these two parts of life should be kept separate; and so, for the first few years, the development was gradual. But Christianity has a strange way of surprising us by its strength and this we saw in the

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response of our students. Through the years an increasing number attended chapel services planned for the entire university when, several times a month, an hour was set aside, free from all class responsibilities and attendance of students placed on a voluntary basis. A different group assumed leadership each time—classes, fraternities or honor societies or faculties. We made the chapel a part of the college world—a factor in its life—and during the war years, when many men in the service were assigned to us for training, often so far from home, we found they depended more and more upon the chaplain for advice and help and comfort in so many matters touching their lives. He in his services was usually the last remembrance they had of their university experience before leaving for difficult assignments abroad, and if you could have looked in at a chapel service often requested by their commanding officers or by the boys themselves, or upon the services held for such special occasions as invasion days, V-E Day or V-J Day, you would have seen our large auditorium often crowded with boys attending in a body, along with large numbers of those left to serve at home.

In his work with students, the chaplain comes in contact with all phases of their lives and the great variety of problems which this involves. He associates with them at work and at play and learns to know them more intimately perhaps than any other officer of the university. He entertains them in large numbers in his home throughout the year. Frequently, fraternity meetings end at the chaplain's house in an hour of informal conversation and good fellowship.

The Church Society for College Work came into being at the University of Pennsylvania to promote knowledge and acceptance of the Christian religion and to strengthen the work of our Church in colleges and universities. That work, begun over ten years ago, has gone on from strength to strength and the time will come when adequate provision will be made for religion in every college and university in this country.

The officers and directors were chosen mostly from the East so that they could meet frequently. They were few in number at first, feeling their way but believing that a useful purpose could be served if they would make available in colleges throughout the country the facilities which they then lacked in furthering the work of the Church. The early steps were modest, but earnestly taken, and in a few years the system became a factor in the Church at large because of the vehicle it supplied in large centers of learning.

I welcome this service that combines religion and education. It is so auspicious for the future. May we never falter in our aim to have religion and education always go hand-in-hand, not only in this country, but in foreign lands as well.

Let me stress again the tremendous privilege and opportunity which is ours. Colleges and university centers have always been the birthplaces of religious rivivals which have contributed immeasurably to the welfare and advancement of mankind. The same may be true in the colleges and universities of America where the leaders of tomorrow are being trained to bring the American dream to its richest and highest fulfillment.

New Books

***Excellent **Good *Fair

****Church, Continuity and Unity.** By H. Burn-Murdoch. Cambridge University Press: Macmillan Co. $3.50.

Emphasizing the continuity not only of Christian thought but of the institution of the Church, Dr. Burn-Murdoch urges the importance of our spiritual genealogy, which is not to be traced through the ministry alone (the "golden chain" theory) but through the whole household of faith. Though at times his historical criticism is somewhat antiquated, his theological argument is sound and trenchant. "The sought-for medium of unity, the great essential of that unity in diversity for which we yearn and pray, is the ancient and enduring outward organism of the Ekklesia" (p. 179).

—Robert M. Grant.

* * *

****John Henry Newman** by Charles F. Harrold. Longmans. $3.50.

This is an interesting, scholarly and sympathetic study of Cardinal Newman. In the biographical chapters as well as in the selections from his writings, Newman is presented as the tragic figure who was hounded by insecurity. Destined for the law, "too solicitous about fame," and failing in school, he decided to study for holy orders. He had no sympathy for a religion of feeling. He complained of Luther that "he found Christians in bondage to their works and observances . . . and left them in bondage to their feelings." Yet one sees in this book by Prof. Harrold how poor Newman was a victim of the very religion of feeling he so deprecated in others and how to satisfy his feeling of insecurity, he sought refuge in Rome. One cannot read the book without thinking of how Pusey stands in striking contrast to Newman. Both were concerned and unhappy about trends in the Church

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of England. Newman looked to the leaders of the Church for help and when they failed he made his submission to Rome. Pusey put his trust in God, and though the Church leaders disappointed him, he lived and died in the Church of England. This is good reading for a restless generation seeking security. It reminds and warns us how easy it is for great, good and intelligent people to be so obsessed by insecurity as to seek security in an institution rather than in faith in the living God.

—L. W. Barton.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

Further Comments on Holy Baptism

THE structural pattern of our Prayer Book rite of Baptism consists of five sections, each of which might well be given a title or heading, as in the Scottish Prayer Book form. Any future revision of the service should keep within the framework of these five parts which are logically sequential to one another. Our purpose here is to suggest a few moderate changes in the content of the several parts for consideration on their merits.

1. *The Preparation.* This section ends with the thanksgiving on page 276 said by minister and people together. It contains all that is left of the lengthy disciplines of the catechumenate, known as "scrutinies," which the ancient Church observed during Lent in preparation for the baptismal liturgy on Easter Even. Incidentally, the signing of the cross originally belonged in this section, but the 1552 Prayer Book was well-advised in transferring the ceremony to an association with the Baptism itself. There is little need any more for the opening question of our service. If the officiating minister does not know the answer before the parents and sponsors arrive with the children, he has not been on his job. I know that the liturgiologists explain it by saying that the question implies that Baptism ought not to be repeated. This was all very well in a superstitious age when many parents sought for their children a magic grace as often as possible, and the clergy baptized indiscriminately without much inquiry or instruction before Baptism. But in these days our problem is to get people to the font even once.

The Exhortation should state in full the meaning and purpose of Holy Baptism. Our present form does so only partially. If one combs through the service for statements as to what Baptism does, the following list may be made: remission of sin, spiritual rebirth, sanctification with the Holy Spirit, incorporation into the Church, the fulness of God's grace, and the inheritance of everlasting salvation in the Kingdom of God. These gifts are all related but they are not synonymous. It would be helpful if all these gifts and graces were gathered together at the beginning of the service; it is confusing to the laity to have some of these come forth suddenly and without preparation in the course of the service.

A good example of what I mean is two phrases in the first prayer, "Almighty and immortal God." One is the reference to God as "the resurrection of the dead." Of course this is related to the ancient custom of administering Baptism on Easter Even. But it is asking too much of ordinary people to understand this allusion all of a sudden. The other unprepared phrase is the reference to "remission of sin." What sin? It is hard to think that anyone nowadays believes that God holds little infants accountable for original *sin*, who have not yet committed actual *sins*. Incidentally, this reference to sin is not in the original Latin of this prayer. It might be better translated: "We call upon thee for this thy servant, who seeks the gift of thy Baptism and desires to receive thy eternal grace by spiritual rebirth."

The three lessons from the Gospels are intended to be used as follows: the first when there are only infants, the second when there are only adults, the third when there are both. The Scottish Prayer Book has added the people's responses to the Gospel as in the Eucharist. The brief exhortation or bidding (much reduced from what was at one time a little homily) and the prayer of thanksgiving following are unnecessary and redundant. It might be possible to re-phrase the prayer and make it an alternative to the opening prayer.

2. *The Renunciations and Promises.* These are very ancient, but it is a curious anomaly that we no longer have the candidates or their sponsors recite the Creed in full. This Creed was first formulated for the very purpose of being professed before the Church at Baptism. The supplications on page 278 originally belonged with the Blessing of the Font, but in their present position it is difficult to associate them with what follows rather than with what precedes, for they do sum up the prayers of the Church for those who have just renounced "the devil, the world, and the flesh." They also introduce the idea of "death and resurrection" which is to be dramatically re-enacted in the ceremony to follow.

(To be continued)

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A Review of the Church News For the Year 1945

Churches Deal With Vital Issues In Both National and Also International Affairs

By W. B. Spofford

New York:—The ending of war and the planning for peace was of course the big news of the year for the Churches as with everyone else. The World Council of Churches developed a fine program of relief and reconstruction to aid the people and the Churches in the war stricken areas, a program which was set forth in a special number of THE WITNESS, May 24. Most of the denominations launched campaigns of the same sort, with the Episcopal Church first asking for three million; raising it to five at a later meeting of the Council, and finally setting the figure at nearly nine million. At first the asking was entirely for the rebuilding of our own churches, schools and other institutions. But it was finally decided at the meeting this month to give ten per cent of all money raised to relief, the money to be handled by the committees of the World Council with headquarters in Geneva.

The Church also played a greater part in the creation of the United Nations Organization than perhaps most readers realize. Various organizations, many of them unofficial like the United Christian Council for Democracy with which the CLID is affiliated, sent out many thousands of copies of the Dumbarton Oaks proposals, urging Church groups to study them and send their findings to the state department. The commission for a just and durable peace of the Federal Council of Churches stood wholeheartedly back of the proposals. Our own Church, through the commission on reconstruction headed by Bishop Scarlett of Missouri, issued a ringing endorsement of the proposals at the end of a three day conference held at the College of Preachers early in January. The Churches also followed through on their early enthusiasm by having representatives at the San Francisco Conference working for its success. All of which brought commendation from Mr. Stettinius, Mr. Stassen and others of the American delegation who agreed that without the support of the Churches the conference might well have failed.

Abroad perhaps the most significant development during the year was the rivalry that has developed between the Roman Catholic Church and the Russian Orthodox Church for the allegiance of the masses of people in Europe. "In Rome is an orthodoxy with a rightest political orientation; in Moscow is an orthodoxy with a leftist orientation. The fight is on between them," is the way one Church leader summed up the situation. In any case it can be said that the Russian Orthodox is healing one schism after another throughout the world and is rapidly becoming a powerful factor in the religious world.

The place to be taken by Church leaders in Germany is still a question mark. Pastor Martin Niemoller has been the center of heated debate in the American Church press. After eight years in a Nazi concentration camp, one group looks to him to be a militant anti-fascist spokesman; others suspect that the noted pastor, because of his fear of the Soviet Union, will be used by the German military gang and the industrialists, to split the unity of the allies. The last word on this subject came from Methodist Bishop Oxnam, who, on returning from Europe on December 13, expressed his complete confidence in Niemoller. (See Bishop Sherrill, page 5.) This coming year will reveal the role the Churches of Germany are to play in the years ahead.

The fight for freedom from want through a program of sixty million jobs and full employment also has not been neglected by the Churches. But here also the spearheading of the fight has been by the unofficial Church social action groups, but with excellent statements by such official groups as the Federal Council of Churches, the executive board of the Woman's Auxiliary and the Council of Church Women, interdenominational, which also has taken a progressive position on all social and economic questions. The unofficial Church groups have now entered the fight against anti-labor legislation before Congress (WITNESS, Dec. 20) with it extremely unlikely that the Churches officially, except possibly the Methodists, will touch such a hot issue. In our own Church the CLID, early in the year, formulated a program calling for full employment at adequate wages; a public works program to pick up any slack there might be in employment in private industry; support of collective bargaining; racial equality, with support of the FEPC and condemnation of all poll-tax legislation. Later in the year the Methodist Church, in connection with its Crusade for Christ movement, issued a similar program which is perhaps the most progressive to come from any Church officially (WITNESS, Nov. 15).

The youth of the Churches have been much in the news throughout the year. For some months a movement known as *Youth for Christ* has been staging mass meetings in cities all over the country. It was not long before they were charged by many with being fascist, some going so far as to say that the organization has a definite tie-up with avowedly native fascist groups. So a counter movement was launched recently in Detroit, *Youth Marches for Christ*, interdenominational, with mass meetings planned for the larger cities where young people will be organized for Christian and democratic ends.

Unity, and specifically unity of the Episcopal and Presbyterian Churches, which was a high spot in the 1944 news, was definitely shoved into the back pages and more often than not, out of the papers entirely. Laymen of Montclair, N. J., of both churches, came out in force on a stormy night and issued a statement demanding unity. More recently the vestry of Holy Trinity, Brooklyn, made similar demands. With a General Convention in 1946 the subject may be back in the news—it is hardly there now.

Perhaps the most successful Church meeting to be held during the year, at least as far as the Protestant Churches are concerned, was the one held in St. Louis on October 28 when Bishop Oxnam of the Methodist Church scored "Roman Catholic theories of Church and state which lead logically to a subservient state dominated by an absolute Church." There were 20,000 at the meeting, with other thousands turned away, and the outstanding Protestant lead-

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ers of the city were united in sponsoring the meeting.

Foreshadowing events in 1946 was a lively debate on the marriage canon which took place at the conference of the clergy of the diocese of Bethlehem in the early fall. It is to be, apparently, one of the top issues of the next General Convention, with a good many opinions likely to be expressed in the meanwhile.

As for individuals in the news during 1945: Bishop Sherrill of Massachusetts, as the head of the army and navy commission and an officer of the Federal Council of Churches, made two hurried trips to Europe and is unquestionably the leader of the Episcopal Church in the field of international affairs. Even more in the news was Methodist Bishop Oxnam, who likewise has made two trips to Europe and has given courageous and intelligent leadership to the progressive forces of the Churches.

The election of Geoffrey Francis Fisher as the Archbishop of Canterbury was top news and he has shown a leadership which was hardly expected from one who had the difficult task of following Archbishop Temple. But Archbishop Fisher has spoken out plainly for the unity of the Churches; has taken an advanced position on social and economic matters; has declared that the cooperation of the United Nations must be maintained if civilization is to survive.

On race relations the most significant pronouncement came from South Africa where the Anglican Bishops united in a statement against any kind of discrimination. The year also witnessed the consecration of Bishop Bravid W. Harris to be the Bishop of Liberia and his installation at the cathedral in Monrovia in the presence of high state officials, at which the senior warden of the parish, Mr. C. D. B. King, outlined a far-reaching program for the Church in this mission field.

Among the distinguished visitors to the Churches were Bishop Bell of Chichester, here as a representative of the World Council of Churches; the Rev. W. A. Visser 't Hooft, general secretary of the World Council, who came here to attend a meeting of the World Student Christian Federation; Hewlett Johnson, the Dean of Canterbury, who last month addressed mass meetings in American and Canadian cities urging friendly relations with the Soviet Union.

And perhaps the greatest loss of the year was the death of one who will go down in history as a great Christian leader—Bishop Azariah of Dornakal.

Report Big Increase

New York:—Inclusive church membership in the United States showed an increase of 32.8 per cent during the 18-year period from 1926 to 1943-44, according to statistics compiled by the department of research and education of the Federal Council of Churches.

The census of religious bodies for 1926 reported 54,576,346 church members, while figures for 1943-44 place the total at 72,492,669, representing 52.5 per cent of the nation's population.

In the same interval, the number of members 13 years of age and over increased 33.4 per cent, the number of religious bodies reporting, 20.8 per cent; the number of local churches, 9.3 per cent; and the estimated population, 17.9 per cent, the department revealed.

Of the 256 religious bodies reporting statistics in 1943-44, only 185 reported in 1926. The department's comparative studies revealed that six of the 52 larger groups, these with 50,000 members and over, suffered losses in membership, while 50 of the 133 smaller bodies also showed a decrease.

Among the 13 largest religious bodies—those with a million and more members—the National Baptist Convention U.S.A., Inc., and the National Baptist Convention of America reported the greatest gain, 99.4 per cent. In 1926, their joint membership was given as 3,196,623. For 1943-44, the incorporated body reported 4,021,618 members, and the other 2,352,339.

In the 18-year period, the Southern Baptist Convention gained 60.8 per cent; the United Luthern Church, 39.2 per cent; the Lutheran Missouri Synod, 30.4 per cent; the Roman Catholic Church, 25.9 per cent; the Disciples of Christ, 21.4 per cent; the Northern Baptist Convention, 20.6 per cent; the Protestant Episcopal Church, 19.8 per cent; the Methodist Church, 19 per cent; Jewish Congregations, 13.7 per cent; the Congregational Christian Churches, 8.1 per cent; and the Presbyterian Church in the U.S.A., 7.7 per cent.

No Christmas Gifts

Cambridge:—The Episcopal Theological School community, led by the social action committee, staged a unique campaign before Christmas. Using the slogan "Make your Christmas gift a Christian gift," the members of the community, faculty and students alike, were urged to put the money saved by not buying presents into a special fund to be used for food and clothing for the chil-

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dren of Germany. Mrs. Robert Ulich, wife of the Harvard professor of education, is shortly to go to Germany to aid that country's children and the money will be placed at her disposal.

Moscow Proposals

Chicago:—The council of bishops of the Russian Orthodox Church in America will shortly announce its decision on proposals submitted by Archbishop Alexei of Yaroslavl and Rostov for re-union of the so-called dissident Church with the Moscow Patriarchate. Archbishop Alexei was sent to the United States on a mission of reconciliation by Patriarch Alexei. The bishops held a two-day meeting here, on the proposals, but neither Archbishop Alexei nor Metropolitan Theophilus, head of the American Russian Church, would make any comment on the probable outcome of the conference. Earlier, however, Metropolitan Theophilus told Religious News Service that he expected the bishops to reject the Moscow proposals.

A Simple Way

Rome:—Pope Pius has an easy solution for Church unity—return "to the Catholic faith." The occasion for the invitation to those with "a desire for that necessary union with Peter and his successors, that most unfortunate circumstances four centuries ago so tragically breached" was the anniversary of the Council of Trent.

Presiding Bishop Tucker, asked for a comment, said that everyone wants unity but "the branch of the Church which I represent cannot agree in his expression of the terms upon which such unity can be achieved, namely, by absorption into the Roman Catholic Church.

Continue Broadcasts

New York:—The Rev. Ralph S. Meadowcraft, rector of All Angels', begins his seventh season of national broadcasting on January 6th. He broadcasts over a number of national hook-ups through June.

Honor Former Bishop

Detroit:—Children of the diocese of Michigan are honoring their former bishop, Bishop Herman Page, in contributing to the Memorial Foundation named after him. Collections are being made during Advent, the children using mite boxes that are similar to their Lenten boxes. Bishop Page was noted throughout the Church for his stress on Church schools and Christian education and under his leadership the schools of the diocese showed an increase in membership greater than that of any other diocese in the Church.

Joins Faculty

Evanston, Ill.:—The Rev. Joseph G. Moore, former chaplain of the army, has been appointed lecturer on pastoral theology at Seabury-Western Seminary. He is known throughout the Church for his work as rector at Evansville, Ind., and for his work with the Church League for Industrial Democracy, particularly in connection with the promotion of the Malvern Manifesto. He recently returned from the Pacific where he served in Australia and New Guinea. A story about his unique parish in New Guinea appeared in THE WITNESS some months ago.

New Congregation

Charlotte N. C.:—In 1943 a new congregation was organized in a residential district in Charlotte. It was named Christ Church. At the last Convention this new parish reported three hundred and ninety-nine communicants. Due to war conditions no steps had been taken towards building until now. Services and Sunday School have been held

Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1945

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in two vacant stores, but these stores have to give up in 1946. So it has become imperative to build. It is planned to erect the parish house first. This first unit will cost about one hundred thousand dollars and over half of this is already in hand. An excellent situation has been secured, and the lot is already paid for. The rector is the Rev. M. George Henry.

Church-State Issue

Belgrade (wireless to RNS):—The importance of separation of Church and state in the proposed new Yugoslav constitution was emphasized by Vice President Edvard Kardelj here in a speech before the constitutional assembly. Calling the principle of separation essential, Kardelj stated that in his opinion the constitution would not be "democratic without such a decision."

"The essential separation of the Church and the state means in no way that we want to quarrel with the Church," he said, "but the Church must accept the democratic principles acquired during the national struggle for liberation."

As a specific example he cited the question of civil marriages, asserting that it was "Too serious an institution in the life of the state" for the state to leave it in the hands of any other organization.

Missionaries Criticized

Parkville, Mo. (RNS): — Sharp criticism of Protestant missionary methods in China was expressed by Mankwan Wong, dean of the college of commerce in the University of Canton, China, in an address to the student body of Park College here.

Dean Wong declared that Protestant missionaries "live in the cities rather than the rural areas. They mingle with English-speaking people in the foreign communities. They do not enter into the real life of China."

Roman Catholics were credited with making headway because they have concentrated in areas of rural population and have devoted their whole lives to isolated communities.

Praise for Church

London (wireless to RNS):—Appointment of a joint Anglo-American committee to examine Jewish problems in Palestine was hailed here by the Archbishop of York as promising to clear up difficulties that stand in the way of a fair solution. The Archbishop declared that the Church of England has "a real contribution" to make in Palestine, and asserted that meanwhile "it is the duty of every Christian and every freedom-loving citizen to resist and rebuke anti-Semitism, of which I notice with anxiety some signs in Britain."

On the other hand, he added, leaders of Jewish opinion have a great responsibility to restrain persistent attacks on Great Britain being made by Jewish speakers and writers and by the Jewish press on both sides of the Atlantic. Emphasizing the urgent need for a just solution of the Palestine problem, the York prelate warned "there will be an outcry throughout Christendom if ready access to the Holy Places is barred or if they come once again under the control either of the Jewish or Moslem state."

General feeling in Church circles is one of gratification over American cooperation in the Palestine committee. In the House of Lords, Lord Altrincham paid tribute to the Church of England in Palestine, declaring it is "one of the forces there that is most truly representative of the British people."

"There are terrible rivalries in Palestine," he said, "but the Church of England has worked wholeheartedly for harmony between all races, creeds and cultures there."

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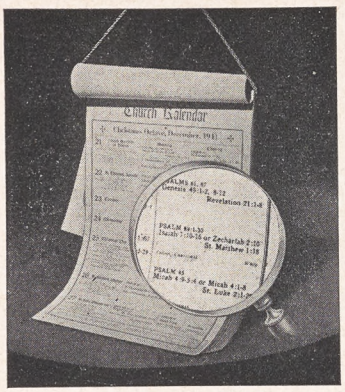

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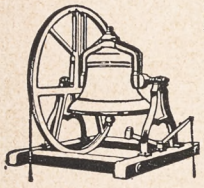
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Relief Campaign

Tokyo (RNS):—The Japan Religious Society, an organization combining Buddhists, Shintoists and Christians to mobilize all religious efforts in the country for "the moral regeneration of the people," is embarking on a program of relief for Japan's war sufferers. It will make overtures to religious organizations abroad for restoring communications on a basis of international understanding and goodwill.

At a meeting here attended largely by Buddhists it was proposed that religious bodies cooperate in raising funds for the relief of Japanese soldiers and civilians now cut off from their homeland in China, Manchuria and Korea. Religious organizations will aid the repatriation of these overseas Japanese, and Buddhists are offering their temples to house the repatriates until they find homes.

Soichi Saito, general secretary of the Japan YMCA, addressed the meeting. He reviewed the findings of the four-man Protestant delegation which recently toured this country and urged the society "to find ways, though the faiths may differ, to cooperate on a humanitarian level for the betterment of all the people."

Saito was invited by the society to go to China and Manchuria to help in the repatriation of Japanese there, but he indicated he would decline the offer because of his busy schedule here.

The Japan Religious Society functioned throughout the war. The Rev. Mitsutaki Suzuki, an Episcopal rector, is the Christian delegate on the board of the organization. During the war it helped in the relief of bombed-out civilians.

Clergy Notes

(*Continued from page* 2)

POLLARD, IRVING S., former chaplain, is now assistant at St. Bartholomew's, New York City.

PORTER, JOHN F., was ordained priest on Nov. 26 by Bishop Heron in Christ Church, Cambridge, where he is a curate.

STRONG, J. C. F., vicar of St. Paul's, Camden, Del., was ordained priest by Bishop McKinstry on Dec. 11.

UNDERHILL, GARDNER D., formerly of Millville, N. J., is now the rector of St. Andrew's, Clifton Forge, Va., and in charge of churches at Fincastle and Eagle Rock.

WILSON, DONALD O., was ordained priest on Dec. 13 at St. Luke's, New Haven, Conn., by Bishop Budlong, assisted by Bishop Gray. He is vicar of St. Luke's.

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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.

E. T. Lawrence
Layman of Tillicum, Washington

A few days ago I received a newspaper from England which contained an account of the stormy demonstration at St. Paul's Cathedral on the occasion of the investiture of the new Bishop of London when such cries as "traitor" and "down with popery" were hurled at him. It is therefore safe to infer that he is another of those disciples of Rome masquerading as a high churchman. I think the people of England are quite right in looking at such abuses as treasonable. Of course we have the same disgraceful state of affairs here, to our shame. We hear a lot these days about Church unity and the Episcopal Church could become a great leader in this direction with the right kind of leaders at the top and with a rank and file willing to do a little evangelizing. The beautiful ritual as set forth in the Book of Common Prayer if properly carried out constitutes a very enobling service and I have seen many of other faiths who have become so impressed thereby that they have eventually become regular communicants. On the other hand I have seen many who have attended a high church and turned away in disgust saying it was just Roman practices in disguise. When is this double dealing going to stop?

* * *

Sgt. James F. Manser
Chaplain's Assistant, Hamilton Field, Cal.

If ever again our Church is called upon to supply a large number of chaplains for the services, it seems to me that the endorsement committee should be careful and observant, at least more than they have been during these past years. The thought of being classified a Protestant has been nothing short of horrifying to many of the Episcopal chaplains I have met and observed, and they treat their duties as Protestant chaplains accordingly. They recoil at the thought of conducting a worship service suitable to all Protestants. They have complete lack of interest in doing this thing. It is a sin and a shame because whether they like it or not, our Church is as truly Protestant as it is Catholic. (Ask the average Episcopalian in what catagory he places himself, and he will say the Protestant group.) I have been ashamed to admit being an Episcopalian when some of our chaplains have behaved in the forementioned manner. If some of our clergy are so anxious to mimic Rome, save a recognition of the Pope, let them give in to that small difference of thought, and go where they seemingly want to belong.

Along this same line of thought, I recently read a letter written to the editor of another publication in our Church in which the writer, a clergyman, said that as Episcopalians we had the obligation to worship God from the Book of Common Prayer every Sunday, even if it be a private service, and then after fulfilling this "obligation" it would be O.K. for us to attend a service in some other branch of the Christian Church. Just what kind of a God do we worship that he can only be properly praised from the Prayer Book? A lover of the Lord can go to any service in any church, and if he is a *real* Christian, will know that God is there. God can't be locked up in a denominational service of any kind, and if we truly seek him, we will find him, from a Prayer Book service or in an emotional revival meeting. We don't have a God who must be pleased by certain stated services, rituals or duties. The motive, I feel, behind worship is to corporately praise God, testify to our faith and together seek the Lord; to raise our thoughts God-ward and to know and practice his presence.

Yes, I am going into the ministry, and I imagine I'll be most unpopular with many of the good brethren. The thing that steams me up in the very beginning is the fact that whenever anyone asks me what Church I belong to, and I reply Episcopal, they pipe up, "That is just like the Catholic (Roman) Church, isn't it?" I am sick of it, and it is the fault of the clergy in our Church who refuse to feel Protestant as well as Catholic about the whole thing.

* * *

Frederick C. Grant
Professor at Union and Witness *editor*

The Rev. Ralph Harper of St. John's, Winthrop, Mass. continues his valiant efforts to encourage the clergy and seminary students to cultivate proper habits of breathing, speech, and posture. The more power to him! Almost everywhere we go, laymen open up the subject of the clerical voice. "Can't the seminaries do something about it? . . . Mr. X. is an admirable man—but no one can hear him. Father Y. drops his final words in every sentence. Even the Bishop (no, *not* Bp. Z., not if you know our good friend Wyoming Win)—even the Bishop has a weak voice.

Mr. Harper's *Voice Governor* has done good service, and is about to appear in a new edition, with a new chapter on "G-suiting the Body." A G-suit is a tight rubber suit to hold the body in place, internally, during bombing dives, etc. The principle Harper advocates is a similar *muscular* control, with consequent good results for the voice, not to say for health generally. I am not an expert in voice training, but I have seen the results of the application of Mr. Harper's principle, and I commend his book and his idea. But mere reading won't do it. That takes practice! But there is probably not a clerical voice in Christendom that couldn't be improved—and a good many of them need it.

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