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The WITNESS

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Official Navy Photo

JANUARY 10, 1946

THE FIRST REPORT AFTER RETURNING FROM A MISSION
(*story on page four*)

OMPETITION OR COOPERATION?

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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

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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JANUARY 10, 1946
VOL. XXIX No. 13

CLERGY NOTES

ANTHONY, KENNETH H., was ordained priest on December 12 by Bishop Phillips at St. John's, Roanoke, Va., where he is associate rector.

BULTER, FRANK M., was ordained priest on December 21 by Bishop Gilbert at the cathedral, New York. He is in charge of the Ascension, West Park, N.Y., and Holy Trinity, Highland.

BURRELL, GERALD F., formerly executive secretary of Forward in Service, becomes rector of Christ Church, Williamsport, Pa., on March 1.

FORBES, JAMES M., retired clergyman of diocese of Ohio, died in Florida, on Dec. 16.

HAFER, KENNETH J., was ordained priest on December 19 by Bishop Heistrand at St. John's, Westfield, Pa., where he is rector.

HARGATE, ARTHUR W., formerly a navy chaplain, is now the rector of Trinity, Coshockton, Ohio.

HUNTSINGER, IVAN, was ordained deacon on Dec. 12 by Bishop Blair Roberts at St. Mark's, Aberdeen, S. D., where he is assistant.

JARDINE, CLYDE L., rector of St. John's, Mobile, Ala., has accepted the rectorship of St. John's, Helena, Ark., effective Jan. 15.

JOHNSON, WAYNE L., was ordained priest by Bishop Gesner at St. Luke's, Hot Springs, S. D., where he is in charge.

LAIDELEIN, ARTHUR H., was ordained priest on December 21 by Bishop Remington at St. Mark's, Frankford, Philadelphia, Pa., where he is assistant.

LUND, G. CLARENCE, rector of St. James', Milwaukee, has accepted the rectorship of the Church of Our Saviour, Akron, O., effective March 1.

MacBETH, WILLIAM 2nd, vicar of Holy Innocents, West Orange, N. J., has accepted the rectorship of Emmanual, Alexandria, Va., early in 1946.

NEFF, EDGAR R., National Council field officer, is recovering from a recent operation for appendicitis.

(*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

The WITNESS

For Christ and His Church

JANUARY 10, 1946

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Church Pension Fund Proposes Boost in Assessments

The Lower Income from Investments Makes It Necessary According to Its Statement

By Sara Dill

New York:—The continued downward trend in interest rates has compelled the trustees of the Church Pension Fund to take action toward increasing the rate of pension assessments from 7½ percent to 10 percent in order to compensate for lower interest earnings, according to a special report just released over the signature of Bishop Cameron J. Davis, president of the fund. This action which is to be effective January 1, 1947, subject to the approval of the General Convention of 1946 was taken by unanimous vote of the trustees at a special meeting called recently to consider the problem. As pointed out in the introduction of the report "Any financial institution can be successfully administered only if its income is sufficient to balance its disbursements. In the case of the Church Pension Fund, the two sources of income are the interest earned on its assets and the pension assessments payable in accordance with its rules. The total of these two must be sufficient to balance its pension obligations, not merely for any particular year but during the entire existence of the fund. Its promises extend to its potential future beneficiaries as well as to its present beneficiaries. It is for this reason that the Church Pension Fund is administered on an actuarial reserve basis."

The report, which reviews the background of the fund, its history in recent years, and the current situation, traces the steps which have previously been taken by the trustees in line with the steady downward trend over a long period of years in interest yields procurable on high-grade investments. There is a chart appended to the report illustrating this trend since 1917, when the fund started. It is pointed out that, at the time the fund started, many of the larger insurance companies were selling annuity contracts on a 4 percent interest basis but that now their annuity contracts are being issued on a 2½ percent or 2 percent interest basis. The Church Pension Fund has, over the years, reduced its interest assumption from 4 percent in 1917, to 3½ in 1938, to 3¼ in 1944, and now plans a further reduction to a 2¾ basis beginning in 1947. Up to the present time however, the trustees have been able, by drawing on the fund's surplus, to avoid increasing the assessment rate beyond the original 7½ percent payable by every parish, mission and other ecclesiastical organization throughout the Church. It is stated that a further reduction to a 2¾ interest basis, which the trustees feel is essential for the future safety of the fund would require the use of substantially more than the present surplus of $1,889,186 unless the assessment rate is also increased at the same time to 10 percent. A comparison with other ministerial pension systems shows that, with one exception where an increase is now being contemplated, their assessment rates are higher than 7½ percent. That of the Presbyterian Church, U.S.A. and of a number of others is now 11 percent and has been for some time.

Reviewing the investment portfolio the report outlines the principles which the Church Pension Fund has followed and which the trustees believe should be followed in administering a pension system of this sort "upon the integrity of whose promises thousands of present and future beneficiaries should be able to rely with confidence." It is stated that no single investment of the fund is in default as to interest or dividend income and that if the entire investment portfolio should now be liquidated the overall result, including accumulated profits and losses on all sales of securities since the inception of the fund, would show a substantial profit. The average rate of interest earned on the fund's assets has however been steadily declining in line with general economic conditions and the report states that it is the opinion of the finance committee that "any substantial increase in the rate of interest which will be earned on its invested assets cannot be safely anticipated in the predictable future."

"It follows therefore," the report continues, "that the only other means of balancing the fund's future obligations on the basis of its present promises is to increase the income derived from the pension assessments. The alternative would be to eliminate the present extra benefits and decrease the basic promises of the fund. In this report it is assumed that the Church would not wish the trustees either to reduce the present extra benefits or to decrease the basic pension promises if that can be avoided."

Although the trustees have, under their charter powers and in accordance with the recommendations of the insurance department of the state of New York under whose supervision the fund is administered, voted to reduce the interest basis and increase the rate of pension assessments effective January 1, 1947, they took this action subject to the approval of the General Convention of 1946.

Get-Together

★ A large parish in a mid-western city seeks a curate for work mainly with young people, church school and calling. Salary is $1800 with a liberal allowance for rent and for automobile. . . . A New England parish is looking for a rector; $2,000 and rectory. A good spot for an older man who wants a less strenuous job in his latter years. This department has a considerable number of other parishes looking for rectors or assistants; also men seeking positions. This information about clergymen seeking positions will be sent, confidentially, to the vestry of any parish seeking a clergyman; information about parishes where positions are open will be sent to men seeking positions. Please enclose stamped addressed envelope in writing Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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THE PICTURE ON THE COVER

Washington:—As soon as a plane lands on a carrier (cover of December 27) the crew goes below to report to their unit. A unit is a very closely knit organization with the men, through long and hazardous association, having come to consider each other brothers. The two seated have not been on this particular mission but the other three in the foreground have been, and are reporting on what happened. The crewman who is talking is obviously still excited and very tired. One of the other men has just lit his first cigarette. After reporting to members of their own unit they go before a specially trained group where just what happened is recorded. This is one of a series of combat pictures taken by Fons Iannelli, who was a member of the special navy photo unit directed by Captain Edward J. Steichen. As stated in our last number, we believe that Mr. 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.

GERMANS PROTEST MOVES AGAINST CLERGY

By EWART E. TURNER
Religious News Service Correspondent

Frankfurt, Germany (by wireless)—The first major crisis in the American Zone of Occupation between leaders of the Evangelical church of Germany and U. S. military authorities is expected to develop in the near future unless the Army changes its policy toward former members of the Nazi party.

American directives on the subject, which are much sharper than those promulgated by the French, British and Russians, demand the removal of all persons who participated actively in the Nazi party.

Catholic and Protestant churches in Germany have officially protested to the American Military Government against alleged injustices done to thousands by wholesale mandatory removals rather than by judging cases individually.

Thus far, Military Government officials have recommended that 270 Protestant clergy be dismissed, basing their action on returns from a standard questionnaire submitted to all Germans. Church disciplinary boards already have removed more than 100 churchmen, but have refused to take action on certain others.

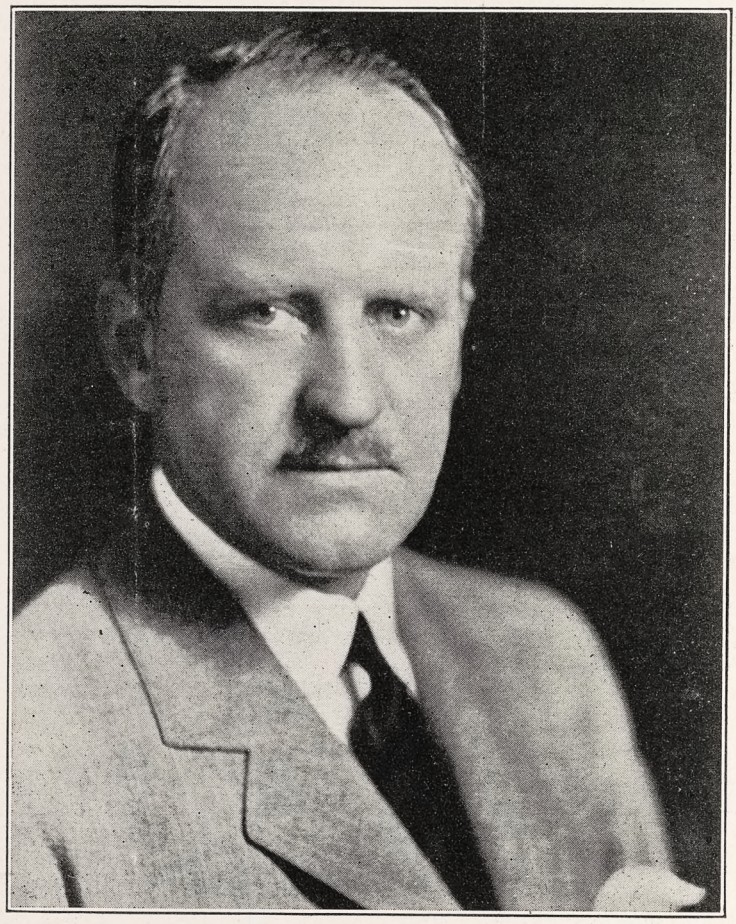
This policy of the boards has been supported by Bishop Theophilus Wurm, president of the Evangelical Church of Germany, who was an outstanding anti-Nazi. Bishop Wurm has insisted that unless the ordination vows of the clergy were broken, they cannot be dismissed for political activity.

The Evangelical Church has set up its own standards of judgment for dismissal, covering two main points: (1) Did the pastor belong to the German Christians, the pro-Nazi group within the church which assisted Hitler; and (2) Did the pastor seek a merger of the Nazi ideology with the Christian.

Even these two points, however, are not held to rigidly by Bishop Wurm and other church officials if there is reason for belief that the pastor has been "converted" and has since conducted his ministry along acceptable lines. In fact, several pastors in the American zone whose removal have been sought have outstanding anti-Nazi records dating back to 1939.

As the responsibility for denazification rests with the Office of Education and Religion, the crisis is expected to develop if the higher echelons tire of the seemingly slow progress the negotiations with church boards are making and start arresting clergymen.

Church officials think the impending disaster can be averted if religious and educational officials are given revised directives allowing them to deal with individuals, not categories. They then could implement the change by resolutely removing those pastors whose records were, and still are, bad.



Bradford B. Locke, the executive head of the Church Pension Fund, died suddenly at his home in Princeton, N. J., on January 6, at the age of 55

ARCHBISHOP TO VISIT THE CONVENTION

New York:—The Archbishop of Canterbury, the Rt. Rev. Geoffrey Francis Fisher, is to visit the United States and address the General Convention which opens in Philadelphia on September 10. He comes at the invitation of the Presiding Bishop. He is also to attend a meeting of the General Synod of the Church of England in Canada.

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Kagawa Not Allowed to Preach By American Officer

Story in Servicemen's Paper Accused Him of Whipping Up Hatred Against the Americans

By Richard T. Baker

Tokyo (wireless to RNS): — A scheduled Christmas sermon by Toychiko Kagawa, noted Japanese Protestant leader, to American servicemen here has been cancelled by the local commanding officer. Reason given for the move is that the GIs should hear an American chaplain.

Posters announcing the sermon had been hung in American billets and offices, but they were hastily removed.

Although the sermon had been scheduled by Chaplain Paul W. Yinger, formerly with Congregationalist headquarters in Washington, the cancellation was issued by higher army officials and is thought to represent the policy of the supreme command.

The ban on Kagawa followed an article by Bernard Rubin in The Stars and Stripes, the Army's daily paper, which revived anti-American statements attributed to Kagawa during the war. In the alleged statements Kagawa condemned American bombings and "savagery comparable to the lowest cannibalism."

Rubin's story also accused Kagawa of whipping up racial hatred against Americans as well as having had questionable relations with Loshio Kodama, a war profiteer now in jail under charges of being a war criminal.

Also listed among Rubin's charges is the assertion that Kagawa went to the Philippines to aid the Japanese invasion. A spokesman for Kagawa denied this, however, declaring that Kagawa was invited there by Filipino Christians but that Japanese army authorities refused him passage.

While disavowing any political ambitions, Kagawa has been prominent in teachers' and farmers' unions as well as the Cooperative Party recently established. It is thought in some quarters here that his political activities may have been instrumental in contributing to the ban on his scheduled sermon.

Kagawa also is opposed in some quarters here for his strong support of the emperor as well as for his closeness to the imperial household and his anti-Communist views. He was an advisor to the first post-surrender cabinet of Prince Higashi-Kuni, the emperor's brother-in-law. He also has been instructing the imperial household on Christianity and cooperatives.

Meanwhile it can be stated that Christmas festivities here did more to cement goodwill between the conquerors and the conquered than anything that has happened since American troops came to Japan last summer. Celebrating the first Noel in five years the city was decorated with greenery and bright lights and both the Yanks and the Japanese participated in parties and religious services. Most striking decoration in the entire city was a 2,100-light, forty foot sign on the headquarters building which reflected its "Merry Christmas" greeting into the moat around the emperor's palace.

Although GIs received their quota of turkey, civilians had less to eat but that failed to stop youngsters from shouting "Merry Christmas" in the streets and getting chocolate and gum in return.

Three renditions of Handel's Messiah were scheduled, the first being held Christmas Eve with 250 Americans and Japanese forming the chorus, accompanied by the Nippon symphony orchestra. On Christmas Eve the city rang with the sound of carols. One of the most impressive gatherings was the gutted Holy Trinity Church where a huge bonfire was built around which members of both countries gathered to sing.

Services even were held at Sugamo Prison where the war criminals are held. American units there had turkey but the prisoners had to be content with their usual rations.

Biggest party for children was held at 11th corps headquarters where 600 youngsters and civilian workers were entertained. Soap boxes were placed in all army quarters for the collection of gifts for children.

SAFE ARRIVALS IN CHINA

New York:—The Presiding Bishop received a cable on December 26 informing him of the safe arrival in China of Bishop Craighill, Bishop William P. Roberts and the Rev. Claude L. Pickens.



Toychiko Kagawa accused by Army paper and is not allowed to preach

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AMERICAN-SOVIET FRIENDSHIP

New York:—The Rev. Richard Morford, for the past three years the executive secretary of the United Christian Council for Democracy, resigned on December 27 to accept a position as director of the National Council for American-Soviet Friendship. Mr. Morford was listed in the 1945 WITNESS honor roll for the able leadership he has given the organizations affiliated with the UCCD in social action. The executive secretaries of the Methodist Federation for Social Service, the Church League for Industrial Democracy and the Social Action Committee of the Evangelical-Reformed Church were named a committee to find a successor to Mr. Morford for the UCCD position.

WILLIAM B. SPERRY GOES TO DETROIT

Detroit: — The Rev. William B. Sperry, rector of St. Martin's, Pittsfield, Mass., and an editor of THE WITNESS has accepted the position of director of social relations of the Council of Churches of this city. He begins his new work on January 16.



CHURCH COMMITTEE TAKES ACTION

Gary, Ind.:—The social relations department of the diocese of Northern Indiana, the Rev. James E. Foster, chairman, has issued the following statement relative to strikes. "The public welfare is challenged by the current struggle between capital and labor. The facts are: 1. The take-home pay of many workers was sharply reduced after VJ day. 2. Some workers have struck and others expect to do so. 3. The corporations claim that wage rates cannot be raised unless prices are increased. 4. President Truman has said that 'industry as a whole can afford substantial wage increases without price increases.' Financial statistics support this statement.

"If the American economy is to function successfully it is imperative that these strikes be settled quickly, that wage rates be raised, that there be no general increase in prices.

"We suggest that these facts be made clear to your congregations and in your communities, that churchmen and citizens be urged to express their interest, that labor unions be advised of whatever support can be rallied for them in this struggle, that you and your congregation make your views known to the President, to your representatives in Congress, and in the public press.

"Our Presiding Bishop Tucker has said: 'The highest morality is that which acts in the public interest.' It is clearly the public interest which should be paramount in this matter and now is a time to act."

CONFERENCE ON THE MINISTRY

Buffalo, N. Y.:—The Rev. Gordon E. Gillett, youth director of the diocese of Long Island, is to lead a conference on the ministry, to be held at St. Paul's Cathedral House on Washington's Birthday. The meeting will follow the annual corporate communion of men and boys of the diocese.

YOUTH CONVENTION IS HELD

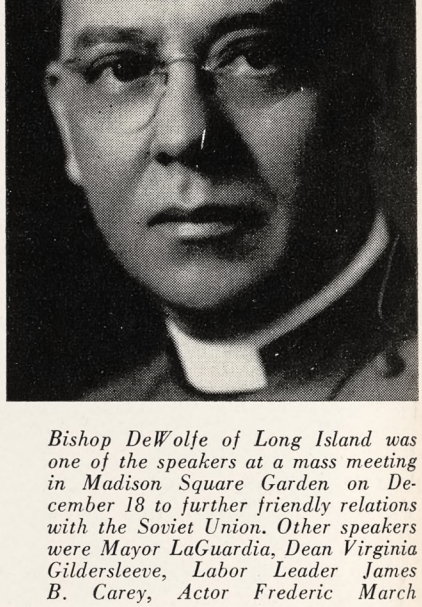
Philadelphia:—The annual youth convention of the diocese of Pennsylvania was held here at the Church of the Holy Apostles and the Mediator on January 5, with the Rev. William Crittendon, head of national youth work, the headliner. Others on the program were the Rev. B. J. Rudderow of the provincial commission on youth; the Rev. Louis E. Fifer and Miss Julia E. Hill of the diocesan youth commission, and Bishop Hart. A feast of lights was held in the evening with the young people's choirs of St. Augustine's and St. Matthew's leading the singing.

BERKELEY IS ACCREDITED

New Haven, Conn.: — The Berkeley Divinity School was accredited at the December meeting of the commission on accreditation of the American Association of Theological Schools. It is now one of six seminaries of the Episcopal Church to be so accredited.

SECRETARY OF FILM GROUP

New York: — Paul Heard, navy officer, has been appointed executive head of the newly organized Protestant film commission. The board also voted to set a million dollar goal for a revolving fund to provide religious motion pictures, advise the industry and raise the standards of presentation. The officers of the organization are Rome A. Betts, secretary of the American Bible Society, president; S. Franklin Mack, secretary of the board of foreign missions of the Presbyterian Church, vice-president; Mrs. Norman Vincent Peale of the United Council of Church Women, secretary; Kinsey Merritt of the public relations department of the Railway Express Agency, treasurer.



Bishop DeWolfe of Long Island was one of the speakers at a mass meeting in Madison Square Garden on December 18 to further friendly relations with the Soviet Union. Other speakers were Mayor LaGuardia, Dean Virginia Gildersleeve, Labor Leader James B. Carey, Actor Frederic March

NEW PARISH HOUSE IS PLANNED

Huntsville, Ala.:—The Church of the Nativity here, which is the oldest church in northern Alabama, is to have a new parish house. Gifts of over $50,000 have just been received from Mrs. J. B. F. Herreshoff and Mrs. A. F. Walker, both of Atlanta, Ga., in memory of their father, Dr. James L. Ridley, onetime local physician. The new building will replace a long inadequate store and loft structure. The present rector, the Rev. Randolph R. Claiborne, says that construction will start as soon as materials are available.

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EDITORIALS

The Season of Light

"THE strange new light that nobody understands yet." This phrase, which the *New Yorker* recently used concerning atomic energy, is also a valuable description of Christianity. Power lies behind that light; the light is significant mainly as a manifestation of the power. So it is with the faith. "We beheld his glory"—it was glory because "the world was made by him"—power lay behind the glory.

For a thousand years, the theologians have been separating the power and the glory. They have laid the center of gravity in the glory that can be seen in the mind's eye and felt in the heart. Some have represented Christianity as an intellectual belief, some as an emotional faith. They have largely ignored the social power of the Christian community in the midst of which the glory has been manifest, and will be manifest. The power of God incarnate is manifested in his Church, when his spirit is upon her. Yet, says Canon Wedel in *The Coming Great Church*, the two doctrines forgotten by the great theologians are the doctrine of the Church and the doctrine of the spirit. When the power is forgotten, what becomes of the glory?

The Epiphany season is the season of the glory, the season of light. The very word *epiphany*, and the name the Eastern Orthodox use, *theophany*, refer to the wonder that breaks on our sight—"the strange new light that nobody understands yet." It calls forth wonder at a glory which has power behind it: as at Christ's baptism, the heavens open and God's voice thunders. This strange new light was apparent in the word-made-flesh who dwelt among us; it was given to the apostles; it has appeared repeatedly in vital periods of the Church's history; it is in our midst now, but the world does not see it because of our unwillingness and inability to reflect it.

Parsons may preach as they will about the light manifest this Epiphany; until it has exploded with glory in the midst of the congregation, it will not be seen. No exaggeration is too great for the power that is in our midst. Atomic energy pales beside it. If God be made man; if the Church is the body of God-made-man, indescribable power and glory dwells among us.

Our civilization is dying for lack of this *social* energy—"full of grace and truth"—which can transform torn lonely lives into one life that is the light of men. We cannot forthwith communicate it, for nobody understands it or will ever manipulate it. Our place, in Epiphany, is to wonder at this powerful, glorious light—to receive its power in our parish and community life, to see its glory in scripture, liturgy and song. It is *there*—strange and new as ever. One day it may explode again.

"Quotes"

I AM NOT a Christian any more than Pontius Pilate was but I am ready to admit, after studying the world of human misery for sixty years, that I see no way out of the world's troubles but the way Jesus would have found had he undertaken the work of a modern, practical statesman.

—George Bernard Shaw

Let There Be Light!

EPIPHANY inspires us to some vagrant thoughts about darkness and light. We have been wondering whether Isaiah didn't mean us when he wrote, "For behold, darkness shall cover the earth, and gross darkness the people." Surely there seems to be a conspiracy of silence—of darkness—against the people these days. In three quite different fields we have sensed it. General Motors tells us that none shall look at its books lest such action destroy "free enterprise." What has free enterprise to hide, we naively ask, when we are informed as a reason for this that profits have nothing to do with wages and yet, contradictorily, we are adjured that prices will have to be raised if wages are to be increased? What sort of Alice - in - Wonderland talk is this? How about a little light for the people?

The foreign ministers of the Big Three come together in Moscow—in gross darkness. To be sure the results seem to be, in the main, good. But since it was all done in the name of us, the people, we can't help being curious as to what took place. Who of us, the people, yielded what—and why? Is there aught that must needs be covered up?

Our Church Commission on Approaches to Unity has been meeting these many months and no one has ventured to raise the curtain of darkness that surrounds it. Surely nothing devious could be going on under such holy auspices! Yet why aren't we the people told of the transactions that take place with our fellow Christians?

Several years ago the daily proceedings of the City Council of New York were broadcast. Then the spotlight of radio that was thrown on the deliberations of our city fathers was abruptly cut off. No one knows why, but it was whispered that the "people" had begun to lose respect for their

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chosen representatives as they listened to their lively and often unintentionally humorous discussions.

THE WITNESS is for open covenants openly arrived at. It feels the people have the right and ought to know and follow in full light what is being decided in their name—and for their ostensible benefit. This holds in our business economy, in our relations with other nations and in the Church. Suspicion and doubt spawn in darkness. Let there be light!

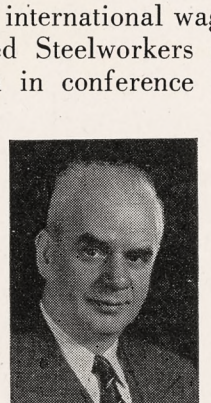
Steel Strike

By

JOHN G. RAMSAY

Presbyterian Layman and Staff Representative of the United Steelworkers

"THE strike shall commence on January 14, 1946 at 12:01 A.M." The international wage policy committee of the United Steelworkers of America reached this decision in conference in Pittsburgh, Pa., on December 11, 1945.



PHIL MURRAY

Many are the questions being raised in the minds of the public. This will be a strike which will be the largest in magnitude in the history of the United States of America. It will affect us all. The public has a right to know the facts and reasoning in this labor-management controversy.

Who is this wage policy committee? By what right do they set a strike date that will stop production of the industrial giant Steel?

The wage policy committee is made up of men from the steel mills from all sections of the United States and Canada. They are elected delegates from the local unions of steel towns meeting with the international executive board of the union. The members of the international executive board are the officers of the union and the thirty-nine district directors. These representatives of the union are elected by a referendum vote of the entire membership of the union. They are delegated with authority to speak and act for the union.

Besides the democratic process within the union itself, there is the added mandate of the steelworkers throughout the nation in the recent strike vote. This vote was conducted by the National Labor Relations Board in conformity with provisions of the Smith-Connally labor disputes act. Close to 500,000 votes were cast by the steelworkers with a five to one majority voting to support a strike.

This great vote was cast in spite of a campaign on the part of many steel companies to keep down the size of the vote. Many steel companies refused to supply a list of eligible voters to the government and others refused to post official notice of the election in the plants. Almost without exception, steel management conducted a virtual "blitz" against the union on the false charge that it was violating agreements through the strike vote. While some steel companies cooperated to the extent of permitting balloting on the company premises, hundreds of them denied the government and their employees this convenience.

The lack of cooperation on the part of management shows clearly that while they were able to secure the Smith-Connally Act against labor's opposition, they were not sincere about having a democratic strike vote by their employees. The vote proved to the public that labor leadership does have the support of their membership on a strike issue.

Here are the facts leading up to the strike vote, and the setting of a strike date.

On August 18, 1945, President Truman issued executive order 9599. This order authorized unions and employers to agree upon wage increases of any amount without obtaining the approval of the War Labor Board subject only to the condition that increases are not to be used in whole or in part as a basis for seeking an increase in price ceilings.

In conformity with the union's contract with the steel companies and this executive order by the President of the United States, the international wage policy committee met on September 11, 1945 and formulated its demand for a wage increase of $2.00 per day and immediately requested collective bargaining conferences with the steel companies. This demand represented but a partial restoration of the wage cut the steelworkers have received as a result of loss in working time and downgrading of hourly wages.

The request of the United Steelworkers of America when presented to the many steel corporations, was met with an abrupt "No." Collective bargaining was not engaged in. The answer of the corporations was uniformly given within a few minutes — practically no counter offer has ever been made — simply an arrogant and provocative "No."

The Secretary of Labor, on November 3, addressed communications to the union and to the

The editorial board has requested an executive of one of the large steel companies also to write on this subject in order that both sides may be presented.

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United States Steel Corporation asking them to resume collective bargaining with the assistance of a mediator to be appointed by the government. The union accepted. The corporation repeated its adamant "No."

The Secretary of Labor, on November 9, renewed his request to the United States Steel Corporation. The answer was the same cold "No."

It was ninety days after the union initiated collective bargaining with the steel corporations on the wage issue that the decision to set a strike date was made by the steelworkers, aluminum workers and iron ore miners, under the jurisdiction of the United Steelworkers of America.

The membership of the union made every effort to avoid taking strike action. They are endeavoring at all times to accomplish a peaceful settlement of this all-important issue.

Over 400,000 workers throughout the nation, in a secret ballot, have given their mandate—to strike in self-protection.

Each separate contract the union has signed with the corporations will be studied by the legal department under the direction of General Counsel, Lee Pressman. No local union will be authorized to vote or strike if it would be a breach of contract.

In a letter to President Philip Murray, Mr. Pressman says:

> "The union clearly maintained that all matters covered by the agreement except the issue of a general wage increase would be fixed for the full term of the agreement—until October 16, 1946. The issue of a general wage increase, however, under the agreement could be reopened for collective bargaining at any time prior to the termination date provided there would occur a change in the national wage policy. In the event the subject is reopened and in the course of collective bargaining the parties cannot agree—clearly the union would have a perfect right to strike on this issue.
>
> "To deny the union this right is to make meaningless the right of the union to reopen the matter of a general wage increase."

THERE is much more in this fight for a $2.00 per day wage increase for steelworkers. The national economy is at stake. "As steel goes, so goes the nation" is an old but not outworn economic slogan. President Philip Murray in his closing remarks to the wage policy committee said, "Our wage fight is to the national interest. The underlying motive that prompts us today is the welfare of the nation."

In a recent statement Mr. Murray also said, "The sharp slashing of the pay of American wage earners spells economic disaster for the American nation. We seek a wage increase to assure adequate earnings with which to provide for our families, to raise our purchasing power and that of the rest of the country—so that the national economy will have enough consuming power to keep the wheels of industry going."

In 1929 we had too much of our nation's money in the hands of too few of our people. Millions of our people were unemployed because they did not have the purchasing power to consume what they could produce. Labor is saying that this must not happen again. Are we to find again in this year of 1946 that we have too much of our nation's money in the hands of too few of our people?

Let us face the facts—they are hidden from an unsuspecting public. The financial ability of the steel industry to meet the wage demands of the union can be completely demonstrated. The following facts have not been refuted.

1. The profits of the steel industry, before taxes and during the five war years, 1940-1944, rose 276% over the peacetime level of 1935-1939—from $933 million to over 3 billion, five hundred million.

2. Profits after taxes, rose 113% during the war period—from $576 million to $1,000,225,000.

3. Open profits acknowledged in 1944 were $190,366,000. Concealed profits in 1944 were $271,165,000. This is a total profit of $407,531,000 after the payment of all taxes. The peacetime average for the industry was $115 million.

4. Tax refunds from the United States treasury, amounting to $149 million, or 29% more than peacetime profits, can be collected by the steel industry in 1946 if it breaks even.

5. The steel industry can thus meet the union's request for a $2.00 day wage increase and in 1946 still earn over $400 million in net profits after taxes—or 3½ times its peacetime average.

This inequitable distribution of the industry's earnings is not only an injustice to steelworkers; it is a threat to the post-war prosperity and security of America because the bulk of the nation's savings is not in the hands of the people who do the bulk of the consuming.

The steelworkers feel their demands are just, their cause is the cause of our nation. They will strike if they must. They are fighting for justice in sharing abundance and economic stability for all.

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Competition or Cooperation?

by Herbert W. Prince

Rector at Lake Forest, Illinois

NOTHING is of more prominence right now in the Episcopal Church than the Reconstruction and Advance Fund, and nothing is of more importance than a critical appraisal of it. There should be as little timidity as restraint in subjecting the policy of the National Council to scrutiny by clergy and laymen.

In a project so unusual as a new beginning of Church work in international fields there can be no Christian justification for each separate denomination to commence rebuilding its lost work without regard to the work of other denominations in the same area—no justification, that is, in this new age in which we are living; no justification in this new day of the World Council of Churches. It is possible that, unknown to all the rest of us, the National Council has prepared the way for re-entry into China, Japan, and other overseas fields of service by consultation and arrangement with other Christian Churches or denominations. If so, well and good; but if not, then the rank and file of the Episcopal Church membership should have something to say and should declare its mind on the subject.

Are we as a Church to return to China and other lands and set up the same machinery as before for running an Anglican Church mission among the Chinese in the same areas as the Roman Catholics, Presbyterians, Methodists, and others without clearing the ground ahead of time in a sharing process which will prevent overlapping, rivalry and multiple administration?

Can the Christian Church in any of its parts conceivably think it is Christian any longer to persist in unilateral missions in lands where the work is reduced to zero and all of us have the chance of starting afresh? Or, along other lines, can any Christian Church defend any longer the abominable thesis that the converts of one denomination are clearly superior as Christians to the converts of another? Still further, dare we as Christians first, and denominationalists or churchmen second, insist on the continuance of a denominational Christianity in foreign lands, whose Christian history is in no way tied to the theology, doctrines and issues of the Reformation?

Looking at these questions from a Christian point of view first, last and altogether, it doesn't seem possible to come to any other conclusions than the following:

1. The Christian Churches are no longer justified in pursuing separate courses of action in the reconstruction of Christian work in foreign lands.
2. The Christian Churches must recognize the essential unity of spirit and purpose animating all of them, the membership and life of all members being imbued with similar Christian principles.
3. The Christian Churches must put the obligations of their common Christianity ahead of their loyalty to the particular branch or denomination.
4. The Episcopal Church membership demands that before any reconstruction or advance work is begun in China, Japan, the Philippines, India or any other field of service abroad, a thorough survey be made of the previous and present work of all Churches in those fields, and of the needs of those fields for western missionary service, supervision or aid; that as a result of such a survey Christian missionary service be offered and distributed in accordance with the needs and requests of native Christian Churches without overlapping, duplication, and demands of special privilege.

THE rejoinder will be made that the larger denominations are already raising large sums, far larger than our eight million, for the prosecution of their separate denominational work in these countries without relation to us or any other communion. This is unhappily true.

The answer is that every effort must be made to rectify this very bad start before actual denominational rivalry begins once more to entangle the Christianity of the new or young Churches of missionary lands. If Methodists, Presbyterians, Baptists and others have not taken the lead in pooling resources, workers and administration, then the honor of recommending this course belongs to us; and who among all Church leaders is in a better position to make the recommendation than the honored Presiding Bishop of the Episcopal Church, recently also President of the Federal Council of Churches of Christ in America! As a matter of fact, thirteen of the larger denominations and missionary boards have already agreed to combine their efforts and resources in presenting a single or united Protestant Christianity to Japan.

Another rejoinder will be that the Roman Catholic Church stands outside all schemes of unified Christian effort, whether at home or abroad, thereby wrecking all real designs for cooperation, federation and unity. That also, unhappily, is true.

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But it cannot and must not forever prevent the co-operating, federating or unifying efforts of all the rest of us, especially in this new day of reconstruction in devastated lands.

There is one way, and one only, which will in the end force the Roman Catholic Church to shift from its autocratic position of isolation, and that is a powerful combine of Anglican and Protestant churches of America, Britain and the Dominions working together in reconstruction and advance in all lands where such work is under consideration. Until that time comes the other Churches of Christendom have no alternative but to work out their own destiny, attempting to do the will of God.

Do the Churches and we in particular have such a responsibility to the past that the future is continually crippled by its inheritance? Must the dead hand of ancient differences rest so heavily upon the fluid present as to hold the Christian religion back when all else moves forward?

Above all other considerations today is that of a united Christian front to the world, for the world; if necessary against the world. The atomic age is here now and in our midst. There is one voice that can give hope and confidence to mankind for the future. It is the voice of united Christianity through the Churches.

We must speak to the governments and the nations as the custodian of the word of God—written, incarnate, the word of hope, of judgment, of redemption. Nothing less can save our world from corruption and despair. A divided Christendom and rival Churches have become the sin against the Holy Ghost—sin against the light.

People Come First

By
DAVID M. FIGART
Layman of Luling, Texas

IT IS conceded that prosperity depends on a solution of our distribution problem—which boils down to employment security. If men in industry have steady jobs, then men in transportation and the service industries will have steady jobs, farmers will sell their crops at profitable prices, shareholders will get a return on their investment, government will collect its revenue, capital will prosper. But if men in industry become unemployed, the whole structure topples.

We know that no matter how well a business is managed, there will be some unexpected interruptions in its operations. Fluctuation in demand is certain to characterize the years ahead, particularly after the present shortages are made up. How will management meet this situation? As now set up, it can do one of two things. It can keep its labor employed and accumulate inventories in the hope that any slackening in demand will be only temporary. If it guesses wrong, its last state is worse than its first. Or—it can lay off unneeded labor until demand recovers. But such unemployed labor loses its purchasing power; and the remaining employed labor gets frightened and starts a buyers' strike; and this leads to a concerted movement — perhaps unconscious— among the big corporations to curtail operations on a national scale, such as occurred in 1929 and the years following, and we'll be in another heart-breaking depression. No amount of good resolutions on the part of industry and labor and public bodies will prevent this happening.

But there is a way to prevent it—and that is by corporations accumulating reserves earmarked to carry labor through temporary periods of idleness, just as family heads accumulate savings for a rainy day. The responsibility of the corporation to its employees, largely deprived of economic liberty in a machine age, is of the same order as the responsibility of a man to his wife and family. A family head takes his bank savings, his insurance policies, everything he has, to feed and clothe and shelter his family when trouble comes. How logically this points to the need for the corporation to follow the same policy—that of accumulating reserves for the express purpose of taking up the shock of temporary interruptions in business by maintaining purchasing power in the community until the situation is corrected. And since misfortune never hits all businesses at the same time, you thus deal with the source of infection the moment it appears, and prevent an epidemic.

To point out to corporate management the need for such employment security reserves is not sufficient. Management must be given a compelling incentive to build them up. Tax exemption for employment security reserves would undoubtedly provide the needed incentive, particularly as labor and the public, knowing that management could accumulate such reserves without tax penalties, would insist on this insurance against a repetition of 1929.

Just as administrators of fire insurance try to prevent fires, so administrators of employment security reserves would try to prevent unemployment. The possession of employment security reserves would change the whole outlook of corporate management. Every expansion program, every advertising or selling campaign, would be scrutinized with the utmost care to gauge its ultimate effect upon employment security. And success in providing employment security means that you are doing a profitable business; for you can't have one without the other.

There is a widespread feeling that the problem

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of unemployment can be met through the expansion of government unemployment compensation. But a point which seems to have been overlooked is that government unemployment compensation actually stimulates unemployment, in that it gives industry an incentive to lay off employees (since government will take care of them) instead of exerting every effort to keep them profitably and steadily employed.

If Congress passed a law granting tax exemption to employment security reserves, the news would electrify the country. Of all measures advanced to combat future unemployment, surely this is the most obvious.

Corporations build reserves to safeguard bricks, mortar and machinery. How much more should they build reserves to safeguard human welfare?

The Living Liturgy

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

FURTHER COMMENTS ON HOLY BAPTISM II

3. *The Blessing of the Font.* In the 1549 Prayer Book this was a separate office to be used at least once a month. The 1552 Book incorporated it into every Baptism service. Our American revision of 1928 put it into the solemn preface-form familiar in the consecration prayer of the Eucharist. It might help to mark off this section of the service if the rubrics directed the minister to pour the water into the font at this point rather than at the beginning—but that is a minor matter. It is especially regrettable that the Blessing contains no allusion to the burial and resurrection of Christ; although this is the one place in the service where it would be most appropriate to recall our burial with Christ by baptism into His death that we might be raised with Him to walk in newness of life (see Rom. 6:4; Col. 2:12). Instead we are given a reference to the obscure and debatable symbolism of the "water and blood" which the Fourth Evangelist describes as shed from our Lord's pierced side. Neither the ancient Fathers nor the modern critics are agreed regarding what the "water and blood" signified in the mind of the Evangelist. Some refer it to the purifications of the Old Covenant, others to the Baptism and Passion of our Lord; still others to the two Gospel sacraments.



In regard to the font itself, I should like to take this opportunity to appeal to our Church to have some common agreement as to where it should be placed in the church. The traditional place, of course, is near the church door, since it symbolizes our entrance into Christ's Holy Church. Another good place is at the entrance to the choir. But a vigorous protest is in order against the practice of some architects of providing a mere cubby-hole or tiny recessed chapel for the erection of the font, where so few people may conveniently witness the baptism or take an active part in the service. And the font ought to be larger than a bird-bath.

4. *The Baptism.* The signing with the cross with its superb explanation belongs, of course, in this brief but most important part of the rite. It is strange to contemplate the acrimonious bickering which this beautiful piece of ceremonial has caused in times past. No further comment on this section is needed except to note that the rubrics require the minister who baptizes to dip or to pour, not simply to dampen or moisten the head of the baptized.

5. *The Thanksgiving.* The bidding to thanksgiving, like the one on page 276, sounds stilted and unnatural, and it is not a particularly good introduction to the Lord's Prayer. It is entirely fitting that the Lord's Prayer be the first prayer which a new member of Christ's family says with his brethren. But it should have a proper introduction comparable to the one in the Holy Communion. The thanksgiving prayer might then be given a less grandiloquent bidding, though it is not necessary to have any at all. A rubric also might be added allowing other prayers before the Blessing, or else some optional prayers might be given (as in the Burial Office), for the home, for the sponsors, for the Church's mission, etc. This would be particularly useful when the Baptism rite is used independently of Morning or Evening Prayer.

During the processions to and from the font psalms or hymns may be sung. The hymns provided or suggested by our new hymnal by no means exhaust the possibilities. Turning through its pages at random I note the following: for the procession to the font: Nos. 331 (stanzas 1-2), 380 and 398; for the procession from the font: Nos. 351, 362, and 385. If the sacrament is administered during Morning or Evening Prayer, the canticles after the lessons may suffice to cover these processions. The singing of the *Benedictus* after a baptism is quite marvellous—the entire *Benedictus*, to be sure — with its climactic lines:

To give light to them that sit in darkness,
and in the shadow of death,
and to guide our feet into the way of peace.

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Church in Japan Holds Synod To Start Rebuilding

Presided Over by Bishop Paul Shinji Sasaki Who Was Only Recently Released from Prison

Edited by Sara Dill

Tokyo:—Richard T. Baker, Religious News Service correspondent in Japan, in a story dated December 31, reveals that the first postwar general synod of the Episcopal Church in Japan has just been held, starting the wheels of reorganization turning after five years as an outlawed organization. When the religious bodies law was passed in 1940 Japanese Episcopalians refused to alter their constitution and canons in line with the official policy. As a consequence they were legally banned in Japan, persecuted, and their top leaders were finally thrown into jail. However, Episcopal leaders here do not admit that ecclesiastically the church was dissolved.

The synod, which met on the campus of St. Paul's University here, reincorporated the Nippon Seikokwai (Japan Episcopal Church) with its original constitution and canons in line with the new policy of religious freedom in Japan.

The Episcopal leaders set up a new national council and staffed it. They resolved to incorporate the Church under the forthcoming religious legal corporations act in order to protect its property. Also, they changed the Japanese words in usage for "bishop," "presbyter," and "deacon," decided to rebuild immediately the closed Central Theological Seminary, and launched a fund-raising campaign for the rehabilitation of Episcopal churches and institutions destroyed during the war.

Bishop Paul Shinji Sasaki, 58, presiding bishop of the Japan Episcopal Church, who emerged last June from four months' confinement as a "thought criminal," presided at the synod's sessions. The Rev. Keitaro Nishimura, rector of the Church of the True Light in Tokyo, was elected head of the national council.

The council was reorganized with five sections: general affairs, finance, education, literature and missions, with the following persons the respective heads of the sections: Rev. Hidetoshi Nosei, pastor of St. Andrew's Church, Shiba, Tokyo; Tatsumi Ishikawa, member of the Omori Church, Tokyo; Professor Furo Kurose, of the Central Theological Seminary; the Rev. Ryo Okumura, pastor of All Saints' Church, Tokyo; and the Rev. Yoneo Muruoka, pastor of the Kawasaki Church, outside Tokyo.

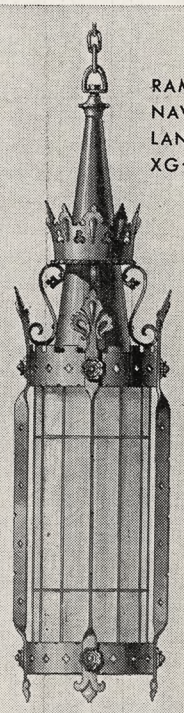
The Episcopal seminary, across the street from St. Paul's University, was closed during the war and its halls used for a school training Japanese gauleiters for the southern empire. Its main building and chapel were razed in the bombing of Tokyo, and will now be rebuilt. The school now meets with two students in a house on the campus.

The Japan Episcopal Church was the fourth largest Christian body in Japan, with about 240 churches, 31,000 members, and some of the best social and educational institutions in the country. At least eighty of these churches were burned during the war, and four schools. The synod approved plans to arrange for the rebuilding of destroyed property.

Under the official interpretation of the religious bodies law in 1940 the Episcopal Church was required to join the United Church of Christ in Japan. Because of its unique constitution and polity, Episcopalians refused to join the union. This act made them suspect throughout the war. Churches were visited weekly by police, and members were questioned and terrorized until all but a few stayed away from church.

In February, 1945, Bishop Sasaki, of the Tokyo diocese, Bishop Todomo Sugai, of the South Tokyo diocese, and the Rev. Mr. Nosei were taken into custody. Bishop Sugai and Pastor Nosei were beaten with bamboo rods. They were charged with responsibility for the church's refusal to join the union, with having loyalty to America and Britain and communications with both those enemy lands, with being spies, "peace thinkers" and defeatists. There was no proof of any of the military police charges, and the three men were freed in June.

One diocese of the Japan Episcopal Church, centered in Osaka, left the mother Church and joined the union. About sixty-eight of Japan's Episcopal congregations, most of them in the Osaka diocese, conformed to the government regulation and united with the rest of Japanese Protestants. Bishop Sasaki expects most of these churches to return to the Episcopal connection. He further predicts that the union as a whole will break up.



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The bishop, two clergy and two laymen from nine of Japan's diocese made up the general synod. The Osaka diocese was not represented. Eight bishops were present. The diocese of Kyushu has no bishop for lack of funds, but a suffragan bishop will be named soon, Bishop Sasaki said.

Education Council

San Mateo, Calif. (RNS):—Twelve Protestant Churches have joined together to organize a council of Christian education to serve the three cities of San Mateo, Burlingame and Hillsborough. The council is composed of the minister and two lay persons from each church, and will convene each month to co-ordinate inter-denominational activities. Three committees were appointed to develop released-time education, church school teacher training and daily vacation Bible schools.

To Visit USSR

London (wireless to RNS):—A representative of the British Council of Churches will be among seventeen young people scheduled to visit Russia shortly at the invitation of the Soviet government. The church representative is Henry Jones, a Congregationalist, who is a staff member of the Student Christian Movement, working closely with the youth department of the British Council of Churches. Jones was chairman of the British delegation at the recent World Youth Conference in London and is now vice-chairman of the World Federation of Democratic Youth. Jones says he has been assured that he will meet Russian church leaders during the tour, which is sponsored by the Anglo-Soviet South Friendship Alliance.

Prays in Parliament

Belgrade (wireless to RNS):—Exarch Stefan, head of the Bulgarian Orthodox Church, read prayers at the opening of the Bulgarian Parliament and imparted his blessing to the assembly, according to a Sofia dispatch here.

Race Relations

New York (RNS):—The growing tension and friction in race relations which developed through the war can only be arrested by aggressive action by the Church, the Rev. Edwin M. Poteat, president of Colgate-Rochester Divinity School, told those attending the annual meeting of the race relations department of the Federal Council of Churches, meeting here last week.

"The instruments of politics," he stated, "will be important without public support of decent, democratic and Christian race attitudes, and public support will not be developed except by those who see it as a moral priority of the first order. No hypocrisy is more odious and obvious than that of which many churchmen, lay and clerical, are guilty in these affairs."

Visits Germany

London (wireless to RNS):—Re-education of Nazi-indoctrinated youth is the German Church's major problem according to Dean W. R. Matthews of St. Paul's Cathedral who has just returned from a visit to that country.

"The one really hopeful thing we saw in Germany," he told the newspaper men, "was the vigor of Church life and the way Church leaders, including Roman Catholics, are taking hold of the situation. In Church life we saw the only genuine sign of vitality in Germany today."

Professor John Baillie of the Church of Scotland, who was also on the visit, disclosed that the thousands of churches which escaped destruction are crowded regularly with worshippers.

Case Worker

Washington:—Miss Priscilla A. Lee has been appointed case worker of the social service department of the diocese of Washington. She was born in Kulang, China, where she lived until five years old when she came to Chatham, Virginia, where her father is the head of Chatham Hall. She is a Vassar graduate and did her social service work at the New York School of Social Work.

The director of the social service department is the Rev. J. Brook Mosley.

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St. Paul's University

Toyko (wireless to RNS): — St. Paul's University, one of the three Christian universities in Japan to be recognized by the government, and operated by the Episcopal Church, is slowly recovering its normal life. For three years it was in the hands of extreme Japanese nationalists who erased every mark of Christianity. Today there are 800 students, with another 1,000 in the middle school.

Peace Memorial

Johannesburg, South Africa (wireless to RNS):—The partly-built cathedral of the Church of England in Prestoria is to be completed as a peace memorial. To date only the chancel and sanctuary, designed by Sir Hubert Baker, have been finished.

Religious Freedom

Budapest (wireless to RNS):—The Church in Hungary enjoys full religious liberty under the Soviet occupation but its influence is being weakened by lack of funds, aggravated by post-war inflation, declared Bishop Ladislaus Ravasz, president of the general synod of the Hungarian Reformed Church.

Protests Return of Dead

New York:—The Rev. Elmore McKee, rector of St. George's, vigorously protested the plan to bring back the bodies of American dead from Europe in his Christmas sermon. Branding it "an example of organized paganism" he said that "it is also an affront to the graciousness of Christmas. Whence comes the driving force behind this plan? Is it from interests which will make money from the transaction? Overemphasis of the body is pure paganism. It stems not from Judaism or Christianity but only from a secularism that clutches the transitory. These men fought not for things material but for indestructible values of the spirit, untrammeled by the limitations of earth and of the mortal body. Would they not certainly wish their bodies to serve as permanent promise that Europe and America can be one?"

Legalize Amen

Brookings, S. D. (RNS):—How loudly one may recite "Amen" during a church service without creating a disturbance will be determined in circuit court here as result of an action filed by the Church of Christ. The church and its trustees are attempting to enjoin Mr. and Mrs. Allen R. McMillan, residents near here and members of the congregation for many years, from attending services since they were expelled from the membership by an action taken September 9, 1945. In its petition the church accuses Mr. and Mrs. McMillan of disturbing services by repeatedly shouting "Amen" during the services, and cites one particular instance when the couple disrupted the first sermon of Rev. Hubert Prather on August 12, 1945. It is claimed that the couple continued to disturb services after being warned.

McMillan contends in an affidavit that he never uttered "Amen" loudly during any service and wants to continue coming to church. He said he had been a member for 16 years, and if unable to attend the Brookings church he would have to drive to Arlington, S. D., to find a church of similar faith.

Criticize Cardinals

Paris (wireless to RNS):—Designation of Archbishop Pierre Petit de Julleville of Rouen and Archbishop Clement Emile Roques of Rennes as members of the College of Cardinals has created adverse comment in anti-clerical circles throughout France. These charge that the Vatican has "flouted resistance opinion" by naming two supporters of the former Vichy regime to the Curia.

Hailed with general approval, however, was the selection of Archbishop Jules Saliege of Toulouse, whose outstanding anti-Nazi record has given him considerable prestige and popularity in all circles. Sixty-five years old, Archbishop Saliege was arrested by the Germans because of his resistance activity, but because of his health he was allowed to remain in his diocese. A native of Nantal, the Cardinal-designate was ordained in 1895, made Bishop of Gap in 1925, and succeeded Monsignor Germail as Archbishop of Toulouse in 1928.

Barth to Berlin

Berlin (wireless to RNS):—The Russian-sponsored University of Berlin has invited Prof. Karl Barth, internationally-known Swiss theologian, to lecture at the university this month. Barth, who will be visit-

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ing Berlin for the first time since the start of the war, has been invited to lecture on "The Gospel and the modern world." He will be accompanied by Prof. Fritz Lieb of the University of Basel, an authority on Russia, who will speak on "The Russian man in history."

Also on Barth's itinerary will be an address before the pastors of the Confessional Church of the Province of Brandenburg who have requested him to talk on "The political task of the Church." This latter request is taken here as reflecting an increasing awareness, particularly among the younger German clergymen, of the necessity of individual political responsibility if Germany's rehabilitation is to succeed.

Several high Red Army officers have invited Barth and Lieb to dinner during their stay here.

Priests Condemned

Belgrade (wireless to RNS):—Two Roman Catholic priests were condemned to death and three others sentenced to hard labor at the conclusion of a mass trial in Ljubljana of thirty-four persons charged with pro-Nazi collaboration during the war. The condemned priests were Father Peter Krizjau, of Ljubljana, who was ordered hanged; and Father Franz Tserkovnik, of Shent Jernej, who was sentenced to be shot. Father Alfons Klemenchice received a sentence of 20 years' imprisonment, and Fathers Henrik Gorichan and Jozje Savor were given terms of 15 and 12 years, respectively.

Five Franciscan monks and two nuns are among a large group of suspected collaborationists who are at present on trial before a people's court in Sarajevo.

Urge Boycott

Portland, Ore. (RNS):—The Portland Council of Churches, through its department of race relations, has urged a boycott of restaurants and other establishments which discriminate against non-whites. The action came in the form of a resolution, adopted first by the First Congregational church. In its concurring action, the council said of the freeze-out methods of many local firms, "the situation is deplorable and definitely contrary to the principles to which a democratic people is dedicated."

Senator Norris Memorial

Norris, Tenn. (RNS):—Erection of a church as a memorial to the late Senator George W. Norris of Nebraska, father of the Tennessee Valley Authority, is being considered by the Norris Religious Fellowship. The Rev. Tom ("Shorty") Cowan, pastor, suggested at a dinner of the Fellowship that $100,000 be considered as a goal, funds to be raised by contributions from liberals throughout the nation.

Tracy B. Augur, TVA official, is chairman of a committee investigating the feasibility of such a project. An act of Congress would be required to erect the church on government property. Proposals are for a $30,000 Norris memorial chapel and $70,000 to be invested as an endowment fund to keep alive the "liberal spirit" associated with Senator Norris.

The only religious building in Norris now is Fellowship House, a chapel seating 50. It was originally a fire hall, but was moved and remodeled by volunteer labor. It is used for weddings and christenings, while regular church services are held in the Norris High School gymnasium.

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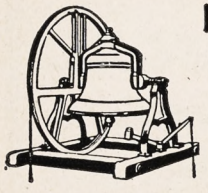
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New School Head

Gladstone, N. J.:—The Rev. Robert L. Clayton, at present chaplain and history teacher at St. Bernard's School, has been elected rector of the institution, effective June 1. The school has been without a rector since the death of the Rev. Thomas A. Conover in 1943. Mr. Harold D. Nicholls has been head of the school since that time. Acting upon his recommendation the trustees have chosen a clergyman as rector, with Mr. Nicholls remaining as the senior master.

Auxiliary Meets

Newark:—The Auxiliary of the diocese of Newark held its first 1946 meeting on January 2 at the diocesan house. Mrs. John E. Hill of Philadelphia, a member of the national board of the Auxiliary, spoke on opportunities for Church women in the post-war world and Bishop Ludlow spoke on the Reconstruction and Advance program.

Chancellor Appointed

Orlando, Fla.: — The Hon. A. Eugene Carpenter of this city has been appointed chancellor of the diocese of South Florida, succeeding the late J. Picton Warlow. The position has been filled by a member of the same law firm since the diocese was organized in 1893.

Clergy Notes

(*Continued from page* 2)

PARKER, WILLIAM, was ordained deacon on December 21 by Bishop Remington at St. Mark's, Frankfort, Philadelphia, Pa. Mr. Parker is a school teacher and remains so for the present.

RICE, NORMAN S., formerly assistant at the Church of Our Saviour, Akron, Ohio, is now assistant at St. Luke's, Montclair, N. J.

ROSE, FRANK L., Jr., was ordained deacon December 16 at St. Stephen's, Richmond, Va., by Bishop Goodwin. He is a student at the Virginia Seminary.

SWIFT, MILTON J., was deposed from the ministry on Dec. 26 by Bishop Stoney of New Mexico, in accordance with the provisions of canon 52, section 1 (1) and canon 63, section 3(d).

THOMPSON, C. O'FERRALL, formerly in charge of St. Mary's, Bluefield, Va., is now rector of St. Paul's, Summerville, S. C.

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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. E. COX
Churchwoman of Southern Pines, N. C.

I have recently seen the picture *The Southerner* and I heartily agree with the Memphis board of censors that it gives an "unfair picture of southern life." The only thing typical of the South was the cotton crop. Any other crop would or could have placed it elsewhere. I also think you would find no doubt fewer "hostile and anti-social neighbors" in the South than anywhere else in the country no matter what they had gone through with. This was my reaction to the play at its close and the lady setting next to me made the same comment on the way out. Why I am writing this at this time is because I read the piece about this movie in the WITNESS some time ago.

* * *

PHILIP H. STEINMETZ
Rector at Ashfield, Massachusetts

The letter in *Backfire* for Dec. 13th from E. T. Lawrence of Tillicum, Washington, with its frank paganism reminds me of a prayer attributed to John Lesley, a 17th century bishop in northern Ireland which I pass on to you for whatever it may be worth. To me the resemblance to Mr. Lawrence's closing sentence is startling. Lawrence says:

"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."

Bishop Lesley says:

"Almighty God, unto whom our hearts are open, thou knowest the righteousness of the cause we have taken in hand, and that we are actuated by the clearest conviction that our motive is just. But, as our manifold sins and wickedness are not hid from thee, we presume not to claim thy protection trusting in our own perfect innocence. Yet, if we be sinners, they are not saints. Though, then, thou vouchsafest not to be with us, be not against us, but stand neuter this day, and let the arm of flesh decide it."

* * *

MR. WINSLOW AMES
Layman of Coshocton, Ohio

I rise to the bait offered by Mr. Lawrence in BACKFIRE of 13 December, not so much to defend Bishop Lawrence, who can hand it out and take it too, as to say Mr. Lawrence's argument is literally damned nonsense. Nonsense because it is irrational and from a pragmatic point of view without sense or practicality, and damned because it is bad regardless of practicality or impracticality. It is not unpreparedness that invites attack, but a false position; and this is true whether or not the attacker is in a pathological condition as the Nazi was. The false position I refer to is that of the big self-satisfied cock of the walk, complete with protective tariffs, insulting immigration restrictions, and other selfish paraphernalia.

It is a serious error both in definitions and in counting to refer to pacifist members of Congress. Jeanette Rankin if not a pacifist *pur sang* is very close to one; and by my count she was the only pacifist in Congress in a long long time. It is an error to say our pacifism when what is meant is isolationism. Pacifists are pacifists to a considerable extent precisely because they are not isolationists.

But what really makes me cry nonsense to Mr. Lawrence is his final paragraph, as nifty a counsel of despair as a professing Christian could put up. Admittedly some of what he says is true, namely that if we don't serve God we are condemned to fight battles in general (he seems to take much the Morrison-Niebuhr view which in this respect has considerable virtue). But his view of victory is plainly contrary to his own simple Christian instruction.

Further, the condition-contrary-to-fact which he sets up, namely that if but 50% of the people were motivated by the Christian spirit there would be no wars, is a perfectly sound true pacifist argument. He seems to have failed to observe that it is the pacifist idea to get not 50% but 100% if possible of the people to just that motivation. If that is so, why tell the pacifists to shut up? How get the people to that motivation? You might as well tell a man it was not expedient for him to have children, that he would only be allowed to have grandchildren.

I promise not to say *damn* or *nonsense* to Mr. Lawrence. It is my hope and prayer that he will study some elementary logic and philosophy and then take a look at some classic pacifist literature.

* * *

MR. RICHARD C. S. DRUMMOND
Layman of Auburn, New York

My congratulations for giving us Sherman Johnson's splendid article of 6th December *Places Where God Speaks.* This is perfectly splendid work. It represents a going back to fundamentals which we lack sorely in our preaching and instruction. The doctrine is old, but it is new, and we ought to get it from our pulpits—get it more, get it constantly.

Never have I seen such an admirable setting forth of these important fundamental elements of our faith, and of what is in and what is meant by the "Word of God."

I am clipping this item and laying it aside in my folder. But I feel that I should do more—at least write to say that Dr. Johnson is entitled to great praise for the scholarly fashion in which he handled this topic.

But please—oh, please—do not deprecate the use of the King James version. The other translations are useful, but their words lack majesty and dignity and power such as we get in the Elizabethan stateliness of the King James Version.

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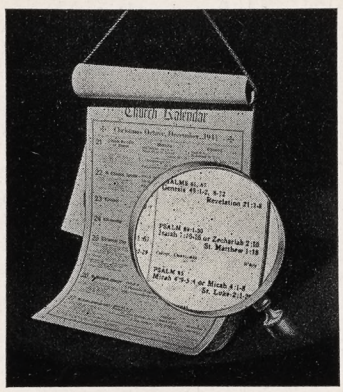
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JANUARY 17, 1946

BARD COLLEGE STUDENTS HAVE A GREAT DEAL OF FUN AS WELL AS WORK
(*story on page five*)

FASCIST THREATS AT HOME

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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 and 9 H. C.; 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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JANUARY 17, 1946
VOL. XXIX No. 14

CLERGY NOTES

CHAPLAIN, PAUL, was ordained priest on Dec. 19 by Bishop Phillips at Tazewell, Va., where he is in charge.

DAME, NELSON PAGE, retired priest of Virginia, died on Dec. 30 at the age of 93.

DUGGLEBY, WAYNE L., was ordained priest on Dec. 28 by Bishop Haines at Trinity Cathedral, Davenport, Ia. He is assistant at St. John's, Ames.

EASTMAN, F. L., Woodsville, N. H., has accepted the rectorships of churches at Ashton and Manville, R. I.

FOSTER, L. RUSSELL, assistant at Grace Church, Lockport, N. Y., is now rector of the parish.

GROVES, EDWARD A. JR., was ordained priest on Dec. 22 by Bishop Block at St. James, Centerville, Calif., where he is vicar.

KUMM, KARL, former army chaplain, has accepted appointment to be vicar of St. Paul's, Chatham, N. J.

LONG, CHARLES H. JR., who graduates from the Virginia Seminary Jan. 31, has accepted appointment to be a missionary in China.

MACBETH, WILLIAM 2nd, former canon at Trinity Cathedral, Newark, N. J. became the rector of Emmanuel, Alexandria, Va., Jan. 15.

OTTO, WILLIAM R., former rector of Trinity, Oshkosh, Wis., will serve as acting dean of Trinity Cathedral, Phoenix, Ariz., through May 31.

PETERSEN, RICHARD O., rector at Norwalk and Monroeville, O., becomes associate rector of St. Paul's, Lansing, Mich., February 1.

RIDDLE, G. W., rector of Trinity, Bessemer, Ala., has resigned to retire from the active ministry.

SEEKINS, ROBT., has resigned as rector of St. Mary's, Warwick Neck, R. I., effective January 1.

SHIPLER, GUY EMERY, has resigned as vicar of St. Paul's, Chatham, N. J., effective Feb. 1.

TOURIGNEY, ROBT. A., was ordained priest on Dec. 15 by Bishop Block. He is assistant at St. Matthew's, San Mateo, 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 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

The WITNESS

For Christ and His Church

JANUARY 17, 1946

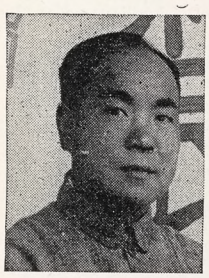
Publication Office, 6140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Kimber Den Writes His Thanks To American Friends

He Tells of the Thanksgiving Celebrations For Victory and Plans for Reconstruction

By Kimber H. K. Den

Lichwan, Kiangsi, China: — The other day I heard from our missionary treasurer, Mr. A. J. Allen in Kunming, of a receipt of $1,000 U. S. from the readers of THE WITNESS and CLID members, for our work here. It came in very timely to meet our desperate needs. Let me salute you all and thank you with all my heart and soul for all the efforts my friends in America make in their continuous supply of financial assistance to us. I don't see how we could ever be able to pull things together here without your special help.



We are all mighty glad beyond expression to see this last world war ended with final victory for the allied nations. We had a big celebration of this happy event on our Thanksgiving Day. All of our refugees in our three refugee colonies joined in the celebration and offered their thanks to God for the happy restoration of peace, freedom and joy to the world. I do hope that this peace we now have may be a lasting one, built on the foundation of Christian love, brotherhood and sacrifice. All the peace treaties and pacts which we have made will mean nothing if men's hearts are still being filled with greed, hatred and selfishness. Hence if a new world is to be born the Christian Church must play a part in bringing it to birth. It makes me tremble with fear when I think of the vast problems of post-war reconstruction in war-torn China alone.

Perhaps you know that our field centers, both in Hwangchen and Changshen have been made training centers for youth in this part of the country. This quiet corner of this hilly country has become a very important center for political and military activities overnight. I do hope we have the resources to develop our religious work in proportion to other activities of life. We have quite a large number of Christian students under training in the youth centers. Some of them are very devoted to their Christian faith. To meet their special needs we have started special services for them on Sundays. Also a special choir has been organized among them. These training camps offer us a unique opportunity for services of all kinds to the future leaders of China.

Both Mrs. Robin Chen (wife of the assistant Bishop of Anking) and her three daughters came to us some time ago. We are now living together here very happy and sound. In spite of the inconveniences and hardships involved in a country village life as we have here we feel very much blessed in many other things for which we can lift our hearts unto the Lord with praise and thanksgiving.

As soon as arrangements can be made I plan to take a short trip to Nanchang, free after six years of occupation by the Japanese. It is a city where I worked for twenty years before the war and I am quite anxious to see how is the condition of things down there regarding both our church properties and possibilities of rehabilitation for civilian refugees "returning home." It will take huge sums of money to restore our Church work along to say nothing of other reconstruction work there. I do hope that the Lord will bless us with increased strength, new courage and wisdom to meet the tasks ahead. For this your humble brother will, of course, need more than ever your continuous interest and encouragement, so well manifested in the last few years. I hope to write WITNESS readers again to tell you in a concrete way of our needs in Nanchang after I have completed my visit there.

With improved mail service I trust this letter will be able to get to you sometime before Christmas. If so, kindly convey my best Christmas greetings to all WITNESS readers who have been so generous in helping with our work here, and to all my friends in America. The days won't be very long before we all can meet again for a happy reunion either in China or in America.

The letter was dated Sept. 5 and arrived in New York on December 27. It was by air mail and carried $24 in Chinese stamps. If there are those who wish to help Kimber Den with his great work among refugees kindly make checks payable to "Treasurer, CLID," and mail to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y.

Get-Together

★ A parish in the metropolitan area of New York seeks a returned chaplain or an unmarried priest as an assistant. Salary, $2,500 a year with three rooms and bath. . . . A chaplain, to leave the service in about a month, seeks a position as an assistant. He is described by a bishop as "fine, upstanding, alert and aggressive." He has been married about a year and there are no children. . . . Parish in a large mid-western city is looking for an associate rector. Salary, $3,000 and a house for a married man. If single man provide his own quarters. . . . Another mid-western city parish is looking for an associate rector. Salary $2,500 to $3,000. . . . Chaplain, 42, married, two sons of college age, seeks position. Vestries seeking clergymen; clergymen seeking positions are asked to send information to Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. We send bulletins monthly. Please note however that we sent information about vacant parishes only to clergymen, and information about clergymen seeking positions only to vestries, bishops, or rectors seeking assistants. No office calls please and a return stamped envelope will be appreciated.

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BISHOP MANNING TO BE HONORED

New York: — Bishop Manning is to be honored at the annual dinner of the Church Club on January 29th, the occasion marking his 80th birthday, the 55th anniversary of his ordination to the priesthood and the 25th anniversary of his consecration as a bishop. The speakers are to be Bishop Henry K. Sherrill of Massachusetts; Admiral W. T. Cluverius, the president of Worcester Polytechnic Institute and the Rt. Rev. H. St. George Tucker, the Presiding Bishop. The toastmaster at the dinner will be the president of the Church Club, Judge Robert McC. Marsh.

CHAPLAIN PENNINGTON RETURNS

Washington:—The Rev. Edgar L. Pennington, a navy chaplain since August, 1941, has recently been relieved from active duty. Formerly rector of Holy Cross, Miami, Fla., from which he was given a leave of absence but from which he later resigned, Chaplain Pennington served a large part of the time with a mobile hospital in the Pacific. In New Zealand he preached in over 30 Anglican churches and was the first American Episcopal clergyman invited to assist in an Anglican ordination in that country. He also preached before the general synod of the province and was given the honor of preaching in the cathedral at Auckland on Independence Day. He was released from the service with the rank of Lieutenant Commander. He is a contributing editor of THE WITNESS.

DISTINGUISHED PREACHERS FOR LENT

Providence: — Grace Church has announced Lenten preachers for Lent. They are Bishop Lawrence of Western Massachusetts, former rector of the parish; Bishop Bennett of Rhode Island; the Rev. Theodore P. Ferris of Trinity Church, Boston; the Rev. Gardiner M. Day of Christ Church, Cambridge; the Rev. Samuel M. Lindsay, Baptist minister of Brookline, Mass.; the Rev. Ralph W. Sockman, Methodist minister of New York; Bishop G. Bromley Oxnam, Methodist bishop of New York; the Rev. Boynton Merrill, Congregational minister of Columbus, Ohio, and the rector of the parish, the Rev. Clarence H. Horner.

BISHOP BINSTED VISITS HONOLULU

Honolulu, T. H.:—On his way to the United States, Bishop Norman S. Binsted of the Philippines stopped here where he told of his experiences as a prisoner of the Japanese at an informal reception given by Bishop and Mrs. Kennedy. He stated that the people of the Philippines, even though they had lost their places of worship, were attending services in great numbers. He spoke of some places where they would have an average of from five to seven hundred at a single service, with the weekday communion services also exceptionally well attended. He declared that what he needs more than anything else is more men to help rebuild the work.

Bishop Kennedy, following the meeting, wrote that "Bishop Binsted said that since the war many have drifted away from Christianity due in a great measure to the influence of Russia. Our part now is to bring them back into the Church for they have gone into ways that have not used the influence of the Church as a basis for their beliefs. It is something we must face for it has had a far greater influence on the people than we realize.

"As for the stories of atrocities, the Bishop declared that most of the horrible things we have heard are true. But the character of the man is evidenced by his firm belief in the Japanese Christians who made a desperate effort to show they were not of the same calibre as those Japanese who were dominated by their military rulers. He knew the anguish of real starvation, for he lost many, many pounds during his internment as a prisoner of war. One cannot suffer and see suffering and not be touched by the tragedy of it all, but we who have heard Bishop Binsted know that his experiences have made him know where to place emphasis on the values of life.

"He could not give too much praise to his Chinese churchmen, who really kept the work of the Church going by loaning him $110,000 to see that his needs were met. This loan was made to him by word of mouth, no signing of notes, no pledge of a definite date for payment. Had this been done it could have been the means for his death as well as for those who gave him assistance. He secretly buried the money and gave it out when and where it was needed, even under the eyes of the military police. The debt to the Chinese has been paid in full by the National Council . . . a debt we are sure they very eagerly and proudly paid.

"It was a wonderful privilege to sit and listen to Bishop Binsted. There was no bitterness in his voice as he revealed the sufferings of himself and his people; there was only an eagerness to start again and be about his Master's business, and a prayer that he might do it even more effectively because of these experiences which had come to him because men of good will had not worked hard enough and diligently enough to bring about a lasting peace."







CHURCHMEN IN THE NEWS: the Rev. Theodore P. Ferris is to be a Lenten preacher in Providence; Bishop William T. Manning of New York to be honored by New York Churchmen; Chaplain Edgar L. Pennington ends his long service with the navy

DR. FRANCIS WEI AT E.T.S.

Cambridge, Mass.: — The Rev. Francis Wei of China is to lecture on Christianity and the cultural heritage of the Chinese at Episcopal Theological School on Monday evening from February 4 through March 11. They are to be held at 8 p.m. and are open to the public. These lectures are given concurrently at Union Seminary in New York and at Andover-Newton Seminary at Newton, Mass.

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Bard College Offers Program For the Servicemen

Provides for Special Training in Various Fields to Round Out His General Education

By C. H. Gray
The President of Bard College

Annandale-on-Hudson, N. Y.:— Bard College is already educating returned servicemen. Among them are men preparing to enter such varied careers as scientific research, the ministry, business, hotel administration, journalism, law, medicine, and writing. As a college of liberal arts, Bard does not believe that liberal education is unrelated or antagonistic to education for useful work in the world. It understands the need of the veteran to prepare himself or herself for some life work as well as to pursue with the maturity gained in war experience the questions of life that face all citizens of modern society. The College has made some significant changes in the procedures of American college education to meet these two needs of the veterans as well as other students.

At Bard the student's program is not made up of required subjects. Each student, with the aid of teacher-advisers, makes his own curriculum to suit as nearly as possible his own interests, tastes, ambitions, and vocational or professional objectives. The central course in his program is a tutorial course in the subject which is of major interest to him. In this course, in which he meets alone with his teacher, he helps to lay out the ground to be covered and he can go as fast and as far as his capacities permit. He gets down at once to essential problems in the field of study and begins to learn how to solve them. If he wants to be a scientist, he begins on scientific problems and finds out what it means and what it takes to be a scientist. If he wants to be an economist, a labor relations counselor, a clergyman, a diplomat, a novelist, or a sculptor, he learns through direct attack on essential tasks what it means and what it takes to be any of these things.

When the student finds that he needs special skills before he can solve the problems before him, he makes room in his program for such training. In the tutorial course, immediate trial and exploration of his interests and skills are made, and his training takes the road dictated by what each individual wants and needs. What he needs, furthermore, is not dictated either by individual whims or by some abstract conception of "what every educated man should know," but rather by the standards of good work that have been established in his profession or field of interest.

The other courses in his four-course program are chosen each semester to supplement his study in the major field and to round out his general education. In the choice of these courses, the student's previous knowledge and training, and the kinds of experience that he needs for the development of his personality are taken into consideration by his advisers. An organic curriculum is thus the outgrowth of the student's curiosity and of the requirements of the career he foresees for himself.

The Bard faculty, therefore, take their students — not veterans alone, but all students — into partnership in their own educational planning. The Bard system offers the kind of adult relationship between the student and teacher which the veterans will appreciate and make the most of.

Bard is a coeducational college of liberal arts and sciences, with a present capacity for about 225 students. The ratio of teachers to students is about one to seven, a high ratio permitting a large amount of individual attention. Courses are given in a wide variety of subjects in the four major divisions of natural sciences and mathematics; social sciences; languages and literature; and fine arts, music, and drama. These courses are related directly to an infinite number of careers in the world. They introduce serious students also to the political, philosophical, religious, and social problems of our time, and thus provide the basis for a continuing liberal education through life.

Bard was founded in 1860 as St. Stephen's College. It has been associated from the beginning with the Episcopal Church. The chapel, a beautiful example of Gothic architecture, is the center of the religious life. Its services are conducted by the chaplain of the College, who is also an instructor in religion and philosophy and is rector of the neighboring parish of St. John the Evangelist, Barrytown. A college chapel association and the chapel choir are student organizations appealing to those who desire more active participation in the religious life of the campus.

In the social organization of the College, the veteran will also find



The ratio of students to faculty at Bard is such that students are able to get a great deal of personal attention. Here a faculty member talks over a problem of physics with a student who is majoring in the subject

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that he is dealt with as a mature individual. Students, faculty, and other residents on the campus are organized as a democratic community. All matters relating to the common welfare are under the jurisdiction of the community government in which all the residents participate on an equal footing. Social and other extra-curricular activities are promoted by the community government. The general standards of conduct are those of good society elsewhere. Freedom is given to young people to live as responsible adults. Rules and regulations are made by the community whenever they are necessary to protect the welfare of the group. The aim is to develop individual responsibility rather than to prolong infancy by boarding-school restrictions. Students who come to Bard are offered the freedom of adult society and are expected to assume the responsibilities of such a society.

In helping young men or women to resume their education, the College has assumed that veterans will demand that their courses be planned to fit their own individual requirements. If their vocational or professional ambitions are fairly definite, the students will wish to begin training for their careers as early as possible, without the requirement of courses not too clearly relevant to their purposes. They will wish to be given a real trial of and a real exploration into their capacities for the special kind of work which their professions will demand. They may be in a hurry to get "degrees," but they will be more interested in the knowledge and skills that will result from their college studies. If veterans come to Bard with less definite vocational aims, they will still be eager to learn the answers to real questions, and not wish merely to "take courses."

These veterans have been accustomed in the armed services to be dealt with in large groups and to subordinate their particular temperaments and desires to the common good. Now that they are out of uniform, not only will they wish for an opportunity to follow the lines of their own inquiry, but they should be encouraged to do so. For the good of society, as well as of themselves, every effort should be made to overcome the effects of regimentation and to draw out whatever they may have of individual initiative, curiosity, and imagination.

RELIGIOUS EDUCATION CONFERENCE

Chicago: — Forty denominations will be represented when about 1,500 religious educators meet at Columbus, Ohio, February 10-16, for the annual meeting of the International Council of Religious Education. One of the highlights of the occasion will be an address by Harold E. Stassen, former governor of Minnesota, and the presentation to him of the first copy of the new, revised standard version of the New Testament.

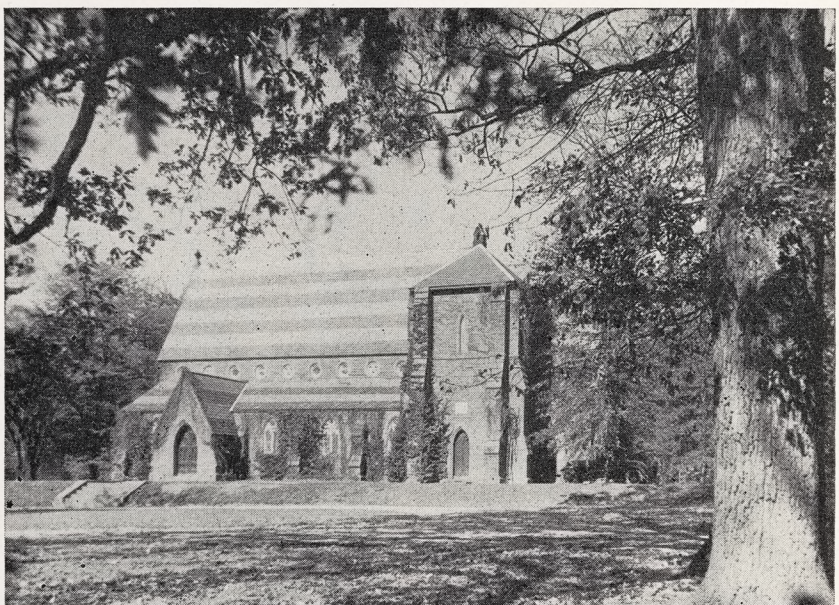
The Episcopal Church will be represented by the Rev. Maurice Clarke of South Carolina; Miss Maude Cutler of Norfolk, Va.; Miss Irene Scudds of Cincinnati; the Rev. R. U. Smith of Detroit; Miss Evelyn Spickard of New York, and the following representatives of the National Council: the Rev. Daniel A. McGregor, Miss Avis Harvey, the Rev. Vernon McMaster, the Rev. A. Ronald Merrix; Miss Charlotte Tompkins, Miss Frances Young.

SUMMER CONFERENCE ANNOUNCED

Burlington, Vt.:—The diocese of Vermont is the first to announce plans for a 1946 summer conference. It will be held from June 17 through 21, with the Rev. Charles S. Martin, rector of St. Paul's, here, as director and the Rev. Robert Rodenmayer of St. John's, Northampton, Mass., as chaplain. Columnist Massey Shepherd Jr. of THE WITNESS, professor at Cambridge Seminary, is to be a member of the faculty. A new feature: arrangements have been made for boarding children, 3-9, so that younger married people may attend.

BISHOP REMINGTON ANNIVERSARY

Philadelphia:—A service to commemorate the anniversary of the consecration of Bishop William Remington was held in the chapel of the Church House here on January 10, with Bishop Hart the celebrant. Bishop Remington was consecrated suffragan bishop of South Dakota on January 10, 1918. In 1922 he was elected missionary bishop of Eastern Oregon and in 1945 he became suffragan of Pennsylvania.



The beautiful chapel is the center of religious life at Bard College

FEDERAL COUNCIL BACKS TRUMAN

New York (RNS): — President Truman's directive of December 22 to allow the entry of displaced persons into the United States has been commended by the executive leaders of the Federal Council of Churches. In a letter to the White House the churchmen promised their support of action by the government looking toward the entrance "of such displaced persons and refugees as may qualify for admittance under existing quota laws."

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EDITORIALS

The Seminaries in 1946

JUST as an army stands under the instant orders of its commander, so a living Church stands under the instant orders of its Lord. Like an army it is given special tasks at special times by its living leader. During the war our task was to keep the Church and its ministrations with the men in the armed forces and to adapt our endeavors to the peculiar circumstances of a dislocated society. In 1946 our assignment is a different one. We are to "rise up and build"; to raise up things that have been cast down; to advance in the name of the Lord. The special task now is to oversubscribe the Reconstruction and Advance Fund.

But it is likewise true that an army, even as it fights its most crucial campaigns, must be prepared for the long future that lies ahead. At the same time that the tragedy of Dunkirk was taking place young men were being trained for future battles on the quiet fields of England; and even as the Germans were sweeping across the plains of Russia, far in the hinderland new armies were being formed and trained. We have special tasks assigned to us at special times—that is true—but we must likewise continue to support the basic work upon which the future of the Church also depends.

The Bishop of Kunming has said, "The Chinese Church wants the west to send it well-trained priests more than anything else." Bishop Angus Dun of Washington writes, "There can hardly be any fundamental reconstruction and advance unless the professional schools which train our leaders are adequately maintained." Whether the Church will continue to advance, in brief, depends upon the quality, training, devotion and imagination of the men who come from the theological schools. Even while special tasks are being undertaken this theological education must receive the prayers and financial assistance of the whole Church.

Four immediate and pressing facts, and one abiding consideration, will show us the importance of theological education in 1946. First, in order merely to maintain its ranks the Church needs 150 new clergy every year. The total capacity of our seminaries is barely adequate for this and any expansion or improvement of their facilities will inevitably require the financial assistance of the Church. Second, during the war years our seminaries were compelled to run at about half their capacity and this has resulted in a clergy shortage which will not be ended even by the return of the chaplains. This question of recruiting men for the ministry of the Church should be the concern of every parish. There can be no advance of the Church unless the ranks of the ministry are kept filled. Third, one of the happy things of the present year is that our seminaries, with the end of the war, are beginning to fill again. Serious and able men are turning to the schools from the armed forces. This is a grave responsibility that concerns the whole future of the Episcopal Church for the seminaries must be ready to train them with adequate staffs and equipment. Improved dormitory facilities, apartments for married students, and a chaplain temporarily added to the staff are among the most pressing immediate needs. No man who can become a good priest should be turned away and if there is to be any marked advance in the life of the Church our seminaries should run at more than their present capacity in the years ahead. Fourth, we owe much to our chaplains. In many instances they have lived under great strain and in almost all cases they have had little opportunity for study or life-giving fellowship with their brother clergy. In fairness to them and their work in the future they must be provided with special opportunities for brief periods of study and refreshment. Needless to say this involves expense for the seminaries.

To these immediate and pressing needs which involve the life of the whole Church we must add the abiding need of interpreting Christianity anew to every age. Jesus Christ is the same yesterday, today and forever, but the people of the Church are in each generation in a new situation, facing different problems. The living word of God must be presented in the language of the present so that

"Quotes"

I BELIEVE that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth. To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign. I believe that the will of God has never been more clearly, more freely expressed than in the teachings of Jesus. I believe that this teaching will give welfare to all humanity, save men from destruction, and give this world the greatest happiness.

—Leo Tolstoi

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men in the atomic age know both the judgment and mercy of him who ever lives. In this sense there is an eternal modernism . . . the need of the Church to be relevant to the age in which it lives. Only with a trained ministry can it be. The task of our seminaries, says one of our deans, is "to produce consecrated, authentic men of God; indomitable champions of the right; unmistakable interpreters of the good news of Christ; indefatigable helpers to men in their time of need; alert messengers to win the world."

In this work the seminaries ask the prayers and financial support of the whole Church.

General Convention Issues

WE ALWAYS have fun at editors meetings discussing topics for our Lenten series. Once in three years of course it is easy . . . The Issues Before General Convention. The problem then is to determine what the issues are and finding the best people to write on them. We have not yet completed the line up for 1946 but we are far enough along to make this preliminary announcement, with the hope that you will think well enough of it to plan now to use the articles in your parishes this Lent. When the program is completed we will send announcements to the clergy, with the usual return card for orders. Meanwhile here is the list as it now stands.

There will be two articles on *An Over-All Strategy for the Church, Domestic and Foreign.* The Rev. Herbert W. Prince, rector at Lake Forest, will write one of these and Bishop Keeler of Minnesota has been asked to do the other. There will also be two articles on *The Marriage Canon,* one by Bishop Parsons and the other by Mrs. Henry Hill Pierce. Likewise there will be two articles on *Unity With Presbyterians.* The first will be by the Rev. Henry Pitney Van Dusen, president of Union Seminary; the other article on this subject will be written by the Rev. Theodore Wedel, warden of the College of Preachers and a member of our commission on unity. *Social Reconstruction* will be written by the chairman of the commission, Bishop William Scarlett. Stringfellow Barr, the distinguished president of St. John's College will write on *Internationalism and the Church.* Then we have asked Bishop Powell of Maryland, chairman of the commission, to deal with *Clergy Placement* and we are hoping that another bishop will handle the matter of the proposed increase in assessment of *The Church Pension Fund.* Spencer Miller Jr., road commissioner of New Jersey, will write on *Social Security for Lay Employees.* Dean John W. Suter of Washington Cathedral and custodian of the Prayer Book will write on *Proposals for Prayer Book Revision.* Then too we have asked members of the commissions to write on *The Presiding Bishops See* and on *Church Rural Work.*

Surely one of the most important and interesting events to take place at Convention will be the election of the new Presiding Bishop. It is a difficult subject to deal with. Nevertheless we propose to deal with it editorially by presenting what we consider to be the necessary qualifications for the office. Then we will urge discussion by readers, as indeed we hope all these matters will be discussed. The way to have a Church that is vital and alive is to have members informed. The way to have a Church that is democratic is to have free and open discussion of the problems facing the Church. It is our hope and belief that this Lenten series will contribute to these ends.

The series will start in our issue for February 28 and articles will appear in eight numbers . . . as a matter of fact articles on two General Convention issues will be in most of the numbers.

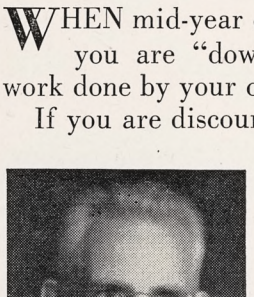
We urge your cooperation through the use of these articles in your parishes in the Lenten Season.

For Church School Teachers

By
WILLIAM GRIME

WHEN mid-year comes around some of you say you are "downcast when you compare the work done by your class with other classes."

If you are discouraged through contrasting your success with others, try this: First, read Luke 12:48,-19: 12-26. You see, our Lord would here meet your need by helping you to balance your thoughts again. You are not to compare your achievements with teachers who have had greater advantages than you have had. Remember, "Unto whomsoever much is given, of him shall be much required." No, you are to contrast your success only with those who have had something like the same amount of experience, the same chances of experimenting with the better skills and the same opportunities that you have had to study content. Your success on this basis may be an even greater triumph than that of more experienced teachers.



Going further, try this: Go through one of the Gospels noting how often Jesus counseled His teachers not to over-worry. Then in your meditation face these simple facts. There are some fac-

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tors in every teaching situation for which you are entirely responsible, such as, thorough preparation, willingness to guide, not push, readiness for emergencies and joyful consecration. But there are some factors in every teaching situation where your control is limited. For instance, you cannot determine what judgments your students will make on your teaching and you cannot coerce your students to put your attitudes or class experience into steady practice. Therefore, concern yourself only about the situations you can control and do not worry unduly about factors beyond your control. In short, do not over-worry about results. "We shall reap if we faint not." If you cease to worry about factors in teaching situations where your control is restricted, this will surely release more of your mind and soul into your work as a Christian teacher.

Fascist Threats at Home

by Jack R. McMichael

Executive Secretary of the Methodist Federation for Social Service

METHODIST Bishop Oxnam in a recent magazine article states that "the Nazis aren't all licked yet. They masquerade in Sunday-go-to-meeting coats as well as brown shirts." The Bishop was not just referring to Germans whom he met on his recent European tour. "The man who excludes a Negro from any of the privileges of this democracy, who connives with a real-estate agent to exclude a Jew from a neighborhood, who sets up barriers against any human being because of his race or his creed, is a Nazi. . . . It was a limited thing, to begin with, in Germany —the persecution of a minority within the borders of one country. It ended with the attempted enslavement of virtually all the peoples of the earth."



JACK MCMICHAEL

If the threat of fascism is still here, if the struggle against native fascism has entered a period of new intensity, we must learn how to spot the evil and how to eliminate it. The American army has rendered us a glorious service in this regard through its Orientation Fact Sheet 64, *Fascism.* The unspecified quotes in this article are from that fact sheet. "The people run democratic governments but fascist governments run the people. Fascism is government by the few and for the few." Understanding this we see why fighting fascism means fighting the poll tax and white primary: "by the few and for the few." Fascist regimes "permit no civil liberties, no equality before the law." Knowing this we know that the Supreme Court ruling against the deportation of Harry Bridges was a victory against fascism—and that those Texans were fighting fascism who acted to help save the life of L. C. Akins, a Texas Negro condemned to die for an offense for which no white man has ever or would ever be so condemned: "civil liberties . . . equality before the law."

Historically all "fascism came to power . . . at a time of social and economic unrest. A small group of men, supported in secret by powerful financial and military interests, convinced enough insecure people that fascism would give them the things they wanted. . . . Wherever free governments anywhere fail to solve their basic economic and social problems, there is always the danger that a native brand of fascism will arise to exploit the situation and the people." Knowing this we can understand the fascist threat which lurks in the present and growing threat of mass unemployment and suffering. Victory in the present fight for full, *useful* employment (as opposed to militarization—the only fascist answer) is the surest guarantee that incipient fascism will be destroyed, our democracy preserved and extended.

Fascism comes to power through "pitting religious, racial, and economic groups against one another." Are there such attempts in America

"Orientation Fact Sheet 64" can be had from the CLID, 155 Washington Street, New York 6, N. Y. at 10c a copy. Highly recommended also is Fact Sheet 70, "Prejudice" to be had at the same price from the Methodist Federation for Social Service, 150 Fifth Ave., New York 11, *N. Y.*

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today? Yes, says our war department document: "In the United States, native fascists have been anti-Catholic, anti-Jew, anti-Negro, anti-labor, anti-foreign-born. . . . Interwoven with the 'master race' theory of fascism is a well-planned 'hate campaign' against minority . . . groups." Such a campaign is being waged on the very floor of Congress today in the anti-Negro, and anti-Semitic tirades of men like Eastland, Bilbo, Rankin. We detect it also in the columns of the Hearst and McCormick and other press.

We find this campaign of racial hatred and anti-Semistism under the cloak of Catholic Christianity in men like Coughlin and Protestant Christianity in men like Gerald L. K. Smith. Such "Christian" native fascists find roots for their anti-Semitism in a false and irreparably harmful interpretation (which organized Christianity has yet to fully repudiate) of the relationship between Jesus and his people. Note this statement from a widely used Catholic New Testament: "The Jews are the synagogue of Satan. The true synagogue is the Christian Church." Or from Snowden's Sunday School Lessons (written by a Presbyterian minister) these words which could well have come from Hitler: "The Jew in the modern world has arrogated to himself . . . outstanding leadership in *all* nations and in *every* branch of human activity." Or from this parochial textbook: "The Jews hated our Lord. . . . And ever since the Jews have wandered about, a people without a flag, a country, a priest, an altar, or a sacrifice, a living testimony that indeed the vengeance of God fell upon them and their children." Such statements are as false as they are anti-Semitic. Jesus burned with indignation against the few who oppressed his people, but had warm love for, and deep faith in, the oppressed Jewish people themselves. He spoke of them as "salt of the earth . . . light of the world." And those Jewish "common people heard him gladly," for he was their friend, their champion. It was not "the Jews" who murdered Jesus. He was executed by Roman soldiers under orders of the Roman, Pontius Pilate. His execution was also fostered by an alliance of native Quislings (called Herodians) and ecclesiastical bigots who worked hand in hand with the foreign oppressors of the Jewish masses.

Today in America native fascism is on the warpath. Jewish boys are attacked and beaten on the streets. Synagogue windows have been broken. Anti-Semitism and racial bigotry in general are rampant. Openly fascist hate-groups are coming out of hiding. As our army document reminds us, fascists everywhere have used the "divide and conquer Hitler method." We see it today in the fear and hate-inciting rumor-mongering being directed against the Negroes and other minorities; in the attacks against Japanese-Americans and their rights on the West Coast; in the efforts to divide veterans from non-veterans (especially workers); "Christian" veterans from Jewish veterans; in the fostering of disunity between men and women workers. This is the pattern followed in every fascist country. These are ominous evidences of it in post-war America today.

In preparation for this article I spent a good deal of time reading the stomach-turning publications of American fascism—from the blatant pages of Gerald L. K. Smith's *The Cross and the Flag* to the more subtle columns of the Hearst and McCormick-Patterson press. Without single exception these publications in every issue play the trumpet of psychological preparation for war against the Soviet Union. Fascists have their differences. But they are united as to the importance of sowing suspicion and hostility against the Soviet Union.

Repudiation of America First nationalism, insistence on solid international economic and political cooperation in general and friendship with the Soviet Union in particular—must be part of the battle against our native fascists. It particularly needs assertion today that temporary American monopoly of the atomic bomb is no substitute for, but an additional imperative towards, that cooperation and friendship. The contrary path points to more war, more fascism.

IT IS historically true, as our army document proves, that fascists have been "in the pay of certain big industrialists and financiers who wanted to run the people with an iron hand." The army document affirms what Prof. Robert A. Brady so amply documents and proves in *The Spirit and Structure of German Fascism—viz*, that fascism does not destroy monopoly capitalism, but only speeds up the tendency within it towards ever greater concentration of power and wealth in the hands of the few. This also underscores the consistent fascist program of undermining and destroying genuine trade unions. The current legislative and propaganda campaign against trade unions, collective bargaining, the union shop, is completely in harmony with all fascist plans for America. We see this in its more subtle and respectable form in the voluminous Ball-Burton-Hatch Bill which professes the aim of industrial peace but is actually calculated to undermine labor's Magna Charta, the Wagner Act, and which was drawn up without the consultation of a single trade union or trade union leader . . . hardly a realistic way to promote industrial cooperation and peace. Less subtle is the anti-labor legislative campaign waged in state after state by Christian American, a native fascist organization led by Vance Muse and Lewis V. Ulrey. They call the C.I.O. "Marxian," and Ulrey insists that the Federal Council of Churches is part of a conspiracy to destroy the "American social and economic sys-

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tem!" The anti-labor activities of both men are of long standing. Ulrey opposed the Child Labor Amendment because of "socialistic-communistic origin." Muse in 1918, helped raise $250,000 from railroads to oppose the Adamson 8-hour day bill. He also raised money to oppose women's suffrage and the participation of ministers in political matters. In typical fascist pattern Muse wrote to the Louisiana legislature (which roundly rebuked him and his organization) that "From now on white women and white men will be forced into organizations with Black African Apes whom they will have to call 'brother' or lose their jobs." Ulrey wrote for Gerald B. Winrod's *Defender* that "it is not strange that the Germans decided against the Jews in favor of Hitler." Muse worked hand in glove with reactionary Pappy O'Daniel and helped promote the anti-New Deal convention in Macon sponsored by Talmadge, in which fascist Winrod participated and at which Muse circulated many photographs of Mrs. Roosevelt with Negroes. Christian American has been vigorously and effectively opposed by the Methodist women in Georgia and Texas and by other churchmen who rebel against such use of the term "Christian."

Fascists everywhere go in for hysterical red-baiting as our army document points out. Fascists in America prefer the "indiscriminate pinning of the label 'Red' on people and proposals" for social change to coming to grips with our social and economic evils: poverty amidst potential plenty, mass unemployment in peace, nation-wide racial discrimination, segregation and bigotry, which are the soil in which revolutionary movements grow. In the reactionary aftermath of the last war we had our witch-hunting Palmer raids. Today we have our Rankin or Wood "Un-American" Committee which carries on in the anti-progressive, anti-democratic fashion of its Dies Committee predecessor and is warmly welcomed and supported by native fascists. Unfortunately the dangerous weapon of red-baiting is employed also in the best of families and churches. The "Commu-Nazi" slogan was coined in America by our most notorious hate-spreading fascists. It is propagated today by very respectable Christians who follow the easy expedient of lumping fascism and communism together under the ambiguous term "totalitarian" without perceiving and proclaiming the profound gap between the two from the standpoint of the prophetic Christian ethic. Our army document helps us to make this distinction so vital for the fight against fascism—native or foreign. "Among the early opponents of fascism, the Communists were in the forefront . . . fascism means war . . . has never been secretive about its glorification of war." On the contrary, says Sumner Welles, "When the Soviet Union entered the League of Nations, even the most obstinate were soon forced to admit that it was the only major power which seemed to take the League seriously." It is Donald Nelson who states: "I know from what I saw and heard in Russia that the leaders and the people of that great country are anxious to work with us. They know that only world cooperation and enduring peace can produce the rapid internal development of Russia which is their main concern." Here is a basic contrast between fascism and communism: one glorifying war and one needing and seeking peace.

Our Army document stresses that "Learning to identify native fascists . . . is not easy . . . But it is vitally important to learn to spot them, even though they adopt names and slogans with popular appeal, drape themselves with the American flag, and attempt to carry out their program in the name of the democracy they are trying to destroy." As both Bishop Oxnam and the army fact sheet point out, "Fascism thrives on indifference and ignorance." The answer is in an informed, concerned and active citizenry—loyal participation in a continuing program of social education and action. "It involves being alert and on guard against the infringement not only of our own freedom but the freedom of every American. If we permit discrimination, prejudice, or hate to rob *anyone* of his democratic rights, our own freedom and all democracy is threatened." Nor should we forget in this ever smaller world that "if we want to make certain that fascism does not come to America, we must make certain that it does not thrive anywhere in the world."

SANCTUARY

Conducted by W. M. Weber

The Declaration of an Ecumenical Christian

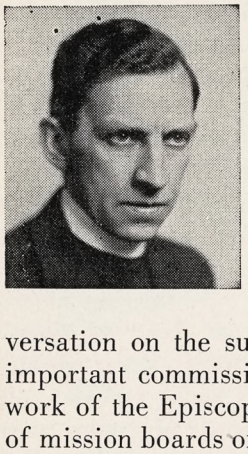
AT BAPTISM I was admitted to no local or sectional order. The intention was to make me a member of the Church of Christ. As a member of the Church Universal, a representative of Christianity in all lands and ages, I am bound in loyalty to that Great Church, far more than to the particular denomination or local church to which I belong. I am an organ of Christian unity; a steward of the whole Church's spiritual heritage, of the whole Church's vision of truth and duty, of the whole Church's ranges of devotion, of the whole Church's resources in organization for fellowship and the cure of souls, of the whole Church's enduement as a channel for the grace of God. I should like, if it be not presumptuous, to appropriate St. Augustine's words: "I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole Church for my fellowship."—Adapted from the words of the late Principal Richard Davidson of Toronto, by the World Council of Churches.

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Talking It Over

By
W. B. SPOFFORD

BURIED in the book shelves of many of the clergy and not a few laymen is a book called *Rethinking Missions*. It might be a good time to dig it up. Mr. John D. Rockefeller Jr. put up large money to send a team of experts to the Orient to study missions. It was a painstaking job, checked and double-checked, with much speculation while the study was on as to what the report would eventually contain. "Just wait and see," an officer of our National Council said to me during a long conversation on the subject. "You will find that this important commission will report that the mission work of the Episcopal Church is the best." Officers of mission boards of other Churches doubtless were saying the same thing.



What the commission did report, summed up in a sentence or two, was that the Christian Church would do a far better job through a united endeavor, at least in the fields of social service and education, than they could possibly do by going their several ways on a competitive basis. One good hospital in Shanghai would be far better than six small ones, all poorly equipped and understaffed, so how about getting together and doing the job right? They asked for efficiency and planning and a first-rate job in the name of the Christian Church.

But the debate was not kept long on that level. What about doctrine? What about theology? How can we cooperate with people who insist on baptism by emersion? How can we cooperate with people who do not accept the three orders of the ministry? How can we cooperate with people who use grape juice instead of the fermented grape? The answer was obvious and a good many people gave it: what has emersion, orders of the ministry, apostolic succession, wine or grape juice, got to do with removing the appendix of a sick Chinese child? Why can't we cooperate in running good hospitals, good schools and colleges, without compromising any of our cherished theological convictions? Nevertheless the debate went on for months on this theological level—whether or not kept there deliberately by those who wanted to discredit the report I presume nobody will ever know. In any case the time came when *Rethinking Missions* went into the book shelves to gather dust and there it has remained.

WAR, it is being drummed into us, has blasted off the face of the earth a good many of these hospitals, schools and universities. So we are urged "to arise and build." And it is important to know that not only are Episcopalians being so urged but practically every major Protestant Church in the United States is now in the midst of a campaign similar to our Reconstruction and Advance Fund. Are these campaigns, our own as well as the rest, based on the "return to normalcy" attitude which has raised such havoc everywhere? Certainly there are many who think so. Just yesterday I received a letter from the rector of an important parish. He writes: "What the plan invisions for the post-war Church is, in the last analysis, little more than a bigger and better pre-war Church. It overlooks entirely the famous statement in the Malvern Manifesto that the war is just a symptom of the sickness which has beset the modern world; a sickness which is to be found in an exceedingly virulent form within the Church. There are no doubt many ways in which this lack of vision might have been overcome. One is to have combined the plan with a scheme of cooperation with other Churches. Anyone who has lived and worked in an over-churched community cannot help but despair when all Churches are raising huge funds to carry on missionary work in the same territory. There are, at this point, enough potential converts for everyone and to spare, but the thought that the unhappy divisions present here are being foisted evermore securely on the Chinese, for instance, is almost more than can be borne. Granted that all differences will never vanish over-night, the Reconstruction and Advance Fund will live up to its name if some recognition of and some first steps towards this goal are included."

It isn't too late. My understanding is that how and where the money is to be spent is yet to be determined. What is needed is not less foreign missions but better foreign missions. What is needed in this One World is not Methodist missions, Prebyterian missions, Baptist missions, Episcopal missions—all petty jobs in comparion with what could be done if we united our missionary endeavor as Christian missions. And surely the present gives us a supreme opportunity when, literally, the building in many areas has to be done from the ground up.

Somewhere in our Churches there must be leaders with such a vision, possessing the statesmanship to make it a reality. Anyhow somebody ought to try.

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Urge a Suffragan Bishop For Work of Chaplains

Social Service Workers of Third Province Discuss Common Problems at a Conference

Edited by Sara Dill

Washington:—Heads of diocesan departments of social relations of the third province want a suffragan bishop designated to supervise the work of chaplains in the army, navy and the veterans' administration. At a meeting in Washington last week they adopted a resolution asking the National Council to bring the matter before the General Convention next September.

The group discussed social relations programs for dioceses and parishes, Church-labor relationships, and the program of the Church with reference to veterans of the war. The Rev. W. Carroll Brook of Staunton, Va., presided.

The Rev. Almon R. Pepper of the National Council's division pointed out three divisions of the work of social relations: Social education and action, including race relations, world order, returning veterans, world relief and the Church and labor: social work, including keeping institutions related to the Church, improvement of their standards, and development of the Church's ministry to public institutions; social worship, assisting dioceses to observe special days, and dramatization of special problems, such as housing or race relations. Pepper believes that a diocesan department has three duties: To prepare a program for the diocese; to serve as a resource for information, and to act as the agent of the bishop and council in hospitals, jails, etc.

The Rev. Brooke Moseley of Washington, director of the Washington department, told how the work is organized there. He stressed the importance of a well-defined diocesan program, the necessity for full backing by the bishop and council, and the value of using experts in the field of social work.

The Rev. Francis McPeek, director of social service of the Washington council of churches and legislative chairman of the social action of Congregational-Christian Churches, spoke on the religious affinity of the Church and labor. He stated that he aligns himself with the late Archbishop of Canterbury, Dr. Temple, especially as to the centrality of the family in the Christion religion. He urged that the Church concern itself with such matter as child welfare, full employment, and other social problems as they arise.

The Rev. Crawford W. Brown, chief of chaplains of the U. S. veteran's administration, commended the suggested program for ministry to veterans, and commended the program prepared by the National Council's division as the most helpful he has seen. Chaplain Brown has the task of building a corps of 200 full-time chaplains for work in veterans' hospitals. It is planned to have one chaplain for each 500 men, and men of unusually high quality, and of better-than-usual training and experience, are being sought. Preference is given to returned army and navy chaplains. Chaplain Brown regards it as of special importance that clergy of parish churches near veterans' hospitals, shall arrange for a regular ministry to Episcopal Church members.

The group passed the resolution asking for a Bishop for chaplains, and another asking the National Council to appoint the Rev. James Carman to give leadership and help to bishops and departments, in the development of programs of work with veterans in hospitals.

Among the men present were the Rev. Charles W. Sheerin, host to the conference, which met in Epiphany Church; the Rev. Messrs. Brooke Moseley, Edward H. Ehart, Talleyville, Del.; S. C. V. Bowman, Sharon, Pa.; R. C. Batchelder, Lancaster, Pa.; Felix Kloman, Philadelphia; Edward E. Tate, Alexandria, Va.; Thomas B. Smyth, Birdsboro, Pa., Mr. Pepper and Mr. Carman.

Moving Day

San Diego, Calif.:—People of downtown San Diego had the opportunity of witnessing a sight unusual even in highly-motorized California, a church on wheels, when St. James' mission was moved to a new area, under the direction of the dean of convocation, the Rev. Donald Glazebrook.

In 1892 a mission church was built in a then flourishing part of San Diego. Population changes over the years caused a decline in the usefulness of the work. In 1945 the mission was officially closed and on recommendation of Dean Glazebrook permission was secured to move the wooden structure, still in excellent state of preservation, to a rapidly growing part of San Diego, known as Mission Beach, twelve miles from the original site of St. James'. After many delays, due to war-time conditions and the difficulty of moving such a building through a downtown area of a city of 400,000 population, the long journey was finally started and the mission church was in its new location ten days after the building had started on its pilgrimage.

Much comment was caused by the sight of a church moving along the busy streets of a modern city. The constant presence of a large staff of electricians, wire manipulators, experts on housing moving, and traffic policemen was required.

The Men's Club of Dean Glazebrook's parish, St.-James-by-the-Sea, La Jolla, assumed responsibility for the preliminary details necessary for the moving of the building and the subsequent improvements which are to be made now that it is in its new location.

The church will serve a hitherto unchurched area of three thousand people in Mission Beach, together with the area of Pacific Beach with approximately fifteen thousand inhabitants. The new vicar will be associated with Dean Glazebrook.

Large Attendance

Washington: — Dean John W. Suter of Washington Cathedral reported on January 5th that there was a total attendance of 135,312 persons at 1,150 cathedral services in 1945. He also predicted that Americans this year will devote much time to religion and things of the spirit.

The cathedral, which is open to visitors from 9 to 5 o'clock daily, attracted 161,000 pilgrims last year, Dean Suter reported. On Saturdays the rate of visitors was up 72 per cent over 1944. Many thousands were also attracted to organ recitals, lectures, festivals, and special serv-

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Give

TO THE

RECONSTRUCTION & ADVANCE FUND



ices commemorating historic events.

The College of Preachers, affiliated with the cathedral, in 1945 continued its schedule of preaching conferences for more than 500 clergymen. The college was host, too, for numerous groups such as the World Council of Churches, the Federal Council of Churches, and the United Council of Church Women for discussion of Church unity problems.

Plan Schools

Burlington, Vt.:—The department of religious education of the diocese of Vermont has outlined a program for vacation church schools throughout the state. It is under the direction of the Rev. John B. Midworth, rector at Montpelier.

A three-fold aim has been established: (1) to strengthen the work among children in smaller parishes and missions; (2) to start a program of evangelization in new areas; (3) to attach the isolated children reached through these vacation church schools to the church school by mail.

A further proposal for evangelization was made by the department to be worked out in conjunction with the laymen of the diocese. This will be the use of the radio to present some facts about the Episcopal Church, its history, ritual, and doctrine. Laymen will deliver the addresses over local radio stations and music will be supplied by recordings.

Catholics Resign

Berlin (wireless to RNS):—Andreas Hermes, Berlin Catholic lawyer, has resigned as president of the Christian Democratic Union in Germany, a group composed of remnants of the former Catholic Center Party but open to adherents of all denominations. Walther Schreiber, deputy chairman of the party, has also resigned. Both men will continue as party members. The resignations, according to informants here, were made under pressure from Soviet occupation authorities who are said to regard the Union as the most markedly Rightist of the "Big Four" German parties.

Russian authorities were reported especially critical of the Union's protest against "undemocratic" handling of land reform measures and its subsequent failure to sign a statement advocating help to small landholders granted holdings from dismembered Junker estates.

Press and radio campaigns conducted in the Russian-controlled areas charged that Christian Democratic Union groups had repudiated Hermes as "reactionary." It was said that at a meeting in Berlin on December 21, the Union decided that both Hermes and Schreiber should quit, and their places taken by Jacob Kaiser and Ernest Lemmer, trade union men.

Meanwhile a report from Paris states that the resignations were demanded by delegates of the party in all four occupational zones because of suspicion that the Christian Democratic Union was becoming a cover for pro-fascist elements.

Priest Sentenced

Paris (wireless to RNS):—A Roman Catholic priest, 60-year-old Canon Polimann, has been condemned to five years' solitary confinement by the tribunal of Neurthe-Moselle on charges of collaborating with the Vichy regime during the German occupation. He was accused of writing articles in the Paris magazine, Croix Meusienne, which were said to have discouraged many Catholics from joining the local resistance movement.

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

has been appointed for such contributions from all parishes.

This advertisement is provided in the interest of all our Church Seminaries by:

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Catholics Challenged

Budapest (wireless to RNS):—The Roman Catholic Church in Hungary, comprising 70 per cent of the population, is being challenged by sweeping changes in the nation's closely-interlocked economic and social system which tend to undermine its strength and influence. Russian occupation authorities have not attempted to interfere directly in religious affairs, but Hungarian Communists are openly agitating for abrogation of all church-state relations, including abolition of state subsidies to the clergy, and removal of the Church as a vital force in the schools. Already Communists have brought about the nationalization of all but 3,000 of the 478,618 hectares of land formerly owned by the Church. The seizure of church-owned estates was carried through under a program of land reform which was bound to meet with widespread approval in a country where 700,000 peasants are landless and 250,000 have holdings of from only one to two-and-a-half hectares.

Confronted by the loss of revenue-producing property, and deprived of aid from the landed aristocracy, whose estates have also been seized, the Church must now turn to the middle and working classes for means to finance its social institutions and schools. Loss of its land has threatened especially the influence exerted by the Church through its schools. Forty-five per cent of all schools in Hungary are confessional, and 80 per cent of these are Catholic. For the present, the state is paying teachers' salaries, but confessional schools are now without independent resources and their financial plight is beginning to be apparent.

Marriage Clinic

New Orleans (RNS):—Local ministers believe they have one solution for the problem of sky-rocketing divorces in a marriage clinic for this city. Although still only an idea, the ministerial union hopes to make the clinic one of its big projects in 1946. Divorce and separation have become too legion to remain "every couple's own business," the churchmen believe. They substantiate this theory by citing the divorces which numbered in 1944,—2,195 compared to 840 in 1941. And where there were but ten annulments in 1941, there were 105 in '44. Just how many homes have been broken up other than those in which legal divorces and separations have occurred, cannot be determined, but the clergymen believe it to be a high figure.

School Is Honored

Paris (wireless to RNS):—The Institution Notre Dame de Guincamp, Roman Catholic boarding school in Brittany, has been awarded the Croix de Guerre by the French government for the part its teachers and pupils played during the occupation of France. The school was the first building to fly the tricolor after the liberation. According to the official citation, arms left on the school grounds by retreating French troops in 1940 were hidden by the teachers and students and then destroyed so they might not fall into German hands. The institution was searched many times by the Nazis, but this did not prevent French and Allied underground agents from being hidden there. The school was eventually denounced by the Vichy regime as a resistance center and was obliged to vacate the larger part of its properties. The remaining buildings, however, continued to be used as a meeting place for resistance leaders.

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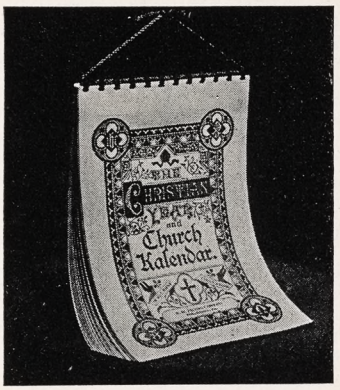
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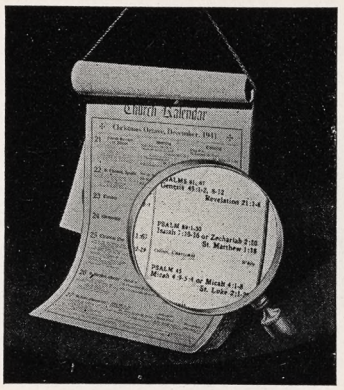
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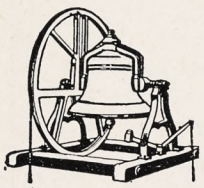
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Christmas In Moscow

Moscow (wireless to RNS):—Dense crowds packed the Yelokhovsky Cathedral here as Orthodox believers joined in Christmas Eve services. The Christmas festival is traditionally observed in the Eastern Church on January 6, in conformity with the Julian rather than the Gregorian calendar. Many women in the Moscow cathedral fainted as the surging throng followed the colorful liturgy conducted by Patriarch Alexei, supreme head of the Russian Church. Worshippers began gathering from early in the evening and those not able to gain admittance stood outside.

Inside the cathedral the congregation pushed forward to place candles before the altar. All sections of the population were represented, the attendance numbering many men, especially those of middle age. The younger element was composed mainly of girls in their teens and early twenties. Reports from other churches in Moscow as well as throughout Russia also stressed overflow attendances at Christmas observances.

Asia Relief

New York (RNS):—A goal of $1,600,000 in 1946 to aid the people of Asia has been set by the Church committee for relief in Asia in a program designed to help clothe, feed, house and care for millions whose lives have been ravaged by the war. In announcing this cash goal the committee points out that the sum will be supplemented by an expected seven million dollars worth of used clothing.

During the last seven years of the eight years of war in China the committee spent a total of over six and a half million for relief programs and in a single year as many as three million persons received aid.

Clergy Notes

(*Continued from page* 2)

WILLIAMS, ERNEST H., former navy chaplain, has accepted the rectorship of Trinity, Arlington, Va., effective Jan. 15.

WOOLF, H. GRUBER, has resigned as rector of St. Thomas, Providence, R. I. and has taken orders in the Syrian Orthodox Church.

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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.

HENRY K. SHERRILL
The Bishop of Massachusetts

I appreciate your publishing the report of the visit to Germany (WITNESS, Dec. 27) but I wish that some correction could be made in some way. The report was not written by me alone but was a composite report composed by Bishop Oxnam, Dr. Fry and myself and signed by all three. I feel a little embarrassed to be given as the sole author of a report which was entirely a joint production.

ANSWER: We did not keep the original copy from our diocesan correspondent but as we recall it there was nothing to indicate that it was a joint production. We therefore thought it would add weight to the report to by-line it with the name of Bishop Sherrill. We are glad to make the correction.

* * *

CORNELIUS P. TROWBRIDGE
Rector at Chestnut Hill, Massachusetts

May I take this opportunity to tell Sgt. James F. Manser how heartily I agree with his letter which appeared in the December 27 issue and to assure him that there are many of the older clergy who will welcome such men as he into the ministry with open arms. We believe that the point of view he represents is the hope of the Church and that it still represents the majority opinion.

* * *

PHILIP L. SHUTT
Rector at Belvidere, Illinois

Something should be done by our General Convention which meets this fall about representation on joint committees and commissions. At present, out of an approximate 355 members, 199 may be found concentrated among the clergy and laity of provinces 1, 2, 3, the eastern and largely urban section of America. If to this figure we add the total of 41 in province 4, the southland, the entire half of the country east of the Mississippi is dominated in Church legislation by an urban viewpoint; and what can 41 persons do against 199, even if the south should not be considered anything but rural?

The Diocese of New York has 33 members followed closely by the urban dioceses of Massachusetts, Pennsylvania, Washington, and Newark, totalling 104 together.

The Diocese of Chicago, with a representation of 10, perhaps the only really urban diocese in province 5, and the diocese of California in the far west province 8, also largely urban, with 7 members provide no comparison with the east. Virginia, with 10 committeemen and women has the largest representation of province 4 and of the southern dioceses.

Of the 17 missionary districts in America, 4 have no representation and of the remaining 13 the same number, 13, may be found serving on committees and commissions.

The following dioceses seem to have no representation: Dallas, Erie, Lexington, North Texas, Northern Indiana, Northern Michigan, and Quincy. Of this group only Erie is in the east.

Of 67 bishops who serve on committees and commissions, 25 come from the east. The nearest number to this is 16, represented by middle western diocesan leaders. Others: south, 13; west, 11; southwest, 2.

The outlook of the Episcopal church *is* urban, and it will continue to be so due to two circumstances, the first of which is that it was firmly established in eastern centers and has been poorly established in the other sections of the country. The second circumstance is that as long as Convention and its commissions and committees are dominated by the east, the Episcopal Church will remain narrowed.

At least, a start should be made on better representation. And I have a hunch that many of these bodies need new blood—too many bishops, clergy, and laity, have served too long.

* * *

H. J. MAINWARING
Layman of Wollaston, Massachusetts

Sgt. James F. Manser (WITNESS, Dec. 27) writes, "Ask the average Episcopalian in what category he places himself, and he will say the Protestant group."

But let us follow his "average" Episcopalian on a little journey to the "average" Episcopal Church. He has already been baptized by a priest, using a Catholic sacrament, into the Catholic Church. He has been confirmed by a Bishop of the Apostolic Succession and of the same Catholic Church, by the Sacrament of Confirmation. With all the other "average" Episcopalians present he stands, and says publicly that he believes,—and believes in,—"One Catholic . . . Church." Then he receives the Blessed Sacrament of Catholic unity. The entire service is according to one of the great Catholic liturgies, celebrated by a priest. If during the week our "average" Episcopalian becomes ill and sends for the priest, his pastor will pray that they both "may die in the communion of the Catholic Church" (P. 316, Pr. Bk.). And he may even receive the ancient Catholic sacrament of Holy Unction.

No doubt, Sgt. Manser is an "average" Episcopalian. So he, too, does these things,—which Protestants decidedly do not do. Hence, it ill becomes him to denounce our priests who believe they are Catholic priests, teaching the Catholic Faith, in a Catholic Church. They stay where they are because they are *right* where they are. Sgt. Manser will do well to read the article in your same issue on educated and uneducated Episcopalians.

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The WITNESS

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JANUARY 24, 1946

CHURCH OF THE HOLY SPIRIT AT KENYON COLLEGE

(*story on page five*)

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Wednesday 11:00 A.M. — Holy Communion

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For Christ and His Church

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JANUARY 24, 1946
VOL. XXIX No. 15

CLERGY NOTES

BELECHER, CLEMENT, formerly in charge of Christ Church, Bethel, Vt., is now rector of St. James, Arlington, Vt.

BILLER, ERNEST C. rector of St. John's, St. Cloud, Minn., died on Dec. 24 after a brief illness.

BUTTS, CARTER F., curate at St. Paul's, Kansas City Kans., is now rector of St. James, St. Paul, Minn.

CARSON, THOMAS H., dean of St. Stephen's Cathedral, Harrisburg, Pa., has accepted the rectorship of St. James', Texarkana, Texas, effective February 1. He will also have oversight of missionary work in the eastern part of the diocese of Dallas.

CLARK, D. W., chaplain of the Christian Settlement House and in charge of St. Mary's Church, Philadelphia, died on January 6 at the age of 57.

FRANCE, ALFRED O., has resigned as rector of St. James, St. Paul, Minn., because of illness.

IRELAND, FRANK G., who has spent several months in Florida, is now taking services at All Saints, Brooklyn, Mich. and St. Michael's, Cambridge.

KROMER, JOHN S., formerly an army chaplain, is now rector of St. Paul's, Gardner, Mass.

LIER, EARLE G. formerly on the staff of St. Mark's Cathedral, Minneapolis, is now rector of Trinity, Oshkosh, Wis.

LUISA, LOUIS S., army chaplain for nearly five years, is now rector of St. John's, Brooklyn N. Y.

RUNNELLS, ERNEST P., former army chaplain, has been appointed priest in charge of the Church of the Saviour, Panama Canal Zone.

WILLIAMS, EDWARD H. 4th, formerly rector of Immanuel, Bellows Falls, Vt., has been at Holy Cross, West Park, N. Y. since October 15.

WITHEY, THOMAS A. formerly rector of St. Mark's, Brunswick, Md., is now the rector of St. Andrew's, Baltimore.

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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. 15

The WITNESS

For Christ and His Church

JANUARY 24, 1946

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Church-Related Colleges Face Their Greatest Boom

There is New Emphasis on Social Sciences And Religion in Most Church Colleges Now

By Larston D. Farrar

Washington (RNS): — The 788 Church-related colleges of the nation are faced with the greatest boom period in their history according to Dr. Gould Wickey, executive secretary of the national commission of Christian higher education.

"There seems little doubt that we will see a record number of students —including thousands of returned veterans—in most of the church-related colleges and universities," Dr. Wickey said, "with a noticeable increase to take place next year and for several years to come."

Certain trends brought on by the war and the millions of returning servicemen are now evident in the country's church institutions of higher education, Wickey said. These trends he listed as:

1—Development of a more extensive and intensive program of personal counsel both for veterans and students who have not been in service.

2—A greater emphasis on subjects in the field of social relations—history, sociology and economics, with particular emphasis on international relations.

3—A greater tie-in—scholastically —between all classes in the college and actual world events.

4—A change in the type of personnel—more all-around professors rather than specialists.

5—A new emphasis on the actual college class facilities, with greater care to be shown in architectural beauty and class-room utility.

"The new emphasis on social sciences must be based on a Christian ethic, else it will fail to prepare the veterans and the millions of other students fully for their after-college responsibilities," Wickey declared.

"Sociological teachings apart from Christianity will not have the necessary dynamic to maintain a desire for world peace in this and other countries.

"Instead of simply building a world consciousness, the church-related colleges want to build an ecumenical consciousness among the students. There must be moral, as well as practical, reasons to work actively for a better and a peaceful world ingrained in our students today and tomorrow.

"Professors are being chosen more and more in church-related colleges because they have an overall viewpoint that will help students achieve a better view of the world rather than because they have done much special research in this or that line."

In Cleveland, at the annual meeting of the council of Church boards of education, held last week, Dean C. G. Shatzer of Wittenberg College stated that denominational colleges must be "a part of the great flow of life" and courses in religion must be associated with practice or students will not be impressed.

Dr. Wickey, speaking at this conference, said that "It was headlines when John D. Rockefeller Jr. declared, in making a gift of a million dollars to the World Council of Churches, that the one compelling demand of this age is the rebirth of religion, especially through religious education. The Church is challenged to redouble its efforts in the field of Christian education in order that the whole program of the whole Church may be more effective in developing a Christian personality so necessary for a confused, suffering, and sorrowing world. Fifteen years ago the question was asked, 'For what does Christian education stand?' Imitation of large universities was the daily habit in order to gain more students. Today, the Church-related colleges of America are aware that they have a distinct vocation, no matter what their enrollment, their endowment, and their property value."

OVERSEAS SCHOLARSHIPS ARE OFFERED

New York: — Union Theological Seminary has offered eight foreign fellowships to students from overseas. Each student will receive an award of $1,000 from the Seminary for a year of graduate study and will then return to serve the Church in his own land. These scholarships are in addition to the regular missionary fellowships and scholarships offered annually to leaders of Churches abroad, whether missionaries or nationals.

BISHOP PERRY HONORED

Providence, R. I.:—The Presiding Bishop and Bishop Sherrill of Massachusetts were the speakers at services held on January 6 at St. John's Cathedral to honor Bishop James DeWolf Perry on the 35th anniversary of his consecration. Bishop Perry was consecrated bishop of Rhode Island on January 6, 1911 and was Presiding Bishop from 1930 to 1937. The following day the Auxiliary honored Mrs. Perry at a luncheon and the tribute was climaxed with a dinner in the evening at which Bishop and Mrs. Perry were the guests of honor. Other bishops attending the services were Bishop Budlong and Bishop Gray of Connecticut; Bishop Lawrence of Western Massachusetts and Bishop Bennett, suffragan of Rhode Island.

Patience, Please

★ In recent weeks we have had complaints about the late delivery of THE WITNESS. They come particularly from rectors taking bundles who distribute them at services on Sunday. The publication is mailed, as it has always been, on Monday and Tuesday from Chicago. The matter has been called to the attention of Post Office authorities and it is our hope and belief that the matter will be speedily corrected. Meanwhile if your copy or bundle fails to arrive the week of publication we will appreciate a postal card to THE WITNESS, 135 Liberty Street, New York 6, N. Y. so that we may present the data to the proper Post Office authorities.

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CLERGY CONFERENCE ON LABOR

Springfield, Mass.: — The clergy of the diocese of Western Massachusetts held a conference January 13-14 at the Bishop's house on the Church and labor. The leader was the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy. He also preached at the cathedral on the evening of the 13th on tasks before the Church and the following evening was the speaker at the annual meeting of the cathedral parish when his subject was prospects for world peace.

On the 20th and 21st Mr. Spofford addressed groups on the same subject in the diocese of Albany. On Sunday evening he met with students of Russell Sage College and Rensselaer Polytechnic Institute and the following day met with the ministerial association of Troy.

CZECHOSLOVAKIA IN NEED

New York:—Only the Church and other private agencies can help Czechoslovakia, one of the neediest countries in all of Europe, reported Elsie Thomas Cutler, editorial secretary of the Church committee on overseas relief and reconstruction, who has just returned from a four months' investigation of Europe's relief needs.

"Czechoslovakia and Holland were the two hungriest places I saw," Mrs. Culver said. "Yet UNRRA has no direct program of help in Czechoslovakia. This country wrote a contract with UNRRA in a moment of optimistic enthusiasm over liberation, which provides for a supply of goods for commercial use only, for stores or the re-starting of factories. As a result the people, who now have a diet of bread, potatoes and dumplings, and whose babies receive one-sixth of a liter of milk a day, and are wrapped only in whatever newspapers are available, whose children at six have never seen an orange,—can expect no official aid. The Church must see that these people receive aid, food, and clothing in particular, for the people need what money cannot buy in Europe."

BISHOP MOULTON RESIGNS

New York:—The Presiding Bishop has received the resignation of Bishop Moulton of Utah, who states that he does so in order to conform to the constitutional provision that bishops shall resign at 72. He will be 72 in May. The resignation requires action by the House of Bishops at its meeting in September.

DOCTRINE SUBJECT OF LECTURES

New York:—The Rev. Charles W. Lowry of All Saints', Chevy Chase, Md., gave lectures on the doctrine of the Trinity and the life of devotion at St. Thomas' Church, January 14, 21. A third will be delivered on the 28th. These will be followed on February 4, 11 and 18 by lectures by the Rev. Whitney Hale of the Advent, Boston, on the doctrine of man and the life of devotion. They are sponsored by the Library of St. Bede.

WOMEN STUDENTS AT SEMINARY

Petersburg, Va.:—There are now four women students at the Bishop Payne Divinity School getting special training for Church work. It is the first time that women have been included in the student body.

CANADIAN CHURCH LAUNCHES ADVANCE

Montreal (RNS):—Plans were announced simultaneously in every Anglican church in Canada for the Anglican Advance Appeal for Christ and his Church, which will begin immediately. A financial appeal for $4,300,000 will be made later in the year.

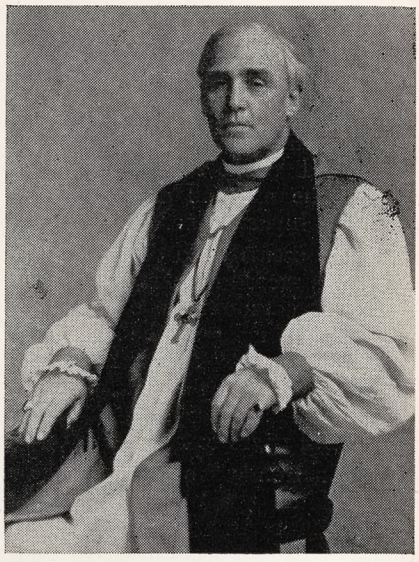
A message from the Most Rev. Derwyn T. Owen, Primate of All Canada, was read to every Church of England congregation in the Dominion at special services of rededication. It stressed that "our Church believes that she has a definite and unique contribution to make to the spiritual life of Canada."

Calling members to "a fuller and richer living of the Christian life, with its exercises of prayer and worship, of love and service, of faith and fellowship," the Primate said the appeal is a "call to every member of the Church to enlist as a worker in building a Christian Canada and a Christian world."

The program of advance will include greater educational hospital work in Canada among the Indians, Eskimos and white settlers, rehabilitation of war-torn mission fields, and consolidation of the Church's work in India. Advance is also planned in social service work, care for superannuated clergy and widows of clergymen, and a share in the reconstruction of Christian churches in England and other parts of Europe.

The first six weeks of the advance will be devoted to diocesan preparation previous to an intensive period of the Dominion-wide spiritual campaign. District services have been called throughout Canada during Epiphany. Laymen will also assemble in special meetings.

A visitation of every congregation and parish for spiritual purposes will be held during the last week of February, and March 3, a Sunday, will be observed as a day of prayer. Three months of special preaching and teaching will then follow.



Archbishop Derwyn T. Owen, primate of the Church of England in Canada, who has issued a call for advance

The financial appeal will be made from May 12 to 19.

The Anglican advance movement completes the roster of the principal Protestant denominations of the Dominion which are currently conducting forward movements.

The United Church of Canada, largest Protestant communion, has a Crusade for Christ and His Kingdom under way, and the Baptist Federation of Canada has a similarly-titled movement. The Presbyterian Church in Canada recently announced plans for its advance. Financial appeals will be linked with each.

Plans were launched in Canada last year by the Canadian Council of Churches for integration of all four movements. Committees have been set up to investigate ways in which each crusade can be coordinated.

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Kenyon College Training Men For Post-War World

Offers Courses in the Sciences and Arts And Also Has Its Own Theological School

By Mary A. Rahming

Gambier, Ohio: — Founded by Philander Chase, the first bishop in the Northwest Territory, Kenyon College is the oldest endowed college for men in the Northwest Territory and has devoted over one hundred years to the education of men. Supported by gifts from England, Kenyon was chartered by Bishop Chase in 1824 as The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, but in 1891 the name was changed to Kenyon College, the name by which it had always been known. It consists of two parts: the College, and the Divinity School of Kenyon College, which takes its name from its principal building, Bexley Hall. Both the College and the Divinity School have deans and faculties of their own; both are presided over by the President of Kenyon College.

For more than a century the College has been closely associated with the Church and has contributed extensively to its leadership. Though the board of trustees is largely self-perpetuating, the Bishops of Ohio and of Southern Ohio are ex-officio members and in alternate years its chairmen.

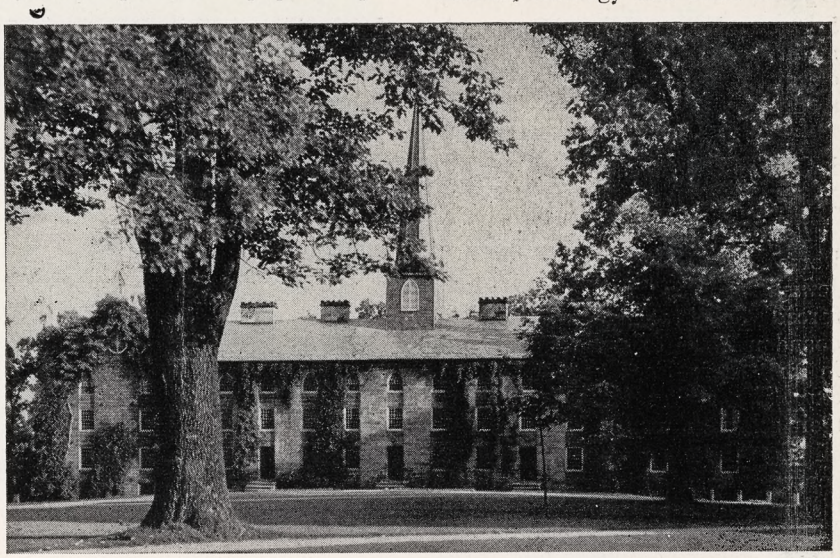
The College is built upon a hill overlooking the Kokosing Valley in Knox County, near the center of Ohio. Almost all of the students live on campus in ivy-covered dormitories of local sandstone, one of which, Old Kenyon, was built in 1827, the design having been amended by the architect of the Capitol in Washington, Charles Bullfinch. The campus is shaded by trees which were part of the forest when Philander Chase drew up his first plans over a hundred years ago. Collegiate and theological students eat in the high vaulted refectory, named for President Peirce. Through the center of the village of Gambier is a mile-long gravel path, lined with oaks and maples, which runs between Old Kenyon and Bexley Hall. Kenyon, with its students living, eating and studying together, stands in the collegiate rather than the university tradition, and has often been likened to the colleges of Oxford and Cambridge, in England.

There are fewer than nine students to every instructor; classes and seminars are small, and the instructor has time to study the special needs and abilities of his students. The faculty members, although all relatively young, contribute almost constantly to the advancement of their fields of study, and during the war, many of them held positions of responsibility in the army and the navy, and in fields of scientific research. The cloud chamber where the physicist, Dr. Wilson Powell, still on leave of absence doing essential war research, studied cosmic rays, is a piece of equipment possessed by few other colleges in the country. *The Kenyon Review*, a quarterly of arts and letters, now in its eighth year of publication and edited by Professors John Crowe Ransom and Philip Blair Rice, of the College faculty, is considered one of the outstanding literary publications of the day.

The College is devoted exclusively to liberal education, education designed to help the student make the most extensive and rewarding use of his own mind; liberal education as distinct from professional education is being concerned with freeing the mind. Christian education is a part of liberal education; elective courses in religion and the English Bible and the regular services of the Church provide formal instruction in Christian thought and worship. Similarly, the Seminary curriculum has concentrated the energies of students and faculty on essentials of theological studies, eschewing the less important.

President Chalmers, a firm upholder of the College's liberal tradition, and a believer in modern education as well, was a strong advocate of the idea that colleges during the war should devote themselves to their part in training for war, and at the same time maintain their old academic standards so that men might be trained for the peace as well. To this end, the College initiated and taught the pre-meteorology training program of the army air forces, and contributed to and taught the area and languages courses of the army.

In mathematics, chemistry, political science, history, biology, economics, theology and other fields of study the contributions of the Kenyon faculty to knowledge as well as to teaching have been notable. Socially the student and faculty life at Kenyon is collegiate; intellectually it enjoys much of the excitement and urbanity which characterize the university tradition at its best.



Old Kenyon is one of the finest examples of Gothic in the United States

BISHOP KEELER IN BOSTON

Boston:—Bishop Keeler of Minnesota was the headliner at the annual meeting of the diocesan Church Service League, held here at the cathedral on January 8. He spoke on the Reconstruction and Advance

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Fund. Presiding was Bishop Sherrill who said that he expected every one of the 100,000 persons in the diocese to contribute to the fund or else give a distinct "No." With regard to the millions of persons in the vast movement of population in Europe, Bishop Sherrill said that we would shrink from the horror if all were gathered in one place and an atomic bomb dropped upon them but that he was not sure but that it would be a more merciful death than what these people face if we cannot do more for them. He also said that the chaplain service, for which no separate appeal is being made, is if possible even more necessary now than at any time.

Also addressing the meeting were the Rev. William Crittenden, head of the national youth division, and Mrs. Y. Y. Tsu, wife of Bishop Tsu.

BISHOPS LEAD QUIET DAY

Hartford, Conn.: — Bishop Budlong of Connecticut and Bishop Spencer of West Missouri gave the meditations at a quiet day for the clergy of Connecticut at the cathedral on January 21.

NO DOG RACING IN BOSTON

Boston (RNS):—Joint action by Roman Catholic, Protestant and Jewish religious leaders here has forced dog racing promoters to abandon plans to erect a new track in the Hyde Park section of this city. The racing interests dropped their scheme after the appearance in all the Boston papers of a letter opposing the move, signed by Archbishop Richard J. Cushing; Rev. Ashley Day Leavitt, president of the Boston Council of Churches; Bishop Henry Knox Sherrill of the Episcopal diocese and Bishop Lewis O. Hartman of the Methodist Church.

The public letter was preceded by a meeting in Hyde Park of Congregational, Methodist, Baptist, Presbyterian, Episcopalian and Roman Catholic clergymen as well as rabbis at which a general protest mass-meeting was scheduled. On the Sunday following this meeting circulars of protest were distributed at all services. Votes protesting the erection of the track were taken by officials of each church and synagogue. The Holy Name Society of the largest Catholic church held a protest meeting in the evening. These events, culminating in the joint letter carried by the press finally forced the operators to announce that the petition for the oval would not be presented to the city council.

FLETCHER ADDRESSES SOCIAL WORKERS

Springfield, Mass.: — The Rev. Joseph F. Fletcher, professor at the Episcopal Theological School, was the speaker at a luncheon of the council of social agencies here on January 14th. One of the highlights of his address was the suggestion—"demand" would probably be more accurate—that representatives of labor organizations be asked to serve on the various committees of the council. His remarks on the subject were impromptu, following a report on veterans' aid, in which a committee was set up which included representatives of business organizations but where no place was found for labor.

Later in the afternoon and through the evening Mr. Fletcher lead a seminar on social problems which was attended by both clergymen and social workers.

FRENCH BAR AID TO SCHOOLS

Paris (wireless to RNS): — The long-standing dispute between Roman Catholic and leftist groups over the issue of state aid for church schools entered a new phase here when the constitutional committee of the French Constituent Assembly rejected by a 24-15 vote a proposal by the Popular Republican Movement in favor of subsidies. The PRM proposal was intended to nullify a bill passed by the Provisional Consultative Assembly last spring suppressing state aid to non-public schools and outlawing grants paid to Catholic schools during the Vichy regime. The commission's decision is subject to ratification by the French Assembly, and the PRM has announced it will introduce a debate on the subject.

WHITE SPIRITUALS RENDERED

Scarsdale, N. Y.: — Original American hymn tunes known as "white spirituals" were presented at an afternoon service at St. James the Less on January 20. They were sung by Miss Susan Reed who is well known for her interpretation of them. Her songs were the Cherry Tree Coral, The Wayfaring Stranger, I Wonder as I Wander, The Seven Joys of Mary, Kedron and Song of Twelve.



A view of the chapel at Bexley Hall, the theological seminary of Kenyon College

BISHOP SPENCER ON FUND

Hartford: — Bishop Spencer of West Missouri is now holding meetings of clergy and laity in the diocese of Connecticut on behalf of the Reconstruction and Advance Fund. He is spending ten days in the diocese with meetings in each archdeaconry.

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EDITORIALS

Defense Against Atomic Bomb

THE Atomic bomb is the first weapon of victory that has been greeted with misgiving — even penitence—by its discoverers.

We are told that there were more deaths at Hiroshima than the United States army suffered on all fronts during the whole of this war. We ask ourselves if it would not have been better to *demonstrate* the weapon in a desert or on an uninhabited islet. Some answer that this would have delayed the end and cost more American lives — or that it would not have been appreciated by our enemies. George Washington is quoted by these people: "The object of war is to destroy the enemy." Objectors to war point out that we can destroy an enemy by making him our friend; and the gesture of using the bomb where it would warn without causing wholesale slaughter might have been a death blow to all future wars.

In our humility, we are apt to ask if man is slipping back into suicidal savagery. We doubt it. Our very humility is a new attitude for conquerors to take—it is even hard for us to consider ourselves "conquerors" — and the change is a hopeful one. And making war on civilians, which has been considered unsporting until now, may either mean that we have succumbed to the total frightfulness of a total war, — or that we have discovered that what shouldn't happen to a civilian shouldn't happen to an enlisted soldier either.

At any rate, these questions will doubtless be considered in many sermons and articles in the next few months. There will be a wave of such subjects as "The ..... in the Atomic Age"— and you can insert in place of the dash such words as "Christian," "Church," "Gospel," "Bible," and so forth. Those lured by these up-to-date titles will probably find that the conclusion of the matter is that we need more Christianity, more churchgoing, more brotherly love, or more Bible reading. Novelty seekers may feel that they have been deceived by a timely and novel title affixed to an oft-told tale, but the preachers will be absolutely right. We can find no quarrel with their conclusions, but we think the description of our times as "The Atomic Age" is superficial.

There is no denying that the weapons and cruelties of the past war and its preliminaries have had a tremendous effect on our thinking. One cannot remember the hatreds which have been glorified and even worshipped by large groups in the past ten years, without shuddering. One cannot without awe look forward ten years when it may be possible for one nation to obliterate another nation — by the flip of a switch! When we put this memory and this look into the future together, we not only are grateful that such hatreds and such power did not come at the same time in the same place, but we are made extremely dubious of the survival, not only of civilization, but of all life.

We no longer smile indulgently at Luther's lines:

"What though this world,
with devils filled,
Should threaten to undo
us."

We thought we had killed all the devils by science, and now we find we were wrong. It is the scientists themselves who are most disturbed about having atomic force in the world without a moral force to control it.

The atom bomb has made the golden rule a law of survival. It has made universal right thinking the only way of man's safety in this world. It has, indeed, had a terrific effect on our thinking. Let us not forget, however, the effect our thinking can have on the future use of atomic force.

There are stronger forces than atomic energy in our world today. Ideas are much stronger forces: they can contribute more to our future comfort or destruction than atomic force. But let us keep "down to earth" and consider simply the power of ideas for good or evil, in whatever way they are spread: by speech, writing, pictures, symbols, or insinuation.

The pen is mightier than the sword. We would rather be struck by a pen than a sword, but the pen can command the sword to kill me. History is full of penmen who have refused to flinch in the face of swordsmen — Socrates, St. Paul, St. Ignatius, Wyclif, Tyndale, Cranmer; we can all think of dozens of others — but in history we hear of

"Quotes"

A TRULY noble man may be defined as one who stands by a good cause or organization even after he knows a lot about it! There are too many tired radicals with high ideals, but who lack the fortitude to remain active in a movement after they discover its imperfections. To stay in such an organization, and yet keep alive the fires of self criticism and purification from within, is perhaps the most difficult task of the social or religious idealist.

—James Myers
Industrial Secretary of
Federal Council of Churches

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few swordsmen who would even dream of disobeying written orders.

We would rather listen to a speech of Hitler's than be struck by any kind of bomb, atomic or other. But it was the radio broadcasts from Berlin and Rome that spawned the buzz bomb, the two-ton bomb, and eventually, the atom bomb. The radio, motion picture, printing press, and camera do not owe their existence to the weapons of warfare; they are not derived from the sword or musket. But they have helped make necessary, or possible, or inevitable, every armament that has been developed in our days.

Ideas — words — precede action. Satan used words on Eve; that was enough. Cain spoke to Abel before he killed him. It has always been so.

If the Churches will realize that this is a propaganda age, and can use all methods of spreading their ideas while there is time, we shall have all the defense we need against the atom bomb in all its improvements. The Nazis made strong, simple, worshipful, effective motion pictures; the Church could have done the same thing, without the handicap of hypocrisy. It must seek to do so now. It must sponsor, or inspire, radio broadcasts which are not merely harmless, but which improve relationships between classes, races, and religions.

"The Church must do this." We cannot dismiss the matter there, for these things cannot be done by the clergy or by a National Bureau. They must be done by laymen trained in these fields of propaganda, and used to thinking religiously about community and world problems. There's the rub. We have plenty of trained laymen, but very few who are used to any sort of intellectual religious life. They are satisfied with one sermon a week, with hearing a couple of passages from the Bible. They read magazines, but not Church magazines. They read books, but not religious books. They see dramas with social significance, but the Churches appear in these plays as a somewhat odorous fossil.

Man would have no words, no ideas, to pit against the senseless, heedless fury of the atomic bomb were it not for the fact that God has spoken first. But for him to speak through us to all the world, more of us must listen to him and speak in our various ways for him.

The price of defense against atomic force is a little more thought on the part of all of us. The events of the next twenty years will indicate whether Christians have thought that price too high for them to pay.

Unity and Prayer

AS OUR parishioners return from the battlefield they come frequently to their clergy to ask what is being done by the Church to bring groups of men together. They have a vague sense that this was the cause for which they were fighting, and often their questions deal with the specific point of unity between the Presbyterians and ourselves. It is easy enough for us to tell them that this delicate and complicated proceeding is in the hands of a commission of both churches, but that answer doesn't seem to satisfy them.

We don't think that the majority of these men require that anything should be done hastily, but those of them who do know about this inspired and daring proposition are quite discouraged to hear it mentioned so infrequently, and with so little optimism.

We ask if there is any possibility of the issuance of a prayer by our commission which could be used in our churches, and which would give these young men and women some assurance that at least we feel seriously enough about reunion to pray for it, and more than that, to pray for it in specific terms.

The ignorance and consequent indifference to this matter, which depresses them so greatly, is to be found in the members of the Presbyterian Church as well as among our own, and it would seem that if both Churches could agree on a similar prayer, it would raise our hopes and elevate the general level of discussion about this matter. If it is God's will that the Churches should reunite, and if it is God's will that nothing valuable should be lost to either Church in the process, then God will somehow make this possible, and the best thing that we can do is tune our minds to his.

It seems to us that a prayer common to both Churches, and uttered every week in both Churches, would help us all out immensely in this matter. We therefore urge our Commission to investigate this possibility.

New Books

***Excellent **Good *Fair

**FRANK H. NELSON OF CINCINNATI by Warren Herrick. Cloister Press. $1.

The life and influence of Frank H. Nelson on his parish, his community, and the national Church, is something to inspire all of us. Here is an example of how a liberal clergyman might work in society. He met the challenge of his day. And it is for some of the younger clergy who think themselves beyond this sort of "social service" and "civic righteousness" to take heed, and to do some-

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thing, rather than just preach "doom" and "judgment." Frank H. Nelson was a liberal, but liberal with convictions. He could stand before an interfaith audience and say, "Let's be honest! I believe in the Lord Jesus Christ." And then proceed to say that he would like all Jews to become Christians without the audience resenting his frankness. He was not afraid of wearing a necktie, and he could refer to himself as "the last of the black Protestants." And yet he had nothing but scorn for any narrow-minded points of view, and could say, "There is no *one* so narrow as the broad-minded liberal."

One amusing quotation from the book, "After Mr. Nelson's exchange with the rector of St. Paul's Church, Rome, Italy, in 1912, a certain dowager commented, 'Mr. Lowrie's sermons make me feel comfortable, but Mr. Nelson makes me feel a miserable sinner'."

It's terribly hard for us today to think of Walter Lowrie's sermon making anybody feel comfortable. And I am sure that would be far from his intention, even in 1912.

—W. Owings Stone.

Talking It Over

By
W. B. SPOFFORD

IF YOU are not interested in civil liberties and the American Civil Liberties Union then stop right here. For a good many years I have met Mondays with a group of citizens as a member of the board of directors. I have now resigned and since I have been there as a representative of the Church, at least that part of it that makes up the membership of the CLID, I owe it to them to say why I have resigned. This is the most convenient way to do it.



There are three reasons. First, there are about 6,500 persons who pay dues to the organization. Efforts were made by members of the national committee of the organization, largely under the leadership of Dr. Alexander Meiklejohn, former president of Amherst College, to give these dues-payers some voice in the affairs of the organization. Nothing came of it. Actually only those persons are members of the ACLU, by its by-laws, who are either members of the national committee or the board of directors. The thousands of others who pay money to keep the organization functioning have no voice whatever in its affairs. The reason for this undemocratic set-up has been frankly stated by some members of the board and apparently is subscribed to by a majority of the board—fear lest the ACLU be "captured." To me that is exactly as though the franchise should be denied an overwhelming majority of the citizens of the U.S. for fear they might "capture" the government. The ACLU talks a lot about "anti-democratic objectives and practices" on the part of others, including labor organizations, as you will see from the next paragraph. Yet the organization is itself guilty of such practices; what's more I am persuaded that nothing can be done about it. A good try was made by top-ranking people and failed.

Two, the ACLU recently passed a bill which they contend is for the purpose of promoting democracy in trade unions. Efforts are now being made to have it introduced in Congress and in state legislatures. In my judgment this bill constitutes a threat to the very existence of labor unions, thus placing the ACLU on the side of those working for the Ball-Burton-Hatch bill and other anti-labor bills now before Congress. This ACLU bill, if it became law, would place limitations on the entire conduct of a union's internal affairs. The language is so broad, applying to elections, appointments, finances, etc., that it is doubtful if unions could administer their affairs at all since most every action could potentially tie them up in months and years of litigation. The approval of such a bill by people seriously concerned with the continuance of unions and collective bargaining, as members of the ACLU board have always claimed to be, seems to me inexcusable.

Three, the all important issue before us today is the world-wide struggle between fascists and the people. This fight has now developed to the point where it seems to me absurd for a person who is an anti-fascist to defend the "rights" of a man like Gerald L. K. Smith and others of his kind. For Roger Baldwin, as director of the ACLU, to report to the directors with what seemed to me a great deal of satisfaction, that he has conferred with Smith (who was incidentally accompanied by a gunman according to Baldwin) in a Detroit hotel and had assured him that the ACLU would defend his "rights" was to me revolting. The liberal absolutes and legal hair-splitting of the ACLU has meant in recent years that it has on occasions been

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used by the fascist-minded people. In any case, for me, the struggle of the people throughout the world for freedom and justice is far more important than defending the "rights" of people who are obviously the enemy of the people in this struggle.

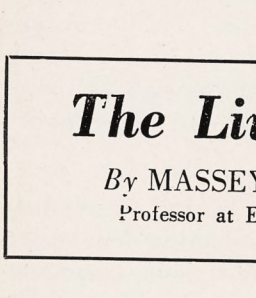
The ACLU certainly has, over a long period of years, functioned effectively in many cases. Today however, in spite of some good work, I am convinced that it is both undemocratic and anti-labor. Therefore, being no longer in sympathy with the spirit and viewpoint of a majority of its board of directors, it is clear that I no longer belong on the board. I have therefore severed my connection with it.

The Living Liturgy

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

"Quires and Places Where They Sing"

THERE has just come into my hands a little booklet of 86 pages entitled *In Every Corner Sing*. It is written by Dr. Joseph W. Clokey of Miami University, Oxford, Ohio, and published by Morehouse-Gorham. If every clergyman, organist and chorister would invest a half-dollar in this booklet, and study and apply its practical, concrete suggestions, the dividends in the improvement of music in our churches would be enormous. And don't think that it is too technical. It is written for people who are not experts, and except for one brief chapter on "The Accompanimental Voices of the Organ," any layman in the pew can understand it. For my own part, I am going to put it on the list of required reading in my seminary course in church music.



Dr. Clokey gives some very wholesome advice about what constitutes good church music. It is not simply good music. It is good music which contributes to worship. Much good religious music, even great religious music is more suited to a concert than to a worship service. Any music (just as any church musician) which calls attention to itself and diverts the worshipper from his main business is an abuse. There is no suggestion here of relaxing standards. While admitting that even competent critics often disagree regarding the quality of particular pieces of music, Dr. Clokey goes on to say: "The purpose of worship is to elevate, not to degrade. The quality of the music used should be above rather than below the cultural level of the congregation. If the music seems to be 'over your head' the best plan is to raise your head."

The important point is made that corporate worship requires a different kind of music from that employed in other functions of the church's program. "Gospel songs, revival hymns, songs of religious sentiment, spirituals, religious folksongs—these all had their origin in the informal, personal type of service. This is their natural habitat and this is where they are used to best advantage. They are not only inappropriate but ineffective in corporate worship. The rules of good manners usually have a practical background. If you eat mashed potatoes with a knife you may cut your mouth." Well said. I have often pondered whether one reason there are many hypocrites in the Church is that we have forced them to it by asking them to fill their mouths with gushing sentiments which they have never experienced in their hearts. I am not competent to judge whether pump-priming is a sound device in economics, but I am pretty certain it will not work in corporate worship.

No part of Dr. Clokey's little manual is more valuable than his advice to small choirs not to attempt to imitate a cathedral choir. It hasn't the same resources. It ought to face its limitations honestly, and accept them as a challenge. Elaborate and difficult music is not necessarily the best. He points to the analogy of the symphony and the string quartet. Some worship-music "is like chamber-music and is heard to best advantage when done by a small group in a small building. A small choir—even a volunteer one—can attain a precision and unanimity that is difficult with a large chorus." When choirs, or even congregations, consider the "complexity" of a piece of music as a guide to its quality, they are indulging in what Dr. Clokey calls "a species of vanity."

His hints to organists and choirmasters ought to be memorized, and recited (like the Ten Commandments) 'at least one Sunday in each month.' But I shall pass by any comment upon them to call attention to the last chapter on "Education in Church Music." Dr. Clokey is absolutely right in insisting that the place to begin is in the Church School. Children should learn the noblest hymns and best liturgical music there. Until we build our musical program on a long-time scale, and stop thinking solely in terms of immediate results, we are wasting our time.

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Freedom and Jazz

by Randolph Crump Miller
Professor at the Divinity School of the Pacific

SAID William James: "My first act of free will is to believe that I am free." All men act as if they are free. They may have theories of various kinds which deny freedom, but they behave as free men.

One may say that God is the ruler of all, that God knows what we are going to do before we do it, that we are predestined to our end; but the men who say this still act *as if* they are free. Psychologists may talk about behaviorism, which is the theory that men act according to their reaction to environment, in terms of stimulus and response, without freedom; but the psychologists are still free to write books about it. Hitler may have believed that all men in the conquered countries were slaves; but the men of Norway, Holland, and Czechoslovakia proved Hitler wrong before our armies did. We know we are free. But what is freedom?

Freedom must be distinguished from license. I am able to shoot my neighbor—in fact, neighbors do get shot. Is that real freedom? Or I can get drunk so that my friend has to take me home and put me to bed and I suffer from a hangover the next day. Or I can stand up in church and make insulting remarks to the preacher. I can do some act of treason against my country; I can betray my family; I can even commit suicide. Are these acts of *real freedom?* I can do these things; there is no doubt about that. These things are done everyday.

I am also able to think in similar ways. Perhaps I think I am President Truman, or Hitler, or Napoleon, or even Jesus Christ. People think that way. But are they free?

A good illustration of real freedom can be found in an old fashioned jazz band. The soloist can improvise on the theme as he goes along. He may improvise on the melody, as most of them do. He can bring in new musical ideas, provided that he keeps within the structure of a simple melody. He may go so far as to improvise on the harmony, as Bix Beiderbecke used to do, and this may be a spectacular variation. Good jazz is based on these improvisations, which are due to the imagination and ability of the soloist. He is a creative artist within a corporate body. But once he breaks the pattern, or decides to play in a different key, or goes into the wrong rhythm, or plays out of turn, the musical structure is broken and it ceases to be good jazz.

The distinction we are making is between freedom and license: license goes beyond the structure, the pattern, the form—in music, morals, or any other human activity. We can break the laws of music, morality, or logical thought; but that is not real freedom. It puts us outside the basic pattern of life.

When we break the laws of music we cease to be free musicians. When we break the laws of morality we end up in jail. When we break the laws of thought we are placed in confinement. I may be Napoleon, an excellent musician who always plays a different tune, and who has murder as a sideline; that is a possibility. But if I insist upon these things, I end up by sacrificing my real freedom.

Have I denied real freedom? Some would say that if freedom is restricted to certain patterns we are not free at all. The patterns of environment and inheritance make us what we are. We are determined by the strongest motive and that comes from outside us. Yet two children in the same family are not the same. Even identical twins have many differences. If there could be real duplication of every influence, two people would still be different and would end up making different choices. Our freedom is limited by external circumstances, by the freedom of others, and by the power of God. But we are free.

TODAY, we are likely to think in terms of political freedom. It can be very narrowly circumscribed without being destroyed. Niemoller rotted in a concentration camp for eight years, but Hitler never was able to destroy his influence. All the demons of storm trooper control did not prevent the deaths of Nazi leaders. All the stormings of a Quisling did not keep the pastors of Norway from resigning. Bishop Berggrav never ceased to be a power in Norway.

On the other hand, so-called "rugged individualism" is not real freedom. Here in America we have frequently substituted license for freedom. "Every man for himself!" has been the cry. Industry has demanded absolute license — what they called "freedom from government interference"—and they may get it again during reconversion if they have their way. During the San Francisco Conference foreign delegates from democratic countries were shocked by the license of the American press in its deliberate misinterpretation of Russian motives. Yellow journalism in America, with its complete irresponsibility, is not true free-

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dom of the press; it is license. We have been free to do what we pleased, say what we pleased, and the devil take the hindmost.

The United States in the years 1920-1929 and Germany in the years 1933-1945 have been at opposite poles — the one demanding the type of freedom that was really license, and the other using political tyranny to deny every type of freedom. Our jazz band illustration can be used here. Germany tried to put the band in a straight jacket, where no improvising was allowed. Even the tune was set. Everyone played the same tune with great monotony. It is bad jazz and worse politics. (It is no accident that jazz music was barred by Hitler).

In America, however, everyone was his own soloist, announcing his own tune. There was no one to keep the rhythm. There was no one playing in the background. Everyone played as he pleased. This breaks the laws of jazz and the laws of freedom. It is sheer license.

The nations during the pre-war era carried this idea even further. There was not even an orchestra. Each nation was its own soloist, and he stayed in his original position and played his own tune. Once in a while two or three soloists got together but they never once were really in tune. Each soloist was protecting his own sovereignty. The Big Three never had the empathy, the feeling for doing the same thing together, that one finds in the Benny Goodman trio.

Political freedom needs organization to be real freedom. There must be a structure, there must be laws and there must be limitation of sovereignty, — so that all shall have the greatest possible freedom. Freedom is not license; and democracy is not anarchy.

In wartime, this became obvious. Our freedom, as we call many of our frivolities, was limited by the necessity of maintaining national life. We were willing to give up many things in the name of national security. We sought the theme of national unity and our solo flights were kept within the scope of this limited theme. The press accepted voluntary censorship, industry accepted with some grumbling government control, the pulpit served national morale, the people adjusted themselves to rationing. We still had some freedom to improvise, but the theme became limited to a single one.

Freedom was thus seriously curtailed, but not lost. It could have been lost, if we had lost sight of the meaning of freedom. It is one thing to sacrifice certain rights; it is another to use this as a means for permanently eliminating the freedom of some groups.

In Deuteronomy, there is this arresting clause: "Love ye therefore the stranger, for ye were strangers in the land of Egypt." The real test of what freedom means lies in how we treat the aliens in our midst. The internment of Japanese-Americans may have been a military necessity; but all the tenets of fascism were used in the threat to revoke their citizenship. This is the way to kill freedom. The fact that the fair employment practices commission should be opposed by southern Senators shows that we have not yet learned to provide freedom for minority groups. There is no real freedom unless it is freedom for all; all men are born free and equal in the sight of God; this is the freedom we must defend at all costs.

FREEDOM is always a half-way house between slavery and license. We are not free when we are slaves of other men; we are not free when our freedom hinders the freedom of other men. None is free unless all are free.

We have distinguished between freedom and license in the psychological, moral, and political realms. In religion, this same distinction holds good.

We talk about the sovereignty of God. God is Lord of history and ruler of the world. Yet we are created free and equal—under God.

We are free to ignore God. We have license to be as the younger son in the parable of the two lost sons. We can turn from God. But in so doing we strike a discordant note in the orchestra of God's kingdom. We cease to be an effective member of the orchestra. To turn from God is to sin. And we all do this.

On the other hand God does not demand that all men be alike. We are called to different tasks. God sets the theme, but we have freedom to improvise on the theme. The man who buried his talent and was condemned for it was the man who refused to improvise. The theme is found throughout Scripture: "Be ye therefore perfect, as your father in heaven is perfect," says Jesus. "Let justice roll down as waters, and righteousness as a perennial stream," cries Amos. This is God's structure, this is the pattern of his kingdom, this is the theme of his orchestra. Within it we have freedom to play our parts, to select our own improvisations, to adapt the tune to the city, or country, or backwoods, or to transcribe it for international relations. We make real choices.

We have real freedom — which is not license, not anarchy, not sin. We have real freedom which is not completely preconditioned, that cannot be overruled entirely even by the tyranny of fascism and that is not destroyed by the sovereignty of the God of history. We have freedom within the structure of man's nature, within (for Americans) the pattern of democracy, and within the purposes of God himself who is the only one who can overrule our freedom. There is a great orchestral pattern and yet we can improvise on many themes within that pattern. That is our real freedom.

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Study Shows Church Attendance Is On the Upgrade

Forty-two Per Cent of Nation's Population Attends Church Once a Week Survey Shows

Edited by Sara Dill

Denver (RNS):—Forty-two per cent of the nation's population goes to church or synagogue at least once a week, and 64 per cent at least once a month, according to a survey just completed by the national opinion research center of the University of Denver here. Investigation on a proportional sampling basis by the center also disclosed that only 16 per cent reported they never went to church. A few of these qualify their absence with the statement that they used to go to church but are prevented from doing so now because of ill health or similar reasons.

A like survey taken a year ago revealed almost the same percentages when the identical question showed 65 per cent attending church at least once a month and 18 per cent seldom or never.

Catholics are the most regular church attendants, 69 per cent reporting that they go to church at least once a week. Only 36 per cent of the Protestants and nine per cent of the Jews do as well.

A further breakdown shows that Negroes appear to be more consistent in their religious devotions than whites, women than men and farmers than urbanites. Eighty-seven per cent of the Negroes say they go to church at least once a month while seven per cent state they never go. Among the whites, the figures are 61 per cent and 17 per cent.

Seventy per cent of the women go at least once a month while only 56 per cent of the men state they attend over the same period. Of the farmers, the percentage is 73, for city residents 59.

Sectionally the figures for attendance at least a month are: New England and Middle Atlantic States—63; South—77; Midwest—62; Rocky Mountain and Pacific states—44.

The largest percentage saying they never attend religious services are Jews (31 per cent), residents of the Rocky Mountain and Pacific areas (26 per cent), and men (22 per cent).

Clergy Endorse FEPC

Cleveland:—The Episcopal clergy of this city, meeting January 7, endorsed the federal fair employment practices bill, now before Congress. Declaring that it was vital to the welfare of the country and a proper implementation of Christian principles, the resolution was sent to Senator Taft and Senator Huffman with the request that they support it. The resolution was presented by the Rev. John C. Davis of St. Andrew's, was seconded by the Rev. James A. Midgley of All Saints', and the Rev. Andrew S. Gill of Emmanuel Church assisted in framing it.

Church Convocation

Durham, N. C.:—A distinguished group of Church leaders are to gather at Duke Divinity School, February 11-13, to discuss the task of the Church in post-war reconstruction. Among them are the Rev. Henry Sloane Coffin, Methodist Bishop Oxnam, the Rev. Reinhold Niebuhr of Union Seminary, John Foster Dulles, chairman of the Federal Council's commission on peace.

Artist Is Dead

Boston: — Charles J. Connick, stained glass artist, died recently. His windows, described as symbols of light and color, have been placed in churches in many parts of the world.

Council of Churches

Dallas, Texas: — Initial steps toward organizing a council of Churches in this city were taken at a recent meeting of the local pastors association.

Army Surplus

New York:—The relief agency of the World Council of Churches has bought a half million dollars' worth of army surplus goods in Europe. It includes shoes, blankets, clothing, cooking utensils, medicines and several jeeps. The agency expects to spend fifty million dollars in an over-all program of relief and reconstruction in the next five years.

Money to Europe

New York: — In response to an urgent cabled appeal from the World Council of Churches, the Reconstruction and Advance Fund has sent its first substantial contribution for relief to Europe. The sum of $50,000 was sent last week.

Tax on Churches

Regina, Canada: — The Anglican church in Saskatchewan has vigorously protested the plan of several cities in the province to tax church property to pay for such city services as fire and police protection, street lighting and maintenance. Petitions have been filed with the various city councils.

Rt. Rev. E. H. Knowles, bishop of the diocese of Qu'Appelle, told Regina city council the Anglican church would be crippled in its work if it were taxed.

The matter of assessing tax-exempt property has been under consideration by the cities since an amendment to the city act was passed at the 1945 session of the provincial legislature. The amendment gives cities the power to make special levies on tax-exempt properties.

The total value of church property of all denominations in Regina is $562,000, which would yield a revenue of $5,500 if the special assessment permitted under the act was levied. Bishop Knowles said the extra money from the assessment of church property would only mean that non-church goers would have their taxes reduced.

Needs of Others

Burlington, Vt.:—The needs of people in liberated countries was stressed during the Christmas and Epiphany seasons in the diocese of Vermont, under the direction of the social service department. At St. Stephen's, Middlebury, the children, following their Christmas party, brought gifts of clothing, canned foods and medicines. At Trinity, Rutland, not only did the children bring gifts but the collection is being continued with a barrel placed in front of the church. At St. Paul's, Burlington, special prayers and litanies are being sent out and each week during the Epiphany season a different part of the world is stressed: Great Britain; Russia and Scandinavia; France, Holland and Belgium; Greece and the Balkan states; Germany and Italy; China and the Orient. On Sundays the prayers are being offered by a member of the congregation whose background is from the nation for whom the prayers are said.

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Religion of Students

Madison, Wis. (RNS):—The clearest picture ever obtained of what happens to the religious faith of students while attending the University of Wisconsin will be presented to the faculty soon. It will indicate that religious faith remains unchanged or is strengthened in an overwhelming majority of cases.

Student replies to a questionnaire designed to aid the faculty in making curriculum changes provide the details of this picture. The questionnaire, circulated last year and answered by nearly one-fourth of all of the students enrolled in the university, showed that 56 per cent of the pupils recorded their religious beliefs as unchanged, 24 per cent strengthened, 13 per cent weakened, and 7 per cent changed.

Wisconsin has a constitutional prohibition against sectarian instruction in its state university. Nevertheless, the school at times has been accused by persons of being a hotbed of atheism, communism and other isms. In view of those circumstances, the results of the student questionnaire are considered especially significant.

The 341 students who reported that their religious faith had been strengthened while attending the school credited the change to social contacts with other students, independent reading, courses, informal discussions with instructors, and increase of church affairs and relationships.

General Patton Memorial

Beverly Farms, Mass.: — A memorial service in honor of General George S. Patton Jr., was held recently at St. John's here. It was a fitting tribute to one whose life had been tied to the parish as a former vestryman and the church in which both he and his two daughters were married. The service was conducted by the Rev. A. Abbott Hastings, rector, assisted by the Rev. W. F. A. Stride, rector at Hamilton and Wenham, and the Rev. Cornelius A. Wood of New Bedford, Bishop Patton's nephew.

German Church

London (wireless to RNS):—The Church is the only group in Germany which shows "any real sign of understanding democratic and representative government," Walter Robert Matthews, Dean of St. Paul's, declared here in the Spectator. He was a member of a British church delegation which recently toured Germany. "Amid all the ruin and desolation," Dean Matthews wrote, "there are two creative forces which Hitler was unable to destroy — the church and the universities. The best news out of Germany is that they are alive and vigorous. With wise assistance by the Allies, they can lead the German people into a new era."

Stressing the hopeful attitude of the churches, both Protestant and Catholic, Matthews said that "the congregations which crowd shattered, heatless, windowless and roofless churches are evidence enough that Christianity is alive."

"Church leaders," he added, "would hesitate, I think, to speak of a religious revival, but there are at least potentialities of one."

Dean Matthews revealed that during his visit to Germany he met a group of a hundred theological students who only a few months previously had been officers in the German army.

Go For the Dogs

London (wireless to RNS):—Britain's dog racing fans bet an equivalent of more than half the amount of the recently negotiated loan with America during the war years according to estimates by the British Council of Churches. Starting in 1938, the gambling boom ran right through the war years, and official figures of amounts taken at the betting windows show 70,452,961 pounds laid out in 1944, a jump of 90 per cent over the 1938 total.

These amounts, however, do not include those wagered with bookmakers which probably equalled the official figures. This would bring the total sum bet on the dogs to 140,000,000 pounds (about $560,000,000) for 1944.

Agencies Merge

Philadelphia (RNS):—Merger of three interdenominational agencies here into a Philadelphia Council of Churches has been proposed, to carry out a more adequate and effective

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religious program in this city and vicinity.

The three bodies involved in the plan are: The Federation of Churches, organized in 1908; the Sunday School Council of Christian Education, incorporated in 1922; and the Women's Interdenominational Union, incorporated in 1923.

If the proposal is approved, as expected, a new executive secretary will be chosen, with two associate secretaries, one of whom will be a woman.

Visit New Jersey

Trenton, N. J.: — Bishop Oliver Hart of Pennsylvania and Bishop Oliver Loring of Maine visited in the diocese of New Jersey from January 8 to 18 on behalf of the Reconstruction and Advance Fund.

Bible Reading Crusade

St. Paul, Minn.:—All but ten of this city's 150 Protestant churches took part in a 15-day Bible crusade which resulted in 50,000 St. Paul people reading a chapter of the Gospel of John daily and in their memorizing a verse of each chapter. Thousands of book marks, special bulletins, survey cards, reading schedules, and copies of directions on how to read the Bible were distributed.

The crusade is not ended. Mr. Taylor, general secretary of the American Bible Society, pointed out that a number of groups and churches will continue a daily Bible reading schedule. In fact two thousand young people, affiliated with the St. Paul Council of Churches youth group, have pledged daily reading.

Schools in France

Paris (wireless to RNS):—The Roman Catholic hierarchy of France has announced it will oppose "by every means in our power" attempts to embody "atheistic or materialistic philosophies" in the new constitution which will be submitted to the French parliament during the next few months. The bishops' warning was contained in a report on religious and educational issues likely to be settled under the projected constitution.

"France is called upon," the bishops declared, "to choose between the neo-paganism of materialistic doctrines and the principles of Christian civilization for which the Allies fought. Although the Church has nothing to say about matters which are pure techniques of political or economic structure, it is the bishops' duty to make the Church's voice heard on the questions of philosophy implied in the new constitution."

Citing Catholic doctrines regarding human dignity, the bishops maintained that society should place itself at the service of the human beings which compose it and guarantee them certain rights. These rights, the bishops asserted, include the right to practice one's religion freely and the family's right to choose the type of school to which children should be sent.

The bishops' reference to schools was obviously prompted by discussions as to whether church

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schools should continue to be subsidized under the new constitution as in the past. During the Vichy regime, subsidies were given to Catholic schools in order to win support for its policies, but these were withdrawn last summer under pressure from Communist and Socialist elements. The question is expected to take on major importance when the new constitution is debated. The Popular Republican Movement is in favor of renewing the subsidies, but the Communist Party is strongly opposed to any form of state aid for non-state schools.

Oppose Conscription

Parkville, Mo. (RNS):—The Rev. Carlyle Adams, editor of the Presbyterian Tribune, has resigned as chaplain of Park College here to become director of the newly organized National Council Against Conscription. A national mass education campaign is planned.

Roanoke Rector Is Dead

Roanoke, Va.:—The Rev. Alfred R. Berkeley, rector of St. John's here since 1926, died on December 26 after an illness of two weeks. He was a deputy to ten General Conventions, representing the diocese of Southwestern Virginia at the last six. In this city he had been particularly active in community welfare and social service work.

French Protestants

Paris (wireless of RNS):—Strict neutrality of state-supported schools in religious matters was urged by the Protestant Federation of France in a resolution adopted at the close of its general assembly at Nimes. The sessions were attended by 120 Reformed, Lutheran, Free Church and Baptist clergymen.

The Federation called upon the government to draft new legislation defining the rights of the state and of parents in regard to religious education. It urged that time for religious instruction be reserved to families and churches.

Equal Treatment

New York (RNS):—Subsidies for education in the Belgian Congo, heretofore monopolized by the Roman Catholic Church, will be shared by Protestant mission schools if present plans of Belgium's new government are carried out, it was reported here by the Rev. Emory Ross, secretary of the Foreign Missions Conference.

Although in theory no discrimination exists on denominational grounds in the Belgian Congo, in practice, it was said, Roman Catholic missions have received the benefit of state grants which now amount to 37,000,000 francs per year.

The question of subsidies, however, is "only one element" in the equal treatment of Protestants and Roman Catholics, Ross declared. Efforts are also being made to obtain official recognition by government agencies and private industries for graduates of Protestant schools. Up till now, holders of Protestant diplomas have not always had the same opportunities of employment as Roman Catholics, Dr. Ross said.

Another proposed reform, to be carried out next year, is the establishment of non-Catholic schools for European children in the Congo. It is possible that arrangements may be made, according to Dr. Ross, for Protestant educational missionaries to cooperate in this project.

Dr. Ross visited England, France, Belgium, and Portugal last spring in the interest of post-war mission activities, and at that time conferred with Belgian authorities on a liberalized policy toward Protestant missions in the Congo.

Years of Service

Williamstown, Mass.:—It isn't often that a man retires from the active ministry and then returns to serve the same parish. But when the Rev. A. Grant Noble went into the navy as a chaplain right after Pearl Harbor, the Rev. J. Franklin Carter immediately volunteered to take his place until his return. Dr. Carter had previously been rector of St. John's for forty years. What his service to the parish is, is shown in some measure in a letter recently received by Bishop Lawrence from Willard E. Hoyt, a vestryman who was a member of the parish when Dr. Carter first came to Williamstown:

"From the very beginning of his work here to its end," writes Mr. Hoyt, "he devoted himself with the utmost enthusiasm not only to the parish but also to the life of the community, and was held in the highest esteem and respect by every one with whom he came in contact.

"Taking up the work where Mr. Sedgwick had left off, he continued it, expanding it to meet the growing needs of the parish. I think he was particularly interested in the

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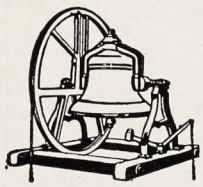
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life of the younger people, and his development of the Church school and young people's organizations was outstanding.

"Never once did he fail us, never once was there any criticism of his policies. And as the years went on, more and more he won the love and respect of every one with whom he came in contact. His home was immediately open to us all, and the charm and loveliness of his family life made it a Mecca not only for the older people, but for the younger members of the parish as well. His ideals were of the highest, and the influence of his personal life grow upon us all through the years.

"Williams College conferred upon him the honorary degree of doctor of divinity, and in the citation which was used by the dean of the college who presented his name for the honor, the following lines from *The Canterbury Pilgrims* were quoted:—

" 'Christ's lore, and that of His Apostles Twelve he taught,
But first he followed it himself.'

"I do not think that anything could more aptly describe his work and life, nor could I attempt to say more, save that when our present rector became a chaplain in the navy, Dr. Carter immediately volunteered to carry on in the parish until Mr. Noble's return. This he is doing with his usual unselfish devotion and success."

As great as his service has been to Williamstown and the parish there, it should be added that Dr. Carter has always shown great concern for national and international affairs and has been one of the most loyal members of the CLID from its founding in 1919.

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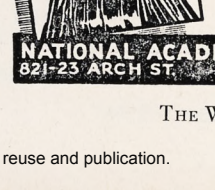
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BACKFIRE

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.

DANIEL E. WILLARD
Layman of Nebraska City, Nebraska

The pronouncement of Bishop Tucker anent daily Holy Communion leads me to exclaim, probably foolishly. Has the Bishop lost all sense of proportion? Why Holy Communion? Is it to worship God? Yes. God does not need our worship except as it relates to the service of our fellow men. This is as I understand Jesus' teaching. Do we make Holy Communion a means to that end? This it seems to me is God's plan. This is what Jesus did during the years of his sojourn on earth. "Inasmuch as ye have done it unto one of the least of these. . . ."

Holy Communion is wholly ceremonial. I was taught by my mother that Communion was a very solemn occasion. Celebrating Communion every two or three days, or daily, seems to me to lessen the solemnity. If Jesus were on earth today would he attend Communion every day? Yes, he would commune with the common people, and I do not believe he would ask if all had been confirmed. He would reach out to help the widows and the fatherless. I fancy he would say to many of us: "Ye pay tithes of mint and anise and cumin, but ye have neglected the weightier things of the law: deal justly, love mercy, help those who are in need; love thy neighbor."

* * *

MRS. BEN W. TINSLEY
Churchwoman of Charleston, W. Va.

Here is a light squib your readers might enjoy. It is our custom in the rectory to ask any guests who are seeing the New Year in with us to compose a ginger-ale toast. Then we vote on the best one. The nature of the toast is up to the individual. It may be serious or in a lighter vein. This was judged to be the best:

Here's to the men who harnessed the atom,
May they have the sense of the folks
who begat 'em;
Either brithers all men shall become
Or else to oblivion they shall succumb.

The toast had to be composed impromptu with pencil and paper in hand in a given time of a few minutes. The winning toast this year happened to be composed by my husband, the rector.

* * *

ROGER W. BENNETT
Rector at Newton Lower Falls, Mass.

Have we not had a surfeit of navy pictures on covers? Why are they appropriate anyway? The one of January 10 is an excellent photograph and if it were as catholic as religion would have some raison d'etre. That would mean that of your many such pictures some would come from England, some from Germany, some from France, some from the United States. Is there any doubt that Canadian and Jap and German fliers were caught in as fine poses as this and for like reasons? If you did attain this catholicity there would be only the one fundamental objection to your continued use of them: that such use publicizes the romance of war. There is a romance in war but it is bitterly overshadowed by the burdens so truly presented in *Journey's End*. Those burdens, breakdowns, tragedies, rarely are publicized, never by the army and navy. In these times when we are seeking, though desperately, for peace, would it not be Christian for a Church magazine to forego those things that throw a rosy glow about war and feed us with more essential truth?

ANSWER: It has been our aim in running these pictures to show the burdens, breakdowns and tragedies of war. They are not posed pictures but pictures taken in actual combat in the Pacific by Mr. Fons Iannelli, a top ranking photographer, who is thoroughly anti-war because he knows what war is first-hand. Of course there is no question whatever that all fighting-men, on whatever side of the conflict, went through the same harrowing experiences that these pictures, we believe, dramatize. And if Mr. Bennett will get for us as good pictures from British, German, Japanese or French sources we will be glad to use them. We were given ten of Mr. Iannelli's pictures, seven of which have appeared. The other three will follow. We add that these pictures were not secured from the Navy but directly from Mr. Iannelli.

* * *

J. FRED HAMBLIN
Rector of St. John's, Newark, N. J.

I have just read the new release in your January 10th issue concerning the Rev. Elmore McKee's recent sermon in St. George's Church on the return of the bodies of American dead from Europe to American soil.

I am sure there are others beside myself who take an opposite view to that of our good friend the Rector of St. George's, and who do not consider it "an example of organized paganism," nor "an affront to the graciousness of Christmas" to desire the return of the bodies of their loved ones to the soil of their native land. As I stated in an answer to Mr. McKee which I addressed to the New York Herald Tribune, a copy of which was furnished the Rector of St. George's "only those who have lost their sons in this horrible war can know the heart-ache which has come to bereaved parents." I do not for a moment subscribe to his theory that "this is an example of organized paganism," nor that it is sponsored by those who "seek profit" out of the return of these honored dead.

I think the same space should be given to this protest as the news release received in your issue of January 10th.

ANSWER: Facts are now being gathered on this matter which will be the basis of an editorial later.

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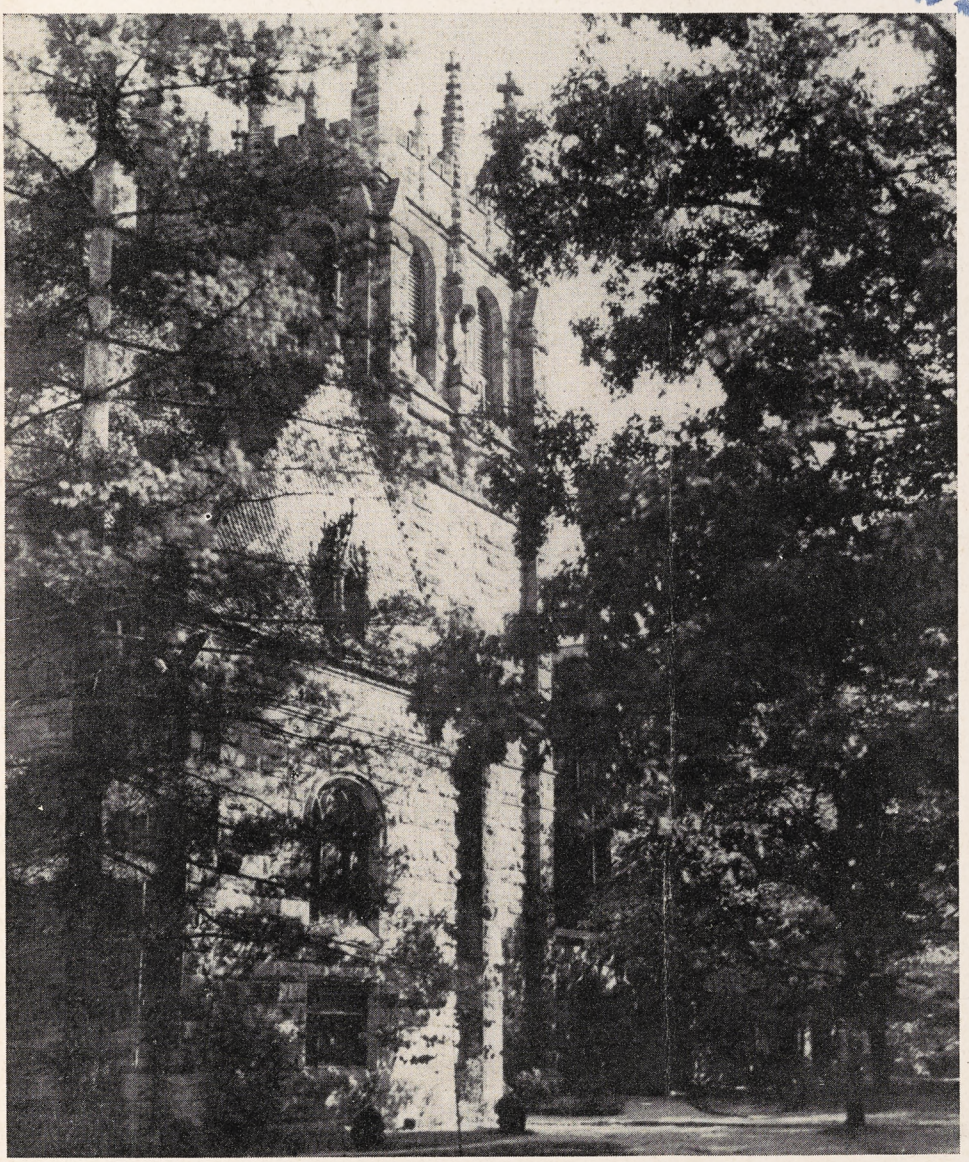
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The WITNESS

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JANUARY 31, 1946

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(*Story on page five*)

ARTICLE BY HENRY A. WALLACE

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VOL. XXIX No. 16
JANUARY 31, 1946

CLERGY NOTES

ARGYLE, GEORGE H., formerly curate at the Good Shepherd, Ogden, Utah, becomes rector of St. George's, Chadwicks, N. Y. Feb. 1.

BENSON, GLION T., former vicar of the Good Samaritan, Gunnision, Colo., is now rector of St. Andrew's, La Junta, Colo.

FENWICK, LAWRENCE T., former army chaplain, is now in charge of Christ Church, Frederica, St. Simon's Island, Ga.

GENTLEMAN, WILLIAM B., formerly rector of All Saints', Cincinnati, Ohio, becomes rector of St. Paul's, Louisville, Ky., Feb. 1.

HARRIS, REGINALD M., rector of St. Luke's, Willmar, Minn., becomes rector of Trinity, Jacksonville, Ill., March 1.

HONAMAN, WARL M., former army chaplain, becomes locum tenens of St. Stephen's Cathedral, Harrisburg, Pa., on February 1.

KRAMER, FREDERICK F., retired, former warden of Seabury Divinity School, died at his home at Faribault, Minn., on January 5.

MAGEE, CHARLES F., rector at Clifton Forge, Va., until his retirement in 1944, died on January 18th.

MERRILL, HERBERT C., missionary to the deaf in the dioceses of Albany, Central New York, Western New York and Rochester, died on December 28th. He was one of the founders of the conference of Church workers among the deaf.

SHIRT, STANLEY C. S., rector of the Atonement, Westfield, Mass., died of a heart attack on January 17 in his 62nd year.

TRELEASE, RICHARD M., JR., was ordained priest at St. Andrew's Cathedral, Honolulu, on December 28 by Bishop Kennedy. He is curate at the Cathedral.

WEAVER, HAROLD J., formerly archdeacon of the diocese of Kentucky, is now on the staff of Grace Church, New York City.

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4th Ave. South at 9th St.
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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
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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.
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8 P.M. Evensong and Sermon.
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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. 16

The WITNESS

For Christ and His Church

JANUARY 31, 1946

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Standard Revision of Bible Is Out February 11th

Witness Editor Frederick C. Grant Served On Commission of Distinguished Scholars

By W. B. Spofford

Chicago:—The Revised Standard version of the New Testament, on which the foremost Biblical scholars in the United States have been working for sixteen years, will be for sale in book stores on February 11th. The project was sponsored and financed by the International Council of Religious Education which is to present the first official copy to Harold E. Stassen at the annual meeting of the organization which is to be held next month in Columbus, Ohio. The former governor of Minnesota and navy commander is the president of the Council. The presentation will be made by Dean Luther A. Weigle of Yale Divinity School who is the chairman of the revision committee.



DR. GRANT

Two of the nine men who served on the committee are Episcopalians. One is our own WITNESS editor, Frederick C. Grant, and the other is W. Russell Bowie, formerly the rector of Grace Church and now a professor at Union Seminary. Others on the commission are Prof. Millar Burrows of Yale; Prof. Henry J. Cadbury of Harvard; Prof. Clarence T. Craig of Oberlin; Prof. Edgar J. Goodspeed of Chicago; Dean Weigle; Dr. Abdel Ross Wentz, the president of Lutheran Theological Seminary. Also serving until his death in 1944 was Prof. James Moffatt, also of the Union Seminary faculty.

The translation of the Old Testament will take about four years more, the revision committee has announced.

The committee for revision of the translation of the Scriptures was formed in 1930. It was authorized by the forty Protestant denominations that compose the International Council of Religious Education.

The committee was asked to prepare a version in which the archaic language and the "inaccuracies" of the King James version would be eliminated, but which would retain its simple, classic style. The committee has worked in two sections, one dealing with the Old Testament and the other with the New Testament.

The latter has held thirty-one meetings, covering 145 days. When one member had completed his initial version of a particular book in the New Testament, a typed copy of his draft was sent to each member of the section for study. At the next meeting of the committee the draft was discussed verse by verse. A new draft, prepared by the late Prof. James Moffatt of Union Theological Seminary, who also had made a translation of the Bible, then was mimeographed and distributed.

In August, 1943, a meeting was held at East Northfield, Mass., birthplace of Dwight L. Moody, evangelist, and the manuscript of the entire New Testament again underwent scrutiny. Then the revised manuscript was placed in the hands of a small editorial committee. This group prepared it for publication.

This is the first standard Protestant revision published since 1881. The American Standard version appeared in 1901. An entire new grammar of the New Testament Greek has been evolved by scholars since the publications of 1881 and 1901. Earlier scholars had followed the grammar of classical Greek, which anticipated New Testament days by about 300 years.

Greek had changed in these centuries, but the only literature available to earlier translators of the later period was the New Testament until fragments of Papyri more recently were found in ancient Egypt.

One feature of the revision will be that the familiar "Thee's," "Thou's" and "Thine's" will be missing except where God is addressed in prayer. "Jehovah" will be used where King James' version uses the word. Where this name is interpreted as "Lord" in the King James version it will be used likewise in the new revision.

In addition to the revision committee of nine there are an advisory board of forty-three men representing 35 of the larger Protestant denominations who assisted in the work. The representative of the Episcopal Church was the Rev. Cuthbert A. Simpson of the General Seminary faculty.



DR. BOWIE

On the same date that the New Testament is placed on sale a pamphlet containing articles by members of the committee dealing with various phases of their work will be placed on sale. The volume contains nine articles with Dr. Grant writing on *The Greek Text of the New Testament* and Dr. Bowie writing of *The Use of the New Testament in Worship*.

Both the New Testament and the pamphlet called *Introduction* are published by Thomas Nelson and Sons.

RELIGIOUS EDUCATION CONFERENCE

Philadelphia: — A conference on religious education opened at the Church House here on January 22 and will meet for five consecutive Tuesday evenings. The headliners are the Rev. Henry Smith Leiper of

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the World Council of Churches; Bishop Remington; Mr. Louis M. Washburn, of the diocesan committee on a Christian world order; Dr. William Draper Lewis, director of American Law Institute, and the Rev. O. Frederick Nolde of the commission on a just and durable peace of the Federal Council of Churches. The theme is "Christian on Four Fronts for Peace."

In addition to many leaders within the diocese who will lecture on various subjects, there will be a lecture on labor relations by the Rev. Harry F. Ward, formerly of the faculty of the Union Theological Seminary in New York. Also one of the features of the conference will be a course for the leaders of youth.

RELIEF COMES FIRST SAYS ARCHBISHOP

London (wireless to RNS): — An immediate task of the United Nations must be the relief of starving populations in war-affected countries, the Archbishop of Canterbury declared at a mass meeting in Albert Hall to welcome delegates to the United Nations General Assembly. The meeting pledged its dedication to peace aims by reciting in unison the preamble of the United Nations Charter.

"There is one task," the Archbishop said, "ready to the hands of the United Nations in which all can unite, and which divides none—the task of the common humanity which makes the world one. That is to relieve as fast as possible the famine and starvation that is bringing many millions in many nations to misery and death."

Speaking on behalf of the British churches, he urged the United Nations delegates "to relate their words to the realities of human hopes and fears," especially in view of the danger that the world may lose touch with actuality and be threatened with confusion instead of harmony.

CONVENTION OF OKLAHOMA

Oklahoma City: — All resident clergy and an unusually large number of lay delegates attended the convention of the diocese of Oklahoma meeting here January 16. A highlight was an address by Congressman Mike Monroney, an Episcopalian, who said that the Church had provided the United States with the sole power among the nations to provide the leadership necessary to attain a just peace, a cooperative economic arrangement and a wholesome social order.

Resolutions were adopted urging the state to provide psychiatric services for children; commended certain newspapers for publishing news of the praiseworthy accomplishments of minority racial and cultural groups; urging the General Convention to continue Forward in Service; accepting college work as a diocesan responsibility rather than solely that of a local congregation.

Bishop Casady, both in his convention address and the one before the Auxiliary, stressed the need for providing personal counselling services. He said that emotional tensions were so great these days that the Church has a unique opportunity and duty to provide these services. Later the convention established a department on personal counselling with the Rev. H. A. Guiley, rector at Enid, as chairman.

The convention also went on record as favoring a revision of the marriage canon and also urged that effective steps be taken to carry further the movement toward unity.

At the service in the evening various aspects of diocesan life were outlined; Dean John S. Willey on the functions of a cathedral; the Rev. Seth C. Edwards of the Redeemer, Oklahoma City, on the growth of Negro work; Judge W. Mills on the work of the diocesan laymen's committee.

Delegates elected to General Convention: Clergy: G. H. Quarterman of Ardmore; E. H. Eckel of Tulsa; P. R. Palmer of Muskogee; T. O. Moehle of Ponca City. Alternates: J. S. Ewing, Norman; A. V. Hock, Stillwater; J. A. Klein, Pawhuska, V. R. Hatfield, Ada. Laymen: J. B. McClelland Jr., Oklahoma City; C. W. Tomlinson, Ardmore; A. D. Cochran, Okmulgee; Judge C. M. Mills, Oklahoma City. Alternates: R. W. Greensdale, Tulsa; Col. T. D. Harris, Ponca City; L. C. Ritts, Tulsa; Frank McCoy, Pawhuska.

The Auxiliary, meeting at the same time, passed resolutions which were sent to President Truman and other federal officials, urging that adequate funds be made available to UNRRA; that price controls be continued indefinitely as one means of preventing inflation; urging the whole-hearted cooperation of the United States in the United Nations Organization.

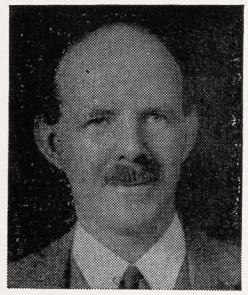
CHURCH SCHOOL IS MOVED

New York—The National Council has received a cable telling that Mr. Robert A. Kemp, who has recently been working at the Union Middle School at Tsingchen, China, has now reached Wuchang, and that the Union School itself, with all its personnel and baggage, is now en route from Tsingchen to Wuchang.

Mr. Kemp's forty years in China have been attended with many adventures. He did relief work in the province of Kiangsu during the flood and famine of 1906-1907. He worked as an engineer on road construction in the north China famine of 1921. He managed the Boone relief camp during the Hupeh flood of 1931, and supervised construction for the Wuchang camps. He served as advisor on the refugee relief Hankow committee of the International Red Cross in 1938.

Mr. Kemp passed through the capture of Wuchang by revolutionaries in 1911, the forty day seige and final capture of Wuchang by the Communist armies in 1926, and the capture of Wuhan center by the Japanese armies in 1938. Now, at the end of World War II he returns to Wuchang to prepare for the resumption of the Middle School program there.







CHURCHMEN IN THE NEWS: Bishop Casady of Oklahoma leads a lively diocesan convention; Dean Zabriskie meets with fellow educators to discuss problems of seminaries; the Rev. Robert D. Gribbon proposes pooling of clergy salaries at meeting of General Seminary alumni

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College Education Essential For the Professions

Vice-Chancellor of University of the South Also Declares That It Is an End in Itself

By Alexander Guerry
Vice-Chancellor of the University of the South

Sewanee, Tenn.:—A college education is essential preparation for the professions. Two, three or four years of college are necessary for admission to a professional school. Four years of college or the equivalent is required for study in a graduate school. The greatest asset a man who enters a professional or graduate school can have, next to his own character and intelligence, is a superior college training.

The greatest handicap will be an inadequate or mediocre college education. Failure or extreme difficulty in a professional or graduate school has come only too often from poor college preparation.

A college education is the finest sort of foundation for business or any occupation. The discipline of the mind, the capacity for logical reasoning, the capacity to draw correct conclusions and to make right decisions, the capacity for analysis and interpretations, the art of discrimination, insight, a sense of values, and a broad general knowledge, these are the fruits of a college education. And these qualities, in addition to a particular skill or special or specialized information, are the necessary foundation for the effective pursuit of an occupation or a business. Any person without a broad general knowledge and without certain capacities and ability, and with only a particular skill and specialized information, is limited in what he can and will accomplish in any field of endeavor. There is no doubt of that.

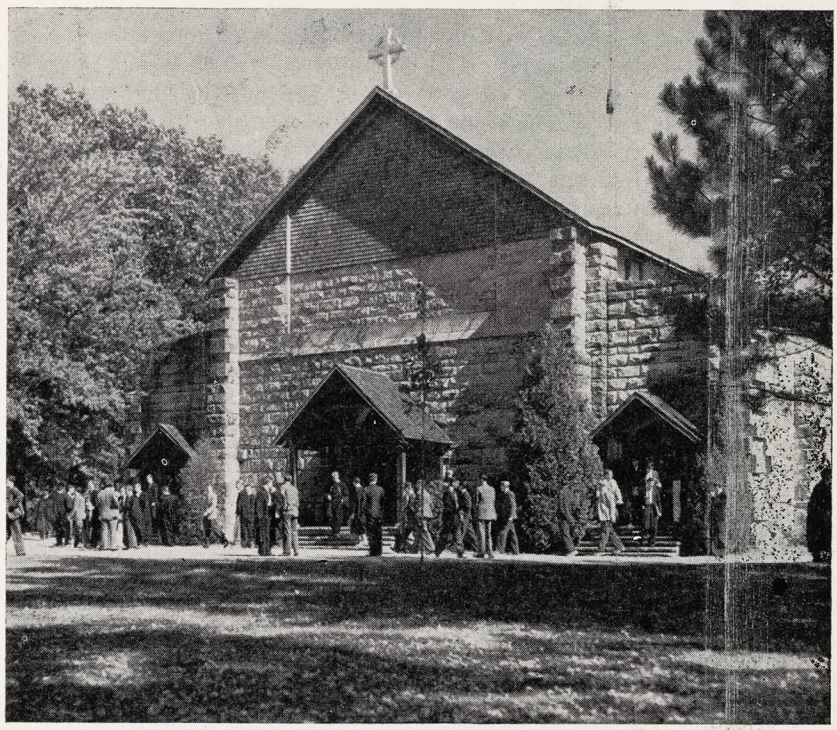
A college education is also an end in itself, the enrichment of the personality, the mind, and the character of the individual, whatever profession, business or occupation he may follow. The intellectual and spiritual growth of the individual is the goal of education and the goal of the individual for himself, especially in a democracy. The individual grows not only through his own experiences but through his knowledge of the experiences and aspirations of the human race and through his understanding of the history of man and his institutions and of the world in which man lives.

A person becomes endowed with the qualities for citizenship in a government of the people not only through his own experiences and ideas but through a knowledge far beyond his own experiences and opinions, and, thereby, through a deeper understanding of the content of democracy as well as the structure of democracy.

All this comes in a large part from study in the great fields of knowledge at the college level. Study in the great fields of knowledge is liberal education, liberal arts college education.

The University of the South is essentially a liberal arts college. Its curriculum is composed of courses and classes which comprise the general fields of learning, the great fields of knowledge.

The University of the South offers itself as the door of opportunity to the veterans who desire an excellent college education and who realize the importance and value of fine college training.



The chapel is the center of the religious life at the University of the South

INTERRACIAL SERVICE AT CATHEDRAL

New York:—An interchurch, interracial service is to be held on the afternoon of Feb. 10th at the Cathedral of St. John the Divine, sponsored by the Interracial Fellowship of Greater New York in cooperation with the Federal Council of Churches and the Greater New York Federation of Churches. The sermon will be by the Rev. Howard Thurman, the dean of the chapel at Howard University. The Rev. Newton Chiang, Christian leader in China now doing special work at Yale Divinity School, will take part in the service, as will Bishop Charles K. Gilbert.

PRAYER FOR UNITY IN FRANCE

Paris (wireless to RNS):—Churches of all denominations took part in the annual Week of Prayer for Christian Unity which began January 18. The observance was started nearly twenty years ago by two Protestant pastors, but it is now marked by all Church groups. Each day during the Week, the liturgy was celebrated in the Eglise des Carmes,

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Roman Catholic Carmelite church, by the Eastern Rite Maronite, Melchite, Chaldean, Russian, Syrian, Ruthenian and Armenian Churches. Evening services were held, and on Sunday, January 20, a preacher stressed the need for unity among all Christians.

At the American Church on the Quai d'Orsay, Eastern Orthodox priests joined Anglican, Swedish, American and French Protestant pastors in ecumenical services at which Marc Boegner, president of the French Protestant Federation, preached. The choir of St. Serge's Orthodox Church assisted at the ceremonies.

THE MAN BEHIND THE BOMB

Mobile, Ala.: — "The key to our salvation today is not the atomic bomb but the man behind the bomb," were the challenging words of the Rev. William Marmion, rector of St. Mary's, Birmingham, in the main address at the annual meeting of the Auxiliary here January 16-17. He said that a "new man is needed for the new day. The small scale individual is the greatest obstacle to the realization of our dreams of world peace." The theme was reiterated by Mrs. Douglas Arant, also of Birmingham, in her address as diocesan devotional chairman. Mrs. Arant was recently appointed representative of the 4th province to the national board of the Auxiliary, the first Alabamian to hold the office. Bishop Carpenter spoke of various needs in the diocese, especially for student work.

BOSTON CLERGY PICKET

Boston:—Eleven ministers of various denominations, together with a number of lay people, marched in the picket line around the East Boston plant of General Electric on January 23. They carried such signs as "Support the fight for decent wages at G.E."; "Millions in Profits for G.E. but no increases in wages. Sounds goofy"; "G.E.'s motto: high prices, low wages; our motto: decent wages and low prices."

The following members of the Church League for Industrial Democracy took part in the demonstration: the Rev. Joseph F. Fletcher, professor at the Episcopal Theological School; the Rev. Robert Cook, a graduate student at ETS; the Rev. Warren M. McKenna, rector of St. John's, Roxbury; the Rev. David I. Hecht of the Oratory of St. Mary; the Rev. Hastings Smyth, also of the Oratory; the Rev. W. B. Spofford Jr., on the staff of the social service department of the diocese of Massachusetts, and also Mrs. Spofford, who is the secretary of the Boston chapter of the CLID.

Others in the picket line were the Rev. J. C. B. Murphy, Unitarian minister of Lawrence; the Rev. D. A. Wells, Methodist; Prof. John W. Brush of the Andover-Newton Theological School; G. Richard Kuch, associate director of Unitarian youth and the Rev. Stephen H. Fritchman, the editor of The Christian Register, Unitarian weekly.

These demonstrators have organized as the Workers Aid Appeal for the purpose of supporting the strikers with living necessities and moral backing.

WAR MEMORIAL IN WYOMING

Laramie, Wyo.:—The young people of Wyoming are raising funds for a war memorial. It will be a youth center for camp and conference located at the Harry Raymond Ranch which was recently presented to the district. They hope to raise $5000.

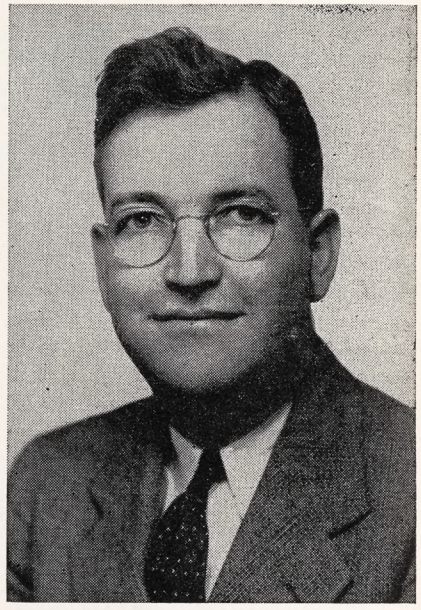
CHARGES PRESIDENT STOPS RELIEF

Chicago:—The Rev. Franklin C. Fry, president of the United Lutheran Church, in an address here on January 22 before 2,500 Lutherans, charged that President Truman had flatly refused to allow American Church organizations to ship clothing, food or medical supplies to any part of occupied Germany. He declared that the British government had, a month ago, informed the national Lutheran council that such shipments could be made. The speaker declared that he was "shocked" by the interview which he and Methodist Bishop G. Bromley Oxnam had with President Truman on the subject.

THE WITNESS immediately got in touch with Bishop Oxnam who stated that he got quite a different impression when he and Dr. Fry saw the President. He stated that Mr. Truman had listened to the statement about the great needs of Europeans with great sympathy and that he most assuredly had not refused to allow the shipment of relief supplies, though he was unable to set a definite date when shipments could be made. Bishop Oxnam went on to say that he thought it would help if individuals and churches wrote Mr. Truman urging that shipments be allowed at the earliest possible time because of the emergency of the situation. He also stressed that it is all the people of Europe that we must aid and not merely the people of Germany.

BISHOP DUN HEADS WELFARE SURVEY

Washington:—Bishop Angus Dun has been made chairman of a city-wide survey of family and child welfare investigating the need for private assistance for families and children. The survey is being directed by professional social workers but is being made by volunteers. Virtually every home in the District of Columbia is being visited.



The Rev. Cameron Hall, social service secretary of the Presbyterian Church, has accepted election to be the associate executive secretary of the industrial relations division of the Federal Council of Churches. He will take his new position on April 1

DINNER MEETINGS FOR VETERANS

Detroit:—Returned veterans from St. Mary's here held on January 16th what is hoped will be a series of dinner meetings at which matters of concern to them will be discussed. The 26 men who attended the initial meeting heard Ralph Watts, aviation reporter for a local paper, give facts and figures on the city airport.

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EDITORIALS

Socony and the Church

ON A recent evening we sat at the radio listening to *Information Please*, one of our favorite programs. Mr. Kieran and Mr. Adams were at their best; the guest experts better than usual, and we were very much pleased with ourselves, along with a million other Americans no doubt, because we knew an answer that Mr. Kieran did not.

The program was as usual interrupted by a brief commercial. An energetic voice said, "Forty-five thousand Socony dealers all over the United States wish you good driving and they promise you the very best of service at the sign of the flying red horse." Then the sound effects . . . . cloppity, cloppity, cloppity. We thought of the Socony dealer at the end of our street . . . the one with the red headed assistant. Probably he too was sitting at home with his wife listening to his radio program. Quite an organization he works for . . . forty-five thousand dealers.

Since we too are members of a large group, the Episcopal Church, with its fellowship and organization, we began to ponder. What does the national organization of Socony do for our friend in the station at the end of the road. Three things: one, it supplies him with his gasoline, pumps, oil and grease. Two, it supplies him with directives on how to use these things; ways of promoting their local sale; convenient pamphlets and road maps for his customers. Three, and this was what concerned us at the moment, it provides him with national advertising in newspapers, magazines, bill boards, radio. The local dealer feels himself supported by a national campaign to make people Socony conscious. The little man is supported in his work so that apart from anything he may do the Socony products and their value are held before the people.

What is true of Socony is likewise true of the Roman Church with her efficient and encircling propaganda. The local priest or priests are provided with the tools they need: pamphlets, booklets, magazines, radio programs. He is sustained and supported by efficient propaganda that is piercing the country. Apart from anything the local parish may do people become conscious of, interested in, impressed by Rome. During the last Christmas season, to take the most recent example, the public eye was caught by the movie *The Bells of St. Mary's;* the Pope's article in a mass circulation weekly; the naming of cardinals; the food drive for Europe; the Pope's Christmas broadcast . . . in addition of course to all the local news. The little priest is not alone. He is supported psychologically and in his work by the great modern methods of communicating information.

But what is true of Socony and Rome is not true of the Episcopal Church or of Protestantism in general. We do not supply our clergy with the pamphlets and booklets that are needed. We need good and inexpensive tracts and pamphlets on baptism, marriage, confirmation, burial, the Episcopal Church, the Anglican Communion, so that no clergyman will have the slightest excuse for not using such aids to parish life.

Our clergy, rather than finding himself supported by the press, radio and screen, finds himself oppressed and stifled by the secular and Roman wall that is raised around him. He feels, not that apart from him a national organization is sustaining and encouraging him, but that everything in his community depends on his efforts alone. It is here that the great blind spot exists and here that much work must be done if the Church is to continue to grow.

We are aware that it is easy to write and difficult to do. Getting fair treatment in the press services; in the movies, the radio and the mass circulation magazines can only come as a result

"QUOTES"

AMERICAN Protestantism must have something even more far-reaching than national cooperative research. It must now have joint planning and the beginnings of a nation-wide interdenominational strategy that will think in terms of regions, cultures, migrations of groups, congenial settings, appropriate ministries, historic resources, and all the other paraphernalia of ecumenical logistics. Locally the community presents new problems that cannot be solved by an unmodified denominationalism. If solved at all they must be solved either un-denominationally or interdenominationally. If we wish to preserve the values of historic Protestanism we must do together what cannot be done otherwise. These are days when we need not more but better Churches, nor hordes of new, poorly assimilated Church members coaxed to belong to a Church that expects little or nothing of them, but better Christians whose winsome living will automatically increase the membership of the Church."

—Ross W. Sanderson
Minister of the Congregational Christian Churches

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of united Protestant planning. But it must be done and is one of the things in which we should have leadership from national headquarters. We live in a centralized age and only central and united planning can be effective in it.

High Pressure

THE pressure is on! During February, the effort to raise a Reconstruction and Advance Fund of more than eight million dollars will be in full swing. We mention this effort in terms of pressure because a friend of ours writes with some irritation, "When will a day go by without pressure from this fund?" Suppose for the fun of it, we admit that considerable pressure is being applied to the Church to raise this money. Then let's go a step further and analyze the pressure. Does it come from diocesan and National Council officials? In the imagination of many clergy such officials have created the pressure; in fact they seem to exist for no other reason than to irritate the clergy by concocting schemes and applying pressures. If this were so, life in the Church would be much more simple. We could refuse to cooperate, and go about our work in peace and joy without outside interference. The trouble with this is that it is pure imagination. Neither diocesan nor National Council officials invented this pressure. They, like us, are subjected to it. We might blame the House of Bishops. They are the ones who thought up the fund, set the tentative amount, and asked the Church to raise it. Baiting bishops is really great fun; almost as much fun as baiting diocesan and National Council officials. But if we aim to be honest we have to absolve the bishops, too! They along with the rest of us are subject to this pressure.

Some of it was pressure resulting from the war which wiped out a good part of the fabric of our missionary institutions. But most of it was a pressure of the nature of their office. Our bishops are missionaries,—administrative officials in an organism called the Church which by its very nature is a missionary organism. The primary responsibility of the Christian Church is the spread of Christ's kingdom. The real pressure therefore back of this fund is the pressure of a command Christ once gave to his Church. We might therefore answer our friend by saying that the pressure of this fund will abate as soon as the fund is raised. However this is poor consolation if one dislikes pressure, for as long as there is a single soul outside the fellowship of Christ, and as long as the relationships of men and nations rest on any foundation other than that of conformity to the will and purpose of God, the pressure will be upon us. The pressure will continue until Christ is king of kings and lord of lords.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

MARIE-LOUISE, the first of a series of Swiss importations, is a film that deals simply and humbly with the fate of Europe's children in the war. As an experiment, the National Council is making the film available for nothing to the churches of a number of dioceses as a part of the publicity campaign for the Reconstruction and Advance Fund. There is little doubt that this Swiss film is the best piece of argument for the Fund that has yet come my way and the National Council is to be heartily congratulated on sponsoring it.



The film is concerned with a young girl who has forgotten how to laugh. Marie-Louise received her first taste of modern warfare when her native village was bombed during the Nazi breakthrough in France in 1940. The horror of the moment, with her own house crumbling about her, makes an indelible impression upon her young and sensitive mind and nervous system. This first bombing is followed by others which turn her from a jolly child into a fear-haunted animal.

The main body of the picture deals with the rehabilitation of Marie-Louise in neutral Switzerland where a whole community — teachers, managers, mill-hands and secretaries — devote all of their effort to the salvation of the child victims of war. Even in that peaceful country, echoes of the conflict break in to destroy the slow and patient routine whereby mental and nervous health is restored. A peaceful airplane circling overhead gives Marie-Louise a nervous stroke; a telegram telling of her brother's death in an air-raid crushes her once again; the horror in the fact that she must return to war-torn France causes her to run away.

At the end, of course, Marie-Louise is again taught to laugh. In itself, I suppose, that is a minor thing. But so well is the script written and it is so expertly acted and filmed, that you can't help but feel that a major victory has been won. And who knows? Certainly a child's laugh

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was meant to be the end-result of five years of world struggle.

Marie-Louise may well be chosen as the outstanding foreign film of 1945. The National Council is to be applauded for making it available and it is to be hoped that other such ventures are forthcoming. And, don't forget, hundreds of thousands of children in this world have not yet been taught to laugh. We're the ones that have to teach them.

Trade, Peace and Religion

by Henry A. Wallace

The Secretary of Commerce

THE policy of the good neighbor is the practical application of the principles of religion. A revival and expansion of trade between good neighbors during the next few years will profoundly influence our progress toward the great goal of enduring peace. The relationship between international trade and world peace is not always understood, but it becomes clear if we think in terms of human needs and of the good life so greatly desired by all members of the human family.

World peace must be built on the firm foundation of political stability and economic security within each nation. In the war-ravaged countries of Europe and the East, the immediate and urgent problem is to provide people with the basic things they need—food, clothing, shelter—and with the means for reviving their agriculture, their industries, and the vast mechanisms of distribution. Then, and then only, will these countries be ready for political adjustments and stable governments and for friendly relations with other countries.



HENRY A. WALLACE

UNRRA and certain private organizations are trying to give immediate relief where needed to sustain life itself; permanent rehabilitation must be undertaken by the people themselves and by their governments. But the countries ravaged by the war cannot rehabilitate themselves without obtaining basic products from overseas and from each other. Whatever the form of payment—cash, credit, or barter — each country's most urgent shortages must be filled before it can hope to establish a stable economy. Food, clothing, household goods, construction materials, machinery and machine tools, raw materials and fuel—these and many other items are needed in great volume.

During the war all countries, those outside of the war zones as well as those in which the war was actually fought, found it hard to keep their industries going and to maintain their normal way of life, because many of their usual sources for raw materials and products were cut off. This experience and the present emergency, during which war-torn countries cannot provide for their own basic needs, have driven home the fact that the economic well-being of every nation is dependent on international trade. But the present great demand for materials and products, resulting from wartime destruction and interruption of normal trade, is exceptional only in its size and range. For, at all times, the countries of the world are dependent one on another, are members of one family.

In building the structure for the United Nations Organization, the governments represented at the San Francisco Conference recognized this interdependence in creating an Economic and Social Council. Provision is made through this body for collaboration of the nations in their many and varied peacetime activities in order to promote, as stated in the Charter, "the conditions of stability and well being which are necessary for peaceful and friendly relations among nations." We may expect fruitful results from the proposed International Trade Organization, one of the specialized instrumentalities to be set up under the Economic and Social Council.

During the next few years, the United States will be the principal country that can supply other countries with the products and materials they so

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urgently need. For a time, we shall doubtless have little difficulty in finding markets abroad for almost any goods that we can spare, and our exports will be much greater in volume than they were before the war. Fortunately, this situation will do much to ease some of our own reconversion problems, for in supplying these foreign markets we will provide jobs for millions of our own workers. Much of the demand from abroad will be for wheat, cotton, tobacco, fruit, lard and other staple agricultural products, and for railway equipment, trucks, tractors, industrial machinery and other products of our heavy industries, of which we have either surpluses on hand or potential productive capacity.

BUT we need to look ahead beyond this period of replenishment. Within a few years, the countries now eager to buy from us, that are indeed dependent on buying from us, will be approaching their own normal volume of production, and other countries will have reestablished their capacity for export. The financial reserves and the credits now being used to pay for importations from the United States will be largely depleted. Our foreign customers must somehow have sufficient dollars to pay for the American products they may wish to buy and we may wish to sell, and also to repay us for the goods we supplied on credit. Sound business procedure, our own long-term national interest, even our hopes for world peace demand that we plan now to make this situation possible.

Our great mistake during most of the period between World War I and World War II was that we did not see our foreign trade problem as a whole. We promoted the expansion of our exports, and for a time the lending of our surplus funds abroad. At the same time we unduly restricted imports by our tariff policy. Thus we closed the principal way in which foreign countries could repay us for exports and for our financial investments. We must plan better this time. We must keep ever in mind that international trade is a two-way road, and that in the long run we must buy from abroad through imports of goods and services at least as much as we sell through exports.

First, we need to find ways of widening the range and increasing the volume of foreign goods which we can import advantageously for our own industries and consumers and with a minimum dislocation of our own production. Secondly, we should encourage American travel in foreign lands. A billion dollars spent abroad by American tourists is just as effective in enabling foreign countries to pay for our exports as a billion dollars paid out by us to those countries for imports into the United States. Quite apart from this aspect of money spent abroad by American tourists, wider travel in other countries contributes toward better international understanding. Thirdly, we should look with favor upon the sound investment of an appreciable part of American savings in foreign loans and enterprises, for such investment will rebuild and develop the resources of other countries. Witness the long-term investments which the British made in the nineteenth century in opening up less developed countries, including the building of railroads and factories in the United States. It resulted in the greatest expansion of world trade and the most rapid rise in standards of living ever experienced.

Our Congress has taken many steps within recent months to meet the long-range needs of our own foreign trade and to discharge our present responsibility as the chief nation able to help other countries regain economic security.

The President has been given renewed authority to conclude trade agreements with foreign countries for the reciprocal reduction of tariffs and other international trade barriers. A sizable expansion in the loanable funds of our Export-Import Bank has been authorized, and arrangements are being concluded with various governments for credits to cover their large immediate purchases of American goods, insofar as they cannot at present make payments for these goods through imports. The two Bretton Woods Agreements have been ratified: for an International Monetary Fund to aid orderly adjustments of the foreign values of currencies and to tide over countries with temporary exchange difficulties, and for an International Bank for Reconstruction and Development, the purpose of which is indicated by its name.

But this country cannot by itself set the pattern for commercial and financial relations between the nations of the world. This depends on the cooperation of many nations and on adjustments of diverse needs and interests. Unfortunately, many countries, faced with special problems and uncertainties in this postwar period, have less freedom than the United States in choosing the road ahead. Herein lies the difficulty in developing a coordinated and consistent program for international trade.

Unless present trends in many foreign countries are soon modified, world trade may be seriously curtailed after the replenishment period through import permit systems, exchange restrictions, trade-diverting preferences and discriminatory trading arrangements, and higher import duties.

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In addition, government trading or state-directed trading, practiced by some countries, is likely to increase. Some of these current measures and trends may be temporary and precautionary. In the main, however, they are likely to become the controlling conditions of trade unless the United States takes courageous leadership in a program for expanding world trade on a liberal basis.

THE total volume of international trade is dependent upon economic activity in the chief industrial countries, especially in the United States. If we come through the reconversion period able to support close to full peacetime employment and a high and stable level of business operations, we will naturally be in a position to use large amounts of imported raw materials of many kinds and luxuries from a wide range of foreign sources. Imports to fill these large demands would increase the purchasing power of many countries and put an end to their fears of a possible slump in the markets and prices for their exports. As a result, severe restrictive controls on importations into these foreign countries would be eased automatically.

Thus it is clear that a prosperous America, utilizing its own human and material resources to the fullest extent, is the greatest single contribution we can make to the revival and expansion of international trade and to the prosperity of foreign countries.

Only concerted international action, however, can adequately handle certain situations that obstruct world trade. In the field of currency and finance, the Bretton Woods Agreements have already been worked out by joint international consultation. Parallel to these agreements, and recognized as essential to their effective operation, is a program for the reduction of trade barriers and other restrictive practices by as large a number of nations as possible. Such a program must be developed without delay, so that each country's domestic program to provide for high employment may support rather than frustrate economic advancement in other countries.

Before such a far-reaching program can be put before the family of nations with much likelihood of success, there must be substantial agreement as to general objectives among the principal trading countries. In this connection, the recent economic discussions at Washington between officials of the United States and the United Kingdom, the two leading commercial nations, were of the utmost importance, since they dealt with commercial policy problems as well as with the settlement of our Lend-Lease accounts and a loan to the United Kingdom. Both countries were in substantial accord on our own long-range trade objectives and on the general approach to an international program of economic reconstruction. But the United Kingdom, unlike the United States, is not free to work out such a program until more immediate problems are solved; namely, how to finance imports needed during the replenishment period, and how to deal with war-born foreign debts, commonly referred to as "the blocked sterling balances."

It may be necessary for us to help some foreign countries to solve such specific problems so that they may then be free to support a broad international program. The British situation is a case in point. Our producers and exporters have been clamoring for the United Kingdom and other British countries to give up their tariff preferences with the Empire and their present systems of exchange control, which are discriminatory and restrictive for American trade. If substantial progress is to be made toward these objectives, and if the United Kingdom is to join with us in urging acceptance of the broad proposals for expansion of world trade and employment, financial backing must be provided.

Such backing is given in the proposal now under consideration to extend to the United Kingdom a credit of $3,750,000,000 at moderate rates, repayable over a long term of years. Without such help the British feel that they will be forced further to tighten the sterling bloc and the Empire preferential system, continue wartime bulk trading and exchange restrictions, and enter into exclusively bilateral arrangements with outside countries that are largely dependent on the British market. If such restrictive action is taken, no foreign country would be more injured than the United States. Not only would our exports decline, but the general market for wheat, cotton, tobacco, and other commodities for which we have surplus production capacity would be depressed.

Although the British situation is now prominent, owing to consideration of the proposed credit, many of our other Allies, chief among them the U.S.S.R. and China, also need financial assistance in reestablishing their economies. In addition, the Latin American countries and others not directly affected by the war are anxious to develop their natural and industrial productive possibilities, and they look mainly to the United States for financial credits.

Assistance to the countries of Europe and Asia in recovering from the destruction of the war, and to other countries in the general development of their resources, will go far in restoring and ex-

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panding international trade, and will promote our own domestic economy and that of the other countries. But the effect of such assistance is even more significant and far-reaching. We shall be making an investment in the well-being of all peoples. Such well-being is essential for political stability and for the maintenance of world peace.

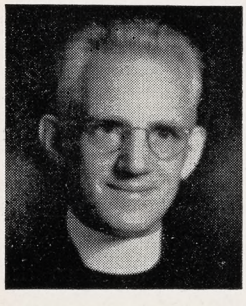
These matters of economics and of trade, of industrial activity and reconstruction are more closely related to the ideals of religion than has often been appreciated. Loans and expanded trade agreements will come more rapidly and with less difficulty if the rank and file American who really wants peace studies these proposals. Ministers and Church people can help greatly by having a discussion of these practical economic programs on the agenda of their church forums. This kind of hard civilian thinking is as important now as it was during the actual days of the war. Religion and economics can be strong partners in building peace.

For Church School Teachers

By

WILLIAM GRIME

SOME of you who are very young teachers tell me that when you have to teach children about prayer you find you haven't a definite method of praying yourself. You report hearing sermons on the general subject of prayer but you would like to know how to pray so you may teach others likewise. Try this: it happens to be my own method of praying in private and before the altar. Kneel down reverently and quieten your mind. If you are going to spend five or ten minutes in prayer spend at least one in letting the sediment in your soul settle.



First think of God. Recall your favorite picture of Jesus Christ, for he is the unveiling of God the father in human form. Don't toss this out as "just imagination" for imagination has its high uses just as reason does. A saintly scholar once called him "the human face of God" for God is like Christ in spirit, affection, purpose and power. Faithfulness in this practice will lead you to find, especially in the holy communion, that that picture can come alive and make you more keenly aware of the reality of him who under the forms of bread and wine draws near to your side to listen to your prayers with the deepest possible desire to share his life and love with you.

a. Say something like this — we call it an act of praise: "Praise be to thee, O Christ" or "O Christ who didst come into the home of Mary and Martha, I thank thee thou hast come here to be with me."

b. Sometimes I commence my prayers by singing (within) a hymn such as:
Jesus, the very thought of thee
With sweetness fills the breast,
But sweeter far thy face to see,
And in thy presence rest.

Here tell him you love him, for except you keep on becoming like little children in trust you cannot enter into the more mature experiences of divine fellowship.

Next think of others. The children in your class, friends, parents, the needs of the Church and the world, unemployed, economic injustice, the frightened, the faithful, etc. Then I say the Lord's Prayer and some collects in the Prayer Book that fit into these needs and follow this with quiet for a moment to see what suggestions for social living arise in my mind.

Last of all think of yourself — yourself always last — a long way last.

a. You need penitence and forgiveness. Ask for the latter and claim it. Don't be satisfied just to believe it. Claim it and listen to him say: "Go in peace my child and sin no more."

b. You need more fighting spirit — more determination not simply to be a good, but a devoted friend of his.

c. End your prayer with another thanksgiving like "Glory be to Thee, O Lord." Don't forget Jesus did this. Listen. "Father, I thank thee that thou hast heard me."

Still some of you may say: I have done this yet I don't feel when I pray that I receive extra help. That may be quite true. Our feelings do not always give us positive assurance in this matter. You will best find you have received extra strength from God when you take what you have received in faith and begin to apply it to some specific endeavor.

Now of course you won't follow this outline slavishly. These are just tested suggestions worth trying.

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Home Missions Leaders Plan For the Postwar Era

A Greatly Increased Budget Was Adopted By Agency Representing Mission Boards

Edited by Sara Dill

Buck Hill Falls, Pa.:—Challenged by their leaders to accept the responsibility of more effectively working together on the missionary task in the United States and its possessions during the postwar era, nearly 200 representatives of 40 home missions boards and societies planned cooperative programs for needy peoples, migrant populations and minority groups at the annual meeting of the Home Missions Council held here, January 6-9.

"However much the Church in general may lag in the matter of greater unity, the missionary agencies must go ahead together," declared the Rev. Mark A. Dawber of New York, executive secretary of the Council, in his annual report. "If this is now one world then there is one missionary task, home and foreign. We are now obligated to give a better and greater demonstration of the Church changing the lives of people on the American continent if the Church is to be taken seriously in other lands."

In describing the implications of the home missions task in the atomic era, Dawber stated that the Church must help humanity achieve the better things of life by lifting their burdens in the change from a world of scarcity to a world of plenty.

The delegates of 23 Protestant denominations agreed to allocate $222,726 for interdenominational projects during the year, in adopting the 1946 budget of $326,092 for the Council. The new budget represents an increase of more than $87,000 over the 1945 budget. It includes $45,810 for the general operating expenses of the Council, $25,000 for the anniversary migrant work fund for the purchase and maintenance of a fleet of mobile units, $20,000 for a joint program of public relations for home and foreign missions, and $17,555 for the interdenominational bureau of architecture.

A new project for the training of Negro ministers in the cities will be started this year, probably in Indianapolis, Ind.; San Francisco, Cal., and Brooklyn, N. Y., with a budget allocation of $15,000. Emphasis in the program, which will be administered by the committee on city and bilingual work, will be on in-service training for Negro pastors.

Rapid expansion in the interdenominational program of religious and social ministry for agricultural migrants during the past two years, and the increasing activity of state committees, has resulted in the adoption by the committee on migrant work of a new financial policy, it was reported by Miss Edith E. Lowry, executive secretary of the Council. Under the new plan, state committees will be responsible for salaries and expenses of the seasonal migrant staff workers, while the national committee will continue to raise the budget for the national staff, composed of year-round workers.

Adoption of housing standards for agricultural migrants, similar to the code now in effect in New Jersey, will be urged upon the legislatures of other states where migrant labor is used extensively by members of the committee on migrant work and state and local committees. Local church ministers and lay leaders also are urged to take the lead in efforts to improve the attitudes of people in their communities toward migrant laborers.

The Indian committee made plans to expand religious work among the American Indians in New Mexico, Arizona and Dakotas through additional workers. Many interdenominational and denominational projects now are serving the Indians who have left the reservations to work in the cities.

Churches were urged by the Council, in adopting recommendations of the committee on the Christian approach to the Jews, "to establish friendly contacts" with Jewish neighbors and "seek to bring them within the scope of their ministry." An expansion of this Christian ministry is needed now, "in view of continued immigration of Jewish refugees into the United States," the recommendation added.

In view of the fact that Protestant churches are planning to spend $600,000,000 for new buildings, the church building committee reported to the Council that it is determining upon a usable "measuring unit" for a satisfactory church building loan. An effort is being made to induce loaning agencies to consider churches as good risks in new building programs. On the other hand, the committee also is urging "wise, long-range planning" in building programs, in order to avoid "the follies of our yesterdays."

Bishop's Anniversary

Buffalo:—The anniversary of the consecration of Bishop Davis as bishop of Western New York was observed on January 23, the exact date of his consecration. There was a clergy conference on diocesan affairs after which the Bishop entertained the clergy at a dinner in the diocesan house.

Theological Education

Washington:—A three day meeting of the joint commission on theological education met at the College of Preachers to discuss a variety of subjects. Probably the most important was a revision of the syllabus on theological education, and proposals for a revision of the canons on which it is based. However no announcement is yet ready on a proposed canon. Other matters discussed were statistical reports submitted by the seminaries; the DuBose School in Tennessee, which

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is now closed; the needs of the Bishop Payne Divinity School; present life in the seminaries; their problems for the postwar era; scarcity of properly trained teachers; and that perennial, "have we too many seminaries?"

Attending: Bishop Augus Dun, chairman; Dean Taylor of ETS; Dean Fosbroke of General; Dean Roach of Bexley; Dean Zabriskie of Virginia; Dean Shires of the Pacific; Dean Rose of Berkeley and the Rev. Messrs. V. F. Pottle, Edgar C. Young, Bayard H. Jones and T. O. Wedel.

California Convention

San Francisco:—Bishop Arthur B. Kinsolving 2nd of Arizona was the headliner at the convention of California, held at Grace Cathedral January 28th-30th. He spoke on missionary service in the domestic field and also on the Church world-wide mission. Others to address the convention, besides Bishop Block, were Miss Katherine Grammer and the Rev. Charles Whiston on Church work as a vocation; Mrs. Eleanor Batte on women's work in the Church; the Rev. Karl Markgraf on Trinity Center in Oakland and St. Clara Elizabeth on St. Dorothy's Rest, a diocesan institution.

Support FEPC

*Bangor, Me.*s—A permanent Fair Employment Practices Committee was urged by the Maine council of churches at its annual meeting here last week. The council also went on record as opposed to compulsory military training in peace and the "discriminatory poll tax laws."

Convention Delegates

Grand Rapids, Mich.: — The following were elected delegates to the General Convention by the diocese of Western Michigan: Clergy: Donald V. Carey and H. Ralph Higgins of Grand Rapids; W. A. Simms of Battle Creek; W. C. Warner of Holland. Alternates: J. E. Allen of Saugatuck; A. G. Fowkes of Kalamazoo; Robert K. Giffin of Sturgis; D. M. Gury of Hastings. Laymen: Bernard B. Fallon and Norman A. Lilly of Grand Rapids; Charles R. Sligh Jr. of Holland; Chester C. Wells of Manistee. Alternates: Lee M. Holton of Kalamazoo; Otto P. Kramer of Holland; James Macgregor of Grand Rapids; James Stearns of Grand Haven.

Missionary Giving

Indianapolis, Ind.: — The diocese of Indianapolis, which five years ago gave $3,000 annually to missions has informed the National Council that it will give $8,000 this year. The diocese also is aiming at a goal of $30,000 for the Reconstruction and Advance Fund.

Study West Indies

London (wireless to RNS):—The Archbishop of Canterbury has named a five-man commission to confer with representatives of the Anglican Church in the West Indies on matters concerning its future welfare. Composed of three clergymen and two laymen, the commission will cooperate with a similar group representing the Episcopal Church in the United States. It was announced that 60,000 pounds have been raised to date toward a proposed minimum fund of 100,000 pounds for Anglican Church needs in the West Indies.

Unity in England

London (wireless to RNS):—Progress toward organic union of the Presbyterian Church of England and the Congregational Churches of England and Wales was reported following a second session at Cambridge of the joint conference set up by the Churches last year to discuss possibilities of union. It was announced that another session will be held in April. The meeting issued a statement stressing that the proposed scheme is not intended so much to embody a combination or dovetailing of existing Presbyterian and Congregational methods of government as to provide a new Church organization. The statement added that although the new organization will differ in some respects from those of both Churches, it will not do violence to the convictions of either denomination.

The conference said it hopes shortly to publish a comparative factual statement on some ten actual or projected unions involving Presbyterian and Congregational Churches, which show a general similarity in the solution of questions of doctrine, polity, and organization which have proved acceptable to both.

Discussions at the meeting indicated that acceptance of credal statements or confessions will not prove an insuperable barrier to union, but it was stated that further consideration will have to be given to the uses to be made of the creeds by the united Church.

Support for UNO

New York (RNS): — Prompt adherence of the United States to the educational, scientific and cultural organization of UNO is urged by the executive committee of the Federal Council of Churches in a message to the state department. The message is also to be sent to Congressional leaders. Terming the cultural group a step in an approach to world cooperation, the committee said that the "political instrumentalities for the maintenance of security and peace must be undergirded and supplemented by non-political forces that are related through intellectual, cultural and spiritual interchanges among the nations of the earth."

Against Union

Grand Rapids, Mich.:—The proposed merger of the Episcopal and



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Presbyterian Churches was opposed by Bishop Whittemore in his address before the convention of the diocese of Western Michigan last week. "We should not have a shot-gun wedding," he declared and then expressed the hope that "the whole project will be dropped." He was critical of national Church leadership on the matter and stated that the House of Bishops "has never had an opportunity to discuss this matter in free and open debate. With the best intentions in the world this affair has been badly stage-managed and is riding for a fall."

Indonesia

San Francisco: — Intercession by President Truman to stop the conflict in Indonesia was urged by the board of directors of the local council of churches of which the Rev. John Leffler, rector of St. Luke's is president. The statement declared: "We request the President of the United States to use his good offices with Great Britain to bring to an immediate end this slaughter of people whose dependency upon the Netherlands' government for 300 years has been so fruitless for them."

Millions for Relief

New York (RNS):—The Lutheran world council is to raise ten million dollars for the relief of the peoples of Europe. The first of 500 mass meetings was held last week in Chicago at which the Rev. Ralph H. Long and the Rev. Franklin C. Fry, both recently returned from Europe, stressed the need for immediate action to alleviate the suffering and distress there.

Citizenship Sunday

Montreal (RNS):—This city's English-speaking Christian population, both Protestant and Roman Catholic, celebrated January 13 as citizenship Sunday, sponsored by the Christian Social Order. Challenging all "to recognize and fulfill the obligations and duties of their Christian citizenship" the statement urged the application of Christian principles of living "not only in personal matters but in everyday affairs of the life of the city."

Clergy Placement Discussed

New York: — A provocate panel discussion on clergy placement was a feature of the mid-winder reunion of the alumni of the General Theological Seminary on January 16th. The subject was presented in brief addresses by four clergymen covering the urban, rural, college worker, and returned serviceman point of view, under the chairmanship of the Rev. Albert A. Chambers, rector of St. Peter's, Auburn, New York. For rural work the Ven. Charles B. Persell, archdeacon of Rochester, spoke urging that rural communities which have gone modern in such matters as refrigerators, radios, and cars should pay clergy salaries in line with present-day prices. The Rev. Otis R. Rice, acting Chaplain of Columbia University, pointed out the increasing opportunities for chaplains in colleges, hospitals, and the veterans' administration. The Rev. Godfrey W. J. Hartzel, recently of the navy, commented on the helpfulness of refresher courses for returning military chaplains and the difficulty of readjusting from army income to small Parish stipends. The Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, Plainfield, N. J., speaking for urban churches, urged a realistic placement system for the whole Church with the possible adoption of some scheme for pooling all clergymen's income thus equalizing in a fair way (allowing for experience and size of family) the average income of the clergy. A spirited discussion from the floor followed.

Race Relations

New York: — Churches are asked to take the lead in combatting race discrimination by the Federal Council of Churches in a statement which is asked to be read in churches on Race Relations Sunday, February 10. The message calls upon churches specifically to open membership to all races, to support efforts against discrimination in employment, education, housing and recreation.

Center in Jerusalem

London (wireless to RNS):—The British Royal Air Force has opened a leadership center in Jerusalem for Anglican personnel in former premises of the Church of England missionary society. A similar center has also been established for servicemen belonging to the Free Churches. The centers will be open both to members of the RAF and its women's auxiliary. In addition to offering general leadership courses, the centers will conduct retreats, and hold classes for servicemen who intend to enter the ministry. They will also provide refresher courses for chaplains.

Westminster Abbey

London (wireless to RNS):—The first lists of civilian war dead have been placed in Westminster Abbey in a memorial shrine designed by Sir Charles Peers, surveyor to the abbey. The lists record particulars of nearly 60,000 civilians killed by enemy action in the United Kingdom. Names typewritten in four volumes will be inscribed on printed or engrossed lists when the records are completed. One volume, over which a light is kept burning, lies open in the shrine, and a page is turned over each day.

The Best Cure

London (RNS):—Religion is the best cure for neurotic people in this nerve-wracked world," Bishop H. A. Wilson told the annual conference of the Industrial Christian Fellowship. "I do not believe it is an accident, when so many people have lost their grip on spiritual reality, that they have also gone to pieces as far as nerves are concerned."

Hits Communists

Rome (wireless to RNS):—Alfred Ildefonso Cardinal Schuster, Archbishop of Milan, replied here to Communist charges that a recent pastoral letter by the bishops of Lombardy has created political unrest by condemning Communists. Writing in the Milan Osservatore, Cardinal Schuster asserted that the bishops'

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letter was not an attack on Communists, but merely a reminder to Catholics that the Communist attitude toward religion has several times been condemned by the Popes. "It is not possible to follow Christ and Marx at the same time," Cardinal Schuster declared. "If Italians try to make a compromise between Christ and Marx, the result will be to betray Christ, religion, and the Italian people."

Intolerance

Geneva (wireless to RNS):—Intolerance is still being shown to Protestants in Italy despite promulgation of religious freedom by the Allies, according to a dispatch from Rome to the International Christian Press with headquarters here. The report charges that although the status of the Roman Church was clearly defined in the Vatican-Italy concordat, the question of Church-state relations as it affects the Protestant Churches has not been clarified by Italain authorities. "Such urgent questions as the reinstatement of pastors who were dismissed years ago on the ground of resistance to Fascist political activity, and the reopening of places of worship, have been held in suspense without any valid reason."

Laymen's Program

Montgomery, Ala.: (RNS):—Baptist laymen of Alabama, at a recent meeting, issued the following program for their Church for 1946: 1, Aid to veterans in returning to school and in re-establishing their homes, securing jobs. 2, Independent laymen's surveys designed to assist the local pastor in fashioning a church program related to local needs. 3, Increasing study and action on juvenile delinquency. 4, Massing Christian forces to help Americans become world citizens and forestall another world war.

Novel Experiment

San Sebastian, Puerto Rico (RNS):—A novel experiment in which Christian youth will have the opportunity to give several years of service to the people of Puerto Rico is to be tried out at the El Guacio rural rehabilitation project here. Supported by the board of national missions of the Presbyterian Church, the project is designed to help solve the economic, spiritual, and health problems of the local population.

The plan calls for the building of such facilities as a community center, crafts center, and a clinic. It is expected to take from five to ten years. This year the project will need 12 workers — a doctor, three construction men, a laboratory technician, a farmer, a cook and laundryman, a boys' group worker, a girls' group worker, a religious educator, a pastor, and a business manager. Five youths already have volunteered for the service. Future plans call for 18 workers in 1947 and 24 in 1948.

Specific aims of the project are to introduce new techniques in agriculture, open up new channels for the distribution of local products and

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Lenten Booklet, 1946

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by

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establishment of producer and consumer cooperative techniques in the development of small industries.

Another to Moscow

Prague (wireless to RNS): — The Czechoslovak Orthodox Church has been transferred to the jurisdiction of the Russian Orthodox Church, it was announced here. Czech Orthodox have hitherto been subject to control by the Serbian Orthodox Church. The announcement said that the Orthodox bishopric of Prague, which is vacant at present, will be raised to arch-episcopal rank, and that the new incumbent when appointed, will receive the title of Patriarchal Exarch.

Evangelistic Drive

London (wireless to RNS): — British Protestant leaders have appealed to churches to sponsor a nationwide evangelistic campaign based on the theme that world peace must depend upon recognition of Christian values rather than upon a United Nations organization. The appeal, adopted at a three-day conference in Cambridge sponsored by the British Council of Churches, called upon churches of all denominations to unite in warning the people that "there is no such thing as security based on material possessions or upon organization alone."

"The message of the atomic bomb," the plea stated, "is that no society, no country, is safe unless it can look for its security to those human, personal relationships of friendship and respect for the immortal soul of man. It is not enough for the nations to agree to lock up the atom bomb and 'give the key to father.' Somebody will certainly steal the key or make another bomb in the back garden."

The religious leaders charged that the churches have been identified with "a dying era" and that they have not given the right leadership for the future. It was urged that in the new evangelistic movement not only should the churches work together, but "laymen should be the new evangelists."

Although stressing that the United Nations Organization must have the fullest support of the churches, the leaders warned that "no one should be deceived that this organization will prove the last word in security, which depends ultimately on Christian values."

Seeks Fund

Roanoke, Va.: — The executive board of the diocese of Southwestern Virginia, meeting here January 18, fixed a minimum of $48,000 as the goal of the diocese for the Reconstruction and Advance Fund. Noting the relation of this sum to the total amount of the diocesan expense assessments for the year, the board is urging each congregation to assume an objective of at least three and a third times the amount of its diocesan assessment.

Auto Accident

Roanoke, Va.:—The Rev. Charles O. Thompson, driving to his new parish at Summerville, S. C., from his former charge at Bluefield, Va., had a collision with a bus. Mrs. Thompson and their child escaped injury but Mr. Thompson was rather badly hurt and had to be taken to a hospital in Wytheville. It is hoped however that he will soon be fully recovered.

Church Woman Honored

New Haven: — Mrs. Albert S. Cook, who died recently, is to have a memorial in her honor at St. Paul's where she was a leader for many years. She was particularly active as a leader of the Girls' Friendly, now raising the money which will be used to establish a scholarship for some worthy girl each year at a Church summer conference. Mrs. Cook was a member of the vestry of the parish for about fifteen years.

Apostates on List

Tokyo (RNS): — Christians in Japan find it interesting that on the list of Japanese war criminals there is not one Christian "in good standing," although there are five so far who have dabbed in the faith and are now considered apostates. On the list is Naoki Hoshino, black-sheep son of a Christian pastor and a brother of Miss Aiko Hoshino, president of a Christian college in Tokyo. Hoshino got into jail for his years as a Tojo secretary and his experience as a Japanese empire-builder in Manchuria. He was chief cabinet secretary for Prime Minister Hideki Tojo from 1941 to 1944. Hoshino's father was the late Rev. Kota Hoshino.

Yosuke Matsuoka, foreign minister in 1940-41, is another of the war criminals who, Christians point out here, was brought up as a baptized Christian but wandered far

General Convention Issues

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Internationalism and the Church
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by Spencer Miller Jr.

Clergy Placement
by Bishop Noble Powell

Pension Fund Assessment
to be announced

Qualifications for a Presiding Bishop
by the Editors

The Presiding Bishops See
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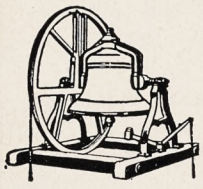
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from the fold in his later years. It was Matsuoka who led Japan into the tripartite Axis pact and turned rabidly anti-American, despite the fact that he was brought up in Portland and was graduated from the University of Oregon.

Shozo Murata, also on the Christian inactive list, took the job as Japanese ambassador to an "independent" Philippines and for that was placed on the list of criminals to be tried. Murata was once active in the Kobe student YMCA., president of the Japan Rotary Club, and was president of the Osaka Shosen Kaisha, shipping company.

Iichiro Tokutomi, who turned out to be one of Japan's prize journalistic propagandists during the war, was once a student at the Christian Doshisha University in Kyoto and was baptized. When Joseph Niishima, veteran president of Doshisha, died, Tokutomi turned back his certificate of baptism. He became president of the Great Japan press association. Fifth of the renegade Christians on the list of criminals is Nobutake Shioten, Japan's chief anti-Semite.

End Segregation

Buck Hill Falls, Pa.:—Integration of people of Japanese descent into the membership of non-Japanese congregations was urged in a set of principles adopted at the closing session of the annual meeting of the Home Missions Council. Adopted by the 200 delegates for reference to the executive committee, the council's statement recommended that "separate Japanese churches be organized only in very exceptional cases, and that they be organized on an inter-denominational basis." The statement also urged that pastors of Japanese ancestry be given positions in churches not exclusively related to the serving of Japanese.

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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. B. VINCENT
Layman of New York City

The article by the Rev. Herbert W. Prince on Competition or Cooperation (WITNESS, Jan. 10) should be made into a tract and distributed as a part of the Reconstruction and Advance Fund drive. I have talked with a good number of laymen and I have yet to find one who does not agree that some way should be found to pool the resources of Protestant Churches in order that first rate work would be done in the foreign mission field. It is my conviction that if this could be done that the challenge would be so appealing that not ten million but twice that sum would be raised by our Church, and I dare say by other Churches as well.

* * *

GRIFFIN C. CALLAHAN
Rector at Ronceverte, W. Va.

The appeal for united re-building in the mission field (*Talking it Over*, Jan. 17) should be acted upon without debate! How can we preach and pray for unity between people in matters of international cooperation, in the field of management and labor, of in family quarrels if the Church, Christ's body, is dismembered. If there be any good to be found in war at all, I feel that it would be here in this matter: We have a clean slate and a fresh chance to build together; an opportunity that we cannot have so easily in our own land.

In our small towns in my field we often discuss in our ministerial meetings what a glorious job could be done if we were less divided in leadership and in our use of local financial support. Why should we extend unnecessary divisions into the new fields of Christianity, unless it be for the sake of pride and tradition? Most laymen I know would be happy to give more toward building inter-Church projects, such as hospitals, churches and schools, in the mission field, than they will toward re-building their own. Here in Ronceverte, we have an inter-Church group of men from six denominations who meet monthly and their interest and enthusiasm is worth relating. I hope later to have more news from them, and they will have this article before them at their February meeting, I promise you.

* * *

MICHAEL FITZGERALD
Roman Catholic Layman of New York

I was shocked at the statement in Mr. McMichael's article (WITNESS Jan. 17) that a widely used Catholic New Testament states that "The Jews are the synagogue of Satan. The true synagogue is the Christian Church." It is a false statement. There is no such Catholic New Testament and I defy you to name it. You do a great harm and injustice by printing such a statement.

ANSWER: The book referred to is *The New Testament of Our Lord and Saviour Jesus Christ*, edited by Catholic scholars under the patronage of the Episcopal commission of the Confraternity of Christian Doctrine, published by St. Anthony's Guild Press, Paterson, N. J. in 1941. On page 701 there is a footnote in reference to verse nine, chapter two, of the Book of Revelation as follows: "The Jews are the synagogue of Satan. The true synagogue is the Christian Church."

New Testament scholars are not agreed as to the meaning of Revelation 2:9 but it is thought that the writer was referring to those who claimed to be Jews but were in fact Gnostics. Scholars are agreed however that there is no anti-semitic implication.

* * *

JOSEPH F. FLETCHER
Prof. at Episcopal Theological School

We should not be surprised if we find that a textbook on Christian morals which regards slavery as theoretically justifiable also indulges in anti-semitism. In the second volume of *Moral and Pastoral Theology* (Sheed and Ward, 1943) by the English Jesuit scholar Henry Davis, the theoretical justification of slavery is found on pages 269-270.

The anti-semitism occurs in a passage on page 259: ". . . . God wishing to recall the Jewish people—naturally prone to cruelty—to a sense of pity forbade certain appearances of cruelty in respect of dumb animals."

Davis refers to Thomas Aquinas as authority for his discussion of man's proper treatment of dumb beasts. As a matter of fact, Aquinas in the *Summa Theologica*, did say that the Jewish people "were prone to cruelty" but even if his meaning was that cruelty was still a culture trait of the Jews as late as the thirteenth century there is no reason for Davis to perpetuate such a pre-scientific, unanthropological notion.

It is at least doubtful that Aquinas meant anything more than that the primitive Israelites (like most early peoples) were indifferent to the feelings of dumb brutes. It should be noted that a relevant passage (not cited by Davis) in Aquinas' *Summa Contra Gentiles*, has no hint of such a prejudice. In any case Davis has definitely twisted Aquinas' treatment by referring to the Jews as "naturally prone to cruelty."

This textbook is a recent and popular one in Roman Catholic seminaries, has gone into at least four editions, and enjoys the usual *nihil obstat* and *imprimatur*.

* * *

HAMILTON H. KELLOGG
Rector of Christ Church, Houston, Texas

The editorial *Season of Light* (Jan. 10) certainly rang the bell in my humble opinion. Keep pitching them over the plate.

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(*Story on page four*)

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FEBRUARY 7, 1946
VOL. XXX No. 17

CLERGY NOTES

ARNOLD, MORRIS F., former army chaplain, is now the rector of Grace Church, Medford, Mass.

BALLARD, L. F., former army chaplain, is now the rector of St. Philip's, Garrison, N. Y.

BATES, CARROLL M., former army chaplain, is again curate at St. Alban's, Olney, Pa.

BONNER, JOHN H., JR., formerly in charge of a number of missions in the diocese of East Carolina, is now rector of Trinity, Lumberton, N. C.

CLARKSON, DAVID H., retired priest of the diocese of Albany, died at his home in Rhineback, N. Y. on Jan. 22 at the age of 74.

FRYER, WILLIAM H., formerly an army chaplain, is now the rector of Trinity, Coatesville, Pa.

HORNBY, FREDERICK B., has resigned as rector of St. Luke's, Eddystone, and St. Luke's, Chester, Pa., to retire from the active ministry.

JOHNSON, RICHARD A., former assistant at the Resurrection, New York City, is now an army chaplain.

LARSEN, LAWRENCE B., formerly rector of Holy Nativity, New York City, is now the rector of Christ Church, Pelham Manor, N. Y.

OLVER, PAUL S., former army chaplain, resumes the rectorship of Zion Church, Rome, N. Y. on February 15.

PEIRCE, RODERIC, former rector of the Covenant, Philadelphia, is now the rector of Trinity, Buckingham, Pa., and in charge of St. Philip's, New Hope.

REED, PEMBROKE W., in charge of St. Andrew's, Barberton, Ohio, died suddenly on January 20th.

SAUNDERS, JOHN L., has resigned as rector of St. Jude and the Nativity, Philadelphia, to retire from the active ministry.

THOMSON, P. van K., navy chaplain, will become the rector of St. Stephen's, Providence, R. I., upon his release from the service.

WEBER, JOHN M., former rector of St. James', Hestonville, Philadelphia, is now rector of St. Luke's, Bustleton, Pa.

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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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The WITNESS

For Christ and His Church

FEBRUARY 7, 1946

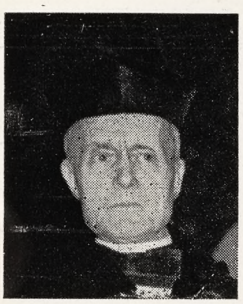
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Bishop Manning Hits Revision Of the Prayer Book

Tributes Paid to Him at the Annual Dinner Of the Church Club of New York at Waldorf

By W. B. Spofford

New York: — Tributes were paid to Bishop William T. Manning of New York at the dinner of the Church Club on January 29th at the Waldorf-Astoria. While the events do not come until May, this annual dinner was the occasion for the celebration of Bishop Manning's eightieth birthday, the fifty-fifth anniversary of his ordination to the priesthood and the twenty-fifth anniversary of his consecration.



BISHOP MANNING

Bishop Henry K. Sherrill of Massachusetts expressed his gratitude to Bishop Manning and the clergy and lay people of New York for the fine support given to the army and navy commission of which he is chairman. He stated that in the past two years he had travelled 40,000 miles, mostly by plane, and that since the organization of the commission over a million and a half dollars had been raised to carry on the work. Over a million Prayer Books have been distributed by the commission to men in the armed forces. He also stressed the interesting fact that in raising this sum of money that there has been not more than ten gifts of $1,000 or more — that the vast sum had been raised through the small contributions of many people.

He declared that the Episcopal Church has about 500 men serving as chaplains and he paid a great tribute to them for the fine work they have done in ministering to the men in the services.

Referring to his recent trip to Europe, he said that he came back in a pessimistic frame of mind because of the horrible conditions he saw there. "I wonder if iron has really entered into the souls of Americans? I doubt it. We seem to be interested solely in pleasure and amusement, without even an awareness of the tragedy which is Europe today. It is certain that a united Christianity is essential if the world is to have a lasting peace."

He then went on to say that the Church today is preoccupied almost entirely with petty things and is neglecting the great issues that confront the world and the nation. He referred particularly to the missionary enterprise where he said the Episcopal Church was "merely playing at mission."

Bishop H. St. George Tucker, the Presiding Bishop, praised Bishop Manning for his moral leadership. He also expressed his gratitude to Bishop Manning for postponing the raising of funds for the completion of the Cathedral of St. John the Divine until the drive for the Reconstruction and Advance Fund is over.

Bishop Manning, responding to the nice things said about him, said, "I accept these kind words simply as a challenge and as something for me to try to live up to during the next twenty-five years or so."

He declared that we are in a new era with "tremendous problems, unmeasured responsibilities, vast uncertainties and grave dangers." He then went on to say that it is the Christian religion which will give us social vision and "that freedom from race and class prejudice, that spirit of brotherhood toward all men, which the world situation now absolutely demands and upon which the hope of world peace depends."

To accept "the great words of the Prayer Book" is the surest way "to be conscious of our relationship with God" and so Bishop Manning declared that "we should not at this time enter upon another period of revision. Too frequent revision of that great book is weakening and unsettling to the spiritual life and work of the Church. What we need in the Church now is not to revise the Prayer Book but to believe, and teach, and live the Prayer Book."

Bishop Manning also paid a fine tribute to Bishop Charles K. Gilbert, praising him for the fine cooperation he has always given him and for the fine service he is rendering the diocese.

The chairman of the dinner was Judge Robert McC. Marsh, who is the president of the Church Club.

"Perhaps never since Darwin revolutionized thought have conditions been so favorable for Christianity," declared Judge Marsh in his introductory remarks. "But the difficulties which are appearing in London and the industrial strife in America, to take only two examples, even though these may subside for a time, suggest that the old forces are still at work and are not to be overcome without unprecedented effort. There is surely great danger that in spite of its fear of the atomic bomb the world will soon forget its desire to avoid war and will retract its recent confession of having neglected God, unless the Church as a whole makes a new effort to carry forward the banner of the Cross, not only to all the nations of the earth but to every form of social, educational, and industrial organization and institution. This may mean doing more than the Church has done for a thousand years but the time to move is now.

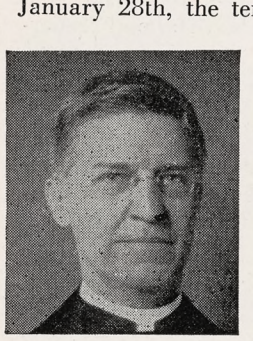
"It is a matter of good fortune," Judge Marsh continued, "that this first year after the war is the year for holding a General Convention. Churchmen will watch with intense interest the action of the Convention; will look to see what measures it takes to answer the Macedonian cry of the world. For the fund now being collected for use in foreign lands our National Council has chosen an inspiring name, Reconstruction and

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Advance. The two words belong together, for reconstruction is hardly worth while except to be followed by advance, nor can any significant advance be accomplished without some measure of essential reconstruction. Moreover, the phrase can, and should be, applied to rebuilding more than destroyed or outgrown physical plant. Some reconstruction of our habits of thought and of our forms of organization will surely be necessary to permit the Church to advance far in the great task of bringing the world back to God, through his Son, who is our Lord."

BISHOP LUDLOW IS HONORED

Newark, N. J.:—The clergy of the diocese of Newark paid tribute to Bishop Theodore R. Ludlow on January 28th, the tenth anniversary of his consecration as suffragan of the diocese. He celebrated at a service at Trinity Cathedral when an address was given by Bishop Sterrett of Bethlehem. Also taking part in the service were three other Bishops who took part in his consecration: Bishop Washburn of Newark, Bishop W. Appleton Lawrence of Western Massachusetts and Bishop Charles K. Gilbert of New York. The service was followed by a luncheon at the diocesan house when Bishop Ludlow was presented with a gift from the clergy. Bishop Ludlow is a member of the editorial board of THE WITNESS and is also on the executive committee of the Church Publishing Association for whom the magazine is published.



BISHOP LUDLOW

THE PICTURE ON THE COVER

Washington:—When we received this picture from the navy the caption stated that it was a group of men on board a carrier listening to a broadcast of the world series. Anyone who has ever been to a world series game would know that there is no moment in a game that could possibly bring out such expressions. The artist, Fons Iannelli, informs us that he took the picture as men were listening to their final instructions about a landing that was to be made on an island in the Pacific. Rumors had been flying about for days so that all the men had a good idea what was about to happen. Yet a "This is it, official" expression is on the face of every man — suspense, fear, anxiety, "this-may-be-my-last day," without a word spoken as the men get their instructions below deck over a loud speaker.

This series of ten pictures, taken by Mr. Iannelli at sea while serving in the navy photo unit directed by Captain Edward J. Steichen, brings out the facts of war as words cannot — facts which we believe all should keep in mind. Two pictures will follow, completing the series.

SOCIAL WORKERS TO MEET

Boston: — The committee on the Church and social work, a long-standing committee which aims to keep Episcopal social workers infused with the spiritual side of their calling, and to aid in intelligent understanding of present-day social problems, will offer a Lenten program on the three last Wednesday evenings in March and the first Wednesday in April, based on the sensible idea of a 6:30 p.m. supper preceded by an hour's prayer and meditation and followed by an hour's discussion led by an authority on the matter in hand. The meetings end at 8:15. The series will be: "Our Work Is Faith," discussion leader, Dr. Miriam Van Waters; "Our Work Is Fellowship," Rabbi Liebman; "Our Work Is Worship," the Rev. Massey Shepherd, Jr.; "Our Work Is Ministry," the Rev. Howard P. Kellett.



Bill Patrick, U. S. Army chaplain, conducts a service for American soldiers at Viernheim, Germany. He is canonically a resident of the district of San Joaquin

ANGLICAN SOCIETY MEETS

New York:—The annual meeting of the Anglican Society, the purpose of which is to maintain the Catholic faith, was held here in January at the Cathedral of St. John the Divine. The chief event was the dinner at which Dean H. S. Kennedy of Albany and Dean Welles of Buffalo, the president, were the speakers. Tribute was paid to the late Rev. Frederic W. Fitts, the resolution stating that "probably more than any other priest in America he carried out in his church the developed ceremonial of the English rite."

BISHOP DARST HAS ANNIVERSARY

Wilmington, N. C.:—The Kiwanis Club here paid tribute to Bishop Thomas C. Darst, retired bishop of East Carolina, on the 31st anniversary of his consecration. The event was also celebrated at a special service held at St. James' Church here at which Bishop Darst delivered a very moving address.

PRESBYTERIAN SPEAKS ON UNITY

Brooklyn, N. Y.:—The Rev. Herbert H. Field, former pastor of a Presbyterian Church in this city and now the stated clergy of the Presbytery of Brooklyn and Nassau, was the speaker at the meeting of the laymen's committee of the Episcopal Evangelical Fellowship. The meeting was held on February 5th at St. Bartholomew's. He spoke on how Presbyterians feel about unity with the Episcopal Church. The address was followed by a question period when both Presbyterian and Episcopalian laymen asked questions that received lively answers.

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Bishop Davis Urges Realistic Approach to Marriage

Chairman of Commission Says Liberal Canon Will Be Presented at General Convention

By W. B. Spofford

Buffalo, N. Y.:—The commission on holy matrimony will present a new canon to liberalize the marriage law of the Church, it was announced on January 28th in an address given at the convention of the diocese of Western New York by Bishop Cameron J. Davis. He is the chairman of the commission charged with responsibility of presenting the report when the Convention meets in September in Philadelphia.

He pleaded for a "more realistic" approach to the whole matter of remarriage in his convention address, declaring that "in many cases it is a greater sin against God and society for couples to stay together than to separate."

"Remarriage in the Episcopal Church of persons whose previous marriages have been dissolved should be decided according to the individual merits of the case," Bishop Davis asserted.

"A blanket law in the field of human relations is directly contrary to the mind of Christ. I have seen many cases where it seemed that our Lord, Himself, would permit a remarriage — where society, the church and the people involved would have benefited — and have had to refuse to marry those people because our Church canon recognizes only nine or ten grounds of annulment and one of divorce.

"The commission feels, and I feel strongly, that the power of judgment in cases of remarriage should be vested in the bishop and a theological court.

"In many cases it is a greater sin against God and society for couples to stay together than to separate, yet the Church is unable to remarry them because the grounds for their separation are not one of those approved by church law.

"A God-made marriage is and should be indissoluble. That is Christ's teaching. Such a marriage cannot be terminated. But most marital failures were never true marriages in the Christian sense. The couples were not free and competent to make a Christian marriage or there were physical and mental impediments that became apparent later."

NEW CHANCELLOR APPOINTED

Wilmington, N. C.: — Junius D. Grimes of Washington, N. C. has been appointed chancellor of the diocese of East Carolina by Bishop Thomas H. Wright. He succeeds George B. Elliott who is retiring after 25 years as chancellor.

END DISCRIMINATION URGES BISHOP

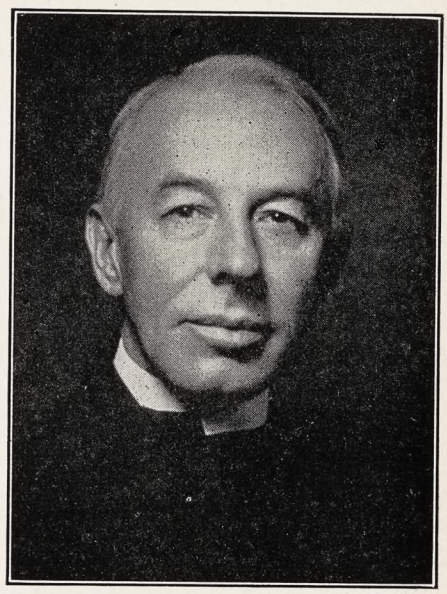
Little Rock, Ark.: — An amendment to the constitution and canons to end racial discrimination was urged by Bishop R. Bland Mitchell at the convention of the diocese of Arkansas. "We have white congregations," he declared. "but we all belong to the same Church. In all Christian brotherliness let us face it and make our basic law completely conform to it."

The Presiding Bishop was the guest of honor at the convention which marked the 75th anniversary of the diocese.

CLERGY GIVE TO FUND

Springfield, Mass.: — Forty-seven of the clergymen active in the diocese of Western Massachusetts have pledged $9,164 to the Reconstruction and Advance Fund, Bishop Lawrence has announced. Of the remaining 13, he said that all have pledged to the fund but in amounts not yet specified. The news of the 100 per cent cooperation of these clergymen in this drive was brought to the bishop by the Rev. Richard Preston, rector of All Saints' Church, Worcester. Early in the preparation for the campaign, Mr. Henry A. Field, diocesan chairman for the fund, said that the success or failure of this drive depended to a large extent upon the cooperation of the clergy. Acting on this suggestion, Mr. Preston, on his own initiative, decided to canvass all the clergymen and received pledges from all.

Expressing his appreciation of the wholehearted support of the clergy in this effort Bishop Lawrence said that if every one of the 19,000 communicants in the diocese did as well, the result would be more than $3,500,000 instead of nearly $150,000 which the diocese has figured is its proportionate share in the drive.



Bishop Cameron Davis announces that a canon liberalizing the marriage canons will be presented at General Convention in Philadelphia

CONVENTION OF LOUISIANA

New Orleans:—Following an address by Bishop Clingman of Kentucky, a member of the board of trustees of the Church Pension Fund, the convention of Louisiana, meeting here January 25th, expressed its approval to the proposal to increase the assessment on clergy salaries from 7½% to 10%. He also spoke on the work being done in the province of Sewanee, stressing particularly the increased interest in work with Negroes, which he described as being done "more intelligently and more seriously."

A resolution was adopted requesting Bishop Jackson to appoint a committee to aid rectors in securing appropriate music for services. It was stated in the discussion that church music was being increasingly secularized, particularly at weddings.

Most of the time of the convention was devoted to routine reports of possessed of new powers of destruc-

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various departments and institutions.

General Convention deputies: clergy: G. M. Jones of New Orleans; W. H. Ness of New Orleans; Philip P. Werlein of Baton Rouge; Edward F. Hayward of Monroe. Alternates: J. H. Alves of Alexandria, D. H. Wattley of New Orleans; R. H. Manning of New Orleans; H. S. Giere of New Orleans. Laymen: Warren Kearny, Edward M. Rowley, Philip James and G. P. Chamberlain, all of New Orleans.

MRS. SIMKHOVITCH RETIRES

New York:—Mrs. Mary K. Simkhovitch, prominent in the Episcopal Church, retired on February 1 as the director of Greenwich House, a social settlement which has become world famous under her leadership. She founded the institution forty-three years ago. She is to continue to live at the settlement and is to retain her position as the only woman member of the city housing authority where she will continue her efforts at slum clearance and decent housing for people of low income.

Mrs. Simkhovitch has served as a member of the social service division of the National Council and is a member of the executive committee of the Church League for Industrial Democracy.

CANTERBURY WARNS THE WORLD

London (wireless to RNS):—The future security of the world rests upon the proper uses of power, Geoffrey Francis Fisher, Archbishop of Canterbury, declared at an intercessory service here for the United Nations General Assembly. The service was held at St. Margaret's Church in Westminster and was sponsored by the British Council of Churches.

"The existence within the democracies of power groups seeking to gain their ends by economic force," the Archbishop declared, "shows that even there the problem of power has not been solved. Almost for the first time, the United Nations are being forced to consider practically the right and wrong use of force in all its different forms, military, economic, and political, and the conditions which should govern its use and limit its claim to sovereignty."

Declaring that the world is just beginning to emerge "from the pit of destruction" only to find itself nation may enjoy its rightful liberties and dwell in peace. The problem of security is the problem of power and its use. All history shows that the right use of power is as difficult as its wrong use is disastrous."

The Archbishop stressed that any attempt to reconcile rivalries among the nations must be preceded by agreement that all powers are subordinate to the sovereignty of the law of justice, which means also the obligation to respect the individual man, his dignity and rights.

"When men and nations," he declared, "have learned to live by the law of justice, to honor God, and to honor man, there is a lesson still to be learned — the meaning of the mercy and love and charity of God, and its effect upon men.

"Nor can the first lesson be truly learned and obeyed except it be interpreted and directed by a second. The fact that God came to man in the impotence of human birth and with no power but that of the spirit shocks us out of the belief that power, as the world means it, is the secret of success or of security."

Prayers were offered at the service for "a just and durable peace" and a collection was taken up for Christian reconstuction in Europe. Taking part in the service with Dr. Fisher were: Canon Alan Campbell, rector of St. Margaret's; the Rev. A. McHardy, chief chaplain of the RAF, who represented the Moderator of the Church of Scotland; and Rev. Arthur Mitchell Chirgwin, who attended on behalf of the Moderator of the Free Church Federal Council.



Mrs. Mary K. Simkhovitch, prominent Episcopalian, retired on February 1 as director of famed Greenwich House, social settlement in New York, which she founded forty-three years ago

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EDITORIALS

Sound the Quorum Call

THE public was indignant and the Congress of the United States was outraged a couple of weeks ago. The occasion was a publication of a picture taken, so the caption said, at the opening session of the Congress. It was a revelation of a room nearly empty of legislators, though the speaker's rostrum seemed to be normally occupied, indicating that our law-makers were once again officially at work. As one thought of the problems which needed and demanded their attention, both of public and presidential origin, one concluded that it was not too soon. But all of us would have been happier had all of our regularly elected representatives been in their places, anxious to tackle the job.

This unhappy indignation of the electorate was quickly registered in Congress,—for on the very next day it rushed into print to explain that all was much better along the Potomac than the camera had seemed to indicate. The acting speaker said that the picture that was made was "unfair and entirely erroneous." "Yes," said a colleague, "the photograph was taken between the opening prayer and the sounding of a quorum call."

Well, that explains everything. Our representatives in Congress assembled are ready for business, but not for prayer. Their trust in God, like that of most Americans, is absolute. Is it not safely and ineradicably embossed on our coins? Let God approve our mad designs if he will,—or overrule them if he must. Sound the quorum call when we are ready for business,—after the chaplain has said his prayer.

"QUOTES"

PROBABLY the most perplexing problem facing the Church in America today is to be found just here: how to readjust the existing Church structure so as to fit the present mature social and economic order. To solve this problem the principles of comity will have to be applied to a degree as yet uncontemplated. But even so comity will not be enough. Only through the organic union of many great communions can the number of local congregations be reduced to a number commensurate with present needs. With only 39 per cent of our 72,000,000 Church members really active, there is need to give far more attention than we have been giving to the qualitative character of the Church enterprise in America. Local churches must be made more effective units so that the percentage of loss and indifference is decreased. The quality of ministerial leadership must be raised. Lay leadership must become more effective.

—Willard W. Wickizer
Executive of the
Home Missions Council

Appeasement Again

ONE would think we might have learned a lesson in the war as to the frightful cost and stupidity of appeasement. Oil and scrap iron for Japan should have cured us forever of the policy. But we are still at it, thanks to certain groups in the state department. Airplanes are authorized sold to Spain and to Argentina. And this in spite not only of our hostility to these Charlie McCarthys of Nazism, but of the startling revelation that the Nazis long ago planned to carry on their struggle through Spain and Argentina in the event of their defeat in Europe.

This plot is clearly set forth, with documents, in *The Plot Against the Peace* by Kahn and Sayers, which we comment to all for careful reading. There one can learn of the plot of the German general staff to win world domination by carrying on after defeat through these two countries. It shows how German capital and German industry were transplanted to further the plan. How ironic to have transported three and a half million men to Europe to crush Nazism, at the cost of 260,000 dead and untold numbers of wounded, only now to have to fight the battle all over again in our own hemisphere. Here we are sending planes to Spain and Argentina to hasten the time when Nazism will challenge us again.

Is our state department insane or are they simply indulging in double talk while they fan and abet the forces of reaction? Every American should protest against this insolent betrayal of our dead and we would do well to demand an explanation from the state department. In our judgment it would not be too much to ask that those members of the department who engineered these sales be dismissed at once.

Please Reply Promptly

NOTICES will reach the clergy within a few days announcing the articles to appear during Lent on *Issues Before General Convention.* Wartime conditions exist in the publishing business, as elsewhere. Stencils are hard to get and they are even harder to get cut. We will greatly appreciate

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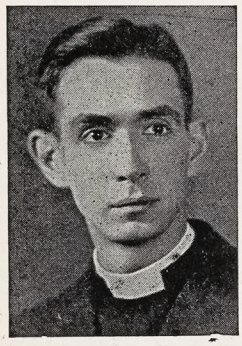
it if the postal order card for bundles and for individual subscriptions are filled out and returned at the earliest possible moment. The first of the series will appear is our issue of February 28th which means that we must have your order not later than the 23rd to enable us to mail you this first number.

The Living Liturgy

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

The Treasury of Example

THE Prayer Book has a very sensible outlook with respect to the saints. They afford us a treasury of example, not of merit. Their "joy and triumph everlasting" is a crown we can all attain.



We do not pray to them, we pray with them; and our fellowship with them in the mystical Body is not superstitious, but living and real. Anyone who takes the trouble to compare our Prayer Book collects for saints' days with the corresponding ones in the Roman *Missal* will thank God for the Reformation. We do not deny that "the effectual fervent prayer of a righteous man availeth much"; the intercession of the blessed ones on our behalf is very comforting. But only the merits of our Lord and Savior can "reconcile us unto God in one body by the cross"; and with Him as our Redeemer we have no need for any other access to the Father.

Having brought the Church back to a soundly Scriptural doctrine of the saints, the Reformers who compiled the Prayer Book apparently tried to underscore the idea by suggesting that there were no saints worthy of commemoration by the Church except those whose names appear in the New Testament. At least that is the implication of their drastic treatment of the Calendar. Even so some of the worthies of apostolic times were strangely omitted. We do know something about Timothy and Titus and Philip the evangelist (one of the Seven), and the missionary work which they accomplished. This is more than can be said of most of the Twelve. We do not even know the name of St. Bartholomew, only that of his father (for Bartholomew means 'son of Tolmai'). It is always mildly amusing to look up in a hymnal the "proper" appointed for St. Bartholomew's day. The hymn-writer has plenty of scope for his imagination. And what can we say about St. Matthias? He is never heard of again after his inclusion in the number of the Twelve. As Professor Luccock has said, he seems to have been swallowed up by his office. (We have known some bishops who undoubtedly stood in the Apostolical Succession from St. Matthias.) Then there is St. Jude. We may think better of him, though we may know less of him, now that Biblical scholarship has relieved him of the burden of authorship of the epistle ascribed to him. Our 1928 Prayer Book revisers were certainly well-advised when they substituted the present epistle for the Epistle of Jude on the festival of that apostle.

One almost faints with fear at the thought of the turmoil which will be created in our Church when we finally get up enough courage and honesty to make the *whole* Prayer Book square with what is universally accepted in modern Biblical criticism. Meanwhile we shall be sufficiently reminded by our Calendar that the Church has been built upon the foundation of the apostles, etc. Many of us wish that the Prayer Book also reminded us of other valiant saints who through the centuries have built up the fabric of the City of God — martyrs and confessors, teachers of the Faith and of the life of prayer, missionaries and heroes of devoted service, and statesmen-architects who have kept the Church firmly upon her unshakable apostolical foundations. Any extension of the Prayer Book Calendar will be a ticklish business, however. We all have our favorites that we want to see on the list. And then what a marvellous opportunity it will afford of throwing off those restraints upon our "envy, hatred, and malice, and all uncharitableness"—what is euphemistically called "partisan churchmanship."

Perhaps the root of our difficulty with revising the Calendar is too much reliance upon some of the antiquated criteria of selection employed by the early and medieval Church, and still carried on in the Roman Church in its machinery of canonization. But the only tests we can honestly apply today are those which conform to the canons of modern historical science. We must be done with legends and miracle-mongering. (The devil can work miracles, for that matter.) Yet there are some strange minds that would prefer to see on the Calendar the name of St. George, a mythical martyr, to that of Bishop Patteson, the fruit of whose martyrdom on the beach of Nukapu thousands of our own young men and women have lately witnessed in the Melanesian islands. Nor can I understand the mentality that would accept in a Prayer Book Calendar the names of Sir Thomas More and Bishop John Fisher (both of

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them admirable men, certainly), because the Pope recently canonized them, but balk at the names of Bishops Latimer and Ridley, the candle of whose pyre has lighted the spiritual freedom of the Church in England, a fire which, as Latimer prophesied, "by God's grace . . . shall never be put out."

What are the tests for canonization in a modern, "living Liturgy"? I submit these two: 1) Outstanding heroism and service in the cause of Christ, of which there is sufficiently authentic information edifying to the modern man; and 2) personal holiness (something not necessarily synonymous with asceticism and/or orthodoxy).

Church and Sex Relations

by George F. Tittmann

Chaplain in the United States Navy

I RECENTLY rounded out twenty months of close association with a group of six or seven hundred men, and of passing but often intimate acquaintance with many thousands of combat troops,—through six major amphibious assaults. Of course sex is exaggerated in fantastic ways in the monotony and the detachment from normal, all-around social intercourse. At home if you miss two meals in a row you know immediately how deep the food hunger is; but ordinarily, in the diversity of civilian pursuits, prolonged sexual hunger is absorbed. Out here you realize how at home normal, mixed fellowship sublimated the procreative instinct to a large extent and how everyday contacts with the opposite sex stabilized imagination and levelled off the ups and downs of desire. After a year and a half of only masculine company you find the sex drive isolated for examination and comment as never before. You live in an all-male atmosphere that enormously exaggerates thoughts of everything female. Thus my credentials for writing on this aspect of sex are certainly not my years of wisdom nor any graduate degree in the field, but simply that I have lived for a concentrated period among men of many types—laymen and doctors, rich and poor, wise and foolish, cold and hot—who as a group might be said to have become "specialists" on the subject. Some will say perhaps that a chaplain does not get to hear the truth from men on the sex question because they are naturally shy before the popular conception of his aloofness from the dirty world of facts. However, this is not necessarily the case. I have deliberately encouraged the most open and colloquially-worded discussions on sex, adultery and fornication, because I want to know how the men of this generation really feel about these things. I am definitely not an "authority," but I have come to the point where I feel that what I have found is worth bringing up for consideration.

To start with we might review some present-day facts. In the first place, a majority do not feel that peoples' indulging in a moderate amount of sexual intercourse before marriage is really worth considering as a problem,—and that attitude is a problem to begin with. I know many who might say that in theory fornication is wrong, but the same persons will confess by their general attitude and personal history that somehow things have gone too far to do anything about it. The average feeling seems to be that sexual intercourse is on the same level as the broad, amorous activity denoted by the word "necking," and anyone with half an eye open and a grain of honesty knows that varying degrees of such sexual experimentation short of intercourse itself is well-nigh universal.

In the second place, somewhere between six and eight out of every ten bachelors of twenty-one (a conservative estimate) have probably had intercourse, and most of them will admit it—given the proper atmosphere in a discussion. You can estimate from the opinions of those who have made a specialty of the experience that the percentage of girls who enter marriage with some practice in sexual intercourse is only a little lower than in the case of men, perhaps four or six out of ten. Reliability of statistics in this field is not easy to obtain, but when you find higher estimates almost everywhere these compromise figures cannot be far wrong. I am aware that many Church folk, especially those from the middle and upper income brackets, may take exception to these statistics. That is partly because diversions and sublimations of the sex urge are more possible for their own children who have had more money and education, and partly also because adults

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generally do not know their children so well as they think.

In the third place, it is a mistake to think that these young men are profligates or delinquents, or that they invariably come from broken families. That is just not true of a large majority. And men from fine backgrounds, often from Church families, are among those who have had their moments of coital experimentation too; the latter usually seem to agree more heartily that fornication is wrong—that is often the only difference.

So, someone should just get up in front of parents and teachers and Church folk who are interested in youth, and say in a loud voice: "the boy who passes twenty-one and has not fornicated is the exception and not the rule." It would help clear ground for a realism that might get us enthusiastic about the main source of control.

NOW, is it bad? If we can control venereal disease, and that is an accepted possibility, is fornication wrong? Now wait a minute! We are trying to see this thing clearly instead of camouflaging it by too much immediate emotional reaction. I don't mean that the reflex emotions of decent people on the subject are wrong,—quite the contrary; but they do obscure careful thought about it. Is fornication wrong? Do we really and truly believe that it is thoroughly and indubitably wrong? *Why* is it wrong?

In most of us who have been reared in the Christian atmosphere or in homes where normal and balanced youth activity was financially possible, there is an instinctive reaction to that question: "of course it's wrong. It goes against every decent feeling we have." Now to some extent (especially in former generations, I think) these strong, instinctive feelings of parents on the subject stick pretty firmly in children and give them foundations for like feelings which they pass on again in turn. I hope that will always be a powerful influence in spite of all opposition from the outside. But today young people are surrounded by a spirit of intellectual analysis, by powerful and omnipresent social suggestion, and by popular debunking of all tradition, which bit by bit tend to eat away those home-imbued foundations for the sanctity of sexual relations. Today, just to say "I somehow *know* it's wrong" carries less and less weight. More than ever there must be a *reason* for morals. Children are everlastingly bombarded among their own contemporaries by demands for logical demonstrations; "Prove it's bad!" is the cry. And when you get into the late teen-age group and among twenty-year olds, that insistence becomes almost a ritual. It is often so among men of thirty and older, too. Time and again I have introduced the question of just why we hold or do not hold to a certain moral standard in sex-expression, and, do you know, there *is* no simple *reason* that influences them much at all. They almost invariably do not want their children to be promiscuous, of course; and you find a rather pathetic state of apprehension in more mature fathers when they foresee the coming conflict between what they want for their children and what they can explain to them as right.

I've joined battle armed with all the persuasive reasons I know, again and again. "It's selfish. You can't be thinking much of the personality of the woman whose body you're using for a thrill." Bunk! they say. She likes it, or is getting paid for it, and there are plenty who seem to survive the ordeal and marry happily later. "Contraceptive methods are never one hundred per cent certain, and a young girl's life can be ruined if she gets pregnant before marriage." This is admitted to be true, except that the danger of bringing disgrace to a girl is often thought to be more a proof of a priggish contemporary social outlook than of the evil of fornication. Anyway, these long-term practical fears never seem to support moral standards and ideals very well, especially since careful use of contraceptives can largely eliminate the fear itself. "It cheapens sex indelibly so that you can never really know it for anything much more than a self-indulgent thrill—never the love-sacrament with endless depths which it can be." Bunk! they say. If you don't go hog-wild in promiscuity, fornication is only an advanced kind of kissing; and with sex-skill evidently so important in a successful marriage why shouldn't previous experience better prepare the way? "It establishes habits which lead later to adultery and the breakup of the home." Bunk! they say. A man can love a wife just as much—maybe more by contrast—no matter whether he enters marriage himself virgin or not. "It's a health problem, for no matter how much care you take in prophylaxis, individually,—since society is what it is, you can't help increasing venereal disease when you increase sexual intercourse." Bunk! they say. Doctors agree that if we only spread proper education and lift the taboo on sex information we can almost entirely eradicate venereal infection.

These are compelling and character-moulding ideas which young people meet on all sides, and I fear that in them there is, to some degree, more hard-shelled, practical truth than many care to acknowledge. Besides these, you must count in the implicit attitudes of "authority"—such as the armed forces, scientific medicine, high school with its instruction in physiology and hygiene—all of

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which are for the most part "morally neutral." But the neutrality on the sex question of an "authority" so weighty and respected in other fields is not neutrality at all. Regardless of the routine postscripts deploring promiscuity which influential "authority" might tack on to its pronouncements, the far more powerful, though hidden, *suggestion* has the practical effect of encouraging free sexual experiment. And so it goes. Add all this up, and you have a situation which thoughtful people simply cannot evade.

WHAT do we have left in such chaos? I believe that we must return to a very simple and tradition-honored principle. It is this: there is no really *basic* reason for chastity and continence except the religious reason. I do not mean that we must answer every question with pious phrases. Of course we must appeal to youth by every means, using every possible argument. But I do mean that it must all fundamentally rest—in our own hearts and ultimately in our outspoken convictions—on the simple and undisguised reason: "fornication is wrong because God does not want it." This is of course the basis for all Christian moral standards; it was God who spake these words and said the ten commandments and the sermon on the mount. But the pressure of the time must make us emphasize that foundation all the more, especially in this matter of the direction of the sex drive. Obviously everyone is not ready for such a forthright statement, but there are many ways to lead up to it by adjusting that basic appeal to each personality as it suits, making it fit the "dose of religiousness" which each can take. But, honestly, outside of faith in the law of God and his moral demands, is there ultimately anything on which we can test a case against fornication? "When you get close to Christ you somehow know that sexual intercourse, except for husbands and wives, *just is not right.*" Such an appeal may leave our tough young intellectuals cold, but, Christian parents and teachers, what other answer have we *really* got?

Men are reduced to elemental dependencies in time of war. It is not war's least evil that its monotony and loneliness and insecurity color civilian life so that it appears as just a glorious chance at last to find sexual release. You feel rather helpless before that idea; it is so loud and so central and so commonly accepted in casual conversation. There is little you can do directly and you are puzzled as to what to say or do by the hint of subterranean areas in men's character that have begun to fall to pieces long before this surface corruption appeared. One thing however you do know—theoretically and personally—and you tell it to men again and again: the hunger of sex is so deep, so profoundly a part of man's humanness, that there just is no power to control it except the direct touch of Almighty God himself.

As the very solitary representative of Christianity and spokesman for the Church, after the chaplain has lived close to men in all stages of belief for long periods of time, he finds how clear the line is which marks off the Christian faith from the beliefs and presuppositions of the outside world. Today it is no longer the case that people are hostile to the Church just because they "misunderstand" Christianity. We have overworked the bromide that the United States is still really a Christian nation underneath it all. No, there is much more open revolt against the ethics and beliefs of the Church. Thus you cannot assume that Christian sex standards are generally accepted but just not always kept too well; it is more a matter of people rejecting Christianity whose ethical implications they understand quite well indeed. So if people cannot acknowledge in the first place the kind of God who wants us to use sex for his purposes, then persuasive reminders and morality lectures are not what they primarily need at all. Their need, very simply, is for faith.

LASTLY, therefore, the problem of fornication is primarily a problem which the Church should meet. The world, which belongs to God, must find its way lighted by the Church which alone can help men to understand God. The Church should instruct and inspire her own in the purposes and right, normal use of the sex urge, speaking to young people and parents,—but also to youth leaders, community planners and teachers, for the Church's indirect influence permeating society is the over-all and long-term power in sex guidance—not just Christian moral preaching to those of the inner circle. We must come to see finally and clearly, we who cherish and understand the Church, that the Church alone knows what sex is all about. The purpose of sexual intercourse is both for bringing children into the world and to give to husband and wife a marvelous physical expression of that spiritual force called "love" which binds families together. But sex-hunger is a volcanic force, and its decent control and divinely-intended use demand not just factual information, but spiritual power; not just a determination of human will, but an inner redemption and change of desire itself; not just exhortations to chastity, but the sanctifying renewal of holy spirit deep inside the whole personality. Apart from this there is only secret, sordid opportunism,

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much hypocrisy hiding moral decay, or outright, universal license.

Are we of the Church doing our job here? The taboos are everywhere being lifted. The old demons of false prudery and the sub-Christian contempt for sexual expression are evacuating the premises of the modern mind. Who shall enter in now to govern this empty house which is swept clean of high moral ideals and the beauty of sheer goodness we all long for? A prominent preacher, lecturing to parsons on how to preach and what to say, once declared: "I would not touch the subject of sex with a ten foot pole." This is the voice of a Church which could rest on inherited respect—when those who were not against us were our allies. But today, brethren, the time is short, the breath of the coming tempest stirs the dust of all inherited authority, he who is not for us now is our foe, and on this tumultuous issue a silent Church will have betrayed mankind and its Lord.

New Books

***Excellent **Good *Fair

****Spiritual Letters of Fénelon,** translated by Mildred Whitney Stillman, Cornwall, New York. Idlewild Press.

This is another "little book" of spiritual directions, but it is an indispensable contribution to this literature, as it consists of letters written by a man of the world to two worldly people. This is the book to give those who find Brother Lawrence "too good," or Thomas a Kempis "too dry."

It is a pity the translator did not give more of a portrait of Fénelon. He was a born charmer and a born teacher. He turned his palace into a hospital. But he was bothered by his ambition and supple tact, and the complexity of his soul. This would endear him to many other complex souls. And the heresy which drove him from court (Quietism: "The soul contemplating God perfectly neither longs for salvation nor fears Hell" has an appealingly modern ring. A page or two of biography would have helped the average reader.

The smooth simplicity of Fénelon's style, which allowed him to use long sentences with absolute clarity, has been gracefully preserved in translation.

—H. McCandless.

****A Manual of Eastern Orthodox Prayers.** Macmillan, 90c.

The Fellowship of St. Alban and St. Sergius again contributes to our western appreciation of Eastern Orthodoxy by this anthology of prayers and hymns drawn from the great Euchologion and other liturgical books of the Orthodox Churches. Some of these devotions appear in English for the first time. Included in the manual are the order of Confession, both in the Greek and the Slavonic use, the prayers before and after Holy Communion, and a Calendar of holy-days. Nicholas Zernov, who furnishes brief explanatory notes, writes regarding the spirit of these prayers, in so far as they show distinctively Eastern characteristics, that they exhibit "the acute realization of man's enslavement to sin, a deep sense of the Divine majesty and glory, and the frequent references to the Mother of God." Those who would find deep devotion expressed in poetry of high quality will keep this little manual near at hand.

—M. H. Shepherd Jr.

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Michigan to Elect Suffragan At Special Convention

Bishop Frank Creighton Declares It Is Only Way to Get Episcopal Assistance Immediately

Edited by Sara Dill

Detroit: — The diocese of Michigan is to have a suffragan bishop, to be elected at a special convention at St. Paul's Cathedral on March 26th. The action was taken at the convention meeting here January 23-24. Bishop Creighton, in making the request, stated that it was the only way the diocese could have immediate Episcopal assistance since the resignation of Bishop Aldrich as Coadjutor cannot be acted upon until the House of Bishop meetings in September.

A considerable number expressed the wish for a coadjutor to succeed Bishop Aldrich, coadjutor who recently resigned, but the vote strongly supported Bishop Creighton.

Lewis B. Franklin, treasurer of the National Council, was the speaker at the convention dinner, attended by about 600 men and women.

A proposed new canon on marriage was presented by a committee of the department of social relations, which combines features of two canons that were debated at the Cleveland General Convention, with a resolution passed urging the 1946 Convention to adopt a canon "along these lines."

Equalization of clergymen's salaries in the diocese on the basis of marital status, number of children, and length of total service in the ministry was voted down by the convention.

The committee proposed that the diocesan offices receive the salary appropriations of all parishes and missions and distribute them among the clergy, allowing $2,100 a year for single clergymen; $2,640 for married clergymen; $300 a year for each child under 18; and $200 for every five years in the ministry. Adoption of the proposal would have meant a decrease in stipend of $3,860 for one clergyman of the diocese and of $2,500 or more for two others. The largest individual increase under the plan would have been $2,240. The committee said 58 clergymen among the 80 whose salaries were studied, would receive average increases of $900 a year, and 22 would have decreases averaging $1,250. In the debate preceding rejection of the proposal the convention delegates indicated they would be more receptive to some form of minimum salary proposal.

A plan presented by the delegation from Rochester, Mich., to assess each communicant $5 annually to provide a fund for building new churches was referred to a committee for further study.

Miss Mary L. Pardee, president of the Auxiliary of Connecticut, and Miss Ellen Gammack of the national office of the Auxiliary, addressed the convention of the Woman's Auxiliary.

Deputies to General Convention: clergy: Henry Lewis of Ann Arbor; Charles H. Cadigan of Bloomfield Hills; Gordon Matthews, executive secretary of the diocese; Kirk B. O'Ferrall, dean of the cathedral. Laymen: George Bortz of Detroit; William T. Barbour of Detroit; A. Fletcher Plant of Birmingham; John R. Watkins of Detroit.

Aid for Strikers

New York: — A number of outstanding Churchmen are serving on a committee to aid the strikers of General Motors. Letters have gone to members of the Methodist Federation for Social Service over the signature of Bishop Oxnam, while one signed by Bishop Parsons has been sent to members of the Church League for Industrial Democracy. The executive secretary of the CLID has also signed an appeal for aid for the striking workers of Western Union which is being mailed to Church people. Bishop Scarlett of Missouri is also a member of the GM workers aid committee, along with leaders of other Churches. Any caring to aid either group of workers should make their checks payable to "W. F. Cochran, Treas." and mail to the CLID, 155 Washington Street, New York 6, N. Y.

School of Religion

Providence:—A school of religion is being sponsored on Monday evenings during February by the department of education of the diocese of Rhode Island. The Rev. David W. Norton, vicar of St. Stephen's, Boston, is giving a course on doctrine; the Rev. Thomas J. Bigham Jr. of the General Seminary on liturgics; Mr. Richardson Wright of New York on stewardship; Canon A. C. Larned on the work of the altar guild; Mrs. Minot C. Crowell on the arrangements of flowers; the Rev. T. H. McCrea, assistant at St. Martin's, where the school is being held, is lecturing on symbolism and use of altar furnishings. The school is also offering a course for lay readers taught by the Rev. A. F. Roebuch, rector of St. Mary's, Portsmouth.

Visits Colombia

New York:—Bishop Reginald H. Gooden of the Panama Canal Zone recently paid a visit to survey the work being done in Colombia by the Rev. George F. Packard. His tour included Cali, Bogota, Medellin, Cartagena, Barranquilla, El Centro, Pato, and in each place he conducted services or preached, both in English and Spanish. At Cartagena the Bishop confirmed the first person in Colombia to be confirmed by a bishop of the Episcopal Church. "It may be of interest," the Bishop commented, "to note that Bishop Harry Beal had married that person on his first trip to Cartagena some five years ago."

"To say that Colombia or any other of our Latin American neighbors is 100 per cent Roman Catholic is like claiming that the United

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States is 100 per cent Protestant and that every citizen is an active churchgoer," Bishop Gooden said. "I have lived in Spain and in Latin America for over twelve years and feel that there is good reason to believe that our branch of Christ's Church is a 'natural' for thousands of liberal and God-fearing people south of the Rio Grande. Colombia is a beachhead into South America. It is the only place in that continent where the Church is making preparations for Spanish-speaking work. This month we sent a Colombian to the Virginia Theological Seminary to prepare himself for work in that field. We need more, many more."

Newark Auxiliary

Newark, N. J.:—The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, was the speaker February 6th at the meeting of the Auxilary of Newark, meeting at the diocesan house. He spoke on the Church's social and economic responsibility in the world today. Also on the program was Mrs. Allan P. Ames of Nutley, former secretary of social relations, who spoke on proper standards for domestic labor.

Talks on UNO

Boston:—The feature course at the diocesan school which opens this evening at the cathedral here and meeting on successive Thursdays is on the United Nations Organization. A number of experts, several of whom attended the San Francisco Conference, are giving lectures. In addition the school is offering twelve courses on various aspects of Church life.

Praise for Franco

Madrid (wireless to RNS): — Tribute to Franco for his efforts to improve the living standards of the people was paid by Cardinal-elect Archbishop Enrique Pla y Deniel, primate of Spain, at the dedication of a new housing development in Toledo for workers' families. "It is a great joy and consolation to me," he said, "to approve the efforts of the chief of state to raise the living standards of the Spanish people and especially of those of the more modest classes."

Wellesley Conference

Wellesley, Mass.: — The conference for Church work, known as the Wellesley Conference, will be held this year for the first time in four years. The dates are June 24-July 3, with Bishop Keeler of Minnesota the chairman and with a faculty lined up to give courses in various fields of Church activity.

Mission of Help

New York:—The annual meeting and conference of the Church Mission of Help was held here February 5-7, opening with a meditation by the Rev. Grieg Tabor, rector of the Church of St. Mary the Virgin. Others on the program were the Rev. Seward Hiltner of the Federal Council who spoke on psychiatry; Mrs. Sallie Bright on promotion; the Rev. Almon Pepper on the community; Mr. Clarence King of the School of Social Work on the responsibility of staff members; Miss Daphne Hughes of Newark on vocational guidance for youth and the Rev. Gordon E. Brant of Chicago on how the organization can reach the youth of parishes. The annual luncheon was presided over by the Rev. Charles W. Sheerin, rector of the Epiphany, Washington, who is the national president.

Sixty Thousand Wives

New York: — The cause of internationalism was furthered at least in one way by the war. The Presiding Bishop, in a letter last week to bishops, informed them that sixty thousand American service men had taken themselves British wives, and that of these 35,000 are to come to the United States this month and next. "I hope you will bring this situation to the attention of your clergy," Bishop Tucker wrote, "asking their cooperation in making those of the wives who are Church

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of England women feel at home in our own Church. Of course one difficulty is that many of the soldiers to whom they are married are not Episcopalians. I hope however that our clergy will be on the lookout during the next month for the arrival of any of these British wives and will give them every opportunity possible to join in the fellowship of the Church."

The letter was prompted by a cable from a chaplain in England asking about the "reorientation of Church of England GI brides into the American Episcopal Church."

Church Fraternity

Jamaica, N. Y.: — Fifty delegates representing the Phi Sigma fraternity for high school boys held their first convention Jan. 19-20 at Grace Church here. Modelled on college fraternity lines, the society is dedicated to service of the Church and was founded by the Rev. Joseph H. Titus, rector of Grace Church. A recent expansion program has established chapters in Christ Church, Bay Ridge, and St. Elizabeth's, Floral Park, with others in process of formation. Details will be sent to any interested if they will write Mr. Titus.

Relief for Japan

Indianapolis (RNS):—Lifting of restrictions preventing the shipment of goods to Japan was urged here at a meeting of the United Christian Missionary Society. The resolution said, "We urge the government authorities to take immediate steps to make possible the shipment of food, clothing, and building material to Japan and assure them of the support of this organization in providing supplies through voluntary agencies and influencing public opinion."

Planned Parenthood

New York:—Planned parenthood rests upon moral foundations, is designed to preserve the family, enrich the personality of the child and benefit society, Methodist Bishop G. Bromley Oxnam declared at the anniversary dinner of the Planned Parenthood Federation of America here. Citing the dictators as examples of those who called for large families under the guise of patriotic appeals, Bishop Oxnam asserted that the attacks on planned parenthood were made to foster the power designs of certain groups.

"They desired the insurance that lies in vast numbers," Bishop Oxnam said. "No group, whether political, social, or ecclesiastical, should be allowed to hide its true purpose in moral platitudes, when the real objective is to breed itself into a majority. This is the old interest in power, not a true interest in personality."

Recognizing the "social and moral obligations to bring into the world a sufficient number of healthy children to perpetuate and improve the race," the bishop added that "reasonable persons also know that for a woman to bear a child in each one of her child-bearing years is unjust to mother and child, as well as unfair to society."

Church For Deaf

Jackson, Miss.:—Plans for erection of a church for the deaf at Moss Point, Miss., were announced by Bishop Duncan M. Gray, of Mississippi at the Council of the diocese here. The new church will be built under the supervision of the Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee.

Bishop Gray also endorsed the movement to erect a chapel at All Saints Episcopal College, Vicksburg, in memory of Bishop Theodore DuBose Bratton, bishop of Mississippi until his death in 1944.

Leader Urges Unity

Paris (wireless to RNS): — Marc Boegner, president of the French Protestant Federation, has issued an appeal here to Christian churches "to put aside their differences and find a unity based on the fundamentals of Christ's teaching." His appeal was published in the newspaper Figaro in connection with the annual Week of Prayer for Christian Unity observed by all denominations in Paris.

The Protestant leader also called for a clear definition of the churches' mission, "particularly in face of the Communist desire to convert the nations to their way of

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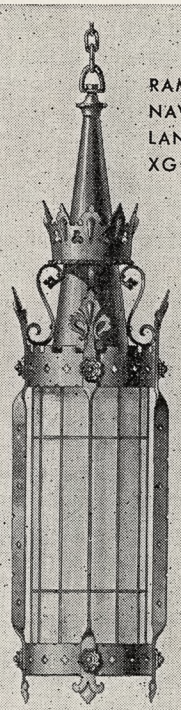
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thinking." He said the Week of Prayer was of special importance in view of the forthcoming meeting of the Provisional Committee of the World Council of Churches in Geneva.

Educators Confer

New York:—Religious educators of the province of New York and New Jersey met last week with a number of leaders expressing themselves on what they think is wrong with church schools. The Rev. Charles Gomph of Newark stated that "the primary requirement of a sound Christian education should be the cultivation of the love of our Lord. A great deal that is wrong with education is its theory, which has no periphery because it has no center."

WITNESS columnist Bill Grime declared that religious facts "must be translated into life and living or there is no Christian learning." F. Ernest Johnson, professor at Columbia, a Presbyterian, pointed out that the Christian religion is an absolutist faith, operating on the basis of a body of given truth and he defined successful education as being the correct relating of this truth to the problems of our day. He also expressed the opinion that the future belongs to the liturgical Churches.

Others to speak were the Rev. Daniel McGregor, head of the national department of religious education; Miss Deborah Vail, religious educator of Central New York; Evelyn Spickard of the Intercession, New York; Mrs. Harold Kelleran of New Berlin, N. Y.

Half Million Raised

Syracuse, N. Y. (RNS): — How several Church groups raised $500,000 in 36 hours was told here by Robbins W. Barstow, director of the commission for world council service, relief arm of the World Council of Churches. Recently he received a cablegram from World Council headquarters at Geneva, Switzerland, that valuable army stores were available if $500,000 in cash could be secured — stores needed acutely for relief. Immediately he got in touch with the headquarters of the National Lutheran Council, which gave $100,000. A telephone call to headquarters of the Missouri Lutheran Synod brought promise of another $100,000. The Presbyterian Church in the USA gave $50,000; the Methodist Church $50,000; the Episcopal Church $35,000; and the Congregational-Christian Churches $25,000. Soon the whole amount was pledged — in 36 hours.

Criticizes Catholics

Columbus, Ohio:—A call for true religious liberty in the world was made at the opening of the annual Ohio Pastors Convention here. Issuing the appeal, Bishop G. Bromley Oxnam, head of the New York area of the Methodist Church, expressed the criticism of "political practices" of the Roman Catholic Church.

"The history of the Roman Catholic Church and of the Protestant churches is marred by intolerance, denials of religious liberty and, at times, outright persecution," he as-

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serted. "I believe I speak for American Protestantism when I say it is our sincere purpose to guarantee religious liberty to all men."

Bishop Oxnam demanded recognition of the right of individuals everywhere to religious liberty. This liberty, he said, should include "freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities, and freedom to organize with others, and to acquire and hold property for these purposes. "The Roman Catholic Church approaches the question of religious liberty from two points of view, one from principle, and the other from expediency. As a matter of principle it holds 'It is not lawful for the state . . . to hold in equal favor different kinds of religion.' . . . Now on the basis of expediency, the Church tolerates the separation of the Church and state, and the fact of other churches.

"We deplore religious division. We rejoice in such statements and practices as are revealed by such an Archbishop as Lucey of San Antonio. We call upon the Roman Catholic Church to be a Church and not attempt to be a state and a Church. We shall bring such practices to light that we believe constitute a threat to religious freedom. We shall speak firmly but in brotherly spirit. All we ask is that the Roman Catholic Church in matters of religious liberty do unto others as it would be done by."

Visits Jamaica

Detroit: — Bishop Creighton of Michigan left on January 27 for Kingston, Jamaica, where he will represent the Episcopal Church at a conference of American and British bishops on work in the West Indies. He will be gone a month.

Religious Associates

New Haven, Conn.: — The Rev. Liston Pope of the faculty of the Yale Divinity School was elected chairman of the Religious Associates of the Political Action Committee. The secretary of the organization is Dwight Bradley, formerly the director of the social action committee of the Congregational Church.

Army Report

Atlanta, Ga. (RNS):—A total of 4,114,366 military personnel attended 53,067 Sunday and weekly religious services in the Fourth Service Command area during 1945 according to a report made public here by Chaplain Ralph W. Rogers. In the same period chaplains performed 2,022 marriages, conducted 336 funerals and baptized 710.

Compiled from individual reports of 1,316 Protestant, Jewish, and Catholic chaplains, religious preferences of Fourth Service Command personnel showed 62.52 per cent Protestant, 28.33 per cent Catholic and 4.70 per cent Jewish. Only 4.45 per cent indicated no religious preference.

Personnel Work

New York:—There are now in the Church in the United States, fifty-five diocesan personnel chairmen and two provincial personnel chairmen, all appointed since the Woman's Auxiliary Triennial in Cleveland three years ago. "The office of diocesan personnel chairman is the newest office in the Woman's Auxiliary, but one of the oldest interests," Mrs. Arthur Sherman commented recently. With the continuing and growing interest in personnel on the part of women of the Church, and with the need for more and more carefully selected missionaries, college workers and directors of Christian education, the diocesan personnel committee is being developed as a means of bringing the need and the interest together.

Miss Ellen Gammack, Personnel Secretary at national headquarters, meets periodically with the diocesan chairmen, and supplies them with material. The first major conference was held last September at Windham House. Chairmen of the Fifth Province will meet March 7 and 8 at Evanston, Ill.; those of the Fourth Province will meet in April and chairmen of the Eighth Province will meet in May.

The purpose is to have a committee of experts in each diocese—a group of women well informed as to openings, needs, qualifications, and training required. As an example, under Mrs. George Bland's leadership, the Pennsylvania committee is becoming thoroughly informed by having women from the fields of

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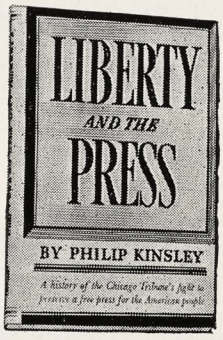
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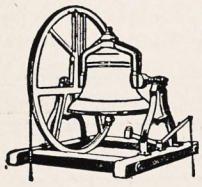
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Presbyterian Drive

Atlantic City, N. J. (RNS):—One million new members will be the goal of a nationwide three-year evangelistic campaign of the Presbyterian Church, it was announced by the denomination's national commission on evangelism after a three-day conference here. George E. Sweazey, of New York, commission secretary, described the proposed drive as the most auspicious ever undertaken by the Church and said it will be directed mostly toward winning young people into membership.

The drive will attain full impetus by May 21, Sweazey said, when the commission meets again with 500 ministers and lay leaders joining efforts for the huge campaign. This will be two days before the annual session of the General Assembly, also to take place in this city.

Sweazey said special courses of training will be developed for youth already members of the Church in order that they may attract other young people into the fold.

"The major phase of this campaign," he explained, "will be establishment of area schools of visitation evangelism by which Church members will make personal calls on their neighbors. Another phase will be the preaching of evangelism in special services in the more than 10,000 churches of our denominations."

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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.

PAUL ROBERTS
Dean of St. John's Cathedral, Denver

The article by Herbert Prince (WITNESS, January 10) says in a much better way than I could possibly say it what has been in my mind about the Reconstruction and Advance Fund. I have looked through the literature hoping to find some word showing that the Church was going to work for a brave new world, at least in the area of Christian missions. But there seems to be nothing contemplated except a rebuilding on much the same lines as before. There is no great challenge in that to add hope and eagerness and enthusiasm to the program. The world is in such a desperate plight that multitudes are easily talking about a third world war, which might finish what we call Christian civilization, and we seem to have little or nothing to offer to change the picture. The wise men went home another way, and if we are wise we will go into the future in another way than the old way that has meant such tragedy and chaos. There seems to be little heart-searching and penitence within the Church for our own ecclesiastical sins.

We talk about nations getting together and relinquishing sovereignty when we cannot do anything of the sort within the Christian Church. The tragedies of war are manifold. It means destruction to the tools with which we work to rebuild civilization and our Fund plans to restore these. But the worst effects of war come from what it does to persons and the Church needs to work in that area above all others, in creating love instead of hatred, fellowship across national, social, racial, ecclesiastical barriers. War is an indication of a disease and in that disease of narrowness and selfishness and prejudice and bigotry the Church shares.

This is a time for greatness. Perhaps we will never have such an opportunity offered to us again. It is right to have some of the money go for European need although that could be cared for in other ways, but more closely related to this particular fund and its purpose would be a strong movement toward closer cooperation and planning together by as many of the Christian Communions as will, for a united effort to save Christianity in the East.

This may be part of the reason for the lack of enthusiasm reported in the last meeting of the National Council. I can only speak for myself but I would feel very much more strongly about it all if I felt that the Episcopal Church was looking toward a new day.

A beginning might be made in the area of race relations here at home. The Church needs to lead the way and could certainly do it in the training for the ministry. There is an appeal for the very poorly equipped Bishop Payne Divinity School for Negroes. What a grand chance the Reconstruction and Advance Fund gives to end segregation in (of all places) the training of the Christian ministry. There is no more important need of our world than brotherhood among all races of men that dwell on the face of the whole earth.

If we are really to advance, let's think of some advances into some areas where there would be needed an adventurous spirit. "Man shall not live by bread alone," by new buildings and tools, but by a new spirit and fellowship. Enthusiasm goes hand in hand with adventure.

* * *

JOHN J. WILSON
Layman of Bethel, Vermont

I do not feel that Mr. Mainwaring's use of the word Catholic in his letter of January 17 should pass without comment. Would he limit its meaning to the Church as portrayed in the New Testament or would he want to add all the changes of the ensuing centuries against which the Protestant protests. To protest against such changes from the original faith and Church is an honorable duty and when the first three American bishops established the Church they adopted the name Protestant Episcopal, which name it has stoutly retained through constant efforts to have the word "Protestant" dropped.

* * *

E. T. LAWRENCE
Layman of Tillicum, Washington

Bishop Lawrence should feel proud of Mr. Winslow Ames who champions his cause so forcefully (WITNESS, Jan. 17). However I think his reputation as a gentleman suffers when he stoops to using the language of a common bully. It reminds one of the saying prevalent in the legal profession, "When you have a bad case abuse your opponent."

In my letter I criticized Bishop Lawrence for taking up too much space to discuss a subject which I considered had no logic or spiritual value. It will also be noticed that Mr. Ames is great on verbosity but in reality he says nothing of value. He merely cusses me for having the temerity to criticize a bishop of the Church. And why not? Is Mr. Ames one of those people who thinks that priests of the Episcopal Church should be regarded in the same light as the Roman Catholic priesthood, infallible? I stand solidly behind every statement in my original letter, Mr. Ames not-with-standing, and repeat that when the peoples of the world come to the conclusion that wars, like other crimes, do not pay and decide to try peace instead then indeed we can "beat our swords into plowshares and our spears into prunning hooks" but so long as there is a potential enemy in this pagan world planning to attack and pillage his neighbors, pure horse sense demands that we rely on something more practical than wishful thinking if we hope to survive.

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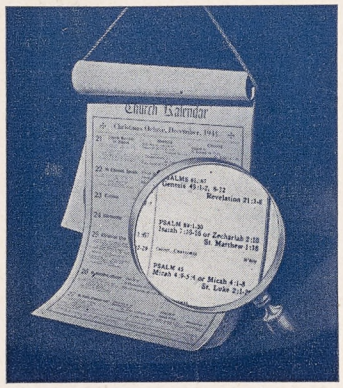
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General Convention Is Challenged

"THERE is surely great danger that in spite of its fear of the atomic bomb the world will soon forget its desire to avoid war and will retract its recent confession of having neglected God, unless the Church as a whole makes a new effort to carry forward the banner of the Cross, not only to all nations of the earth but to every form of social, educational and industrial organization and institution. This may mean doing more than the Church has done for a thousand years, but the time to move is now. It is a matter of good fortune that this first year after the war is the year for holding a General Convention. Churchmen will watch with intense interest the action of the Convention; will look to see what measures it takes to answer the Macedonian cry of the world. For the fund now being collected for use in foreign lands, our National Council has chosen an inspiring name; Reconstruction and Advance. The two words belong together, for reconstruction is hardly worth while except to be followed by advance, nor can any significant advance be accomplished without some measure of essential reconstruction. Moreover, the phrase can and should be applied to rebuilding more than destroyed or outgrown physical plant. Some reconstruction of our habits of thought and of our forms of organization will surely be necessary to permit the Church to advance far in the great task of bringing the world back to God, through his Son, who is our Lord."

These challenging words of Robert McC. Marsh, president of the Church Club of New York, with his permission we make our own. Further, we are to implement the challenge with the series during Lent on issues we believe should be faced by the Convention: A Basic Strategy for the Whole Church; the Relationship of the National Council to the Church; Unity with Presbyterians; the Marriage Canon; Prayer Book Revision; Social Reconstruction; Internationalism and the Church; Clergy Placement; Social Security for Lay Employees; Qualifications for a Presiding Bishop. Careful reading of these articles, written by outstanding leaders, will, we believe, aid materially in making the 1946 Convention the most significant one in the history of the Protestant Episcopal Church. With Judge Marsh we say, "The time to move is now." —*The Editors*

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FEBRUARY 14, 1946
VOL. XXX No. 18

CLERGY NOTES

CHAMBERLAIN, OREN, former army chaplain, becomes assistant at Christ Church, Alexandria, Va., March 1.

CHESTER, GEORGE M., rector of St. Mary's, Beaver Falls, Pa., has accepted the rectorship of St. Andrew's, Pittsburgh, Pa., effective March 1.

COURAGE, MAXWELL B., formerly a chaplain in the army, is now assistant at All Angels, New York City.

GILLMETT, LLOYD R., former navy chaplain, is now the rector of St. John the Evangelist, St. Paul, Minn.

MAGEE, CHARLES F., rector at Clifton Forge, Va., died on January 18.

PARSONS, DONALD J., assistant at Holy Trinity, Philadelphia, was ordained deacon on February 1 by Bishop Remington.

PENNINGTON, EDGAR L., former navy chaplain, is now the rector of St. John's, Mobile, Alabama. He is a contributing editor of WITNESS.

SCULLY, E. W. S., former army chaplain, is now vicar of St. George's, Hawthorne, and Holy Nativity, Los Angeles, Calif.

SWANN, S. C., former navy chaplain, becomes assistant at St. John's, Youngstown, Ohio, March 1.

SWIFT, ROBERT C., was ordained priest Jan. 25 at St. John's, Durant, Okla., where he is now vicar, by Bishop Casady.

WEST, EUGENE J., was ordained priest on Feb. 6 by Bishop Carruthers at Holy Cross, Stateburg, S. C. He is in charge of churches at Hagood, Stateburg and Bradford Springs.

WHITE, RICHARD, former army chaplain, has accepted the rectorship of St. Luke's, Scranton, Pa.

WITSELL, W. P., is president of the standing committee of Arkansas and all communications should be addressed to him at 509 Scott St., Little Rock.

WOOD, MILTON, at present doing graduate work in New York, becomes rector of St. Paul's, Spring Hill, Ala., April 1.

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. 18

The WITNESS

For Christ and His Church

FEBRUARY 14, 1946

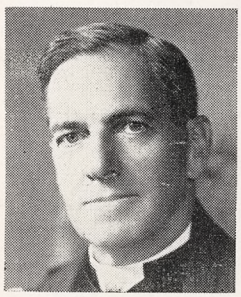
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Unity Commission Criticized For Inactivity by Ohio

Declare It a Misfortune That No Report Is Received in Time for Diocesan Meetings

By Hilda Hutson

Cleveland: — The convention of Ohio, meeting at Trinity Cathedral, January 29th, called upon General Convention "to take some definite action regarding the purpose of reaching organic unity with the Presbyterian Church" and also went on record "as being in favor of this organic unity." The resolution, voted upon by the 93 clergy and 184 laymen who attended the convention, followed a report by the diocesan commission on approaches to unity, presented by the Rev. John R. Stalker, chairman, rector at Massillon.



BISHOP TUCKER

After expressing its regret that "there is not much progress to report in our unity dealings with the Presbyterian Church" the commission reported that "we of the Ohio commission stand ready to go forward in the relationships with our Presbyterian brethren but we have been forced to wait for leadership from the commission on approaches to unity of the General Convention. Evidently there is some sort of a deadlock in this commission of the General Convention because no report or communication has come from the commission to the Church during the past year. This is a great misfortune to the Church because whatever the commission proposes should have been in the hands of the diocesan conventions for debate long before this.

"But we have not been entirely idle in unity activity in the diocese of Ohio during the year 1945. On Sunday, October 28, there was the annual exchange of pulpits between the clergy of the diocese of Ohio and the ministers of the Presbyteries of northern Ohio. Thirty-two of the rectors of the diocese have reported that they made this exchange and from all of them has come news of cordial relationships, which have been nurtured by this Christian friendliness. We hope that this exchange of pulpits will be continued in Ohio, and that it will bring Our Lord's blessing upon the people of the two Churches.

"In some cases there have been joint meetings of vestries and sessions in different communities of the dioceses during the past year. These joint meetings are particularly valuable because real unity must come between the people of the two Churches and these joint meetings have shown plainly that differences between Christians of the Protestant Episcopal Church and Christians of the Presbyterian Church are not so many and so great as many people would have us believe.

"Your diocesan commission has received from several vestries of the diocese resolutions setting forth their interest in the effort being made toward unity with the Presbyterian Church and their hope that these efforts will be continued with final success. These communications from the vestries have been spontaneous and it has seemed to the chairman of your commission that they are an evidence of real interest in and deep desire for this unity between the two Churches.

"Your commission on approaches to unity asks that the commission be continued during the next year and that it be instructed to go on with its work of cooperation with the Presbyterian Church."

A resolution offered by Dean Chester B. Emerson condemning the practice of filibuster against any bill before Congress was also adopted. Communications were ordered sent to Senators Taft and Hoffman urging them to stop the present filibuster against the Fair Employment Practices bill by voting for cloture. The resolution was also sent to all Congressmen of northern Ohio.

General Convention Deputies: clergy: Chester B. Emerson, Walter F. Tunks, John R. Stalker, Donald Wonders. Laymen: Laurence H. Norton, William G. Mather, Harvey S. Firestone Jr., John W. Ford.

Bishop Tucker in his convention address made a strong plea for support of the Reconstruction and Advance Fund, tying it up with world peace. "As citizens," he declared, "we can do our part to form public opinion in support of a strong united nations organization to build the outward structure of world cooperation and peace. It is, however, the religion of Jesus Christ alone which can furnish the motive and the soul of such an organization, for the foundation of the Christian creed is the conviction that every human individual, regardless of nationality or race, is sacred in the eyes of God."

REACHING OUT TO NON-ROMANISTS

Washington: — Campaigns to put a Roman Catholic newspaper into every non-Catholic home throughout the country was urged here by Archbishop Murray of St. Paul in announcing the observance this month of Catholic Press Month. For sixteen years the Roman Church has given a whole month to a campaign for subscriptions for their papers, with the result that they now have a weekly total of 10,654,918. The Archbishop now proposes a total weekly circulation of another ten million among non-Catholic families.

The Episcopal Church has no Church Press Week—or even Church Press Day—let alone Church Press Month. The result is that the total circulation of THE WITNESS, the Churchman, the Living Church and the Southern Churchman is at the most 40,000 copies in a Church with

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one and a half million communicants.

It is perhaps something to think about when you are debating whether or not to do anything about getting THE WITNESS into the homes of your parish this Lent while the series on General Convention is being featured.

BISHOP LARNED VISITS GENEVA

Geneva, Switzerland:—In sending us the picture of Bishop J. I. Blair Larned, in charge of American Churches in Europe, M. Robert Root, a secretary of the department of Re construction and Inter-Church Aid of the World Council, writes that the Bishop expressed his gratitude to the staff of the Council for having had services for the 100 Americans at the church here. The background of the picture, so Photographer Wood reminds us, is the council grounds.

Writing later from Paris to the Presiding Bishop, Bishop Larned says that immediately after peace representatives of the World Council took responsibility for services at Emmanuel Church until a new rector could be secured. This they are continuing to do until the arrival of the Rev. Ronald H. Roland of Baltimore who will soon become the rector of this, the only American Church in Geneva.

Bishop Larned also is deeply impressed with the work being done by the World Council. "Many temporary wooden church halls have been erected," he said, "both in France and Holland, almost on the ruins of their former churches, and many more have been ordered for these countries as well as Belgium. Aid has been given to increase the very inadequate pastors' salaries; youth work has been supported; Bibles and evangelistic literature provided in many tongues; theological writings reprinted; holidays provided in Switzerland for war-worn pastors; libraries of recent theology in various languages provided for theological faculties and for ministers who have lost all; orphanages and institutions aided, home missions and evangelism encouraged; indeed there is no work of the Churches which does not receive every consideration and there is no Church outside our desire to help."

CONVENTION OF LOS ANGELES

Los Angeles:—Bishop Oldham of Albany and Bishop Quin of Texas were the guests of the convention of this diocese, meeting at St. Paul's Cathedral January 30-31. Besides addressing a joint meeting of the convention and the meeting of the Auxiliary, both speakers gave addresses at the dinner. A large part of the work of the convention was given to a revision of the constitution and canons of the diocese. Bishop Gooden pleaded for industrial understanding and goodwill.

SOUTHERNERS HIT FILIBUSTERS

Nashville: — "The time to permit filibusters in America has passed," declared 3600 Southerners who last week signed a petition to the U. S. Senate urging majority rule. "We Southern citizens, proud of the part played by Southerners in establishing these United States of America and in drafting its Constitution, declare that Senators engaging in filibuster flout not only the will of the Senate, but the best traditions of the South," says the petition, which will be presented to Senator Alben Barkley, majority leader, by the Southern Conference for Human Welfare. The petition includes signers from each of the thirteen Southern states, including over one hundred from Mississippi, home of filibusterers Bilbo and Eastland. The signers urge the Senate "after giving adequate opportunity for full discussion to halt any filibuster by invoking cloture, to maintain majority rule and preserve democracy."

HEADS PENSION FUND AFFILIATE

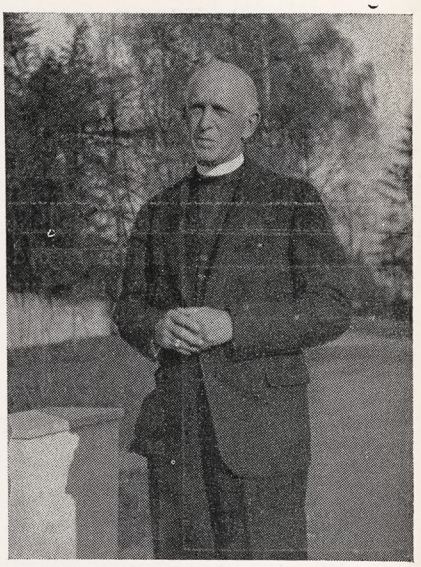
New York:—Clarence G. Michalis, New York banker, has been elected president of the Church Properties Fire Insurance Corp., an affiliate of the Church Pension Fund. A vestryman of the Church of the Heavenly Rest, Mr. Michalis was a deputy to the 1943 General Convention and a member of the budget committee.

COLD FIGURES ON WARM WORK

New York: — Capt. Earl Estabrook, national director of Church Army, at the annual meeting here, presented a few figures which will reveal the vast work of the organization to those having imagination—1,406 adult services were held, with an attendance of 36,973, while 1,765 junior services were attended by 36,518. There were 97 outdoor services attended by 4,361. Visits were made to 8,262 places taking a total of 4,388 hours, while 18,018 hours were spent by Army leaders in other work. Mr. Samuel Thorne, president of Church Army, presided at the meeting which was held at St. Bartholomew's.

HELEN WASHBURN IS DEAD

Philadelphia: — Helen C. Washburn, long associated with many agencies of the diocese of Pennsylvania, died on January 30th after a long illness. For more than thirty years she was active in religious education, having served as director of religious education at Christ Church, where her father was rector for many years; as a member of the department of religious education of the diocese and at one time a member of the same department of the National Council. She was also a member of the governing board of the summer conference of the province of Washington. Also from the founding in 1919 she was a member of the CLID.



Bishop J. I. Blair Larned, in charge of the American Churches in Europe, visits headquarters of the World Council of Churches in Geneva. The snapshot was taken by M. Robert Root, a secretary of the Council

ALL PAID IN FULL

New York:—Treasurer Lewis B. Franklin reports that 1945 was another fine year for the collection of funds for the national work of the Church. Expectations were $1,859,012 and payments amounted to $1,883,804 — an over payment of $24,792. Typical of treasurers he ends his note of "thank you" with the statement that "The needs of 1946 are greater than those of 1945."

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Religious Educators Meeting This Week at Columbus

Due to National Council Meeting Leaders Of Episcopal Church Are Unable to Attend

By W. B. Spofford

Columbus, O.:—Hundreds of leaders of religious education are meeting this week in this city for a great conference sponsored by the International Council of Religious Education, an inter-church agency. It opened on Sunday the 10th with a meeting on world order when the address was given by Harold E. Stassen, president of the organization, and former governor of Minnesota. The presiding officer was Congressman Ralph W. Gwinn at this opening meeting held at the King Avenue Methodist Church. The following evening at a meeting in the Central High School Auditorium, Dean Luther A. Weigle of Yale Divinity School presented the first copy of the revised standard version of the New Testament, on sale that day for the first time in book shops, to Mr. Stassen. The meeting was preceded by a colorful procession which included choirs of local churches, officers of the Council, Biblical scholars and many state and local church pastors and officers.



Editor Boyd

Another highlight of the conference will be a dinner tomorrow evening, February 15, when a number of speakers will pay tribute to the Rev. Roy G. Ross in recognition of his ten years of service as the general secretary of the Council.

To list the subjects being dealt with at the many conferences and meetings held throughout the week would be impossible, but it can be said that they cover almost every conceivable subject, from the atomic bomb to pre-natal care of children; and from "how to have a good time" to "techniques for the revolution" —all subjects of course being closely tied-in with some phase of that cover-all, "Religious Education."

The fact that there are exactly 250 leaders in the field of religious education, from practically every denomination and every state, plus Canada, giving lectures during the week is perhaps another way of giving you an idea of the extent of this undertaking. In going through the list of 250 leaders one is struck by the absence of Episcopalians. There are but two on the program, the Rev. Beverly M. Boyd, a Witness editor, who is there as the head of the department of social service of the Federal Council of Churches rather than because he is an Episcopalian, and Layman Clark Kuebler, president of Ripon College, likewise present because he is a college president rather than because he is an Episcopalian.

Inquiry as to the reason for the absence of our leaders brought the following explanation from the Rev. Daniel McGregor, head of the National Council's department of religious education: "We cooperate closely with the International Council and I serve on several committees, as does also Vernon McMaster, Frances Young and Charlotte Tompkins of our staff here. But this Columbus conference comes the same week as the meeting of our National Council and so it was impossible for our officers to be away from headquarters. As for diocesan and parish religious education units, they never have been very closely identified with, or interested in, the International Council."

It certainly can be said that the conference is dominated, at least as far as lecturers are concerned, by Presbyterians, Baptists, Methodists, Lutherans and secretaries of state and local federations of churches. The Federal Council of Churches, with which the Episcopal Church is affiliated, also was well represented at the conference by Mr. Boyd, Cameron Hall, F. Ernest Johnson, Jesse M. Bader, H. Paul Douglass, Paul G. Macy.

ELIZABETH FRAZIER RESIGNS

Philadelphia: — Miss Elizabeth Frazier, administrative secretary of the department of religious education of the diocese of Pennsylvania, has resigned effective March 1. Miss Beryl M. Newman, who has been the assistant, succeeds to the office. Miss Frazier, who has held the position for over thirteen years, does not plan to take up new work before fall.

ALABAMA URGES UNITY

Montgomery, Ala.: — Action to bring about unity with the Presbyterian Church was urged by a resolution passed at the convention of Alabama, meeting here at the Church of the Ascension, January 29-31. The convention also passed a resolution asking that aid should be given to all starving and homeless people, whether friend or foe, and urged that military, governmental and civic agencies cooperate to that end.



Roy G. Ross, honored this week for ten years of service as general secretary of the International Council of Religious Education

Bishop Carpenter in his convention address stated that the work of world reformation must begin in the family and called for "a renewed emphasis upon family prayer as an essential in training all members of the family for their responsibilities as world citizens."

Also addressing the convention was the Rev. Horace W. B. Donegan, rector of St. James', New York, who spoke on behalf of the Reconstruction and Advance Fund.

General Convention Deputies: Clergy: John C. Turner, Birming-

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ham; Pierce N. McDonald, Montgomery; Randolph R. Claiborne, Huntsville; William H. Marmion, Birmingham. Laity: Algernon Blair, Montgomery; Oscar M. Kilby, Anniston; M. M. Baldwin, Birmingham; R. J. Williams, Birmingham.

LEADS CONFERENCE ON MUSIC

Richmond, Va.:—The Rev. Arthur W. Farlander, rector at Santa Rosa, Calif., a member of the commission on the hymnal, is to lead a conference on Church music at St. Paul's here on February 19th. The conference is sponsored by the diocesan commission on Church music with Mr. Farlander giving as its purpose: to introduce the New Hymnal; to bring people together to enjoy singing the hymns of the Church; to set forth to others who may be present the real contribution which our Church can make to sister communions.



A. W. Farlander

MANY TRIBUTES TO BRADFORD LOCKE

New York: — Many tributes have been paid to Bradford B. Locke, executive head of the Church Pension Fund, whose untimely death on January 6 was announced in The Witness of January 10. Bishop Gardner of New Jersey at the many meetings in the diocese on behalf of the Reconstruction and Advance Fund has spoken of the great loss to the diocese where he served on many committees. The parish where he served as a vestryman, Trinity, Princeton, also passed a memorial minute on the loss suffered by the parish. Also at the meeting of the executive committee of the Church Pension Fund, which he served in various positions from 1917 until his death, paid tribute to him for his unique service to the Church through his long association to the Fund and its affiliates.

PROTESTANTISM FACES A CRISIS

New York:—Protestantism, "split into hundreds of denominations whose differences have no relevance to any important problem in the world, faces the greatest crisis in human history," Harry Emerson Fosdick, minister of the Riverside Church, said at the second annual dinner of the Protestant Council.

"Frustrated, baffled and dreadfully ineffectual," Protestantism must reverse its whole policy, Dr. Fosdick said. "A new era has dawned," he said, and "we must stress our unities, not our differences."

Dr. Fosdick stressed the need for "togetherness" rather than "separateness," first, among "all the great religions of the world"; second, "between Catholics, Jews and Protestants," and, third, "where our special interest lies tonight—within Protestantism itself."

"Unless we get together, all of us—Catholics, Jews and Protestants—are going to lose one of the most critical spiritual and moral battles in our nation's history," he said, and urged that the country's three major religions prepare for use in public schools a book, "presenting to American youth the great spiritual heritage of our Western world, not as propaganda but as basic knowledge."

National planning to avert a recurrence of the financial and social disasters of the depression years was advocated by Methodist Bishop G. Bromley Oxnam in a speech at the dinner. He stressed that only by national planning can full employment be achieved. Those who think full employment impossible are fostering a revolution, he declared.

"The sorry spectacle of idle machines, unemployed men and unused materials present in one place at the same time does not make sense," he continued.

PADDOCK LECTURES AT GENERAL

New York:—The Rev. Cuthbert A. Simpson, professor of Old Testament, is delivering the Paddock Lectures this year at the General Seminary on Revelation and Response in the Old Testament. There are six lectures, starting on February 18th.

UNITY SUPPORTED BY PARISH

Newton Lower Falls, Mass.:—St. Mary's parish here, at its annual meeting, went on record as favoring unity with the Presbyterian Church. With but one dissenting vote the resolution states that "this union is desirable and should be consummated with appropriate promptness." By a vote of 20 to 9, with a number not voting, the parish urged General Convention "to take no action to alter the Book of Common Prayer (marriage service) nor to change canon law so as to be inconsistent therewith, not to permit the remarriage of divorced persons within this Church in any such way as to controvert this permanence."

UNMARRIED WOMEN HAVE HOME

Washington: — The diocese of Washington has opened the House of Mercy to serve "war casualties" among young, unmarried women. Formerly given over to the training of unmarried mothers from Maryland and Virginia and to caring for their children, the House of Mercy now is devoting most of its resources to giving a temporary home to unmarried expectant mothers who have no other refuge and need help until after their babies are born.



Will W. Alexander, director of race relations of the Julius Rosenwald Fund, who is one of the outstanding speakers at the conference on religious education

During the period the House of Mercy was closed, various committees conducted a survey of similar institutions throughout the nation to determine the most successful procedures in helping the girls get a new start in life. Consultations were held with representatives of Travelers' Aid and the Board of Public Welfare and the home service division of the American Red Cross.

Deaconess Frances B. Affleck, known in Church circles for supervising the revitalization of similar church agencies in St. Louis, Des Moines, and Utica, N. Y., has accepted the temporary post of superintendent.

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EDITORIALS

The Old Straw Man

IN THE January *Atlantic Monthly*, Bernard Iddings Bell writes on a familiar theme, *What About Church Unity?* He is of the opinion that the real divisions of Christianity today are not, as commonly assumed, those between Catholicism and Protestantism, or between the many sects and denominations. For all their differences, the many branches of the Church have always been in general agreement about the essential doctrines of the Christian faith. They have been together in accepting the Biblical view of God and man and redemption through Christ, the God-Man.

The real division today, says Dr. Bell, is between historic Christianity and "neo-Christianity," between traditional Christianity and liberal Christianity. He sums up the historic or traditional point of view admirably. It is the orthodox statement of the faith. It is the faith of the Book of Common Prayer. Here is no sentimental optimism about human nature. Here is the unflinching realism of the Bible: that man is a sinner whose self-centeredness corrupts and perverts whatever he says and does. Education and science only make him prouder and more dangerous to live with. He can not save himself: the struggle with self only leads to more introspection and self-centeredness. Consequently there is strife and conflict and war everywhere in the world. Historic Christianity insists that salvation is from God who so loves the world that he "came down from heaven" and "was in Christ reconciling the world to himself." That is to say, we are promised salvation from sin or deliverance from selfishness by accepting what God has done for us in Christ. Acceptance here means, of course, trust in and commitment to Christ who has proved his effectiveness to redeem human life through the centuries.

So much for historic Christianity whose central convictions Dr. Bell summarizes so well. Then he goes on to a like summary of what he chooses to call "liberal" Christianity. Although he doesn't use the expression, he defines this as a kind of ethical culture. It is flattering and optimistic about human nature even without God. It waters down and departs from the ancient creeds, reducing Christ to a good man. It lacks the depths of the faith of the early fathers, the mediaeval saints and the reformers. It makes Christianity hardly more than philanthropy and good will. It exalts the Sermon on the Mount and forgets the prologue to the Fourth Gospel and the epistles of St. Paul. We are paraphrasing Dr. Bell's argument here, but one wonders if he has heard about the theological and ecclesiastical movement to the right within Protestantism the last few decades. Has he read Niebuhr's, *The Nature and Destiny of Man?* The "liberal" Protestantism of which he writes is in the past tense. We thought it had long since been dead and buried.

But what is most disturbing and deceptive about Dr. Bell's essay are his remarks about the Episcopal Church. After thus defining "historic" and "liberal" Christianity, he hastens to imply that the Anglo-Catholic party is the defender of the former within our communion, while the Liberal Evangelical group is representative of the diluted, humanistic, secularized Christianity he describes as "neo-Christianity."

This, we say, is utterly misleading and false. Where has Dr. Bell gotten his information? What bishops and priests of the Church are humanists theologically speaking? Since when have Evangelical Churchmen stopped using and believing in the religion of the Book of Common Prayer? By and large, we maintain, they are wholeheartedly committed to the statements of the faith in the creeds and sacraments and offices of the Church. They have no quarrel with tradition: they honor and cherish it, including that of the reformers, but they are not fundamentalists about it. Indeed, the evangelical emphasis of the Church is toward preserving the purification of the historic faith achieved during the Reformation, a purification which restored freedom and got back to the heart of Christianity. The evangelical doctrine of justification by faith has more tradition behind it than a particular way of saying Mass which seems so important to some of our brethren. That doctrine assumes the historic Christian view of man and his need of and answer in Christ.

Dr. Bell, evangelical Churchmen love the Church and believe in the ancient faith. We are one with you there. You are wrong to imply otherwise. Our

"QUOTES"

I BELIEVE that the world as well as the individual is the subject of redemption. I believe it is the divine will not only that the heart of the individual be purified but that the social order be improved. I believe in the Kingdom of God both here and hereafter. I believe the coming of the Kingdom is the gift of God and that it should also be the supreme goal of human striving.

—Albert C. Knudson
Prof. at Boston University

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difference with you is one of a larger appreciation of our Protestant heritage and neighbors. It is one of emphasis on modes of worship. We acknowledge the centrality of the Holy Communion in Christian worship, but we can not agree that it is "the Mass that matters." Furthermore, we are not prepared to drop Morning Prayer and sermon altogether. It has a missionary value in this age of churchless men and women. And finally our difference is one of spirit. We are wary of the attitude of assurance that we alone are right which seems to prevail among Christians that look to Rome. These are important differences, but they do not relate to the bed-rock convictions of historic Christianity. We remain one fellowship and communion there, and shall always so remain, pray God.

Open the Gates

WENDELL WILLKIE once spoke of the "reservoir of good-will" which this country possesses for the world. A large potential is still stored up—waiting for someone to open the gates. Charitable organizations and the UNRRA have released a part of it—but it is a mere trickle when one considers the resources of this country. Most Americans have generous impulses, but they often await a dramatic stimulus. One of the most sensible suggestions we have heard of comes from Dr. Alvin Johnson, former director of the New York School for Social Research. He writes to the *New York Times* that for each person in the United States "there is one European or Asiatic who is suffering hunger and cold and, worst of all, despair." From our abundance we can easily relieve their need if we find the financial means. And so he proposes that Congress authorize a "Humanity Loan, every dollar of which shall be assigned to UNRRA, to do the job of relief and rehabilitation in a style worthy of the United States. . . . Give us a chance at a Humanity Loan! You will see every minister, priest and rabbi eager to serve as a bond salesman; you will see even the most cynical solid citizens responding to an impulse that would vitalize our moral and religious life as it was not vitalized even by a holy war."

Yes; "in a style worthy of the United States!" We agree that the response would be overwhelming, and we are sure the results would be even more profitable to our souls' health here than they would be to the recipients of its benefits. And let the gates open wide—wherever there is need.

Set-Up at Headquarters

THE first of our series on *General Convention Issues* will deal with the set-up at National headquarters (281) and what the writer, the Rev. Harry Longley, rector of St. John's, Charleston, W. Va., thinks the Convention should do about it. This will be in our issue of February 28, thus enabling rectors who want to use the series with discussion groups to have copies the first week in Lent. This will be followed by an *Open Letter to Episcopalians* by Henry Pitney Van Dusen, president of Union Seminary and a Presbyterian. Others to contribute to the series are the Rev. Herbert W. Prince, rector at Lake Forest; Bishop Stephen Keeler of Minnesota; the Rev. Theodore O. Wedel, warden of the College of Preachers; Bishop Edward L. Parsons, retired Bishop of California; Mrs. Henry Hill Pierce of New York; Dean John W Suter of Washington Cathedral; Bishop William Scarlett of Missouri; Dr. Stringfellow Barr, president of St. John's College; Mr. Spencer Miller Jr., formerly consultant on industrial relations of the National Council and now highway commissioner of New Jersey; Bishop Noble Powell of Maryland.

It is our judgment, having already read several of the articles, that they will be widely read and discussed. It is necessary for us to announce therefore that copies of any one issue cannot be secured after the date of issue . . . paper shortage prevents us from printing extra copies to meet any such demand. So we ask that you please send your orders at once, particularly those who plan to use the series with Lenten discussion groups. Orders received after February 23 will have to start with our issue of March 7th which will feature the article by Dr. Van Dusen.

Strategy for Home Missions

By
HERMANN N. MORSE
Secretary of the Presbyterian Board of National Missions

THE urgency of the present situation for the Church and for the missionary enterprise chiefly arises from the fact that the world has taken more seriously than we ourselves have the basic implications of Christian truth for the life of the common man. Christianity is the hope of the dispossessed and not, as we have so often sought to make it, the bulwark of the privileged

Two broad principles seem to provide the key to the needed strategy for Protestant home missions today. The first of these concerns our imperative need to demonstrate our belief that the Christian gospel is the one socially unifying force, over and above all racial or social or cultural cleavages, that can unify the society of our day. The greatest need in the world today is unity on the basis of a common faith and a common brotherhood. For us in the enterprise of home missions

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this involves three closely related emphases which I will describe as equality of religious opportunity, equality in social and community standards, and equality in spiritual fellowship. The first concerns our task in evangelization, the second our task in Christian service, and the third our practice of Christian discipleship.

The Church is still trying to approach the milling mass of the unchurched on a highly selective and individualized constituency basis. Our habit of identifying particular churches not with the community as a whole, but only with selective elements in it not only makes the Church unwittingly a participant in group conflict rather than a solvent of it, but also shatters the continuity of our religious appeal in every changing community and at the same time makes community integration more difficult. The Church gives the community a striking example of selective disunity supported by allegedly spiritual sanctions.

TO EVANGELIZE America today, we must approach it not on the basis of a selective appeal to separate groups or individuals, but on the basis of the community as a whole. . . . The time is coming and now is that the parish approach is the only answer to any evangelistic problem. This for two reasons: First, unless we anchor the idea of evangelism to the parish and the idea of the parish to the community, the total influence of the Protestant Church will be increasingly weakened. Second, this approach is the only one that avoids a tragic hiatus between faith and life.

Society, for its own preservation, will not long tolerate the continuation for many of unequal opportunites for health, education and the other basic necessities. Home missions has an honorable history of service to such needs. There is still need for its direct ministry to many groups and communities. There is even greater need for forthright leadership to correct basic inequalities. The two things . . . ministry in particular situations and an unequivocal influence on behalf of the rights of all . . . can no longer be kept distinct.

I think we have convinced ourselves that the great tasks we have been discussing are not only common responsibilities, but are necessarily corporate in nature, in the sense that they are utterly beyond the capacity of the individual congregation or denomination, however strong, and that they are all inextricably embedded in the structure of the community and in the corporate life of society.

There is not too much time left to us to demonstrate within the life of the Church that we have a faith that can bring us to unity in Jesus Christ and that we can offer to the world to unite all men in brotherhood. This is our ministry to our own land and to the world: to undergird with a unifying Christian faith; to inspire with Christian hope; to strengthen in Christian service; to knit together in Christian fellowship, and, beyond any bounds of selfish interest to see our nation as a potent force for a Christian world.

The Age of Atomic Power

by Kirtley F. Mather

Professor of Geology at Harvard

ON JULY 16, 1945, civilization crossed the threshold of a new age. Only a few persons knew it at the time. They were the scientists, engineers and army men who saw the blinding flash of the explosion of the first atomic bomb at the testing station in the desert near Los Alamos, New Mexico. Less than a month later, all the world had been informed. Hiroshima and Nagasaki were virtually annihilated and Japan had precipitously surrendered to the victorious Allies. Since then most of us have been trying to comprehend the meaning of this peerless achievement of modern science, to appraise its terrifying potentialities for the future of the human family, to discover what changes it may bring in our own lives and in the life of our nation.

From the official reports of the War Department, the carefully worded resolutions of the several newly organized associations of scientists, the pronouncements of the experts in nuclear physics and the speeches of the politicians, several supremely important ideas are now clear. Only when they are generally recognized by those responsible for the formulation of public opinion can there be any justifiable hope that this latest achievement of the human intellect will prove a blessing rather than a curse to all mankind.

Never before has there been such a dramatic and arresting demonstration of the validity of the scientific method for ascertaining truths and utilizing natural resources. Measured by any criteria that might be applied, the project that has been secretly under way since 1940 and has culminated in the production of at least three atomic bombs is the most stupendous achievement in all the annals of research and technology. It represents

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the ultimate in both organization and cooperation, in practical application of abstract theory, and in the use of scientific methods of observation and experiment. Grave indeed is now the danger that the general public will be forever confident that there is absolutely nothing impossible for "science" to achieve. As a matter of fact, I'm somewhat tempted to think so myself.

In a vague sort of way, almost everyone appreciates the fact that atomic energy is something new, but I doubt whether very many people appreciate its utter novelty. Until December, 1942, when the first uranium pile began to generate energy, all the work of the world had been done by means of power that was either electronic, radiational or gravitational in nature. Chemical reactions that liberate energy, whether they involve the combustion of coal or oil or the explosion of dynamite or TNT, result from interplay of electrons in the relatively large spaces inside atoms but outside atomic nuclei. They yield amounts of energy measuring only a few electron-volts. Nuclear fission, the source of the power that explodes an atomic bomb, yields several score of millions of electron-volts. The power that science placed in human hands in the summer of 1945 is of an entirely different order of magnitude from anything that has ever before been known.

WHAT will men do with this new power? That indeed is the $64.00 question. Almost as novel as the bomb itself, is the astonishing unanimity of the several hundred scientists in the United States who are competent to speak of that question. With one accord they tell us that there can be no adequate military defense for us or anyone else against death and destruction from atomic explosions and the product of nuclear fission. Nor is there anything that we can do to prevent any one of a dozen nations from achieving within a few years the ability to do to us what we have demonstrated we can do to them, if they set their scientists and engineers to the task. The facts of life in an interdependent world have long been apparent to a very few extraordinarily wise and intelligently benevolent individuals, the prophets and seers of many times and places; they are now being driven home to everybody with explosive violence and glazing clarity from which no man can hide.

We had been thinking that interdependence meant the necessity of acquiring raw materials from Malaya and Bolivia, from Indo-China and Czechoslovakia, of selling sewing machines and typewriters in Belgium and Brazil, in China and Turkestan. We now know that the future peace and security of America depend upon the intelligence and good will of the governments and people of foreign lands, as well as upon our own wisdom and good intentions.

Although there is no way whereby knowledge can be imprisoned within national boundary lines or confined within barriers patrolled by armed guards, there is a way to control the manufacture of implements of destruction based upon the use of energy derived from nuclear fission. If an effective international control of certain strategic raw materials is established and if an appropriate international commission has the specific authority to investigate the progress of nuclear research and the use of those materials within all nations, no group of men anywhere on earth could manufacture atomic weapons in secret.

Presumably, in the present state of world affairs, the Security Council of the United Nations Organization is the most appropriate body now available to undertake this responsibility. For America to take the lead in planning such arrangements will make clear to the world that we have faith in our allies, that we believe we can trust them, and that we firmly intend to cooperate with

SANCTUARY

Conducted by W. M. Weber

"As An Ancient Apocalyptist Might Have Described It"

I BEHELD, and lo, a great blond beast arose out of the earth, and its teeth were like the teeth of a wild boar, wherewith to tear in pieces the bodies of men; and upon its head were the horns of a wild ox, and its arms bare the seal of a cross with sharp hooks, wherewith it should card the flesh of men. And the nations trembled with fear at the sound of the armies of this beast; and it trampled down many strongholds and cities in its raging fury. And one came on the clouds of heaven, crying, "Peace in our time;" but he bare his shield folded beneath his arm, and he said only, "Let the nations buy and sell; let the brave submit to tyranny; and let no one disturb the beast to annoy him or provoke him to wrath." And they that sat within their strong walls feared lest the beast and his armies should triumph. And after many days the beast brake down their wall wherein they trusted, and drave all before him, even to the shores of the sea. Then the God of heaven sent down a cloud and covered them, and men fled in ships to their own country. And I beheld as it were a swarm of locusts, innumerable, which the beast put forth to devour the land of the North; but a great multitude of birds appeared, and destroyed those locusts. Yet they hurt the cities where they fell, and their destruction was by few. In the night-visions I saw, and behold, another great beast rose out of the sea, and he grew greater and mightier as he drew near. And he stood upon the shore of the sea, and his armies were innumerable. Then came a great bear out of the East, and the nations rejoiced, that the great bear from the East and the strong one from the West were sworn to destroy that first beast. And they fought valiantly, and prevailed, and the name of the first beast was found no more on the earth.

—F. C. Grant
on *The Invitation to Learning*
Broadcast, C.B.S. January 6th

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them in achieving a peaceful and prosperous world. No attempt should be made to prevent the spread of knowledge concerning the scientific principles or technologic processes pertaining to the use of atomic energy. Further research should be stimulated, not handicapped. Only thus may the full potentialities of this new source of power be developed for the welfare of mankind.

America should promptly announce its intention to open its laboratories and factories to inspection by authorized agents of the controlling international body and to encourage its scientists to work in cooperation with the scientists of all other countries that are willing to do the same. Above all, every decision of our government regarding atomic energy must be carefully designed to increase good will among nations, rather than to nourish suspicion, jealousy and animosity. Never should we forget the facts of life in an interdependent world in which science has at last given men the ability to commit collective suicide.

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New Books

***Excellent **Good *Fair

***A History of Rome to 565 A.D.* By Arthur E. R. Boak. Macmillan, $4.50.

Gone are the days when a History of Rome could end with the accession of Augustus, the establishment of the empire, or after a brief chapter on the "early emperors." That was as bad as ending Greek History with the conquest of the East by Alexander. In Professor Boak's History of Rome, the story is carried down to the death of Justinian —a good stopping point, though of course even then the history of Rome did not end. This is one of the books the ordinary reader ought to get hold of—not some kindergarten simplification of history, with cartoons for illustrations, but honest, thorough, thought-out historical writing. If we are to understand our present world, it is most important that we should take into account its past. And the history of Rome has much to teach us. Our American Republic is, even in form, akin to the Roman: two legislative houses, a Senate and a Popular Assembly; an elected leader who is commander in chief of army and navy; and so on. But the parallels are closer: the rise of the powerful equestrian group (they were not an order of chivalrous knights, but a ruthless, money-hungry class of business adventurers)—this is parallel to what we have seen since the 80's here in America; so is the rise of popular demagogues, leading insatiable groups of men who knew what they wanted and were determined to get it, at whatever cost to the nation as a whole. What happens to a nation where these powers emerge and clash? Read Roman history—read Professor Boak!

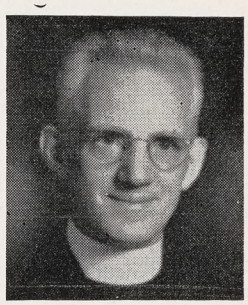
One great value in this work is that the new edition takes full advantage of the magnificent *Cambridge Ancient History*, completed just before the war broke out, and also of the late Professor Tenney Frank's *Economic Survey of Rome*, where all the available data are catalogued and interpreted. On the religious side, i.e. the history of Roman religion, the facts are there, and accurately stated in accordance with the generally accepted views of historians of religion (though the most recent views are not discussed: you could hardly expect this in a textbook of general history); so are the facts about the rise of Christianity, which are very cautiously stated, so cautiously in fact that it is difficult to see *why* Christianity spread and eventually took over the whole field. But no one book can say everything, and a textbook implies a teacher to supplement and in some cases to interpret. It is a very good textbook, as most teachers will no doubt agree; and it is also a good book for the general reader who wishes to bring himself up to date and who likes clear, accurate, reliable history.

—F. C. GRANT

For Church School Teachers

By
WILLIAM GRIME

RECENTLY I was asked by a church school committee to state briefly some of my ideas on worship and I began by reminding them that the notion persists with too many parents that worship begins when the church bell stops ringing and the choir and rector enter the chancel. The truth is worship starts with a call from God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then while fulfilling this commandment we should see God has all humanity upon his heart and thus be actuated to carry out his other commandment to love all his children as ourselves. Furthermore, God's call would be in vain had he not endowed us with the capacity to respond to him. Without



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this given capacity to yield to the impact of his spirit, we would still be as rocks and the beasts of the field. And since these truths have become obscure in the minds of parents, we shall have to aim to recover for them the priority of God, else worship will continue to degenerate into subjectivism, optionalism and sure confusion for their children. But how shall we rediscover this prerequisite for fruitful worship? We must constantly seek through every resource we have, in cooperation with God the Holy Spirit, to awaken reappreciation of these mighty gifts of God and then to guide this bestowed capability for response to the divine to know him, to meet him and to work with him as supremely disclosed in Jesus Christ.

Parents must come to *know* God as their father-creator and thus see themselves as his created beings. "A trite saying" says someone. Yes, but we had better not let parents forget it again unless we want another wave of false humanism and secularism. We must keep it clearer from now on, that men and women are derived beings from their creator, for it is the truth of their eternal kinship with God that gives them their inherent dignity, liberty and responsibility.

Then parents must be made ready to *meet* God, in nature, the Bible, the judgments of history, the sacraments, the liturgies, the fellowships of the Church and home, in so-called secular associations, in the world's great unfinished causes, etc. But above all, they must be nurtured into finding God fully disclosed in Christ as their Saviour. Let them kneel at the foot of the cross as they come for prayer and the "bread of heaven," alert as to what the unfailing love does to rescue men from the pits of personal and special wickedness, in spite of the fact that they take his earth and all that therein is and make a shambles of it; let them come to see they are held with a love that will not let them go, a love which makes all roads away from him turn out to be detours back to him; let them see his offer of reconciliation is an indispensible necessity for their sound growth as persons and this should issue in healing penitence and glad evangelism for the everlasting mercy.

Moreover all this must stir parents to *work* with God, through his new kingdom, the Church. The test of meeting God as creator, redeemer and friend lies in the surrender of our wills to the doing of his will. And this striving to establish right relationships with God and man naturally leads to the facing of the challenge in "Our Father." Since all men are God's children, individuals, who make up the social nature of the redeemed community, cannot but work together, as an integral part of their worship, to make Christian community come true for all men. Of course there are "lions in the way," the lions of religious inertia, economic injustice and political unbrotherliness. But the liberating forces in Christian worship are not given merely for individual redemption but to keep us restless until we come to grips with life's evil resistences bringing them more and more under the transforming grace of God. It is hypocrisy in any of us to go on saying "Our Father" unless we are also saying through Christlike spirit and action "our brothers on the earth are our unavoidable concern."

Then again these foundational truths must be brought into children's and young people's worship experiences in church and classroom. And these realities must not be presented to them as just Sunday school children but as members of the family of God. Of course this basic training must be presented to them in terms they can understand, in undertakings which recognize their now-needs and age levels, in democratic adventures with specific life situations. and in simple, brief, varied prayer services in which their parents join whenever possible. Let us be done with this silliness as to which is the more important or as to what should come first, the concept of God or activity in the worship of God. Each is equally necessary to the task of developing Christian persons. Let us be more concerned with getting our children to see, especially our older ones, that worship is not a take-it-or-leave-it experience. Inevitably everyone worships some God or gods. And if we want to know the real God or gods a person is worshipping, all we have to do is to examine what desires and actions are controlling his life. Youth in the kingdoms of our enemies worshipped desperately race, blood, stateism, conquest. Their leader's great slogan was "the impossible is possible." We know now where this modern idolatry comes out. And we must not let this tragic testimony of false worship end in them with a shudder or with selfrighteousness but we must continue their basic training in worship until they choose again and again to dethrone the false gods in their own lives and communities, for good decisions do not last without renewal.

So our task is to win parents, teachers and children to worship God in Christ until his values and purposes become their dominant interests. Let us seek to ground them not simply in Christian ethics. That is nothing but cut-flower religion. Rather let us ground them in a given growing fellowship with the Christ-like God—to know him, to meet with him and to work with him. This should encourage the discerning of the true origin and possibilities of themselves and their brethren and promote the best possible kind of participation in the worshipping community, the Church of God.

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Convention of 1949 Invited To San Francisco

The Convention of California Also Takes Action on the Marriage and Divorce Canon

Edited by Sara Dill

San Francisco:—California is to invite the General Convention of 1949 to meet in this city. The 1946 Convention was to have met here but a change was made because of difficulties in travel.

Warning churchmen that we have only begun to fight in the struggle for a better world Bishop Block, addressing the convention of California, said international peace is threatened because "the evil spirits of isolationism and cynicism, which during the shooting war remained in abashed silence, have again become vocal and are challenging the hope of world fellowship and imperilling the payment of a debt we owe to those who have given their lives that liberty and justice might not perish from our earth." In the domestic field "some of the evils we hoped had been destroyed in the crucible of war, now reappear with aggravated malignity. As a nation we are morally at peace with gambling on a fantastic scale and the problem of drink is becoming ever more formidable. This is not the musing of a misanthrope. America needs a spiritual revival, else our churchly activities are irrelevancies in the current scheme of things, and we will dip into a period of decadence resembling that which followed the first world war."

Significant action was taken by the convention when the report of the diocesan commission on marriage, under the chairmanship of Dean Henry H. Shires, was presented and approved by a vote of 89 to 17. The report of the commission indicated that the Church is at the crossroads regarding its attitude toward marriage. The present confused situation is intolerable. Either the Church must say that no marriage of divorced persons will be tolerated or we must provide a practicable method of dealing with each case on its merits. Accordingly, the report recommends a canon providing that any person whose marriage contract has been civilly terminated by decree of annulment or by final decree of divorce for any cause may apply to the bishop of his or her domicile for his judgment as to whether applicant is free to marry in the Church. Under this proposed canon all such applications shall be in writing, addressed to the bishop through the minister of the parish who shall certify to certain facts and circumstances, particularly those which would determine whether a former marriage failed to be the spiritual union taught by Christ, causing either the existence of certain impediments or the existence of abnormalities, defects, or deficiencies of character sufficient to prevent the fulfillment of the marriage vows. Furthermore, whether in the former marriage there existed irremediable mental, moral, or spiritual deterioration or incapacity, the causes or existences of which were latent before the previous contract and which were exposed by the marital relationship. On the basis of these facts and within the limits of a strict legal procedure, the bishop after taking advice thereon shall render judgment in writing to the petitioner. After prolonged discussion it was resolved: 1. that the convention of the diocese of California adopts this report as representing in substance the mind of the convention regarding the canons of the church which deal with matters considered herein; 2. that copies of this report be furnished to members of the joint commission on holy matrimony of the General Convention, and to all of the bishops of the Church.

Throughout the convention there was a major emphasis upon the Missionary Program of the Church and the crucial importance of the Reconstruction and Advance Program. Bishop Arthur B. Kinsolving II, highlighted this emphasis. He indicated that Reconstruction and Advance must begin in the hearts of the clergy and the people of the Church. We must grapple with the powers of paganism in our own parishes and communities. When we have honestly faced this issue our mission to the uttermost parts of the earth will be effective.

General Convention Deputies: Clergy: John C. Leffler, Francis P. Foote, Russell B. Staines, Mark Rifenbark; Laity: Clifton Kroll, H. Robert Braden, Albert C. Agnew, and Arthur W. Towne; Alternates: Clergy: Oscar F. Green, Henry H. Shires, John M. Krumm, V. O. Ward; Laity: Nelson Hackett, Robert Bullard, Noel Arnold, and Philip Adams.

Gifts from Franco

Madrid (wireless to RNS):—General Franco has made a gift to Spain's three new cardinals of the robes with which they will be invested at the consistory in Rome on February 18, it was learned here. The Spanish government is also providing a plane for the Cardinals' trip to Rome. The party accompanying the cardinals will include leading members of the foreign ministry and two canonists who are going to Rome to conclude new church-state agreements prepared in Madrid by the Minister of Foreign Affairs and the Papal Nuncio to Spain, Msgr. Gaetano Cicognani.

UNO Service

London (wireless to RNS):—Delegates to the United Nations General Assembly, members of both Houses of Parliament as well as dominion representatives attended an intercession service for the work of the United Nations at St. Paul's Cathedral here. The lesson was read by British Prime Minister Clement Atlee. In his sermon, the Bishop of London, the Rt. Rev. J. W. C. Wand, declared that Christians were the

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last people who should look down from superior heights on the struggles of statesmen and politicians trying to achieve unity. However, he said, there was an essential unity in the Church which would once again find expression. Best opportunity to develop this unity among nations, the bishop said, was through practice of the Christian principles of love and goodwill. He hoped, he continued, that the United Nations would develop such coordination between themselves that it would serve not only the individual nations but all mankind.

Columbus Preachers

Columbus, O.: — Trinity Church here has a notable group of special preachers during Lent, leading off with Dean Sidney Sweet of Christ Church Cathedral, St. Louis. Others in order, most of them speaking from Monday through Friday: Boynton Merrill, Congregationalist of this city; Louis W. Pitt of New York; Thomas Barrett of New York; Meridith B. Wood of Hoosack School; Robert Y. Condit of Hollis, N. Y.; James M. Lichliter of Webster Groves, Mo.; Ganse Little, Presbyterian of Columbus. The rector, the Rev. Robert W. Fay, will take the Good Friday devotions.

Progressive Action

Columbus, O. (RNS):—The Ohio Pastors Conference, one of the largest annual meetings of clergy, gave unanimous endorsement to the Fair Employment Practices Bill and condemned the Senate filibuster. The pastors also supported the Wagner housing bill; called for treaty agreements between the Big Five to eliminate military training; approved world control of the atomic bomb.

Receives Praise

Rumson, N. J.: — When the Rev. H. Fairfield Butt went off to the wars a couple of years ago to serve as a chaplain, the Rev. George A. Robertshaw was asked to serve as minister at St. George's, here. During the two years the church school enrollment nearly trebled; the missionary quota increased by 50%; because of increased activities an addition to the parish house was approved and $60,000 raised for it in two months' time. When Rector Butt returned on January 20 he paid a tribute to Mr. Robertshaw for doing such "a difficult but magnificent job."

Honored as Scientist

Moscow (wireless to RNS):—Archbishop Luka of Tambov, prelate-surgeon of the Russian Orthodox Church, was among recipients of the

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Stalin awards for scientific achievement this year. In civilian life he is Professor Valentin Felixovich Voino-Yasenecki, consultant surgeon to military hospitals in the Tambov section. Archbishop Luka received the Stalin award for new surgical methods in the treatment of suppurating diseases and wounds described in his two books, *Outlines of Suppurative Surgery*, completed in 1943, and *Late Resections of Infected Firearm Wounds of Joints* published in 1944. He is the only winner this year of a first-class award for medical research.

Unfair Competition

Vancouver, B. C. — Frederick Chubb, English-born organist in Christ Church Cathedral here, drew so many people to organ recitals that the Vancouver City Council was forced by amusement interests to call a halt. Overflow crowds made it necessary to set a nominal charge for admission to Chubb's Saturday night recitals of sacred music and amusement caterers asserted that as churches do not pay taxes in British Columbia, the competition was unfair.

Mr. Chubb, who has announced he will transfer his services next April to St. John's Church in Victoria, B. C., started his career as "apprentice church organist" in England. He went to Christ Church 35 years ago, and for 15 years his music has been broadcast from Vancouver.

Wants Cities Restored

Richmond, Va. (RNS):—A movement by the Richmond Ministerial Union to raise funds for the rebuilding of atom bombed Hiroshima and Nagasaki has received enthusiastic approval from ministers and laymen in many States throughout the union.

Letters from as far West as California, as far North as New York and as far South as Florida are pouring in to Dr. John A. MacLean, local Presbyterian minister who instigated the idea.

While many prominent persons, including several college presidents, have endorsed the plan, only three letters have been received opposing it, Dr. MacLean said.

One opposed the move on the ground that the soil beneath Hiroshima and Nagasaki is poisoned to a great depth by the bombs and hence will prove dangerous to future residents. The second opponent complained that other cities in Japan and China which are also seriously damaged were being "Neglected" for



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the sake of the two atom-bombed sites.

The third letter came from a soldier who was wounded by the Japanese. He wrote that he wanted to give to a fund "to make more atomic bombs to blow the rest of the Japs to Hell."

Chaplains for Vets

Philadelphia:—Properly qualified chaplains will be located in 35 university centers throughout the U. S. to minister to the special needs of veterans now studying in colleges and universities under a plan formulated here by the Presbyterian Church. The chaplains will be appointed through the committee on camp and Church activities in cooperation with the board of Christian education. In centers where there are many Presbyterian men, the chaplains will work in close cooperation with the Westminster Fellowship. The Church also plans to give refresher courses in its seminaries for returning service chaplains. Financial aid also will be made available to chaplains.

Labor Conferences

Albany, N. Y. (RNS): — Conferences between representatives of the church, labor, management and agriculture on current economic problems were recommended by the New York State Council of Churches at its annual meeting here. The Council also urged that parties to industrial disputes make "concessions to achieve concord and fair and full employment" when all the facts on both sides have been presented. The Council's social action commission plans to hold a series of conferences later this year between clergymen and representatives of labor unions and management.

Modern Gospel

London (wireless to RNS): — Churches must agree on a gospel for the modern world before they can hope to rouse the indifferent or convince antagonists, the Rev. Thomas Wigley, chairman of the Union of Modern Churchmen, declared here in a letter to the London Times. The letter criticized the recent report of the Archbishops of Canterbury and York entitled, "Toward the conversion of England."

"The first essential," Mr. Wigley wrote "is for religious people to come to agreement among themselves on what exactly their good news or gospel is for the modern world, for only then can they hope to arouse the indifferent and convince the antagonistic. At the recent Cambridge conference of the British Council of Churches, it was generally admitted that during the past 25 years the Churches had been backing the wrong movements. Such acknowledgment of past mistakes was hardly encouraging as a basis of appeal to laymen to be the new evangelists. The denunciation of humanism as an agelong lie in the 'Conversion of England' report is another expression of the feeling of guilt among Church leaders all too anxious to find a scapegoat for their own shortcomings. Along this neurotic line we shall find neither health nor healing.

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Scores Pope

Paris (wireless to RNS): — Pierre Herve, French Communist leader, sharply criticized here Pope Pius XII's recent letter to the German bishops lamenting the miseries caused by the war in western Europe, and particularly in Germany.

Writing in Humanite, Communist newspaper, Herve declared that the French people "have reason to know that if the Germans are now suffering from the effects of the war, they have heartily deserved them, and that those they inflicted on victim nations were a hundred times worse."

The Communist writer demanded that the Pope "if he wants to show his authority and his justice, should brand the Germans as criminals and not sympathize with them in the misery they have brought on themselves."

Priests Arrested

Tirana, Albania (wireless to RNS):—Two prominent Jesuit priests have been arrested as war criminals by the Scutari branch of the National People's Defense, according to the Tirana newspaper Bashkimi (Unity). They are Father Daniel Dajani, rector, and Father Giovanni Fausti, vice rector, of the Jesuit College in Scutari. The priests are charged with having organized and directed the pro-Fascist terrorist organization known as Bashkimi Shqiperise (Al-

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banian Unity). It is alleged that equipment for the publication of Fascist propaganda leaflets were found in the 50-year-old university. Other charges against the priests are that they were implicated with a group of Catholics, including Professor Gjelish Luli, who were taken into custody earlier for alleged complicity in an armed revolt staged last winter by the war criminal Llosh Maroshi.

The arrests highlight attacks against "reactionary" Catholics which have appeared recently in Bashkimi and other newspapers and have been aimed largely against the Jesuit Order. The attacks are espepecially directed against Italian priests and call for their removal from Albanian territory.

Orthodox groups in Albania are said to be incensed against the Roman Catholic minority because several Catholic priests allegedly cooperated with German occupation authorities during the war. According to a Jesuit spokesman, however, although some priests did collaborate with the Germans, they did so only because they feared the Germans "were going to stay forever," and wished to protect the freedom of the church and its property.

Religious Freedom

Geneva (wireless to RNS):—Russian authorities have not interfered with the free practice of religion in Rumania, according to a first hand report brought to the World Council of Churches here by Madame Marie Braesco, of the executive committee of the Rumanian Red Cross. The report was the first of its kind received by the Council from Rumania since the end of the war.

"From the religious point of view," Madame Braesco declared, "Rumania is not an occupied country. Many of the Rumanians of German origin who were deported to Russia last year were members of the Lutheran or Reformed Churches, but neither the Orthodox Church nor the many Baptists, Seventh Day Adventists and Roman Catholics have been molested."

Building Boom

New York (RNS): — The United States is facing the biggest church building boom in its history according to leading architects who attended the North American conference on church architecture here. Representing most of the states of the

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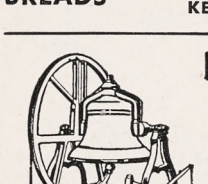
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union, the church leaders and architects agreed that new materials and methods of construction might help neutralize, to some extent, the present high cost of building. Plans and designs exhibited at the conference showed few extremely modernistic churches, but all had provisions for recreation and social rooms.

Goes to India

New York:—The Rev. E. Stanley Jones has been granted permission to return to India after having been denied a visa throughout the war. He now plans to spend half of each year in India and the other half in the United States. Speaking at a dinner here he said that a combination of American individualism, Russian collectivism and a Christian "moral basis for society" is the hope of the future.

List Religious Belief

London (wireless to RNS):—The assembly of the Church of England has petitioned the government to have religious belief or affiliation listed in the next census. It is stressed however that individuals should be left free to withhold such information.

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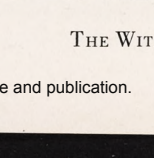
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BACKFIRE

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.

SAMUEL THORNE
Layman of New York City

Your editorial committee certainly struck a timely note in its editorial on unity and prayer. The proposal for steps toward unity with the Presbyterians as offered under the resolution of the General Convention in 1937, and subsequently approved by them, is certainly a deeply spiritual challenge, and the spiritual approach cannot be over-emphasized. Where can such an approach be found than through understanding and unselfish prayer? I wish we could have not only a single prayer but a short form of litany that might bring home, particularly to the laity, the tremendous demand that faces our Church at this time for penitence and true humility and a readiness to approach the great problems of spiritual warfare with the same willingness to sacrifice as shown by the men who laid down their lives in World War II.

* * *

MARY A. TOWNSEND
New York Churchwoman now in London

THE WITNESS for December 13 has just reached me in London and I want first to reply with enthusiasm to Bill Spofford's *Talking It Over*. I am guilty of having been interested in raising money for the Reconstruction Fund but since I came here in December I have been particularly conscious of the horrible conditions on the Continent of Europe. It does seem that ten percent of the R. & A. Fund is far too little a proportion to give to the putting in order of those devastated areas. I wish I were in the U.S.A. to shout from the housetops about this.

As to the editorial *Men for the Ministry* I do hope that when candidates for theological training are corralled they will be imbued before they start their training with the ideals of churchmanship for which THE WITNESS stands. We can't leave everything to hope. And we can't leave much to the seminaries until some of them are reformed.

I will see that all my friends in this country read the article on the pro-Franco organization of the Roman Catholic Church.

* * *

N. M. DEADERICK
Churchman of New York City

Please allow me to express through your valued columns my heartfelt agreement with Sgt. James F. Mauser's statement on Protestantism and to join with the Rev. George Trowbridge in believing that his view represents the hope of the Church. Also I would like to use this opportunity to say that the young people in my parish heartily approve of THE WITNESS. That, to me, is most significant as they are not usually in tune with Church publications and are very critical, as most younger people are these days.

* * *

JOHN F. MAYNARD
Rector of French Church of Saint Esprit, New York

Editor of THE WITNESS:

I want to register a protest against your printing religious news from France which is apparently over-partial to the reactionaries, whose tower of strength is the MRP. The Roman Church is using that party as it did use the old Right wing since 1789. RNS says for instance that the Communist Party is opposed to state aid for the non-state schools; so are the Socialists and the Radical Socialists. The RNS says that the Bishops claim that what they ask is what the Allies fought for. I thought that the United Nations wanted freedom of religion. It would be interesting for once to hear R.C. bishops ask it for Protestants. The RNS informs us that the Bishops want the family's right to choose the type of school to which children should be sent. There is no question that the right exists in France as in America.

May I ask that sometime ago you printed a statement by Francisque Gay that the MRP is not closed to non-Catholics. Gay may think so but Schumann who is the head strikes off the name of any Protestant or Jew on the party rolls. And for that I am thankful. It prevents them from pulling chestnuts out of the fire, although some love to do it. But don't we know that kind here. Won't they ever learn?

* * *

EDLOW S. BANCE
Layman of Wanamassa, N. J.

The worthy brother from Wollaston, Mass. (*Backfire*, Jan. 17) apparently does not distinguish between "Catholic" as used in the liturgy of the Protestant Episcopal Church and "Catholic"—a member of the Roman Catholic Church. When our average Episcopalian says "Catholic" he means all of Christendom; that is, he hopes for the eventual spiritual unity of all Christian faiths. Mr. Mainwaring also forgets that the word "Protestant" is still in the official title of our Church in spite of periodic pressure to have it deleted. Brother Mainwaring is guilty of that of which he accuses Sergeant Manser of lacking. Many of us in the Protestant Episcopal Church do need more education about our Church but we must remember that the majority of us are still Protestant and glad of it.

* * *

MRS. ALEXANDER N. WARNER
Churchwoman of Titusville, Pa.

THE WITNESS seems to me to be increasingly interesting and helpful and I congratulate all you who are responsible for it. The article by the Rev. Herbert W. Prince on *Competition or Cooperation?* (Jan. 10) is one of the finest I have read. It is also gratifying to have *Talking It Over* (Jan. 17) emphasize this important matter of wise and Christian reconstruction. Surely the stage is set for cooperation.

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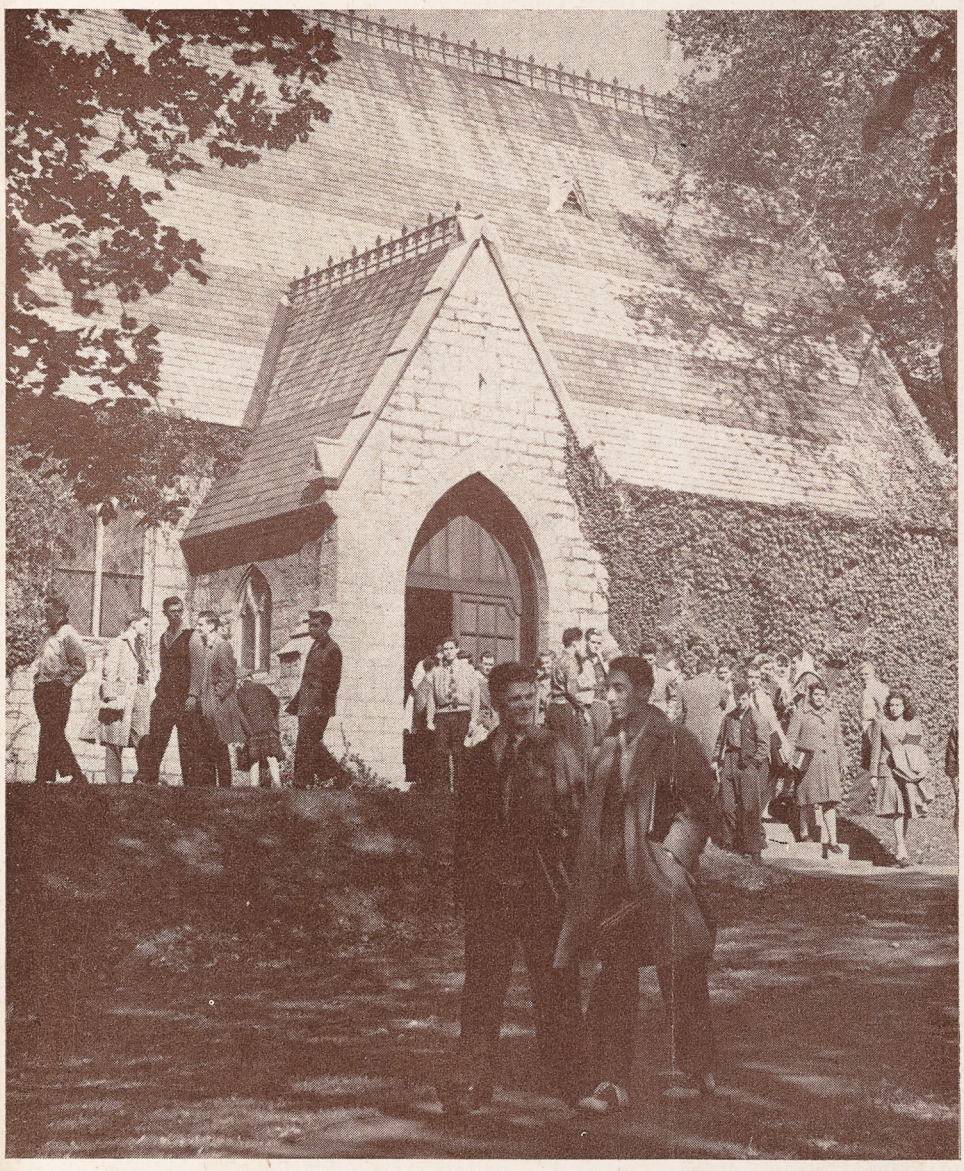
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CHAPEL IS CENTER OF LIFE AT HOBART AND WILLIAM SMITH

(*story on page five*)

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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 and 9 H. C.; 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, 9:30 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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FEBRUARY 21, 1946
VOL. XXX No. 19

CLERGY NOTES

BACKHURST, GEORGE, rector of St. Paul's, St. Clair, Mich., is to retire from the active ministry September 1.

BANGART, R. M., was ordained deacon February 2 by Bishop Kirchhoffer at the Advent, Indianapolis, Ind. Formerly a Methodist minister, he becomes vicar of Trinity, Connersville, Ind., in April.

DE BORDENAVE, ERNEST A., former navy chaplain, is now executive assistant to the Bishop of Virginia.

FLETCHER, CUSTIS, JR., on furlough, sailed on January 29th to resume work in Brazil.

GIBSON, R. F. JR., on the faculty of Virginia Seminary, has been appointed in charge of the American congregation at Guadalajara, Mexico.

GREEN, WILLIAM, former chaplain, has returned to his parish, St. Peter's, Oxford, Miss.

HOLMES REXFORD C. S., former army chaplain, is now assistant at St. Matthias, Detroit.

HULBERT, EDWARD I., was ordained priest January 25 by Bishop Barnwell at St. Paul's, Jesup, Ga., where he is vicar.

PETERSEN RICHARD O., former rector of St. Paul's, Norwalk, Ohio, is now assistant at St. Paul's, Lansing, Michigan.

RAMSAY, ALLAN L., rector of St. Mary's, Detroit, has accepted the rectorship of St. Peter's, Tecumseh, Mich., effective March 1.

REED, W. J., former army chaplain, is now rector of St. Mark's, Brunswick, Md.

ROSE, F. L. JR., former student at Virginia Seminary, is now in charge of Varina and Weddell Memorial Churches, Richmond, Va.

TORREY, ARCHER, was ordained priest February 2 by Bishop Barnwell at St. Andrew's, Darien, Ga., where is rector.

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. 18

The WITNESS

For Christ and His Church

FEBRUARY 21, 1946

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National Council Approves Increased 1946 Budget

James Thayer Addison To Head a Delegation To Visit the Orient for a Study of Needs

By W. B. Spofford

New York:—If money is news, as I am assured by newsmen, then the Episcopal Church is doing all right. Treasurer Lewis B. Franklin reported to the National Council, meeting February 12-14, that in 1945 receipts from dioceses were $87,256.32 higher than in 1944 and $26,159.25 in excess of the estimate used at the beginning of 1945 in balancing the budget. He also stated that the year closed with a balance of income over expenditures of $10,232.72, with China not in the account since it has not been possible to get final figures from that missionary field. Forty-six dioceses and districts overpaid their expectations, accepted at the beginning of the year, and all of the others paid 100%.

Due to a continued decline in interest rates the income on trust funds applicable to the budget was $20,034.93 less than the estimate but it was at the rate of 3.39% on the book value of investments, which is doing all right, things being as they are these days.

As for 1946 the Council approved a budget of $2,735,058 which is $117,421 more than the budget for 1945. This money is to come from payments by dioceses, with a margin of safety provided for; income from trust funds; share of the United Thank Offering, for a total of $2,558,167. The remaining $176,891 is what is called "lapsed balances" which means items in the budget which the Council anticipates will not be spent. A large part of this is for work in China where there is an item of $95,057, in addition to the regular budget for China, a large part of which probably will not be spent since work there and in the Philippines is being resumed gradually so that full operations are unlikely this year.

As for the Reconstruction and Advance Fund, no figures were announced as to the amount so far raised or in sight, but there was a general expression of optimism at the Council meeting. Discussion was chiefly on what can be done to jack up the slow dioceses, some of which apparently are not showing a great deal of enthusiasm.

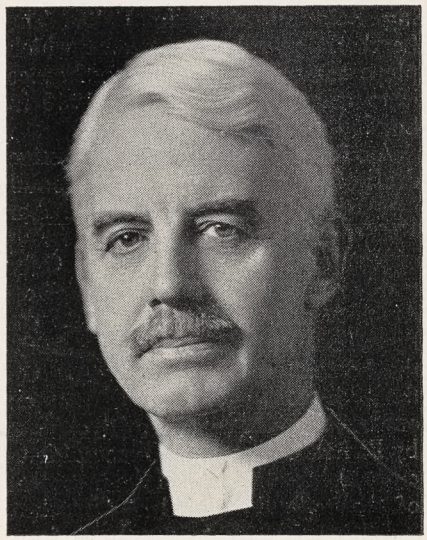
Almon R. Pepper, social service secretary who is spending most of his time these days handling the Presiding Bishop's Fund for World Relief, which are extras that come to the Council and are outside the regular budget, reported receipts and allocations during 1945 amounting to $108,460.32. Of this $3514.39 came from the Reconstruction and Advance Fund. Money went to the various relief agencies in Europe and Asia of the World Council of Churches; the American Bible Society; War Prisoners Aid; YMCA; Friends Service Committee; YWCA; World Student Christian Federation.

Presiding Bishop H. St. George Tucker announced that the committee of the Council to visit China, the Philippines and Japan, would be headed by Vice-president James Thayer Addison, accompanied by Treasurer Lewis B. Franklin, Mrs. Arthur M. Sherman, executive secretary of the Auxiliary and the Rev. Robert A. Magill, rector of St. John's, Lynchburg, Va. They are to leave in May if possible and will survey Church conditions, confer with Church leaders and later report on needs, priorities and opportunities.

The Council also authorized Bishop Charles S. Riefsnider, former Bishop of North Kwanto, Japan, to go to Japan as soon as arrangements can be made, to confer with and advise Japanese Bishops and other Church leaders there. It was explained that requests had come to Bishop Tucker from Japan for such a visit.

The Rev. Arnold M. Lewis, for the past five years an army chaplain and before then rector of St. Mark's, Westhampton Beach, Long Island, was appointed director of the Committee on Laymen's Work. He succeeds the Rev. W. C. Campbell who resigned to accept the rectorship of a parish in Pittsburgh.

Lindley M. Franklin Jr. was also introduced to the Council. He succeeds Richard P. Kent as assistant treasurer of the Council. Prior to military service he was assistant manager of the real estate department of a Brooklyn bank. He is a nephew of Lewis B. Franklin, treasurer of the Council.



James Thayer Addison, vice-president of the National Council, is to head a committee to study conditions in the Orient

The Council listened to an address by Bishop Bentley of Alaska who told of changes in his vast district (586,400 square miles: population, about 80,000) which resulted from the war, particularly the opening of roads and improvement in transportation and communication facilities. He then did the rather rare thing of announcing that Alaska did not wish to share in the Reconstruction and Advance Fund.

The army and navy division of

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the Council, which came into being January 1st, taking over the work of the A. & N. commission, reported through Secretary J. Burt Webster, that 264 chaplains have been discharged from the services and that 164 of them have found work in the Church. So there are 100 now looking for jobs. Secretary Webster emphasized that the division wants to help chaplains find jobs but that it has no power to appoint men and wants it clearly understood that this is a diocesan responsibility. The Council meeting, incidentally, met in the parish house of Calvary Church, nearby, since the board room where meetings have always been held previously has been taken over by the army and navy division.

The Presiding Bishop announced that the Archbishop of Canterbury has informed him that the Lambeth Conference will be held in 1948. This meeting of Anglican bishops throughout the world normally meets every ten years. The last meeting was in the summer of 1930, no meeting being possible in 1940. The Lambeth consultative group which plans the agenda for the conference is to assemble on July 23, 1946 in London.

As for the Auxiliary, a tentative draft of the program for the triennial meeting in Philadelphia, September 10-20, was released at the meeting of the executive committee. Only two names are presented: Bishop Angus Dun of Washington, is to deliver four meditations on the faith, the home, the world, missions. On the 18th there will be an address on our responsibility as world citizens by Bishop G. Bromley, Oxnam, Methodist bishop who is also the president of the Federal Council of Churches.

With reference to a request from the last triennial meeting that the executive board consider the representation of Negro and other minority groups at the Philadelphia meeting, the board is asking a committee composed of three board members and three representatives of minority groups, to study the matter and report at the April meeting.

A considerable number of appropriations were voted; equipment for foreign missionaries for their personal needs; aid for women students of Central China College in moving from Hsichow to Wuchang; help for native workers in the Philippines and China; $5,000 to enable Bishop Harris of Liberia to fix up the kitchens and bathrooms at the House of Bethany and Emery Hall; a grant to the American Bible Society; and some toys and games for the Mexican mission at El Paso, Texas, where, the board learned, the children using the recreation room take turns playing with the one and only doll.

ANNUAL MEETING OF CLID

Washington:—The annual meeting of the Church League for Industrial Democracy is to be held tomorrow, Washington's Birthday, in the parish house of the Church of the Epiphany here. The speakers at the luncheon are the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School, who is to speak on whether or not clergymen should take sides in an industrial dispute, and specifically whether they should take part in picketing. The other speaker at the luncheon is Mr. Joseph Evans, the former regional director of the Fair Employment Practices Committee. The Rev. Charles Sheerin, rector of the parish, will chair the luncheon meeting.

The conference will open at 10 o'clock with reports by the present executive secretary and with a discussion of the program of the organization and such action as is called for to bring it up to date. At the 1945 meeting it was decided to revise the program annually. Following the luncheon the newly elected executive secretary, the Rev. William B. Spofford Jr., will outline what he considered to be the task of the League today, with whatever action is called for to follow the address. Planning for General Convention activities will also be done and it is further hoped that as a result of the meeting a permanent chapter of the CLID will be established in this city. The chairman of the arrangements committee is Mr. Arthur Fawcett.

SOCIAL RECONSTRUCTION COMMISSION

Washington:—The commission on social reconstruction of the General Convention met at the College of Preachers February 8-10 under the chairmanship of Bishop William Scarlett of Missouri. Thirteen of the fifteen members of the commission were present, in addition to an equal number of advisors. Papers were read on such varied subjects as world organization; treatment of our former enemies; race relations; Japanese Americans; the atomic bomb; relationship of Church and state; full employment. Following each paper there was lengthy discussion after which each topic was further considered by a sub-committee which reported at a meeting of the whole, with resolutions proposed for General Convention.

Among those who prepared papers were Sumner Welles, Mrs. Eleanor Roosevelt, Bishop Edward L. Parsons, Prof. Arthur Compton, Professor Hocking of Harvard, Frances Perkins, former secretary of labor, Bishop Angus Dun of Washington.

COVERS A WIDE FRONT

New York:—Newspapers reported recently the story of a 24-year-old Marine who died in Iwo Jima and bequeathed a major part of his estate to "industrial and international peace." They said that Ben Toland had left a pencilled will leaving part of his estate to labor, the CIO and AFL; part to the National Association of Manufacturers in order to obtain industrial peace, and part to the Congress of the United States to "improve the nation's foreign policy."

The newspapers overlooked the fact that Ben Toland also left part of his estate to his Church, in the belief that the Christian influences of the Church must be employed effectively if peace is ever to be a reality. Check for the Church's share was received by the National Council early in February.

CENTENNIAL CELEBRATION IN CHARLESTON

Charleston, S. C.:—The 100th anniversary of Grace Church was celebrated on February 17, with Bishop Penick of North Carolina preaching. The present rector is the Rev. William Way.

DEAN JOHNSON ISSUES A DENIAL

Washington: — President Truman told a recent press conference that he had received a letter from Dean Hewlett Johnson of Canterbury, visitor to the United States last fall, denying the widely-printed statement carried by the American press that he had said Americans were "100 years behind in everything but religion and 150 years behind in that." The letter, which Mr. Truman read to the reporters, stated that "It was made in a jocular mood by my predecessor. I neither indorse that statement nor believe it is true."

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The Colleges of the Seneca Offer Fine Programs

Hobart and William Smith Carry on the Fine Traditions of Their Distinguished Founders

By David R. Covell
Chaplain of the Colleges

Geneva, N. Y.: — "Here, gentlemen, this is the spot for the college!" Thus, according to legend, the Rt. Rev. John Henry Hobart, Bishop of the Diocese of New York, addressed his five companions on a morning in early September of 1820 as they stood on a hill overlooking Seneca Lake. Wood smoke drifted lazily up into the chilly air from the chimneys of the pioneer village of Geneva to the north of the little group.

Emphasizing his choice, the Bishop struck his cane briskly and decisively to the ground. A Geneva historian later wrote: "And on that spot it was placed."

Who were these men, leaders in the movement to bring higher education to the then uncleared and isolated wilderness of the western New York country? Three of them were churchmen—the Bishop, ecclesiastical head of the Episcopal Church in a diocese which then included all of New York state; the Rev. Orin Clark and the Rev. Daniel McDonald, both pioneer churchmen and educators. With them were Major James Rees, confidential clerk to Robert Morris, landowner; General Samuel Colt, and William S. DeZeng, prominent figures in the development of the region. Such men as these had built Geneva's first schoolhouse in 1796. Geneva Academy, to which Hobart College traces its beginnings, began life in that building, and on April 10, 1822, the Board of Regents of the University of the State of New York approved the program to raise the academy's status to that of a college. Geneva College thus became the 38th institution of higher learning to be established in the nation, and the fifth in New York State. The name, Hobart College, was officially adopted in 1860, honoring the man most active in its founding, Bishop Hobart.

It is evident that the men who first brought education to the western New York country were also leaders in bringing religion to it. They were indeed men of good will. Down through the years such men have continued to direct Hobart—the oldest college still associated with the Episcopal Church in the United States. In 1848 President Benjamin Hale introduced daily and Sunday Chapel services, and in 1862 the Swift endowment of the chaplaincy was presented to the college and St. John's Chapel was completed, a testimonial to the generous interest of William B. Douglas of Rochester. The endowment for the chaplaincy provides that the incumbent be a presbyter of the Protestant Episcopal Church.

In 1874 the charter was amended to make the Bishop of the Diocese in which the college is located (now the diocese of Rochester), ex-officio a member of the board of trustees. In 1945 it was provided by a further amendment, that the chairmanship of the board of trustees shall be filled in rotation by bishops of the Episcopal Church. Today, as always, Hobart's concern is with Christian liberal education. This concern has never been static nor so narrowly confined that the broad practical aspects of education have been lost.

More than a century ago, on March 1, 1824, Hobart College took the lead in an educational development of far reaching significance. This undertaking was the establishment of the first college course without Greek or Latin introduced into any college in the English speaking world, an innovation to save time and make room for applications of science useful to farmers and business men. This departure from educational traditions three centuries old opened the way to the elective system and, with the early addition of a foreign language, represents pretty fairly the general line of American college work today.

In 1945 Hobart, with its partner in the Colleges of the Seneca, William Smith College for women, announced a new program designed to correct "the fragmentation of the liberal arts curriculum." To produce responsible leadership in the Christian tradition in both the returning service man and in the youth entering college from high school, Hobart believes that it is necessary to acquire a genuine understanding of the character of Christian civilization and of American civilization as its outgrowth. This is the central aim of the new curriculum.

At Hobart and William Smith Colleges undergraduate work covers the four fields of human knowledge — philosophy and religion, the humanities, the social sciences, and the natural sciences. Faculty members from all four divisions cooperate in teaching two key course programs which relate all the courses of study in a unified whole. These integrated programs begin with the study of Greek and Biblical origins of Christian civilization and carry the student through to modern times. They lead to a maturer understanding of modern problems and a deeper knowledge of the complex forms of present day society.



Dr. John Milton Potter is the President of Hobart and William Smith Colleges

Placement and qualifying examinations allow each student to progress through his college career at the rate most desirable for him as an individual. Both an honors program and a program in general studies are offered at the advanced level.

The founders of Hobart believed deeply and sincerely that knowledge without spiritual and moral growth is a dangerous weapon. The men who direct the Colleges of the

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Seneca today are of the same conviction. As always throughout its history, Hobart maintains religion on its campus. Attendance at St. John's Chapel or participation in activities of the church of the student's own faith in Geneva are a natural part of the program of study. This is combined with personal and friendly guidance by the chaplain and a faculty of God-fearing men and women. Against such a background of religious experience, students at these colleges are enabled to evaluate their secular knowledge in proper perspective.

The practical aspects of Christian liberal education in the everyday world are not neglected. A program of career determination is provided to permit students to find, for themselves, the life work for which they are best fitted.

Alumni of the colleges have won distinction in many fields. As an indication of leadership, Hobart ranked seventh in one survey, and thirteenth in another, among all the colleges and universities in America on the percentage of graduates listed in *Who's Who in America*. Since its foundation in 1822, hundreds of Hobart men have become priests, and 33 have become bishops of the Episcopal Church.

Both Hobart and William Smith are accredited by all the major agencies in the United States authorized for accreditation in New York state. A chapter of Phi Beta Kappa was established at Hobart as early as 1871, and was extended to include William Smith in 1908.

Under the strong leadership of Dr. John Milton Potter, another of those men of good will who have guided Hobart throughout its 124 years, both colleges are successfully weathering the critical years resulting from the war. Rooted firmly in the Christian traditions in which they were founded, alert to the needs and changes of the modern world, the Colleges of the Seneca, Hobart (for men) and William Smith (for women) are well on their way to their goal—that of being the foremost Christian liberal colleges in the United States of America.

VIRGINIA SEMINARY SEEKS FUND

Alexandria, Va.:—The Virginia Theological Seminary has opened a campaign for a half million dollars to restore the older buildings and replace St. George Hall which has been demolished. This building was originally built by members of St. George's Church in New York in 1850 and was the dormitory in which Phillips Brooks roomed for two years as a student before the Civil War. Since the building was torn down because of structural weaknesses, the normal capacity of the Seminary has been reduced from 83 to 55 students. It is hoped that the new St. George Hall will enable the Seminary to accommodate 100 or more students. The director of the campaign is the Rev. Charles W. Sheerin, rector of the Epiphany, Washington. Among prominent Churchmen who are sponsors are Edward Stettinius; Alexander W. Weddell, former ambassador to Spain; Charles P. Taft of Cincinnati; Harper Sibley of Rochester, N. Y.; Admiral William Thomas, chief of chaplains; Presiding Bishop Henry St. George Tucker.



Students of Hobart and William Smith Colleges stroll along the shore of Seneca Lake which adjoins the campus

BISHOPS FIGHT AGAINST DISCRIMINATION

Boston: — Bishop Sherrill of Massachusetts and Bishop Lawrence of Western Massachusetts are among a number of religious leaders supporting a bill which will enable enforcement of fair employment practices.

MARY K. SIMKHOVITCH TO BE HONORED

New York:—Mary K. Simkhovitch, who recently retired as director of Greenwich House which she founded forty-four years ago, is to be honored at a dinner to be held on March 5th. A fund is to be established as a permanent testimonial for her many years of service at the famous settlement house. The objective is $44,000, which will represent $1,000 for each year of her leadership.

WORK WITH COLLEGE STUDENTS

Cambridge, Mass:—Miss Barbara Arnold, secretary of college work in the province of New England, was the speaker at a luncheon of the college work committee of Massachusetts on February 8. It was held at the home of the chairman, Rev. Frederic B. Kellogg, chaplain to Episcopal students at Harvard, and was attended by sixteen clergy and student workers. Miss Arnold spoke on the opportunities for working with college students, particularly the returning service men.

TEN MILLION FOR HIGH SCHOOLS

Buffalo (RNS): — A ten million dollar program for construction of Roman Catholic high schools throughout the diocese of Buffalo has been announced. It is planned for a minimum attendance of 400 and a maximum capacity of 1,400 for each school, with bus service in country districts to bring the pupils to central schools.

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EDITORIALS

Building After the Boom

THE plethora of ambitious financial appeals which come from every side to the desk of the parish clergyman, show us that men of great affairs feel that now is the time to get money, and perhaps the opportunity will not come again. Many of these appeals include ambitious building programs. Some churches are following this trend, and we are shown plans of new church buildings ranging from the extreme modern to 13th century in style.

When church architects (real ones) look at these plans, they sometimes criticize them for lack of honesty. They say that when a steel-girder building is designed as if it were built stone on stone, the feel of true Gothic architecture is lost, and the dishonesty invariably shows somewhere. Gothic architecture itself was in essence functional; it was designed to meet the devotional needs of the people, to supply plenty of light during the winter of northern Europe, and to allow for stone roofs which were fire-resistant. If the architect of today wishes to use steel girders, these men say, he should not pretend that he did without them.

Extreme modernists in this line state that the Gothic "feel" should be entirely eliminated; yet some of their projects which follow this strictly appear to lack every devotional sense. Some modern architects are not praying men, and for them to design buildings to be used by people of another type, for a purpose with which the architect himself is unfamiliar, is like having a Cuban design houses for the inhabitants of Greenland.

The problem before us, however, may be not so much one of style as how we can secure needed church buildings at all if money suddenly stops flowing in.

If we are agreed that functional architecture is good architecture, that honest architecture should be the basis for religious building, our problem is partially solved. If you go about the country looking at the homes and the barns of the farmers, which of the two would you rather convert into a church building? Obviously the simple lines of the barns are more useful for this purpose than the sometimes over-decorated houses.

Too few churches have recognized the possibilities in abandoned commercial and industrial buildings. Banks and factories sometimes stand unoccupied while pitiful little portable churches are put up in the same neighborhoods. It is true that when a bank or factory closes the neighborhood may be on the way down, but it is in precisely these neighborhoods where the lack of money and need for churches are apt to be greatest. We need not be put off by the fact that most of the adaptation of this type in the past has been the use of stores with "windophanie" inexpertly pasted on the windows. One of the most beautiful chapels in an English Cathedral was once a cattle byre.

A nice functional factory could well be called the Chapel of Christ the Carpenter with decency and aptness.

In such structures as these, necessary decorations could be made by the people themselves, under the direction of an architect, which would be much more proper than having everything done by commercial decorators. While some amateur bits of beautification are perfectly awful, they are much easier to get rid of than the same thing might be if it were a memorial gift.

Professional architects and artists will always be needed; but when there is no money to engage or carry out their designs, it would be wrong to let the church stand still in its building program.

If money thus became tight again, as some expect it will, parishes may still go forward with the adaptation of needed building. Some of this adaptation will be the proving ground of the church architecture of the future, supplying what some completely modernist architecture seems to lack; and after that, when money becomes available again, there will always be the pressure from those

"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 the Federal Council of Churches

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who respect building programs above all other programs, to call in the architects and build the structural masterpieces of the future.

Something New Has Been Added

IN ADDITION to the articles already announced for Lent on Issues to Come Before General Convention we are pleased to announce the addition of an article on *Time to Reform the House of Deputies* by Sidney E. Sweet, the dean of Christ Church Cathedral, Saint Louis.

The first of the series will appear in our next issue and will deal with *The Relationship of the National Council to the Whole Church* by the Rev. Harry Longley, rector of St. John's, Charleston, West Virginia. To insure delivery of this issue orders must be in our New York office, 135 Liberty Street, New York 6, not later than this Saturday, the 23rd. Orders received after that date will have to start with our issue of March 7th since paper shortages prevent us from printing extra copies of the February 28th number to take care of anticipated orders.

Massey Shepherd Continues

IT IS one of the most characteristic features of the Anglican Communion that its "rule of faith" is identical with its "rule of prayer." We do not have a long "confession of faith" of the kind the Reformation and post-Reformation periods produced in quantity, both in Protestantism and in Rome (the Catechism of the Council of Trent, for example). We are averse to overmuch defining of the faith. If you want to know what Episcopalians believe, read the Book of Common Prayer . . . and not just the Articles of Religion at the end. Our faith is enshrined in the book as a whole, most of it straight out of Holy Scripture. By the same token, one of the most characteristic things about Episcopalians is their love for the Prayer Book. In the concentration camps in China and the Philippines, many a churchman took this as his one permitted book, assuming, perhaps, that others would take the whole Bible. It is no wonder, then, that one of the best features the WITNESS has ever produced is Dr. Massey Shepherd's series, *The Living Liturgy*, in succession to the late Dean Ladd's famous *Prayer Book Interleaves*. We are grateful to him for this series, and are delighted to know that it, like its predecessor, will be published presently by the Oxford University Press. And we are sincerely grateful, with the great majority of our readers, that Professor Shepherd is continuing in these pages with a second series on *The Living Liturgy*.

Maude Royden: Preacher

By
MARJORIE HOAGLAND
Churchwoman of New York

MAUDE ROYDEN, one of England's most distinguished women and long its leading woman preacher, eventually may be known primarily for one thing: her brilliant statements of Christian principles in relation to building a just, ordered and acceptable "one world." As she says, ". . . what I can see, others can see, and nothing will persuade me that the world is not yet ready for an ideal for which I am ready." And whether writing about *Political Christianity* or *Prayer as a Force* she has presented strongly that to be resigned in the face of the world's existent situation is a vice.

It's particularly pleasing that an American, The Rev. Joseph Fort Newton, initiated her career.

Miss Royden was born in 1876, the daughter of Sir Thomas Royden, first baronet of Frankby Hall and a former lord mayor of Liverpool, who headed the Cunard Steam Ship Company's board of directors. She was educated at Cheltingham Ladies' College and at Lady Margaret Hall, Oxford University, taking honors in modern history. Later she became the first woman lecturer of the Oxford University Extension Delegacy, speaking on English literature. Her D.D. degree came from Glasgow University. In 1930, she was named a companion of honor to the queen.

For several years after finishing school, Miss Royden engaged in social service work in Liverpool's worst slums, trying to understand the complexities of the problems of the poor. Then she edited the suffrage magazine, *The Common Cause*, adhering strictly to the legal side of the movement. She became well known to a small but powerful group of liberals as a writer on behalf of a new internationalism and a pleader for all great human causes—but, and this is significant, one who remained true to the Church.

She had become convinced that the day's basic needs were spiritual, and their answer to be found in an honest following of Christ. To her this wasn't an open-sesame phrase giving exit through the back door so that justice and right could be safely and piously ignored—instead, it was an affirmation to be followed by swift action.

During 1917 . . . a time of war and horror for England and America alike . . . her great opportunity came. Dr. Newton realized that England and especially London had become a terror-stricken no-man's land, filled with hearbroken women. As head of the City Temple, called "the cathedral of non-conformity," he decided that "a woman of genius" could meet the special need, speak to

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the people and re-state Christianity in modern terms. He knew Miss Royden's excellent writings, he was familiar with the fact that while she personally was devout almost to asceticism, she had broad human sympathies. He knew of her membership in the labor party, and her work in the woman's movement. He did *not* know whether she could preach, and neither did Miss Royden as doing so never had entered her mind. In any event he expected to be attacked viciously for his pioneering action—and he certainly was.

He sent out brief announcements that Miss Royden would preach. As he said, many, perhaps most, of London's churches were all but deserted; the rank and file of people had come to seek their answers to life elsewhere. His innovation caught public attention. As the hour of the evening meeting approached crowds formed and filled the church, the square outside and several blocks beyond.

A slight, frail young woman . . . only about five feet tall, walking with a slight limp . . . rose to speak. There was a perceptible straining forward to hear her. Then her rich, mellow, well-modulated voice filled the temple and she talked sincerely, simply and prophetically on *The trustworthiness of God.*

MANY who perhaps had come to scoff, or from curiosity, stayed to pray. From that moment on she had an immense unofficial congregation that followed her everywhere. Her sermons were published in book form in England and America, the sales spiraling constantly as she dealt with present problems in the light of Christ's teachings. Magazines requested articles from her and about her. In time, the radio became a media. She had become a revolutionary, yet deeply Christian, force in the life of two nations.

Soon Maude Royden began a clinical service, spending several days a week at the City Temple for personal conferences with those in distress. Afterwards, as she forthrightly disbelieved in a one-way sermon to which listeners could not reply, even under provocation, she instituted a forum period at the end of her remarks and submitted herself to questions, criticism and just plain heckling. Probably only her profound humility got her through it without damage to her prestige. Her ability to understand the other person, even when they announced, as one did, that they "had done with God," often turned agnostics and critics into stout followers.

She remained at the City Temple until 1920 as assistant preacher. Then she founded with the Rev. Percy Dearmer the fellowship services at Kensington which later were transferred to the Guildhouse—an ugly building in Eccleston Square slums. As usual the crowds far exceeded the building's capacity. Her physical strength was limited—she had to lie down for an hour after each sermon, before going home—but even so she accepted many outside speaking engagements. She did not hesitate to lead controversial causes when she felt Christian principles were involved. It is a little difficult to realize, in 1945, how many things were regarded as controversial during and immediately after world war one. She made several trips to America.

Dr. Royden's books include, besides the two named above, *Women and the Sovereign State, The Hour and the Church, Sex and Common Sense, Beauty in Religion, Friendship of God, The Church and Women, Christ Triumphant, I Believe in God* (one of the Harper's series in theology) and *Here and Hereafter.* In all of them, she shows that she is too profoundly honest to be dogmatic, too full of love to be bigoted or irrational. She gathers even her critics into one great embrace, as after all her Father's children. Yet there are many statements rapier-like in their fury at deliberate injustice and evil that injures others, particularly the humble people of the world.

As one man, himself a famous speaker, said of her, "Dr. Maude Royden is to my mind the finest preacher in Christendom — and it's mainly because she makes her hearers feel she *really means* what she says."

May God speedily send us other Christians like her.

Talking It Over

By
W. B. SPOFFORD

SOME miles from the city of Charleston, W. Va., there is a little company coal town named Prenter. Years back the miners, organized in a little union that was independent of the big one led by John L. Lewis, were on strike. The issue was simple: the law of the state required a checkweighman at the mine: a man chosen by the workers to see that weighing was done honestly since the miners were paid by the ton rather than at an hourly rate. The company at Prenter disregarded the law so the workers were striking to enforce it. They were having a tough time, not alone from hunger, but because of deputy sheriffs sent in by the state whose law the miners were striking to enforce. They smashed up meetings; they used guns which killed one and injured several others.

Some in the Church were concerned and raised money for relief which I was asked to deliver to

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the president of the union with headquarters in Charleston. He told me about a meeting of the strikers the next day and invited me to sit-in on a committee meeting where plans were to be made. Trouble was anticipated. So they decided that Tom Tippett, one of their leaders who was scheduled to speak, had better not go: he was valuable and might get hurt. Whereupon everyone quietly looked in my direction.

The union president drove me to Prenter through the narrow valley with mountains rising on either side. Soon we were aware of being followed by a big car. "Goons probably," said the union leader, "but don't worry, we'll keep ahead of them."

The meeting place was the yard of a little frame schoolhouse—the only public property in the company town. In the yard was a speakers' stand and facing it, on the side of a hill that had the gradual slope of a theatre, sat hundreds of miners. "We ain't speakin' from the platform," said the leader. "The boys are puttin' up a place to speak against the building. There may be shootin' and that'll make it harder for 'em to get us in the back. One of our boys got shot here last week. But don't worry—if there's shootin' it'll start soon as we get goin' an'll be over right smart. OK—let's get goin'. You're first."

It wasn't a good speech. For one thing a gun was pointed in my direction while I held forth. No shot was fired. I was told later that it was a friendly miner indulging in the sport common to the area of "seeing whether the guy can take it." I got back to Charleston.

From there I went to Chicago to board a train for Denver to report General Convention. Attached to the train was a special car of an officer of the road, assigned with the compliments of the railroad, to the Bishop of St. Albans, England, who was a Convention headliner. Acting as host to the distinguished visitor was Bishop Booth of Vermont, an old friend of mine. So I was invited to lunch, where the Bishop related to the six-foot-six Britisher something about my experience in the mining town. "Bill is inclined to mix into things that are none of his business," said Bishop Booth. "Your Lordship, how do you think a priest should act under such circumstances?"

So we listened to a talk about the courageous pronouncements on industrial relations made by the Church of England and the Lambeth Conference of Anglican Bishops. "But," said his Lordship, "the Church and its representatives should not take sides. We have to minister to all men. It seems to me proper, under the circumstances related, for good Church people to bring relief to the families of striking miners, particularly the children, the innocent victims. But a priest of the Church is not called upon to speak at strikers' meetings. Instead I think Mr. Spofford should have told the committee that while the meeting was in progress he would be in the parish church in Charleston asking God in prayer for a just settlement of the strike." Coffee and a pure Havana topped off the meal provided by the railroad after which I retired to the other end of the train to meditate.

THE story is told with the belief that it has some relationship to present events.

"Poverty and wealth are relative terms and inequality of possessions is to be expected but the contrast between individual want and collective plenty cannot be accepted as in accordance with the will of God."

"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 widespread 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."

"Every member and family of the human race have a right to steady employment and to earn an income such as may provide the necessities of life and growth and is in accord with the wealth-producing capacity of their day."

"Every man has the right to employment of a kind that is consistent with human dignity and self-respect and to such leisure as is essential for cultural and spiritual development; that employers of all kinds should recognize and safeguard these rights."

"We hold that the right of employees to organize and to bargain collectively is necessary."

These pronouncements by our Episcopal Bishops and by commissions of the Federal Council of Churches could be multiplied almost endlessly.

Is that the end of our responsibility—Talk?

There are those who think so. Thus the editor of the Living Church, commenting on a number of Boston clergymen going on a picket line, says that he "does not feel that the picket line is the proper place for a priest of the Church . . . The pastoral theology of the altar and the pulpit, the sick-bed and the confessional, the class-room and the font, is no 'spectator theology': it is the front line of the Christian battle."

Then I received a letter from a friend of mine, a thoroughly socially conscious and courageous clergyman, declining an invitation of the American Communications Association (CIO) to picket

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the home office of Western Union—which we did not do since the strike was settled before the day of our assignment. But his letter raises an issue:

"My position at the moment is that I would probably do more harm here (his parish) than I would do good at large by doing anything as dramatic as that. I am able to preach what I please and I don't think people have any doubt where I stand. But if I went in for picketing I would immediately arouse emotional antagonism that would be a block to getting some reason into the heads of those who are still open to some degree of convincing. But, I repeat, that is my own slant; I'll defend the right of anyone else to picket as much as they please if they believe in it. With me it is not a question of losing a job or anything of the sort; I'd simply lose what chance I have of converting people, if that is possible. I would however be all for a public statement on the industrial issues involved signed by the clergy. I think particularly of the relation between prices and wages; the refusal of GM to arbitrate, to open its books or let the public in to any hearings. Those issues are clear cut but most of the public hasn't understood them. I'd be glad to sign such a statement."

There you have it pretty clear. Pronouncements, but don't implement them with action. The L. C. editorial that the place for a priest is at the altar I dismiss by asking: Where are we to be the rest of the time—at tea, on the golf course, dining at the club? Certainly most clergymen, including me of course, have time to carry on such activities with our better padded parishioners. It would be a healthy exercise, I think, good for our own souls if nothing else, for us to take an hour a year to identify ourselves with the workers. Or is that asking too much?

As for the letter from my friend, it is my opinion that we would be more effective priests with our people if we backed our statements with action. Americans, by and large are a logical bunch, given to action, and they respect a man who backs up his convictions even when they do not agree with him. What we fail to realize I think is that they are rather cynical about the clergy. Our talk without acts brings condescending smiles even if we, through their politeness, rarely see them. I discussed the matter the other day with a group of men in my little parish, including a warden and several vestrymen. I read them the official pronouncements quoted here. The general opinion was: "Well, if the Church is damned fool enough to make such statements, go ahead. Grab a sign, go on a picket line and back them up. Better be wrong than a gutless hypocrite."

The signs I prepared, by the way, set forth in bold type official pronouncements of the Church. I figure it's a good thing to go on record with our own stuff rather than merely parade with union banners. One of them states: "We have blessed the Bread at the Altar. We have yet to bless it in the world." Maybe it would not be understood by the strikers which would make it a nice text for a speech from a sound-truck.

Perhaps we'll have a chance to use the signs yet —I rather think so.

The Living Liturgy

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

MY DEAR Readers,

With this issue I intended to bring to a conclusion the present series on the Living Liturgy. But such are the persuasive powers of our WITNESS editors that I have been prevailed upon to continue the column.



Many of you have been so kind as to ask me to publish this series in book form; and I am happy to say that this is now in process of being done. The Oxford University Press is at work on the manuscript and will put it on the market in the spring. I want to thank you, one and all, for the generosity of your time in reading this column, and for the fervor of your pens in writing me about it. Your many suggestions and criticisms will make my book a better one than it otherwise would have been. If I can offer any inducement to you to buy the book, it is that you will not have to look at my picture in it.

It is a little over two years since I began this column; and it is high time I expressed my unbounded gratitude to our WITNESS editors. To my knowledge they have never exercised their prerogative of the censor's pen, but have given me complete freedom of the press. It has been especially gratifying to have had the support of their interest in my work, not because what I write is so important, but because the high theme which I endeavor to present is so very important. The ideals and aims of the Liturgical Movement are, in my humble estimation, the earnest of incalculable benefit to "the whole state of Christ's Church," both in regard to its visible and invisible unity, and its evangelical mission to a world which is confused, sore-tried and afraid. As you all know my chief inspiration has been the work of

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my lamented teacher and friend, Dean William Palmer Ladd, whose *Prayer Book Interleaves* first saw the light thanks to the uncommon vision of the WITNESS editors. Without either his learning or wit I shall continue to try and carry on the cause from where he left off at his untimely death.

Often in the course of this series we have ventured to suggest what seem to be needed revisions in the Prayer Book. It is not that we are dissatisfied with the Prayer Book. Quite the contrary, we love it. That is why we want to see the good book made better, and perhaps more "understanded of the people." Some of the offices, such as Confirmation and Matrimony, hardly need to be touched. The Daily Office and the Litany require little change; but the Psalter needs further editing and textual revision if its marvellous riches of devotion are to be fully utilized by the ordinary man in the pew who does not read it, after the fashion of monks, with highly mystical and allegorical shades of meaning. The rite of Baptism needs a thorough going-over. The doctrine of the service is sound enough, but the language is all too often unintelligible to the laity. We must remember that most people do not hear it read very often (perhaps this is regrettable); hence the need for greater simplicity and directness. As for the Visitation of the Sick, I am still looking for the priest who even attempts to use it in its present form. I wonder, too, if other clergy share with me the awful feeling of unreality in the latter part of the Penitential Office when one reads it on Ash Wednesday morning with the congregation of lovely ladies who venture out to meet the wrath of a merciful God.

Revision of the Holy Communion is the toughest problem of all, simply because it is so basic. But at least we can say this: it needs to be more flexible so that it can be shortened; and the people should have more active participation in the prayers. Something has got to be done about the choice of many epistles and gospels. The objection so often made to any change in these selections on the grounds of not upsetting our "unity" with other liturgical churches or the devotional habits of people who now use pious manuals based upon the present lections seems to me to be fantastic.

One of our most prominent bishops has already made public his objection to any revision of the Prayer Book at too frequent intervals as "weakening and unsettling to the spiritual life and work of the Church" (WITNESS, February 7th, page 3). But why should it weaken and unsettle the Church for each generation of her children to revise and enrich their corporate prayers? It depends, I suppose, on the spirit which we bring to the undertaking. Let us agree that Prayer Book revision, like Holy Matrimony, "is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

New Books

***Excellent **Good *Fair

**THE NATURE AND PURPOSE OF THE GOSPELS by R. V. G. Tasker. Harpers. $1.50.

The author, who is the professor of New Testament exegesis in the University of London, appropriately dedicates the volume "To the growing number of secondary school teachers thanks to whose devotion and intelligence 'Scripture' is ceasing to be the Cinderella of school subjects." This book and others like it, if properly used by the ministers, would help to make 'Scripture' cease to be the Cinderella of religious instruction in the churches.

A busy rector can bring himself up to date on New Testament critical scholarship, a Sunday or released time school teacher can find a solid understanding of the Gospels and any layman can strengthen his grasp of the faith by reading this work. It is interestingly written and brings the reader to an appreciation of the situation which lay behind the writing of the gospels, as well as to a fuller knowledge of the connection with the Old Testament and Apocrypha and an acquaintance with the "personality" of each of the Gospels.

Chapter VI, which could be titled, "The Gospel according to Kierkegaard, or In Praise of the Paradox," evidently represents ideas recently assumed by the author and not yet integrated into his system. After wisely deprecating the extreme critical views of Streeter which were so much in style at the beginning of this century, he proceeds to prostrate himself before the new altar of crisis theology. Why must men feel called upon to follow new vogues in theology as some women rush to assume the latest and queerest hat style? This chapter brings forward a point of view which has had little influence on the remainder of the work and might much better have been omitted from the volume.

The teaching of the literature of the Bible is increasingly taught in the English departments of our American universities, as it is invading the curriculum of the secondary schools in England. Unfortunately the members of our churches still lack good strong teaching on Bible content. To the argument that only the "fundamentalists" can teach the Bible so that children can understand it, this book is a convincing answer for it is written especially for those who would teach the Gospels to children in the light of the best historical criticism.

—S. A. TEMPLE, JR.

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Missouri Elects Woman Deputy To General Convention

Will Raise Issue of Eligibility of Women In Such a Form That It Cannot Be Evaded

Edited by Sara Dill

St. Louis:—In an attempt to raise the issue of the eligibility of women to serve in the House of Deputies in General Convention in such form that it cannot be evaded, the convention of the diocese of Missouri on February 5th named a woman as the first member of its delegation of lay deputies to the forthcoming General Convention. She is Mrs. Randolph Dyer, of St. Louis. In the balloting in the election Mrs. Dyer received the largest number of votes and was one of two deputies named on the first ballot.

The diocese of Missouri by attempting to seat Mrs. Dyer proposes to offer a concrete challenge to the interpretation that the word "layman" only refers to the male sex. If Mrs. Dyer should be refused a seat by the vote of the House of Deputies, the first alternate will take her place.

Missouri's woman deputy is a member of an old Church family. She is an active member of St. Peter's Church, this city, is the great granddaughter of the late Bishop F. D. Huntington of Central New York, and the great-niece of the late Rev. James O. S. Huntington, founder of the Order of the Holy Cross. Her father, Professor Henry B. Huntington, has been for many years a vestryman of Grace Church, Providence, R.I., and himself a deputy to General Convention, while her brother, the Rev. George P. Huntington, is rector of Holy Trinity Church, Tiverton, R.I. Mrs. Dyer's husband is chairman of the finance committee of the diocese of Missouri.

In placing Mrs. Dyer's name before the convention, her rector, the Rev. Clifford L. Stanley, appealed to that body to challenge the discrimination between men and women in the Church, and to present General Convention with an actual test case.

The Convention voted strong endorsements for the movement for unity with the Presbyterian Church and for liberalization of the marriage canon. It also voted to memorialize the General Convention to make possible the translation of diocesan bishops.

In his convention address, Bishop Scarlett called for positive action for organic union with the Presbyterian Church at the General Convention, and urged support within the Episcopal Church for the Federal Council of Churches. "If the decision is to push ahead at the Convention next September," he said, "I believe it will give an enormous impetus to the whole movement of Church unity and will accelerate the process all along the line. These are days when the religious forces of the nation, Protestant, Catholic, Jewish, should be drawing closer together."

Bishop Scarlett pointed to "three hopeful movements in our world today toward Christian goals." He said "the Church should find herself at the very center" of these movements. They are—the movements towards world unity, racial equality and industrial democracy.

The Rev. Henry P. Van Dusen, president of Union Seminary, New York, was the speaker at a diocesan pre-convention mass meeting in Christ Church Cathedral on Sunday, Feb. 3, to inaugurate the diocesan part of the Reconstruction and Advance Fund campaign. Bishop Keeler of Minnesota spoke on the objectives of the fund after the annual convention dinner in the Bishop Tuttle Memorial Monday evening, at which another speaker, an unexpected guest, was the internationally-known figure, Sherwood Eddy.

The diocese of Missouri was made conscious throughout the convention that its see city, St. Louis, was the original headquarters of the first missionary bishop of the Episcopal Church, the Rt. Rev. Jackson Kemper, who began his work here in 1836.

General Convention Delegates: Clergy: Dean Sidney E. Sweet, Presley Pound, J. Francis Sant, Charles D. Kean; Laymen: Mrs. Randolph Dyer, Ethan Shepley, Dr. Paul E. Rutledge, J. Maver Feehan.

Church Protests

Boston:—The social service department of Massachusetts sent a protest on February 8th to President Truman against the return of American dead from the war fronts. Declaring the plan, which would cost a half billion dollars, a "costly pagan venture," the letter was signed by twelve Episcopal clergymen and at once won the approval of prominent leaders of other Churches. The letter was signed by William Brewster, chairman of the department, by Howard Kellett, director, and the following clergy: Gardiner M. Day, Paul T. Schultz Jr., Joseph F. Fletcher, William B. Spofford Jr., Archie H. Crowley, George O. Ekwall, Thomas A. Bridges, S. Whitney Hale. Also two laymen signed the letter, Dr. Robert Fleming and Mr. Albert R. Carter, both of the Mass. board of probation.

Similar action was taken on the same day by the social service commission of the diocese of New York by unanimous vote, and with the strong endorsement of Bishop Manning. Copies of this resolution have been sent to all bishops and social service commission of the Church. Signing this protest were Elmore M. McKee, chairman, and the following clergymen: George Edwards, Hugh Henry, John H. Johnson, Bradford W. Ketchum, Wendell Phillips, Louis W. Pitt, Richard Wamsley, Paul F. Williams. Laymen, Mrs. W. Y. Allen, Miss Louise M. Coe, Mr. Norton Fremd, Mr. William Leidt, Mrs. Lynde E. May, Mr. Andrew Oliver, Mr. Walter Pettit, Mr. George W. Van Slyck, Mrs. John B. Walker. Mr. C. C. Burlingham, distinguished lawyer and churchman, served as an advisory member of the committee which prepared the resolution.

Rural Ministry

Philadelphia:—Bishop McClelland of Easton gave four lectures during the week of February 4 at the Philadelphia Divinity School on the rural ministry. It was designed to interest the seminarians in taking up this type of work on graduation.

Want UNO Ousted

London:—It isn't only the residents of Westchester County that are making it tough for UNO by fighting the proposal to have permanent headquarters there. The assembly of the Church of England, meeting February 25, is also to act on a resolution which calls upon the British government to oust UNO from its present meeting place, Church House, which is the administrative center of the Church. The Church claims that it needs the building for "the efficient conduct" of its own business.

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Maryland Convention

Baltimore:—The convention of Maryland, meeting here at St. Michael and All Angels' voted unanimously to give Bishop Powell an archdeacon to assist him in the work of the diocese. Addressing the convention were Bishop Remington, suffragan of Pennsylvania, on R. & A. Fund; the Rev. Don Frank Fenn on an interpretation of the state vestry act; Mr. Houston Jackson in the progress of Negro education; Mrs. T. O. Weddell on work of Churchwomen.

General Convention Deputies: clergy: Don Frank Fenn, Henry L. Doll, Philip J. Jensen, E. Victor Kennan. Laymen: T. F. Cadwallader, C. R. Bealmear, G. W. Denmead, Randolph Barton Jr.

Olympia Convention

Seattle, Wash.:—Bishop S. Arthur Houston told the convention of Olympia, meeting at St. Mark's Cathedral, February 3-4, that industrial democracy requires more than a voice in management and a share in profits for labor, "it demands equality of economic opportunity for all men, irrespective of race or color." He went on to condemn the A. F. of L. which in the state of Washington has opposed equality of opportunity to Negroes and Japanese-Americans.

General Convention Deputies: clergy: F. A. Schilling, L. J. Bailey, E. B. Christie, J. P. Craine. Laymen: J. E. McPherson, E. F. Colcock, I. L. Hyland, E. W. Stimson.

Plead for Relief

London (wireless to RNS):—Orderly and humane transfer of populations, as laid down by the Potsdam Conference, was demanded by the ecumenical refugee commission recently set up by the World Council of Churches at its first meeting here. The Commission strongly condemned anti-Semitism, and stressed that relief and settlement of displaced persons is no longer mainly a Jewish problem, but one of real concern to the Christian community. The group unanimously recommended that its resolutions be adopted by the provisional committee of the World Council of Churches at Geneva.

It also urged the provisional committee to request appointment of a special UNO committee to carry on and extend relief and rehabilitation in Europe when these activities of UNRRA end. In particular, it asked that attention be given to the importation into needy areas of seed, corn, fertilizers, livestock and agricultural implements so that adequate preparation can be made for future harvests.

Eleven nations were represented at the Commission meeting—Austria, Canada, Denmark, Germany, Great Britain, France, Holland, Norway, Sweden, Switzerland and the United States. Representatives of UNRRA and the Inter-Governmental Committee on Refugees also attended.

Enemy Relief

Wilmington, Del.: — The social service department of the diocese of Delaware has addressed a petition to President Truman and state Senators and Congressmen, asking that "the Potsdam agreement be modified as soon as possible to permit the sending of food and clothing to any area in the world regardless of its former belligerent status and in proportion to its need."

It also asked Governor Walter W. Bacon of Delaware to call a special session of the legislature to appropriate funds to the state board of welfare for the care of dependent children. The board recently announced that funds for this purpose would be exhausted by March.

Confirmed in Japan

Dillon, Montana: — Chaplain Arthur B. Ward of the navy sends us the story of Private John H. Roberts, an American Negro soldier from Augusta, Ga., who was recently confirmed at St. Peter's, Zushi, Japan. Private Roberts had struck up a conversation with Bishop T. Sugai of the Diocese of South Tokyo on a suburban train. Upon finding that he was an Anglican bishop the soldier asked that he might receive instructions for confirmation. He had been contemplating the step for some time but had not come in contact with a chaplain or bishop of the Church. Following discharge from the army Private Roberts plans to study for orders.

Anglo-Catholic Meetings

Rosemont, Pa.:—A series of meetings to consider proposals for unity and changes in the marriage canon are being sponsored in May by the American Church Union, organization of Anglo-Catholics. Meetings, each of two days' duration, are to be held in Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles, San Francisco and Portland, Oregon. Mr. John Kremer of this city is the president of the organization and sent the call to the meetings.

Cracks at UNO

Rome (wireless to RNS):—Archbishop Enrique Pla y Deniel of Toledo, Spain, one of the new cardinals, declared in an interview here that the consistory of the Sacred College "is the first international post-war meeting really worthwhile. It is more than UNO because it includes victors as well as vanquished, big nations as well as small." He

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also pleaded for "fair treatment" for Spain, declaring that the country "remained neutral during the war." On the matter of Church-state relations the Archbishop said: "If public power recognizes Christ as king it must recognize his prerogatives in his own kingdom, namely, the Church. No Church can receive orders from the state. Every Church is independent under Christ the king. This means that the Church is not so much concerned over who rules the state as it is that the state does not interfere with the Church. The problem of Church-state relations never changes."

Support FEPC

New York:—Bishop Charles K. Gilbert and the Rev. Elmore McKee are among the 175 clergymen of the New York area to endorse a Madison Square Garden meeting to be held February 28 on behalf of a permanent Fair Employment Practices Committee. A large number of Church organizations also have endorsed the objectives of the meeting.

New Mexico Convention

Albuquerque, N. M.: — Plans were made at the convocation of the District of New Mexico and Southwest Texas, meeting here February 5-6, to reduce the aid given missions at the rate of ten per cent annually. Eventual attainment of diocesan status was forecast when the meeting placed an item for the support of the episcopate in its budget for the first time. It is planned to increase this item $500 annually until the bishop's salary is entirely paid by the district. The Rev. Robert S. Snyder and Mr. Ralph Faxon are the delegates to General Convention.

Meldrim House

Savannah, Ga.:—St. John's here recently bought the old Meldrim House, across the street from the church, for a parish house, which is now open to the public two days a week. It is of interest to tourists since it was the headquarters of General Sherman on his famous march to the sea.

Prepared in Germany

Albany, Ga.:—The highlight of the celebration of the 50th anniversary of the laying of the corner stone of St. Paul's Church here on January 25th was the confirmation of a lieutenant of the air corps who has received his instruction from a British chaplain in a war camp in Germany. He had a copy of the typewritten outline of the twelve lessons to show that his preparation was thorough. Bishop Barnwell preached and confirmed in the morning and at the evening service the preacher was Bishop Walker of Atlanta, a former rector of the parish. The week of festivities closed with a service at which the preacher was the Rev. Newton Middleton of Jacksonville who began his ministry in Albany thirty-one years ago. The Rev. G. R. Madson is the present rector.

Urge Unity

Washington (RNS): — American Lutherans must be willing "to join hands will all who see eye-to-eye with us" in greater unity based on the word of God and recorded in the Bible, Martin J. Heinecken, professor of theology at Lutheran Seminary, Philadelphia, told the Washington Lutheran seminar here. Attended by clergy from several nearby states, the seminar was one of the first of 38 to be held throughout the country this month under the auspices of the American Lutheran conference.

The Rev. Leonard Ludwig, of Niagara Falls, N. Y., called for "a positive rather than a negative attitude toward the remainder of Protestantism." He declared, however,

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that plans to merge all Lutheran bodies would only lead "to inner disunity," expressing the belief that mutual recognition of independent Lutheran bodies will favor further unity better than a merger. Seminars such as this series, he added, would go a long way toward promoting "Pan-Lutheranism."

Fighting Word

Washington: — Bishop Charles C. J. Carpenter of Alabama, here attending the meeting of the commission on social reconstruction, added considerably to the gathering with his keen wit. Discussing the R. and A. Fund with a number of clergymen, he said that the word "reconstruction" was a rather unfortunate choice, at least in his part of the country, and required a bit of explaining at meetings. To many Southerners the word is a fighting one, conjuring up thoughts of a northern invasion of carpetbaggers. He stressed however that the fund was going well in his diocese in spite of the handicap.

Fellowship Service

New York:—More than 9,000 people of many races and churches attended an interracial fellowship service last Sunday at the Cathedral of St. John the Divine. Every chair in the vast cathedral was taken, with several thousand standing. It was sponsored by the Interracial Fellowship of Greater New York and local Church Federations. The service opened with a half-hour procession, including the sixty men and boys of the cathedral choir and the one hundred and twenty men and women of the interracial choir. There were sixty clergymen in the procession, representing many races and Church affiliations. The service was conducted by Canon James Green; the lesson was read by the Rev. Newton Chiang of Nanking Theological Seminary, and the benediction was pronounced by Bishop Manning.

The Rev. Howard Thurman, now dean of the chapel at Howard University and formerly co-pastor of the Fellowship Church of All Peoples in San Francisco, was the preacher.

Mississippi Convention

Jackson, Miss.: — A new constitution was considered at the convention of the diocese of Mississippi, meeting here January 22-23. Changes adding to the power of the bishop and council were rejected. The proposals cannot become final until next year.

General Convention Deputies: Clergy: J. S. Hamilton of Greenwood; O. G. Beall of Indianola; H. W. Wells of Laurel; D. M. Hobart of Meridian. Laymen: D. S. Wheatley of Greenwood; T. H. Shields of Jackson; F. R. Hawkins of Winona; Mr. Dawley, initials and parish not stated by our correspondent.

Brotherhood of St. Andrew

Jacksonville, Fla.: — The Rev. Clarence W. Brickman, national chaplain of the Brotherhood of St. Andrew has just completed an extensive speaking tour in the diocese of Florida, arranged by Morton O. Nace, a member of the national council of the organization. Meetings were held at West Palm Beach, Miami, Orlando, Tampa.

Large Gifts

Sewickley, Pa.: — St. Stephen's Church here has already contributed $40,000 to the R. and A. Fund, with the parish canvass expected to produce another $10,000. The Rev. Louis M. Hirschon is rector.

Clergy Aid Strikers

Detroit: — Ministers of this city have received appeals for aid for the strikers of General Motors, with many of them presenting the matter to their congregations. Protestant ministers also received an endorsement of the appeal from the Rev. William B. Sperry, new director of social service of the Council of Churches and an editor of THE WITNESS, in which he urged them to bring the matter before their people. Episcopalians on the national committee for aid to GM strikers are Bishop Scarlett of Missouri, Bishop Edward L. Parsons, retired Bishop of California and Mrs. Eleanor Roosevelt.

Cathedral Chapter

Washington: — Three changes were announced February 11 in the chapter of Washington Cathedral by Bishop Angus Dun, following the annual meeting. David Finley, director of the National Gallery of Art, was elected to membership. Corcoran Thom, banker, retired as treasurer after serving for 29 years and is now an honorary member. Lloyd Wilson, telephone official, was elected to succeed Mr. Thom. The chapter, which functions as the cathedral's board of trustees, is a 53 year old body deriving its authority from a Congressional chapter.

Kagawa for Emperor

Tokyo (wireless to RNS):—Toyohiko Kagawa, noted Japanese Protestant leader, has gone on record in

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favor of continuance of the emperor system in Japan. He made his views known in a statement on the suggested merger of the two leading teachers' unions in Japan. Kagawa is opposed to the merger on the grounds that the union which he heads, the Japan Educators Union, cannot agree to the opposing union's opposition to the emperor, inclusive of communists in its ranks and its policy of strikes. Dr. Kagawa's statement was made in an interview with Jiji Press, independent news agency here.

The two unions are the National Teachers Union and the Japan Educators Union. The former is anxious to merge itself with the latter for the formation of a single, unified, nationwide teachers' union. The Japan Educators Union, however, sees no necessity for the merger.

"Merger with the National Teachers Union, having among its members advocates of abolition of the Tenno (emperor) system, is simply impossible," Dr. Kagawa was quoted by Jiji as saying.

Dr. Kagawa told the Jiji Press that his union was pledged to safeguard the Tenno system and will take in no members who advocate removal of the emperor. He also indicated he was not interested in popular front movements with the communists, which movements, he explained, "would only result in strengthening the communists."

Concerning union activity, Dr. Kagawa was quoted as saying, "A teachers' union should strictly refrain from taking such violent action as strikes," and be guided instead by "bonds of love and spirituality."

St. James', New York

New York:—St. James' Parish, with a goal of $30,000 for the R. & A. Fund, has given $85,000. The rector of the parish, the Rev. Horace W. B. Donegan, recently returned from speaking engagements in South Carolina and Alabama in behalf of the Fund and reports "fine response everywhere."

Economic Conditions

Newark, N. Y.:—Christians are often sincere and kind but often blind to much that is going on in the world, said the Rev. Gardiner M. Day in addressing the Auxiliary of the diocese of Newark. He spoke of some of the un-Christlike acts of ours that led to the Japanese hatred of Americans; of the strength that would come if unity between the Episcopal and the Presbyterian Churches could be accomplished. He ended by urging his audience to bring all possible influence to bear on President Truman that the rule that prevents aid by foreigners to the Anti-Nazi Germans now returning from labor and concentration camps be repealed at once in the hope that thousands of these people may be saved from freezing and starvation.

Russian Relief

Flushing, N. Y.:—The Rev. D. L. Maclean, rector of St. George's, is the chairman of the newly formed committee for Russian Relief, Inc., for the north shore of Long Island. First meeting was held on February 19th in the parish house of St. George's when the Rev. W. H. Melish was the principal speaker. There are now more than fifty committees in the New York metropolitan area.

Condemn Army Shows

Minneapolis (RNS): — Entertainment offered the GI's still in Europe is causing the army chaplains there great concern because of its "low character," N. M. Ylvisaker, Minneapolis, president of the chaplains association of the army and navy, reported here following a tour of Europe. Ylvisaker claimed army entertainment features have contributed to the "almost complete breakdown of morality in the army since V-E day. Cheap, tawdry and bawdy entertainment will not help to build or increase morale," he warned.

Chaplains at conferences he had with them in France, Belgium, Germany and Austria discussed what was happening "openly and boldly," Ylvisaker said, "and it was plain that restraining influences must be brought to bear at once if complete moral chaos is to be averted."

He reported that the seventh army, in command of Lt. Gen. Geoffrey Keyes, already has released far-reaching directives for immediate correction of the moral breakdown. The directives were presented by Col. Loren T. Jenks, formerly of Minneapolis, ranking chaplain of the seventh army, and were adopted by the seventh army staff with but few changes.

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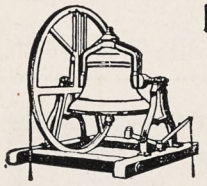
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the ETO," Dr. Ylvisaker said he has demanded that Washington take immediate action with respect to the army moral conditions.

Parish Anniversary

Philadelphia: — The 60th anniversary of the founding of St. Simeon's Church here was celebrated on February 9th and 10th. The speaker at the dinner on the 9th was Commander Richard O.Kern, former chief of the medical service at the naval hospital who served with Admiral Halsey's fleet in the Pacific. Sunday evening Bishop Hart preached and confirmed, with a reception following the service.

Denounce Bilbo

Nashville (RNS): — Accusing him of "forming an unholy compact to delay the coming of social justice in the South," 74 Baptist and Methodist ministers and laymen from 13 Southern States telegraphed a warning to Senator Theodore G. Bilbo (D. Miss.) that "political punishment . . . will be meted out in the New South to its reactionary representatives." Stirred by Bilbo's remarks on the Senate floor in which he is reported to have said "I will take care of these Baptists and Methodists," the churchmen wired him that they "resent your assuming the right to speak for Baptists and Methodists of the South."

"We wish to remind you," said the religious leaders, seven of whom are from Mississippi, "that the punishment assigned to that evil servant who said in his heart 'My Lord delayeth his coming' and began to smite his fellow servants was that he should be cut asunder and his portion assigned with the hypocrites."

The telegram concluded, "it is inevitable that conditions of justice, tolerance and equality of opportunity be created."

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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.

GORDON M. JONES
City Missioner of Toledo Ohio
FREDERICK K. JELLISON
Assistant at Trinity Church, Toledo

We note that you carry, February 7 issue, the story of Bishop Manning speaking at the Church Club dinner where he urged that "What we need in the Church now is not to revise the Prayer Book but to believe and teach and live the Prayer Book."

We respectfully submit that what Bishop Manning commends would in and of itself require a revision of the thought and practice of the churchmen for whom he speaks. Nowhere do we find the use of the American missal, fasting communions, compulsory confessions, or the refusal to permit communication at an eleven o'clock celebration of the Lord's Supper, commanded by our Prayer Book. We should think that Bishop Manning and his "Italian" cohorts would favor a revision, at least one which would favor the practices they uphold. There is plenty of room for breadth in our Church. Let's not, however, stretch that breadth so far as to lose the genius of our true Protestant and Catholic tradition. We have both. Yes, Bishop, let's "believe and teach and live the Prayer Book."

* * *

MRS. J. T. MARTIN
Churchwoman of Webster Groves, Mo.

I want to endorse with all my heart Mr. Spofford's article of January 17. I have not forgotten the time spent and the interest shown in the study of *Rethinking Missions* some years back among the women of our Church. Certainly now that we are called upon to reconstruct we should put into effect the conclusions reached by those experts. More of us would give more liberally I think to R. and A. Fund if we had assurance that the money would be spent cooperatively, showing our strength in Christianity through unity.

* * *

S. HARRINGTON LITTELL
Retired Bishop of Honolulu

Prof. Shepherd's constructive article (WITNESS, Feb. 7) regarding Christian saints, our attitude towards them and our fellowship with them, may well lead to definite action. He notes the "very sensible outlook" of the Prayer Book with respect to the saints. However he craves a larger circle of acquaintances then the few who have survived the "drastic treatment of the Calendar."

In similar vein I wrote shortly before the 1943 General Convention: "Why should our generation and coming generations of churchmen know little or nothing beyond the names, and possibly not even that, of such persons as William Augustus Muhlenberg; Sir Wilford Grenfell; John Colerige Patteson; Feng Mei-tsen, priest and martyr; Launcelot Andrews; Samuel Isaac Joseph Scherechewsky; Thomas Ken; Phillips Brooks; Frederick Rogers Graves; John McKim; John Wesley; John Keble; Peter Trimble Rowe; Wilson Carlisle; Florence Nightingale; William Boone; William Hobart Hare; Rudolph Teusler; James DeKoven; Arthur Selden Lloyd; Philander Chase; Jackson Kemper and so on indefinitely. The list should be inclusive, regardless of color, sex or churchmanship; no detailed biographies; simply names, dates, places and nature of work."

* * *

MARTIN SCHLESINGER
Layman of Jamaica, Long Island

As much as I enjoyed reading the article *Why Men Work* by Randolph Miller (WITNESS, Oct. 11) there was something about it that stuck in my crop. It seemed so remote and detached from present issues. To bring in the element of laziness seemed like the Hearst crowd, when it is altogether too plain that a man may risk both his career and the disruption of his parish to speak his mind freely.

It came to me as a shock when I realized that the young girls asleep on subway benches at six in the morning were defense workers just as tired as I was, also until recently a defense worker. And in those defense shops were grey-haired women in their sixties; broken down men and cripples, all carrying the burden of defense work. One would have assumed that the glorification of those workers by men of headline prominence would have resulted in the less able being elbowed aside by the socially prominent, eager to exploit a new field of glamour.

Long before the present strike wave, it struck me that from the meager corporation returns published in the N. Y. Times one could draw a ratio between profits and payrolls. Thus, allowing of course for the value of the figures released by the corporations, the big steel, oil and motor firms employing about 400,000 offered figures that showed that payrolls exceed dividends by only ten to one. Many people cannot believe it.

But strangest of all, a careful search through trade journals to learn something of American industrial activity will reveal chiefly how well these activities are covered up. There is no commercial publication from which you can get the figures that are at the very crux of our economic problems. Moreover government figures, available to the public, are comical.

You once had an excellent article on mass production. That is a subject that offers an ideal vantage point for viewing the problems that will beset us for a very long time.

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● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

● Throughout the world, The Upper Room is sowing—and nurturing—the seed of the Gospel in the hearts of men. Give it a chance and it will help you reap a harvest, wherever you may be.

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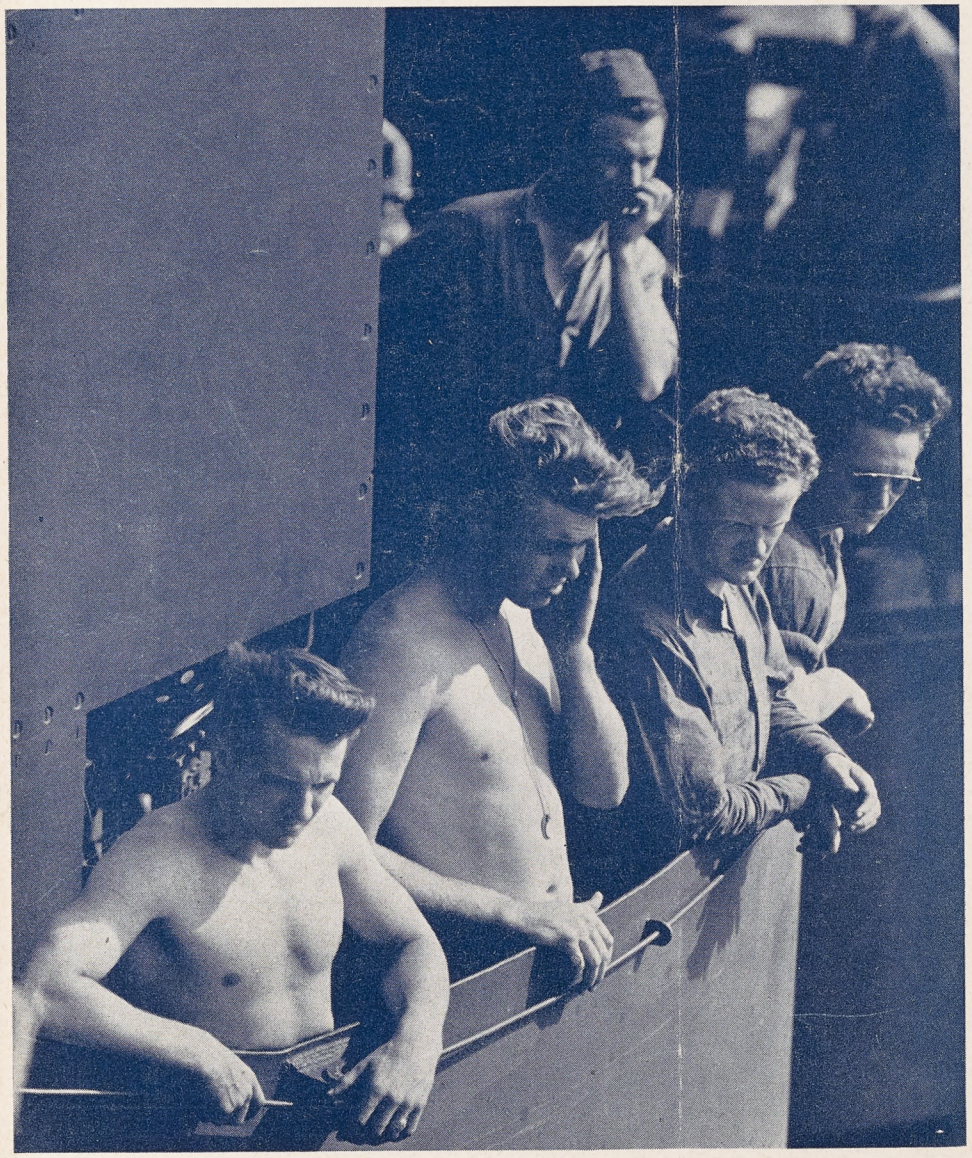
The Upper Room

Medical Arts Building Nashville 3, Tennessee

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The WITNESS

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FEBRUARY 28, 1946

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WHAT THE SAILORS ARE WATCHING IS BEYOND DESCRIBING

(*Story on page four*)

THE FIRST NUMBER OF LENT

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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 and 9 H. C.; 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, 9:30 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, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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FEBRUARY 28, 1946
VOL. XXX No. 20

CLERGY NOTES

ANDERSON, GEORGE C., rector of Trinity, Swarthmore, Pa., has been granted three months leave to fill preaching engagements in England and in Europe this summer.

BAYNE, STEPHEN F. JR., former navy chaplain, has resumed his duties as chaplain of Columbia University, New York.

BENSON, RICHARD E. has resigned as rector of Trinity, St. Louis, to do graduate studies.

COX, WILLIAM E., retired, died at his home at Southern Pines, N. C., on February 10. At the time of his retirement in 1932 he was vicar of St. John's, Bisbee, Arizona.

FIFER, LOUIS, was instituted rector of St. Paul's, Aramingo, Philadelphia, on February 19th.

HUNTINGTON, GEORGE P., rector of Holy Trinity, Tiverton, R.I., has accepted the rectorship of Immanuel, Bellows Falls, Vt., March 1.

LIER, EARL G., was instituted rector of Trinity, Oshkosh, Wis., on February 24 by Bishop Sturtevant.

LONG, CHARLES H. JR., was married on February 14th to Miss Nancy Ingham. They expect to go to China as missionaries.

LOTTICH, FREDERICK J., former Lutheran minister was ordained deacon on February 10th by Bishop John D. Wing at Eustis, Fla. He has been assigned to St. John's, Homestead, Fla.

POINDEXTER, EARLY W., former navy chaplain, is now chaplain at the University of the South, Sewanee, Tenn.

TEMPLE, SYDNEY JR., rector of the Mediator, New York, and a WITNESS editor, is taking a three month leave of absence in California.

TYLER, SAMUEL, died at his home in Cambridge, Mass., Feb. 14. For five years he was rector of St. Paul's, Rome, Italy, and recently rector of St. Mary's, Barnstable, Mass.

WIDDEFIELD, C. GEORGE, former navy chaplain, is now assistant at St. Michael and St. George, St. Louis.

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. 20

The WITNESS

For Christ and His Church

FEBRUARY 28, 1946

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Family Is Center of Teaching Religion, Committee Finds

Once the Parents Recognize the Importance Of Education the Standards Will Be Raised

By Philip C. Landers

Columbus, Ohio:—Increased emphasis on the family as the center of teaching religion, supplementing the traditional one hour church school session on Sunday mornings, was recommended in a report presented to the International Council of Religious Education by a committee appointed by the Council in 1944 to make a study of Christian education.

Paul H. Vieth, New Haven, Conn., professor of Christian nurture at Yale Divinity School, and chairman of the study committee, made the report, which was received by the International Council in its annual business session. The Council represents 40 Protestant denominations.

"Christian parents must become the chief teachers of religion," declared the committee, made up of 60 professors of religious education, college presidents, theologians, denominational and state council secretaries, editors, professional and lay church workers and pastors. "The locale of Christian nurture should be in the kitchen, parlor, bedroom, and on the playground as well as in the classroom."

The committee suggests that printed materials be provided to help parents teach their children religion, and that churches and communities maintain classes in parent education. Once parents recognize the importance of religious education, the report continues, they will help to raise standards of Sunday schools.

Answering critics of the Sunday school, the study committee "repudiates the implication that such inadequacies as poor planning, untrained leadership and haphazard methods are inherent weaknesses of the Sunday school. They are rather the result of lack of planning, slovenly performance of accepted duties, and disinterest on the part of ministers as well as laymen in this fundamental phase of the church's work. There are so many schools operating on an entirely different basis and in goodly measure realizing their Christian objective that we take courage. We know that the Sunday school can be effective because, in so many instances, it is."

More widespread and more practical training for those in charge of parish programs of religious education will improve the effectiveness of both the Sunday school and the home as teachers of religion, the committee report states. For the 2,000,000 lay men and lay women who in 1945 taught the 21,401,423 pupils enrolled in the nation's Protestant Sunday schools, "grass roots" training is recommended.

"Perhaps if we had spent as much time and effort and money in helping parents to do their job as Christian educators and in training pastors and key workers in the local church as we have spent upon the production of new types of curriculum and the promotion of various schemes for raising the church by its bootstraps we should now be less alarmed about the state of Christian education."

Laymen are urged to volunteer as part-time workers to furnish leadership to several churches in a particular area. "The way in which millions of persons were enlisted during the war for volunteer services requiring arduous training and many hours of often difficult labor, has caused the church once more to task where in the realm of motivation we can find for peace the equivalent of war," the report points out.

The study committee recommended that the International Council of Religious Education and the American Association of Theological Seminaries cooperate in helping seminary students and ministers "to understand, accept, and fulfill their important responsibilities in Christian education."

The International Council was asked also to join with denominational boards of education and church colleges "in the more effective preparation of all college young people for Christian service in church and community and in the recruiting and training of young people for full-time Christian service."

The study committee labeled "unfortunate" the idea that Sunday school exists only for children and that adults do not need it. "In addition to the Sunday service of worship, in addition to the educational effect of the church life and atmosphere, in addition to the training value of office-holding and committee work, men and women need classes or courses or discussion groups on important themes."

Vieth is preparing to write a book which will interpret for the layman the findings of the committee's study of Christian education. Four of the seven sub-committees among whom the work is divided have completed their work. The other three, on curriculum, community approach, and structure and functions of agencies, will report at the February, 1947, session of the International Council.

BISHOP HAINES BACKS STRIKERS

Davenport, Iowa: — Bishop Elwood Haines of Iowa was one of six religious leaders to place a three column ad in a local newspaper urging people to support workers on strike. The statement said: "As Quad-City churchmen we support the demands of organized labor for a living wage." Amplifying the statement the ad went on: "We are interested in the welfare of the people. We have always been concerned with the relationship of wages to living costs. Low wages and high cost of living mean suffer-

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ing, deprivation and misery for the American people. We are firmly convinced that prosperity can exist in America only if a high purchasing power and full employment at living wages are maintained."

About 5,500 workers are on strike in the Quad-Cities; some 1,000 at the J. I. Case Company in Rock Island, and 4,500 at the Farmall plant of the International Harvester Company, Rock Island.

THE PICTURE ON THE COVER

Washington:—The picture on the cover is the ninth in a series of combat pictures which were taken during the war by Fons Iannelli who was a member of the small navy photo unit directed by Captain Edward J. Steichen. These pictures, as before stated, caught as words never could do, something of what men went through during war which all must keep in mind as we work for a warless world.

The picture this week is perhaps the most graphic of the ten. When a plane returned to a carrier from a mission nobody knew the condition of the crew—wounded men, dead men, men literally in pieces so that their bodies had to be removed from the plane in pieces. These young sailors on a gun turret of the carrier are watching the removal of the crew from a plane that has just landed. What they are witnessing you will be able to imagine from the expressions on their faces.

Some readers have written that they want to forget the war. "Why remind us of its horrors with such pictures?" Our reply is that they are not war-horror pictures—we have shown no gruesome details. Rather these pictures by one of America's foremost photographers bring out something more important —what went on in the minds and souls of mere boys who had to go through war. The final picture in the series will appear on the cover of a later issue.

EXPANDING NEGRO WORK

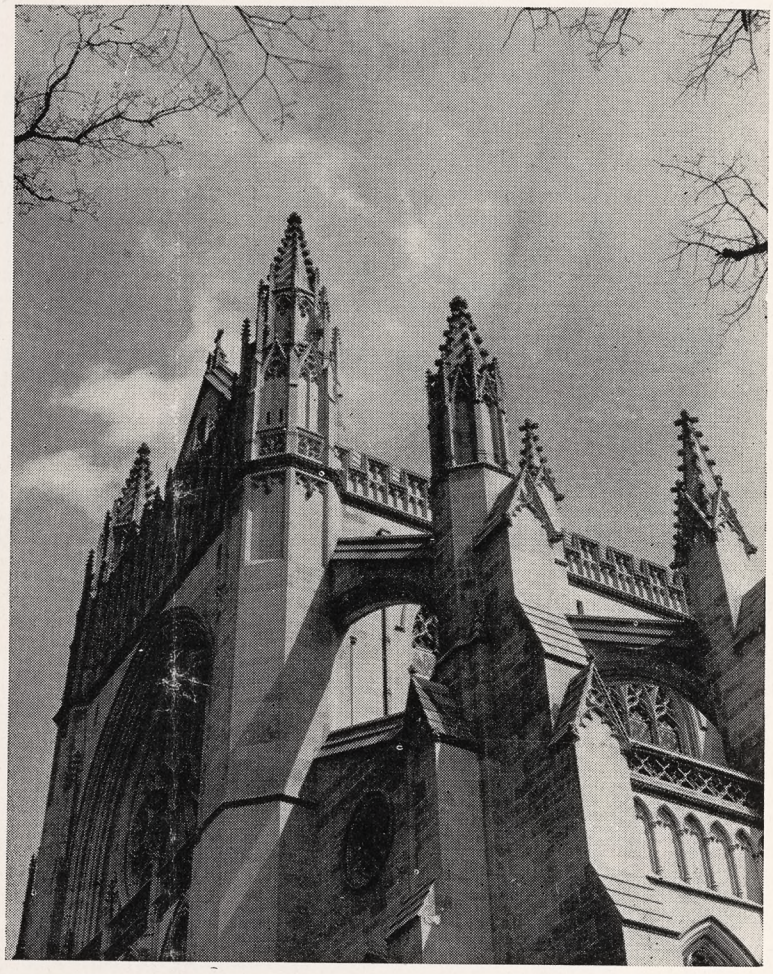
New York:—The National Council has allocated $50,000 from the R. & A. Fund to enable the diocese of Chicago to purchase a Greek Church which will be occupied by the congregation of St. Edmund's to carry on an extensive program of Negro work. The property will cost $175,000 — originally it cost over $600,000 and includes a church and every need for a social, religious and educational program. The University of Chicago is interested and may operate a model primary school on the premises. The present St. Edmund's buildings will be sold to a Lutheran congregation.

PURCHASE GOVERNMENT MATERIALS

New York:—The National Council has authorized the expenditure of a half million dollars from the R. & A. Fund to purchase government building materials now in the Pacific areas. It includes hospital equipment, automobiles and trucks, microscopes, paint, linseed oil, turpentine, creosote, cement, hardware. Prices will be far lower than would be paid if purchases were made in the open market.

NOMINATION COMMITTEE IN MICHIGAN

Detroit: — The committee to receive nominations for suffragan bishop of Michigan, appointed by Bishop Creighton, consists of the Rev. Irwin C. Johnson, chairman; the Rev. B. S. Levering, the Rev. Charles D. Braidwood, Mr. Gordon O. Rice of Detroit; Mr. Howard F. Roderick of Grosse Ile; Mr. John C. Spaulding of Detroit; Mrs. Waldo C. Granse of Detroit. The committee is considering only men outside the diocese since it is believed that men in the diocese are sufficiently well known.



A striking view of Washington Cathedral which is about to launch a campaign for five million dollars to continue construction

HANDBOOK AND FILM ON COLLEGE WORK

New York:—The division on college work of the National Council is preparing a handbook for clergy ministering to college students and also a color film showing what college work is and how it is done. It is to be shown at summer conferences, conventions and other gatherings. Bishop Carpenter of Alabama, chairman of the division, has also announced that there will be a youth convention to be held over a weekend of the General Convention in September.

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World War Veterans Protest The Return of War Dead

Sermon by WITNESS *Editor Results in Many Protests to Representatives in Congress*

By Sara Dill

New York:—Service men attending service at the Mediator on February 17 were so stirred by a sermon that they decided then and there to wire protests to their representatives in Congress and also to President Truman. The sermon was preached by the Rev. Sydney A. Temple, Jr., a WITNESS editor, in which he called the proposal to bring home the war dead from the battlefields of the world a desecration and a racket.

"Can we allow this completely unfair and potently un-Christian scheme for filching money from those who have already suffered too much?" asked the rector. "An aroused public opinion and Christian conscience can stop it.

"We must first realize that this design is unfair to the men whose bodies are concerned. They would prefer that their bodies remain to mark the battlegrounds on which their sacrifice was made. General Patton knew when his death was near and at that time his body could very easily have been shipped home. But he desired to be buried in the ground over which he had fought. In the Gettysburg Cemetery, as dedicated by Abraham Lincoln, in Flanders Field where the poppies grow between the crosses, row on row, as immortalized by Robert W. Service, the crosses stand as a permanent memorial to the sacrifice of those men. No great stone monument can bear witness as do the graves of those who paid the highest price. They have a right to have their bodies remain in the ground that was hallowed by their sacrifice and it is eminently unfair to them that because of the whim of relatives the remains should be brought back to some tree shaded city of the dead in a deserted corner of an American city or town.

"The plot is built upon the emotional strain of the parents to whom it is no less unfair. Remember, the bodies of men who died in battle are not embalmed. There are no waterproof vaults on the battlefields of Normandy, Iwo Jima and Africa. How much body remains to be brought back? In one case after the last war, which must be representative of thousands, the coffin seemed light and it was opened by the family. All that was found was the dog tag. Not much is left when a bomb explodes or a shell bursts in the midst of a group of men. These are not pretty words, but the government is planning to spend $500,000,000 to bring these coffins back. Think what could be done with five hundred million dollars to combat juvenile delinquency among the children and younger brothers and sisters of those men, to feed the peoples freed by that sacrifice, to build a world in which it will not again be necessary for thousands to die in war.

"Why is the government spending this great sum? Because of the pressure of a morticians lobby in Congress, of course. This great expenditure by the government was only the beginning. The local morticians will collect hundreds and thousands, yes some of the large city funeral directors will make hundreds of thousands of dollars from the plot. Others have made their war profits from airplanes and firearms, why shouldn't the morticians take their war profits?

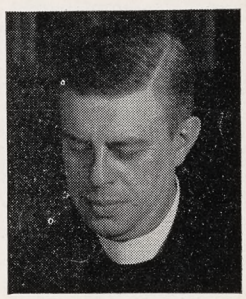
"For a Christian however these truths are not as important as the fundamental Christian denial implied with the spending of millions of dollars to bring home disintegrating bodies when the immortal soul can be met at the altar. When this world and the next come close together in the real presence of the Son of God at the Holy Communion then the loved ones are brought close to each other. Then the parents and their sons, drawing nearer to Him, are bound together by his love in the communion of the Holy Spirit, and in the fellowship of the saints. If we believe this fundamental truth of our faith we will demand the withdrawal of this pagan scheme which denies the Christian doctrine of the soul in lieu of a worship of the body.

"The ships bearing the coffins, we are told, will be painted white with a purple stripe around them. The color purple is appropriate not as signifying the penitence of the dying man, but as symbolic of the contrition that should be in our hearts when as a Christian people we have so departed from our Lord as to encourage this heathen practice. It is a sign of a generation of parents who have been careful to give the children sufficient vitamins for their bodies, but have forgotten to lead them in daily prayers for the growth of their souls; of fathers and mothers who stay up all night with a sick child, but who sleep on Sunday, send the children to Sunday School, then wonder that their souls are sick.

"If we honestly believe in the resurrection of the immortal soul in Christ Jesus, we will join our lost sons and daughters at the altar. If we are still a Christian people we will oppose this hoax with all our power, we will write to our Congressmen and oppose this pagan use of funds. All Christian morticians will join in this crusade against evil for there are many of them who care more for honesty and true religion than for easy profits. Every minis-







CHURCHMEN IN THE NEWS: *President Gordon K. Chalmers announces a campaign for funds for Kenyon College; Bishop Creighton of Michigan appoints a committee to receive nominations for a suffragan bishop; the Rev. Louis W. Pitt of New York a Lenten preacher in Christ Church Cathedral, Hartford*

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ter of the Christian gospel must have the nerve to come out into the open and call this thing by its true name. It is a scheme instigated by funeral directors and built upon the emotions of people who worship the dead, whose god is a cadaver."

CHURCH ASSAILS RANKIN COMMITTEE

New York:—The House Committee on Un-American Affairs was denounced last week by the board of directors of the New York Federation of Churches, with the resolution urging the million or more Protestants in the metropolitan area of New York to demand its dissolution. The board attacked the committee, dominated by Congressman John E. Rankin of Mississippi, for its "continuous interference with the freedom of our citizens" and for the "irresponsible and un-American utterances of its most vocal spokesman."

"These are serious matters in the present state of our nation and the world," the resolution said, "but we are moved to indignation by the evidence submitted to us that Mr. Nicklas, an investigator for the committee, in the presence of its chief counsel, Ernie Adamson, said to Professor Clyde Miller, of Teachers College, Columbia University, 'You should tell your Jewish friends that the Jews in Germany stuck their necks out too far and Hitler took good care of them and that the same thing will happen here unless they watch their step.'

"This statement by an employee of the United States, an investigator presumably chosen by the Committee on un-American Activities, outrages American and Christian principles, reflects on the spirit and purposes of the committee, and challenges the House of Representatives, which is the body responsible for this committee and its activities, to bring this sort of thing to an end."

The resolution closed with an appeal to its members "and all citizens of good will to register their indignation with the House of Representatives," and pledged to "our Jewish fellow-citizens," "our constant concern as Americans for their rights as citizens and our constant concern as Christians for their God-given rights as human beings."

The board re-elected the Rev. Robert W. Searle for his 12th consecutive term as general secretary of the federation.

YOUNGER CHURCHES CONSIDERED

Geneva (wireless to RNS):—Leaders of the World Council of Churches and the International Missionary Council held joint meetings here to consider the status of so-called younger Churches in the future development of the World Council. The term "younger churches" is applied to Churches in missionary lands which are still in need of outside support, but are gradually becoming self-supporting.

These Churches were represented at the meetings by Gonzago Baez-Camargo, president of the Mexican Evangelical Council; Professor Paul Devanandan, of India; and George Pu and Chester Miao, associate general secretaries of the National Christian Council of China.

It was announced that efforts had been made to enable Michio Kozaki, of Tokyo, Japan, to attend the conference, but arrangements could not be completed in time. The Chinese delegates arrived in Geneva exactly ten days after leaving Shanghai, their route covering 16,000 miles via Guam, San Francisco, New York and London.

KENYON SEEKS OVER TWO MILLION

Cleveland, O.: — Kenyon College has announced a campaign for $2,160,000 for a development program—the first time in 121 years that the college has made a public appeal for funds. William G. Mather of this city is the honorary chairman and Robert A. Weaver, also of Cleveland, is the executive chairman. The first million will be used for endowment to provide a high salary scale; the remainder will be used for new construction, the remodeling of existing buildings and for new equipment. New buildings planned are a library to cost $700,000 and a field house, including a modern gymnasium, to cost $300,000.



When the Rev. Charles F. Penniman (center) left Trinity Church, Wilmington, Delaware, to take an executive position in the diocese of Missouri, he was praised for a job well done by Senior Warden W. Albert Haddock and Junior Warden Dr. John Reese

BISHOP PAYNE SCHOOL

New York:—In reporting to the National Council on the Bishop Payne Divinity School, Bishop Angus Dun of Washington, chairman of a committee to study the problem, made it clear that the committee did not consider the question as to whether or not the school should be continued, or if so, whether it should continue at Petersburg, Va. There are those in the Church who think that there is no place for a seminary which is limited to Negro students. Rather they feel Negroes should be admitted to all the seminaries on an equal basis with other students.

The committee reported that an expenditure of $250,000 will put the school in relatively good condition; that there is no use in trying to do less, but that the committee does not feel justified in recommending more.

If the Council decides to go ahead the money would come out of the Reconstruction and Advance Fund.

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EDITORIALS

We Congratulate Missouri

WE CONGRATULATE the diocese of Missouri on electing a woman a deputy to the General Convention. There is a great saying which asserts that judgment begins in the house of God. The Church is often quick to point out the wrongs of others but the fact that no woman has ever represented her diocese at Convention is an injustice at the very heart of the Church. Anyone who has attended a Convention has been struck by the inequity, the anomaly, not to say anachronism of this fact.

The Rev. Clifford Stanley of St. Louis, in nominating Mrs. Randolph Dyer (WITNESS, Feb. 21) presented sound reasons for doing so, which we share. In the first place it is proverbial that woman bear the lion's share of the burden of Church work. It is obviously wrong that they have no representation in the highest council of the Church. Then too, in our country, as in most democratic countries, women have every right of citizenship and may be elected to their legislative assemblies. Yet in the Protestant Episcopal Church women do not participate in General Convention and so are condemned to a second class citizenship. There is a third consideration which is in a class apart. Christ died for all. There are no second class children of God.

The practical problem is the interpretation of the word "laymen" in article one, section 4, of the Church constitution. Some hold that this word applies to women as well as men. Perhaps a ruling on this point will be sufficient to admit a woman. Perhaps a new constitutional provision is necessary. But neither of these will be made without some action to raise the issue. Missouri has raised the issue and has done so by giving to Mrs. Dyer the largest vote received by its lay delegation.

We congratulate Missouri and in doing so would suggest that other dioceses, still to meet in convention, might well follow the example.

"QUOTES"

WOMEN'S work being directly concerned with persons more than with things, they are likely to feel the importance of human as against material values, to consider the effect of events and actions on persons rather than on possessions. This tends to make them more liberal in economic matters than are men, for men, being breadwinners, are suspicious of and on the defensive against anything that may hurt business and so jeopardize their livelihood.

—Ruth McK. Moore
Methodist Social Worker

Let Dead Rest in Peace

SURELY the relatives of many of those who gave their lives in the war must have been shocked by the announcement in an Associated Press dispatch that the army had completed plans for bringing home America's world war dead beginning in April if Congressional authorization is granted. Our Christian faith tells us that those who were killed are not dead but live on released from the limitations of the physical. They cast off their earthly bodies as they need them no longer. As St. Paul said, "It is sown a natural body; it is raised a spiritual body."

We cannot bring the spirit of a loved one who has died closer to us by bringing his body home. Think of him. If he died and was buried in the place where he fell fighting for freedom, would he want his family to have his body returned?—even to the most beautiful of cemeteries hallowed by the most sacred family memories? Would he not want his body to stay with his comrades? He would not want the old wounds of grief reopened at home. He would not want any group of men to be given the gruesome task of digging up his remains and of accompanying his casket on a long sad journey that would be measured not in hours, as in the case of most funerals, but in weeks. He would not want to encourage the deception that would almost inevitably result from the fact that thousands upon thousands of bodies will never be correctly identified although in loving memory a name has been placed over the grave. He who placed it knew that he was placing a name in memory of one among many who gave his last measure of devotion in that vicinity, but he knew no more. Surely he would not want even a million dollars, let alone five hundred million dollars, to be expended to bring the bodies of the dead back to America. In view of the suffering and chaos of the past war period, would he not rather have this sum of money devoted to the urgent needs of the living, to the building of new machinery for a world of brotherhood and peace, and for reconstruction and advance that would aim to make the world a better and a happier place.

While the army has evidently made the plan, its execution depends upon Congressional authorization. Therefore we urge our readers and particularly the relatives of those who have lost loved ones in World War II, to protest this proposal to

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our President and to our Representatives in Congress and let them know that we want, as individuals, as families, and as a nation, to set our sights on the future and not on the past.

A Capital Investment

BEFORE we make up our minds how deeply to dig into our resources to put the Reconstruction and Advance Fund over the top, it should be borne in mind that this is in reality a capital investment we are asked to make. That is to say, the fund is being raised not to support existing work, but rather to provide tools and equipment for an invigorated and intensified post-war program. Some of the fund will be used to rebuild churches, schools and hospitals in the areas devastated by war, and some of it will provide equipment for an expanded program in areas opened up and made more urgent by the war. Nor should we overlook the fact that ten per cent of this fund is to be given to the World Council of Churches for relief work in Europe and Asia. The need for this fund becomes more vivid if we imagine what our predicament might have been had the war come to America, wiping out not only our parish properties but our homes and places of work. It would be mighty reassuring to have fellow Christians in the more fortunate areas come to our aid in the rehabilitating of our religious institutions. Perhaps such a thought makes us thankful that our homes and factories and parish churches were spared! Perhaps such a thought will suggest participation in the fund as a thank offering to God!

Small change will not make possible this rehabilitation. During the war we spent without the batting of an eyelash over a hundred millions of dollars for each of our mighty battleships. We did not quibble about the cost because we knew we had to win the war. Now we are building for peace. Now, as never before, is the time to make the Church's witness to Christ as prince of peace as potent and compelling as it is humanly possible for us to make it. Again, small change will not accomplish a worthy witness. Taxes are heavy and will continue to be heavy. Instead of feeling sorry for ourselves,—after all, one does not pay taxes unless one has income or resources upon which to pay,—it is more becoming the Christian to express his gratitude (if not for the end of the war or for the return of one's sons from the war) that he has something upon which to pay taxes! Therefore taxes will hardly deter the true Christian. Because he loves his Lord, and because he knows it is within the power of the Christian fellowship to turn this world into a brotherhood of friendly nations, he will accept the challenge of this fund and make his offering with heroic and sacrificial generosity.

Church and National Sovereignty

by Stringfellow Barr

President of St. John's College

IN OUR country certainly in this century, the sons of Martha have outnumbered the sons of Mary. We have tended to substitute social reform plus a little nostalgic aestheticism for devotion, contemplation, and understanding. We have substituted humanitarianism for the love of God. I am aware that the Catholic, whether Roman or Anglo-Catholic, calls this degradation of Christianity an effect of Protestantism, although it might as well be called its cause. Perhaps it might better be called its cause in view of the extent to which Roman Catholicism in this country is afflicted by the same disease and tends to substitute moralizing and legalizing for contemplation and prayer, wherever it gets half a chance.



Martha, the good housekeeper, has won out. Given her victory, a Christian tends to be chary of offering his fellow-Christians a program of political reform, particularly if such a program lays any claim to being the sole program possible for a Christian, and most particularly if it claims to produce a Utopia as a substitute for heaven. But there may be one political program today for which a Christian would find it hard to evade responsibility. Those Christians who are also American citizens find themselves today in a political position not easy to defend. They find themselves part of the most powerful organization in the world, and indeed the most powerful which human history records, the United States of America. This organization represents only a fraction of a huge human community into which the speed of modern communication and the speed of modern transportation have irrevocably plunged it. That painful question, "Who is my neighbor?", has to be answered

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all over again, now that the road that used to go only down to Jericho, girdles the whole globe.

Yet the Christian who is also a citizen of the United States of America finds that the powerful organization to which he owes political obedience and for whose decisions he as a citizen stands in part responsible, now reserves the right in the last analysis to use violence against any other fraction of the human community with which it may fail to find itself in agreement. It is true that this frightening sum of power which is called the United States has entered a league to promote peace. But to date it has shown little willingness to surrender its "sovereignty." The Christian must reflect that the guarantee of sovereignty in the UNO constitution is, quite badly, our announcement as Americans that we are prepared to use violence on other groups, in the human community which we now inhabit. That we so understand it, is clear from the fact that we are steadily engaged in building up a stockpile of atomic bombs. And the stockpile is so understood by others.

The reader may object that our American forefathers, including those who professed Christ, also insisted on sovereignty and also maintained armies and navies, even though they possessed no weapons as powerful as those we are steadily piling up. But until recently the problems of time and space made it wellnigh impossible for our nation and other nations to set up a common government, capable of preventing violence and war throughout its jurisdiction. The Christian sorrowfully accepted war as being something which could not always be avoided. At Philadelphia we set up a common Federal government for ourselves and our neighbors—in what was still on the map a pretty small neighborhood, but about the most we could hope to get under one government. And it is a troubling thought that in terms of the time it took to get from place to place nearly any one of the thirteen states was larger than the inhabited globe is today.

Ah, but they had a common language, a common background of law, a common Christian tradition. The world today has many tongues, many legal systems, many religions. It is a "community" in which so much is not held in common. That is indeed the case, and it is a terrible fact. But can it exonerate us from trying to find a way? Can we as Christians cheerfully accept a political organization of the world in which the sovereign state we live under, the most powerful in the world and therefore the most responsible, reserves the right to make war? I doubt it.

I AM NOT saying that if the American people would federate with all or even with many of the other peoples now reserving the right to settle their disputes by killing, we would have a heaven on earth. I am not even saying that our duty to help set up a common government, that we may live lawfully and not lawlessly with our neighbors, is our highest duty as Christians. I can imagine no political program, no matter how worldwide, no matter how wise, that could be the highest duty of men for whom this earth can furnish only room for pilgrimage. I am merely trying to say something more important about world government than that it furnishes our only hope of saving our hides. I can hardly say anything truer about it, since no existing government, including our own, is any longer capable of affording more than modest protection to its citizens—that is, of meeting the most rudimentary obligation of government. Senator Tydings of Maryland says he doesn't care about national sovereignty; he wants to save his hide. Politically, he is of course correct in pointing out that we are unlikely to save both. But a Christian cannot afford to be too concerned about his hide. There are many situations in which he cannot even afford to be too concerned about the hides of his wife and children. For a Christian it is more important that he should not find himself conspiring with his immediate neighbors to kill, if necessary, those who live only a little further off. I fear that is what we who are both Christians and American citizens are doing at this moment. That we are doing it unhappily, confusedly, and blunderingly could mean at best that we have not done those things which we ought to have done, and there is no health in us. Sins of omission have always hitherto been accounted sins. Even a court of law may call them criminal negligence.

They are the favorite political sins of American Christians. We do not usually plan to seize territory, although we have been doing it these past few months: we already have so much. But we habitually do little to help protect the territory of those who have less than we. The rich have little need to turn to burglarly or assassination. All they need to do in order to injure others is to do nothing.

The British have made it clear that a way must be found to set up a common government among now sovereign peoples. But the British are now, compared to us, weak and helpless. If the American people continue to insist on the sovereign right to make war—a right which they pretty well have to insist on unless a common international government is set up to keep the peace—then, precisely because they are strongest, those most able to substitute law for violence will have chosen violence. Can those of us Christians who happen to be Americans participate in that choice? Should not the Church solemnly raise that question?

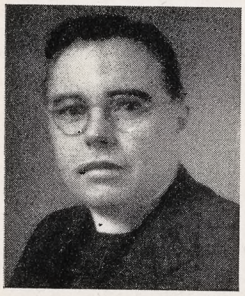
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New Presiding Bishop and 281

by Harry Longley

Rector of St. John's, Charleston, W. Va.

THE election of a new Presiding Bishop at the coming General Convention makes pertinent some thinking about the work of the departments and divisions of the National Council at the headquarters of the Church at 281 Fourth Avenue, New York City. In this article I make bold to express some suggestions and opinions which, I hope, will arouse discussion. I believe that I speak for many others in the Church who feel as I do.



In my opinion, the directors of all the departments as well as the executive secretaries of all the divisions included in the departments of the National Council, and the officers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America should resign their offices before the election of a new Presiding Bishop. This is perhaps a radical suggestion but I make it thoughtfully. The new Presiding Bishop ought to be given a free hand in reorganizing 281. He should be free to choose his own fellow workers, — with whom he will share responsibility for the work at 281.

Why do I make this suggestion? The various departments and divisions at 281 Fourth Avenue are established to aid the Presiding Bishop and The National Council in "the unification, development and prosecution of the missionary, educational, and social work of the Church of which work the Presiding Bishop shall be the executive head." However, belief is widespread in the Church that the divisions and departments set-up to accomplish these ends are now failing to accomplish them adequately. I have on my desk letters from all parts of the nation which indicate that there is much murmuring about 281. It is evident that 281, as it now is, has lost the confidence of the Church as a whole.

It is a matter of common knowledge that the division of Christian education was under fire at the last General Convention and that adverse criticism of it has not now subsided. The same sort of criticism is abroad in relation to the division of Christian social relations. It has been said that "the worst effects of war come from what it does to persons, and the Church needs to work in that area above all others, in creating love instead of hatred, fellowship across national, social, racial, ecclesiastical barriers." A chief complaint is that the division of Christian social relations studiously avoids this area in any vital sense. It is concerned almost altogether in the fields of social service institutions,—a 19th century concern in the 20th century.

THE department of promotion has been under its present head for only two years. When its director took office he inherited much of evil from the past. The task of this department is to promote and coordinate the work of the Church. It should weld the many parts of the Church into a mighty whole. In order to do this, it is obvious that it should have constant intimate relationship with key clergymen and key laymen in the various dioceses and missionary districts. It is clearly evident that the new director when he came into office two years ago immediately recognized this necessity and placed assistants in various sections of the nation in order to work intimately with people everywhere. If this program could be carried forward without hindrence or penny pinching it should succeed. However it is indicated plainly that something is holding it back from the accomplishment of its purpose. So here also there seems to be ground for complaint.

In short, where there is smoke, there is fire. There is smoke at 281. The headquarters of the Church need an airing. The house smells of a musty past. It is haunted by unpleasant ghosts. Even as I write this a letter comes in the mail which contains the paragraph (I omit names) "Blank of the National Council told me confidentially that the division of Christian education would welcome specific suggestions from the field. I feel that this is our opportunity as a province to make concrete suggestions to 281 for some real help." The words "confidentially" and "for some real help" are typical of much that is written constantly in relation to 281. Instead of something clear and straightforward, there is a hush-hush character to it all. There is even talk about the staff at 281 being a powerful and self-perpetuating bureaucracy. In any event it does not now inspire the confidence of the Church nor does it have the cooperation of the whole Church in the accomplishment of its work.

I believe therefore that it all adds up to giving

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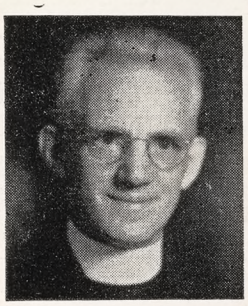
opportunity to the new Presiding Bishop to make a new start with a 281 of his own choosing and making. Our canons, as I have said, provide that the Presiding Bishop shall be the executive head of the work carried on at 281. Nothing and no one should be allowed to stand in the way of his exercising his executive office to the full degree of its powers.

May we, as a Church, elect the best available man as Presiding Bishop. May we then make it possible for him to choose the best available persons as his fellow workers. The times cry out for greatness. The Church can use it at 281.

For Church School Teachers

By WILLIAM GRIME

OUR 1940 Hymnal has included a few new hymns for children. For this we are grateful to the commission. But as yet we have not enough hymns suitable for small children. This applies to our junior departments but especially to our primary departments. It is stupid for us to keep pushing all adult hymns on these children. One sometimes wishes words could be written within the understanding of these age groups, to such well-known tunes as "Rejoice Ye Pure in Heart." Then when our children come into the adult congregation they would know these tunes and would need only to learn new words. Anyone who has worked with these groups for years knows their hymns need to be simple, poetic, rhythmic and rich in non-complicated melody. Here is a hymn which has found favor in many schools. It was published in *Children's Religion* with the result that our Methodist and Presbyterian brethren have asked to print several thousand copies of it.



CHILDREN WHO LIVE ACROSS THE SEA

Children who live across the sea;
Whate'er your race or color be;
Let us together sing our praise
To God our Father all our days.

Children who pray across the sea;
Whate'er your race or color be;
Let us together kneel and say
Our Father, bless each one today.

Children who work across the sea;
Whate'er your race or color be;
Let us together try to make
A better world for Jesus' sake. Amen.

Here also is a carol which has been used in many a Christmas festival.

THE ANIMAL'S CHRISTMAS CAROL

The night when Christ was born,
In the stable on the morn,
All the animals heard the baby coo,
And offered their praises, too.

The rooster first did see
Jesus on his mother's knee,
So he raised his voice in cock-a-doodle-doo,
And offered his praises, too.

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

DR. LONGLEY'S ARTICLE

1. Should the executives at national headquarters resign when a new Presiding Bishop is elected, just as a cabinet resigns when a new president is elected?
2. Do you agree that the divisions at national headquarters are failing to fulfill their tasks adequately?
3. Does your parish get help from the divisions of religious education, social service, promotion, etc.?
4. What do you consider to be the task of national headquarters in relationship to your parish? Is it being done?
5. Do you think a new start should be made at national headquarters?

DR. BARR'S ARTICLE

1. Should U. S. surrender sovereignty and lead in the establishment of a world state?
2. Do you think U. S. is a threat to world peace?
3. Could there be a UNO unless affiliated nations were guaranteed sovereignty?
4. Many contend that nations necessarily must start with a federation of sovereign states (UNO) and go forward to a world state? Do you agree or do you think the UNO will fail because all member-nations insist on sovereignty and therefore the right to use violence on others?
5. Is the UNO the beginning of the substitution of law for violence? What if anything could be substituted for the UNO today?

Next Week: Henry Pitney Van Dusen on Church Unity.

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The cow was next to find
The dear babe was, oh, so kind,
So she gave her loudest moo, moo, moo
And offered her praises, too.

The dove her love did send
To this child, the children's friend,
So she sang her sweetest coo, coo, coo,
And offered her praises, too.

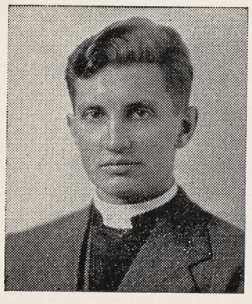
The lamb was last to come
To the cradle of God's son.
So she baa, baa, baaed the best she knew
And offered her praises, too.

If you would like to have copies of the above (words and music) write to the Department of Christian Education, 170 Remsen St., Brooklyn, N. Y. Five cents each to cover cost of printing and mailing.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

BY AND LARGE the Hollywood adaption of Charles Jackson's startling novel, *The Lost Weekend*, is faithful, true and equally startling. There is no doubt that it is an important picture which should be seen by all pastors. Thanks to the tremendous publicity build-up everyone knows by now that the picture is concerned with an alcoholic—Don Birnam—who, because of a frustrated desire to be a fine writer, has come to depend upon the "glass crutch." As an alcoholic, he, like 750,000 other Americans, is the victim of one of our greatest and most devastating social diseases.



While the film is dealing with the terrifying five-day bender it is truly great from every standpoint. Without hysteria or dramatics, except for those which lie inherent in the situation it traces each minute of the lost weekend from the moment that Birnam's brother pours the contents of his last bottle down the drain to the time when, torn by self-hatred and self-disgust, he is ready to blast a bullet into his head. Between those two actions, Birnam lies, cheats and steals; plays the clown and acts the fool; and is driven from one mad action to another by his overwhelming compulsion to get a drink. During the course of the five days he alternates between the false exultation of drunkenness and the throbbing, painful, intense dejection of hang-overs and his continual search for some more alcohol leads him on a six-mile hike up Third Avenue and into the alcoholic ward of the city hospital.

The scene laid in the ward is without doubt the most horrible that I have ever seen in the movies. There, amidst other victims suffering from the D.T.'s and watched over by a cynical and unsympathetic male nurse, Birnam's plight is shown with its true social significance—and its true religious significance—standing out clear, bold and naked: here is a human being, the crown of creation, being turned into worse than an animal by drink. Later, when the little animals of the D.T.'s appear to Birnam, the impression is reinforced.

The ending of the film, however, is false: it finds Birnam symbolically dropping his lighted cigarette into a shot of rye. As far as I could see there was no earthly reason why he should stop drinking. In the film his reformation is achieved because his girl tells him that he is not a failure; that he will be able to write "the great American novel." But it is apparent he is a failure and, certainly, his values and his neurotic compulsion to drink have not been changed by his fiancee's statement. The bullet in the brain—or yet another lost weekend—would have been a more fitting ending. Or perhaps the picture could have shown Birnam on his way to the psychiatrist's office. The way the film left it the dilemma was unresolved. I am certain that Birnam is still an addictive drinker, madly stalking the bistros of Third Avenue in search of a "spot of the creature."

All the persons concerned with *The Lost Weekend* deserve the highest plaudits. Charles Brackett and Billy Wilder, the producer and director, have made an honest and courageous picture. The acting honors, of course, go to Ray Milland who has a holiday with the role of Don Birnam but he is most ably supported by Jane Wyman as his fiancee, Philip Terry as his disturbed brother, Howard De Silva as Nat, Birnam's favorite bartender and confidant, and Frank Faylen as Bim, the male-nurse in the alcoholic ward. Together, they have made both a fictional and documentary picture which graphically presents our culture with a very real challenge. *The Lost Weekend* is not a picture for children but everyone fourteen or over should make it required homework.

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President Truman to Address Federal Council Meeting

Many Postwar Problems Will Be Presented At a Special Meeting by Notable Speakers

Edited by Sara Dill

Columbus, O.: — President Truman will address a plenary session of the Federal Council of Churches, holding a special meeting here March 5-7.

Some 500 church leaders, representing 25 constituent denominations, will be present at the meeting, which has been called to survey the program of the churches with relation to post-war problems. Topics to be dealt with are community tensions, returning service personnel, world order, evangelism, and foreign relief.

The report on the UNO General Assembly will be made by John Foster Dulles, consultant to the U.S. delegation. Samuel McCrea Cavert, general secretary of the Federal Council, will discuss the Geneva meeting of the World Council.

Also scheduled to talk is Congressman Walter Judd, of Minnesota, former medical missionary to China. David Sarnoff, president of the Radio Corporation of America, will address a dinner sponsored by the radio department of the Federal Council.

Bishop G. Bromley Oxnam of New York, president of the Federal Council, will preside at the three-day sessions.

Veterans Hospitals

New York: — The Rev. Crawford Brown, chief of chaplains in the veterans administration, has revealed that there are at present 81 full time chaplains serving sick and wounded servicemen. He expects to have 212 in the near future. There are 98 veterans hospitals and the patients are 64% Protestant. It is planned to have one chaplain in each hospital of 150 beds or more and in the larger hospitals to have one chaplain for each 500 patients. The quota of chaplains for the Episcopal Church is six and it is already filled.

Seminary Offerings

New Haven, Conn.: — Seminaries received $83,253 from the offerings taken in 2,135 parishes last year. In 1944 the amount was $50,983 and in 1943, $47,745, according to Dean Rose of Berkeley, chairman of the committee. The breakdown:

	1943	1944	1945
Cambridge	$3,125	$3,541	$6,539
Berkeley	792	2,002	3,595
General	14,614	17,064	21,152
Philadelphia	3,770	3,246	5,580
Virginia	4,012	7,549	14,560
Sewanee	9,967	952	1,531
Bishop Payne	582	1,410	2,128
Seabury-Western	2,648	3,890	9,258
Nashotah	4,923	6,843	8,423
Bexley Hall	1,609	924	5,223
Pacific	1,700	3,556	5,259

Chester Celebration

Chester, Pa.:—St. Paul's here celebrated its 243rd anniversary recently with a service of thanksgiving for the life and ministry of the late Bishop Taitt, rector of 36 years.

Quiet Day

Ardmore, Pa.: — Bishop Oliver Hart conducted a pre-Lent quiet day for the clergy of Pennsylvania on Feb. 19th at St. Mary's here.

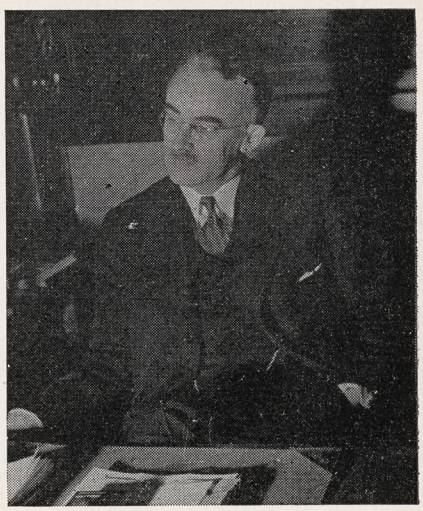
Bishops in Birmingham

Birmingham, Ala.: — Noonday preachers in Lent at the Advent here are all bishops: Bishop Clingman of Kentucky, Bishop Hobson of Southern Ohio, Bishop Carruthers of South Carolina, Bishop Keeler of Minnesota, Bishop Wright of East Carolina, Bishop Scarlett of Missouri, Bishop Carpenter of Alabama. They are also to preach on Tuesday evenings at union services of Episcopal parishes, held at the various churches.

Veterans at Union

New York:—There are 120 ex-servicemen at Union out of a total student body of 453. Among these veterans are sixty former chaplains who are taking both refresher and graduate courses in order to be more adequately prepared for their work when they return to the active ministry. Nearly all of these men saw overseas duty where they were chiefly occupied with the practical and urgent problems of their men. Because they had limited access to books and no opportunity for study, they now feel deeply in need of a period of concentrated study in order to return to an effective ministry.

Among these veterans there are also men in this group who had finished their college work, fully expecting to begin their study for the ministry, but with the outbreak of war, they volunteered for combat duty and served as pilots, bombardiers, engineers, sailors and infantrymen. Others who have just enrolled at the Seminary to prepare for the ministry were engaged in various professions and occupations and turned to this profession as a result of their war experience. Before the war they were engaged in law, dramatics, journalism, industry and social work.



The Rev. Samuel McC. Cavert will tell of conditions in Europe at the meeting of the Federal Council

Preaches at Tuskegee

Birmingham, Ala.: — The Rev. William Marmion, rector of St. Mary's, here, was the preacher on February 17 at Tuskegee Institute. He said that "if people in the South, where most of the Negroes live, do not lend a hand (in developing better race relations) people from other sections of the country through federal legislation will force us to it."

Services for Men

Boston:—It is an old Massachusetts custom: on Washington's Birthday the laymen attend early service, followed by breakfast and an address, in the center appointed for the area in which each parish is located. This year there were twelve centers, chosen by the central coun-

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cil of the Church Service League men's division, where the program and the fostering of attendance was under the care of the special chairman of the area. Meeting places and guest speakers were: Attleboro, All Saints', Prof. Frederick W. Holmes, head of the men's division; Boston, Emmanuel, the Rev. Robert G. Metters, the new rector; Brockton, St. Paul's, Robert E. Huntley, area chairman; Braintree, Emmanuel, Seward F. French, assistant director of the Seamen's Club of Boston; Fall River, St. James's, the Rev. Lex Souter, Congregationalist; Hyde Park, Christ Church, Carl Ferguson, chief chemist of the department of public health; Ipswich, the Ascension, the Rev. Richard S. M. Emrich of Episcopal Theological School; Lynn, St. Stephen's, the Rev. Charles W. F. Smith, new rector of St. Andrew's Church, Wellesley; Lowell, St. John's, the Rev. David R. Hunter, executive secretary of the department of religious education; Medford, Grace Church, Chaplain Raymond S. Hall, director of the Seamen's Club of Boston; Newton, Grace Church, Dr. Robert Fleming, psychiatrist; New Bedford, Grace Church, the Rev. Arthur H. Richardson, headmaster of the Brent School, Baguio, Philippine Islands.

Busy Committee

Detroit:—When Mrs. Harold Kelleran of New Berlin, N. Y., and the Rev. John B. Fort of Springfield, Mass., went to Michigan to survey youth work for the Presiding Bishop, they discovered that the department of religious education has set up a schedule that kept them stepping. There were conferences with Bishop Creighton and members of the diocesan staff; the Rev. Sheldon T. Harbach of Dayton, chairman of youth work in the province; the executive committee of the juniors of the Brotherhood of St. Andrew; diocesan youth council; division of young people's work; division of girl's work; executive committee of the GFS, and also present and former youth leaders in the diocese. Then they met with the local clericus and also with the clergy of the Flint area and the Saginaw Valley area. There were also a number of services just for good measure.

Family Confirmed

Oshkosh, Wis.: — Last May, Angelo, recently invalided home after service in the Pacific, and Mary, both brought up in churches other than the Episcopal, came to the rector of Trinity Church, the Rev. Earle G. Lier, to be married. Since Mary had not been baptized, it was explained to them that Christian marriage presupposes allegiance to Christ and membership in his Church. After proper instruction Mary received the sacrament of baptism. Soon they were married. Within a month after the nuptials Angelo's two brothers and two sisters also confessed their faith by receiving baptism. But, of course, the entrance rite does not complete the ideal of Christian fellowship in the Church. Therefore, after further instruction, the strengthening rite of Confirmation must follow. On Sexagesima Sunday, February 24, Lier presented the entire family, except mother who is already confirmed, to Bishop Sturtevant; Angelo and his father Nicholas received from the Greek Orthodox Communion, and Mary, Jeanette, Marjorie and William were confirmed. Thus the entire Bouras family, eight strong, came into the full fellowship of the Church.

Bishop of Liberia

New York: — Bishop Bravid W. Harris of Liberia, and Mrs. Harris, arrived by plane in New York February 17. The Bishop has spent the past five months in studying his jurisdiction and reaching conclusions as to its needs and opportunities. He wants now to confer with Church officials here concerning present and future policies, and the development of a long-range program of Church expansion.

Bishop Harris said that one of the very special needs he sees is a corps of native clergy, younger men who can do really hard work both in coastal regions and in the interior. The Bishop sees the need too, for training both teachers and nurses.—Liberian natives, — trained in the republic.

He said that a small beginning is being made, starting next May, whereby six men will be placed under the supervision of the Rev. S. B. Yudesie, to start a training which it is hoped will lead ultimately to the ministry. All of the men have had high school training, and some still more. They will study under direction of the Bishop and Mr. Yudesie, getting the bases of theology, and what academic training is needed to supplement what they already have. Bishop Harris is very hopeful for the success of this plan, but regards it as merely a beginning.

Ask Representation

Abilene, Texas: — The convocation of the district of North Texas has asked General Convention to pass canons so as to insure the districts of representation on the National Council. They ask for at least one layman, one presbyter and one bishop. It was pointed out that not a single member from a missionary district is on the present Council although this body governs the districts.

It was reported that all fields in North Texas are soon to be adequately staffed for the first time in over two years with the coming of

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three new clergymen. Also during 1945 there were 108 confirmations although the district has only the part time services of Bishop Fenner of Kansas.

Hartford Services

Hartford: — Noonday preachers at Christ Church Cathedral here are Bishop Walter H. Gray of Connecticut; the Rev. Dudley S. Stark of Chicago; the Rev. Louis W. Pitt of New York; Bishop Dallas of New Hampshire; the Rev. Arthur L. Washburn of Providence; the Rev. Roscoe T. Foust of New York; Dean Lichtenberger of Newark; Bishop Pardue of Pittsburgh; Bishop Lawrence of Western Massachusetts; Bishop Budlong of Connecticut.

Chaplains Return

Washington: — A total of 2,957 army chaplains have returned to civilian life since September, according to the office of the chief of chaplains.

Millions Attend

Columbus, Ohio (RNS): — Although its task has increased during recent years, religious education has more opportunities today than ever before, according to a report of the committee on the study of Christian education made to the annual convention here of the International Council of Religious Education.

Read by Paul Vieth of Yale University the report stated that this trend is due to the fact that more types of religious education ventures are now fostered by the churches. It also pointed out that there had been no abnormal decrease in Sunday school enrollment. At present there are about 21,500,000 pupils enrolled in Sunday schools, the report states.

West Coast Meetings

New York:—The Presiding Bishop and heads of all departments and divisions of the National Council are to meet with bishops of the eighth province and heads of diocesan departments before Easter. The first will be held in Portland, Oregon, March 27-28, followed by a similar meeting in San Francisco, April 2-3.

Bishop Resigns

New York: — Bishop Charles S. Reifsnider, former bishop of North Kwanto, Japan, and president of St. Paul's University, has resigned. Since the war he has been bishop in charge of non-diocesan Japanese work in the United States. He will be 71 next November. The resignation will be acted upon at the meeting of the House of Bishops at General Convention.

Overseas Broadcasts

New York: — Pastor Martin Niemoeller of Germany is to broadcast from Geneva, Switzerland, on March 2 on the NBC Religion in the News program, featured on Saturday evenings. The following week the guest speaker will be Archbishop Geoffrey F. Fisher of Canterbury, broadcasting from London.

Lenten Services

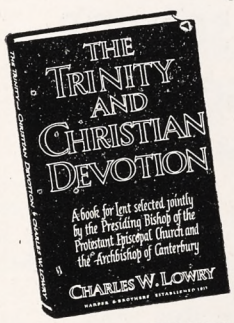
Philadelphia:—Noonday services are being held at St. Stephen's here for the 55th consecutive year. Preachers this year are Bishop Hart, the Rev. Samuel Shoemaker of New York, the Rev. J. R. Hart of Valley Forge, the Rev. W. D. Dunphy of Philadelphia, the Rev. Leonard Rasmusson of Philadelphia, the Rev. W. H. Aulenbach of Germantown, the Rev. Clarence Brickman, chaplain of the Brotherhood of St.

Lenten Books to Heal and Strengthen the Spirit

The Presiding Bishop's Book For Lent 1946

THE TRINITY AND CHRISTIAN DEVOTION

Charles W. Lowry



Here is a deeply devotional treatment of one of the central doctrines of the Christian faith. In five telling and closely-reasoned chapters, the concept of the Trinity is revealed as a mark of worship, a symbol of religious experience. William Temple, late Archbishop of Canterbury, selected this book before his death to be the Lenten Book for 1946 in Britain. H. St. George Tucker then concurred in making it the Presiding Bishop's Book for Lent 1946 in the Protestant Episcopal Church in the United States. Dr. Lowry is Rector of all Saints' Church, Chevy Chase, Washington, D. C. **$1.50**

THOSE OF THE WAY

By Willard L. Sperry. Another book especially suitable to the season. One meditation for each week of the penitential season, in which various aspects of following in "The Way" are illuminated by the well-known dean of the Harvard Divinity School. On the Lenten Reading List for 1946. **$1.50**

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Andrew; the Rev. P. F. Sturges Jr. of Philadelphia, Dean N. R. High-Moor of Pittsburgh, Dean Chester B. Emerson of Cleveland, the Rev. T. S. Logan of Philadelphia, the Rev. Arthur Murray of Philadelphia, Dean F. M. Adams of Trenton, Bishop P. Remington of Pennsylvania and Rector Alfred W. Price.

Urge United Work

Atlantic City, N. J. (RNS):—The committee on policy and program, division of foreign missions, of the Methodist Church meeting here approved a united approach to the Japanese missionary problem by 30 different denominations. Bishop G. Bromley Oxnam, of New York City, who presided, said the program represents a "complete reversal" of the pre-war situation in Japan. He said that the 30 denominations which will work together represent four-fifths of all missionary work being carried on in Japan.

While many details are yet to be worked out, Bishop Oxnam said, the main program will eliminate overlapping of effort by the various denominations.

A similar coordinated program will be conducted in Burma, he reported.

A Junior Church

Montreal (RNS):—The traditional Sunday school will be replaced by a junior church in an experiment to be conducted by the Anglican Church of St. Matthias from now until the end of May. If the results justify it, the change may become permanent. Members of the junior church will choose their own officers and conduct their own service. An illustrated address, following a plan of Bible and Prayer Book instruction, will form the teaching part of the service.

Honored by Workers

London (wireless to RNS):—The Workers Educational Association has announced plans for a new headquarters building to be known as Temple House in honor of the late Archbishop William Temple. He was president of the Association from 1908 to 1924.

Build New Church

Indianapolis, Ind.:—Ground was broken February 10 for the new St. Paul's, to cost $300,000. It is expected to be ready in about a year. The Rev. William Burrows has been rector for many years.

First Since War

Munich: — Bishop Larned, in charge of American Churches in Europe, held a confirmation in this former center of Naziism. The service was held in the chapel of the military government for Bavaria building. Those confirmed were Mrs. Edward Harrison, wife of Chaplain Harrison, and First Lt. George Pugh. Four Episcopal chaplains participated: Hillis Duggins, Alvin Bullen, Gordon Hutchins, Edward Harrison.

Lenten Services

Rochester, N. Y.:—For the 60th consecutive year nooday Lenten services are being held at Christ

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Pre-Lenten Reading

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By W. Norman Pittenger

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PRAYER AND THE SERVICE OF GOD
By Daniel T. Jenkins

"This is the finest brief volume on prayer that we have read in many a year," writes **The Southern Churchman** of this book for understanding what prayer is and does. Those who find prayer difficult in these days will gain from this book a new understanding of the value of prayer in the modern world. **$1.50**

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Church here. The preachers this year, in order, are the Rev. Thomas Barrett, secretary of college work; the Rev. John B. Walthour, chaplain at West Point; Dean Charles E. Riley of Toronto; Dean Edward R. Welles of Buffalo; the Rev. Gerald B. O'Grady, chaplain at Cornell; Bishop Spencer of West Missouri; the Rev. Howard H. Hassinger, professor at Seabury-Western Seminary.

Honor Chaplains

Philadelphia: — An interfaith chapel will be erected at Grace Baptist Temple here to commemorate the sacrifice of the four Army chaplains who gave their lives for their shipmates on the stricken transport Dorchester on Feb. 3, 1943. In recognition of the fact that the four chaplains represented the three major faiths, the new chapel will be designed in such a manner that Catholics, Protestants and Jews may enter through the same door and worship in the traditions of their faiths at separate altars. Behind the altars of the "Chapel of the Four Chaplains" will be a mural depicting the cross, the star of David, and tablets of the law.

The four chaplains were Lt. Clark V. Poling, of Schenectady, N. Y., son of Daniel Poling, editor of the Christian Herald; Lt. John P. Washington, Newark, N. J.; Lt. Alexander D. Goode, Washington, D. C.; and Lt. George L. Fox, Chicopee Falls, Mass. Lieutenants Poling and Fox were Protestants, Lt. Washington was a Roman Catholic, and Lt. Goode was a Jew.

According to affidavits of the Dorchester survivors, the four chaplains went among troops on the torpedoed transport, calming their fears, and handing out lifebelts, removing their own when no more remained and giving them to others. As the ship sank, the four chaplains were seen linked arm in arm, their voices raised in prayer.

Help from Australia

London (wireless to RNS):—The Rev. John Darlington, vicar of St. Mark's Church in Kensington, has received a contribution of 1,160 pounds (about $4,000) in Australian money from the congregation of St. Mark's Church in Darling Point, southwest Australia, toward rebuilding of his bombed church. He announced that a service of thanksgiving for the gift will be held at a temporary church in Tramways Hall.

Aid for Others

New York:—Ample evidence has been received by the National Council to indicate that the Material Aid program is being widely accepted, and that Church people are already contributing large quantities of food and clothing for the relief of European and Asiatic people of our sister Churches. To the middle of February, eighteen dioceses had reported sending boxes to the united Church service centers in New Windsor, Maryland, and Modesto, California. These shipments added up to a total of 203 boxes and cartons. In many parishes the work has been taken up by the Woman's Auxiliary, but in others young people's groups, Church schools and men's groups are organizing the work and enlisting the support of the whole parish.

Praise Phone Girls

Winthrop, Mass.:—"I have never gone so far as to associate telephone girls with guardian angels but I'm not ashamed to do it now," said Rev. Ralph M. Harper in St. John's Church here.

"Near midnight recently," the rector went on, "the supervisor of the Winthrop exchange called, stating that one of her girls before re-

The Presiding Bishop's Message

SUPPORT THE SEMINARIES

May I emphasize the importance of the Theological Education Sunday Offering particularly at this time when so many of our service men will be entering our Seminaries, and also when the Seminaries are being called upon to provide special courses for returning Chaplains.

If they are to measure up to the demand that the situation makes upon them they will need a very much larger amount of support from the living generation, particularly in view of the fact that the income from endowments given by past generations has fallen off very materially.

I do hope every congregation in our Church will recognize the opportunity which Theological Education Sunday gives for enabling our Seminaries to supply the kind of training that we must have if the ministry of the Church is to meet the demands of the present situation.

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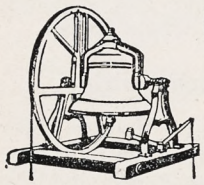
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porting for duty had noticed lights on the lower floor of the parish house while passing by and she wondered if some one had not broken in. I told her I would find out in a jiffy. Ten minutes later the supervisor again rang up, saying the girls were worrying lest I had not returned home.

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Churches Ask Equality

Budapest (wireless to RNS):—Enactment of a new religious law to strengthen the position of minority sects was urged by a newly-organized Free Church Federation in a petition sent to the Hungarian government. The petition demanded abolition of the practice of classifying churches as "recognized," "acknowledged," and "tolerated."

Groups sponsoring the petition were Seventh-day Adventists, Baptists, Methodists, Old Catholics, Plymouth Brethren and the Salvation Army. These sects have been classed as "societies" instead of churches and placed under supervision of the ministry of the interior rather than the ministry of education.

Demands made by the minority sects include complete separation of Church and state, and abolition of state subsidies for the Presbyterian, Lutheran, Old Catholic, and other larger denominations.

It is estimated that the small sects, which are mostly of American and British origin, represent a total membership of 200,000.

Palm crosses for Palm Sunday, 15 cents the dozen delivered. Orders must be in by April 1st. St. Barnabas Altar Guild, Los Angeles 41, California.

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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.

AUBREY C. MAXTED
Rector at Bay City, Texas

Let me tell you folks something. Us folks out in the "provinces" have little enough opportunity to get the straight dope on things, and we are subjected to much propaganda. THE WITNESS provides us with a quotable source for the true word. But you don't give us enough of it. No, we are not kicking about what you are doing, you are doing fine—but give us more of Spofford. I've worn out two dictionaries reading your editorials, but when it comes to something that can be understood by the people—then we find we are reading Bill's stuff.

* * *

MRS. WALTER G. STOLL
Wilson, New York

We are not Episcopalians, but through a friend we were introduced to THE WITNESS. We initially subscribed to secure your San Francisco reports. We wish to tell you that we have been greatly impressed by the paper and the liberal and progressive views you have expressed. We have been particularly interested in the articles by Mr. Spofford and are delighted to have had this opportunity of becoming acquainted with the outlook and forward looking plans of another denomination than our own. Such knowledge of other denominations does much to forward Christian unity.

* * *

LESLIS B. MOSS
Director, Church Committee of Overseas Relief

The Rev. Herbert W. Prince, in his article of January 10, seems to be unaware that there is anything being done jointly by the various Church communions in the field of relief and reconstruction. Since 1939 this committee appointed jointly by the Federal Council of Churches and the Foreign Missions Conference, has continued a validating service for a panel of agencies through which the Churches have been sending their funds. More than $6,000,000 of Church money has been used in Christian program through interdenominational operation in this period. The Episcopal Church has joined in this interdenominational undertaking and has given considerable sums of money to the correlated and united program, both under the World Council of Churches for Europe and through the Church Committee for Relief in Asia for activities in that area.

ANSWER: Dr. Prince is fully aware of what is being done by the churches through the World Council and other agencies. His point was that the Episcopal Church is not doing enough and also that in Church reconstruction in foreign fields all Churches should cooperate and not continue the scandal of competition. THE WITNESS editors share this view.

* * *

H. M. RICHARDSON
Chaplain in the Navy

This is a note of sincere appreciation to THE WITNESS and its services to the chaplains returning to civilian life. I speak of chaplains in the plural for I feel that the experience I have been through is or can be typical of any and all chaplains.

When my points accumulated to a degree where I had a good idea of when I was to be released, I notified the A. & N. chaplains' commission of my date of release. I received a cordial reply that my name would be placed on a list of chaplains returning to civilian life which was sent to all of the bishops! Of all of the deflating experiences certainly this was something that made me groan. Another list of men to the bishops! What good is that? The commission had backed us to the hilt, been wonderful to us and now was letting us down! Naturally, my own bishop, being most considerate and helpful, tried his best to help me, but even bishops have only a limited number of contacts, so he recommended that I get in touch with *Get-Together* column. The results of your column were so surprising that I hardly had time to catch my breath. Needless to say, the parish that needed me and the parish I needed found each other. My heartfelt thanks to THE WITNESS for doing a job the commission should be doing.

* * *

CHARLES A. HIGGINS
Rector at Cape Girardeau, Mo.

The Rev. Gardiner M. Day in a recent pamphlet called "Why Unite With the Presbyterians" recognizes that any merger between the Episcopal Church and the Presbyterian Church will not mean one Church where there are now two but rather three Churches where there are now two. "It is seldom," writes Mr. Day, "that two organizations of considerable size can merge without leaving a small remnant of irreconcilables who cannot see their way to agreeing with the majority." This is one of the best reasons for postponing action on any proposals to merge the two communions that may be brought before the next General Convention. If merger cannot be brought about with the full participation of both Churches it will simply lend greater confusion to our present divisions.

An example of what happens when merger brings such a split may be seen where there have been recent mergers of relatively large Christian bodies. In my own city of 20,000 people, for example, there are four churches of a recently united communion. One might assume this number to be adequate for a city of this size, and it would have been save for groups of "irreconcilables" in the churches that merged. Since all four of the local congregations joined the united Church it is now deemed necessary to build a fifth church for the "irreconcilables." Progress on the building for the fifth congregation is well underway, and another group of "irreconcilables" from the same merger are seeking a suitable location for their building. It is only reasonable to assume that "irreconcilables" of an Episcopal-Presbyterian merger would follow a similiar procedure.

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The Colleges whose announcements appear here are all closely related to the Episcopal Church. All provide a thoroughly modern education in the arts and sciences, with special programs for men returning from military service.

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APPROVED by all principal educational accrediting agencies. Graduates accepted by all leading professional and technical schools.

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Catalogue and additional information may be obtained from the Deans of the Colleges.

(For Women)

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(formerly St. Stephen's College)

A coeducational college of Liberal Arts and Sciences. Four-year course leading to Bachelor of Arts degree.

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For the convenience of men returning from military service the College and the Seminary, Bexley Hall, will continue to accept students four times per year, in January, April, July, and October in 1946.

Address the DIRECTOR OF ADMISSIONS or the DEAN OF BEXLEY HALL, Gambier, Ohio.

CARLETON COLLEGE

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LAURENCE M. GOULD, *President*

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Carleton is offering to returning service men a unified program of liberal studies. This program seeks to integrate the various fields of learning and thereby to acquaint the student with that central body of knowledge which is valid for educated men and women.

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The WITNESS

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MARCH 7, 1946

A DIVINE SERVICE BEFORE ASSAULT ON MARCUS ISLAND

(*story on page four*)

OPEN LETTER TO EPISCOPALIANS

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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 and 9 H. C.; 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, 9:30 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, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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MARCH 7, 1946
VOL. XXX No. 21

CLERGY NOTES

APPELHOF, GILBERT A. Jr., formerly rector of St. John's, Alma, Mich., and a former navy chaplain, is now the rector of St. Thomas', Berea, Ohio.

ARGYLE, GEORGE H., formerly rector of the Good Shepherd, Ogden, Utah, is now rector of St. George's, Chadwicks, N. Y.

BOARDMAN, WILLIAM A., assistant rector of St. Luke's, Atlanta, Ga., was ordained priest by Bishop Walker on February 17th.

CHESTER, GEORGE M., formerly rector of St. Mary's, Beaver Falls, Pa., is now the rector of St. Andrew's, Pittsburgh, Pa.

DANIELS, G. EARL, formerly rector of St. Paul's, New Haven, Conn., was instituted rector of St. James', Cambridge, Mass., on February 24.

FOSTER, LLOYD R., curate at Grace Church, Lockport, N. Y. has become rector of the parish.

GUERRY, EDWARD B., army chaplain, has accepted the rectorship of St. James', James Island, S. C., and St. John's, Johns Island.

HALL, RAYMOND S., director of Seaman's Club, Boston, received an honorary doctorate from Brown University on February 25th.

HORNER, CLARENCE H., rector of Grace Church, Providence, received an honorary doctorate from Brown University on February 25th.

JONES, DAVID, rector at Sanbornville, N. H., has accepted the rectorship of St. Mark's, Clark Mills, N.Y., and St. Peter's, Oriskany, N. Y.

MARSHFIELD, WALTER J., formerly rector of All Saints', Pittsburgh, Pa., is now vicar of St. John's, Erie, Pa.

McNEIL, FREDERIC A., former army chaplain, is now the vicar of St. Michael's, Mount Pleasant, Iowa.

MORRELL, A. R., recently celebrated the ninth anniversary of his rectorship of St. Matthias', East Aurora, N. Y.

ROBBINS, HENRY B., former army chaplain, is now the vicar of St. John's, Shenandoah, Iowa.

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. 21

The WITNESS

For Christ and His Church

MARCH 7, 1946

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Church Leaders Hold Service To Open World Meeting

Leaders of Protestant and Orthodox Church Make Plans for World Council of Churches

By Religious News Service

Geneva (by wireless): — High-ranking leaders of Protestant and Orthodox Churches in many countries joined in common prayer here as members of the provisional committee gathered to discuss final plans for creation of the World Council of Churches which will embrace major non-Roman Churches throughout the world, representing 92 Protestant and Orthodox Communions in 33 countries.

Crowded into the historic Cathedral of St. Pierre, where Calvin preached the tenets of Protestantism four centuries ago, thousands listened to addresses by Pastor Martin Niemoeller, of the Evangelical Church of Germany; Bishop Eivind Berggrav, primate of the Norwegian State Lutheran Church; and Chester Miao of China, a delegate of the International Missionary Council.

In eloquent silence, the congregation heard Niemoeller, one-time personal prisoner of Adolf Hitler, make a confession of his country's guilt, after Geoffrey Francis Fisher, Archbishop of Canterbury had offered a prayer in which he urged the Churches of the world to tear down walls that "separate and divide."

Other leading participants were Alphons Koechlin, president of the Swiss Protestant Federation, who offered a prayer in French; Greek Archbishop Germanos of Thyateira who read a Scripture passage in Greek; and John R. Mott, honorary chairman of the International Missionary Council. Mott headed the solemn procession into the cathedral in which the plain black robes of the Swiss clergy contrasted with the colorful attire of Anglican and other prelates.

Speaking in French, Pastor Niemoeller declared that "a mountain of sin and guilt" rests on the Christians of Germany and arouses "a horror that scarcely anyone dares to face." He said the German churches have no great program to transform radically the spiritual constitution of Germany overnight, but that they will go ahead with their task of calling to repentance.

"If this seems too little," he said, "surely God's rejoicing over one repentant sinner indicates he will perform his will in his own miraculous way. He did great things through the sinner Paul who repented. He can do it again in our way, if that is his will. We can only do in loyalty and obedience what we recognize as his task for us and that is what we in Germany want to do."

Turning to the theme of world-wide cooperation by the Christian Churches, Pastor Niemoeller declared that "Christendom needs a world-wide view so as not to subside into national provinciality." He said Christian anti-Nazi resisters in Germany had realized with gratitude that they were not alone in the struggle, but had "the brotherly sympathy and intercession of Christian friends throughout the world."

Both Bishop Berggrav and Chester Miao declared that the Christians of their country also had received great spiritual support from the knowledge that Christians throughout the world prayed for them. Describing his imprisonment by the Gestapo, Bishop Berggrav related how on one occasion a peasant woman secretly brought him a bottle of milk and whispered that her husband had heard the Archbishop of Canterbury pray for Norway over a secret radio.

Miao said Christian fellowship toward China has "transcended the war, race, and nationality."

Speaking at an afternoon reception given by the Swiss churches to the World Council delegates, the Archbishop of Canterbury asserted that "the primary task of the Church is to bring to men the message and power of reconciliation." He said inclusion of Germans in the Geneva meeting should be held up to the world as an example of this truth.

The question of future relationships with Orthodox Churches is also on the agenda. At the present time, the Council is largely cut off from the larger Slavonic Churches as well as from the Roumanian Church. Protestant leaders are known to be anxious to strengthen relations with Orthodox churches.



Bishop Eivind Berggrav, primate of the Norwegian Church, speaks at the service of the World Council in Geneva

As planned, the World Council of Churches will have authority to call world conference on specific subjects as occasion requires. It will be a purely consultative body, without any power to legislate for constituent Churches or to impose limitations upon their autonomy. Its main purposes will be to facilitate common action by the Churches in matters of international interest; to promote cooperation in study; to establish relations with denominational federations of world-wide scope

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and other ecumenical (world Church cooperation) movements; and to promote the growth of "ecumenical consciousness" in the members of all Churches.

According to its proposed constitution, the principal authority of the World Council will be an assembly which will meet every five years, consisting of not more than 450 members, divided proportionately between the Churches of various countries. There will also be a central committee of not more than 90 members, which will serve from the beginning of the assembly meeting until the next assembly. This committee will meet normally once a year and have power to appoint its own executive committee.

The Council will be formally organized at an international assembly which will meet in August, 1948. Invitations have been received to hold this meeting in the United States, Denmark and Holland, but it is thought likely that it will meet in Europe since a number of other important conferences are to be held there in 1948, including the Lambeth Conference of Anglican bishops which will meet in London.

In a move to broaden the leadership of the Council the provisional committee elected five co-chairmen in place of the single chairman, the late Archbishop of Canterbury, William Temple. They are Archbishop Fisher of Canterbury; the Rev. Marc Boegner, president of Protestant Churches in France; Archbishop Germanos of the Greek Orthodox Church in England; Archbishop Erling Eidem of the Swedish Lutheran Church and Dr. John R. Mott, chairman of the International Missionary Council. Boegner, who is also chairman of the administrative committee, looms as a major figure among the five co-chairmen. The administrative committee consists of Bishop Bell of Chichester; the Rev. Samuel McC. Cavert of the Federal Council of Churches; the Rev. Alfonse Koechlin of Switzerland and the Rev. Henry Pitney Van Dusen, president of Union Seminary, whose article on unity is featured in this number of THE WITNESS.

MILITARY TRAINING IS OPPOSED

Washington (RNS):—Compulsory peacetime military training was vigorously opposed by representatives of six religious groups at hearings before the House military affairs committee here. Four of the spokesmen represented church youth groups. Declaring that conscription in America would encourage other nations to follow our example, Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Church Women, stated the entire future of the UNO would be jeopardized by the adoption of conscription here.

THE PICTURE ON THE COVER

Washington: — Crewmen of a light cruiser bound for a raid on Marcus Island gather aft for a service. They are seated on one of the ship's catapults, with their feet dangling over life rafts. This assault resulted in the destruction of eighty per cent of the enemy's installations.

The picture is the last of a series of ten which have appeared on WITNESS covers, all taken in combat by Fons Iannelli who was a member of the photo unit directed by Captain Edward J. Steichen. These pictures, as we have stated, caught as words never could, something of what men went through during war which all must keep in mind as we work for a warless world.

SPECIAL LECTURERS AT BEXLEY

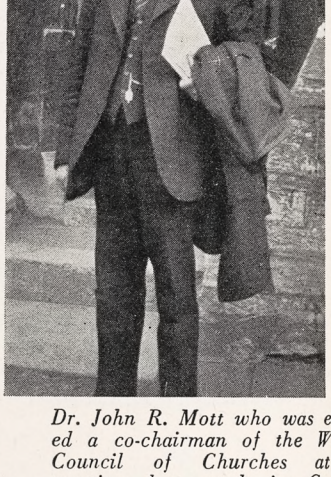
Gambier, Ohio:—As a part of the Lenten program, the students organization at Bexley Hall, has arranged for a series of special lectures by visiting clergymen. The Rev. E. B. Jackson of Cleveland is to speak on ministering in a housing settlement. The Rev. Stephan M. Kelker, rector at Lima, Ohio, is to speak on ministering in industry and the Rev. V. J. Peard of Mansfield, Ohio, is to speak on Alcoholics Anonymous.

EMRICH LEADS MEETING

Syracuse, N. Y.:—The Rev. Richard Emrich of the faculty of the Episcopal Theological School, Cambridge, led a conference of the clergy of the diocese of Central New York on February 26-27. He gave a number of addresses on the general theme of the Church's part in rebuilding a broken civilization.

PROGRESSIVE ACTION IN MISSOURI

St. Louis:—In addition to taking action on many local matters, such as public housing, emergency housing for veterans, restaurant sanitation, state social security, and a state minimum wage law, the convention of Missouri passed resolutions on a number of national issues. A resolution was passed urging the passage of the bill providing for a permanent Fair Employment Practices Commission which would make it unlawful to discriminate in employment against properly qualified persons because of race, creed, color, national origin or ancestry. Another resolution stated that "the productive capacities of the industrial machine require a mass market, which in human terms means widespread well being and security, while the lack of such a mass market means want, unemployment and public peril" and then



Dr. John R. Mott who was elected a co-chairman of the World Council of Churches at a meeting last week in Geneva

went on record as "endorsing the full employment act" and deploring "any weakening of its principle."

In regard to UNO the convention went on record as wholeheartedly supporting it and stated that churches have the responsibility of educating members on such key issues as control of the atomic bomb, trusteeships for strategic bases, and world trade. The convention also endorsed Senate bill 1717, the McMahon bill, which is considered the best one before Congress on control of the atomic bomb.

Church members have since been asked to write the Congressmen and Senators on these matters, with the secretary of social service, the Rev. Charles Wilson, sending out information which included the names of Missouri Congressmen and Senators.

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Laymen Preach to the Bishops At Meeting of Council

Society Is Formally Launched for Purpose of Issuing Tracts With a Catholic Slant

By W. B. Spofford

New York:—The press-worthy fact about the dinner which launched the National Council of Laymen on February 27 was that sixteen bishops and several hundred of the lesser clergy had to sit quietly in their "pews" while four laymen each preached good fifteen minute sermons. What percentage of the 700 persons present were laymen it was impossible to judge—an observer at the press table figured that at least half of the audience came from rectories: parsons and their wives. You could tell the parsons by their round collars: the wives because they came with the parsons.

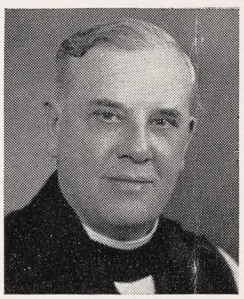
Anyone who came expecting to hear a militantly high church line of talk were disappointed. Certainly nothing was said to indicate that this new society is to be a high-powered outfit out to capture the Episcopal Church for Anglo-Catholicism. When reference was made to the Episcopal Church it was called "the Catholic Church"; there were references to "the essentials of the Catholic Faith" and "a rule of life involving all the sacraments." Also when Clark Kuebler, the president of the organization, put in a plug for Church unity he said that "Ours is the one Church which can extend the hand of fellowship to both Catholic and Protestant" which probably meant that it is better to keep both hands in your pockets if you can't shake hands with both at the same time. But taking it as a whole, all the talks were just good sermons that set forth truths that are taken for granted these days by practically every clergyman I know. Indeed the surprising thing to me was that such distinguished laymen should talk about the Prayer Book, the Incarnation, Sin, the need of applying Christian principles to all areas of life, in a manner indicating that for them they were completely new discoveries.

Mr. Kuebler's essay took the Reinhold Niebuhr line, only simplified, which helped. He cracked at the "inevitability of progress" philosophy of a previous generation which resulted in "bland optimism and self-confidience." He next hit at "an equally unthinking cynicism and negativism" which followed, and then quite rightly came to the conclusion "that the illness which ails the world is sin or alienation from God." He then pointed out that the Prayer Book is "a truly remarkable document" and that the new society which he heads proposes to give "instruction to our people through tracts and other publications" on the truths it contains.

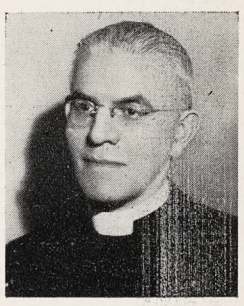
Mr. Richardson Wright, the editor of a mass circulation magazine, likewise revealed that he had made discoveries. Said he: "We have failed to teach the whole satisfying faith—the whole faith of the Incarnation which wove the kingdom not of this world and our everyday working, playing, familiar world about us into one inseparable piece." He then stated that when laymen "find that out they are amazed" particularly when they discover that it means that the Church should have something to say about "our present industrial unrest." Which prompts me to put in a plug for the CLID by pointing out that that organization has been saying just that, and acting on it, for nearly thirty years. He ended with a strong plea for a religious revival by calling for a "laity of firm conviction, men and women who know the rock whence they are hewn, who will defend Christ's mystical body, the Church, against weakness within and assault without."

Mr. William R. Castle, former under-secretary of state and once ambassador to Japan, said that "Any whittling away of different segments of the faith, any cowardly evasion of controversial points, any fear to defend the whole faith as expressed in the Book of Common Prayer, either as against ultra-Protestant influences or as against Romanizing influences means weakness where strength is essential. The Episcopal Church, as an independent body, came into being in England as a protest against the usurpations and errors of Rome. We never repudiated, as did Calvin, the doctrines of the Church Catholic; we only scrubbed off the excrescences which were beginning to hide the glorious truth. We must never forget that when we inveigh against the excesses of the Protestants. I am willing enough to absorb Rome, which is a branch of the Holy Catholic Church. I am not willing to be absorbed by Rome because that would be once again to assume the errors which we sloughed off 400 years ago, as well as the new errors which have since been added. Let us be ourselves always. In all our discussions, moreover, we must be infinitely charitable, since charity is of the very essence of catholicity. If our extreme evangelical, or our so-called broad church brothers sometimes forget this fact, we must never forget it. But charity never means surrender of the truth. It means rather that we must attract others through our own certainty, not by attacking their mistakes. If we can bring them to see the eternal rightness of the full Church position they will join us voluntarily."

Mr. Clifford Morehouse, like Mr. Wright, struck a social note by say-







CHURCH IN THE NEWS: *Attending the laymen's dinner were sixteen bishops including Bishop Gardner of New Jersey and Bishop Essex of Quincy. At the right is the Rev. Frank Dean Gifford, rector at Mamaroneck, N. Y., who has accepted the position as dean of the Philadelphia Divinity School, effective May first.*

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ing that the Church must assume the duty of embodying the teachings of Christ in a moral code "that is applicable to a world of corporations and stockholders, of unions and co-operatives, as well as of individual relations. When our clergy do preach about questions of social and industrial morality they are likely to preach to white collar congregations about the sins of labor rather than about their own shortcomings.

Before the dinner there was a long receiving line to greet the sixteen bishops, after which they filed in, Indian fashion, to take their place at the speakers table where they remained silent for the rest of the evening. The bishops present were the Presiding Bishop, Bishop Barry of Albany, Bishop Gardner of New Jersey, Bishop Wroth of Erie, Bishop Essex of Quincy, Bishop VanDyke of Vermont, Bishop Ivins of Milwaukee, Bishop Oldham of Albany, Bishop Manning of New York, Bishop Perry of Rhode Island, Bishop White of Springfield, Bishop Sturtevant of Fond du Lac, Bishop Whittemore of Western Michigan, Bishop DeWolfe of Long Island, Bishop Pardue of Pittsburgh.

DR. WASSELL TALKS TO STUDENTS

Greenville, Miss.: — Dr. C. M. Wassell, the hero of Java, gave a series of addresses last week at St. James' Church here. He also spoke to the students of both the white and Negro high schools. He told the latter of work among Negroes in his native Arkansas, describing the formation of medical units on plantations. His talk was followed by an open forum. Considerable time was also taken when autograph books were produced and the famous doctor and former missionary signed all that were presented.

CHURCH COUNCIL PRAISES LABOR

Cincinnati:—The local council of churches last week adopted a resolution praising the American Federation of Labor for supporting world democracy by demanding the recognition of the Spanish government-in-exile and denouncing the Franco regime. "In this they should be joined by every true believer in democracy," declared the churchmen. "Since Protestant Christianity has always inspired and supported democracy we join in this request."

ADOLPH KELLER SPEAKS ON EUROPE

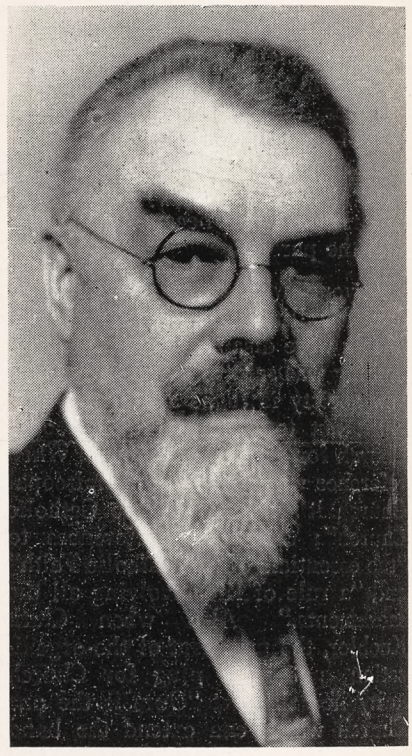
Berkeley, Calif.: — Prof. Adolph Keller of the University of Zurich, Switzerland, who is also on the staff of the World Council of Churches, was the headliner at a conference on religion held last week at the Pacific School of Religion. Speaking on conditions in Europe, he declared that it was not simply a geographical or social or racial entity "but presents most difficult psychological, moral and religious problems."

The speaker called Europe today the dark continent, contrasting it with the fortunate continent of America, with victory, power and wealth, optimistic belief in goodwill, ideal programs and reconstruction. "The main continental countries in Europe are coming to the end of their world," he said. "It is not simply an abominable political system which is finished, not simply happiness and health of millions of human beings, or the glory of ancient cultural centers which have come to an end, but many old cherished ideals of the European soul, revered cultural values. Not only is the whole social order disintegrating but also something in the very structure of the European mind.

"This transformation of the European consciousness has a sinister negative aspect as well as a hopeful and positive one. That man who believed in power, in the superman, in the illimited possibilities of the human race, has met his limits, his frontier line beyond which he cannot reach for the moment. A moral confusion results from this disintegration which is manifest especially in the members of the young generation. For years they were taught that wrong was right, that they had to lie, for instance, in order to save an elder brother, hidden in a cellar, from arrest by the Gestapo. The moral foundations have thus been shaken and the problem of re-education is most difficult in the present efforts toward reconstruction. The soul of millions is filled with fear and hatred or desire for revenge. These psychological and moral obstacles to peace must be known and studied in the interest of the present administrative co-operation between the allied authorities and a new class of leadership in the occupied countries. No political authority can overcome fear and revengefulness resulting from the experiences of these years."

The speaker declared that this dark and sinister aspect of the psychological and moral situation is paralleled by a glimmer of hope.

"The end of a state of mind contains also elements of a new beginning. The despair in man, in power, in success stimulates a fresh searching for higher values which can withstand even such an earthquake. The pessimism in regard to human nature and the natural goodness of men does not exclude an optimism of faith. A religious revival is no doubt manifest in the Christian world of the continent. A new Bible



Adolph Keller of Zurich tells Church conference of conditions in Europe today

movement is growing and many aspects of the old divine message receive a new terrible and hopeful justification from recent historic events. History has become judgment. The question of guilt and responsibility can no longer be silenced. The continent is certainly sharing the awakening of a new world conscience and also a new confidence, not so much in a natural evolution and progress for which the atom bomb is a frightening symbol, but in the redemptive moral and spiritual forces of the gospel. Still it is night in millions of souls but a new day is dawning in the sufferings and travails of a lost generation."

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EDITORIALS

The National Council

READ the heading then close your eyes and ask yourself, "What is this editorial going to be about?" Nine out of ten informed churchmen will say that we are going to write something about 281 —the official National Council of the Church— which in reality is the executive committee of General Convention between sessions. But now there is another National Council—the National Council of Churchmen. It was formally launched on February 27th with a dinner in New York, attended by distinguished churchmen and women, including twenty bishops who lined up with the officers of the organization for handshaking before the meal.

We are not concerned at the moment with the aims of this new organization — the news story (page five) will give you an idea of that. What we are concerned about is the name. Whether or not it was deliberately chosen to confuse of course we do not know. But that it does confuse is attested by the fact that the official National Council has felt obliged to warn people about it in an official publication, and the Bishop of Alabama has seen fit to warn communicants that in responding to requests for contributions to this new society they are not giving to the missionary work of the Church, as some of them apparently think.

"Do not make the mistake of thinking," writes Bishop Carpenter in his diocesan paper, "that this has anything to do with your National Council. It is regrettable that this name shall have been used by this small group, which, I understand, has for one of its aims the removal of the word "Protestant" from the official name of the Church. In Alabama we like the word Protestant because we like the strong positive emphasis which it connotes. We know that Protestant is derived from the Latin words: *Pro* which means 'for' and *Testor* 'to be a witness.' We remember our Lord's final words before his Ascension: 'Ye shall be witnesses unto me, etc.,' and we like to be reminded in the title of our Church of our duty to be witnesses for the Christ and for the freedom of the individual within his Church from any tyranny of ecclesiasticism."

We believe that churchmen and women have a perfect right to band together for any legal purpose they see fit . . . whether it is the moth-eaten one of dropping "Protestant" from the title of the Church, or the more dubious one of promoting a type of ecclesiastical and political fascism in the United States, which some contend is the real purpose of this new society. Whatever it is let them have the plain decency not to steal the official name of that body of men and women who direct the affairs of the whole Church between sessions of General Convention.

"QUOTES"

IN ADDITION to the Christian Creed of 325 A.D. the Episcopal Church believes that the public worship of God calls for order, dignity, beauty and reverence; that the possession and growth of the Holy Spirit may be as quiet as the life process in nature and not necessarily accompanied by mental or physical explosions. In matters of amusement the Church taboos no legitimate form of recreation. Temperance in all things is the guide-line, marking the true road to social happiness, physical health and spiritual growth. In government we strike a balance between authority and freedom which is true democracy. We maintain that there is no enduring conflict between modern science and the Christian faith. We honor the past, live in the present and believe in the future.

—Norman B. Quigg,
Rector at Shawnee, Oklahoma

Unequivocal and Final

WHEN we asked Dr. Van Dusen to write on unity in our Lenten series we did so partly because he is a communicant of the Episcopal Church, a minister of the Presbyterian Church, the president of the largest interdenominational seminary in Christendom. More than that, he is not only a scholar of international repute but he has a vision of the Church Universal which made his book *They Found the Church There* top the list of religious books in 1945 and keeps it there at the present time. Certainly it is significant that bishops of the Episcopal Church, some of whom doubtless will disagree violently with his article, made this book "must" reading for their clergy in preparing for our Reconstruction and Advance drive.

We asked him not to pull his punches. He has not done so. He urges a simple thing: that there shall be no evasion of the issue this fall in Philadelphia; no "reinterpretation" of the facts, no cloak-room (he might better have said "Union League Club") formulae which hides realities. He calls for an unequivocal and final decision on this matter of organic union with the Presbyterians. Certainly he and our Presbyterian brethren are entitled to that. If we fail, we may be sure an unequivocal and final decision will come from them. And if that happens, we agree with Dr. Van Dusen,

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it will be the gravest setback which the cause of Christian unity has suffered in more than a century and the blame will be placed squarely on the doorstep of the Episcopal Church.

Protestants Also Have Converts

FRONT pages of newspapers feature from time to time the conversion of conspicuous persons to the Roman Church. These prominent people coupled with skillful publicity—the Metropolitan opera programs used to carry full page advertisements listing the names of prominent converts to Rome—give the impression that there is a decided trend toward Rome. What the front pages do not publicize is the trend in the opposite direction. While klieg lights and blaring trumpets focus attention upon celebrities entering one door of the Roman Church, the lambs of Peter are scurrying from other doors in such numbers as to cause the hierarchy genuine concern.

In one Protestant parish we know, twenty-two Romanists have been married to Protestants within the past two years. This is about half the total number of marriages in that parish. Learning of this deflection we inquired among friends and found that this condition is rather general. In fact Roman losses through marriages to Protestants are so alarming in one Roman diocese that the bishop decreed that mixed marriages might take place in the church. In fairness to the bishop it should be stated that he softened this compromise by ordering the altars stripped before such irregularities.

As we contemplate this exodus certain thoughts present themselves. Protestantism can claim little credit for the exodus. We wish it might, not that we consider proselyting Romanists a proper missionary function, but because we wish there were on the part of Protestants a greater appreciation of the rock whence they were hewn. The free institutions of America are menaced less by the avowed purpose of Rome to capture this country than by Protestant indifference to its heritage.

It also occurs to us that it would be a happy day for world Christianity if the Roman Church were to divert its attention from proselyting notables to the greater task of correcting those abuses in the Roman system which outrage the conscience of an enlightened world. The Roman Pontiff might not have to bolster his prestige by creating an unprecedented number of cardinals and he certainly would have enhanced his moral and religious leadership if he had dared to stand against the monstrous evils of Nazism instead of waiting until the war was won to extol the glories of democracy. Furthermore his continued support of the Franco regime belies his espousal of democracy. His profession of concern for the downtrodden and oppressed would ring with less uncertainty if southern Italy, Spain and other areas where Rome has been undisputed for centuries were not festering with poverty, disease, dirt and illiteracy. His lip service to religious freedom has a hollow sound as long as Rome enjoys that freedom where she is in a minority only to deny it where she is dominant as in Spain and South America.

There is no law against the proselyting of Protestants if Rome chooses thus to exercise her missionary passion. If however Rome pursues this policy without correcting the abuses which cause so many of her children to leave the fold we can assure Msgr. Sheen and his associates in the art of converting Protestants that they have much work cut out for them in the years to come. The children of those who are forsaking Rome will provide an abundant supply of Protestant brands to be plucked from the burning.

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention*. Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

Dr. Van Dusen's Article

1. Do you think that organic union of all Churches is desirable? Discuss your reasons.
2. Since organic union of all Churches is impossible as long as the Roman Church maintains its present position, do you think other Churches should settle their differences and unite?
3. What, practically, prevents the union of churches in your own community?
4. Is there "resentment and scorn toward the Episcopal Church" in your community on the part of members of other churches?
5. What are the recent historic steps in the proposal for the union of the Presbyterian and Episcopal Churches?
6. What has happened since the resolution, quoted by the author, was passed at the 1937 General Convention?
7. Do you think the author is correct in stating that opposition to the proposals is the fear of high churchmen that, "they would become an insignificant party on the extreme wing of a United Church"?
8. Do you agree that the Plan of Union "embraces everything which the great bulk of Episcopalians cherish as important"?
9. In view of the commitment made by the Episcopal Church in 1937 do you agree that the Convention this year must make an unequivocal and final decision?
10. If this decision is against union do you agree that "it will bring the gravest setback the cause of Christian unity has suffered in more than a century"?

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Open Letter to Episcopalians

by Henry Pitney Van Dusen

President of Union Theological Seminary

I WRITE as a son of the Episcopal Church—an affectionate, albeit perhaps a somewhat wayward, son. Like many others, my childhood and youth were spent equally in the Episcopal and Presbyterian Churches; my father was an Episcopalian, my mother a Presbyterian. When the time came to assume the responsibilities of full membership in Christ's Church, we were attending St. Paul's Church, Chestnut Hill, and I was confirmed there. In the years since, I have treasured jealously the status of a layman (in good standing, I trust) in that great parish.



When I decided to prepare for the ministry, it was clear that temperament and conviction were more fully at home within Presbyterianism. But it was a narrow-edged decision. In sympathy and in affection, not a toe but a foot has remained firmly planted within the Episcopal Church. I rejoice in the liturgy of the Prayer Book, especially the service of Holy Communion. I have preached often in Episcopal cathedrals and parish churches. Many times I have shared in marriage and funeral services as guest of Episcopal rectors and bishops. I have many more intimate colleagues within the Episcopal ministry than in that of my own Church, and I am proud to claim at least a dozen of that magnificent group of younger bishops (incomparably the ablest and most gifted, though not the most influential, body of leaders in any American Communion) as close personal friends. Thus, I view the Episcopal Church as both an affectionate "insider" and a dispassionate "outsider."

As a son of that Church, I am frankly disturbed by a growing ground swell of bitterness, resentment and scorn toward the Episcopal Church. Episcopalians are, for the most part, unaware of it, partly because they are not habitually sensitive to what others think of their beloved Church, partly because friends in other Communions do not reveal their true feelings. This ground swell is found widely in many Communions. It is strongest among those of whatever denomination with whom devotion to Christian unity is not a matter merely of talk and prayer, but of action and life-commitment. What follows is less a record of personal conviction than a report of what is being very generally said throughout American Protestantism.

What are the facts? In the autumn of 1937, in the wake of the great World Christian Conferences at Oxford and Edinburgh, the Episcopal General Convention in Cincinnati declared unanimously, both Houses, its "purpose to achieve organic union" with the Presbyterian Church, U.S.A. Since so many Episcopalians appear to be unaware of the position to which their Church then committed itself, it may not be inappropriate to quote it in full:

> "The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America 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 action took all Presbyterians by complete surprise. They had not proposed it; they would not have suggested it; the logic of kinship would have urged Episcopalians to seek, first, reunion with Methodists, children of their own household from whom they have been separated by only a century and a half, while Presbyterians turned to one or another of their cousins of the Reformed tradition. With characteristic caution stemming from their Scottish ancestry, the Presbyterian leaders made critical and thorough inquiry as to

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whether this was just another gesture by their sister-Communion which had acquired the reputation of "talking more and doing less" about Christian unity than any other major branch of Protestantism. They were assured by foremost spokesmen of all schools that the Episcopal Church really meant what it had said. Accordingly, the Presbyterian General Assembly adopted the resolution of the General Convention in identical language, and appointed representatives charged, not to discuss the matter or to explore possibilities, but to *draw up a Plan on which the Churches might unite.*

The history of the eight years since is a familiar story. The two commissions have presented a series of successive proposals—the Concordat, a plan for joint ordination, the "Basic Principles"—each proposal originating with the Episcopal representatives, each voted unanimously by the Presbyterian representatives and by a large majority of the Episcopal representatives. Each proposal has fallen into the discard under violent attack from a small minority within the Episcopal Communion. At the General Convention in Philadelphia next autumn, the Episcopal Commission should discharge its task by presenting a definite Plan of Union. There is more than a possibility that General Convention will again postpone decision or seek some convenient device to avoid the issue altogether. Is it any wonder that throughout American Protestantism, the Episcopal Church is increasingly likened to an adolescent school-girl who proposes marriage in leap-year, and then, when her offer is accepted, searches frantically for some escape from her pledged commitment?

DO NOT think that those who know the Episcopal Church intimately are not fully cognizant of and sympathetic with the problem which confronts that Church. They know well the parties within Episcopalianism, the very wide spread of conviction on matters of churchmanship, the extremely vague ties which hold such diversity within a common loyalty to Prayer Book and episcopacy.

In particular, sympathy is claimed for convinced "high churchmen." I trust I am not wide of the mark in interpreting their underlying dilemma somewhat as follows: If they are honest, they know that they at present constitute a minority within the Church. But they live in the hope (a hope, so many informed observers believe, with scant foundation) that the day will come when they can claim a majority of the Church for their views. If union with the Presbyterian Church is effected, that hope will evaporate. At present a small but convinced and militant minority who can prevent the Church as a whole from a course which they disapprove, they would become an insignificant party on the extreme wing of a United Church.

But there are two facts which should be faced and are not now being faced. In the first place, the Plan of Union, developed by the two commissions and proposed for action by the two Churches, leans much farther on points of difference between the two traditions to the Episcopal position than to the Presbyterian view. It includes nothing which an overwhelming majority of Episcopalians, both clergy and laity, regard as faulty. It omits nothing, *absolutely nothing*, which that same majority hold to be essential. In essence, it embraces everything which the great bulk of Episcopalians cherish as important, and adds to this, certain elements from the Presbyterian heritage which most Episcopalians who have been at pains to study the matter recognize as valuable.

In the second place, the Plan goes very much farther toward the fullest possible Episcopalian position than any delegate at Cincinnati in 1937 could have dared to anticipate when he voted the purpose of his Church to effect full organic union with the Presbyterian Church U.S.A. Those who voted "yes" then, and are trying to persuade their Church to say "no" now, can have taken their earlier action only either in ignorance or in insincerity. It is unthinkable that any responsible representative of the Church should have been so ignorant in these matters as to have failed to foresee clearly that any possible Basis of Union of the two Churches could not incorporate more of what he thinks important than the present Plan of Union does in fact incorporate. Is deliberate insincerity then suggested? Most certainly not. But there is a kind of covert insincerity of which Christians are often all too readily guilty, and which is really a form of ethical irresponsibility. And it must be questioned whether it is less blameworthy than overt hypocrisy.

WHAT, then, will happen at General Convention next autumn? And what *should* happen? What seems most likely to happen is that those who distrust union with the Presbyterians for reasons which to them are compelling will lead the great bulk of the Episcopal Church to search for some formula of delay or evasion which may be made to appear as less than retreat from the plighted promise of 1937 but which will, in fact, pigeon-hole union for an indefinite future.

What *should* happen? It is not suggested that the majority of the Convention should vote their Church into a Union which they have come to believe is unwise. In the relations between communities, as between individuals in courtship, it sometimes happens that one party pledges its promise to a step which it does not feel able to fulfill. In those circumstances, there is one honorable and manly course. It is frank and penitent withdrawal. What is urged is that, when General Convention

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meets, there should be no evasion of the issue, no "reinterpretation" of the facts, no cloak-room formulae which hide realities. Positively, what is urged is that the issue be squarely faced on the floor of Convention, that sides be frankly taken so that the decision, whichever way it ultimately goes, shall be unequivocal and final.

Let each man who votes understand clearly what is at stake. For what is at stake is not simply the destiny of two American Communions; in the larger view, that is a relatively unimportant matter. What is at stake is the welfare of Christ's Church. Be quite sure of this: if Episcopal-Presbyterian Union, having been solemnly pledged by both Communions and publicly professed for almost a decade, now falls to the ground, it will bring the gravest setback which the cause of Christian unity has suffered in more than a century—a setback for which no weight of pious protestations or prayers can make amends.

Lent, Sin and Psychiatry

by J. Clemens Kolb

Chaplain at the University of Pennsylvania

THE other day I went to a meeting to be addressed by a psychiatrist. The hall was packed. He talked for an hour and the people hung on every word. So did I. He talked about Moms and he described all the kinds of bad Moms there were in the world and went on to show how Mom after Mom practically destroyed the sons' and daughters' lives and usefulness. By the time he was through, there wasn't much left of Mom.



When the lecture was over, after the manner of such gatherings, we had tea. And while I stood there spoiling my appetite for dinner with sandwiches, cake, nuts, candy, sherbet, ice cream and coffee, I heard someone say, "When a psychiatrist gets hold of people, he can damn them to hell five times quicker than any clergyman I ever heard." "Oh," chuckled a doctor, "I call that faint praise for the clergy." The doctor spoke in jest, but he spoke profoundly. Today the people who are calling attention to human sin are the psychiatrists, whether they call it sin or not. They are the only ones who are damning people to hell, only they don't call it damnation and they don't call it hell; they call it frustration or something that sounds technical and scientific.

What clergy fail to observe is this: people want to be damned. People want to be damned because they want to be saved. It is true that if a clergyman simply stands in his pulpit and tells people they are sinners they will hardly lift an eyebrow; but that is because some of the grand, old, theological words have been worn threadbare through use and misuse until they no longer take hold. Let a psychiatrist recast the old words into new ones and tell people that they are introverts when they ought to be extroverts, or that they are frustrated, or that they have an oedipus complex or an inferiority complex and they will drink in his message as the peoples of old listened to the prophets speaking with the authority of the Almighty.

I said that people want to be damned, which reminds me of the saying of someone that when Christianity came into the world, it came bringing the good news of damnation. People want to be damned for the same reason that they want to be told that they are sick when they really are sick. When they are sick of body and some doctor comes along and simply gives them a little pat on the back and says, "Oh, you are all right; it is just your imagination," they turn right around and go to a doctor who delves a little more deeply into their aches and pains. People have no use for a doctor who finds nothing wrong with them. The doctor that they really respect is the doctor who diagnoses their trouble and then proceeds to treat them with the seriousness their illness demands. The operation that one brags about is the operation where he was snatched from the jaws of death; and the only salvation that is worth having is salvation where one feels with Wesley that he was snatched like a brand from the burning. When we are sick of body, we don't want sugar pills or mere comfort; we want hard facts and treatment. We want an honest diagnosis and an adequate treatment. And when we are sick of soul, we don't want to be told that we are saints. That sort of thing doesn't go down. We have contempt for a doctor who tells us we are well when

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we are sick, and we have contempt for a faith that does likewise.

One reason for the great popularity and usefulness of psychiatry is simply this: it has jumped into that field from which religion has drawn away, the field of sin and failure. Psychiatry goes down deep and comes up dirty. It doesn't pretend that we human critters come from heaven trailing clouds of glory. It has gotten away from the humanitarian position about as far as it is possible for a person to go. Because the psychiatrist deals honestly with the awful stuff that is inside of us, people have the sense to listen.

WHERE the Church has erred is in exactly the same place where the humanitarian has erred. He has glossed over human sin. Unlike the humanitarian, the Church hasn't given up salvation, but what it has really done is to hold out salvation to mankind and then practically in the same breath tell them that they don't need it. If I were dying of cancer and the doctor told me there was nothing wrong with me but that I could occasionally take a little tonic, I might or might not take the tonic; but if I were dying and the doctor told me I was dying and said, "This penicillen will save your life and it is the only thing that will," I would be pretty careful to take that penicillen every time he ordered it. So we tell people to worship, but we do not tell them why except that they ought to. We tell them to give to missions, but we don't tell them why except that it is their duty as Christians. We provide the sacraments and tell them they ought to receive them, but we fail to tell them how really important they are. And we try to teach our people to pray; but we only tell them it is a good thing to pray, not that it is an all-vital thing.

Thank goodness the Church still has Lent. It still has a time when, in theory at least, it still deals with sin and, in theory at least, it convinces people of their soul sickness. It is the time when we have a chance to bring our people to realize that they are under the judgment of God. If we spend our time merely preaching comfortable sermons, we can only blame ourselves if our churches are empty, because we are not giving them anything worth going for. As an amusement center, we cannot compete with the movies; as a producer of great music, the Church cannot compete with the symphony, hardly with the town chorus; for sheer eloquence the clergy are not particularly impressive, even when they attempt the great themes that are at their disposal. It is only as we can minister to people's deepest needs, their sins and their desire for salvation, or their imperfections and their longing for perfection, for their earthliness and their desire for godliness, that we can expect to be of large usefulness.

It may be true that in the Middle Ages before the time of St. Francis the Church lay under the shadow of judgment and had too little of the joy of religion, until St. Francis came—too much of Lent and not enough of Easter; but now the shoe is on the other foot—too much of Easter and not enough of Lent. After all, the center of our religion is a cross where God died for our sins. Whoever puts anything else in the center of our faith, let him, in the words of the ancient canons, "Be anathema."

Talking It Over

By
W. B. SPOFFORD

WITH millions of lines printed in the American press about the elevation of the new cardinals it is perhaps significant that the oath they were required to take was either played down or ignored. Placing their hands on a Bible each man swore to uphold, increase and promote in every way, including *temporal*, rights pertaining to the sovereignty of the Church and the Pope. They swore to defend ecclesiastical properties and not dispose of them without the Pope's permission and faithfully to observe the rulings of each and all decrees promulgated by the Congregation of Ceremonies. They swore to "keep, protect, or recuperate its (Holy See's) rights against any other authority"; to defend the liberty, honors, privileges and authority of the Holy See and to inform the Pope immediately, or his successors, of any plots which the cardinals themselves are unable to forestall.



Just how such a pledge can be made to jibe with the obligations of American citizenship, Cardinal Spellman and his fellow citizens have no doubt neatly figured out. But in these days when the word "subversive" is so glibly used, and when a committee of Congress accuses citizens who supported the Spanish Loyalists with being "prematurely anti-fascists," one wonders just what sort of an Alice in Wonderland world we are living in.

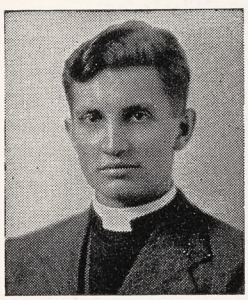
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New Secretary Gives Program For the Church League

Proposes That National Office Be Moved To Industrial Centers from Time to Time

By Sara Dill

Washington:—The acceptance of the Rev. William B. Spofford Jr. of the position of executive secretary of the Church League for Industrial Democracy, effective June 1, was announced at the annual meeting of the organization, held at the Church of the Epiphany on February 22nd. The new secretary, twenty-five years of age, is a graduate of Antioch College and the Episcopal Theological School, and at present is minister-in-charge of the Church of the Good Shepherd, Boston, and assistant secretary of the social service department of the diocese of Massachusetts.



Speakers at the luncheon held in connection with the business meeting were the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School and Mr. Joseph Evans, regional director of the Fair Employment Practices Committee. Dr. Fletcher, one of a number of clergymen recently to join pickets at the East Boston plant of General Electric Co., explained why he felt it necessary for a clergyman who had made up his mind on the merits of an industrial dispute to implement his convictions with action. Mr. Evans presented the history of the FEPC and then offered a number of cases handled by the committee to illustrate the importance of its work. Presiding at the luncheon was the Rev. Charles Sheerin, the rector of the Epiphany.

Mr. Spofford in accepting the leadership of the CLID said that the "magnitude and importance of the task" filled him with a mixed feeling of humility, inadequacy, fear and excitement. "It does not take a great deal of prophetic insight to read the signs of our times correctly. Modern man is caught up in the maelstrom of social change and that powerful and extremely vocal group of reactionaries is seeking to insure that the change shall be in a backward direction. Opposed to them is a less powerful and less vocal group of radicals who are fighting to make sure that the change continues to add to man's freedom and man's true fellowship with God."

He went on to describe how man has passed through three major revolutions since the 16th century: the revolution to free man's mind in the Renaissance and Reformation; the revolution to liberate man politically centered first in America and France; the contemporary revolt which is aimed at liberating man economically—to give him justice and the reality of the full life. "From every indication it is apparent that the United States is the country which gives greatest promise of remaining isolated from this fundamental movement of growth. It is apparent that this is the great struggle of our generation. It is a struggle which we as Church members and as members of the CLID are completely and dynamically involved."

The new secretary then outlined the task that in his judgment faces the organization. First an expanded and more formal organization is called for. "It has been said," he declared, "that the CLID is more a state of mind than an organization. To a certain extent that is true; it is a collection of like-minded Church people. But if it is to function effectively we must have organization — organization made up of committed, dependable people; people who can be depended upon to act in any given situation. Most of the present struggle is being fought out in the committees of legislatures. If we are to be effective it is necessary to have members throughout the country who, given the word, can bring the witness of Christian pressure to bear on these committees."

He spoke of the need for new members and particularly "keeping up with the younger members of the Church, many of whom are being lost to the Church because they think the Church never takes any vital, unequivocal stand and action upon the major social problems of our time."

Likewise he stressed the need of adding laymen to the membership of the organization. "There are many union men active in our churches, serving as vestrymen and as officers of men's clubs. They are personally concerned in the present conflicts: they have the most to gain and the most to lose. They should be brought into the CLID where they could see that their Christian affirmation has a direct bearing, and a definite responsibility, in the struggle."

After stressing that local chapters needed to be strengthened and literature and bulletins sent to members regularly, he interpreted the job of executive secretary as being that of a trouble-shooter. He then suggested that the central office of the League might well be moved from time to time to some "potential critical area" — New York, Detroit, Cincinnati, St. Louis, the South, the West Coast. "In this way the League would be better able to keep abreast of the times and bring the Church's witness to the areas of conflict, and at the same time build up membership which can act as a real leaven in the social field in those areas."

Most of the time at the business meeting was devoted to revising the program of the League which is done annually. This program sets forth the aims of the League at home, in the international area and in the Church.

There was also a report by the assistant treasurer, the Rev. William Sharp, which reaveled that approximately $7,500 has been raised or pledged on the new annual budget of $10,400. He expressed the hope that members and friends would contribute the balance before the new secretary takes office since the budget is the minimum needed to carry on effective work.

There was also considerable discussion about possible activities at General Convention this fall, with a committee appointed to work out plans. A nominating committee also was appointed which was charged with the task of nominating officers and members of the national committee, to be elected by postal ballot later this year.

The final hour of the meeting was

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devoted to a discussion of the possibility of forming a Washington chapter of the League, with Mr. Arthur Fawcett, who was the chairman of the national meeting, turning the chair over to the Rev. Brooke Mosley, social service secretary of the diocese of Washington. It was agreed that there should be a chapter and a committee was appointed on ways and means with the first meeting of the new chapter being held this week.

Grace, New York

New York: — Grace Church is celebrating the 100th anniversary of the consecration of the present edifice this month with a series of services and meetings. It opened last Sunday morning at a service when Bishop Manning preached and an evening service at which the preacher was the Rev. Theodore P. Ferris, rector of Trinity, Boston, who was once on the staff of Grace Church. The anniversary dinner was on March 5 when the address was by Secretary of war, Robert P. Patterson, with Judge Augustus Noble Hand, warden, the toastmaster. There were also brief addresses by Bishop Gilbert of New York; the Rev. Felix Kloman of Philadelphia, also once on the staff; Rector Elmore McKee of St. George's; the Rev. J. V. Moldenhawer, pastor of the First Presbyterian Church and the Rev. Louis W. Pitt, rector of Grace Church.

Other preachers during the month will be Nicholai, bishop of Ochrida, Yugoslavia; the Rev. W. Russell Bowie of Union Seminary, former rector; Bishop Littell, retired bishop of Honolulu; the Rev. Frederic S. Fleming, rector of Trinity Church; the Rev. John A. Bell, rector of the Incarnation.

Discuss Rural Work

Minneapolis: — Bishops of the midwest held a two day conference here at St. Mark's to discuss rural Church work. Leading the meeting was the Rev. Clifford L. Samuelson, national rural work secretary, who said that the leaders of the Church were "increasingly coming to recognize that the future Christian vitality of the nation depends on a stronger Christian work in rural areas." He also stated that "rural clergy have suffered discouragement and frustration, not being adequately supported either in salary or morale. Many competent clergy have actually been starved out of their rural church ministry."

A good deal of time was spent in discussing possible realignment of mission churches so as to provide a more effective oversight.

Bishops attending were Atwill of North Dakota; Brinker of Nebraska; Roberts and Gesner of South Dakota; Haines of Iowa; Ingley of Colorado; Daniels of Montana; Ziegler of Wyoming; Keeler and Kemerer of Minnesota.

New President

Berkeley, Calif.: — Ronald Bridges was inaugurated president of the Pacific School of Religion on February 18. He is the moderator of the Congregational-Christian Churches and is probably the first layman to be the president of a theological school. Taking part in the service was Bishop Walters of San Joaquin and the faculty of the Church Divinity School of the Pacific.

Housing of Vets

Washington (RNS):—A group of religious leaders conferred in the White House with President Harry S. Truman and laid plans for a nationwide "share your home with a veteran" drive which will begin the middle of March. The churchmen told reporters after the conference that the drive would be national in scope, and would be opened with a statement by President Truman to central organizations of all denominations and faiths, but that it will be essentially "local in character." The program for the campaign will include sermons from every possible pulpit, conferences between pastors, or their designated representatives, and veterans who are members of congregations, and a survey to determine the lack of housing facilities. Earl Frederick Adams, executive director of the Protestant Council of New York City, pointed out that if all of the 250,000 churches and synagogues in the nation were to provide temporary housing for five veterans each, at least 1,250,000 veterans would be able to live more comfortably.

College Workers

Sewanee, Tenn.: — College workers of the province of Sewanee held a three day conference here at the University of the South, Feb. 19-21, to consider problems of college Church work in the South. Program headliners were Bishop Dandridge of Tennessee; Alexander Guerry, vice-chancellor of the university; the Rev. Thomas Barrett, national secretary of college work.

Associate Members

New York: — Mrs. Henry Hill Pierce, national chairman of the Episcopal Pacifist Fellowship, reports a gratifying response to a letter recently sent to the clergy inviting them to become associate members of the organization. Regular members pledge themselves "to refuse to participate in or give moral support to any war" but the new classification enables others to as-

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sociate themselves with the group who "advocate such social economic and international readjustments, at whatever cost to class privilege and to nationalistic prestige and self-interest, as may be necessary to remove causes for war and to abolish it as a fact."

Aids Central New York

Syracuse, N. Y.:—Bishop John C. Ward, retired bishop of Erie, is assisting Bishop Malcolm Peabody in the diocese of Central New York, filling a number of appointments for confirmations and parish visitations.

Carload a Week

Boston: — The department of social service of Massachusetts has set a carload of clothing a week as the objective of its drive for clothing for the destitute peoples of Europe. The receiving center is the Church of the Good Shepherd where the Rev. W. B. Spofford Jr. is minister in charge.

New Organist

Boston: — Frederick H. Johnson, for eighteen years the organist and choirmaster at the Advent here has accepted a similar position at the Cathedral Church of St. Paul, effective May 1.

Japanese-Americans

Cincinnati:—The youth offering this year will provide scholarships for the training of Japanese-American young people for Christian work in Japan. The decision was made at the annual meeting of the youth commission which met here February 15-19, and was attended by twenty-five young people representing the eight provinces of the Church. The program for the youth division, which goes into effect in September, is to be available in time for summer conference courses. Tentative plans were also made for a national youth convention to be held September 14-15 in Philadelphia as a part of General Convention.

The commission met at Orleton Farms where they were the guests of Miss Mary Johnston. National Council member, who is also a member of the youth commission.

Exchange Pulpits

Akron, Ohio:—In the interest of promoting better race relations and in keeping with the spirit of brotherhood week, the Rev. Murray Kenney, rector of St. Andrew's, here, exchanged pulpits on February 17 with the Rev. Charles Taylor, rector of All Saints, Toledo. Both clergymen were guests in the homes of the senior wardens, Mr. J. Kimbrough of Toledo and Mr. J. B. Binns of Akron. St. Andrew's has taken a progressive position on race relations. During the past year a Japanese priest, a Negro priest and a Jewish rabbi have participated in services.

An Anniversary

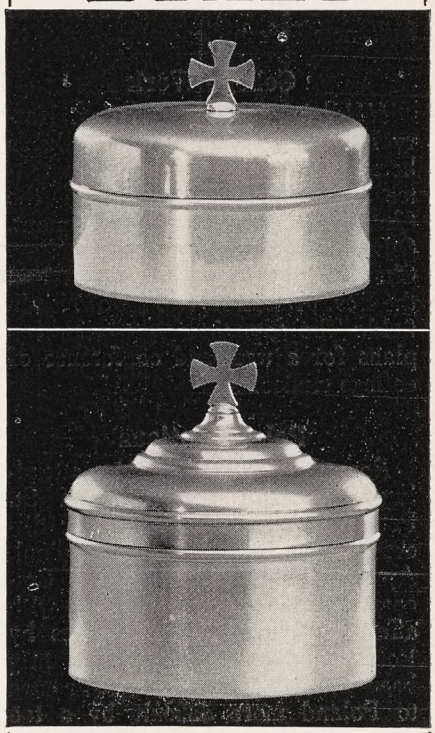
Burlington, Vt.:—The tenth anniversary of the consecration of Bishop Vedder VanDyck of Vermont was observed on February 25th with a service at St. Paul's, followed by a luncheon.

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Unite for Action

Boston:—Social relations groups of five Churches sponsored a two-day seminar on legislative action here on February 25-26. The opening session was presided over by Bishop Raymond A. Heron, suffragan bishop of Massachusetts, with representatives of the Baptist, Congregational, Methodist, Universalist and Episcopal Churches present. Various authorities spoke on legislation pending on public health, full employment, civil liberties, lotteries. There was also a session devoted to bills now before Congress.

College Work

Middlebury, Vt.:—The Rev. Harry H. Jones, rector of St. Stephen's here, is the chairman of a committee to survey the work of the Church in colleges of Vermont. Others on the committee are the Rev. Charles Martin of Burlington and the Rev. Francis R. Nitchir of Northfield. The committee is considering plans for a week-end conference of college students.

Poles Cautious

Rome:—Polish Catholics attending the public consistory in St. Peter's Basilica were markedly discreet in hailing their new cardinal, Archbishop Adam Sapieha of Cracow. The cardinal was greeted with affectionate but subdued salutes by Polish soldiers who had evidently been warned not to make his return to Poland more difficult by a too open display of fidelity. This Polish army in Italy has been a problem of the UNO, with the Soviet government contending that it is a fascist army with the ultimate aim of overthrowing the present Polish government.

St. David's Day

Wilkes-Barre, Pa.:—The annual St. David's day service was held here at St. Stephen's, on February 24, when the Orpheus glee club, the choir of Emmanuel Baptist Church and the choir of St. Stephen's joined forces for Gymanfa Ganu, which is Welsh for Singing Festival. The program printed the words of the hymns in both English and Welsh.

Although little is known of St. David, the patron saint of Wales, it is quite certain he was born in Cardiganshire, Wales, in the seventh century. He became Bishop of Menevia, a seaport later known as St. Davids. Many stories are told of St. David. One of the most familiar is the basis for the traditional picture of him standing on a hill with a dove perched on his shoulder. The people were called together for instruction in the true doctrine of the Church. So great a crowd assembled that it was not humanly possible for a preacher to make himself heard. One after another tried and failed. Finally they called on David, who spoke with the voice of a trumpet. While he was speaking a dove sat on his shoulder and the ground slowly raised him upward until he was standing on top of a hill and all the people heard every word he spoke. St. David's Day is March 1st, on which day the Welsh people wear leeks, his special emblem, much as the Irish wear shamrocks on St. Patrick's Day. It is said that the Welsh wore leeks at David's suggestion in a battle against the Saxons to distinguish them from their enemies.

Interracial Center

Philadelphia (RNS):—In an interracial effort to stem the delinquency rate of one of the most congested areas of this city, young people of eight white and Negro Presbyterian churches have banded together to help sponsor a neighborhood center

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called Camac House. It will be used to minister to the needs of the children and young people of the locality. The program started a few months ago when the Presbytery of Philadelphia bought a dilapidated structure on North Camac Street and arranged with the Westminster Fellowship Council to have the property improved. To renovate the building, the Council set up a series of one-day work projects. Each Saturday six Negro and six white young people from the eight churches worked on its repair. Wearing slacks and old shirts, they painted the walls, woodwork and furniture, scraped and sandpapered the floors, scrubbed and washed the plumbing, and removed ashes and debris. Their industriousness paid off. The work was completed in four weeks instead of the originally scheduled eight.

The future program of Camac House will be under the direction of the Rev. and Mrs. Shelton Waters, who will live in a small apartment on the third floor of the house. Young people throughout the Presbytery will have an opportunity to continue their help by assisting at Sunday school classes, manual art classes, discussion groups, and in the recreational program.

Raise Millions

Atlantic City, N. J. (RNS):—Plans for a survey to locate in the war-devastated countries of Europe and Asia workers and members of the Methodist Church permanently injured in war, and to determine the number of the denomination's churches, missions, and schools damaged, were completed here by the committee on policy and program, division of foreign missions of the Methodist Church. The survey and at least a start of the work of rehabilitation will be financed by a $14,667,500 allotment from a $25,000,000 war relief and reconstruction fund already raised among the 8,000,000 Methodists in the United States, according to Ralph E. Diffendorfer, New York, the committee's executive secretary.

"The survey will be launched among a foreign constituency of hundreds of thousands of Methodists. Human needs will take precedent over property reconstruction, except where churches or missions can be restored by repair," Diffendorfer explained.

Two of the places where church property will be rebuilt, he said, will be Hiroshima and Nagasaki, the Japanese cities on which atomic bombs were dropped.

A million-dollar appropriation has been set aside to finance scholarships in U. S. schools and colleges for foreign students, with preference to be given those in such war-torn countries as China, Korea, Japan and Germany, and with students from India and Latin America also invited.

Joins World Council

Geneva (wireless to RNS): — The Evangelical Church of Austria has joined the World Council of Churches, it was announced at Council headquarters here. Formerly a member of the German Evangelical Church Federation, the Austrian body became a part of the German Evangelical Church in 1939, but broke off organizational ties last year.

A report prepared by Bishop Gerhard May of Vienna last summer stated that the Evangelical Church of Austria then numbered 170 pastors and 320,000 members.

German Missions

Geneva (wireless to RNS): — Resumption of activities by German missionary societies will be "one of the knottiest problems of the future," according to Church leaders who attended the meeting of the International Missionary Council

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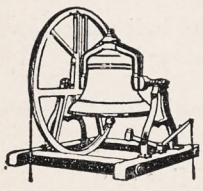
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here. Prominent among those present was Siegfried Knack, vice-chairman of the German Evangelical Missionary Society. The Council pledged it will "seek an early outlet for German missionary devotion and opportunities for service by individuals, preferably maintained by their own boards, but sponsored by, and serving with, non-German societies." It was pointed out that after the last war, German missionaries were either not permitted to return to their fields or not allowed to do so for many years.

In connection with its trusteeship of orphaned missions, the Council gave assurances that German societies will be consulted before any definite action is taken, and that reparations will be made for return of German missions now held as enemy property by Allied custodians. The Council explained it will urge that such properties be conserved for mission work under German or other auspices in forthcoming international settlements, and that alternative opportunities for German missionary service will be given full attention.

Leads Quiet Day

Pinoplis, S. C.:—The Rev. Theodore O. Wedel, warden of the College of Preachers, Washington Cathedral, conducted a quiet day for the clergy of South Carolina on March 5, here at Trinity Church. He spoke on preaching the gospel in these times.

Lenten Services

Charleston, S. C.:—Episcopal Churches of this city have united for noonday Lenten services at St. Michael's. In addition services are being held on Wednesday evenings at various churches. The preachers: Bishop Carruthers of South Carolina; Bishop Penick of North Carolina; Bishop Spencer of West Missouri; Dean Emerson of Cleveland; the Rev. John Gass of Troy, N. Y.; Bishop Gardner of New Jersey; Bishop Hines of Texas.

Palm crosses for Palm Sunday, 15 cents the dozen delivered. Orders must be in by April 1st. St. Barnabas Altar Guild, Los Angeles 41, California.

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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. HENRY HILL PIERCE
Churchwoman of New York City

How can the men be answered who asked "Why is it wrong?" as Chaplain Tittman reports in his article *Church and Sex Relations* (WITNESS, Feb. 7). Can the men be told that breaking the 7th commandment is wrong while they are being trained to break the 6th and the more efficiently they do it the better.

* * *

VIDA D. SCUDDER
Prof.-Emeritus at Wellesley College

Is a brief report anent clergy-picketing in order? The other day, a certain friend of mine, a Baptist minister, told me with mingled joy and humility about some Episcopal clergy on the picket line in Massachusetts. He was joyful, because he also had been there; humble because seven Episcopalians had I think been on the line, and only two ministers of other Communions. My own reaction was amused pleasure, for we Anglicans don't any too often find our clergy taking a bold positive stand on practical social issues, as compared with representatives of other Churches, Roman Catholic or Protestant. Every Christian must decide for himself the vexed and vexing question of legitimate partizanship, not to mention activity, in secular matters. But . . . well, I can only repeat that I was pleased. Perhaps I ought to sign myself, Penitently yours.

* * *

MRS. JOHN F. HAMBLIN
Churchwoman of Newark, N. J.

Under heading *Church Protests* (WITNESS, Feb. 21) it states the social service commissions of New York and Massachusetts have sent petitions of protest to President Truman on the return of American dead from the war fronts. Are these commissions qualified to speak for their entire dioceses in that they are speaking for members of their own families? Are any of these clergymen young enough to have ministered at the front when the call for army and navy chaplains was so badly needed?

Many boys of our faith went out without the benefit of the ministrations of their Church, and no petitions were signed to bring weight to bear on the President to see that young men of our ministry were drafted or urged to enlist in a purely spiritual ministry.

Let social service boards before calling families "pagan" who have given so much ask themselves, "Did I give as much for my country?"

* * *

CAPT. LIONEL R. LAWRENCE
U. S. Navy, Harper, Washington

I have been reading THE WITNESS for many months and I read it from cover to cover and enjoy all of it. Then I give it to friends who are not by any means Episcopalians and they enjoy it to. I was raised in the Episcopal Church as a boy and received a training which has not been forgotten. However due to the nature of my work and the community in which I live I attend service at a small Evangelical Church, where the children bring their parents. Here you hear the most important question asked and answered: What will you do with Jesus, which is called Christ?

Jesus loved the men that made their living on an inland sea (Galilee); I too make my living on an inland sea (Puget Sound). After reading the opinions and discussions of many learned minds may a humble sailorman venture a thought: "Except the Lord build the house they labor in vain that built it" also "who to know aright is life eternal."

I read with joy of the evangelistic program in the Episcopal Church. That is needed. Also you are for religious tolerance and are against color discrimination. Truly our Saviour could endorse that. However salvation is a personal thing and each individual and nation will someday learn that. My family and I believe the whole Bible from cover to cover and what we cannot understand we accept in simple childlike faith as God's holy word. This may not be logic, but I believe it is "beating our swords into plowshares and our spears into pruning hooks." "Love worketh no ill to its neighbor, therefore love is the fulfilling of the law."

* * *

ROBB WHITE, JR.
Woodberry Forest, Virginia

In *Talking It Over* (Feb. 21), the pronouncement by our Episcopal bishops states: "Every member of the human race has a right to steady employment, and income, and leisure," etc. This causes the suspicion that even an Episcopal bishop may be so busy looking at the forest that he overlooks some of the fundamentals of a tree. The tree must first take the trouble to send a network of roots down into a soil that can support its growth. It doesn't just be, and then demand.

Back in the old days, the Lord made the earth, and told the man it was his for meat. Till it, and subdue it, and replenish it. Presumably the man built himself a shack, and set to work tilling a patch of it. Quite possibly some of the sons of Lilith, or of the giants that were in those days, came along, took a fancy to the idea, and demanded of the man the right to work in his garden, on their own terms. Quite possibly the man pointed out to them that patch was his, but that there was plenty more ground untilled in that garden east of Eden. For all we know, they may have organized a union, and thrown poor man out on his head.

A little later, some chaps who found "serving the earth" not to their liking, started working in brass and other metals (perhaps iron and steel). They may have met the same fate, at the hands of the Metal Workers' Union.

In the days of horses without buggies, some other Episcopalians, not bishops, lauded happiness. But they were more modest. They proclaimed a "right to pursue it." The right to pursue a job is all the Episcopal Church gives its clergy. You, Mr. editor, may be out of a job some day, and may desire Trinity or St. Bartholomew's. You will be free to pull all the wires, write all the letters, etc. to sell yourself. Would you like us clergy to picket Trinity until they agreed to your terms?

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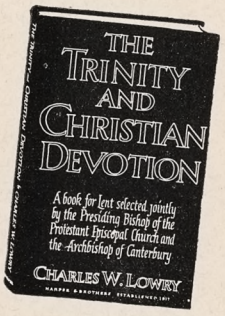
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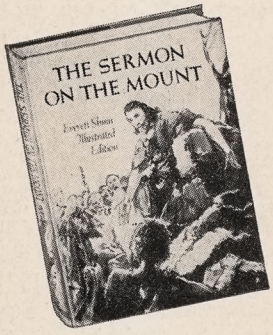
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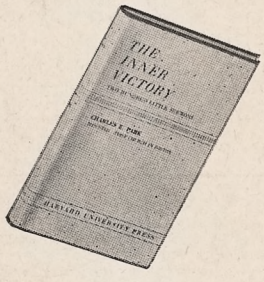
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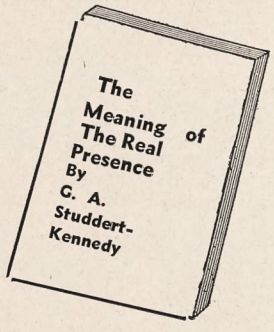
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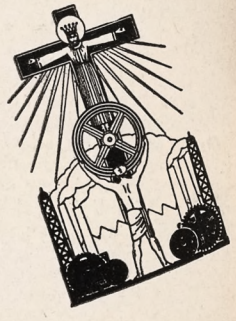
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The WITNESS

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MARCH 14, 1946



CARLETON COLLEGE HAS A CAMPUS OF GREAT BEAUTY

(*story on page three*)

REFORM THE HOUSE OF DEPUTIES

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Wed., 7:45 a.m., Thurs., 12 noon Holy Communion.

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For Christ and His Church

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MARCH 14, 1946
VOL. XXIX No. 22

CLERGY NOTES

BLOCK, BISHOP KARL M., bishop of California, is a visitor in Honolulu.

CARSON, JAMES O. JR., formerly of St. James' School, Maryland, is now the rector of Trinity, St. Clair Shores, Michigan.

CONDON, DONALD W., former navy chaplain, is now the rector of St. James', Woodstock, Vermont.

HYDE, JAMES W., was ordained priest on March 8 at St. Peter's, Delaware, Ohio, by Bishop Hobson. The sermon was by the Rev. Henry Sloane Coffin, former president of Union Seminary.

KRUEGER, RALPH B., senior at Nashotah House, has been appointed a missionary for the Virgin Islands where he will assist at All Saints', St. Thomas.

LOCKHART, MALCOLM W., rector at Beaufort and Grahamville, S. C., died on February 20. He was 58 years old.

NORTON, MERRILL A., formerly rector of St. Paul's, Elko, Nevada, is now vicar of St. Luke's, Hollister, Calif.

PRAED, HENRY S., former army chaplain, is now the rector of All Saints', San Leandro, Calif.

STEVENSON, ROBERT L., was recently deposed by Bishop Kennedy of Honolulu, at his own request and for causes not affecting his moral character.

STRETCH, ROBERT N., navy chaplain, is now stationed at Camp Lejeune, N. C. and has applied for transfer to the regular navy.

WICHER, EDWARD A. JR., former Presbyterian minister and a candidate for orders in the Episcopal Church, is now assistant at St. Luke's, San Francisco.

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Minister-in-Charge

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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. XXIX, No. 22

The WITNESS

For Christ and His Church

March 14, 1946

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

Carleton College Has a Fine Program for Servicemen

Veterans Doing Successful Academic Work And Prove Leaders in Campus Activities

By Frank R. Kille
Dean of Men at Carleton College

Northfield, Minn.:—Early in the present academic year, Carleton College announced that veterans would be admitted at mid-semester and at mid-year. In view of the educational needs of returning men and women of the armed forces, we could not justify our regular plan of admission. The admission of veterans three times in a period of nineteen weeks has required ingenuity and a maximum flexibility. The enthusiastic support of the faculty and staff has not only made the adjustment possible but has maintained a quality of work comparable to our best peacetime efforts.

The detailed plans for each registration vary, but are constant in principle. The veteran enters at once into our regular liberal arts program which has as its goal a sound general education. No refresher courses have been set up and none are contemplated. Veterans enter with a full program of work. Wherever adjustment has been difficult, faculty members have given freely of their time outside of class. Social and academic adjustments have justified our belief that the greater maturity and seriousness of the veteran would more than offset the break in the sequence of his education. All are doing as well as when they entered service, and the majority are doing much better. Many are carrying more than the normal load and doing quality work. Instructors and students alike have been impressed with the way these men have made the adjustment from military life to a regular college program.

Not only has the veteran been doing successful academic work, but he is the leader in campus activities. Newly elected class officers, heads of men's organizations, and members of our athletic teams are predominantly veterans. They sing in the glee club and the choir, take part in dramatics, and, generally, lose their identity as veterans by merging with the student body in every interest and activity.

Part of the reason for the homogeneity of our student body, in spite of the various experiences of a war, is that the college has gone out of its way to see that the veteran knows what kind of a school he is selecting. We continue to assert on every occasion that we are a small, coeducational, church-related college, and that we expect every member of our community to behave as a responsible citizen and a member of a Christian community. For example, the veteran understands when he enters Carleton College that he will be expected to attend two weekly chapel services and the Sunday evening vesper service. He soon recognizes that these religious exercises are thought to be an important part of the life of the college which he has selected. We have rarely received a request from a veteran that he be excused, and we have been encouraged by Carletonians who have returned from service to make no exceptions. In short, we will maintain the standards which are expected to exist in a church-related school. We believe confidently that there are many veterans who will wish to continue their education in this atmosphere.

No veteran has been refused admission whose records and interests indicate that he can successfully carry the work at Carleton College. Those in charge of boarding and housing arrangements for the enlarged student body have been as resourceful as the faculty. The residents of the town of Northfield have helped greatly by offering the use of spare rooms. However, most veterans have been placed in college houses near the campus or in the attractive new dormitory created by an extensive remodeling of the stadium. This was accomplished with-



Dr. Laurence McKinley Gould is being congratulated by President Charles Nelson Pace of Hamline University as Governor Edward J. Thye of Minnesota looks on. Dr. Gould was inaugurated the fourth president of Carleton College on October 16, 1945

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out limiting the athletic facilities. The dormitory will probably be retained as a permanent part of our dormitory system. The men eat in the regular college dining hall and are served by their classmates who need financial assistance.

The special interests and problems of the veterans are cared for in various ways. A Veterans' Affairs Committee, composed of faculty members and the Associate Dean of Men, who are themselves veterans of this war, meets every week at a stated period to hold an open forum. Any individual, or the representative of any group, may attend. In addition, the Dean of Men meets weekly with an appointed Men's Council to consider college matters involving both veterans and non-veterans. It is, therefore, unnecessary to secure formal office appointments to bring any matter before the faculty and administration. These regularly scheduled committee meetings have been effective in preventing misunderstandings and in planning a program to meet the needs of the veterans.

In addition, the office of the Dean of Men, and the office of Admissions, have as assistants one or two graduates of the college who have been discharged recently. These young men, who have just returned from active service, understand both the college program and military experiences. The assistants room and eat with the men and are constantly at their service in innumerable ways.

The college grants credits for courses of college calibre taken while in military service. The recommendation of the American Council on Education is followed for the most part. In addition, veterans may obtain credit by examination if other military training or experiences have contributed to their intellectual development. At time of registration, no blanket college credit is given for military service as such. During the senior year, however, a small amount may be allowed to offset any unusual hardship that might otherwise result. In such cases, the chairman of the major department and the Dean of Men may grant up to eight semester hours for military service. This will be done only when it is clear that such a grant does not impair the program of work which the student is pursuing. This grant is limited, for we have the conviction that military service is not ordinarily a substitute for college work. In some ways, military service may be more valuable, but it cannot take the place of any large part of the instruction and the student's effort which results in a general education. The college will grant the veteran every opportunity and assist in all possible ways to make available to him the ingredients of a general education on which he can look back, in later years, with real satisfaction. We want him to be equipped as well as those men who obtained their education under normal conditions. If, in addition, his experience in military service gives him certain advantages, this will be some recompense for the unavoidable break in his education.

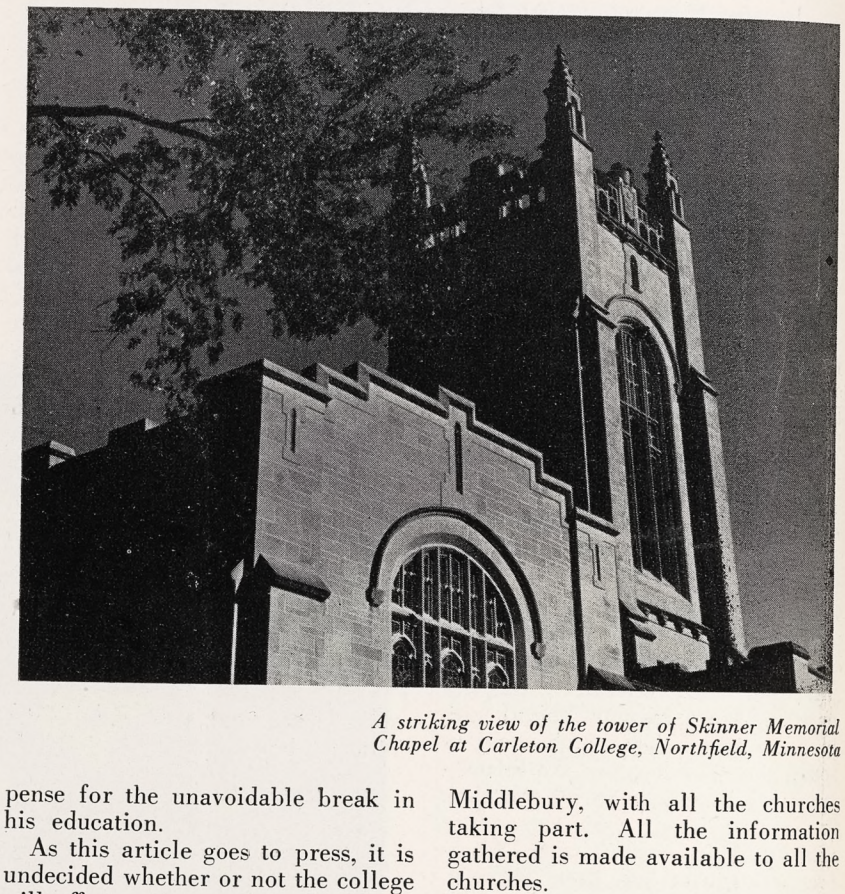
As this article goes to press, it is undecided whether or not the college will offer a summer term. If it does not, full credit will be given for work done elsewhere in approved summer school sessions.

LENTEN PREACHERS IN WILKES-BARRE

Wilkes-Barre, Pa.: — Lenten preachers at St. Stephen's here are Methodist Bishop Fred P. Corson of Philadelphia; the Rev. Phillips Elliott, Presbyterian of Brooklyn; Dean Chester B. Emerson of Cleveland; the Rev. Daniel A. Poling, Baptist of Philadelphia; the Rev. Harold Bosley, Methodist of Baltimore; Bishop Sterrett of Bethlehem; the Rev. Elmore McKee, rector of St. George's, New York; the Rev. Benjamin E. Mays, president of Morehouse College, a Negro institution in Atlanta, Ga., and the Rev. Henry Sloane Coffin, Presbyterian of New York.

CHURCHES UNITE FOR CENSUS

Vergennes, Vt.:—The four churches of this town, Congregational, Methodist, Roman Catholic and Episcopal recently made a religious census of the entire community, the whole job done in one afternoon. A similar survey is to be made at Middlebury, with all the churches taking part. All the information gathered is made available to all the churches.



A striking view of the tower of Skinner Memorial Chapel at Carleton College, Northfield, Minnesota

DONATION SENT FOR EUROPE

New York:—The Presiding Bishop, after consultation with the National Council committee on aid to sister Churches, announced the first major allocations for relief of suffering peoples in Europe and Asia and for reconstruction of Church life and work in devastated areas. Based on actual moneys in hand and upon estimates of anticipated contributions, checks for the first quarter of 1946 amounting to $152,625 are being transmitted to the World Council of Churches, the Committee for Relief in Asia, and associated agencies in the ecumenical movement.

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Federal Council Meets in Mood Of Gloom and Pessimism

Dulles Says United States Is in Danger Of Being Isolated in New World Situation

By W. B. Spofford

Columbus, Ohio:—A spirit of pessimism mingled with hope characterized the special meeting of the Federal Council of Churches here March 5-7, when leaders of the affiliated Churches gathered to discuss the Church's responsibility to national and international problems. There were more than five hundred delegates present, representing twenty-five denominations of the United States and Canada. Various speakers expressed the conviction that the state of the world is so bad that it is likely to fall apart unless the Churches, united in fellowship, pull it together.

John Foster Dulles, delegate to the assembly of the UNO in London, and chairman of the Council's commission on a just and durable peace, talked of "forbidding scenes everywhere in the world," of "rife pessimism," of "bitter disillusionment" and more especially of the "political disunity between the great Allies which won the war."

"There is disunity so great that it makes a mockery of those freedoms from fear and want which were the avowed goals of the war. The British for example, feel that their national safety is almost as much imperiled today by Soviet activities in the Mediterranean and the Near East as it was imperiled when Rommel was knocking at the door of Egypt. Such fears congeal the hearts of men and they prevent lifting from the world the terrible burden of vast armament."

Regarding the 750 million colonial peoples "now in a state of unrest," Mr. Dulles said: "The United Nations charter took account of their needs and went far to pledge the colonial powers to policies which would peacefully provide self-government, free institutions and, when appropriate, independence. The first Assembly did much to vitalize those provisions. But violence is rife and the Soviet Union is giving moral, if not material, encouragement to that violence. Perhaps it does so out of sincere belief in principles of freedom and human liberty. Perhaps it does so because violent colonial revolutions would weaken the Western democracies of Europe, Britain, France, Belgium and Holland—which have tended to coalesce into a political bloc."

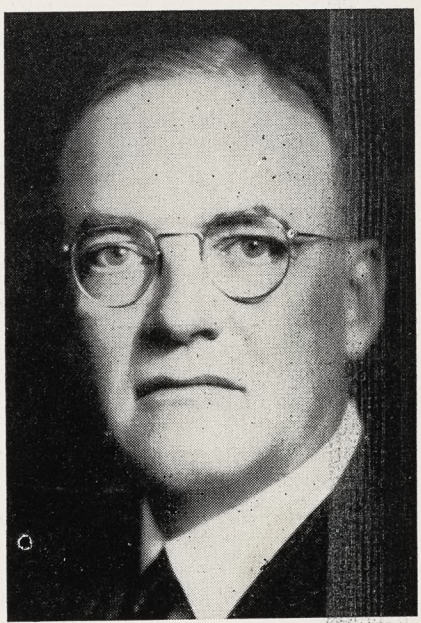
Mr. Dulles said the United States is now in more danger of becoming "isolated" than of becoming "isolationist," because to the rest of the world we appear to be living in what seems "fabulous, almost immoral prosperity."

"We seem to indulge in the luxury of suspending production, which the world desperately needs, because labor and capital cannot agree on how to divide the profits to come out of catering to that need," he said. "And for that reason our nation is in grave danger of being isolated spiritually, economically and politically."

The best way of averting future wars, Mr. Dulles believes, is by the frank discussion of the "realistic facts resulting from this war." "Wars to end wars are an illusion," he said. "Wars more than any form of human activity create the conditions which breed more war."

"But this fact must not be used to generate discouragement, defeatism, or a fatalistic acceptance of new war as inevitable," he added. "Only newborn spiritual intensity can orient the world in a new direction. I see a great deal of hope for the world if the American people are frankly told that this war put in jeopardy most of the gains which, under the influence of Christianity, had been slowly consolidated over nineteen centuries and that only supreme effort will save for us or for any one any appreciable part of what we call western or Christian civilization."

The report on atomic warfare, prepared by twenty-one Church leaders, most of whom are professors in seminaries and colleges, asked that the U. S. publicly declare that it will under no circumstances be the first to use atomic weapons in future wars; said that the bombing of Hiroshima and Nagasaki was "morally indefensible" and also condemned the obliteration bombing of German centers. The signers of the document, which included Bishop Angus Dun and the Rev. Theodore O. Wedel, both of Washington, as the representatives of the Episcopal Church, also urged "that all manufacture of atom bombs be stopped, pending development of international controls" and also that "ultimately" the control of atomic energy must be "assigned to civilians not military agencies." Monopolistic exploitation by cartels "or other minority groups" must be prevented, the statement declared, with the "supervising agencies assuring a wide and equitable distribution of whatever economic benefits may result from the use of atomic energy."



John Foster Dulles presents a gloomy report as chairman of the Federal Council's commission on a just and durable peace

The statement did not make one want to stand up and cheer for the UNO but at least it did not condemn the world organization (see "Quotes" on page seven) but rather indicated that it might eventually develop into a set-up that could be trusted to handle the bomb. No mention was made in the statement of the Soviet Union, but one member of the group that prepared the document perhaps revealed the mind of the whole when he said privately, "We better hang on to the secret for awhile until we learn whether Russia is going to behave. It is about the only bargaining weapon we have."

Thus the leaders of Protestantism are penitent for the sins of the

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United States to the point of suggesting the rebuilding of two Japanese cities "as a token of repentence" and of providing "relief and rebuilding" to Germany rather than insisting on such an un-Christian thing as "economic dismemberment." But when it comes to a former ally, the Soviet Union, fear overpowers repentance and we advocate, with Winston Churchill, the guarding of the atomic energy secret "until we learn whether Rusia is going to behave." And so, my friends, there apparently is a class struggle after all, as Hitler and his friends insisted all along.

Methodist Bishop Oxnam, as president of the Council, declared it to be the "duty of the Church to make clear the ethical criteria by which economic practices shall be judged" and said that "a man's opportunity to earn his living ought to be based upon his character and his capacity and never be determined by his color." He also said that Protestants "are resolved to maintain and extend religious liberty until at last every man shall possess the precious privilege of worshiping God according to the dictates of his own conscience."

Outstanding speakers at the meeting were the Rev. Henry Sloane Coffin of New York who spoke on community tensions; the Rev. E. G. Homrighausen of Princeton on evangelism; the Rev. Roy A. Burkhart of Columbus on the returned servicemen; and the Rev. Ralph E. Diffendorfer who presented the obligation of the Church to meet the world's gigantic relief problems over a period of years.

A highlight of the meeting was an address on March 6th when President Truman told the delegates and friends, numbering about 800, that threats of new conflicts, both at home and abroad, would be solved if there was "a moral and spiritual awakening in the life of individuals and in the councils of the nations." He also declared that "atomic energy must be matched by a spiritual strength of greater magnitude." He spoke feelingly about the many problems facing the nation; delinquency, the need for housing; support of the fair employment practices act; health legislation; the extension of social security. He also declared that the UNO was founded on religious principles and got applause when he stated, with great deliberation that "the United States will support the charter; the United States will defend the charter; the United States will seek to expand and perfect the charter; and we are confident that all other member nations expect to do the same."

President Truman ended his fifteen minute address with a plea for the destitute people of the world. "We can't feed them all," he said, "but we can go a long way in doing it if you want to cooperate and do it." It was a forthright and appealing address, solidly based on religious principles, delivered with a good deal of social passion which got a deserving response from the delegates. Certainly it was a welcome relief to the general pessimism of the other addresses and the reports of committees. The President proved himself a man of faith in addressing the top-ranking men of faith.

MILLIONS SOUGHT FOR EUROPE

New York (RNS):—America's Protestant churches will be asked to contribute $14,500,000 over a four-year period to aid in the spiritual and material rebuilding of Europe's Christian communities, Robbins W. Barstow, director of the commission for world council service, revealed here on his return from Geneva where he attended meetings with commission leaders. Of the amount sought, Barstow said, $2,000,000 will be allotted to direct relief measures such as food, clothing and other material aid, and $12,500,000 for spiritual rehabilitation. Under this latter category funds and supplies will be distributed for educational training, libraries, literature, pastors' salaries, rebuilding of churches, evangelism and allied works.

YOUTH SERVICE IN BOSTON

Boston:—Trinity Church here was filled the evening of March 3 for a service of the young people's fellowship of the diocese, with over 100 parishes represented. The Rev. George O. Ekwall, chairman of the diocesan department on youth, preached.

CONFERENCE SUPPORTS WORKERS

Detroit (RNS): — Support of organized labor in demands "consistent with religious ideals" was pledged at the close of the four day conference of various Church groups meeting here with representatives of labor. The resolution listed as labor's objectives adequate wages and new and higher minimum wage laws, full employment legislation, paid vacations for all workers, and enlarged social security and public health activities.

Another resolution called for support of efforts against discriminatory treatment of minority groups, especially in public housing and in the public schools. The conference also demanded immediate cessation of atomic bomb manufacture, and the granting of full control of the bomb to UNO.

Sounding the conference keynote —closer cooperation between religion and labor for industrial and international peace — the Rev. Charles C. Webber, field representative of the Amalgamated Clothing Workers called for more decisive action by the Churches on economic issues. He urged strong Church support for the McMahon bill to control the atomic bomb, the Murray-Wagner Dingell bill to raise minimum wages to at least 65 cents an hour, the Missouri Valley Authority bill, and other legislation for development of regional areas.



Charles Webber, Methodist minister who is now a labor organizer, urges Church to work for social aims

The Church League for Industrial Democracy was represented at the conference, which was attended by about 300 church men and women, by the newly elected executive secretary, the Rev. W. B. Spofford Jr., the Rev. Malcolm Dade, rector of St. Cyprian's, Detroit, who was on the organizing committee, and the Rev. Robert Cook, a recent graduate of the theological school of the University of the South who is at present doing graduate work at the Episcopal Theological School.

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EDITORIALS

All One Struggle

THE scene in Washington when an indifferent Congress and an apathetic citizenry allowed the Fair Employment Practice legislation to be filibustered to death, presents an issue and a challenge which must be met. The men who lined up as the vocal and voting opposition to this legislation to outlaw job discrimination represent the forces most to be feared in the worldwide struggle for peace and security. They are the same people who are out to crush trade unions and to hold down the living standards of America's workers. They hold to the same company in every issue involving the freedom of the people.

We are not faced with a series of separate struggles, as we might gather from the newspapers as we read of racial difficulties; anti-Semitism; the stoning of a Nisei as he returns home after serving with distinction with our army in Italy; the epidemic of strikes and proposed anti-strike legislation; questions of oil; American soldiers aiding one side in China's civil war. The fighting is on many fronts but it is all one struggle, with the enemy of the people appearing in strange ways and guises.

It is our giant corporations trying to throttle the self-hood of industrial workers; it is the poll-taxer trying to dominate and exploit the life of the Negro; it is the few with large money power and special privileges determined to hold that power and those privileges even though it means economic, social and political serfdom for the many. The coalition is strong, ready to throw its weight against any who assert that there must be equality—social, political and economic. It has won for now a battle in Congress. By means of a filibuster the Negro, for awhile longer, is to be held to menial jobs; ghettoes of employment are to be maintained for the Jew.

The battle between big business and the American worker is a part of this struggle. And the issue is deeper than an hourly wage increase or the refusal of General Motors to show its books or its refusal to act favorably on the union's proposal that their differences be made a matter of arbitration. It is an assault against all that democracy means to the heart of our nation and the life of the world. The defeat of organized labor would mean that America will not be able to make the needed contribution a true democracy can make to the family of nations; it would mean that power here is in the hands of the fascist-minded; it would mean that minorities will have no place, no self-hood, in our American plan; it would mean a body blow to the security of all mankind.

"QUOTES"

THE hope for world government, useful as a guiding principle, cannot be turned into a program for immediate action without very serious confusion of aim. Although improvement of the United Nations Organization is imperative, world government in any literal sense of the term is not attainable and rigid insistence of full world government now is in effect a vote for continued international anarchy. It is better to start with the imperfect accomplishments and promises of the provisional forms of co-operation that have actually begun to take shape and earnestly to seek their improvement.

—from the report on Atomic Warfare and the Christian Faith, presented at the meeting of the Federal Council of Churches, March 5th.

Let Jesus Say It!

A LENTEN fast, serving the double purpose of disciplining one's spiritual life and providing food for the hungry people of Europe and Asia, is but one of the disciplines which can be undertaken with benefit both for ourselves and for the kingdom of God. Another interesting form of discipline is suggested by the story in the gospel for Lent II. (Prayer Book p. 128). A Canaanitish woman appealed to Jesus to heal her afflicted daughter. This embarrassed Jesus' disciples. They did not like her,—she was a foreigner,—and they resented her coming to Jesus for help. Jesus handled the situation with skill and humor. With a merry twinkle in his eye for the woman, he said (out loud so his disciples could hear how they sounded) the very things they were thinking in their hearts. I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it to dogs. Hearing their selfish, sectarian prejudices come from the mouth of the Master enabled the disciples to see these prejudices in a new light.

Why not try this Lent to put into the mouth of Jesus some of the resentment and prejudices we harbor deep within our hearts? Test our thoughts by putting them into the mouth of Christ. Imagine him saying, Why should I help the people in Europe when there is so much need in this coun-

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try? Imagine Jesus saying, Why should we upset the peace and serenity of our dear old Church by pressing the matter of Church Unity? Let Jesus say, There is always going to be war in this world, so why should we concern ourselves with the UNO and with those things which make for a just and durable peace? Imagine Jesus voicing our bitter attitudes. O How I hate those Russians or the Negroes or the Jews or the Germans or the Japanese or the labor leaders, or the factory managers. To put such thoughts into the mouth of Jesus is not to solve the problems they suggest but it is to make clear how repugnant such attitudes are to the spirit of Jesus and the spirit of those who profess to love and honor him. Christ did not die for Episcopalians or Christians only, but for all men, even the people we do not like. A helpful Lenten discipline might be the bringing of our fears and hates and resentments under the light and love of Christ.

Reform the House of Deputies

by Sidney E. Sweet

Dean of Christ Church Cathedral, St. Louis

THE sessions of the House of Deputies of our General Convention have become quite inefficient, unsatisfactory, and depressing. We have gotten into ruts and it is time that we got out of them. Here are some practical suggestions for improvement in procedure, and no doubt others can be added to the list.



First, joint commission reports should be considered, without change, as soon as organization of the House is completed. This would do away with the unnecessary waste of time at the beginning of Convention. Sometimes for a day or more the House of Deputies is told that because committees are not ready to report is is necessary to adjourn. Hundreds of men away from their churches or their businesses, living at their own or at diocesan expense, are told to twiddle their thumbs because of the archaic theory that every commission report must be submitted to a committee of the House of Deputies before it is discussed or acted upon. This is silly. There is no reason why the reports of the commissions of our National Church should not be brought into the Convention on the very first day if there is no other business to perform. These commission reports ought not to be changed by committees anyway. Joint commissions are composed of bishops, clergy, and laity who have given much time to the preparation of their reports, and they are supposed to report to General Convention, not to the committee on canons of the House of Deputies. Our committees have to act very hastily, without comparable knowledge or thought, and their changes are likely to muddy the waters. Let us avoid delay; let us take up the report of the joint commission on Holy Matrimony or the report of the joint commission on Approaches to Unity, or perhaps the reports of some other important commissions, and waste no time.

Second, appointments to committees and commissions should be made with more adequate information than has heretofore been accessible about suitable men. I am not sure how these appointments have been made in the past, but it is my impression that for the most part they have been made by the secretary of the Convention. Probably he is the most competent man available. However, I understand that he will resign and that a new secretary will have to be chosen. It seems to me that it is ridiculous to expect any man to know all the deputies to the Convention or their special abilities to be of service in particular fields. It would be far more efficient to set up a committee composed of men from different parts of the country whose duty it would be to find out something about the deputies and give intelligent advice to the presiding officer so that appointments could be made on the basis of interest and merit. Such a committee would be of very great use if it were functioning between Conventions and took the time to find out who were most competent to serve on various committees.

Third, some plan for the payment of expenses of deputies to the Convention should be adopted. As in the past, I make this appeal in the name of justice. I come from the diocese of Missouri which, being centrally located, is always within reasonable distance of the place of meeting. It was only a jump to Kansas City, and a hop, skip and a jump to Cincinnati and Cleveland. But think

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of the deputies who come from Washington, Oregon, Arizona, New Mexico, and other distant places! Either the deputies must personally bear the rather heavy expense of attending Convention, or their dioceses are most unjustly and disproportionately taxed. Often it is impossible for distant dioceses which are not wealthy to have the full representation of their clergy and laity. One reason we do not have more young laity present at our Conventions is that many of the dioceses do not pay the expenses for laymen. There is no reason why this matter should always be referred to the finance committee and killed there. It ought to be discussed in Convention, and if passed, the finance committee should be instructed to find a way to put it into operation. Other Churches do it, and so can we. If all the dioceses now paying the expenses of their deputies would put the same amount into a common fund, probably out of that common fund all of the deputies from all of the dioceses of the Church could be given a reasonable amount for mileage and a reasonable amount for daily expenses while in attendance at the Convention sessions. Obviously in order to be completely fair a plan for apportioning the total expense among all dioceses should be devised. If some dioceses wished to make special appropriations for the comfort of their deputies, they would be free to do so. This would be in the interest of a more efficient Convention.

FOURTH, commissions should be instructed to have their reports printed before January 1st of the year in which General Convention is to be held, and these reports should be sent at least to the bishops and to the secretaries of the dioceses so that every diocesan convention might have the privilege of discussing them. Delegates would then come to the General Convention not only knowing the mind of their respective dioceses but also understanding fairly well the issues to be voted upon. Of course it would be better still if these reports could go to all clergy and wardens, but probably that would be too expensive. It would be a grand thing if these reports could be discussed at annual parish meetings as well as at diocesan conventions. If parish meetings and diocesan conventions really dealt with the vital questions which face the Church, there would be much greater interest shown in the meetings, and there would be more intelligent Church members. I remember one General Convention where some layman did not know the meaning of "intinction," and it was not very long ago that the House of Bishops voted in favor of the translation of bishops, but the House of Deputies voted it down without any consideration. Obviously the clerical and lay deputies had not thought to any great extent about the reasons which prompted the bishops to favor such a plan. The bishops ought to know whether it would be a good thing or not. Most of them realize that staying too long in one diocese means that they get into ruts, and most of them are aware that it would be a good thing for the Church if a competent bishop in a small diocese might ultimately be elected to a larger one. Most of them also realize that if we are going to elect any young bishops at all, there ought to be some method of translation or in such cases the bishop will become very tired of his job, and the diocese very tired of the bishop long before he reaches the last ten years of his episcopate.

Fifth, there should be more speed in routine matters and less limitation of debate on vital questions. If the suggestion presented in a preceding paragraph were adopted, the deputies to Convention would be much better prepared for the discussions of real issues, and the whole debate would be on a much higher plane than it has been in the past. Under our present system it takes a long time and many speeches to bring out everything that is involved in some of the complex questions. Often the deputies are resentful be-

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions. the views expressed not necessarily being those of the editors.

1. Two important matters to come before General Convention are the marriage canon and unity with the Presbyterian Church. Do you think these matters should be discussed early in the Convention without the reports of the commissions going first to a committee?
2. How are deputies at present appointed to commissions and committees? Discuss other possible methods.
3. Should the expenses of deputies be pooled? It is often charged that the General Convention "is a rich man's convention." Are there grounds for this and if so how could it be corrected?
4. Does your parish ever consider matters to come before Convention? Where would you get information on issues in advance of Convention?
5. Should debate be limited? How could this be done fairly and democratically?
6. Is the present method of voting fair? How could it be changed?
7. Do you agree that defeating or blocking legislation by parliamentary tactics is "neither good sportsmanship nor good religion"? Just what is meant by parliamentary tactics? Give examples of the practice.

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cause debate is cut short while they still feel that they have not heard the matter threshed out. Sometimes it would be possible for those in favor of a resolution to select qualified speakers, and those opposed to the resolution to follow the same course; careful preparation could then be made by those chosen to address Convention.

Sixth, the method of counting a vote by orders should be changed. Our present method is most unfair. A very small minority of deputies can thwart the will of the whole convention. To show how utterly unjust and unreasonable our present system is, let me put a hypothetical case. If 80 dioceses were represented by 4 clerical deputies each, and all voted for a resolution, that would be 320 votes in the affirmative. If 40 of these dioceses were represented by 4 lay deputies each, all of whom voted in the affirmative, that would be 160 more "ayes." If the other 40 dioceses were represented by 2 lay deputies each, one of whom voted in the affirmative and one in the negative, making a "divided vote," these 40 divided lay votes would prevent a majority in the lay order in favor of the resolution, thus defeating it. In other words, though 520 were in favor of it and only 40 opposed to it, the resolution would be lost. Of course this is an extreme illustration. It would never happen in just this way. But it could happen, and it does happen time after time that the will of a fairly large majority is frustrated. This method of counting votes is absolutely unreasonable and ought to be abolished. I wonder how it ever got started. When a vote by orders is taken, divided votes should be counted as one-half vote for each side. If in order to protect the constitution we want to give a minority some unusual power, let us do it in some sensible fashion, and agree that on constitutional questions there must be a two-thirds affirmative vote of the clergy and of the laity in attendance in order to effect a change.

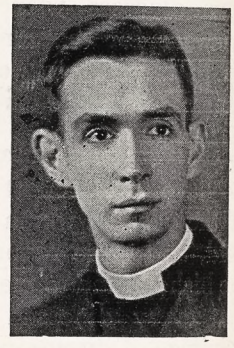
Seventh, and most important, there should be less parliamentary law and more good sportsmanship and Christian spirit. Of course it is necessary for the Convention to be conducted on the basis of parliamentary law. It is not, however, necessary that there should be so much confusion aroused by parliamentary tactics. It is a lot of fun to match wits and try to win a point by smart parliamentary means, but it is not good sportsmanship nor good religion, and most of the deputies do not know what is happening when parliamentary tangles develop. The large majority want to know what is the mind of their fellow deputies, and would like to have matters of importance to the whole Church voted on, not sidetracked. The Convention exists to legislate for a Christian Church, and in spite of strong personal convictions and deep feelings, it should be possible for its members to take action without ill will or resentment. If zeal for the advancement of our Christian cause and the extension of the Kingdom of God were uppermost in the minds of us all to a greater extent, and the spirit of Christ were more in evidence in debates and discussions than it has been in the past, surely we would accomplish more at General Convention and derive greater inspiration from it.

The Living Liturgy

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

The Penitential Office

EVERY Ash Wednesday we renew our acquaintance with the Penitential Office in the Prayer Book, then lay it aside to gather dust for another year. We do this, not simply because Ash Wednesday is the day of penitence *par excellence* in the Christian Year, but because only the emotional overtones of the first day of Lent make it possible for us to say the office with full sincerity. This is a pity. For it is of utmost importance that a service of penitence be a constituent part of our common prayer. Without repentance we cannot believe the gospel, must less enter the Kingdom of God.



It is true that our other Prayer Book offices make much allowance for our confession of sin, and the Daily Offices and the Holy Communion provide us with becoming forms (though the latter has a few antiquated expressions). When we consider seriously the misery of common men wide-spread throughout the world, brought on by international, fratricidal strife; the futility of a divided Church preaching unity and concord to a divided world; the appalling scientific skill of our society, uncontrolled by any commensurate moral capacity; the beclouded prospects of human welfare in the mad "getting and spending" of economic man; the deep racial antagonisms which seem embedded, as it were, in our original sin;—when we consider these things before God we know that His Church, if it is to be a witnessing Church, must also be a penitent Church. The burden of these things is, or ought to be, intolerable.

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Our present Penitential Office is inadequate to meet this recurrent need of the Church. It is negative. It breathes more the spirit of the Old Testament than of the New. It affords us no resolve to amend our ways, no assurance of pardon. The final blessing (an Old Testament one) comes abruptly without any preceding declaration of absolution. The service is repetitious, as though God hears us for our "much speaking." The antiphon said by minister and people together says the same thing as the prayer preceding; and the first and last collect duplicate each other. It should be said, however, that the office was originally intended to be used immediately before the Holy Communion, and its negative qualities were to be balanced by the more positive graces of the sacrament. A consideration of its origin also explains the faulty structure of the office—that is, the Lord's Prayer is in an illogical, non-climactic position. Our American form is the tail end of the English Commination service, whose terrible cursings and wrathful exhortations we are fortunately spared.

Another difficulty with our office is that it is too non-specific. It is a superb example of that "pump-priming," of which we had occasion to speak several weeks ago in connection with some of our hymns. But there are no buckets provided to receive the copious tears of our weeping so that we can water the waste places of our spiritual life. Most people need some very concrete and particular suggestions when making an examination of conscience. It is no use trying to feel "grieved and wearied with the burden of our sins" unless we have a clear notion of what the sins are. A Litany of Recollection (such as the excellent one included in *Occasional Offices*, compiled by the late Dean Rousmaniere of St. Paul's Cathedral, Boston) would be far more helpful for "a broken and contrite heart" than what is now offered us in the Penitential Office.

A thorough reworking of the Penitential Office, to make it more positive in tone and more precise in content, would have two very much needed uses. One would be as a preparation service for the Holy Communion; the other, as a form to be used in the confessional, either in whole or in part. Whatever may be his views about the place and importance of the sacrament of penance, a clergyman is expected to administer it when it is desired. The Roman form so widely used contains doctrinal elements which are in flat contradiction with the teaching of the Prayer Book. It would be a great boon to a penitent coming to make a confession to be able to open his Prayer Book to a form officially recognized by his Church—for after all he is confessing his sins *to the Church* as well as to God. Lastly, in revising the office let us do a little more editing of Psalm 51 (surely the best thing in the service), by cutting out verse 5, which is not true, and verse 16, which is irrelevant.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

A REPUBLICAN nominee for president, possessed of a healthy conscience, is the leading character in the lively comedy, *State of the Union*, by Howard Lindsay and Russel Crouse. Grant Matthews, a Willkie-type member of the G.O.P., is taken under the wing of the back-room politicians and, through careful publicity and grooming, is built up as a prospective occupant of the White House. Naturally, American politics being what they are, he has to take short-cuts and make commitments in order to get the party's nod. Surrounded by auto magnates, isolationist columnists, reactionary publishers and anti-democratic politicians, Matthews finds himself trapped by his commitments. Luckily, he has a jealous wife who likes her liquor. At a caucus party, she gets drunk and, in her capacity as Matthew's conscience, flays the persons who hold the reins on her husband. The nomination goes up in a puff and the sweet breeze of honesty re-enters Matthew's soul.

On this frame-work, the authors of the perennial, *Life With Father*, have woven a lively satire on American political life. The play is written in a synthetic style which perpetually seeks the opportunity for the good, old-fashioned wise-crack. The openings come often and all leading political figures—Truman, Hoover, Taft, Ickes, Bilbo—are verbally stabbed. As a result, the play offers an interesting commentary on the state of our nation's soul — a commentary that is well worth any person's evening.

Two of the gibes stand out. A Republican senator, asked what is the true difference between the Democratic and Republican parties, replies: "All the difference in the world. They are *in* and we are *out*." And a Southern Democrat attending the Republican caucus states: "We are proud Democrats down south and you people can't say any-

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thing too mean about the administration to suit us." Touche, Mr. Bilbo.

The trouble with the play is that one knows only too well that this is the style in which our peoples' government works. Weeks of argument on Pauley and Pearl Harbor plus a costly filibuster while atom bomb stock piles mount up. State of the Union is good comedy marked with a frightening picture of reality. It gives a good argument why the Church and Church members should be concerned with politics.

Talking It Over

By
W. B. SPOFFORD

PEOPLE can say I crab the R. & A. Fund but they'd be wrong, on the record. I'll quote c. & v. since the fund got under way if anyone wants. But to be for it doesn't mean that anyone has to keep quiet when he thinks something needs to be said.



There was a time, a few years back, when the Church officially thought that war was an awful business. Resolutions were passed that "war is murder on a colossal scale"; "war is degrading, brutal, bestial, like the devil, the father of lies and hatred"; "we believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind." We also told young men that if their consciences told them that they should have nothing to do with war we, as a Church, would stand back of them. Of course we didn't. World War II came and the Episcopal Church as a whole went all out for it. I believed then, and now, that the Church was right. I also believed, then and now, that the Church should have stood solidly back of those men who had conscientious objections to war. That we let them down is a matter of record. The payoff came one day at a National Council meeting when an argument went on for hours as to whether or not we should contribute a few hundred dollars to help maintain an interdenominational office in Washington, set up to see that CO's got some degree of justice. The answer was no.

So an unofficial organization, the Episcopal Pacifist Fellowship, went to work to do what it could as a tiny band to help these boys. They raised a bit to help this office in Washington; to help the CO's in camps and their families left behind. They were not able to do much—most of the aid to CO's who were Episcopalians, to our shame, came from Quakers and similar sects. The Episcopal Church just didn't believe in "conscience," regardless of what we had previously said, once war started.

WE ARE still playing the game the same way. The Episcopal Pacifist Fellowship—and I repeat, I never have and do not now agree with their absolutist position on war—thinks, rightly I believe, that the Church has an obligation. It still seeks money to help these CO's, both those still in civilian camps and also those being discharged who have no GI Bill of Rights to aid them in adjusting to civilian life.

But Mr. Robert Jordon, in charge of the Reconstruction and Advance Fund drive, fearful lest the few dollars that might be raised would take that much away from the $8,800,000 that is sought, tells the pacifists to lay off any money raising at this time. And they are doing just that—maybe because they are pacifists. That's their business but it does seem to me that they might well tell Mr. Jordon that men are more important than brick and mortar; that it is more important to back up these young men who did what their consciences told them was right, however much we may disagree with them, than it is to build a cathedral in Manila or churches in China.

Kimber Den and his great work in China is another case in point. Here is a man, one of the great men of our day, who gave up a secure position where he had won a world-wide reputation, to establish centers where children orphaned by the war could be cared for. The work expanded until not only children but hundreds of adults are looked after in centers that are largely cooperative and self-sustaining. Yet letters come to the CLID, which over a period of years has tried to help Kimber Den in this work through the contributions of members and WITNESS readers, that the word is being passed around that people had better forget Kimber Den for awhile and devote themselves entirely to the R. & A. Fund.

Well, the R. & A. Fund is out for nearly ten million dollars, with over six million already in the bank or pledged. That's fine. So I hope Mr. Jordon will forgive me if, as secretary of the CLID for a time longer, I keep right on trying to gather in four or five thousand dollars a year to help keep alive the children of China so that a bit later on they will be around to say their prayers in the churches the R. & A. Fund, quite properly, plans to rebuild.

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Youth for Christ Tours Europe With Big Mass Meetings

Torrey Johnson Reveals That Invitation To Germany Came From Martin Niemoeller

Edited by Sara Dill

Chicago:—Four representatives of Youth for Christ, a fundamentalist group and some contend a fascist group, will fly from here to London on March 18 for a six-week speaking tour of Europe.

The group will fly to London from the municipal airport here on an American Airlines Constellation plane and are scheduled to land in England Tuesday, March 19, at noon with a rally scheduled for the same evening in London's historic Royal Albert Hall. On the six-week tour the clergymen plan to visit Germany, France, Sweden and other countries.

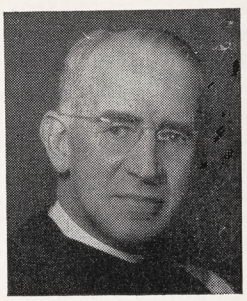
Described as a campaign "to light up the spiritual blackout among the youth of Europe," the tour is aimed at bringing converts to European Protestantism.

One of the four is Torrey Johnson, founder of the Chicagoland Youth for Christ. Those interested in Pastor Martin Niemoeller of Germany, who is at present playing a great part in the World Council of Churches, may be interested to know that Johnson, in speaking last fall to Congregational ministers in Chicago, announced that he had received a letter from Niemoeller "telling us he was very much interested in Youth for Christ and asking us to help him start such a movement in Germany." He showed the letter to a number of ministers following the meeting. Johnson also told the ministers that "We also have correspondence from Chiang Kai-Shek asking us for more help in furthering Christian work in China. A number of missionaries have been taken there at government expense. As everyone knows, the Chinese government is the most Christian government in the world."

Johnson further told the ministers that "We like publicity, the more we can get the better we like it. The Herald-American has a wonderful editorial page. You know Mr. Hearst is getting quite old and one of these days will be meeting his maker. He believes in our work."

HUMAN RELATIONS COMMISSION

New York (RNS):—The Protestant Council of New York has announced the formation here of a human relations commission which will deal with matters of applied religion. In its first action, the new group praised President Truman's plan for reduced food consumption in the U. S. Robert W. Searle, executive secretary, explained the commission's functions were "to give leadership to the more than 1,500,000 Protestants of New York in bringing Christian principles to bear on human issues." At present the new group is composed of 29 theologians, educators, and business men, but that number eventually will be increased to 35. The Rt. Rev. Charles K. Gilbert, suffragan bishop of New York, is chairman of the body.



BISHOP GILBERT

Searle said that at its next meeting, Mar. 21, the commission will discuss elimination of racial discrimination from colleges in New York state, expediting of the slum clearance plan of the citizen's housing council, and care of neglected, dependent, and delinquent children in New York. A special sub-committee has been appointed to explore Protestant responsibilities in the field of industrial and labor situations.

Veterans Seminar

Berkeley, Calif.:—A unique seminar, where the faculty learns from the students, has been set up at the Church Divinity School of the Pacific. It is a veterans' seminar, in which are discussed the implications of the war experiences of students who were both regular members of the armed forces and chaplains. The task of the faculty is to ask questions and to listen; the task of the veterans is to talk of their interpretations of what they saw and heard.

The seminar has an outline, but every subject under the sun comes into the discussion. What did the men think of the chaplains? What were the basic religious attitudes of the men under fire, in the hospital, on the way home? What were the types of religious crises? What effect did the atomic bomb have on religious thinking? Was there any noticeable change in religious practices? How were religious services attended? What was the general moral level of the men? Was there any race discrimination? Did military life have any deteriorating effect on morals? What qualities made an effective chaplain? What has the war done to you? What was the attitude of the military and the government toward religion, church, and morals? How can these experiences be used by the church in the post-war world? What can the seminary do to meet the new situations facing the post-war church and world?

Leader of the seminar is Dean Henry H. Shires, assisted by Professors Randolph C. Miller, Pierson Parker, and Charles F. Whiston. The aid of the Rev. P. M. Casady, who had the longest combat experience of any chaplain in the African-European campaign, has added to the value of the sessions.

Speaks on Spain

Rome (wireless to RNS):—Cardinal Griffin of England, in an interview here, warned against interfer-

GET-TOGETHER

*The rector of an attractive parish on the Pacific Coast has been granted a leave of absence for one year starting in September. He is looking for a clergyman to take charge during that time. The salary is $3,000 and a comfortable rectory. The churchmanship is low. The community is near many points of interest and itself offers many educational and other advantages. Anyone interested should write Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y., enclosing a stamped addressed envelope. The purpose of this department is to aid parishes needing rectors or assistants, or men seeking positions, to Get-Together. We mean to do what our limited time allows with the understanding that we are not running a professional employment agency. We do what we can to Get-Together men and available jobs. At the moment we have on the list a number of men seeking positions; also a number of parishes seeking men, mostly assistants. We gladly send the available information to those who write us in some detail about their needs—churchmanship, part of country, salary, etc.

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ence in the internal affairs of Spain; urged that Italy be given "a generous peace" to enable her "once again to take her proper place as a bulwark of civilization"; asserted that there is no antagonism or incompatibility between the Roman Church and the British Labor Party.

Provide Movies

Burlington, Vt.:—The educational committee of St. Paul's here recognizing that children either go to movies on Saturday afternoon or want to, is now showing first-rate pictures for them at that time. "We expected about 100 the first afternoon," says the rector, the Rev. Charles Martin, "but over 200 showed up." Ten cents is charged which covers the costs.

Conference Center

Boston: — The diocese of Massachusetts has a conference center for adults. It is the estate of Robert H. Storer, Christ Church, Needham, who has offered the use of 160 acres, with adequate buildings and cabins near Lake Winnepesaukee, N. H. which will take care of 100 guests. Archdeacon H. L. Johnson is in charge, with several conferences already arranged for this summer and fall. Vacation opportunities will also be given, particularly for young couples with small children.

Caribbean Conference

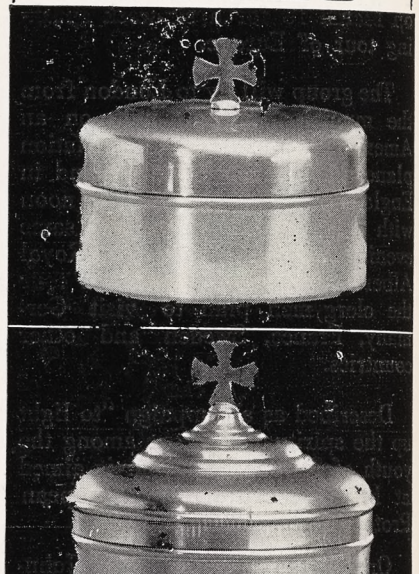
Kingston, Jamaica:—The Rev. R. O. C. King, chaplain to the Archbishop of the West Indies of the Church of England, writes THE WITNESS that the two week conference of leaders of the American and English Churches held here last month was "unprecedented" and "will have a lasting effect for good upon the future progress of the Church" in the Caribbean. Among the matters discussed was the allocation of money raised by the West Indies appeal of the Church of England; the future of Codrington College in Barbados which may become a theological college for the area; the desirability of closer fellowship between the two Churches in the work of the area. Representing the Episcopal Church were Bishop Creighton of Michigan, Bishop Colmore of Puerto Rico, Bishop Boynton of Puerto Rico, Bishop Voegli of Haiti, Bishop Blankinship of Cuba and Bishop Gooden of the Canal Zone. Representing the Church of England, in addition to representatives from Jamaica, the Windward Islands, Barbados, Antigua, Nassau and Honduras, where two representatives of the Archbishop of Canterbury, Archdeacon Bradfield of Croydon, and Canon E. C. Rich of Peterborough.

Predicts Unity

Sydney, Australia (wireless to RNS):—An Australian committee for the World Council of Churches was formally inaugurated at a meeting here at which Anglican Dean William Leslie Langley of Melbourne predicted "the ultimate cooperation of all non-Roman churches in Australia." The new group, plans for which have been under discussion for the past two years, will be somewhat similar to the American committee in New York.

"The Australian-wide organization for united action by all Protestant churches," Langley declared, "comes as a great movement toward world

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unity, giving fresh hope to the Christians of our generation."

The speaker regretted, however, he said, the "parochial attitude" which prevented the Roman Catholic Church in Australia from being represented in the new Australian movement. He asserted that complete Christian unity "will be unobtainable as long as the Roman Catholic Church claims to be the exclusive Church of Jesus Christ."

Dean Langley's statement later brought a reply from the Rev. Leslie Rumble, M.S.C., who denied that the Catholic Church lacks enthusiasm for joint Christian movements. He declared that "Catholic fidelity does not preclude charity toward others," but added that "it is the duty of Catholics to abstain from non-Catholic religious rites, since they believe their religion is above all others."

Lenten Preachers

Boston:—Noonday Lenten preachers at Trinity Church here are Bishop Hart of Pennsylvania; the Rev. John H. Gardiner Jr., Presbyterian of Baltimore; the Rev. Henry Sloane Coffin, Presbyterian of New York; the Rev. Russell S. Hubbard, rector at Bar Harbor, Maine; the Rev. Arthur Lee Kinsolving, rector at Princeton, N. J.; Dean Robert M. Hatch of Wilmington, Del., and the rector, the Rev. Theodore Ferris.

Hit Segregation

San Francisco (RNS):—"Could Jesus live in your neighborhood?"

That challenging question opens a pamphlet concerning residential "restrictive covenants" against non-Caucasians, issued by the interracial commission of the San Francisco Council of Churches. The pamphlet is being distributed through member churches of the Council, and urges readers to sign the following commitment:

"Recognizing that residential segregation directed against non-Caucasians increases racial tensions, attacks the foundations of democracy and is fundamentally un-Christian, I pledge that in no way will I legally bind any property by signing restrictive covenants directed against persons because of race, color or creed."

The pamphlet was prepared by Rev. Alfred G. Fisk, chairman of the commission, in cooperation with Hughbert Landram, secretary of the San Francisco Council of Churches; and Rev. William Turner of the Community Baptist church.

The pamphlet appeared as white house owners belonging to the Portola Heights Boosters Club were in a controversy to oust a Filipino and a Chinese family from their homes on Bridgeview Drive where restrictions forbid residence to "persons other than of the white, Caucasian race."

Educational Workers

Washington:—Bishop Angus Dun of Washington, as chairman of the National Council's division of Christian education, has announced that chairmen of diocesan departments and professional religious educators, will meet in Chicago, May 21-23. The group, about 75 persons, predominantly clergy, will consider a syllabus prepared by the division which aims to state the knowledge and experience which the Church seeks to bring to children and suggests the progressive steps, year by year, by which the goal might be reached.

One of the matters that will be discussed is whether or not the Episcopal Church should establish an official publishing house, similar to that of the Methodist and other Churches. If this was acted upon favorably it presumably would mean that the plant would take over all the

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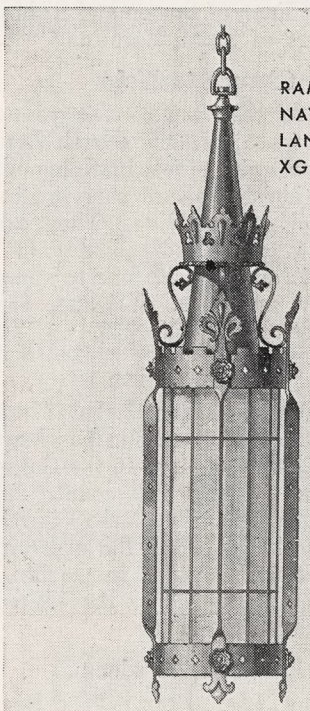
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printing work of the National Council, Church school material, forms used by parishes, etc. Information is now being gathered from other Churches on the problems involved in such an undertaking.

Lenten Preachers

New York:—Preaching this Lent at St. James' Church are the Rev. Harold H. Donegan, rector of St. John's, West Hartford, who is a brother of the rector; the Rev. E. Frank Salmon of Holy Trinity, Philadelphia; Bishop Oldham of Albany; Bishop Pardue of Pittsburgh; Dean van Etten of Boston and Bishop Carruthers of South Carolina.

Chance to Help

Pearl River, N. Y.:—The young people of the mission church here have done quite a job in fixing up a recreation room and carrying on various church activities. They are anxious to get a radio-phonograph. If there is anyone with one to spare will they write THE WITNESS, 135 Liberty Street, New York 6.

Goes to China

New York:—Sister Isabel Mary of the order of St. Anne has been appointed a missionary in the China field. She went to that country in 1920 as a missionary of the Church of England and joined the order in 1935. She was interned in the Philippines and returned to the United States upon her release.

Nashville Services

Nashville, Tenn.:—The Rev. Charles Sheerin, rector of the Epiphany Washington, is the preacher this week at the noonday Lenten services being held at a downtown theatre under the auspices of the Episcopal churches of this city.

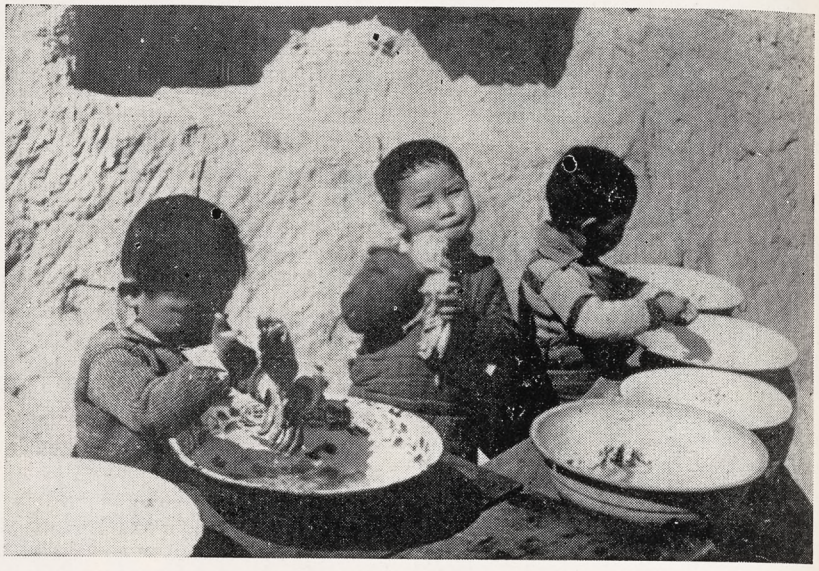
Cathedral Festival

Washington:—A festival is to be held for a second time at Washington Cathedral. It is a full week of music, public worship, outdoor activities, lectures and exhibits. The dates are May 26-June 2, according to an announcement by Dean John W. Suter. The preacher at the opening service will be the Rev. Horace W. B. Donegan, rector of St. James' Church, New York.

Youth Canteen

Wilmington, Del.:—The Shuffle Shack, the city's first 'teen-age canteen, a rendezvous for boys and girls of all faiths, was opened last week in the parish hall of St. Andrew's. Mayor Thomas Herlihy, Jr., attended the

Make A Lenten Offering



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

Even in the face of inflation, $15 will clothe and feed a Chinese child for a month, due to the self-help program instituted by Mr. Den at all the centers.

Individual Church men and women, young people's organizations, parish groups, are urged to help in this vital work.

Donations are cabled through the Bank of China as often as the amount of donations available justify.

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inaugural and in an address that was broadcast called attention to St. Andrew's contribution to the city's recreation program and the contribution that all other churches can make.

Once the speeches were out of the way the evening belonged to the young folk. To the latest popular recorded tunes, 300 boys and girls, and a few service men, danced or crowded around the Coke Bar for soft drinks.

The Rev. John Large, rector of the church, described the setting, and extended an invitation to all of the city's young people to attend on future Fridays. Allan J. Henry, senior warden, said, "We hope those who enjoy the Shuffle Shack will show their appreciation by having a good time."

Other speakers included David G. Kennedy, senior adviser, and Michael Harris, president of the Wilmington youth council.

Before the end of the broadcast, carried by WDEL and made possible by a contribution of its weekly time by the Junior Chamber of Commerce, Harvey Smith, master of ceremonies, interviewed several boys and girls in the crowd for their reaction —all favorable. Six of the church's young people conceived the idea of the canteen, promptly dubbed the Shuffle Shack, several weeks ago. With the aid of several adults the young people's committee went to work on the large room. They obtained needed furniture, including an ice chest for keeping soft drinks cool.

Current plans call for opening the canteen one night a week. Later, with the formation of a boys' club, it is hoped to make the rendezvous, equipped with ping pong tables, a pool table and shuffle board, available more frequently, perhaps at regular hours every day.

E.T.S. Alumni Day

Cambridge, Mass.: — Francis C. M. Wei was the headliner at the mid-winter alumni day of the Episcopal Theological School, observed February 27th, with approximately 150 present. The day started with a quiet morning conducted by the Rev. Charles W. Lowry, rector at Chevy Chase, Md. Following a luncheon given by Dean and Mrs. Taylor, the Rev. William J. Wolf, instructor in theology, presented a paper on Problems of Theology in the New Age. A memorial service for the late Prof. James A. Muller was conducted by Dean Taylor, Prof. Hatch, Bishop Sherrill, with former dean Henry B. Washburn preaching. Dean Arthur Lichtenberger of Newark, chairman of the editorial board of THE WITNESS, was the chairman of the dinner meeting which closed the day. Dean Taylor announced that 26 new students entered the school in February; 16 juniors and all war veterans; 3 seniors, 1 middler and 2 special students. The student body now numbers 57.

Bishop Kroll Dies

Salisbury, N. C.:—Bishop Leopold Kroll, former bishop of Liberia, died in a hospital here on March 5th following a long illness. He retired from active service last year on account of his health.

Special Preachers

Cambridge, Mass.:—Special preachers at Christ Church here on Wednesday evening in Lent are the Rev. Granville M. Williams, superior of the Cowley Fathers; the Rev. David R. Hunter, secretary of the department of religious education of

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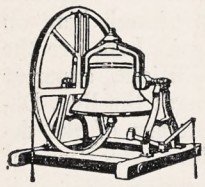
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the diocese; the Rev. Henry Sloane Coffin, former president of Union Seminary; the Rev. Russell S. Hubbard, rector at Bar Harbor, Me.; the Rev. Arthur L. Kinsolving of Princeton, N. J.; Dean Robert Hatch of Wilmington, Delaware.

Samuel Cavert Ill.

Columbus, Ohio:—It was announced at the opening of the meeting of the Federal Council of Churches here on March 5 that the general secretary, the Rev. Samuel M. Cavert, scheduled to deliver one of the chief addresses, was ill in London. Cavert has been in Europe for the past six months on behalf of the World Council of Churches. No details were given on the nature or seriousness of his illness.

Church Congress

Tryon, N. C.:—A regional Church Congress of the diocese of Western North Carolina will be held soon after Easter. Plans were made at a recent meeting of the convocation of Asheville. The Rev. Clifford L. Samuelson, national secretary of rural work, presented a program on the needs of the mountain area and the Rev. C. Capers Satterless of Spartanburg, S. C., conducted a quiet day.

IN MEMORIAM

The untimely death of Helen Washburn has taken from us a leader of unusual vision and ability. Hers was a rare combination of the gifts of courage and tenderness, of vigor and gentleness, of conviction and tolerance, of deep devotion and dynamic action. There was a quality of happy radiance and vitality about her, of intuitive understanding and compassion which endeared her to the hearts of people from every walk of life and across every line of religious belief. In all that she did there was a sense of urgency, a high purpose, a compelling and tireless spirit which knew no despair, a willingness to give and to hazard all because her faith was strong.

Those who knew and worked with her sensed the timeless quality of her friendship and caught from her the intimations of life's challenge and its greatness. The consciousness of personal loss felt by those of us who have been privileged to know her and to work with her cannot be put into words. Her personal acts of kindness, her steadfast courage, her belief in the goodness of people, her happy and wholesome laughter, her outgoing spirit of love, her unswerving loyalty, her joy in sacrificial service, these we shall hold dear always. Her faith, her ideals, her vision will continue to give us strength to carry on.

Committee on Weekday Religious Education
Diocese of Pennsylvania

WANTED—Directress, Dietician, Counsellors, Recreation Leaders, Waitresses, Kitchen Help for Church Camp and Holiday House at Monroe, New York for summer. Apply at once—Girls' Friendly Society, Old Synod House, Amsterdam Avenue & 112th Street, New York 25, N. Y.

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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. A. R. CROSS
Layman of Philadelphia

A priest of the Church has just sent me a letter which I think may interest you. It is as he wrote it except for the elimination of names.

On a recent Sunday, being a visitor in ———, I went to the 11 a.m. service at the cathedral. As I had not been able to attend an earlier communion service, I was grateful for the opportunity of receiving the sacrament at that hour. The celebrant, I noticed, frequently gabbled the noble and meaningful phrases of the Prayer Book, so that they could be hardly heard or understood where I was. But as I knelt at the altar rail, I was completely unprepared to hear him say something that sounded like this: "ThbodyuvLord-JesusChristgivntheepreservbodysoulast i n glifepleaseconsumeitnow." By this time, he was two or three persons beyond me. For the space of a moment or two, I had held the wafer in my hand and was engaged in an act of silent devotion and prayer, which for particular reasons was very real to me. Suddenly it dawned on me what the celebrant had said. When the chalice was held to my lips by the priest following, I carefully dipped the tip of the wafer into the wine and placed it in my mouth. This is my custom. Having witnessed repeatedly for years the soiled condition of the chalice rim and lipstick smears on purificators, and having served in parishes during serious epidemics of colds and influenza, it is my rule, wherever I am, to receive the sacrament by intinction.

After the service, lay communicants who had knelt on my right at the altar rail told me that they had heard what the celebrant had said. One of them, a devout laymen, commented: "That service illustrates why there are such small congregations at the cathedral. The way in which the words were gabbled makes me want to stay away whenever Canon ..... is taking the service." I assured him that I had understood everything, and hoped that with the end of the war the cathedral would soon have a staff of highly qualified priests, including an outstanding preacher, so that more persons, residents and visitors, might be drawn within the hearing of the gospel and fill its vast spaces. Incidentally, I added that, as a visitor, I hoped also that all parishes in his diocese would hold in future an annual every member canvass, so that their support of the Church's program and world work would be more worthy of the size, importance and influence of such a metropolis. All in all, I told him, I thought that his diocese for years had set the poorest example of good churchmanship in the whole country.

* * *

E. W. AVERILL
Priest of Phoenix, Arizona

The earliest record of Christian worship is, I believe the Letter of Pliny the Younger, to the Emperor Hadrian, who says that it was the custom of Christians to assemble together, and sing a hymn to Christ as God. This has been an unbroken tradition in all parts of the Church, until 1928 when the General Convention permitted the substitution of the Benedictus Es, for the Te Deum, the Church's most glorious hymn of praise to Father, Son and Holy Spirit.

Many churches, and even cathedrals have availed themselves of this method of shortening the service by perhaps five minutes, and as a result Christian worship has disappeared from many of our churches. The Benedictus Es is a noble hymn and teaches us to worship God in the midst of the fiery furnace of affliction, as did the three mystical children, but it is not Christian worship. I doubt if one in a hundred ever thinks of its origin, when singing it on Sunday morning.

There is the suggestion of "a mighty salvation" if the Benedictus is used, but all three of the morning canticles are distinctly Hebraic. Why not restore the ancient tradition of Christian worship on Sunday mornings and sing a hymn to Christ as God?

* * *

W. M. PASCOE
Rector of St. Philip's, Grand Rapids, Mich.

I almost always agree with THE WITNESS but either there is no controversy about the rightness of priests picketing—that is the priest is an ordinary Christian and as such should act according to his sympathies and his own personal lights—or else he is a peculiar representative of the institution that is concerned with reconciling all men to God, in which case it's not "better for him to be wrong than a gutless hypocrite." Jesus was neither, nor should his representatives be. We are surrounded by injustices on all sides as was Jesus. The injustices are between men and can never be resolved until the spirit of Christ is impartially imparted to these men whether they be capitalists or fascists or sharecroppers. I can't see how this unique and undeniable end is served by the priest in the picket line.

* * *

JAMES L. SMILEY
Priest of Annapolis, Maryland

The ounce of prevention is far better than the pound of cure. Especially would this truth have been confirmed, had it been applied in 1898. Then the Spanish-American war could have been averted, if the Church had encouraged the federal government to exercise Christian statesmanship. But, unfortunately, both Church and state failed. And what unspeakable harvests of horror sprang from that colossal tragedy! Today a similar menace overshadows civilization. We are threatened with World War III. What now is our ounce of prevention? Simply this: to prepare for peace by outlawing war. Practically the very first thing to do is to demand that our federal government immediately inaugurate a United States of the World, with a constitution patterned after our own. Law would then supplant murderous force. Brotherhood would be hailed all over the earth and the desire of all nations would appear.

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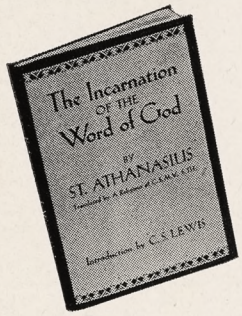
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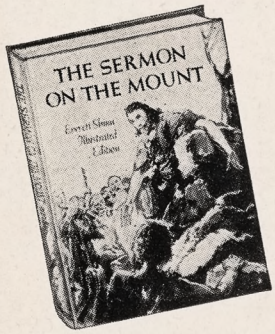
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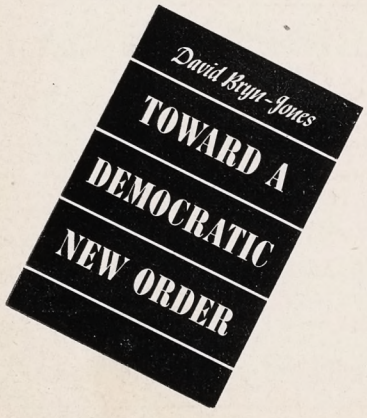
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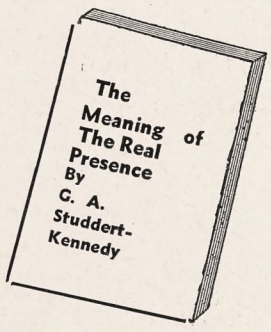
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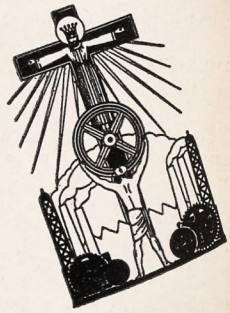
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The WITNESS

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MARCH 21, 1946

GROUP OF BISHOPS ATTIRED DECENTLY AND IN ORDER

(*story on page four*)

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For Christ and His Church

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MARCH 21, 1946
Vol. XXIX. No. 23

CLERGY NOTES

CLARK, BAYARD S., formerly assistant at St. Peter's, St. Louis, has accepted the rectorship of Christ Church, Cape Girardeau, Mo., effective May 1.

CLARKE, JAMES E., former army chaplain, has accepted the rectorship of Christ Church, Glendale, Ohio.

GEORGE, ROBERT A., was recently released from the navy and is at present a student at Union Seminary, New York.

HIGGINS, CHARLES A., formerly rector of Christ Church, Cape Girardeau, Mo., accepted a position doing missionary work in the diocese of Texas, effective March 6.

JOHNSON, THOMAS G., was ordained deacon on March 1 by Bishop Beverley D. Tucker in Emmanuel Church, Cleveland, where he is an assistant.

MATHERS, THOMAS, former army chaplain, is now rector of the Ascension, Clearwater, Florida.

MATTHEWS, DAVID B., rector of St. Paul's, Brockton, Mass., has resigned effective in June after serving the parish for thirty-seven years.

SHERMAN, ARTHUR M. JR., former navy chaplain, is now assistant at the Incarnation, New York City.

TITE, BRADFORD H., former navy chaplain, is now the rector of St. Andrew's, New Berlin, N. Y.

TRICKETT, GEORGE H., retired clergyman of the diocese of Ohio, died on March 6th.

TROTTER, James P., rector of St. Paul's, Walnut Creek, Calif., has accepted appointment as a missionary in the Philippines.

WOOD, GEORGE R., former army chaplain, has accepted the rectorship of St. John's, Milwaukee, Wis., effective May 1st.

YARDLEY, THEODORE, curate at Trinity Cathedral, Trenton, N. J., is now the rector of St. Mary's, Kevport, N. J. and Trinity, Matawan, N. J.

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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. XXIX, No. 23

The WITNESS

For Christ and His Church

March 21, 1946

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

Can Require Bishops to Retire Says Majority Opinion

Four to One Vote by Committee of Bishops With Minority Report to Go to Convention

By W. B. Spofford

New York:—The General Convention will again have before it the matter of compulsory retirement of bishops at the age of seventy-two. Action was taken at the Convention of 1943 which was interpreted by some as making it mandatory for a bishop to resign from his jurisdiction on reaching that age. Others maintained that a bishop was elected by a diocese and was responsible to his diocese and that the national Church had nothing to say about whether or not he should retire, or at what age. So when the House of Bishops met last year at Birmingham, Ala., the Presiding Bishop was instructed to appoint a committee of five bishops, with himself a member and ex-officio chairman, "to prescribe such a procedure in the case of enforced resignations as will safeguard and promote the welfare of the Church the diocese and the bishop concerned."

In addition to Bishop Tucker, the committee consisted of Bishop R. Bland Tucker of Arkansas, Bishop Cameron J. Davis of Western New York, Bishop James P. DeWolfe of Long Island, Bishop Oliver J. Hart of Pennsylvania. The committee met October 31, 1945 and February 27, 1946 and also carried on extensive correspondence. The Presiding Bishop however announced on March 7 that the committee failed to agree and that therefore a majority and a minority report will come before the House of Bishops when it meets in September in Philadelphia. How the members of the committee voted was not announced. But it was stated that four members approved the majority report, one of whom did so because he thought it was the proper way to carry out the constitution of the Church but reserved the right to question the whole principle of compulsory retirement when the matter comes before the House of Bishops.

The majority opinion asserts that the General Convention has authority to require bishops to resign from their jurisdiction either by constitutional provision or by canon. It submits proposed canons which interpret the constitutional provision as meaning that resignations are not effective until accepted by formal action of the House of Bishops, but that such acceptance is mandatory. It provides also that jurisdiction is declared terminated if for any reason a bishop shall fail to tender his resignation when he has attained the age of seventy-two. The proposed canons expressly provide that the same action shall be taken in the case of suffragan bishops as with bishops of jurisdiction.

The minority report signed by one of the committee asserts that voluntary resignations are always presented to the standing committee of the diocese concerned before presentation to the House of Bishops, and that "in practice the diocese has always had the first say and its consent has been a condition on which the resignation has been presented to the House of Bishops . . . but in the case of enforced resignations it is quite conceivable that the diocese may with good reason wish to retain a bishop who is entirely competent, or give him an assistant. Yet if the procedure of the present canon is followed the diocese will have no authority whatever."

The minority report continues, saying that the diocese elected and thus conferred jurisdiction. It questions also the assertion of the majority report that acceptance of a resignation by the House of Bishops is mandatory. It submits amendments to the canons providing that "a bishop of a diocese or a bishop coadjutor or a suffragan bishop who desires to resign his jurisdiction or position, and every bishop who has attained or shall attain the age of seventy-two years shall send in writing to the Presiding Bishop and to the standing committee of his diocese his resignation of his jurisdiction. This communication shall be sent at least thirty days before the date set for a regular or special meeting of the House of Bishops. The Presiding Bishop shall without delay send a copy of the communication to every bishop of this Church having ecclesiastical jurisdiction, and shall at once appoint a committee of three bishops of the province of which the diocese concerned is a part, to confer with the resigning bishop and said standing committee as to the effective date of said resignation . . . which committee shall report to the next meeting of the House of Bishops which shall then give or withhold consent to the desires of the diocese. But in no case shall the effective date of the resignation be more than three years after the meeting of the House

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★ A chaplain with the rank of major will be available for a parish the first of April or shortly thereafter. He is over fifty, in perfect physical condition with ample energy and ambition. Churchmanship is moderate. . . . There is a thriving mission in a new housing development in an eastern city that offers unique opportunities. The church ministers to all Protestants by agreement with the federation of churches. At present there is a church house where services are held and a Sunday school of 150 children. Plans have been made for a church. The starting salary is $200 a month and rectory, with an unusual opportunity to grow with a thriving new community. . . . The purpose of this Get-Together is to bring parishes needing rectors or assistants and men seeking work together. In writing please give details and enclose a stamped addressed envelope. Address: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. This is *not* an employment agency but merely an effort to be of service. Please therefore do not call (time is the most precious thing we have) and do not expect personal correspondence. We will treat communications in confidence and will respond if, in our judgment, we have anything that meets your need.

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of Bishops at which the resignation is reported." Provision is made also for similar action in the case of missionary bishops, but without reference to the standing committee.

Both the majority and minority reports have been sent to all bishops with a covering letter from the Presiding Bishop stating that they are sent "in order that time might be given for study and preliminary discussion."

THE PICTURE ON THE COVER

Trenton, N. J.:—When the Rt. Rev. Alfred Banyard was consecrated suffragan bishop of the diocese of New Jersey last fall the bishops attending the service had this picture taken. We received it too late to use then. But we give it to you at this late date because we believe it shows how most Episcopalians like to see their bishops vested on such an occasion. Those in the picture, from left to right, are Bishop Littell, retired bishop of Honolulu; Bishop McKinstry of Delaware; Bishop Gray of Connecticut; Bishop Budlong of Connecticut; Bishop Gilbert of New York; Bishop Hart of Pennsylvania; Bishop Ludlow of Newark; Bishop Matthews, retired bishop of New Jersey; Bishop Conkling of Chicago; Bishop Washburn of Newark; Bishop H. St. George Tucker, the Presiding Bishop; Bishop Gardner of New Jersey; Bishop Stevens of Los Angeles.

Incidentally, in sending invitations to bishops to the service, Bishop Gardner suggested to them what vestments they should bring.

PARISH CONDUCTS UNIQUE CAMP

Wilkes-Barre, Pa.:—St. Stephen's parish here has plans well under way for this year's summer camp, located on a site of nearly 200 acres located on the Susquehanna River near Tunkhannock, Pa. It is a project in Christian democracy, with boys admitted from various economic, racial and social backgrounds. There are sons of college professors and foreign diplomats; there are sons of coal miners; there are boys whose parents were born in Japan and other countries. The entire camp program is planned so as to help youth and their parents know the differences in nationality and cultural and economic background, and that they can live together in a strengthening and creative fellowship. There are musical programs, dramatics, art classes, lectures, as well as the usual things that go on in a summer camp.

The rector of the parish, the Rev. William K. Russell, is still looking for a few counsellors. Anyone interested should write him at Wilkes-Barre.

CHURCH GROUP HITS AT CHURCHILL

Hartford, Conn. (RNS):—A statement refuting Winston Churchill's call for an Anglo-American alliance against the Soviet Union was issued here by the international relations committee of the Connecticut Council of Churches. The statement called for consideration of "the need for a continuing and growing mutual understanding between our country and Russia" by churches of the state in their services on the third Sunday in May, anniversary of the first Hague conference.

The committee asserted its belief "that the hope of peace is bound up with American-British-Soviet friendship and cooperation and that the call for an Anglo-American alliance against Russia is really a call for the restoration of a balance of power which undermines the United Nations Organization."

"It cannot be too strongly stated," the declaration added, "that to wreck American-British-Soviet friendship is to wreck the peace."

OLD KENTUCKY PARISH CELEBRATES

Lexington, Ky.:—As a highlight of the 150th anniversary of Christ Church here, the Rev. James W. Kennedy presented the largest confirmation class in the history of the parish to Bishop Moody on March 3rd. There were sixty adults and young people in it. The parish, oldest Episcopal Church west of the Alleghanies, plans to raise $150,000 in May for a chapel and an addition to the parish house.

NON-SEGREGATED CHURCH IS URGED

Columbus, Ohio (RNS):—"The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable." This resolution was adopted here at a session of the committee on community tensions in connection with the special post-war meeting of the Federal Council to adopt new strategic policies.

Approval of the statement was preceded by frank and candid debate. Discussing segregation, W. W. Alexander of Chicago, vice-president of the Julius Rosenwald fund and chairman of the Federal Council's commission on the Church and minority peoples said: "It is clear that we have adopted the pattern of segregation. This is not sectional but national. There is about as much in one section of the country as another. This is so much in conflict with Christian teaching, that if we are dealing realistically, we must look at it as a national pattern. Less than one per cent of the Colored Protestants in the United States have any fellowship in worship with



Will W. Alexander tells the Federal Council that the Church is more segregated than the school system or organized labor

their white brethren. The Church is more segregated than the school system or than organized labor."

Expression of the Negro viewpoint came from Benjamin Mays, vice-president of the Federal Council and president of Morehouse College, Alabama, who declared: "We don't see how we can defend segregation in Church and fight it on the street car. If the Church sanctions the pattern of segregation it complicates the whole pattern of secular life. The Church is supposed to furnish moral leadership. It is either all or none."

The Rev. Clark Cummings of St. Louis told the delegates: "When we inquire of the hotels whether or not they could accommodate an interracial meeting they answer: 'Why does the church ask us to do something that the church itself will not do?' "

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First Hand Account of Racial Terrorism in Tennessee

A Former Army Chaplain Goes to Columbia And Presents Results of an Investigation

By Joseph G. Moore
Lecturer at Seabury-Western Seminary

Columbia, Tenn.:—Early Tuesday morning, Feb. 26th, hell broke loose here. In a period of a few hours the entire Negro business section of the city was smashed and shot up, every Negro's home invaded and searched, and sixty-eight Negroes jailed, five Negroes shot, many beaten up and the whole Negro population frenzied with fear lest any further violence ensue.

This was not mob violence in the usual sense, for in this period, no Negroes were killed, the whole Mink-Slide area (Negro) was being protected by the Tennessee state guard, and the search and devastation on the community being accomplished by the state police, under its chief, Lynn Bomar.

Chief Bomar says they were searching for the men who may have shot the four policemen of Columbia earlier in the evening. Governor James McCord spoke of searching for the leaders of the Negro insurrection. Sheriff W. W. Underwood was confused by the whole sequence of events in the light of eight years of sheriff and deputy sheriff, and a good record of being fair to Negroes. The county's books show that during his period, fewer Negroes than whites have been arrested, in proportion to the population. Why, said he, should the section of the population which had throughout these years been more law abiding suddenly become lawless?

What happened leading up to the search incident was this: On Monday morning, Feb. 25th, a white radio repair mechanic named Flemming hit a Negro woman named Mrs. Gladys Stephenson in an argument that arose when she called for her radio. Her ex-serviceman son, James C. Stephenson, who accompanied her, went to her aid, and in the struggle that ensued Flemming was knocked through the front window. When the struggle was over, the Stephensons were in the city jail, and Flemming was having his bruises dressed.

Shortly after noon, according to Sheriff W. W. Underwood, the Stephensons were changed from the city jail to the county jail to make it safer for them. There was a crowd of white men congregating in the city square about a block and a half from the Negro business district, or Mink-Slide area. The sheriff went to the city square and talked to some of the men, then was told that a similar group was forming in the Mink-Slide area, went there and found this to be true. Here he talked with the Negroes, noticed that many were armed, and dispersed the crowd. "I told them to go home and take their guns with them, that there would be no trouble," said Sheriff Underwood.

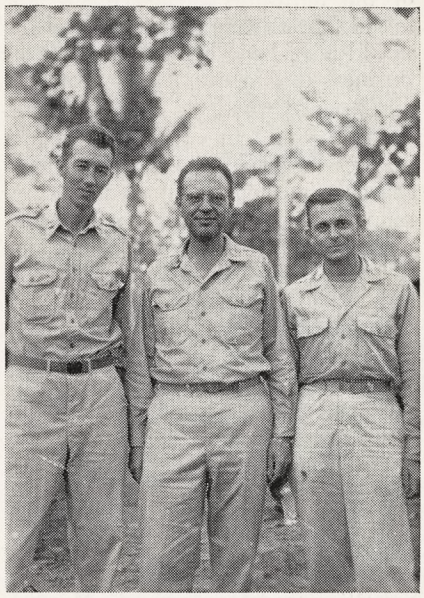
Apparently still concerned at supper time, the sheriff told Mr. Sol Blair, one of the Negro businessmen to give bond for the Stephensons, and Mr. Blair says, "Get them out of town." This Mr. Blair did.

As dusk came on, Sheriff Underwood was again called to go to the Mink-Slide area because of a congregation of Negroes there. He went, and again found them armed and worried. They mentioned that some white man had bought a rope, but he told them to go home, that he would take care of them. He talked especially to a minister, Cal Lockridge, who had a gun, told him to go home, and Mr. Lockridge left while the sheriff was there.

Evening found the community still in great fear, for every light in the Negro area was turned off. The sheriff again conferred with the chief of police of Columbia. The Negroes say a car drove down the main street, and as it passed the Negro business district fired a volley of shots. Sheriff Underwood says he heard three shots in the Negro area. From the square, four policemen left and went into the Mink-Slide area on foot, supposedly to search for the people firing, and were shot at, and hit, by buck shot. It being completely dark identification was impossible.

From the sheriff's testimony, he must have been at the county jail at this time, locking up two drunken white men, since when questioned by Mr. Ira Lattimore, executive secretary of the Chicago Civil Liberties Committee, and Mr. Sam Neuberger, lawyer for the National Federation for Constitutional Liberties, and myself, he said they were the ones he had spoken to earlier in the afternoon at the public square and warned that they would get into trouble if they continued to drink.

Barely a half hour from the time the police were shot, the state police were on the scene, under the direction of Chief Lynn Bomar, who drove from Nashville, he said, a distance of 46 miles, in 32 minutes. They waited until enough state police could come before going into the area but began immediately to set guard around the entire Negro area. Almost at the same time, the state guard came into Columbia and set up their lines on the outside of the state police.



Center is the Rev. Joseph G. Moore, now lecturer on pastoral theology at Seabury-Western, photographed with two fellow officers in the South Pacific where he served throughout the war as a chaplain

This was explained in Gov. James McCord's office as a means to keep off any white gangs that might try to raid the Negro community.

Sometime after midnight, the searching party began a systematic search of the Mink-Slide business district. The method used was a defense-in-depth idea, with certain state troopers covering from the center of the street with tommy guns, and other troopers in close to the buildings themselves. Chief Bomar was in the inner group near the buildings. They took shop by shop, and covered half the business district before they found anyone. Their method of breaking in was exactly that, for all the window

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fronts had been smashed in, and the doors which were locked, were smashed in, tables and chairs overturned, and each place of business left in shambles.

Midway in the area the bright light they were using to illuminate each building, found a Negro. He was in the Blair barber shop. When the light came on him, this Negro, identified according to Sheriff Underwood as "Papa" Lord Kennedy, raised a shot gun and fired through the window.

Chief Bomar said that this was the last time shooting occurred from the Negroes during the search. He said too that after this shot, they let the district have it, releasing tommy guns and small arms into all of the succeeding buildings. Bomar said they fired high, but on examination of the buildings themselves it was found that anyone higher then prone would have been hit. The rest of the business district was raked with gun fire and smashed up.

After completing the search of the business district, they continued to search the entire "Bottoms" community, a community composed of eight blocks at this point. They also searched the other Negro district in the city. Sixty-eight Negroes were arrested and taken to the county jail. All guns were confiscated, as well as ammunition, and a lid of strict security clamped down on the entire community.

On Tuesday afternoon when Mr. Maurice Weaver, attorney for the NAACP arrived, he was permitted to go to the jail and see two members of the community in jail, Mr. Sol Blair, and Mr. James E. Morton, both leading businessmen of the Negro community. He then went to see Mr. Julius Blair, father of Sol, and the leading businessman, age 75, to have him go bond for the other two men. This was done, and Mr. Julius Blair went with his attorney R. S. Hopkins of Columbia, and secured the release of Mr. Morton and Mr. Sol Blair.

A half hour after Mr. Julius Blair came back from the jail, a car drove by his house, and raked it with gun fire, according to his testimony. Two hours later the police came and arrested him on a charge of suspicion of implication in the insurrection of the night before. After Tuesday, Mr. Weaver reports he was refused permission to talk with any prisoners on the grounds that they had not secured him for counsel. District Attorney Paul Bumpus said at our conference that they were questioning each and every Negro, after which they would be released and could get their own attorneys. Mr. Weaver, at a conference with us in Nashville Sunday, March 3rd said he had not been permitted to see anyone else in the jail even at that time.

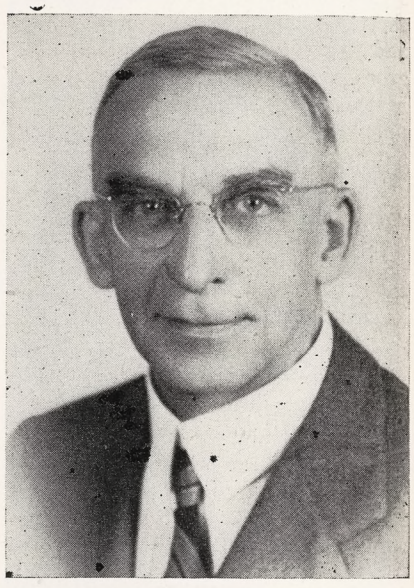
A group of forty-two Negroes were taken to Nashville on account of overcrowded conditions at the Maury County jail in Columbia, and returned to Columbia three days later on Saturday, March 2nd. The return being coincidental with a writ of habeas corpus obtained by Lawyer Weaver for their release from the jail in Nashville.

On Friday, March 1st. after questioning, 'Diger' James Johnson and William Gordon were told they could be released on bail, and while waiting in a room in the sheriff's office in the jail, were shot, and killed by four deputy sheriffs. Sheriff Underwood said two deputies were in the same room, one asleep, the other with his back turned to them, talking on the telephone. He further said that while they didn't know how the Negroes did it, one of them must have found a gun in an old hunting jacket left in the room. He was also confused by the question of ammunition, but felt that in spite of the thorough search, the Negro must have brought some ammunition in with him. The Negro must have filled the pistol, taken one shot at the deputy using the phone, who was wounded in the arm, then the four deputies came in blazing, and the two Negroes. Gordon and Johnson were killed! Sheriff Underwood said this was regretable!

By Sunday, March 3rd, an unidentifiable number of Negroes had been released on bond of $250. States Attorney Bumpus told us that most of them had been, and that all of them would be except those of confessed guilt. Attorneys Looby and Weaver, attorneys for the NAACP could not tell us, since they said it was still impossible for them to find out.

We met and talked with Messrs. Julius Blair and his three grown sons, and Mr. James E. Morton, who had been released and brought to Nashville by friends, and attended a meeting held to formulate plans for the adequate defense of the Negroes of Columbia. Their stories are ones of fear, ruthless use of police power, destruction of property and vicious treatment while being arrested. None of these men, leaders in the Negro community, one, Mr. Julius Blair, for fifty years, has ever been arrested. All own businesses in Columbia and have chaired Red Cross and War Bond drives in the community.

In our conference at the jail in Columbia, Messrs. Bumpus, Bomar and Underwood intimate that they suspected they were dealing with a case instigated by Negro leaders. In our conference with Governor McCord we were told that the state of Tennessee could handle its own affairs and that in the face of terrific odds, they felt that the state police



John C. Spaulding is the chancellor of the diocese of Michigan and of the fifth province, the third of the law firm with which he is connected to have the honor. He has been president of the laymen's club of the diocese and has also served on the standing committee and as a trustee of the diocese. As a deputy to four General Conventions he has been a member of the Prayer Book commission and of the unity commission where he has worked earnestly for decisive, favorable action on union with the Presbyterian Church

and state militia had saved the lives of many Negroes, and done a good job. They too intimated that this was a Negro insurrection stimulated by outside influences, mentioning Eleanor Roosevelt Clubs, Disappointment Clubs, the Southern Conference on Human Welfare and other "outside" influences.

On Sunday, before we returned to Nashville from Columbia, we were given a chance to talk to Negroes in the area by Chief Bomar. What we found there was abject fear, and an unwillingness to express themselves for fear of retaliation.

Up until Sunday, March 3rd, no white man had been arrested for his

(Continued on page 16)

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EDITORIALS

Editor's Nightmare

"WOULD anyone write a nice spiritual editorial on the third Sunday in Lent?" Quite so—we begin forthwith. The enemies in the collect are doubtless spiritual. "Walk in love"—so the epistle begins; that is also spiritual. The earthly sins, to which it proceeds (and which annoy delicate ears), are simply a foil and contrast to the spiritual tone. But *why* must the apostle sully his epistle with that word "covetousness"? That strikes a jarring note in a spiritual editorial. And why, in condemning sex and inconvenient jesting, does he have to *recur* to this theme, and condemn the covetous man along with "the whoremonger"?* How *beastly* of him! May he be a communist or at least a fellow-traveller? He might even include profitable covetousness among "the unfruitful works of darkness," and urge not only no fellowship with profit-making, but even the reproving of it. My, my, this is not good for a spiritual editorial! Perhaps we had better leave this annoying choice of scripture alone. Could we trust ourselves to go on to the gospel, with all its talk about Satan *alias* Beelzebub? Covetousness might possibly be inferred to belong in that company, just as some wicked men have charged that American corporations have Nazi affiliates. No, no—this is all too unsettling; the last state of our editorial might be worse than the first. We had better start again, and write it around a nice spiritual hymn like "He walks with me, and he talks with me" . . .

Awake, thou that sleepest!
Christ shall give thee light.

*Prayer Book, p. 129.

Upon Waking

AS THE gospel for Lent's third Sunday shows, Jesus Christ had no namby-pamby ideas about good gradually overcoming evil by general enlightenment. For him there was relentless conflict with Satan; every encounter with an insane person was a battle with evil; every restoration to mental health was a victory over Satan. He cast out demons *with the finger of God*. God's right hand of majesty, which in the Collect we pray may be stretched forth, was raised in warfare against the devil's hosts. The Christian liberal who strays from this stern realism into salvation-by-education imperils the forcefulness of the gospel.

The battle with Satan shifts from field to field through the generations. Those bearing the sign of Christ must follow the main course of battle, and not be content to fight minor engagements in outlying sectors. Where in our generation is the central battle forming? It falls in a position greatly embarrassing to the present-day Church, which for the most part is respectable, and for several hundred years has sanctified property as a natural right.

The divine right of property, the alleged privilege of the rich to do as they will with their possessions, has been challenged from many directions. The churchmen, whose fathers and forefathers defended this theory with complete sincerity, are finding with confusion that it cannot be defended either by the New Testament or by the tradition of the Church. "In this tradition," says Archbishop Temple, "the rights of property, while perfectly legitimate, are always an accommodation to human sin, are subordinate to the general interest, and are a form of stewardship rather than of ultimate ownership."

For some years, the propertied classes of the capitalist democracies have realized that they shall no longer receive the aura of supernatural approval which they enjoyed for two centuries. Their reaction, far from being humble, has been mainly sulky. They are in danger of becoming the pawns of Satan; they are rebelliously defending what they have, and there is no intellectually respectable principle to justify them.

It appears that Christ's battle is shifting to the very bastion of Satan's kingdom: the age-old exploitation of the many by the few. This is embarrassing for us, for most professing Christians are

"QUOTES"

LENT is not a period when we go without certain things in order to indulge in them later. Rather it is a time for forming habits which may become a permanent part of our lives. Essentially it is time for discipline and discipline for men and nations is always a price of efficiency. The difference between all forms of totalitarianism and democracy is that in the former discipline is imposed while in the latter it is largely voluntary. If democracy is to survive it must learn discipline itself. Otherwise liberty may turn into license where every man does as he pleases, a condition which already exists to too great an extent in our country, in our schools, in our churches and homes. And, insofar as it does, it constitutes a grave weakness and serious danger.

—G. Ashton Oldham
Bishop of Albany

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in the more comfortable classes. The covetous man of this Sunday's epistle, who is there said to have no inheritance in the kingdom of Christ, will not much longer serve as a pillar of the Church. If the Church truly follows the tide of Christ's own battle, she may expect internal explosions and the consequent inrushing of fresh air—the spirit of the God who is no respecter of persons.

Vocational Giving

THE vocational giving of Frank Sibilia of St. Alban's Church, Albany, California, was featured on a program of the Mutual Broadcasting System recently. Sibilia, who owns the Mark Hopkins Hotel barber shop in San Francisco, has made a hobby of building a church with scissors and comb. He began by cutting the hair of members of his congregation in his spare time and putting the money in the building fund. Then he began cutting the hair of the clergy and placing their payments in the same fund. Many of his customers became interested in his project and added substantial sums as tips. So his vocational giving expanded until he has raised about $6,000 of the $10,000 total in the building fund. Last year, he turned in over $1400 by his own efforts.

Newspapers caught the story and Berkeley and Oakland papers ran pictures and feature stories of his work.

The story does not end with Sibilia, however, for many other members of the congregation have found ways of giving of their vocations as well—accountants, bankers, real estate operators, salesmen for cosmetics and clothes, and others. And now the boys in the church school are going to take up shoe shining for the building fund.

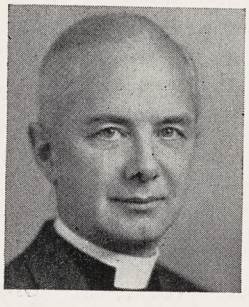
It is the lesson of stewardship and tithing over again, with a new interpretation. For now one's job becomes a vocation where one is called of God to serve the Church through his work.

Innocent Improvements

by John W. Suter

Dean of Washington Cathedral and Custodian of the Book of Common Prayer

THE Prayer Book will undergo its next revision whenever the Church, speaking through General Convention, so orders. The men, or men and women, who will do the preliminary work that is required before any actual changes can be presented for debate in the two Houses, will be whatever persons the duly constituted authorities elect and appoint. No member of the present Standing Liturgical Commission will necessarily be of that number. The Commission exists not to revise the Book, but to collate and preserve whatever suggestions are sent in between revisions.



Not as a member of this Commission, or in any other official capacity, but only as a priest of the Church, I submit the following observations.

The Episcopal Church stands squarely in the stream of catholic tradition; it is also a Church which played a willing and significant part in the Reformation. If any group ever presented to General Convention a proposal to adopt a new Prayer Book which obscured or slurred or belittled either of these two facts, such proposal would fail—and deservedly.

Our Church contains a great central majority, consisting of persons who gladly accept the two inheritances from the past, and who are eager to preserve and protect the rights and privileges of both. They want the ecclesiastical "Ship of State" to remain on an even keel; "rocking the boat" is what they will always resist. But in the Church there are also two other groups—one leaning far out to starboard, the other to port. Add them together and they are still less than the majority; but they present difficulties and cause dangers.

There are two types of change proposed for the Prayer Book. For convenience let us label them "controversial" and "innocent." By *controversial* I mean any change which would weight the boat either to starboard or to port. Such a change would move the centre-of-gravity, causing the Ship of State to ride the waves at a new angle. One would have to weigh each such proposal in the scale of ecclesiastical justice and make sure that the same number of pounds was added to each side of the boat. This is a painful process: nerves get on edge, each group eyes its opponents with suspicion.

By *innocent* I mean any change which has no effect one way or the other in the matter of ballast. Of these a great many have been proposed, and it

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is with these only that I am concerned in this article.

LEAVING the two Daily Offices untouched, we need to add a special form of service for Sunday morning which in its overall design will include a sermon and an offering. There are times when the members of a parish wish to assemble at a relatively late hour on Sunday morning for a non-Eucharistic service—a situation for which the Prayer Book makes no definite provision. The service might follow some such liturgical design as this:—Opening Sentences; Hymn; Exhortation; Confession and Absolution; Collect of the Day (one or two) and one or two others, making three in all; Versicles; Psalm; Lesson(s); Canticle(s); Sermon; Hymn; Creed; Versicles; Intercessions (ending with the Lord's Prayer and the Grace); Offering (announced, received during hymn or anthem, presented); General Thanksgiving (standing); Hymn; Blessing.

The section of Prayers (pages 35-46) needs further enrichment. We must make it clear to our people that the Church cares greatly about the things which happen between Sundays, and in a modern, industrialized nation.

The Collects on pages 49 and 50 should be distributed to their appropriate places.

The Penitential Office should be adjusted in the light of the best advice from those psychologists who are first of all Christians and Churchmen.

On page 69, the Summary of the Law does not sufficiently cover the subject of our Lord's teaching as to Law and Love. Some attention should be given to St. John 13.34.

Bible scholars can help the Church make better selections for certain of the Epistles and Gospels. In some cases where the selection is already good, there is need for revision in the translation. (cf. the Revised Standard Version.)

The Collects for the Days are of very unequal quality. Some are perfect, others are medium, a few are unworthy. Christian devotional literature abounds in excellent collects, and certain substitutions are indicated.

The Office of Holy Baptism needs considerable improvement in the matter of good English; it also needs a prayer for the Family.

Very few persons seem altogether satisfied with the Order of Confirmation, and for the most part the changes that have been proposed have nothing whatever to do with the struggle between a Catholic and a Protestant emphasis.

The Visitation of the Sick should be thought of not as a service, but as a manual of devotional materials for either an individual or a family group. Like the Penitential Office, this section can be improved by the aid of Christian psychology.

The Burial Office needs an Act of Commendation which can be used when the Committal is to form a separate service.

The Psalter in the Prayer Book is there for a special purpose—to present to the Congregation an opportunity for antiphonal reading on those occasions when the Psalms are not sung. Each Psalm should be so printed as to divide the material in accordance with the inner design of the poem itself. To do this would require some rearrangement, and the omission of the verse-numbers.

We should treat Family Prayer as a supplement, freeing it from the literary and rubrical restrictions which properly restrain the body of the Book. We could so present the material as to envisage a twentieth-century American Family (complete with children) assembling for a brief daily act of devotion led by a layman—possibly around the breakfast table. The prayers should deal with such actualities as school-going; play and recreation; industrial life and farm life; newspapers

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

DEAN SUTER'S ARTICLE

1. Do you agree that the Episcopal Church is both Catholic and Protestant?
2. What distinction does the author make between "controversial" and "innocent" in discussing possible revisions in the Prayer Book?
3. Is it your opinion that we need to add a special form of service for Sunday morning? Discuss his proposal.
4. Are there services you would like to see changed? Baptism? Confirmation? Burial Office? Penitential Office? Discuss these services as a group and suggest changes you would like to have made.
5. Do you have family prayers in your home and if not do you think you would if there were prayers dealing with present day living? Would you add any subjects to those offered by the writer?

MRS. PIERCE'S ARTICLE

1. What is your understanding of the present law of the Church governing marriage and the re-marriage of divorced persons?
2. Do you think the present law often works injustice and therefore is un-Christian?
3. What sort of instruction do you think young people should receive before marriage? Should they receive it from their rector, their parents, or both?
4. What do you consider adequate grounds for a divorce?
5. Discuss the proposal of a court as outlined by the writer. Would it effectively meet the problem?

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and radios; wedding anniversaries; birth and death; health and sickness; happiness as well as sorrow; blessing a new home; seeing a son or daughter off for college; an engagement.

Some people question whether this is a good time to think about another revision. If the 1946 Convention authorized the beginning of a study looking toward revision; if some group appointed by the Convention produced a "trial book" by 1949 (the 400th Anniversary); if the Church studied this book from 1949 to 1952; if the Convention did its work from 1952 to 1961; then the new Book would appear thirty-three years after the latest previous revision. In other words, the two revisions would be just a generation apart; and in view of the rapidly changing social and international scene, this could hardly be called indecent haste. The editor of the *Living Church* asks, "Why lift up the anchor?" The answer is, "In order to move forward!"

On Holy Matrimony

by Katharine C. Pierce

Member of the Commission on Holy Matrimony

THE objective of the joint commission on Holy Matrimony has been stated by the chairman, Bishop Davis, as "A canon that is theologically sound, expressive of the mind of Christ, and workable with the least possible injustice and the greatest possible good for society." The present commission began its work with this goal before it knowing that if it is achieved the proposed canon will not be the most controversial matter to come before the Convention as someone has predicted but that it will be accepted on its merits though we were under no illusion that it would be an easy task. At our first meeting we reviewed the debate and confusion that took place at the 1943 Convention and studied carefully the canon that was proposed at that time, noting both its faults and its good points. We almost made out a schedule for future study and work.



The commission of which the present one is the successor was first appointed in 1925, and it seemed advisable to have a review prepared setting forth the proposals that had been made to successive General Conventions and the action, if any, that was taken on them. It is noteworthy that not until 1937 were the women of the Church consulted in any way. The Convention then asked the Woman's Auxiliary to appoint a committee to make a study and report to the General Convention commission before 1940. Three year later the Woman's Auxiliary asked that two women be added to the commission which was done and they are now serving.

The present commission asked the bishops in every diocese and missionary district to appoint a committee to study the whole subject of Holy Matrimony and advise the commission of their findings. Some fifty such committees were appointed but the results numerically have been disappointing, only fourteen dioceses, two missionary districts, two independent groups and one individual have been heard from, three dioceses submitting suggested canons. These reports, however, have been very helpful and have had careful consideration by the commission. Five pamphlets were prepared and sent to the members of the fifty diocesan committees for their information. The first was introductory and contained articles by Walter H. Stowe on *The Debate on the Marriage Canon* and A. B. Kinsolving II on *Our Church and Christian Marriage*. The others were *New Testament on Marriage* by Burton Scott Easton; *Notes on the History of Marriage Legislation* by Frederick A. Pottle; *The Mind of Christ on Marriage* by Frederick C. Grant, together with *The Theological Aspect of Christian Marriage* by W. Norman Pittinger and *Jesus Teaching on Divorce* by Sherman E. Johnson. The appropriation for expenses was not large enough to print sufficient copies of these important papers for all the delegates to the Convention but permission has been given to the Episcopal Evangelical Fellowship to have them reissued and it is hoped that they will be available in the near future.

In order to keep within the modest budget the whole commission will have come together only three times but there have been meetings of subcommittees made up of members who were not widely separated geographically, and a great deal of work has been done by correspondence. There has been an earnest effort to keep the subject before the Church for two reasons: in order that the commission might have the benefit of the thinking of as many groups and individuals as possible,

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and on the other hand that the Church might be informed about the work of the commission.

The change in the name of the commission is significant. Before 1940 its title was *On Marriage and Divorce*. Since that time it has been *Holy Matrimony* indicating a shift of emphasis to the constructive side.

THE findings of the Woman's Auxiliary committee reporting in 1940 are worthy of consideration. They were profoundly convinced that Christian Marriage is the life-long union of one man and one woman and that preparation for it is as important as preparation for confirmation. They asked that an Office of Instruction for Marriage be added to the Prayer Book. During the study the committee asked the theological seminaries how they prepared the students to give instruction for marriage. The answers showed that all the seminaries were concerned about it but that the methods varied greatly. The committee thought the time had come for a more coordinated policy. They also asked the bishops how their clergy went about instructing couples who came to them to be married. In many dioceses fine work is being done and practically all the bishops reported that the clergy were conscientiously following the canon. My own observation based on asking young people about their interview with the clergyman is that the instruction is sometimes very brief and superficial. While the canon cannot go into great detail about instruction it should stress its importance as it is obvious that proper and adequate preparation is fundamental to a happy and permanent Christian marriage.

The commission reaffirms the position stated in the 1943 report that "Christian marriage is not only a life-long union but a life-long spiritual union—a union not only of bodies but of personalities, a sacrament of which husband and wife are the ministers each to the other, and indissoluble . . . and this emphasis is the special duty of the Church. For while marriage might be called a "natural sacrament" rather than an ecclesistical one, it is a fact that the blessing of the Church confers something real and definite and valuable upon those who seek a spiritual union, and a participation in her fellowship is a principal source of grace and strength. The Church is therefore primarily concerned only with such marriages."

There is still the question of what the Church should do when marriages fail and homes are broken. In the first place there is no connection between the civil and canon laws. A divorce decree is the result of an action brought in a civil court—the canon is concerned with the marital status of its members in the eyes of the Church. The formation of the canon would be far less difficult if there were a uniform divorce law. When a marriage fails where facts are found to exist or to have existed as manifestly to make a spiritual union impossible the method of acting on each case is more consistent with Jesus teaching of mercy and forgiveness than a hard and fast legislative canon that takes no account of the particular difficulties involved. He was impatient with the legalists. The commission has been advised that personality changes do take place and that defects of character are by no means always "latent" and therefore the canon should take account of the possibility of such changes.

The commission agrees that the canon should provide that applications for remarriage after divorce should be made to the bishop. If he believes that the persons intend to make a Christian marriage he should then refer the matter to a group of advisors (or court) for their opinion on the law and facts. It is my great hope that in selecting the members of the court the bishops will recognize the fact that the woman makes one half of the marriage and that they include a woman among the lay members, and there are women lawyers in the Episcopal Church. After receiving the opinion of the court the bishop will then render judgment to the applicant.

In addition to the diocesan courts there should be a permanent commission on Holy Matrimony appointed by the Presiding Bishop which should be consulted in cases where the opinions of the diocesan court are divided and to which reports should be made regularly. The opinions of the commission and the reports of the courts will quickly build up precedents that will guide and help the bishops and the courts in making their decisions.

It has been said that such a canon would impose too much work on the bishops but there is nothing more important in our society than Christian homes and Christian families. It seems to the commission that dealing with the matter of remarriage after divorce in this way would be the best way to avoid injustice and would work for the greatest good. Proper preparation would either prevent marriages where the persons have not the proper sense of responsibility about creating a Christian home or would greatly increase the sense of responsibility of those who do. In either case the failure of marriages would be decreased.

In the twenty one years since the commission was first appointed there has been a great deal of study given to the whole subject of Holy Matrimony. It is evident that the members of our Church, clergy and laity, are not satisfied with the canon as it stands now. Is it too much to hope that the forthcoming Convention will take constructive action and approve a canon that is in accord with what modern scholars believe is the mind of Christ on marriage and divorce, and also with his concern for the sacredness of the individual person?

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New Books

***Excellent **Good *Fair

**_The Trinity and Christian Devotion_ by Charles Lowry. Harpers. $1.50.

One Sunday morning some years ago, I sat in St. Paul's Cathedral, London, and heard a Canon preach on the subject Justification by Faith. For a while I listened intently, grateful that I had a theological education. Then my thoughts wandered among the pews. I saw all sorts and conditions of men. Some of them were roughly attired, and lunch pails gave evidence of their next stop. They were saints of the afternoon shift. Some were obviously prosperous folk from the better parts of London; other were clerks and agents, keepers of books and shops.

The lengthy sermon had ended, and I was inclined to believe that the Canon's efforts were neither justified nor faith-provoking. I could hardly forget the lunch pails, the problems that haunt even the better parts of London, and the puzzled expressions on the faces of those keepers of books and shops. Someone had missed the bus and I was quite certain it wasn't the congregation. Not far from the pulpit was Holman Hunt's masterpiece, "The Light of the World." It was simply a quiet suggestion of what those people in the pews needed and had not received.

I have just finished reading another Presiding Bishop's book. This last one, *The Trinity and Christian Devotion,* is a magnificent work written by Dr. Charles Lowry, a distinguished scholar in the Episcopal Church. It was a refreshing, invigorating experience to study the history and practice of the Christian faith through the mind and spirit of Dr. Lowry. But again I must add, I was extremely grateful that I had a theological education to back me up.

When I closed this book my thoughts turned back upon the lunch pails, the prosperous folk, the keepers of books and shops; only this time they were not the ones in St. Paul's Cathedral, London, but those in St. Paul's Church, Concord. This was *their* book as well as mine. I had promised to review it for them in Lent. I wanted many of them to use it during their devotional reading hours of the season. But I was bothered by the prospects. True, I could comb its theological hair and trot it out into polite, parish life. It could be used as a background for an interpretation of the doctrine of the Trinity. But that would put the parishioners on the receiving end of the Lenten production line and they should be able to "read, mark, learn and inwardly digest" for themselves. And they can *if* we make righteousness readable!

Possibly I have the common idea shared by most clergy, in believing that the members of my parish are the most intelligent and spiritually-alert churchmen in the country. Even so I could not in fairness to them ask that they read *The Trinity and Christian Devotion* and report their findings back to me. It would be too much to ask. Frankly, it just isn't up their alley.

None of this criticism is levelled at Dr. Lowry. He has written an excellent book for the clergy and Church scholars. Rather this criticism is concerned with the policy behind the Presiding Bishop's book. For whom is it written? For the pulpit or the pew? Is it not for both? But tradition can play strange tricks with truth. Once the policy of a scholarly treatise is established for the Lenten book it will be difficult to break away from it. Bishop Dun and the Rev. Theodore Ferris have given us outstanding books. They both made righteousness readable. For the most part however the diet of the Presiding Bishop's book has been too rich for congregational consumption.

Since this book is published only once a year it should be one of our greatest evangelistic investments. This Lenten book is read by leaders and members of many denominations and it could be made a mighty force for the Christian life of this land. Billy Sunday once told a group of Episcopal theologs, "Here is my first rule in homiletics: Never preach to the intellectual giraffes in your congregation. And the second is like unto it: always leave some cookies on the bottom shelf." Whether or not we agree with the Sunday style of preaching, most of us will admit that his rules are worth considering in the written and oral message of the Church.

Hesitantly I submit this suggestion for the policy behind the Presiding Bishop's Lenten book: a council be appointed by the Presiding Bishop to assist him in selecting both the writer and subject of the book. Undoubtedly he would welcome the assistance of six or seven clergymen and laymen who represent vital and varied ministries and occupations. Let them survey the field together and decide on the author and his subject in the interests of both the pew and pulpit. This is only a suggestion and it may be an impractical one, but at least it may invite other suggestions that are better. We must not forget the lunch pail, the prosperous folk, and the keepers of books and shops when we write our annual Lenten message. And let us hold this thought to be grandly true: once righteousness has been made readable it will become livable.

—Charles F. Hall
Rector of St. Paul's, Concord, N. H.

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Spanish Catechism Criticized By Buffalo Clergymen

A Jesuit Priest Replies that Insidious Intolerance Is Cloaked Under Liberalism

Edited by Sara Dill

Buffalo, N. Y.:—Bishop John C. Ward, retired bishop of Erie, the Rev. G. Napier Smith, rector of Grace Church, and the Rev. William T. Heath, rector of Trinity Church, were among the eight local clergymen to issue a statement asking the Roman Catholic Church to clarify its attitude toward a new catechism reported being widely used in the state schools of Spain. The catechism is said to denounce liberalism for defending liberty of conscience, worship and freedom of the press. The statement follows:

"We have read with concern the recent news dispatches describing the newest catechism of the Roman Catholic Church in Spain. In this catechism, liberalism is attacked because it is said to teach 'that a state is independent of the Church,' and because it defends 'liberty of conscience, liberty of worship, and a free press.' It was reported that freedom of press, conscience, worship, assembly and instruction are described as 'pernicious,' and liberalism is categorized as a 'sin.' It was stated that among the principal errors most damaging to Catholic souls, Nazism is not listed, although one does find the following: rationalism, Protestantism . . . modernism and Free Masonry.

"Can we assume that the Roman Catholic Church teaches the same principles throughout the world? Does the Roman Catholic Church in America, then, support these teachings? If it does not, what is its attitude toward the Spanish Church which promotes them?

"If the Roman Catholic Church in America does support these teachings, how does it reconcile its position with regard to such basic American ideals as the separation of Church and state, liberty of conscience, liberty of worship and a free press? How can the Roman Catholic Church teach such a catechism and at the same time support American democratic ideals?

"We believe that the vast majority of Roman Catholics in America wholeheartedly support American democracy. We, therefore, feel that it is of great importance to all Americans, Roman Catholic and Protestant alike, that an official of the Roman Catholic Church immediately clarify the Church's position regarding this new Spanish catechism."

A reply was made a few days later by the assistant pastor of a local Roman Church, the Rev. John J. Scanlon, in which he contended that the writer of the letter has a "misconception" of the word "liberalism." He declared that in the religious field liberalism has led to rationalism, naturalism, modernism and that it "denies to the Church the right of bettering social conditions and of pronouncing on questions of social justice or international law." He also stated that Spanish Catholics regard "freedom of the press in a special sense" because "just as the liberals cloaked an insidious intolerance under the fair name of liberalism, so they have time after time given lip service to the freedoms and denied every one of them."

Forum on Race

Beckley, W. Va.:—Interracial relations were discussed here on March 3rd in an open forum under the auspices of the local ministers association, directed by the Rev. Andrew Jones, rector of the Episcopal Church.

Presented in a manner similar to that of the town hall of the air radio program, the forum opened with brief discussions by four speakers. James H. Rowland, Negro, local attorney, spoke on "Interracial Relations in Religion and Culture"; Dr. Frederick Richmond, of the staff of the Raleigh General hospital, on "Provision for the Health of the Minority Race in the Beckley area"; C. G. Peregoy, chairman of the Beckley recreation committee and principal of the Woodrow Wilson high school, on "Recreational Needs"; and William Reid, Negro, principal of the Byrd Prillerman school of Amigo, on "Points of Contact Between the Races in the Field of Education."

Immediately following the formal discussions the speakers were subjected to questions from the audience for an open discussion.

That race relations are not only responsible for certain undesirable conditions in Beckley but are also a direct cause of the plight of the world today, was the view advanced by Rowland in a plea for more personal contacts between the races. He scored the necessity for Harlems, Chinatowns and Little Italies in a nation made up of a conglomeration of races from its very inception. Learn to love your fellowman, he urged, not because his skin is the same color as yours or the texture of his hair the same; and judge your fellow man by his conduct alone.

The churches and schools, "pillars of the community," are not doing enough, William Reid said, in covering the problem from the educational view.

"Churches are too concerned with getting members to heaven and not enough with helping them get along better on earth," Reid complained. "What good would it do if I should get to the heavenly land and find the fellow next to me was my former neighbor on earth who wouldn't speak to me."

We need to teach both the white and the colored children what is right, and correct wrong impressions created by adults, Reid said.

During the discussion period, a Negro teacher questioned the exclusion of colored women from the "Day of Prayer" meetings held by local churches every Thursday.

One woman, a nurse, declared that without a Negro hospital no openings were available for newly-trained Negro doctors and nurses.

Outlaw Conscription

Philadelphia: — An appeal to President Truman urging that the United States join with other members of the UNO in outlawing military conscription has been sent to Washington by 150 leaders of religion, education, labor, and agriculture. The statement declared that conscription is no protection for national security and "is based on obsolete notions of warfare and has little relevance to the atomic age." Under conscription, the appeal stated, there would be established "an undemocratic system aimed at unquestioning obedience to military authority" which would "constitute a totalitarian threat to religion, education, labor, and business."

Asserting that the only hope of

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security is "total peace," the statement said Americans must not "throw away our nation's chances for world moral leadership." Comparing conscription to the "disastrous pattern of European militarism" the petition charged its adoption would lead to the regimentation of youth, exposing them "to the dangers of barracks life at a most crucial and impressionable period in their lives." "We call upon all people of goodwill to oppose every move toward the new isolationism which says that we shall arm to the teeth against all others," the statement said.

Among the large number of Church leaders signing the appeal was Bishop Edward L. Parsons, retired bishop of California.

Native Bishop

London (wireless to RNS):—The Rev. Nirode Kumar Biswas, native clergyman of Katni, Nagpur, India, has been appointed Anglican Bishop of Assam, it was reported here. The bishop-elect, whose father also was a minister, began his career as a medical doctor and left a lucrative practice to enter the ministry.

Attack Churches

Cairo (wireless to RNS):—Attacks on the English Cathedral and St. Joseph's Church (Roman Catholic) during the recent Cairo riots have been denounced by leading Moslems in Egypt as contrary to Islamic teachings. "Intolerance is a sign of weakness, narrow-mindedness, and disregard for Islamic teachings," Mohamed Saleh Bey former vice-rector of the Egyptian University, declared in an article in the Cairo daily Al Ahram shortly after the disturbances.

The English Cathedral, one of Cairo's most beautiful churches, was stoned and looted by a mob during the anti-British demonstrations of February 22. Another mob set fire to a service men's club in the basement of St. Joseph's Church. Damage to recreational facilities of both churches was so extensive as to curtail their social activities for some time to come.

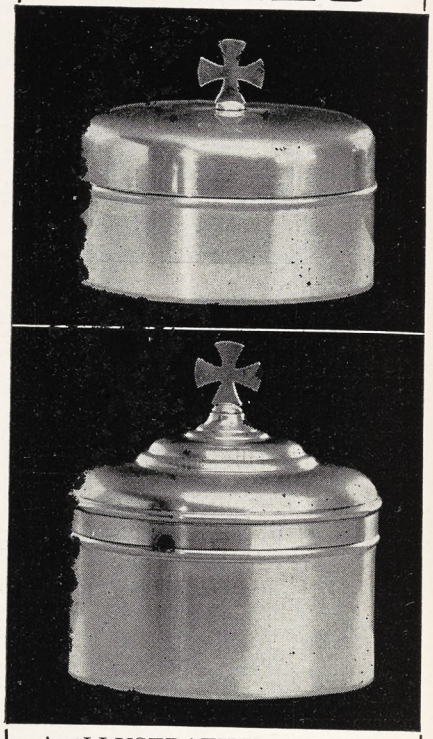
Progressive Action

Atlantic City, N. J. (RNS):—Support of the "valiant women in Argentina struggling for the re-establishment of constitutional government in their country," was pledged by the Young Women's Christian Association at its national convention here. The resolution specifically expressed moral support of the YWCA of Buenos Aires.

Another resolution urged continued strengthening of relations between the United States and the Soviet Union.

Both resolutions were contained in a public affairs program adopted by the convention which called for the United States to play a major role in the UNO, abolition of peacetime compulsory military training,

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such control of atomic power as will insure its use for peaceful purposes only, and the placing of U. S. overseas bases under UNO trusteeship.

Domestically, the program urged policies which will increase foreign trade and raise standards of living. It asked continued collective bargaining rights, extension of social security benefits, and upheld the right of women to work according to their abilities with equal pay for equal work.

Churchmen Protest

Boston: — A statement in the Massachusetts House of Representatives by Republican Representative John R. Taylor of Quincy, in which he referred to education in racial understanding as a scheme to "whitewash the nigger" has resulted in widespread protests by clergymen from all parts of the state. Several hundred churchmen made known their objections at a meeting held last week. Later a petition, signed by more than 2,000 persons, was presented to Gov. Maurice Tobin by the Rev. Kenneth DeP. Hughes, rector of St. Bartholomew's, Cambridge, urging the governor "to correct this outrage."

Mr. Taylor apologized to the legislative body later, insisting that he is free of racial and religious prejudices and declaring that the phrase he used was not intended as a slur on Negroes.

Social Workers

Boston: — Miriam Van Waters, superintendent of the woman's reformatory in Framingham, Mass., led a discussion on March 13 at the first of a series of four meetings being held in Lent at Trinity Church, under the auspices of the diocesan social service department. The general theme is "Our Religion at Work" and deals with faith, fellowship, worship, the ministry. The Rev. Gardiner Shattuck of the staff of Trinity Church conducted a short service, which was followed by supper and the discussion.

Romanists Defend Spain

Madrid: — Declaring that "Spain enjoys an enviable peace in contrast with nations which suffered and still suffer from the ravages of the world war," Cardinal Segura y Saenz of Seville has issued a call to Spanish Roman Catholics to defend their country against "dangers which surround us." He charges that propaganda against Spain is being spread by "that political party which would destroy order and all organized society."

Meanwhile General Franco gave

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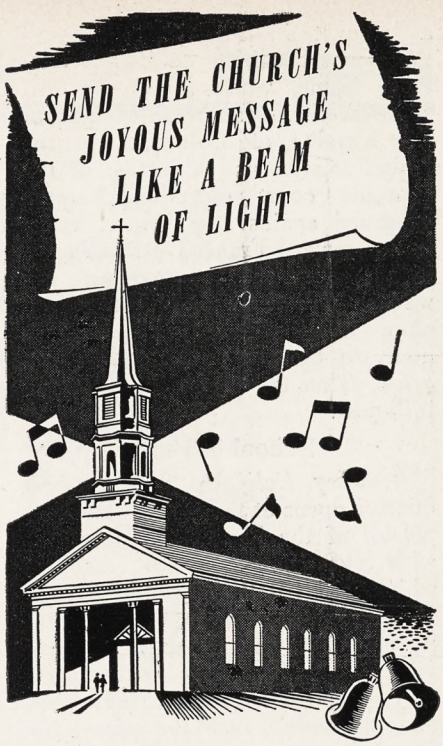
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a banquet in Madrid to Spain's three new cardinals on their return from Rome, while in Boston Mr. John E. Swift, supreme Knight of the Knights of Columbus in the United States, and a justice of the supreme court of Massachusetts, protested against the United States policy toward Franco, attributing to him "consistent, courageous, unwavering and triumphant opposition, in the past and at the present hour, to the communist revolutionaries." Thus the "holy war" is being inflamed.

School is Full

Berkeley, Calif.: — The third quarter opens at the Church Divinity School of the Pacific on March 25 with five new students entering which will fill the dormitory space for single men. Dean Shires has announced that the capacity for next year will be forty men, with dormitory space for twenty-six single men and apartments near the school for married veterans.

Brotherhood in Mobile

Mobile, Ala.:—Brotherhood Week was observed in reverse when All Saints' Church was visited by vandals, along with the Roman Catholic Cathedral, and a Jewish Synagogue. The tenor of notes left would indicate the job was done by members of a holiness sect which felt these religious institutions were not teaching the right doctrines! The loss of altar linen, clergy vestments, and some communion silver was reported at All Saints', with adequate insurance coverage.

Record Enrollment

New York:—There are 457 students at Union Seminary—a record. Of these 200 are graduate students who are being directed in their work by a committee headed by Professor Frederick C. Grant, WITNESS editor.

President Accused

Shanghai:—The Christian Church in occupied China was a center of resistance to the Japanese, according to Richard T. Baker, correspondent for Religious News Service. The only direct instance of collaboration which has broken this record was the somewhat doubtful case of William Sung, president of St. John's University. Accused by his students and alumni of "going out of his way to appease the Japanese," Sung resigned and the university is now in the hands of an acting president. Friends of Sung declare he was never pro-Japanese nor anti-Chinese and should be given credit for the fact that the institution continued and Japanese never invaded the campus.

Today, the Church in Shanghai is operating almost as it was before the war. Newspapers of the city are full of church announcements. Services are held regularly with congregations which pack the buildings to the doors.

FIRST HAND ACCOUNT

(Continued from page 6)

part in instilling the fear which ranged through the Negro community on Monday until then, although Attorney Bumpus said that he would be delighted to prosecute anyone who could be identified. He told us that the trouble was in getting identification of white violators, but pointed to his record, which he said



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A Serious Word About Your Inherited Religion

A momentous question is looming in the spiritual foreground of today:—How does it come that the God of the Bible, who was preached by the great Hebrew prophets as the divine champion of social and economic justice, has been largely obscured behind the outlines of a conventional Deity who is hostile merely to individual "sin"? Part of the answer follows:

* *

The Hebrew prophets began their evolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

* *

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

* *

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

* *

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis

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has always been fair to either race. It was inferred in our conference with Messrs. Bomar, Bumpus and Underwood that it was practically impossible to get a Negro to testify against a white man. So, one hundred Negroes arrested, against two whites!

The state of Tennessee does not want outside interference with its own problems! The state of Tennessee has problems with its youth from this war, as revealed in this Columbia difficulty. At our conferences it was revealed that most of the prisoners were young men. The Negro youth of Tennessee have returned from fighting for their country, and have heard of the Four Freedoms, have in the struggle been given new hope, new thoughts of opportunity. Now, the state of Tennessee must put the colored youth in their place; must put out the light of equal opportunity to life, liberty and the pursuit of happiness. From sergeant, chief, they must again become, 'boys,' 'Niggers.' That must be retaught to them if old patterns are to be resumed, and the state of Tennessee wants no interference at this time.

Can we disregard the voices of these young people and be silent, or can we let them hear our voices, North, South, East and West? Wire States Attorney General Paul Bumpus, Columbia Tennessee, and Gov. James McCord, Nashville Tennessee, today. We demand the release and complete vindication of the Negroes of Columbia and ask for the arrest and prosecution of the white instigators and perpetrators of this crime and violence! Send money to Mr. James Dombrowski Southern Conference of Human Welfare, 212½ Union St., Nashville, Tenn., marked Columbia Action Fund. We must let our voices be heard in Tennessee, or in any other part of America which tries to shut out the high light of freedom from the eyes of Americans! Americans, regardless of race, creed, color or sex, must be freed!

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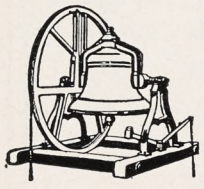
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BACKFIRE

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.

REV. JAMES A. MITCHELL
Rector of St. Paul's, Englewood, N. J.

Your editorial in the issue of March 7th, entitled "Protestants Also Have Converts," leads me to send you a personal bit of corroborative evidence on your thesis that the movement of converts between Rome and other Christian Churches is not on a one-way street, as one might suspect from the publicity given by Rome to its conspicuous converts. In my ministry I have never failed to have at least one Roman Catholic in my adult confirmation class, and some years two or three. This means that at least 30 or 40 Romanists have come over to the Episcopal Church in my parishes alone. And they came not as a result of proselyting, but of their own free will,—because of the un-American and un-Christian attitudes of Rome toward mixed marriages, or because they could no longer stomach certain priestly practices which seemed to them unethical, or teachings which they found intolerable to an educated 20th Century mind.

On the other hand during the same period I could count on the fingers of one hand those who have "gone to Rome." Multiply these figures by the thousands of Episcopal clergy who must have had a similar experience and you get quite an exodus from Rome to Anglicanism in the past twenty years. Yet we are but one Church among the scores of denominations in America. No wonder Rome has to publicize its conversions!

To any who may be surprised at this, I recommend a subscription to *The Converted Catholic Magazine*, 229 West 48th Street, New York City, in which they will find many facts—social, political and moral, which will not only surprise but shock them. Is it commonly known for example, that there are two and a fourth times as many broken homes in mixed marriages as in marriages in which the parents were both Protestants? To clergy who face the mixed marriage problem (and who does not?) may I also commend a booklet issued by the Federal Council of Churches (297 Fourth Ave., New York City), entitled "If I marry a Roman Catholic," which can be bought for 5 cents. It contains information which every Protestant or Episcopalian contemplating such a marriage should have.

* * *

REV. FREDERICK B. MULLER
Rector of St. James', Fremont, Nebr.

I am sure that Henry Pitney Van Dusen displayed the "temperament and conviction" of a Presbyterian very well in his recent WITNESS article. He pursues the old and ragged theme "You started it" with regard to negotiations on unity. Perhaps we shall never know in what cloakrooms the Concordat was hatched, but it is safe to say that when the General Convention made the proposal in 1937 it did *not* take *all* Presbyterians by complete surprise.

The bland assumption that he feels concerning the willingness for such unity on the part of members of the Presbyterian Church of the U.S.A. is misleading. By implication he portrays Presbyterians as hungering and thirsting after unity with other Christians. He says it is a life commitment with them.

Now, may I ask Dr. Van Dusen his own question. What are the facts? Among the myriad Presbyterian churches that dot our country, what organic unity has been achieved among them? We still have Presbyterians of the U. S.; U.S.A., Cumberland, Orthodox, Covenant, United, and a host of others. They say they are working their problem out—let's have a report on the progress.

It ill behooves a divided and broken Christian group such as the Presbyterians to shove us around and call us names because nine years have elapsed since we made a hasty and ill advised overture toward them.

It would seem that the proper way to bring about a real unity among Christian peoples lies in the ability of groups with common traditions to gather together. The Lutherans are doing much in that direction, quietly and earnestly. The Methodists have done wonders. So far, the Baptists and Presbyterians are merely talking to one another, if that.

Instead of giving the Episcopal Church credit for being held together by the Prayer Book and the Episcopate (the first he seems to admire much), Van Dusen chides us for it. For shame that a man of his capacity and professed interest in Christian unity should belittle things that hold Christians together. Why doesn't he spend some time analyzing fragmentary Presbyterianism and try to mend its fissures before sneering at and attacking the Church in which he claims to have his foot.

I believe that the General Convention meeting in Philadelphia will deal realistically with the unity question and bide its time until many other communions have, at least, a speaking acquaintance with their brethren who are but a notch or two removed from them in doctrine, discipline and worship. And what is more, Christian unity is a world concern, not a peculiar national problem. The World Council of Churches may be able to lead the way in this matter; I hope they will. However, I am convinced that the Presbyterian Church of the U.S.A. will never succeed in intimidating our Church by snide remarks such as 'put up or shut up' and 'you started it.' They have been bumbling around maintaining a monstrous pretence of interest in Christian unity, while they themselves have been exploded into more sects and conventicles than almost any other recognized communion.

* * *

DR. E. S. SMITH
Layman of Kirksville, Missouri

This is to inquire if the entire series of official navy photos of the action in the Pacific appearing on the covers of THE WITNESS will be available. I think I have never seen anything quite so breath-taking as these pictures and it is my desire to own a set.

ANSWER: Others have made similar inquiries. If there are enough wishing for a set of the ten photographs we will be glad to print them as a pamphlet. May we hear, please?

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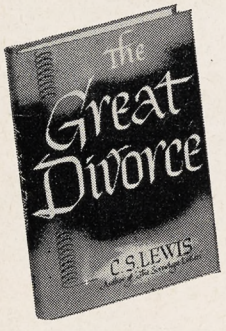
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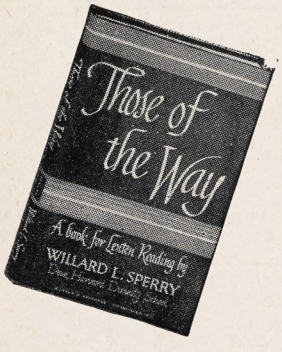
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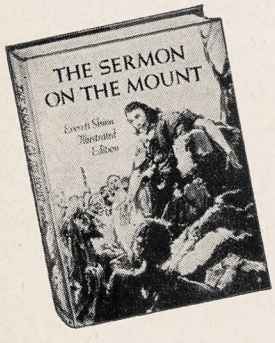
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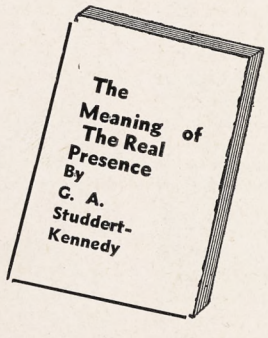
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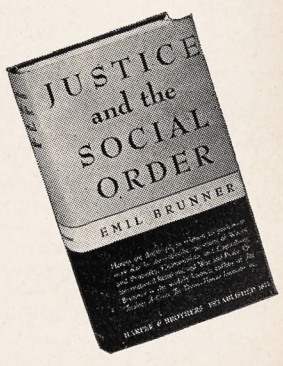
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(*story on page three*)

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MARCH 28, 1946
Vol. XXIX No. 24

CLERGY NOTES

ANKER, HERMAN, army chaplain, has accepted a position as assistant at Christ Church, Indianapolis, Indiana.

COOK, WILLIAM R., curate at Trinity, Roslyn, N. Y., is now curate at St. Peter's, Philadelphia, and vicar of the Transfiguration.

HORNBY, FREDERICK B., vicar of St. Luke's, Eddystone, Pa., and St. Luke's, Chester, Pa., has retired from the active ministry and is now living at Penny Farms, Fla.

HOWE, HALSEY, was ordained priest on March 11 at Christ Church Cathedral, Springfield, Mass., by Bishop Perry of Rhode Island. He is to continue as a curate at the cathedral.

JACOBS, EDWARD, assistant at the Atonement, Chicago, has accepted appointment for missionary work in the Philippines.

McNIEL, FREDERICK A., was instituted vicar of St. Michael's, Mt. Pleasant, Iowa, by Bishop Haines on March 3.

NORTON, MERRILL A., formerly rector of St. Paul's, Elko, Nevada, became rector of St. Luke's, Hollister, Calif., on March 1st.

PATRICK, WILLIAM E., army chaplain for five years retiring with rank of Lt. Col., is now rector of All Saints', Oxnard, Calif.

PROVOST, GEORGE W., formerly assistant at St. Luke's, Montclair, N. J., is now in charge of St. Mary's, Green Grove Springs, Fla.

SAYRE, FRANCIS B. JR., industrial chaplain in the diocese of Ohio, has changed canonical residence from Mass. to Ohio.

STURGIS, RICHARD L., former army chaplain, is now locum tenens of St. Stephen's, Goldsboro, N. C.

THOMSON, PAUL V., navy chaplain, has accepted the rectorship of St. Stephen's, Providence, R. I., and will assume duty on release from the navy which is expected shortly.

TROWBRIDGE, CORNELIUS, rector at Chestnut Hill, Mass., has accepted the rectorship of St. Peter's, Morristown, New Jersey.

WELLER, HEBER W., canonically of the diocese of Louisiana, a regular army chaplain of many years standing, has retired from active duty and is now living at Pensacola, Fla.

WHITE, CLIFTON H., was ordained priest on March 16 by Bishop Barnwell at Christ Church, Valdosta, Ga. He is a teacher at the state woman's college.

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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.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer.
Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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.

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The WITNESS

For Christ and His Church

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Rev. Francis B. Sayre Launches A New Project in Ohio

Returning After Four Years in the Pacific
He Becomes Industrial Chaplain for Diocese

By William Dinwoodie

Cleveland:—A new venture in religion—the appointment of a chaplain to work with the men in industrial plants—has been launched by the diocese of Ohio. Originator of the project and named to head it is a former naval chaplain, Lieutenant Commander Francis B. Sayre, Jr., a veteran of four years' service in the Pacific. Bishop Beverley D. Tucker has given the plans his formal approval.

Sitting in the quiet of Cathedral House, close to the heart of Cleveland's business district, Commander Sayre told how the idea of industrial chaplains came to him.

"There were 1,200 of us aboard the Cruiser San Francisco," he began. "I was the only chaplain. Naturally, I came to know many of the men, Protestant, Catholic and Jew, intimately. They came to me with their problems, family and personal, and I was shocked by the large number who had never before had any contact with religion.

"I realized then that the Church —organized religion as we know it —was losing some of its effectiveness because it wasn't going out after the men who never attend formal services. That raised the question of how we could best meet these men on a common level.

"After a great deal of thought, I came to the conclusion that it would be wise to place ministers in the larger industrial plants. If the minister had an office in the plant, it was likely the workers would come to him as they came to their chaplains on ship board or in army camps. Now here's what I have in mind."

Chaplain Sayre leaned forward in his chair. His voice was low and earnest.

"The diocese has agreed to support the experiment for a year," he said. "After that, I feel certain we can broaden it out on an inter-denominational basis with labor and management sharing in the cost. This may seem like a radical innovation but it's more like an extension of our chaplaincy service to hospitals, jails and other institutions. Now tell me what you think of it?"

The men sitting with Chaplain Sayre were impressed. They liked the plan. They also liked the quiet enthusiasm of the clean cut young chaplain who had promised to see it through. But where, they asked, would he get the clergymen to carry on the work if it were extended to plants in all sections of the city?

"I'd like to use as many ex-service chaplains as possible," Chaplain Sayre replied. "They've had experience with all types of men in the army and navy. I'm certain they'd have the best results with the workers in the plants."

Asked if he had selected the industry in which he would start the experiment, the chaplain shook his head slowly.

"I'd like to make a survey of the city first," he said. "Then I'll pick out the plant where I think I can be of the greatest possible service and go to it. I've no doubt we'll have plenty of cooperation when the project becomes known."

The chaplain was right. Within a week after newspapers announced the plan, the Greater Cleveland Ministerial Association had endorsed it. Labor and management also were quick to come to its support. Typical of the reaction of industrialists was the comment of Curtis Lee Smith, secretary, treasurer and general manager of the National Copper & Smelting Co.

"I think the plan of having chaplains in industry has some very good aspects," he said. "In my opinion, the person who goes into the plant as chaplain should work, as the chaplains worked in the army, on a non-sectarian basis. If he does, he should be able to do a great deal of good as a counselor—helping the men to settle their problems objectively."

Labor's position was summed up by Sam Sponseller, regional director of the CIO and personal representative of Philip Murray, when he said: "This experiment with industrial chaplains is certainly worthy of a trial and it deserves the support of everyone concerned. I'll follow its operation with a great deal of interest."

Chaplain Sayre is the son of a former high commissioner to the Philippines and grandson of Woodrow Wilson. He comes to his new assignment after a long and distinguished career in the navy. His heavy cruiser, the San Francisco, went through some of the heaviest fighting in the Pacific, carrying battle scars from Guadalcanal to Japan. During the latter stages of the war, the chaplain was on the staff of the commander of the Philippine's sea frontier in Manila.

Returning from the service, he might have resumed ordinary parish

GET-TOGETHER

★ A big housing project in the mid-west is looking for an ex-chaplain with a combat record who will head up an interdenominational work. It is a project of several thousand people, including many university students. The great bulk of the people will be ministered to by this interdenominational work which is being well sponsored by a strong committee. The man must be college and seminary trained and have a good parish record before entering the service. Salary: $3,600; house; secretary; $500 allowance for car. Any ex-chaplain who is interested write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y. . . . There are a number of summer supply jobs available; also a considerable number of rectors seeking assistants. In writing please give full details about yourself . . . . age, churchmanship, salary expected, whether you would be interested in an assistant's job or only in a parish of your own. Vestries and Bishops seeking men also kindly give as much detail as possible.

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duties in his home diocese, Massachusetts. Instead, he chose to center his work among the laboring men in the industrial city of Cleveland.

Those who have watched him lay the ground work for his new ministry to the workers have been deeply impressed by his sincerity and his ability to thrust aside minor obstacles. As one, they say: "He'll do."

The picture on the cover shows Chaplain Sayre, while still in the service, administering the sacrament to servicemen. This particular service, attended by four hundred men and officers just before going into battle, was conducted by two Methodist and one Presbyterian chaplains in addition to Mr. Sayre.

DEMOCRACY IN RELIGION IS URGED

Atlantic City, N. J. (RNS):—"Organizations of religion must not only preach democracy but must reveal democracy in themselves," Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told 2,000 delegates attending the international convention of the Young Men's Christian Association here. The Methodist churchman declared that ecclesiastical organizations based on autocracy are not designed to give effect to democracy.

"Authoritarianism is repugnant to democratic men whether it be heard in the voice of a fascist dictator or be seen in the pageantry of ecclesiasticism," Bishop Oxnam said.

"Free men demand the right to make up their minds in the realm of religion as well as politics. The property interests of a church must never be put before the personal interests of a people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution."

Bishop Oxnam called upon religious organizations to find effective means in bringing about world peace, stating that religious forces have been more effective in proclaiming the ideals essential to world order than in discovering the means to give effect to the ideals.

CLERGYMEN ACT ON STRIKE

Claremont, N. H.:—The clergy of this industrial town sent the Rev. William P. Neal, rector of Trinity Church and president of the ministerial association, to Washington to see if he could persuade government officials to take a hand in a strike which has been going on here for two months. The move followed a meeting of the clergy with officials of the Sullivan division of the Joy Manufacturing Co., who presented their views of the strike and said that they were unchanged.

During his visit to Washington which was financed entirely by the local clergy, Mr. Neal said he had talked with the "highest" men in most of the agencies he visited which included the department of commerce, the OPA, the NLRB and CIO headquarters. Most officials told him they were frankly impressed by the united action of the Claremont clergy and promised immediate action in the dispute, including the sending of a government conciliator who will attempt to settle the strike.

Inasmuch as the Claremont clergymen are an "impartial group," they are unable, Mr. Neal said, to make a public statement of their findings as a result of meetings with company and union officials but he reiterated that the clergy will continue its efforts to bring the strike "to a just conclusion." To this end, clergymen pledged all Claremont churches to a week of prayer beseeching "a just conclusion" to the strike.



Two young clergymen of Delaware who were classmates at the University of the South enjoy meeting at a recent conference. The Rev. William H. Hanckel and the Rev. Alex Boyer

ASKS EXTENSION OF SOCIAL SECURITY

Washington:—The Rev. John G. Martin, superintendent of the Hospital of St. Barnabas, Newark, N. J., urged the inclusion of employees of hospitals in the social security act in an address before the ways and means committee of the House of Representatives on March 12. "We want our old people to have at least the same consideration for their declining years as is given to other workers," Dr. Martin said. "We feel that their service on behalf of afflicted men, women and children should not be penalized as it is now through being debarred from participation in the advantages of the old age and survivors insurance feature of the social security act."

He also quotes a resolution of the American Hospital Association approving the removal of the exemption of non-profit hospitals from the provisions of the act.

LAKEWOOD CHURCH CONSECRATED

Lakewood, O.:—St. Peter's Church here was consecrated on March 10th by Bishop Beverley D. Tucker. Assisting in the service were the Rev. Louis M. Brereton, rector; the Rev. J. Philip Brereton, father of the rector; the Rev. D. LaBaron Goodwin, rector emeritus. At the same service 47 persons were presented for confirmation.

EXECUTIVE SECRETARY DIES

Wilmington, N. C.:—The Rev. Walter R. Noe, executive secretary of the diocese of East Carolina, died at his home here on March 11. He was 62 years old. He became archdeacon of the diocese in 1916 and executive secretary three years later.

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Church in China Centralizes Work for Whole Area

Carries Out the Recommendations Made By Bishop Tsu On Visit to United States

By Richard T. Baker

Shanghai (RNS): — The House of Bishops of the Church in China held its first full meeting since 1941 with fourteen of the Church's eighteen bishops present. Chief action was the establishment of a central office in Nanking to coordinate the work of the entire Church. Bishop Y. Y. Tsu, assistant bishop of Hongkong, who during the war directed the work of the Church in Kunming, was made general secretary of the new central office. **Bishop Tsu,** on his visit to the United States two years ago, urged the coordination of the work before the National Council and other official Church groups and received general approval of his ideas, which has previously been approved by the bishops in China.

Major functions of the office will be to deal with Church matters on a national scale, administer central funds, gather total information on the reconstruction needs of the communion throughout China, promote Church-wide work in literature and publications, religious student work, lay training and the recruiting of priests. The office will also serve as an interim administration of the Church between the biennial meetings of its synod.

Anglicans in China have operated their Church on three partially autonomous lines. One was the Chinese Church itself. One was the missionary affiliation to the Protestant Episcopal Church in America. The other was the missionary affiliation to the Church of England.

While the bishops are cautious about predicting any immediate change in these three separate affiliations, the establishment of a China office is seen as a step toward eventual combination of all Anglican interests in China and a unified, autonomous control of the Church here.

Previously the American Church had contributed funds to certain dioceses in China, the English Church to others. It is hoped that eventually the missionary societies abroad will make contributions to the Church in China as a whole, which body will appropriate the gifts where they are most needed, without reference to previous diocesan affiliations.

A major change in the theological training program of Chinese Anglicans was made by the House of Bishops. The former Central Theological School of Nanking, which has been closed since 1941, its buildings looted, its library lost and its faculty dispersed, will not be reopened. A total reorganization of the school will take place, and it will be given a fresh start in connection with the theological department of St. John's University, Shanghai.

Bishop T. K. Shen, of Shensi province, has been named dean of the new theological school. It will probably open classes in September of this year. The bishops laid great emphasis upon high-grade, post-graduate theological training.

This emphasis was extended to include women workers in the Church. In 1941 funds had been received and the organization nearly completed for the Bawn School for Woman Evangelists. Then war came, and the school was never organized. The House of Bishops appointed a board of control for the Bawn School and empowered it to name a dean, to locate the school and organize a curriculum for training woman evangelists in church work, social work and community service. The school, it is hoped, will start classes in 1947.

The bishops voted to re-establish the now defunct Chinese Churchman, periodicals of the denomination, and to appeal to American and English friends for funds to re-equip parishes with prayerbooks and hymnals. Some dioceses in China have lost all their prayerbooks.

Since the last meeting of the House of Bishops in 1941, it was reported that six bishops have died and three have been consecrated. During the war years the only bishops' meetings held were those among prelates in Free China.

Churchmen present for the March meeting here included: Presiding Bishop T. Arnold Scott, Peking; Bishop John Curtis, Chekiang; Bishop A. A. Gilman, Hankow; Bishop P. Lindel Tsen, Kaifeng, Honan; Missionary Bishop T. K. Shen, Shensi; Bishop William P. Roberts, Shanghai; Bishop Ronald O. Hall, Hongkong; Assistant Bishop Y. Y. Tsu, Kunming; Bishop Lloyd R. Craighill, Anking; Assistant Bishop Robin Chen, Anking; Bishop Michael Chang, Foochow; Assistant Bishop Addison Hsu, Kweilin; Bishop Percy Houghon, whose episcopal duties are as head of the China Inland Mission; and Bishop C. T. Song, of eastern Szechwan.

The new central office will function provisionally until its charter is ratified by the first post-war meeting of the synod, probably in the summer of 1947. Funds for the establishment of the central office were given to the Chinese Church by the American Church.



Bishop Y. Y. Tsu whose plan for a central office for the Church in China is accepted by the House of Bishops of the Church in China

CZECH CHURCH PROTESTS

Geneva (wireless to RNS):—The Czechoslovak Church, largest Protestant body in Czechoslovakia, has sent a message to the provisional committee of the World Council of Churches protesting against a resolution adopted at its recent meeting here regarding compulsory transfer of Germans from Allied occupation zones. In its message, the Czech Church, which is not a member of the World Council, charged the provisional committee with protecting Germans "who provoked their present plight by their own limitless ar-

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rogance." The committee, it added, "did not find words of Christian sympathy for the suffering innocent of Slavonic nations under German domination."

The message asserted that former citizens of German nationality "committed the worst crimes against the Czechs and Slovaks" and warned their continued presence in Czechoslovakia would "lead to open hostility and the destruction of international peace."

The Czech Church declared it will refuse to participate in inter-church aid from Western Churches "until the ecumenical headquarters takes into consideration the historical necessity of self-preservation, and the conditions of human existence for a Slav nation endangered twice in a century by Pan-German imperialism."

CHURCH IN CHICAGO FACES HOUSING

Chicago: — The most pressing problem in this city, as elsewhere, was faced at a diocesan conference held at St. Paul's on March 24. Dean Wilber G. Katz of the University of Chicago law school was the moderator of a panel discussion which included such experts as Elizabeth Wood, secretary of the local housing authority; Willard Townsend, CIO labor leader; William E. Hill of the American council on race relations; Earl B. Dickerson of the National Urban League. Bishop Conkling preached at a service held before the meeting, sponsored by the diocesan department of social relations.

AUXILIARY MEETS IN BOSTON

Boston: — Mrs. Arthur M. Sherman and Miss Avis Harvey of the national office of the Auxiliary were the headliners at a meeting of officers of parish organizations, held here at the cathedral on March 20.

FORBID MEMBERSHIP IN UNION

The Hague (wireless to RNS):— The Roman Catholic hierarchy of Holland has issued a pastoral letter forbidding Catholics to become members of the new Unity Trade Union movement because it is a "Communist organization." The letter was read in all Catholic churches throughout the country. The bishops also declared that the ban on Catholic membership in the N.V.V. (Dutch Trade Union Congress) and other Socialist organizations would be continued until the facts "show that the aims and principles of such organizations are no longer in opposition to Christian beliefs and the Christian spirit."

"It has become apparent," the pastoral letter declared, "that the Unity Trade Union is working under the guise of national unity in ways indisputably Communist. The clear-thinking part of the community has rejected it, and there can no longer be any doubt that Catholics may not be members of this Unity movement.

"What we stipulated earlier about membership in Communist organizations now applies to membership in this trade union movement. Any Catholics who are members of this movement must be refused the holy sacrament."

STATE LOTTERY OPPOSED

Springfield, Mass.: — Proponents of a state lottery to raise funds for the old-age assistance program in Massachusetts got a blast from Bishop Lawrence of Western Massachusetts, following a vote by the local council of churches opposing the measure. "True Christian standards, as well as the state statutes, condemn all lotteries," said Bishop Lawrence. "It may be done painlessly but the operation of extracting money is performed on those who can least afford it." A large number of civic and social organizations support the Bishop's stand.

INTERRACIAL SERVICE IN DETROIT

Detroit:—A colorful service was held at St. Paul's Cathedral here on March 10, under the direction of the diocesan social service department. It was both interracial and international, with the choir and clergy representing seven nationalities. Clergy to take part represented the Armenian Church, the Greek Church, the Roumanian Church, the Russian Church, the Syrian Church, the Serbian Church, the Episcopal Church. Also taking part were the Rev. Shigeo Tanabe, chaplain of local Japanese-Americans, and the Rev. Malcom G. Dade, representing Negroes. The sermon was by Bishop Edward E. Demby, retired suffragan bishop of Arkansas. The cathedral was filled for the service which was followed by an international and interracial tea in the cathedral house.



—*Boston Herald.*

In accordance to a parish tradition pussywillows are distributed to the children and adults alike a month ahead of the season each year as prophecies of Spring in St. John's Church, Winthrop, Mass. This year Howard A. S. Dixon was presented the first pussywillow, the occasion being his 56th anniversary as a member of the choir

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EDITORIALS

How Many Loaves?

THE gospel for the Fourth Sunday in Lent is the familiar story of the feeding of the five thousand. It is Jesus' answer to the problem of providing bread for the hungry. It teaches us two things about the nature of the world in which we live,—that what is to be must come of what has been, and that nothing is ever to be wasted. Five barley loaves and two small fishes, offered to God, will somehow grow into an abundance to feed a multitude, perhaps by shaming those who have provisions hoarded and hidden for themselves to bring them forth to share with their neighbors. And when the hunger of all is satisfied, still there is more remaining than was thought to exist at dinner time. Gather the fragments into baskets that nothing be lost. Another meal-time would find them already prepared.

Now it is another day, and another hungry multitude is wondering where it may find bread to eat. Only this time they haven't just gone without breakfast. They have been denied sufficient nourishment for years. The scourge of war has destroyed both home and harvest and they look in vain for enough food to give them the strength to rebuild their homes and plant again their ravaged fields.

But there are those in the world, members of that greater company who count themselves followers of the master of men, who do have food. As Christians, it cannot be their choice to say, "we will not share lest there be not enough for us and you as well." What there is must be freely offered and shared in the name and for the love of Christ, and it will be more than enough. We must start with what is immediately available, and it must be made available. In the Christian economy there is no place for the black-market, or hoarding or self-indulgent extravagance. In the shadow of the cross none may linger long who are content to give only a little and that too late. Sentence has already been pronounced upon them, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not unto me. Cast the unprofitable servant into outer darkness."

"QUOTES"

THERE is no cure for the evil of the world but a true knowledge of God. To know God is to live; to know God is to possess, or rather be possessed by, the creative power of that Love which is able to triumph over evil by bringing forth from it a greater good. . . . In the fellowship of an increased knowledge of God is to be found the only real hope for the rebuilding of society upon a surer foundation than that which, in our own time, has crumbled away. In such a sure-founded fellowship lies the only prospect of a true and enduring peace.

Knowing God not as a mere name but as a reality and living presence, we gain an infinite new hope as we learn to face, in ever deepening fellowship, the problems of the world.

C. H. S. Matthews
Dean of St. Paul's Cathedral, London

What Will It Prove?

THE most gigantic bit of horseplay in the history of the world is being openly planned by presumably responsible people while the rest of us look on like a group of gawking schoolboys. Awe, fright and wonder have stopped us from doing anything but watch this tragic comedy.

If a group of the larger boys in our neighborhoods found a stick of dynamite and decided to blow up a garage just to see what would happen, and also thought it fun to lock some dogs and cats inside the garage to see what would happen to them, we would quickly decide that some other method of encouraging experimentation would be more useful. But as Hitler used to say about lies, the bigger they are the easier to get them across, so it is with this sort of foolishness. The larger it is the less the opposition will be.

On May fifteenth the army and navy are planning to drop atomic bombs on an atoll in the Pacific. To add to the excitement the atoll will be occupied by four thousand sheep, goats and pigs. Then the army and navy will solemnly report to the world on the destructiveness of the bomb.

Nothing could be devised that would go further to serve notice on the world that we are the most powerful military power on earth and that other peoples had best listen when we speak. Nothing could be devised that would further encourage research and experiment with atom bombs by other nations. Nothing would more clearly demonstrate that while we pay lip service to UNO we put our trust in our army and navy.

In other words, if this bomb explodes in the manner and under the auspices now planned it will explode the idea that the war was won for a peaceful community of nations and for all the peoples of the earth. We will be right back where we started.

There are some questions that demand answers.

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Two bombs were dropped; two cities destroyed. How many more bombs do we now have? How fast are we now making them? What do we intend to do with them?

All citizens and particularly Church people should demand that this experiment be a UNO project. We should demand that it be supervised by a selected group of scientists and engineers representing all peoples as well as our army and navy. We should inquire as to whether this type of experiment is the best way to discover how atomic power can be made useful to all mankind.

President Truman announced on March 22 that the test would be postponed for six weeks in order that members of Congress might witness the experiment. As we have indicated, there are far sounder reasons for forsaking the plan entirely and we earnestly hope the President will so order.

Hitler Tactics

IT WAS encouraging to read recently that the Polish army, 100,000 strong in Italy and 46,000 strong in Britain is to be disbanded. We hope to read soon that the Royal Yugoslav Army, organized by our army of occupation has likewise been disbanded. The existence of these two units was reported recently by Raymond Daniel in the *New York Times*, with this comment, "The United States army is pursuing a policy in Germany that is arousing suspicion in Russia, Poland, and Yugoslavia, fostering the German's hope of a future rift between Russia and her western Allies and defeating our effort to induce displaced people to go home. It is the practice of recruiting, equipping, and arming disaffected Poles and Yugoslavs for labor service companies and guards to replace the all too hastily redeployed American troops."

Such antics, if one can so refer to acts which might eventually involve us in war, make one wonder if it may not be the ghost of Hitler which is manipulating our foreign policy. The fact that our army has been pursuing such a policy, the strange "loss" in the files of the Soviet request for a loan of a billion dollars, and the approval by our state department of the sale of planes to Spain and Argentina explain a good part of Russia's distrust of us and follow Hitler's plan to divide and alienate the Allies.

Germany lost the war, but if this phase of Hitler's plan carries through and our country becomes embroiled with the Soviet Union, Germany may yet win the peace. The decision of Britain to disband the Polish army is a step in the right direction. It now remains for us to disband all disaffected groups and to remove such obstacles as stand in the way of building a solid basis for confidence and cooperation with the Soviet Union. The pathway to peace will not be easy, but it will be immensely improved if these Hitler inspired tactics can be eliminated in favor of a forthright and trustworthy policy.

A Strategy for the Church

by Herbert W. Prince

Rector of the Holy Spirit, Lake Forest, Ill.

A NEW strategy has become imperative for the Christian Church because a new psychology now possesses the people of the earth. The new psychology is partly due to the fact that the geography of yesterday is gone forever. The vision of Jesus, which was spiritual and not geographical, nevertheless embraced the kingdoms of the earth as the scope of his mission to mankind. The vision of St. John in the Apocalypse carried the vision of Jesus to fulfilment in prospect: "The Kingdoms of the world are become the Kingdom of our Lord and of his Christ, and he shall reign."



Never in all the long subsequent history of Christianity have the spiritual vision and geographical man become counterpart; never until now. Now for the first time in history it becomes possible to contemplate and utilize the whole world as a unit of operations.

The United Nations Organization is in actual practice working on this basis. Nation talks with nation as man to man. The judgment of the majority overrules or sustains the proposal of one. The kingdoms of the world have in fact become the kingdom of man. They are thereby made ready through the sublime and profound workings of the spirit of God to become the kingdom of our Lord Christ.

It is the solemn yet exhilarating conviction of present-day Christians that nothing short of the Lord Christ's challenge has been issued to his Church to make the world his, now and forever.

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Is the Church as we know it ready for the brilliant day which opens before it? Is the Church enthralled by the vision of Christ and his apostle? Manifestly and disappointingly not. Without wasting words on laments shall we not face the new situations which confront us all in our post-war world and square ourselves to plan to meet them as though we were responsible directly to our Lord, standing before us and charging all of us as Christians to fulfil his renewed command? The new psychology which possesses the peoples of the earth is as near home to us as the nearest Negro neighbor and it stretches out continuously to the farthest Chinaman, Filipino and East Indian.

There is no need to enlarge on the reason for this. Everyone knows it. Like ferment the races of men at home and abroad are rising from the bottom to the surface, through the heat applied by the terrific pressures of war. Where the despondent masses are in themselves inert they are inflamed by leaders whose restless energy and new ambition will no longer let them alone. The whole of humanity is rising to the levels where we ourselves stand. They rise to equality with us. We ourselves being Christians cannot deny this equality, for in the language we habitually use in Bible, Prayer Book and Hymnal all are one in the Fellowship of Christ Jesus.

Can we devise the strategy for today and tomorrow which will satisfy the rising peoples of the earth, satisfy our awakened consciences, satisfy the terms we acknowledge, satisfy our Lord and Master?

The Episcopal Church is not approaching this for the first time. A commission comprised of twenty bishops and other clergy, laymen and women was appointed at the General Convention of 1937 and reported to the General Convention of 1940. The subjects studied under strategy and policy were missionary scope and areas, promotion and stimulation, approach to racial groups, education, social welfare. The commission was continued at the 1940 Convention and reported again in 1943 on the same subjects. In the elapsed three years very little pertinent material was added to the first report, perhaps because of the uncertainties in men's minds produced by the vast cloud of war which limited vision and confined scope of action.

Both reports are good though mild; they confuse strategy with tactics. They also suffer from the fate of reports to large formal bodies such as the General Convention. Though admirably prepared, carefully worked out, the result of much labor and frequent meetings, they are, nevertheless, period reports, finding repository in the archives instead of firing the minds of the constituency. The committee is discharged at its own request and the living flame created dies down to embers and goes out.

This article concerns itself with strategy alone, not tactics. Strategy is large-scale planning, like the grand strategy devised by the master military and political minds of World War II. It included every branch of human endeavor—labor, industry, finance, services, personnel, home front, home forces and allied forces. It assembled every conceivable aid to bear upon the task to be done. Tactics was the job of the generals and others on the field of battle, the method of applying the strategy.

NOW that the war is over is the Church, and in particular our Episcopal Church, in a position to plan its entire work on a grand scale having in view the total resources of the total Church? Few if any desire to contemplate the alternative, which is to jog along in a relatively small way, doing our work as we have always done it, not overconscious of the presence and progress of other large branches of the Christian community.

We cannot, we should not, desire to continue working alone. In the providence of God our Episcopal Church in America lives its life in the environment of Protestant Churches. We would if we could live our life equally in the environment of Roman Catholic Churches, but that hierachy will have nothing to do with us and the priests so instruct their people. Our religious relations with them are on the surface. Until the time comes when the Roman Catholic Church recognizes the equality of all Churches professing full allegiance to Jesus Christ as Lord, our association in America in religious thought and action is almost solely with the great churches of Protestantism. It is sheer obtuseness to pretend otherwise. (Our contacts with Eastern Orthodox are interesting but not practical.)

Unity between any two or more of us is a process that must come from within and must take its time. It is a process we cannot wait for. Beyond union with Presbyterians other unions must come. Meanwhile the world will not and cannot wait for organic union. Coordination of program and work is within our reach if it is within our will, and the strategy contemplated by this article revolves around this coordination. Undoubtedly close coordination of ministry, services and work is a major factor in promoting and hastening actual union.

The lines along which coordinated strategy would naturally work are:

1. The parish as the home base where Christian character is developed.

2. The colleges where the parish product is tested and where men are secured for the vocation of the ministry.

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3. The theological schools where Christian character is trained for life-service.

4. The diocese and missionary district as a corporate unit (the bishop the leader), combining the membership of parishes in social and civic activity, church extension, relations with other communions, relations with the national Church.

5. The National Council (executive committee of General Convention) as board of strategy acting as agent for the Episcopal Church.)

Put this planning alongside the present jumbled situation in our own Church and the need of large scale strategy becomes clearer:

We have parish independence but no cohesive relation to the diocese and its institutions.

We have eleven theological colleges, but no system of support, expansion or merging.

We have diocesan independence, but no integration through the House of Bishops.

We have race relations Sunday, but no plan of race relations.

We have a National Council, but no national consciousness.

We have domestic and overseas missionary districts, but no well-devised plan for expansion, contraction or cooperation.

The plea is that a new world of communications, of access, of human relations, of new political, social and religious aspiration has burst upon our view, demanding at least re-study of our responsibilities and objectives as a national Church in relation with the responsibilities and objectives of other denominations of the Christian fellowship.

In this series, Bishop Keeler of Minnesota is presenting the domestic missionary strategy which includes Negroes and other minorities. There is plenty of material in the numbered statements above for half a dozen articles outlining an integrated strategy, all based on the principle laid down, that the life of the Episcopal Church is in the environment of the Protestant churches and that a true Christian strategy calls for coordinated action everywhere and united action in areas abroad where the war has provided the opportunity of a new start.

The particular purpose of this article is to indicate the lines of strategy for the world mission of the Church. The man who has drawn it for all the churches of America is Dr. Walter W. Van Kirk in his new book *A Christian Global Strategy*. As executive secretary of the department of international justice and goodwill of the Federal Council of Churches, he knows what is happening all over the world, he has the understanding and vision to plan a thorough-going strategy and he has the courage to challenge the churches of America to unitedly undertake the task of re-Christianizing the peoples of the earth. This article draws upon his book for thoughts and facts.

The area where a new strategy is most pressing because of the immediate plans of many American churches for reconstruction and advance is in the Far East where most of the former work of missionary societies was destroyed by or during the war. What is to be our planning in one single area of the world where one-half of the population of the world lives—a billion people in India, China, Japan and Southeast Asia?

WE CAN no longer justify a strategy of Episcopalianism or Anglicanism. The time has arrived for a long-range determination to establish in these and other lands a central council for pooling administration, resources and personnel according to the need and at the request of native Christian membership and leaders. At the present time the Christian enterprise in China is promoted by 64 North American denominations, to say nothing of British and European Church groups. Can we as Christians first, and Episcopalians second, willingly tolerate the continuance of such denominational Christianity? Is this our Lord's Christianity or our own? It would be far better for all to withdraw, leaving a single trustworthy representative of each American, British, and continental Church to stay on the ground and work out with an equal number of Chinese representatives of the Churches a type of Christian Church and worship most fitting the Chinese character and concept. To this end we should bend our efforts and if need be take the lead.

That would be long-range planning for Christianity in China. The same process is claimed for Japan, the Philippines, India and every other country or field where the war has forced upon us all a re-consideration of our work and where the people are rising out of the dust to assume the responsibilities of nationhood. Think of India, where we have joined the host of religious groups working for the spiritual uplift of the people. There are 42 British Churches (or societies of churches), 17 continental and 54 North American Churches engaged in this uplifting struggle! All together they are scarcely noticeable in the vast brown mass of Indian humanity. A well-chosen council of the whole lot, planning with Indian Christian leaders a united Christian organization would have a fair chance of making some headway. It would be an ecumenical approach to an ecumenical situation.

These are recommendations for a new strategy in one great field of Christian witness and service —the overseas field. This is not individual radicalism. The responses made in the correspondence columns of THE WITNESS to the writer's article in the issue of January 10 clearly indicate a widespread endorsement of the principle of coordinated planning.

Bishop Ludlow in his tenth convention address

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as suffragan of Newark is completely alert to the same thing. "The present urgent need is for a cooperative society, an organization of united nations and a United Church." It is imperative that our Church be alerted. Fortunately we have the Church press for this very purpose, keeping in the front living issues which get buried in Convention reports.

The 1943 report to General Convention already alluded to makes some headway over the report of 1940 in affirming that our long-range policy overseas "should have for its aim the establishment of indigenous, autonomous and self-supporting Churches." And with a true understanding of method the committee recommends our work should be carried out in cooperation "with the other branches of the Anglican Communion and in consultation with the International Missionary Council and the Foreign Missions Conference," which is the operational arm for North America of the I.M.C.

This is an encouraging start, promoted by an official commission of the Episcopal Church, which laid down a sound principle of planning in these words: "The work to be done everywhere is great and the need for it pressing. Christian statesmanship calls for cooperation with other Communions to the fullest possible extent without surrender of the trust that is ours, in order that the problems to be solved and the difficulties to be met in every community and area may be understood and shared."

This led to the following Resolution: "That where it is possible we cooperate with other Communions in the furtherance of our common Christian responsibility."

Here we have a sound principle to work on, recommended by an authoritative commission of our own Church. What this writer and article call for imperatively is the implementation of these words by action now. We have the urgent pressure of the times and we have the vision of leading American statesmen-Christians like Dr. Van Kirk, associated with similar strategists of The World Council of Churches. These men are not denominationalists. They are Christians first, last and all the time, with a true vision of ecumenical Christianity and a passion for the one Kingdom of Christ.

The Christian global strategy was first devised at the Edinburgh Conference in 1910. Springing out of it came the International Missionary Council which right now can be the medium of a coordinated strategy for all non-Roman churches. It has already promoted the Jerusalem Conference of 1928 and the Madras Conference of 1938.

Emerging from these world conferences, important Christian groups have made headway in comprehensive lines of united advance. The Cleveland Conference in 1945 called for "A united missionary movement." The Toronto Conference the same year worked out new strategy in these fields: Christian medical council for overseas, rural missions cooperating committee, world literacy and Christian literature committee, committee on cooperation in Japan, All-India Christian medical college at Vellore.

These are hopeful signs of the Churches of America working together. They point the way in the present crisis and opportunity. There is no further warrant for a partitioning of the Christian community. Precedent and pride must give way to the creation of a world board of Christian strategy which will represent all racial and national Christian groups. Out of this will emerge unity because it proves the will to unity.

The imagination is fired by such a vision, but it is neither impossible nor impractical. Such world strategy has been planned and carried out for the purposes of global war. Will any alert Christian admit it cannot be planned under the guidance of the supreme spirit by Christian-statesmen-strategists? And is not love for Christ a more enduring purpose than the determination of military victory?

The world is one. Christians the world over are committed to the doctrine of the equality of all men in Christ. The task will never be done in division. The time has arrived to accomplish it in the unity of the spirit and in the bond of peace.

FOR LENTEN DISCUSSION

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

ARTICLE BY DR. PRINCE

1. Do you think the Church is ready for the opportunities of the "one world" presented by the writer in his opening paragraphs?
2. Do you agree that in planning the whole work of the Church, at home and abroad, that the Episcopal Church should cooperate fully with other Protestant Churches? Why not with the Roman Catholic Church also?
3. Discuss the lines along which coordinated strategy should be worked out.
4. Do you think there should be a central council, representing all the Protestant Churches, for pooling administration, resources and personnel?
5. How do you think missionary work should be carried on in China, Japan, India, Africa and other mission fields?
6. Do you believe that a world board of Christian strategy, representing all racial and national Christian groups will lead to Church unity?

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Governments are conscious now that general peace and the coordinated-unity of nations can only be maintained by the voluntary relinquishment of some sovereignty on the part of each. That is the process which confronts the Churches and is the price that must be paid for Christian victory. The Episcopal Church among others must pay it to be truly and fully Christian.

The Living Liturgy

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

"Unity and Godly Love"

"THE evils which we bring with us to the Prayer-Book are charged upon it. I believe that it is the great witness against them. Some of us would use it as an excuse for self-glorification, for



boasting of our superiority to foreign nations, or to the sects at home. . . . If we used it faithfully, I believe we should find it the most effectual deliverance from that spirit which converts our nationality into an instrument of dividing the nation, our privilege of belonging to a Catholic Church, into a plea for exclusiveness. . . . I am sure the Liturgy will torment us so long as we continue selfish and divided, therefore I would cling to it. I am sure it may be the instrument of raising us out of our selfishness and divisions; therefore I value it above all artificial schemes of reconciliation, all philosophical theories, all inventions, however skilful, for the reconstruction of human society in which there evidently lies no such power."

These are the words of a prophet. Frederick Denison Maurice wrote them almost a hundred years ago in the preface of a volume of sermons on the Prayer Book. One cannot but wonder, however, how many of us are even now sufficiently tormented in spirit by the prayers of our Liturgy which we say day after day to take ever so short a step in obedience to God's will towards the visible unity of Christendom. How long will God forbear with us who talk and defer action, who pray for unity and do little or nothing to further it? We would consider it a mockery of God for the Church to pray for missions, yet never put a missionary in the field. It would be scandalous for us to pray for those who are in "trouble, sorrow, need, sickness, or any other adversity," but do nothing to "comfort and succour" them. But our prayers for unity seem to begin and end in lip service.

Every day that we say Morning and Evening Prayer we pray that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith *in unity of spirit,* in the bond of peace, and in righteousness of life." Every time the Holy Communion is celebrated we pray that the Universal Church be inspired "with the spirit of truth, *unity,* and concord . . . and *live in unity* and godly love." At every service of ordination a petition that the "Church may be one" is offered; every man ordained a priest solemnly promises before the altar of God to "maintain and *set forwards*" as much as he is able "quietness, peace, and love, *among all Christian people*"; every minister instituted as rector of a parish concludes the service of institution by praying with his new congregation for the unity of the Church. The third collect at the solemnities of Good Friday looks forward to "one flock under one shepherd." The Bidding Prayer opens with the theme of unity, and the collect for Tuesday in Whitsun Week incisively states the purpose of unity—that the Church "may manifest thy power among all peoples, to the glory of thy Name."

Three occasional prayers for unity in the Prayer Book are constantly used in our worship. The beautiful medieval collect at the head of page 49, based on our Lord's farewell to His apostles (John 14:27), occurs also in the Roman *Missal* in relation to the Kiss of Peace. It is particularly apt for use with one's assistants and servers after the celebration of the Holy Communion. Archbishop Laud's prayer for the Church (page 37) is justly famed and popular. But why, oh why, did our 1928 revisers tamper with his glorious phrasing: "where it is divided and rent asunder, make up the breaches of it, O Thou Holy One of Israel"? The sonorous cento of New Testament phrases in the prayer for Unity which immediately follows Laud's prayer (cf. Eph. 4:4-6, Acts 4:32, Rom. 15:6) has an interesting history. I do not know who wrote it; but it made its debut in 1714 at the Accession Service of George I, when the reference to "our unhappy divisions" doubtless had more of an eye to the political schemes and intrigues of the Pretender and the Jesuits than to the schisms of the Dissenters. The prayer came into our American Prayer Book in the 1892 revision—due, I am sure, to the vision of William Reed Huntington. Dr. Huntington, by the way, was the real father of the Quadrilateral which the whole Anglican communion has adopted as its platform for unity. God grant that the mantle of his genius fall upon a new leader who will deliver us from the hypocrisy of our prayers—and quickly, while there is yet time!

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Control of Bomb Is Essential To Avoid Destruction

Prof. Kirtley Mather of Harvard Declares That Ten Nations Can Prevent a Disaster

Edited by Sara Dill

Atlantic City, N. J.: — Kirtley F. Mather, Harvard geologist, whose article on the atom bomb appeared in THE WITNESS for February 14, told the convention of the YMCA meeting here that a swift, practical barrier against the possibility of atomic warfare can be erected by ten nations, including the Big Five. The noted scientist said his proposal was based upon the collaboration of those countries in which sources of fissionable materials are located.

"If such control of source materials is established and if an appropriate commission has the specific authority to inspect all operation pertaining to nuclear research and the use of those materials within all nations, no group of men anywhere on earth could manufacture atomic weapons in secret," he said.

"The directives are clear: immediate international control of the weapons of mass destruction; long-range objective of increasing the dynamic of good will and the sharing of intellectual resources of the world."

Bishop Enthroned

London (wireless to RNS): — Bishop C. S. Woodward was enthroned as Bishop of Gloucester by Archdeacon Alexander Sargent of Canterbury, acting for the Archbishop of Canterbury.

Steps Toward Union

Philadelphia (RNS): — Proposals for reunion of the Presbyterian Church in the U.S.A. and the Presbyterian Church in the U. S. (Southern) have gained support among the former body, it was reported at a meeting of the department of Church cooperation and union here. Representatives of the department announced that the plan providing for reunion of the two Churches, which was distributed for study and report throughout the Presbyterian Church in the U.S.A., has been favorably received, with few comments against it. Drafting committees from both Churches will meet jointly at Asheville, N. C., June 18-20, to further union negotiations.

The department also reaffirmed the intention of Presbyterians to promote the ultimate union of the Presbyterian Church in the U.S.A. with the Episcopal Church. One hundred and fifty-eight presbyteries have planned to set up committees on Church cooperation and union, and 32 already have done so.

Seeks Fund

Oakland, Calif.: — St. Paul's Church here is seeking $75,000 to commemorate its 75th anniversary. Of this $16,000 will be for the R. & A. Fund and the rest for tower chimes, an honor roll of the war dead, furnishings and equipment for the church and parish house, the building of a chapel. The Rev. Calvin Barkow is the rector.

Say It Ain't So

New York: — The announcement from Moscow last week that the Ruthenian (Eastern Rite) Church has severed its centuries-old union with the Vatican and had returned to union with the Russian Orthodox Church was received by Romanists in this city "with frankly-expressed skepticism" according to Religious News Service. The Ruthenian Church has about seven million members in three Ukranian dioceses. There are also two bishoprics in Czechoslovakia, two in the United States and one each in Hungary, Rumania and Canada. The basis of Roman Catholic skepticism was not made clear in the reports beyond the usual charges of persecutions and efforts on the part of the Soviet government "to stamp out Roman Catholicism in Ruthenia."

Getting Together

Blacksburg, Va.:—It's an interesting congregation, this one at Blacksburg. Naturally most of the families are connected in one way or another with the Virginia Polytechnic Institute or its extension division. The senior warden, Mr. W. D. Saunders, is the retired dairy and cheese specialist. The junior warden, Mr. J. A. Waller, Jr., is an agricultural engineer.

The Baptists and the Presbyterians here had a Sunday School attendance contest not long ago; the losers to entertain the winners with a supper. Well, the Presbyterians won. Or maybe it was the Baptists. Anyway they had the supper—and—they picked on Mr. Waller as the speaker. He chose Church symbolism as his subject and illustrated his talk with pictures. So there they were; an Episcopal junior warden discussing Church symbolism in the Masonic Temple for an audience of Presbyterians and Baptists and using slides from a Methodist concern. And Mr. Waller says, "What's the matter with Church unity and the UNO?"

And the rector, the Rev. Frank Van Dusen Fortune, tells some interesting things of his Canterbury Club, made up chiefly of co-ed students of the V.P.I. One of them is a fine



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young Jew who, along with the others, is contributing through weekly envelopes to the Episcopal Church, attends the meetings regularly and reads the evening prayer service when his turn comes. In answer to a question of Mr. Fortune's he said: "You see, I've heard all sorts of stories about the way you Gentiles dislike us Jews, so I thought I would get close to you and see what it's all about. And this way I'm finding out what nice people you really are."

Church Uses Drama

Paris (RNS):—Reviving a custom of more than 400 years ago, the Reformed Church of France, through the Protestant Youth Council, is using the theater as a means of spreading the gospel. The Church began experimenting with the drama in 1943 when Pastor Marc Herubel formed a troop of young actors and took them to the towns and villages of central France. Their repertoire consisted of three humorous religious plays—Jeb, Noah, and Jonas. To many audiences this light treatment of the Biblical stories was received with disapproval. But as the public became accustomed to accepting the Biblical characters as human beings the plays became more popular.

Last year Pastor Herubel directed a troop of 40 young people in the production of a play inspired by the Catholic drama, "The Visitors From Heaven." Divided into two groups, each playing different regions, the troop performed before a varied audience—peasants, industrial workers, middle class Protestant families, a large number of Roman Catholics, and many who normally were indifferent to religion. Reaction was varied, but the reception on the whole was encouraging, leading the Protestant Council to plan for more experiments in religious drama.

Religious Riots

Paris (wireless to RNS):—Street fighting broke out in the Vitry suburb here when police intervened to prevent 3,000 Roman Catholic paraders from carrying a religious statue on their shoulders in defiance of a legal ordinance that such objects be carried only on trucks. The statue was the famous image of Our Lady of Boulogne, which was brought to Paris recently for special religious observances. Several policemen were injured in the fracas during which fourteen arrests were made.

More than three thousand persons demonstrated outside the Chatelet theater here after a meeting organized by the Society for the Propagation of Unity to honor Pope Pius XII as a "defender of peace" was ordered cancelled by the prefect of police to forestall possible disorder. Forming a procession, demonstrators gathered in the crypt of the Church of Saint Merri where a vigorous protest was made against the

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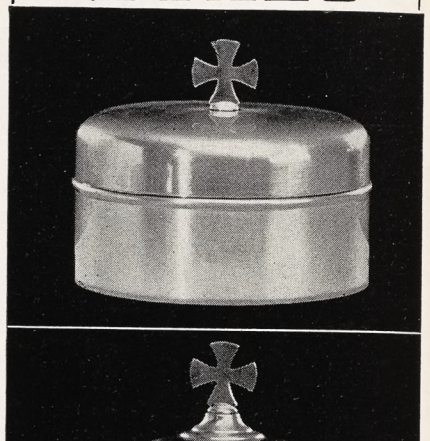
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In this thoughtful discussion of what prayer really is and does the author clarifies many of the questions which present themselves to those who find it difficult to pray in these times. "The reader of this book will be the companion of an author who has profound spiritual insights into the need of modern man."—*Augsburg Book News Letter.*

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Rural Conference

Valle Crucis, N. C.:—A rural leadership conference is to be held here June 22 through August 2. It includes a week of orientation, four weeks in the field and a closing week of evaluation. The staff will include Prof. Ralph Felton of Drew University; Miss Maude Cutler, director of religious education of Southern Virginia; the Rev. C. L. Samuelson, head of rural work of the National Council.

Mixed Marriages

Philadelphia (RNS):—The board of Christian education of the Presbyterian Church has been instructed to prepare a pamphlet on mixed marriages setting forth the right of both parties to retain their full prerogatives and their own religious faith. The directive was issued by the Church's general council in session here.

The council heard a report of the special committee on stewardship enlistment which summoned Presbyterians to study "the enormous contributions which Protestantism has made toward religious and civil liberty." Church members also were urged to review "the extent of freedom in nations where Protestantism dominates compared with the situation in other nations."

A further call to "study the struggle now going on in Spain, India, China, Indonesia, Rumania, Iran and Argentina for potential freedom," was included in the report.

Thumbs Down

London (wireless to RNS):—There is no possibility of any common front of Catholics and Protestants in defense of Christian philosophy, Msgr. Ronald Knox, one of England's best known Roman Catholic prelates, declared at a meeting in Carlisle sponsored by the Newman Association. The meeting was attended by the Rt. Rev. Henry Herbert Williams, Anglican Bishop of Carlisle, and several Anglican and Free Church clergymen.

"Today, when the enemies of revealed religion abound, and are vocal," Msgr. Knox, a convert from the Anglican communion said, "it is suggested they can be met by a joint demonstration in defense of Christian philosophy.

New Spring Books

THE ANATOMY OF SAINTS

By Richardson Wright

An analysis of the personalities of four great saints, this booklet by the editor of *House and Garden* reveals the many instances in our daily lives where we can and should practice the special virtues perfected in these saints' lives. This booklet was issued for the Presiding Bishop's Committee on Laymen's Work.

Paper, 65 cents

MEMBERS OF CHRIST

By Spencer H. Elliott

A straightforward presentation of what an Episcopalian believes and the responsibilities he assumes when he becomes a Church member. The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth and replete with instructions." $1.40

THE TEACHING OF THE BIBLE

By Bede Frost

This book for religious instructors states clearly what the Bible is and what the Bible teaches. Some chapter headings: Current Conceptions of Teaching the Bible; The Purpose for Which the Bible was Written; Truth, History, and Morality in the Old Testament; This is Bible Teaching; The Bible and Dogma.

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"The immediate answer to that is no, and about this there must be no mistake. There is no common basis of apologetics shared by Catholic and non-Conformist Christians."

Receives Gift

New York:—Bishop Manning as president of the City Mission Society announced on March 12 an anonymous gift of $25,000 for the rebuilding of St. Barnabas House. The society is now campaigning for a million dollars to put its various buildings in first class shape after 115 years of service to the community. About half this sum is needed to rebuild St. Barnabas House which for over eighty years has been a shelter to destitute women and children.

Churchill Criticized

New York:—The local group of the Council of Applied Religion, an interdenominational group, passed a resolution on March 13 calling upon President Truman to disassociate himself from the views expressed by Winston Churchill in various speeches. The group stated that victory over Fascism "was possible only in alliance with the Soviet Union" and that "the only hope for peace and even for existence is in the continued unity and fraternal cooperation of the big three powers."

Newark Auxiliary

Newark, N. J.:—Miss Edna Beardsley, educational secretary of the national Auxiliary, told the meeting of the Newark diocesan Auxiliary, meeting here March 13, of Church work in India and China, with stress on the educational aspects. Miss Edith Lowry told of work being done in this country to raise the unbelievable living conditions of sharecroppers and migrant workers.

Scientists Speak

Washington: — A single atomic bomb as destructive as 1,000,000 10-ton blockbusters is now possible, according to Dr. Edward U. Condon, director of the National Bureau of Standards.

One such bomb dropped on Washington or any other major city may be expected to wipe out its population, to destroy its buildings and to render the site uninhabitable due to poisoning by radioactive materials, he declared.

The bomb would be 100 times more powerful than the bombs used against Japan and to be used in the forthcoming Navy tests.

And it also is possible, Dr. Condon believes, that other nations some day may turn out atom bombs bigger and better than ours.

For these reasons, Dr. Condon told the Science Talent Institute last night, this country should work to avert an atomic armaments race.

Specifically, it should welcome Russian scientists "to our laboratories as they have welcomed ours to theirs and extend the base of scientific co-operation with this great people."

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Dr. Condon called for emancipation of science from military control and for dissipation of international distruct.

Meanwhile in Rochester, N. Y., a pioneer in nuclear fission, Lee A. Dubridge, head of the physics department at the University of Rochester, asserted that the atomic bomb tests in the Marshall Islands will be a costly waste that will determine nothing but the number of ships that will sink and those that will be damaged.

Steaks are OK

London (wireless to RNS):—Roman Catholics here have been dispensed from Lenten fasting and abstinence due to food restrictions. Said Cardinal Griffin: "Being wise, mother Church this year does not demand fasting or abstinence. She tells us in fact that because of the difficulties of the times we are free to eat whatever we can obtain during the penitential season."

Pledge of Missionaries

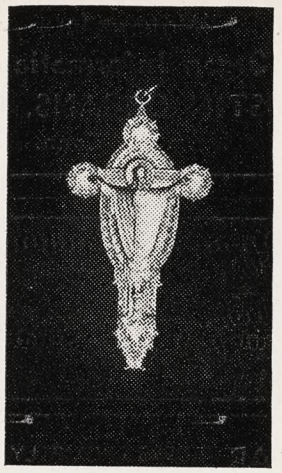
Geneva (wireless to RNS):—Modification of the pledge requiring missionaries in India not to engage in political activities was discussed at final sessions here by the executive committee of the International Missionary Council. It was announced that the committee will consult with the National Christian Council of India on action to be taken. American delegates recalled the demand made a year ago by the Foreign Missions Conference for abolition of the pledge and said they supported this viewpoint. They contended that the pledge, demanded by the Conference of British Missionary Societies in the case of non-British missionaries, was discriminatory and should at least be modified.

The Rev. Norman Goodall, London secretary of the International Missionary Council, said that while the British mission society required the pledge, it guaranteed in turn the bona fides of all missionaries accepting it. A non-British missionary not vouched for by the society, he declared, would find it almost impossible to work satisfactorily in India.

In a subsequent interview, P. D. Devanandan, Indian delegate, asserted that the pledge interfered with support of social programs conducted by Christians in his country. He recalled that an American missionary was forced to leave India in 1944 because of alleged violation of the pledge.

Noonday Services

Philadelphia:—In addition to the services of the Brotherhood of St. Andrew held at St. Stephen's here, noonday services are also being held at Christ Church. Among the preachers are the Rev. W. Sherman Skinner, Presbyterian minister of this city; the Rev. Paul W. Hoon, Methodist minister of Philadelphia; Bishop Sterrett of Bethlehem; Bishop Remington, suffragan of the dio-



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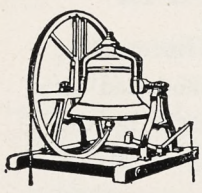
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cese; Bishop Ludlow, suffragan of Newark; Dean Robert Hatch of Wilmington; Bishop McKinstry of Delaware; the Rev. Joseph H. Titus of Jamaica, N. Y.; the Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania; the Rev. Reuel L. Howe of Virginia Seminary. In addition a number of local clergy are preaching.

Services also are being held at noonday at Gloria Dei where all the sermons are to be delivered by clergy of the diocese of Pennsylvania.

Noonday Services

Newport News, Va.: — The doctrine of the Incarnation is the theme of the noonday services being held here during Lent at St. Paul's, where the Rev. Theodore V. Morrison is rector. The special preachers are Bishop Ludlow, suffragan of Newark; Bishop Walker of Atlanta; the Rev. James W. Kennedy of Lexington, Ky.; the Rev. Henry G. Lane of Berryville, Va.; the Rev. Don Frank Fenn of Baltimore.

Fellowship Meetings

Detroit:—The round table fellowship meetings are being restored this Lent in the diocese of Michigan. They were dropped during the war due to travel and food restrictions. Five meetings are being held on successive Monday evenings, starting March 11. They open with a supper, followed by a brief service and a lecture, and a discussion group. Various leaders in the diocese are speaking on the theme: the task of the Church in a disintegrating society.

Deplores Reforms

Rome (wireless): — The Roman Church in Hungary faces "nothing else but ruin" as a result of agrarian reforms and other measures instituted by the new government, Cardinal Mindszenthy told Religious News Service here. He said that land was taken away from the Church and that the new government allowed only enough paper for only two Roman Catholic weekly papers.

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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. C. E. HILL
Of Williamstown, Mass.

I thought the article by Mr. Longley (WITNESS, Feb. 28) a little hard on 281 though it is true that 281 has not the confidence of the Church at large. But to have the new Presiding Bishop to provide an entirely new set-up is rather drastic.

ANSWER: Mr. Longley's contention, as we understand it, is that the top executives, not the entire staff, should place their resignations in the hands of the newly elected Presiding Bishop. He could then accept them or not as he saw fit. At least he would not have the embarrassment of firing an executive he did not want. In other words Mr. Longley suggests that the "cabinet" at 281 resign with an incoming Presiding Bishop just as the U. S. cabinet resigns when a President takes office.

* * *

HERBERT P. ALDRICH
Rector of St. Andrew's, Syracuse, N. Y.

If we are of the Church why don't we speak as if we were. I mention this in connection with Mr. Spofford Jr.'s excellent review of *The Lost Weekend*. Why did not he suggest that this movie conclude by suggesting in some concrete way that Birnam could find real help in solving his dilemma by turning to religion and the Church. Certainly the Church could show him the real reason why he should stop drinking. Why not, then, say so. Why should he appear to hedge by saying that Birnam should have put the bullet to his brain or have been shown on his way to the psychiatrist's office. Let's speak as if we were of the Church. Let's take every possible opportunity to make men conscious that the Church is a "must" in their lives and not an elective, by showing them how the Church can and should help them.

* * *

MRS. B. M. WALLACE
Churchwoman of Orange, N. J.

The methods given as an aid to prayer (WITNESS, Jan. 31) seem so complicated for some of us poor mortals that I pass on some others that have helped. Twenty odd years ago my son wrote to me from a boarding school of a visitor who had told the schoolboys of another boy who had to work so hard that he thought he had no time to pray. He had to go down three flights of stairs to his work and he was told to say on the first flight, "My God I thank thee"; on the second, "I give myself to thee" and on the third, "Show me what I should do this day and help me to do it." For years the boy has continued those prayers. Can you doubt the result?

I am an old women and I often find that kneeling distracts from my devotions. So I kneel little. Before rising I pray Our Lord's Prayer. Soon afterwards in summer I stand on my porch and watch the sun paint the sky and a bit of blue harbor. The gulls play about the water, a song sparrow sings on a shrub, the rabbits play on the grass. It seems as if the world about sang the Te Deum in its heart and I must join it. In the garden, in the kitchen, or on the street surely the practice of the presence of God is our best prayer as we try to do any little thing he gives us to do.

* * *

REV. WILLIAM CRITTENDEN
Secretary, Youth Division, National Council

The youth division is always grateful for your usually good handling of news coming out of this office. I would like to make one correction, however, in your rewrite of the promotion department's release on the national youth commission annual session held at Orleton Farms last month (WITNESS, March 7)

To quote the promotion department release, "The united youth offering for 1946 will be used to provide scholarship for training Japanese young people for Christian work in Japan. These scholarships will be awarded to both young men and young women." THE WITNESS article read, "The united youth offering this year will provide scholarships for the training of Japanese American young people for Christian work in Japan." I think it is of real significance that the young people, with no prompting on the part of the division, chose this project involving the training of Japanese young people and not Japanese Americans. It was a far-sighted gesture of recognition and good will towards the loyal Christians in Japan who stuck to the faith despite a considerable amount of interference from the military during the war. More specifically, the scholarship awards aim to see Japanese young men and women through college and seminary or training school. The selection of the recipients will be made by the bishops of the Church in Japan.

The young people voted these scholarships firm in the belief that emphasis on Christian educational work is essential if future wars are to be averted. I hope you will see fit to make a correction in an early issue of THE WITNESS.

* * *

REV. THADDEUS A. CHEATHAM
Pinehurst, North Carolina

THE WITNESS of March 7th was an amazingly fine issue. So heartily have I accepted our Lord's plea in St. John 17, a large part of my life has been given to the cause of Christian unity but more and more I have realized that our beloved Church must accept the taunt that "it talks more and does less than any other major branch of Protestantism." Dr. Van Dusen in his fine open letter has put us on the spot and I like to be put on the spot. If we are to be humiliated it will be because we deserve it.

The article *Lent, Sin and Psychiatry* by J. Clemens Kolb is the best I have seen in any Church paper for many months.

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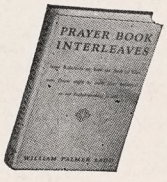
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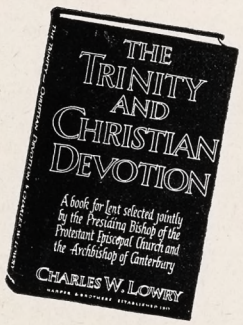
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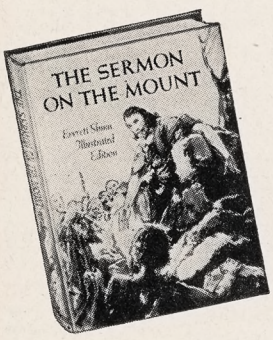
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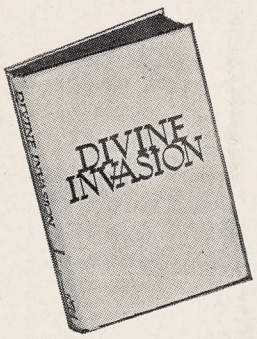
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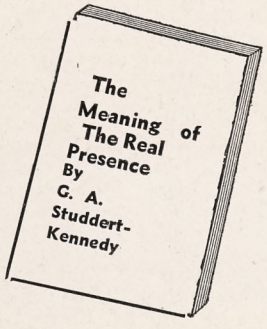
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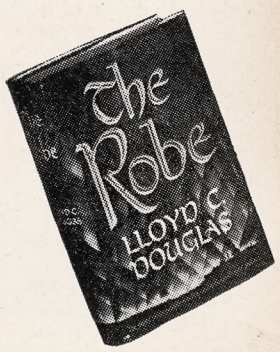
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Vol. XXIX No. 25

CLERGY NOTES

CAMPBELL, COLIN R., canon at the cathedral, Atlanta, Ga., has accepted the rectorship of Trinity, Columbus, Ga., effective May 1.

GARRETT, VAN FRANCIS, rector of St. James', Greenville, Miss., has accepted the rectorship of Christ Church, Roanoke, Va., and will take charge sometime after May 1.

GEORGE, ROBERT A., former navy chaplain, became rector of Grace Church, Defiance, Ohio, and in charge of churches at Hicksville and Napoleon, on April 1.

GUERRY, EDWARD, army chaplain, has accepted the rectorship of St. John's, Johns Island, S. C., and St. James', James Island, effective upon his release from the army.

HORN, JOSEPH R. 3rd, was ordained deacon on March 31 by Bishop Carpenter at Trinity, Bessemer, Ala. He is to be vicar of the Baldwin County rural mission field with residence at Fairhope.

McGAVERN, CHARLES L., former army chaplain, has accepted the rectorship of St. Paul's, New Orleans, La.

MITCHELL, JONATHAN N., was ordained deacon on March 3 by Bishop Mitchell of Arkansas at the Ascension Middletown, O. He is to be in charge of St. John's, Camden, Ark., effective June 1.

POWELL, WILLIAM A., was ordained deacon on March 15th at St. Paul's, Chester, Pa. by Bishop Hart.

REEVES, HENRY E. S., was ordained deacon on March 10 at St. Agnes', Miami Fla., by Bishop Louttit. He is on the staff of the parish.

SAVAGE, ROBERT E., was ordained deacon on March 15 at St. Paul's, Chester, Pa. by Bishop Hart. He is in charge of Trinity, Solebury, Pa.

SMITH, ROBERT M., was ordained priest on March 15 at St. Paul's, Chester, Pa. by Bishop Hart. He is vicar of St. Ambrose, Philadelphia.

STALKER, JOHN R., rector of St. Timothy's, Massillon, Ohio, has accepted an appointment as professor of practical theology and rural work at Bexley Hall, Gambier, Ohio.

TAYLOR, OSCAR C., formerly army chaplain, is now rector of St. John's, Hopewell, Va.

VALENTINE, F. F. JR., was ordained deacon on March 15 at St. Paul's, Chester, Pa. by Bishop Hart. He is vicar of St. Alban's, Newtown Square, Pa. and St. Peter's,

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

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

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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.

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VOL. XXIX, No. 25

The WITNESS

For Christ and His Church

April 4, 1946

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

Security Council Brings Out The Basic Conflict

Task Now Is to Re-establish Communication Between the Nations to Maintain the Peace

By W. B. Spofford

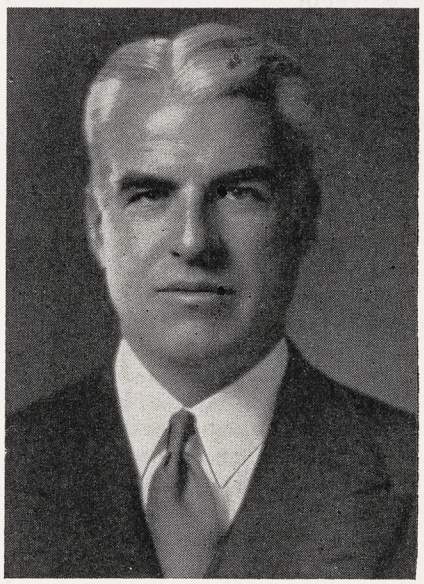
New York:—For a number of days I have had the excitement of hearing and watching the representatives of eleven nations match wits over big stakes—perhaps "a big stake" is nearer the fact—whether or not we are to have peace or total destruction. I have been sitting in the press gallery of the United Nations as an accredited reporter for THE WITNESS. The details of what has gone on everyone knows since, for the first time in history, the hundreds of millions of little people have been allowed to sit in on a conference of top diplomats through the marvels of modern communication. It has been possible to hear everything said. It has been possible also to see if you are fortunate enough to be wired for television, which is doing such a good job that many reporters possessing credentials admitting them to the hall where the Security Council is meeting, prefer to watch from the television room at Hunter College where they get close-ups of the speakers that they cannot get from the press gallery.

That there is a tragic crisis in the affairs of men is putting it mildly. When an immovable body meets another immovable body what happens? That poser of school days can be asked today. Mr. Gromyko of the Soviet Union, supported only by Mr. Lange of Poland, has been an immovable body. Mr. Byrnes of the United States, supported by the delegates of the eight other nations around the conference table, has been equally immovable. Why?

The issue is far deeper and more serious than Iran. The world is not going to war over Iran and its oil. And my guess is that, in spite of all the excitement over this issue, whipped up by press and radio commentators, the conflict will be resolved. The Security Council, at its London meeting, directed Russia and Iran to settle their disputes through conferences. In spite of all the fireworks in New York, I believe they will arrive at an agreement and Iran will drop from the headlines. The pattern is similar to "the Polish crisis" of a year ago in San Francisco. Then Mr. Stettinius and Mr. Eden called a hasty press conference to announce that meetings of the Big Three had stopped because of Russia's underhand dealing with Poland. Later the same day Mr. Molotov also had a press conference and when asked about Poland shrugged it off with a casual, "Do not worry about Poland. It will be settled in due time." Today Mr. Lange sits at the table of the United Nations as the representative of that country. I am enough of an optimist to believe that time will likewise solve the crisis over Iran.

But the Iranian crisis will be followed by others and for a basic reason. At the table at Hunter College is a representative of the Union of Soviet Socialist Republics. He has one ally—the representative of Poland who is brushed off as a stooge. At the table also are the representatives of the Union of Capitalist Western Democracies, led by the United States and the United Kingdom. They also have their allies—Australia, the Netherlands, Egypt. They would resent, quite properly, being branded as stooges. They could talk of their differences with England. Egypt, in fact, is right now carrying on negotiations with England over the very same issue that concerns Iran and Russia—when are British troops to get off Egyptian soil? Nevertheless, in spite of differences, these nations are convinced that their national interests are best served, at least for the present, by allying themselves with the Union of Capitalist Western Democracies.

There are other nations represented at the conference table not quite able to make up their minds where to line up in this conflict of ideologies. This is particularly true of France—hence the role of Henri Bonnet as a peacemaker. So likewise Mexico and China, with the latter spared for the moment because its representative, Dr. Quo Tai-chi, is the presiding officer and therefore saved the embarrassment of committing his country. It should be said however that all of these nations voted with the United States and the United Kingdom, giving Mr. Gromyko the conviction, I presume, that it was a gang-up. I wish he had sat it out. Certainly his attempt to prevent even an airing of the Iran matter until such time (apparently April 10) as he can announce the issue settled, does not show a great deal of confidence in the effectiveness of the United Nations as an instrument to maintain peace.



Edward Stettinius, Episcopalian, is the American delegate on the Security Council now in session in New York

On the other hand to kick the Soviet Union in the teeth through two sessions with verbal cracks and several 9 to 2 votes is not apt to increase Russian confidence, particularly with newspapers saying editorially that we

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better pile up atomic bombs "just in case," and with a top-ranking United States diplomat telling the world that we would do well to start dropping bombs on Soviet cities, and quick.

The point is, as I see it, that there is a basic conflict between the USSR and the capitalist democracies. What then is the role of the Security Council in maintaining peace in the world in spite of our ideological differences?

I cannot do better, I think, than to quote an editorial from the New York Herald-Tribune. In any case that newspaper cannot be accused of being pro-Soviet.

"The Council's true role in the present juncture of history is not to 'settle' the Iranian case—something for which the Council lacks legal, to say nothing of physical, power. It is to rebuild, if possible, those bridges between the Russian and the Western viewpoints which will permit the settlement of the matter in the light of open discussion, explanation, consultation. It is not to judge the Russian case which, for all anyone knows, may be a very good one. It is to induce Russia to state the case, to explain it in the light of declared Russian principles, to make consultation and international confidence possible. This is a delicate work to which the blunt instruments of voting power are ill suited. But it is the real work before this decisive meeting of the Council."

I repeat there is a basic division in the United Nations due to ideological differences. Are the men around the conference table at Hunter big enough, and humble enough—and it is going to take humility now for someone to be a movable body—to re-establish communication in order that peace may be maintained? I have watched these eleven men for several days. I just cannot believe that they will blow up the world with atomic bombs over who gets the oil of Iran.

YOUTH FOR CHRIST HITS CHINA

Peiping (RNS):—Posters, written in English and Chinese characters, are being hung in many prominent places in the cities of Korea and North China, announcing one of the most unique Christian evangelistic movements ever promoted here. "Youth for Christ," the placards say, and the movement is inspired by the campaign of the same name now flourishing in the United States, where it has been condemned by many as being fascist in character.

Chief promoters of the "Youth for Christ" revival in the Orient are U. S. servicemen, some chaplains and religious leaders here. The meetings are international, enthusiastic and well-attended.

In Peiping, an independent Christian church near the heart of the city is the center of the movement. Local Methodists and Pentencostal Christians are promoting it, with a Norwegian missionary, now acting-manager of the Peiping Bible Society, and U. S. Marines also behind the movement. Burton Cheng, young people's worker at Asbury Methodist church, largest Protestant congregation in the city, is an active leader. Top attraction of the "Youth for Christ" meetings here is an ex-movie actor turned preacher, the Rev. Ku Jen-en. About 40, Pastor Ku has a flair for dramatic preaching and appeals to large audiences of young people.

THE PICTURE ON THE COVER

New York:—When Dean Hewlett Johnson of Canterbury, England, visited the United States recently he spoke at a great mass meeting in Madison Square Garden for the furthering of friendship between the United Nations, and particularly between England, the United States and the Soviet Union. As he took the platform he was greeted by one of America's foremost singers and actors, Mr. Paul Robeson. The handclasp was firm, the smiles those of brotherhood and understanding.

BISHOP MANNING RESIGNS

New York:—Bishop Manning on March 29th announced that he would present his resignation as Bishop of New York to the House of Bishops in September, to take effect in December. No action can be taken for the election of a successor until after the resignation becomes effective, which means presumably that the election will take place at the diocesan convention of May, 1947. In the intervening time Bishop Charles K. Gilbert, suffragan, will head the work of the diocese.

LAYMEN VISIT PARISHES

Detroit:—The laymen's club of the diocese of Michigan has a visitation committee which arranges for visits to various churches. On March 17 a group went to St. Cyprian's, where the Rev. Malcolm Dade is rector, and there was such a crowd that chairs had to be put in the aisles. Mr. John C. Spaulding, the chancellor of the diocese, read one of the lessons. In April a group will visit the parish at Romeo, where after church service they will be entertained at dinner and then tour the city.

CHURCHMEN JOIN SCIENTISTS

Pittsburgh, Pa.: — Religious leaders and scientists of this region have joined forces in a group known as the tri-state committee of educators,



The Rev. Richard Emrich, professor at Episcopal Theological School was elected Suffragan Bishop of Michigan on March 26th. He was elected on the third ballot. Dr. Emrich has indicated that he will accept, if it is approved by a majority of bishops and standing committees. This pictures him leading the singing at a Church summer conference

scientists and religious leaders on atomic energy and related problems. The move came as the climax of a two-day conference here. The committee protested to U. S. senators from Pennsylvania, Ohio and West Virginia against the Vandenberg amendment to the proposed McMahon bill for control of atomic energy. The group feels military authorities would be given too much power over atomic energy development under terms of the amendment.

BISHOP DUN ON UNITY

Chicago:—Bishop Angus Dun of Washington is to be the first lecturer on a new lectureship on the subject at the University of Chicago. He will give four lectures. November 11-14, in the Mandel assembly hall.

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Protestant Ministers Answer Romanists on Spain

They Meet the Challenge of Advertisement By Also Buying Large Space for an Answer

By Charles D. Kean

St. Louis:—Because of the initiative and energy of several Episcopal ministers, official Protestantism in this city gave a public refutation to a publicity campaign carried on by the Knights of Columbus Council of the Roman Catholic Archdiocese. The Roman campaign sought to identify the cause of Franco with Christianity, and to brand opposition to Franco as "communism."

The Rev. Leonard F. Thornton, of St. Luke's Church, Valley Park, and Epiphany, Woodbine Heights, as voluntary executive of a special committee of interested Protestant ministers saw that an advertisement was prepared answering the Roman Catholic position and that it received the endorsement of the Metropolitan Federation of Churches.

For almost two years the Knights of Columbus have been running advertisements of Roman Catholic teachings and positions in the St. Louis newspapers. These advertisements have aroused considerable antagonism, particularly when their statements about non-Roman Christian practices have been offensive. No official reply, however, has been given, although the speech in St. Louis last October by Bishop Bromley Oxnam, president of the Federal Council of Churches, was regarded by the Metropolitan Federation as a positive witness on behalf of the Protestant community.

On Sunday, March 10, in the St. Louis Globe-Democrat and on Monday, March 11, in the St. Louis Post-Dispatch, the Knights of Columbus published a much larger advertisement, criticizing the recent state department policy on Spain. The advertisement was captioned "Shall We Help the Communists Crucify Christian Spain."

The advertisement which quoted from Lenin, and which claimed that the Spanish Republicans took orders from Moscow ended by claiming that Spain was "the last outpost of Christian civilization in Europe."

This claim was too much for many St. Louis Protestants, but the leadership in making an answer came from a group of Episcopalians with Mr. Thornton carrying the major part of the work. Money was raised by voluntary subscription for an answering advertisement of like size, published in each newspaper one week later with the caption, "Shall We Help the Fascists Crucify Democracy in Spain." The advertisement quoted from Franco's statements to Hitler and Mussolini, cited the treatment of the Basque Catholics, and concluded with criticisms of Franco Spain quoted from *Commonweal*, from Jacques Maritain, and from Bishop Oxnam. It stated plainly, "Recognize Republican Spain."

Associated with Mr. Thornton in organizing the reply was the Rev. Junius J. Martin, rector of the Church of the Holy Apostles, St. Louis, who raised the Episcopalian share in the cost of the advertisements, and the Rev. Raymond E. Maxwell, rector of St. Mark's Church, St. Louis, who called the informal voluntary committee together to start proceedings. Also taking part in the project were the Very Rev. Sidney E. Sweet, of Christ Church Cathedral and the Rev. Charles C. Wilson, of Grace Church, St. Louis.

Incidentally the St. Louis Council of the Knights of Columbus ran the same advertisement in the New York Herald-Tribune for Sunday, March 24th. At this writing it is not certain whether or not the money can be raised to run an answer, as was done in St. Louis, but it can be said that there are Protestant groups working to that end.

UNION SERVICES IN CLEVELAND

Cleveland: — Two services were held here in interest with union with the Presbyterian Church. One was held in Trinity Cathedral, when the Rev. Henry Sloane Coffin was the preacher, and at which the clergy of both communions in the area were present. The second was held in the Presbyterian Church of the Covenant on March 20th, when Bishop William Scarlett of Missouri preached. Again the clergy of the two communions were in attendance. Bishop Scarlett said "The most important work of the Church is to extend as far as is humanly possible the sway of the Christian Religion. In order to bring the full power of the Christian community to bear on the problems of the day, there should be one community of faith bearing a common witness and speaking with a

Keep It Coming!

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common voice. Who cares, in a day when the world is faced with the possibility of ultimate disaster, whether a man is ordained by the presbytery or a bishop, seeing that there is no way of limiting the free flow of the grace of God seeking entrance into every heart open to him, whether that man kneels before the bishop or the presbytery? And who can set great store, in a day when the world is on fire, on minor differences of ritual, government and practice which hold our denominations apart, when these things separating us are so trivial compared with the transcendent importance of the things we hold in common?"

At both services the churches were filled to capacity.

UNIQUE CHURCH IN DETROIT

By Mrs. John C. Spaulding

Detroit:—The Church of All Peoples here is an experiment in Christian living, planned by the local Council of Churches, the first service of which was held less than a year ago in the chapel of St. John's Church. The work at the present time is being directed by five ministers: two white, a Methodist and a Presbyterian; two Negro, a Baptist and a Presbyterian; a Japanese-American who is a Methodist.

So far the only services are the ones at 4:30 on Sundays, and these follow a simple pattern of hymns and other music, prayer, scripture reading and sermon. Almost every week there is a visiting minister who preaches, or takes some other part in the service while one of the regular ministers preaches. These visitors have been colored and white and almost uniformly high class, as has been the music. There is a permanent organist, and visiting choirs and soloists have come from Negro and white churches, including Greek Orthodox. Once a month there is a song service without a sermon, and at one of these, instead of a solo, there was a beautiful reading by a Negro member. There is no tradition to prevent experimenting, and this makes for interest.

There are occasional business meetings, and there are committees for special purposes, and to plan monthly social evenings which are held in churches or at the Y.W.C.A. The programs of these are varied with moving pictures, speakers, music, group singing, games and folk dancing.

There are a very few full members who belong to no other church, and about eighty associate members who take part in all activities. Among these are several Episcopalian vestrymen and some members of the Woman's Auxiliary diocesan executive board.

The main purpose of this church is to demonstrate that races and creeds can worship, work and play together, and already deputations have been invited to churches, and groups of young people who have attended services as part of their program.

The work is supported by the membership at present with volunteer leadership, but it has been decided to call a permanent minister, and enlarge the program to include study and forums, so help is being sought from the congregations represented. The congregation has contributed substantially in clothing and money for Europe, to aid the families of General Motors strikers, and for the Church-labor conference held in Detroit recently.



Bishop Juhan dedicates the corner stone of St. Simon's Church, Fort Walton, Florida, in the presence of the Rev. Charles O. Farrar, in charge of the church, and William C. Pryor, mayor

COLLEGE GIRLS HOLD CONFERENCE

Boston:—There were 75 alert college girls, representing 20 New England colleges, at the conference held in St. Mark's School, March 15-17, to consider going into some phase of Church work after graduation. In addition to Miss Barbara Arnold, provincial secretary for college work, who acted as adult chairman, leaders included the Rev. Thomas V. Barrett of New York, the Rev. John R. Wyatt of Rhode Island, the Rev. Robert N. Rodenmayer of Northampton, and the Rev. Charles W. F. Smith of Wellesley; Mrs. Ralph C. Williams of Connecticut; Miss Elise G. Dexter, former China missionary, and Miss Bernice Jansen, rural worker in Michigan, Miss Helen Turnbull of Windham House, New York, and Miss Eleanor Snyder, assistant in college work in St. John's Parish, Northampton.

DELINQUENCY COMBATTED

Tallahassee, Fla. (RNS): — An eight-point program to combat juvenile delinquency was adopted here by 100 clergymen, social workers, county and state officials called together by Governor Millard Caldwell to discuss the problem. The plan was sent to the governor for his approval. The program called for: (1) Increased community activity by the churches; (2) Coordination of youth work of various agencies; (3) Establishment of more teen-age canteens; (4) Interracial cooperation; (5) Encouragement of Sunday school and church attendance, and family altars; (6) Better care of returned boys and girls from state institutions; (7) More state aid to dependent children, and (8) Better trained enforcement personnel.

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EDITORIALS

The Suffering of God

PATRIPASSIANISM, the theory that God suffers, has found occasional adherents in the Church. But belief in the significance of Christ's suffering is universal, and the fifth Sunday in Lent has, since the eleventh century at least, been known as Passion Sunday. Horrifying as they were, Christ's physical sufferings on the cross have often been unhealthily stressed—witness the morbid use of crucifixes and bleeding hearts in the Roman communion. Countless men have suffered as great agonies and over longer periods of time. But the gospel for this Sunday continues a thought which makes his mental anguish a living reality in which we all have a part. For it is directed against those whose pride of race blinded them to the spiritual truths he uttered and so kept them from God. It was this ruthless tearing of the fabric of unity which binds all the earth together that so constantly troubled and disheartened Jesus and caused him bitter grief.

It is not only the recalcitrant Jews of his day that pompously proclaim, "We be Abraham's seed." Self-pride is doubtless the greatest of all the sins for it is an unashamed avowal of one's superiority which cannot fail to blind one to the virtues of others as it carries a contempt for others. It is particularly dangerous for it so easily lends itself to rationalization. Lillian Smith in a penetrating analysis of the Negro problem, which she quite rightly sees as the problem of the white man, writes, "segregation is an ancient psychological mechanism used by men the world over whenever they want to shut themselves away from problems which they fear and do not feel they have the strength to solve. . . . For segregation as a way of life—or shall we say *a way of death*—is cultural schizophrenia." The same thing ran through Winston Churchill's ominous speech at Fulton, Missouri. Said he presumptuously (and, we believe, blasphemously) in speaking of the fact that, as far as we know, the Soviet Union does not possess the atomic bomb; "We sleep well in the knowledge. . . . God has willed that this shall not be."

Aye, "We be Abraham's seed!" And when Jesus endeavored to break down their smug, complacent self-satisfaction, "Then took they up stones to cast at him: but Jesus hid himself and went out of the temple." So the gospel for Passion Sunday ends—but his suffering continues through us even unto this day.

"QUOTES"

WHEN the General Convention meets in September in Philadelphia, one of the most important matters which calls for action, is a positive vote in favor of union with the Presbyterians. Not at some future date, but now at this Convention. One way to secure such action is for diocesan conventions to take favorable action upon this big issue, and instruct their deputies to insist, that the matter be brought to a vote in the General Convention and to advocate the passage of favorable action. The issue is very plain and must not be delayed longer, else we shall lose the opportunity. No matter what opposition may develop in General Convention, and no matter from what quarter such opposition comes, now is the time for positive action, to bring about this reconcilement within the Christian Church. With both clerical and lay deputies instructed by their conventions to press for constructive Christian union now, the whole Church will receive a new impetus forward which it is much in need of at this time. Too long now we have neglected the importance of this step, which please God, will set forward a new era in Christian relations among all Churches.

HOWARD KEY BARTOW,
Editor of the *Church Militant*
Diocese of Massachusetts

Let's Have the Facts

THE recent diocesan convention of the diocese of Western Michigan is reported to have followed the suggestion of Bishop Whittemore "to drop" the project voted by General Convention "to seek organic union with the Presbyterian Church of the U.S.A." The reported basis of the bishop's suggestion is that the House of Bishops "has never had an opportunity to discuss the matter in free and open debate" and that the merger should not be a "shotgun wedding."

If the matter was not so serious one could dismiss the matter as an example of muddy thinking but it cannot be dismissed so lightly. When General Convention voted a definite line of action, no individual diocese can repudiate or drop such action from its own consideration,—especially when the voted plan of action has not yet been completed by General Convention. Any diocese has a right to memorialize General Convention to take or to refrain from taking any action which such diocese believes to be wise and necessary, but it has no ex parte right to vote to drop a course of action once voted upon by its own representatives, as well as others.

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This action is all the more to be regretted since the undertaking of General Convention involves another Christian body, the members of which may not all understand the legal impossibility of a single diocese curtly repudiating a project duly undertaken by the governing body of the whole Church. Such action is not merely childish prejudgment of incomplete action, but an unwarranted affront to our fellow Christians as well as a discourtesy to our own representatives who are striving to carry out General Convention's charge. This is true irrespective of one's own personal point of view concerning the subject matter. We do not speak to the merits of the question but only to the abortive procedure.

This affair points up the stumbling way in which the publicity concerning this vital transaction has been handled from the very beginning. Too much of the publicity has come from public or private utterances or writings of people who state what they think the commission has decided. Such "decisions" are promptly denied by other people or are otherwise interpreted. What the Church needs to know, and has a right to know, are all the documents actually involved in these negotiations and not some individual's ex parte interpretation of them. Let the commission spread before the Church all of the documents that are involved in this matter from the beginning without comment or interpretation. We are not children. We are old enough and loyal enough to our Church, whatever our personal prejudices may be, to form a personal judgment from the facts. True, our personal judgment will not be official, but it will at least give us such reasonable knowledge of the issues involved as will put us in the mood to support considered action at General Convention. That action could not possibly be a "shotgun wedding." No one who has the slightest knowledge of the Episcopal Church could imagine such a thing. On the other hand, neither will that action be an embarrassing eleventh hour appeal to postpone action without any understanding of the underlying situation on the part of the whole Church. It may be that we shall have to ask for more time because of the hopeful progress made, but then we can ask for it with a good conscience and not create the impression that we are stalling from fear or from pride.

Let the commission publish all of the documents in full before any more diocesan conventions go off halfcocked and before there is any further ground for embarrassment to all concerned.

Anglicanism: Center of Unity

by Theodore O. Wedel

Warden of the College of Preachers, Washington

THE joint commission on unity has not as yet published its report to the coming General Convention. The writer of this article is a member of that commission and cannot violate its confidence. This much may be said—the cause of the delay has not been inactivity. The cause has been the seriousness and the complexity of debate and of negotiation. I would beg the reader of this essay not to search in it for hidden prophecies of the commission's forthcoming words. The article will deal instead with general issues which have never been hidden and which the Episcopal Church faces in any or all ecumenical dreams for its future. Dr. Van Dusen's recent article in THE WITNESS has, one may hope, roused our conscience as we envisage our ecumenical vocation.



The Anglican Communion has often been called a "bridge Church." Have we ever looked critically at this metaphor describing our peculiar genius? Analysis of it might prove interesting. Few people can build homes on a bridge. A bridge exists to be crossed. Most Anglicans, as a matter of fact, have their habitations on one side or the other, though retaining traffic rights and treaties of unity with those dwelling opposite. We are a Church combining Protestant and Catholic traditions. Few of us hold these in exact equilibrium. We divide in our emotional and theological loyalties, however much we may welcome criticism and enlargement of view as we meet one another. Thousands have crossed our bridge to one side or the other for permanent residence. It is a sobering reflection to remember that, with the exception of our Lutheran brethren and the direct descendants of the Scotch Presbyterians, most of American Protestants are children of our loins. They did not find the bridge a happy abiding place. Others again have travelled

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our bridge to Rome. Anglo-Catholicism, while not ready to cross to Rome, invites us nevertheless to permanent residence on the Catholic side, leaving the bridge standing merely for visits to the other shore, and as an invitation to converts to cross to our side.

I would here drop my metaphor. It can, however, help to clarify the dilemma of the Anglican Communion as it prepares itself for the coming ecumenical era of Christian history. Such an era surely lies ahead. Isolationism will soon be impossible.

Only three choices lie before us:

1. We can try to remain a "bridge Church." This would be the easiest solution. We have endured our Protestant-Catholic tension for four hundred years. Why not continue? May our vocation not consist precisely in preserving our tension? God has blessed us and we have tasted the riches of his grace. The trouble with this solution is that it may soon be historically outdated. For it means isolationism. We could, of course, invite other Church bodies to join us as we are. But no other Churches live on a bridge. Hence any union would inevitably upset our balance. One group or the other in our Church is inevitably embarrassed whenever we negotiate with another communion. The alternative is no negotiations at all, and a waiting until others come to us. Yet our conscience condemns such isolationism. Hence our dilemma.

2. We can become an unambiguously "Catholic" Church. The militant Anglo-Catholic movement in our Church presses toward this end. It, too, is divided in its aim. Shall it orient itself toward Rome or toward the Catholicism of the East? Either way, however, it takes on the color of counter-reformation. Such counter-reformation may be courteous and mild, but it is unquestionably a deflection of the original orientation of Anglicanism, as honest Anglo-Catholics admit. If this reorientation of Anglicanism should fully succeed, what would be the result? Would we not become a small sect alongside the two great Catholic bodies, neither of which can really give us ecumenical standing? Would not our isolationism be accentuated tenfold? And what a price we should pay! Anglicanism would sever the ties which have historically bound it to the Reformation. To remove the Reformation tradition from our life would surely mean a great exodus—another series of losses to non-Anglican Protestantism. Have we not lost enough children already? The eyes of many within our Church have been blinded to the glory of the Reformation. We see Protestantism around us in weakened state. We take little account of the victory which Reformation Christianity has won for us on the battleground of modern thought. We ignore the rebirth of the faith in the gospel sweeping today through the Protestant world. The main appeal of the tractarian movement of the last hundred years was its preservation, though by way of traditionally Catholic forms, of the Catholic faith over against modernist liberalism. But Protestant theology is today no longer oriented toward liberalism. Hence much fear of it can now be quietly dropped. The best Protestant thought today is probably more "catholic" than even St. Thomas Aquinas. Surely, before we drift into a Catholic isolationism, we should take sober thought. For a third choice is possible.

3. Anglicanism can become the center of unity for Protestantism. This may sound like a boast and be guilty of presumption. It is a fact, however, that Anglicanism has preserved catholic forms of Church unity as has no other Reformation Church. And in the determination to preserve *these* catholic elements at whatever cost, all Anglicans are united. The very name of our American Church is significant. We still are the Protestant *Episcopal* Church.

TO THROW in our lot with Reformation Christianity—is not this, under God, our vocation? As already argued, fear of such a step was justified in recent generations. But the Holy Spirit has been at work among our Protestant brethren also. They may be more prepared than we for a new chapter in history—a great "catholic" post-Protestant era. Let us boldly cross our bridge to the Protestant side. This would not mean leaving all of our Catholic heritage behind. We should be

For Lenten Discussion

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

CANON WEDEL'S ARTICLE

1. What is meant by "the bridge Church?"
2. Do you consider the Protestant Episcopal Church "Catholic," "Protestant" or both?
3. Do you agree that the best Protestant thought today is "Catholic"?
4. What does the writer mean by a great catholic Post-Protestant era?
5. What commitments would the Episcopal Church have to make in entering a united Protestant Church?
6. What are our alternatives to a united Protestant Church?

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planting this heritage on larger continents. But if we take this step, there should be no illusions that it would not be decisive. Some of the comforts of living on our bridge would be over. Some of our ambiguities of doctrine would have to be surrendered. Anglo-Catholics are not mistaken when they see this clearly. Nor would I accuse them of bad faith when they oppose reunion with a Reformation Church. A decision of momentous importance *is* before us.

For an orientation of Anglicanism toward the Churches of Reformation anchorage would involve certain final commitments. The Reformation recovery of the Bible as norm would have to be unequivocally accepted—for example, its subjection of tradition to the judgment of Scripture, its repudiation of much mediaeval sacramental doctrine, its revolt against clericalism, and against "priesthood" when this lays claims to powers not representative of the corporate priesthood of the Church. These are not primarily matters of ceremonial or vestments or symbolism. The Reformation need not be equated with Puritanism (think of the Lutheran Church in Sweden). Here again a post-Protestant, post-Puritan, era lies before us. But it is sheer folly to suppose that any Reformation Church can enter into negotiations with us and surrender its basic evangelical convictions.

To those of us who favor this third choice for Anglicanism, no other choice, as a matter of fact, seems really possible. For is not this the vocation of Anglicanism as we meet it in the Book of Common Prayer, in the Thirty-nine Articles, in the dreams for the Anglican Church of its founding fathers in the sixteenth century, and, indeed, throughout the main stream of its history? Let us bring to a united Church our two great "Catholic" links with the Church of the ages, and we will join heartily in recognition, in our turn, of Reformation history. We find no difficulty in accepting the historic Reformation Churches as fully "Church." And "Church" implies valid ministry and sacraments. Differentiation of ministry exists, of course, and must be dealt with in reunion negotiations. "Episcopally ordained" is not a phrase that we hold meaningless. But the differentiation cannot mean a difference in kind between "priest" and "presbyter." And so with other contrasting elements in our several traditions. All are possible of being brought into harmony, so we believe, if once we grant that the Reformation schism (like our own break with Rome) was a schism *within* the holy catholic Church of God.

Nor can we read the invitation of 1937 to the Presbyterians as meaning anything less than that the Protestant Episcopal Church was committing itself to this third "ecumenical" choice. Perhaps it was a premature invitation, at least in its wording. "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 of 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." The Presbyterians are good theologians. They read this invitation carefully. It implied, as they interpreted it, an acceptance of the Presbyterian communion as "Church"—Church in a theological sense. No Christian Church in such a sense can exist without valid ministry and sacraments. Hence, so they were persuaded, they could negotiate with us as equals. There would be no demand even of their ministers that in a united Church they must "ride in Jim-Crow cars."

Perhaps they were mistaken in thus interpreting our words. Of the fact that they did so read our resolution there can, however, be no doubt. They would otherwise not have entered into frank negotiations with us. The great issue facing our Church is, therefore, a kind of "previous question." Did we mean what we said? We must sooner or later register our corporate conscience. If we did mean it, or can say it over again wholeheartedly, the door will be open for possibly the greatest venture in Church unity since the break-up of Western Christendom in the sixteenth century.

The Coming Great Church by Canon Wedel was recently reviewed and given three star (excellent) rating in THE WITNESS. It is recommended to those who want further information on this subject. The Macmillan Co. $2.

Why Full Employment?

By

GORDON M. JONES, JR.
City Missions of Toledo

"THE ordinary workman is more afraid of being out of a job than of going to hell." So wrote one Christian pastor recently. As churchmen, people interested in the temporal and eternal well-being of men, we must recognize the cause-effect relationship which can obtain between these two realities. In this land of plenty many people "have gone to hell" in the past fifteen years because there were no jobs for them.

The Church's stake in full employment, then, may be seen, first, if we acquaint ourselves with

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the real, if often intangible, results of unemployment. Now if ever, in this period of reconversion the Church and churchmen must acquaint themselves with and come to appreciate the effects of unemployment. With the possibility of mass unemployment staring us in the face we cannot act worthy of our Master if we are uninformed or unconcerned about such a vital issue. Jesus said, "Men do not live by bread alone." Alone! No. It is equally true that men do not live without bread. If we are indifferent, if we are reluctant to get our hands soiled by the things of the world, men may be forced to try to live without bread which brings in its wake a rise in the incidence of disease—tuberculosis for instance—and an increased population in our penal institutions, to mention but two tangible results of protracted unemployment.

In the event of mass unemployment men would die not only physically. They would die spiritually. Some may feel the first of these is not necessarily the Church's business. All will agree that the latter is. With the loss of one's job come many things in addition to physical discomfiture. These things are, must be, of deep concern to all of us as churchmen. Loss of self-respect! If you have never gone from employment office to employment office requesting a job when there was none, it is impossible to know and appreciate the spiritual death such experiences bring with them—a death far worse than the death of the body. Loss of the sense of belonging! Have you ever felt that you were not wanted? Have you ever thought you were no longer essential? Though we cannot approve, we can understand the despair which led so many to commit suicide during the thirties when the opportunity for gainful and meaningful employment was denied them. One of the blessings which was ours only with an unwanted war was the sense of self-respect and of being essential which came to many of our fellow Americans when for the first time they felt they were integral parts in the ongoing life of our nation. If America, blessed so abundantly, cannot achieve for all who wish to work this same feeling in peace-time it were almost better for the atomic bomb to do its worst. Whether better or not, the atomic bomb will do its worst if we cannot achieve full, meaningful employment in peace-time. Economic insecurity is the infection which, if it festers, would unleash the forces which in turn would release atomic bombs in the vain hope that they might bring security.

If the Church is to understand these truths it must descend from its cozy, comfortable balcony. It must walk the city streets again. The Church must get off the residential street corner and make its voice heard in factory and office building where men's minds and souls are also molded well or warped. There, too, we must bring the Gospel tidings of the Christ who died to set men free — free from every form of tyranny and insecurity, whether political, social, economic, or religious. A Church on the balcony of life cannot understand these truths. A cozy, comfortable Church will not convince men of them.

THE Church has a stake in full employment because, secondly, only as that goal is achieved will the Christian doctrines of God and man have been implemented in our daily life. If the Church, as the continuing Incarnation, believes in the essential goodness of all men; it cannot tolerate economic injustices against any man, employer or employed. If the Church believes in the dignity of every man; it cannot stand idly by and watch that dignity trampled under foot by the selfish interest of pressure groups, whether management or labor. If the Church believes that Christ was born, lived, died, and rose again for all men; it must not sit idle while some of those for whom he died are denied the opportunity for the life more abundant, be they managers, white-collar men, or laborers. If the Church believes in the inevitable corrupting nature of power; it must not remain forever on its knees when being on its feet might prevent power from reaping its deadly harvest, whether the power is in monopolies of management or monopolies of labor. If the Church believes in a God who is above all the wills of sinful men judging them; it must not shirk its bounden duty to the priest of that God, whether it condemns management or labor. These are eternal Christian truths—eternal because God ordained them as of his nature. He depends on the Church to proclaim them.

Because of its hesitancy and reluctance in the past in witnessing to and for its militant Christ, the Church has lost its place in the hearts and minds of men. Yes, what is even more important, in the wills of men, both managers and laborers. This might be well if through this loss Christ had found his place in them. The Church is still, however, the appointed ordinary channel through which he can be mediated most convincingly. The Church like every other creature of God must overcome itself, must forget its own well-being by worldly standards. It must be free from self to witness to Christ. It is not the end for which it exists. The Church exists neither for nor of itself. It is the means, or should be, whereby our Father God and our Saviour Christ may be made known to men. It is the means whereby men are brought into communion with God. Its teachings are not its own, but his. It is not traitor solely to iself, but to its Master and Founder, when it fails to

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proclaim these teachings—no matter whom they may offend.

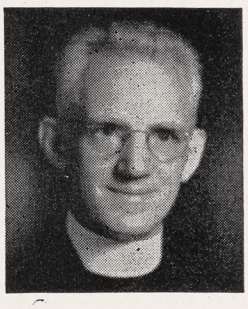
The representatives of management and labor cannot in and of themselves give us economic peace. They are party to the trouble which they are trying to settle. Consequently they are prejudiced. They can never become the instruments of peace until they, too, have been freed from self. In the Church we have the message of the Christ which, if preached and taught fearlessly, can free them or condemn them. If the Church fails in this, not only will the pews be empty, but the hearts, minds, and wills of men will be turned from their Christ to men. The Church's stake in full employment is simply this: to proclaim the Christian Gospel with convincing clearness for all men that men have the opportunity unhindered by economic tyranny or insecurity, to be actually the Sons of God. Only as we do so can we be free from the charge of apostasy. The choice is ours. We, who are the Church, can choose the easy way of remaining on the balcony and watching all men "go to hell"—ourselves included for we are part of mankind. Or we can choose the hard way of taking our heritage as Christians and witnessing clearly, convincingly, and unrelentingly to it where it touches the lives of all men. The Church's stake in full employment is not its own. It is the stake of the Christ whose body it is. Men can "go to hell." They must be led to Christ. That is the Church's job.

For Church School Teachers

By

WILLIAM GRIME

MANY of you say you are perplexed with all this lack of parental support. You mention having visited the homes of your students, you have had parent-teacher's meetings, you have appealed to parents through your church papers, yet they give you excuses for children's absences that they never would dare to give to a public school teacher. Ah, yes, I know this situation does take the very life out of you, but be sure to keep up these practices, they are sound.



In the meantime try this: kneel down and ask God to awaken the ambition within you for "the glorious privilege of being independent." You hear other teachers, unable to stand this parental indifference, saying, "What's the use?" and then they look for the first chance to quit. Well, continue asking God to make *you* a really independent teacher, one who will not follow the crowd and retreat when the battle is hardest. Keep this up for then a great prayer like this will have a good chance to rise in you, "Father, I thank thee that thou hast matched me with this hour."

If the above suggestion doesn't help perhaps this will. First, read Luke 10:25-37. What is this discouraging condition? A lawyer is attempting to discredit Jesus in the eyes of the crowd. Notice how he solved this incident. He gave the world the story of the Good Samaritan.

Read Mark 3:31-35. What is this exacting event? He sees he must set behind him "the claims of home." Watch what he did with it. He announced that men everywhere who were working to do the will of God were his brothers.

Read Luke 15:1-24. What is this undeserved trial? The so-called best church people were resentful because he insisted on being friendly to sinners. See how he transforms this happening. He gives the world the deathless parables of the lost sheep, and lost coin and the lost boy.

Read Luke 22:24-27 and John 13:1-15. What is this bitter disappointment? His friends now quarreling as to which should be the greatest. In St. John we read that he first of all squared his creed with his conduct, and then uncovered a universal principle that mankind must either practice or else perish—greatness is to be measured by service.

Now in these instances of Jesus facing lack of sympathy and cooperation with his teaching you will discern no mere acceptance of glaring indifference and ingratitude. He did not just endure these circumstances and grow complainingly restless about them. He used them. He resolved to make something beautiful come out of something ugly. He changed oppositions into opportunities. He turned these threats to hold up his redemptive work into a good for himself and a permanent good for others.

I grant you that the cultivating of this distinctly Christian approach towards discouragements is difficult, yet it is not impossible. If in your soul there is honest desire to be found of God plus a renewal of grace that comes from "creative hours with God" you too can be more than conqueror here. Yes, sooner or later a new spirit will be regnant in you and it will break through your teaching and leap into lives known and unknown, "for the fragrance of such a spirit goes not only with the wind, but even against it."

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Bishop Manning Asks Sacrifice To Help the Starving

He Urges That Food Rationing Be Restored In Order That We May More Adequately Help

Reported by Sara Dill

New York:—Bishop Manning urged last Sunday that the government ration food "if it will enable us to give more adequate help" to the starving people of the world, and that greater voluntary sacrifices and gifts be made.



Bishop Manning said there was no room for doubt as to the "appalling facts" of the food shortage left by the war throughout the world. "Millions will die in spite of all we can do," he said, "but many can be saved and will be saved by the help that we can give.

"Herbert H. Lehman (retiring Director General of the United Nations Relief and Rehabilitation Administration) and others tell us that government rationing of food is necessary if we are to give help in any adequate degree. I am certain that the people of our land will accept such rationing willingly."

But government action in setting up rationing is slow, said Bishop Manning, and the need for food is urgent. He urged his congregation, and the people of all churches, to use and to waste less food, both at home and in public places, and to give money to the agencies which are sending food overseas. This, he said, would help meet the most immediate and desperate need.

Other countries will help, he said, but the United States, "with an abundance such as no other nation in this world has," must make the largest contribution. "I appeal to every man and woman in our land to do everything within their power to help meet this critical need which the war has brought upon the world," he said.

The Lenten season is a particularly appropriate time to make such an appeal, said Bishop Manning. "Our self-denials this Lent will be doubly and trebly blessed if we turn them to the help of men, women and children who are starving and dying. Here is our opportunity to minister to the bodily needs of men and to give new hope and courage to their souls."

Letter to President

Washington:—A number of ministers went to the White House last week and asked a secretary to place a letter on the desk of President Truman. It urged, first of all, that he stand firmly for civilian control of atomic energy. "Army control," they declared, "opens the door to military fascism and chaos, and it could only be interpreted as a threat directed against other nations."

The letter then went on to state that "The warning of our young scientists that unilateral control of atomic bombs cannot, by its very nature, serve peace in the one-world context of our time is confirmed by our Christian faith, and by man's experience that those who trust only the sword shall perish by the sword. Indeed, unilateral or bilateral possession of such power, which because it is scientific is international and may not possibly be kept by some from others, only leads to mutual distrust and tension in a world that depends entirely upon mutual policy and interdependence.

"We do not condone unilateral action anywhere, but concentrations of Russian troops in Iran or Manchuria cannot honestly, or realistically, be understood apart from similar concentrations of British and American troops in Greece, India, Syria, Lebanon, Iceland, China and elsewhere. In this crucial position of international forces we cannot demand multilateral policies in Eastern Europe and still pursue unilateral policies in the Americas and the Pacific. Does not international justice suggest that decisive harbors and canals should be primarily under the control of those great powers to whom such seaways are immediate and vital, with other nations participating according to their proportionate interest? Can we properly object to Russia's demands for a special position in the control of the seaways of the Dardenelles which is essential to her life and trade so long as we ourselves insist on exclusive control of the Panama Canal by the United States?

"The Churches have seen nations rise and fall because they would not accept the truth that mere trust in military power is not the road to peace. There is only a limited time in which to act decisively. It is no mere slogan to say we live in one world or no world! Irresponsible influences like Mr. Churchill's would destroy us and the United Nations Organization. Only through your continued strong support of the United Nations Organization can one world be achieved and peace won. It is later than we think. Religious insight on a deeper level than past political methods, is essential to the atomic age."

The statement was signed by eight ministers, including the Rev. Joseph F. Fletcher, professor at the Episco-

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COMMEMORATION TO WAR DEAD

New York (RNS): — The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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pal Theological School, and the Rev. A. T. Mollegen, professor at Virginia Seminary, both members of the WITNESS board of contributing editors.

Dies in Church

York, England:—The Rev. Henry A. Dexter, retired priest of the American Church, collapsed in St. Olave's Church here immediately after receiving the sacrament. He died a few moments later. He was minister of the American Church in Munich for many years and was rector of All Saints, Briarcliff, N. Y. from 1915 to 1930.

Calls for Action

Sewanee, Tenn.:—Myles Horton, director of the Highlander Folk School at Monteagle, Tenn., told the students of the seminary at the University of the South that Christian principles must be made concrete through action. He spoke on March 20 under the auspices of the St. Luke's Society, student organization of the seminary.

Modern churches, said Mr. Horton, are guilty of failing to put into practices the principles which they profess. As a result, large segments of the population fail to see the relevance of the Church in their daily lives. This charge is particularly applicable to the main elements in Protestantism: the principal growth in religious bodies today being in the Roman Catholic communion on the one hand and Pentencostal sects on the other hand. Unless Protestantism can meet the challenge, increasing indifference will mark the public attitude to it.

Protestantism, said Mr. Horton, must develop effective techniques for conveying its message to the people and for implementing that message in social action. Increasingly, secular organizations are implementing policies which are more properly the affair of the Church. He cited as an example the activity of labor unions, the National Association for the Advancement of Colored People, and the Chicago Civil Liberties Union in connection with the recent race disturbance in Columbia, Tennessee (WITNESS, March 21), and pointed out that a fundamental responsibility for the prevention of similar disturbances rested with the Church, and that this responsibility must be worked out in terms of removing the prejudices and hatreds which gave rise to the trouble in Columbia.

Earl of Halifax

Washington: — Addressing a congregation in Washington Cathedral here, the Earl of Halifax, British ambassador to the U. S., scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian religion a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated is "the idea that you separate Christian belief from Christian practice."

Urging a return to the "simple acceptance of the cardinal points of Christian faith," he warned that as nations and individuals "we have been living on past capital. Unless we replace what we spend spiritually we let the link between belief and conduct wear thin."

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and

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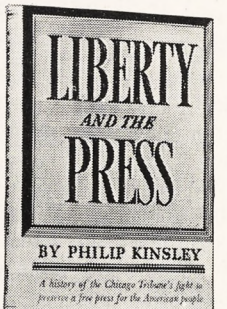
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insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold of Christianity upon Whole peoples. If Naziism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what is false, Naziism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared.

"If there was a latent sickness in the Christian world which remains uncured," he warned, "sooner or later the malady will surely reappear."

Blast Churchill

Brooklyn (RNS): — Winston Churchill's proposal for a "virtual British-American alliance" was condemned here by the commission of international justice and good will of the Brooklyn Church Federation. The commission declared that friendship between the two countries "is not contingent upon such joint action as contemplated in the Churchill proposals, which would speed a return to the disastrous alliances of the past."

To lessen the growing tension in international affairs, the commission advocated a U. S. policy directed toward strengthening of the United Nations Organization.

"Verbal bombshells between the United States, Great Britain and Russia should be discarded in favor of prompt and direct negotiation on the areas under dispute with orderly referral to the United Nations in the event of a dead-lock," the commission said.

Ecumenical Service

Minneapolis (RNS):—Minneapolis Church Federation sponsored an ecumenical service at the Cathedral Church of St. Mark in which a score of Protestant and Orthodox denominations participated. A feature of the service, intended to show the world-wide scope of Christianity, was the recitation of the Lord's Prayer successively in Greek, Chinese, Japanese, German, Norwegian, Swedish and Russian.

Paul G. Macy, Chicago, midwest region director of the American committee for the World Council of Churches, gave the sermon, declaring "peace will never come through a political organization no matter how fine it is."

"There must be some force that draws mankind together," he added. "The only force that is strong enough to do this in spite of individual loyalties is the Christian church."

Macy said the World Council of Churches offers an opportunity through which can be built "a fellowship which really binds people together across lines of nation, race and class."

Homes for Veterans

Augusta, Ga. (RNS):—In a move toward solving the local housing shortage, three Baptist churches and a Methodist church here have converted their cellars into apartments for the pastor and turned the parsonages over to veterans and their families. Ten other local religious leaders have moved out of their residences into relatives' homes to make room for veterans.

All local churches have set aside one day for a canvass of members to find living space. When the census is completed, a committee will call at places where quarters are available. The names and addresses of those agreeing to take in veterans and their families will be turned over to the Red Cross which will act as a clearing agency.

Lodges, clubs and business with private meeting places have planned to hold their sessions in churches in order to convert their halls into living accommodations.

Turn to Religion

Frankfurt, Germany (RNS): — Several of the Nazi war criminals on trial at Nurenberg have shown an interest in religion, according to Lieut. Carl R. Eggers, of Eugene,

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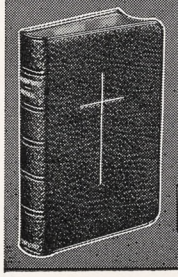
July 15-19 Auburn Week. Russell lectures by Dr. H. H. Farmer, Cambridge University. Other lectures by Reinhold Niebuhr, H. S. Elliott M. P. Noyes. Town and Country Church Institute, with Dr. Bertha Paulssen and C. M. McConnell.
July 22-26 James W. Clarke, Henry P. Van Dusen, W. C. Craig, Paul Irwin, John Knox.
July 29-Aug. 2 Gerald Kennedy, Paul Scherer, Wesner Fallaw, Boynton Merrill, James Muilenburg.
Aug. 5-9 "The Meaning of Psychology for Religious Work," (sponsored jointly by Commission on Religion and Health of Federal Council of Churches, and Union Seminary.) Harry Bone, Rollin Fairbanks, Paul Tillich, Liston Pope, Thompson Shannon and others.

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Oregon, Protestant chaplain of the Missouri Synod, who formerly served in the Nuremberg prison. Chaplain Eggers said fifteen of those on trial are Protestants in the sense that they were baptized and confirmed. Two of the prisoners (Von Papen and Frank) are Roman Catholics, and two (Streicher and Rosenberg) do not profess any religion.

Four of five of the prisoners, according to Chaplain Eggers, indicate a willingness to attend church services. Von Ribbentrop, Raeder, Fitsche, and Saukel show a "special interest" in religion which is probably inspired by fear of death. Chaplain Eggers was especially impressed by Field Marshal Keitel, who was unusually willing to discuss religious questions. Herman Goering is also disposed to discuss religion, but shows little interest in the Church, although he once told Chaplain Eggers he envied people with definite religious convictions. Hess has not committed himself regarding his attitude toward religion.

Joins the Union

Boston: — At a special dinner meeting of the State, County and Municipal Employees Union (A. F. of L.), the Rev. Howard P. Kellett, head of the social service department of the diocese of Massachusetts, was made an honorary member of the union. He was so honored for his work at the states' prison where he is chaplain.

Pardee Resigns

New York:—The Rev. Charles L. Pardee has resigned as secretary of the American Church Building Fund Commission effective April 1. He has served as secretary and trustee for more than thirty years. He was also secretary of the House of Bishops for eighteen years.

Impressed by Sermon

Washington (RNS): — Senator Wayne Morse (R.-Ore.) began the debate on the so-called "minimum wage bill" here by preaching a sermon to his colleagues in the Senate on his conception of religion — although he did not label the remarks a sermon.

"It seems to me that in American politics too frequently there is much reference to great Christian principles and not enough practice of those principles," Morse asserted. "Businessmen as well as politicians are too frequently willing to profit from religious forms and associations, but keep in watertight compartments their economic practices separated from their professed religious convictions. That remark is probably also apropos to us as a nation and as a people. Too many in all walks of life live their Christianity on Sunday and then do business as usual the other six days of the week.

"There are millions of underpaid Americans who are most deserving of a greater practice of some of the fundamental principles of Christianity applied to the economic life of this nation. There are millions who believe that our system of free enterprise can be reconciled in practice with the concepts of the Lord's Prayer and the other principles of Christianity."

Morse began his "sermon" by pointing out that only the Sunday before he had listened to what he considered a "great sermon" preached by the Rev. Alfred W. Hurst, pastor of the Cleveland Park Congregational church in Washington.

"The topic of the sermon was 'Give us this day our daily bread'," Morse explained. "It discussed the economic aspects of Christianity. The sermon stressed the relation of economic justice to Christian living. They (the millions of wage-earners) are crying out to a free-enterprise system in this country today—'Give us our daily bread'—not for nothing, but in payment for service rendered. When we consider the low-paid workers of America, I think, if we are to be honest and true to our principles, we must recognize that large segments of the American economy do not live up to the Christian concept—'Give us this day our daily bread'—for service rendered."

Hit Committee

Portland, Ore.: — Alleged anti-Semitic attitudes of some members and employees of the House Committee on un-American Activities were denounced here by the board of managers of the Portland Council of Churches. Approving a resolution adopted by its race relations commission, the council also urged that Congressmen sign discharge petition number 12 which seeks reconsideration of the legislation creating

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An analysis of the personalities of four great saints, this booklet by the editor of *House and Garden* reveals the many instances in our daily lives where we can and should practice the special virtues perfected in these saints' lives. This booklet was issued for the Presiding Bishop's Committee on Laymen's Work.

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By Spencer H. Elliott

A straightforward presentation of what an Episcopalian believes and the responsibilities he assumes when he becomes a Church member. The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth and replete with instructions." $1.40

THE TEACHING OF THE BIBLE

By Bede Frost

This book for religious instructors states clearly what the Bible is and what the Bible teaches. Some chapter headings: Current Conceptions of Teaching the Bible; The Purpose for Which the Bible was Written; Truth, History, and Morality in the Old Testament; This is Bible Teaching; The Bible and Dogma.

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the committee, commonly known as the Wood-Rankin Committee.

Action by the council followed a similar resolution adopted recently by the Greater New York Federation of Churches and is based on evidence that an employee of the House committee made anti-Semitic statements. The employee is said to have told Prof. Clyde Miller of Columbia University, "You should tell your Jewish friends that the Jews in Germany stuck their necks out too far and Hitler took good care of them, and that the same thing will happen here unless they watch their steps."

The council declared that the statement "outrages American and Christian principles, reflects on the spirit and purposes of the committee and challenges the House of Representatives to bring this sort of thing to an end."

Mosely to Speak

Harrisburg, Pa.: — The Rev. J. Brooke Mosley, director of social service in the diocese of Washington, is to lead a conference of social workers, meeting here at St. Stephen's Cathedral, April 11. The meeting is in connection with the annual meeting of the state welfare conference, April 9-11. The program was arranged by the Rev. Robert C. Batchelder of Lancaster who is the chairman of the diocesan social service department.

Chaplains Needed

Washington:—Chief of Staff Dwight D. Eisenhower said last week that the opportunity for service by the army chaplain is greater today than ever. "No one knows better than I how much their devotion to our soldiers contributed to the final victory," General Eisenhower stated in a letter through which, he said, he wanted to address all army chaplains. "Yet today, with the fighting over, the need for their continued service is undiminished. Our soldiers the world over, with more time on their hands, anxious to go home and conscious of the problems facing them on return to civil life, are urgently in need of the counsel of these men who served them so well in battle.

"I know how anxious these chaplains are to return to the service of their civilian communities and it is our intention to accomplish their release as soon as the need for them in the service no longer exists. In many instances, because the rate of demobilization has so far exceeded our previous best estimates, there have been temporary local disproportions in the numbers of enlisted men and officers, including chaplains, who have been returned from overseas for separation.

"It is my earnest endeavor to release as rapidly as possible every individual not actually required in accomplishing the army's mission."

Goes to Philippines

New York:—Mr. Elmer L. Munger, for the past several years resident in Omaha, has been appointed for missionary service in the Philippine Islands, according to announcement by the overseas department of the National Council. Mr. Munger, an engineer, expects to sail for the Far East in April, and will be associated with Mr. J. Van Wie Bergamini, the Church's far eastern architect, in the reconstruction of mission property in the Philippines and in China.

Urges Rationing

New York: — Rationing must be re-established in this country if Europe is to be saved from disease and death, Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared at a meeting here of the alumni of Union Theological Seminary. Dr. Cavert, who recently returned from a six-months' stay in Geneva where he worked with the provisional committee of the World Council of Churches, emphasized the urgency of relieving the food situation in Europe.

"In spite of the fact that the winter is over, conditions will probably be most painful in May, due to the exhaustion of food stuffs carried over from the last harvest," Cavert said. "Next winter may be even more terrible unless help comes from the outside, since the lack of seed, of fertilizer, and of agricultural implements will result in the sowing of relatively small crops during the coming season."

The situation in Germany and Austria, Cavert stated, is particularly acute. "The recent reduction of the daily ration in the British zone of occupation in Germany to 1050 calories, if long continued, will mean virtually a starvation diet . . . a similar reduction will probably have to be announced for the American zone also. We are seeing the level of nourishment for millions of people pushed down alarmingly near to that of the Belsen concentration camp, which shocked the conscience of the world."

Pro-Nazi Pastors

Berlin (wireless to RNS):—Dismissal of pastors who are still pro-Nazi was demanded in resolutions adopted at a two-day meeting of the Council of Brethren, which represents the so-called Confessional wing of the Evangelical Church of Germany. The meeting took place at Darmstadt and was presided over by Pastor Hans Asmussen.

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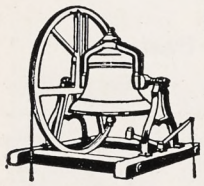
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leadership has the duty "earnestly to cleanse the Church of the Nazi spirit and substance," one resolution said that "every pastor who did not speak openly against Naziism must answer whether he has not broken the first commandment, led his parishioners into temptation, and failed in his duty to brotherhood."

Another resolution stressed that one of the lessons learned by the Church in its struggle with "the un-Christian power of Naziism" was that it has a responsibility to make the will of God recognized in public life. It was announced that the Council may decide at its next meeting in May "how far it may go in dealing with political questions."

The Council urged all Protestant churches to adopt as their own the recent Stuttgart declaration, affirming the German Church's share in the nation's war guilt.

It was later announced that the executive committee of the Evangelical Church, meeting in Frankfurt, had postponed adoption of policies for "de-Nazifying" the Church until its meeting in May. They also postponed consideration of the statement on war guilt.

Barrier to Peace

London (wireless to RNS): — The atomic bomb is a barrier to lasting peace with Russia, according to the Rt. Rev. Henry Wilson, Bishop of Chelmsford. Writing in the diocesan bulletin, he said: "Russia wants peace to develop her own resources, but how can Russia, who has never shaken off her deep-rooted suspicion of this country, be sure she will be left alone, when there exists a diabolical instrument against which there is no defense and which might be used against her at any time?"

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BACKFIRE

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

REV. DAVID C. HUNTINGTON
Waterford, New York

How can a retired clergyman afford THE WITNESS on $80.83 a month when he has to pay $1 for a pair of 35c suspenders and $16 a ton for coal which costs $2.50 at the mouth of the mine? My brother used to get his neighbors to pool their interests and buy a carload, saving half the cost, but he was a railroad man and knew how to do it. It costs money to run a paper and we need more independent religious magazines like yours in every Church family. However I think when all clergymen with jobs get the same salary then all can be expected to subscribe for Church papers. They will not be classified by vestries as $5,000 men, $3,000 men and $1,500 men, because all getting the same salary they will be considered equal. Respecting persons should be eliminated in Church affairs.

Another thing: don't you think if our nation was really grateful to the returning veterans they would be willing to give them all national parks to be cut up for building lots and let them cut down the remaining forests to build themselves log houses so that they would not need to live with their in-laws? How about the state rights-of-way, old canal beds and abandoned roads, for building lots for soldiers?

* * *

REV. ROBB WHITE JR.
Woodberry Forest, Virginia

All the points opposing the returning of our war dead (WITNESS, Feb. 28) are corroborated by my experience with soldiers in the Spanish-American war and World War I. But—all clergymen know that the people who have the say-so in questions of burial are the women, last at the cross, first at the sepulchre. And when some woman says she "can't sleep at night nor get my mind at rest by day for worrying over my beloved husband (or son) buried in some far-off, God-forsaken, desolate land," sweet reasonableness and theological persuasions do not satisfy. Legislators with an eye to women's part in recruiting for any future war probably have this factor in mind.

* * *

MR. GEORGE S. MYER
Layman of New York City

I am an obscure layman but as I read THE WITNESS week after week I wonder whether or not the leaders of our Church realize what a first rate paper you are giving us. It has been my habit for years to spend one evening a week in a public library in this city where I look over many denominational papers. There is not one that in any way compares with THE WITNESS in content or interest. The present Lenten series well illustrates what I mean: the articles so far have been on vital matters facing not only our Church but the nation and the world. And you have succeeded in having these matters presented by writers who are recognized as authorities.

To give us all this, and much more, for only three dollars a year is, I think, something for which we all need to be grateful. There is little I can do to express my thanks beyond encouraging others to subscribe. This I can perhaps best do by asking you to enter the names of three friends as subscribers, for which a check for $9 is enclosed.

* * *

REV. NORVIN C. DUNCAN
Asheville, North Carolina

The reports of the meeting of the National Council of Laymen, I see, urge loyalty to the Prayer Book. The present Prayer Book, set forth by the authority of the Church and with rubrics plain enough for the warfaring man to read, is nevertheless ignored by the use of certain missals. The worst manhandling the Prayer Book has ever had comes from the Anglo-Catholics and their affiliated groups. When one observes the holiness of life, the missionary zeal and the missionary success of our brethren in the Protestant communions it makes such statements as "only the Catholic Church," meaning of course "ours," pitiful and absurd. The need for our age is a religion which does not depend for its validity upon appeals to tradition, to the fathers, or even intellect, but to the power of the living spirit in the lives of men today. Let us have loyalty to particular modes of expression but not arrogance and exclusiveness.

* * *

REV. GEORGE A. TAYLOR
Rector of St. Paul's, Albany, N. Y.

May I commend THE WITNESS for printing so timely a review of Dr. Lowry's book on the Trinity? The Rev. Mr. Hall has made a timely suggestion. May our Presiding Bishop place his hand next Lent upon someone who will give us a book that we can all read and understand. It would be a wonderful thing if some scholar could write a book on the Trinity using the same clear, single syllable words that Jesus used in telling the story of the prodigal son.

* * *

REV. GEORGE L. PAINE
Cambridge, Massachusetts

Most Episcopalians glory in their Prayer Book and in particular in the order for holy communion. I wonder if there are not many, a great many, who like myself are distressed when the celebrant (1) omits the Gloria in Excelsis which is one of the most glorious expressions in the whole Prayer Book; and (2) inserts an extra prayer which more often than not bears no relation to the central theme of the communion service and hence leads thought and emotion away from the basic thought and purpose of the service. Incidentally, the rubric (page 84) plainly states that the priest shall now let the people depart with the blessing.

* * *

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

I read THE WITNESS from cover to cover and greatly appreciate the many fine articles. There is a saying that a person likes to hear what harmonizes with his own beliefs and you certainly do that for me. I think you are doing a very fine service for us Episcopalians who want the facts.

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A Serious Word About Your Inherited Religion

A momentous question is looming in the spiritual foreground of today:—How does it come that the God of the Bible, who was preached by the great Hebrew prophets as the divine champion of social and economic justice, has been largely obscured behind the outlines of a conventional Deity who is hostile merely to individual "sin"? Part of the answer follows:

* *

The Hebrew prophets began their evolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

* *

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

* *

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

* *

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis

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

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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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.

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Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 and 9 H. C.; 11 A.M., 4:30, 8 P.M.
Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
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Shelton Square
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Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

The WITNESS
For Christ and His Church

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APRIL 11, 1946
Vol. XXIX No. 26

CLERGY NOTES

APLEROAD, BENJAMIN J. JR., former assistant at the Ascension, Porto Alegre, Brazil, is now the assistant at the Church of the Crucified, Bage, Brazil, April 1.

ARNOLD, WILLIAM E., former army chaplain, is now vicar of St. Martin's, Pittsfield, Mass., and St. Luke's, Lanesboro.

CURRY, ROBERT L., former army chaplain, is now in residence as headmaster of Lenox School, Lenox, Mass.

DAVIS, ROBERT E., assistant at St. Paul's, Richmond, Va., becomes vicar of Christ Church, North Brookfield, Mass., and Christ Church, South Barre, May 1.

LITTLEFORD, O. R., dean of the cathedral, Faribault, Minn., will become the rector of Christ Church, Waukegan, Ill., on October 1.

ROSE, LEE L., former missionary in the province of Luzon, Philippine Islands, died March 30 in New York in his 53rd year.

SCAIFE, LAURISTON L., former navy chaplain, returns as rector of Calvary, Pittsburgh, Pa., April 15.

SHAW, DALLAS, native Indian priest and oldest priest in service in South Dakota, died on March 6 at the age of 80.

STANLEY, KENNETH G. T., rector of St. Paul's, Steubenville, Ohio, has accepted the rectorship of St. Paul's, Norwalk, and Zion Church, Monroeville, Ohio, effective May 1.

STEVENS, W. BERTRAND, Bishop of Los Angeles, received an honorary doctorate from the University of California on March 26th.

WEEMS, CHESTER L., former navy chaplain, is now in charge of St. Barnabas, Tarentum, Pa.

YOCUM, RICHARD R., rector of St. James, Boardman, Ohio, died suddenly on March 16th.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

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

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

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.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.

Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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

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The WITNESS

For Christ and His Church

April 11, 1946

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Commission On Holy Matrimony Submits Its Report

Resolution to Go to Convention Represents Unanimous Agreement of Commission Members

Official Report

New York:—From reports of diocesan committees as well as from the proceedings of the last General Convention, the commission has concluded that there is a wide-spread and growing feeling in the Church that for one reason or another the present canon 16 does not express the mind of Christ and does not minister to the welfare of society, and that it should be changed. With this view the commission agrees. That the present canonical attitude of the Church towards divorce and remarriage is both ineffective and untrue to the underlying purpose of marriage seems evident to the commission. The underlying purpose of marriage is to build a united and enduring home in which children will be spiritually and physically equipped to meet life successfully, and also to develop spiritually husband and wife by their ministration each to the other and to their home. Social conditions today emphasize as never before the need of such homes. Juvenile delinquency, the "problem child," and even the psychopathic child are in nine cases out of ten the product of disunited, loveless and broken homes. And such homes are multiplying at an alarming rate. Furthermore hasty "war marriages" are more and more ending in divorce. The Church is not true to the underlying purpose of the Christian conception of marriage if, in the face of these conditions, she does not clarify in her own mind her primary duty to aid in the building of united homes. This means that her legislations should aim not only at keeping married people together, however disunited they may be, but in making provision for proper preparation for marriage, in ministration to the family unit, and in the case of utter marital failures in helping to build new and better homes. This last entails a canon flexible enough to enable the Church to deal with individual cases of divorce and remarriage upon their merits which again means reposing discretion in the administrators of the law.

Your commission is fully awake to the need of legislation that will enable the Church to further the underlying purpose of marriage in the face of society's desperate need. At the same time we are conscious of the difficulties and dangers that stand in the way. There seems to be no doubt that Christ's teaching was that in a God-made marriage a lifelong bond is created, mystical but none the less real. That seems to be the meaning of "They twain shall be one flesh," and "Whom God hath joined together let no man put asunder." It is similar to the bond created by baptism whereby a child is made a member of Christ's body. It is similar to "the mystical union that is betwixt Christ and his Church." A marriage therefore which is dissolved for superficial reasons by a court may still be a marriage in the eyes of God. Christ's teaching is not a law, nor is it an ethical precept; it is a statement of fact. The ethical portion of his teaching about it is not primary but derived from the nature of the fact. We should lose more than we can gain if the Church's legislation even in the face of social necessity so "let's down the bars" as to deny the mystical and sacramental content of matrimony and its lifelong character.

Your commission therefore is deeply concerned to find the theological ground upon which the underlying purpose of Christian marriage may be served and yet its profound significance may be maintained. We are certain that such ground exists. For Jesus' teaching invariably was concerned with furthering the underlying purpose of an institution or a law. "The Sabbath was made for man and not man for the Sabbath," is the classic expression of that attitude. And to us it seems that his unvarying emphasis upon the spiritual content of behaviour, motive and intention points a way. Not that his teaching regarding the nature of marriage is a "counsel of perfection;" it cannot be that if it is a statement of fact. But the criterion of true marriage lies in the parties' consent of heart, mind and will to the union. If such consent is not given by reason of spiritual, mental or physical incompetence, or fraud, the indissoluble bond of marriage is not created.

The historic Church has faced the same difficulty that we are facing. The practice of "economy" and "dispensations" shows that she often puts the underlying purpose of a law above literal conformity to it. With regard to marriage she has solved it in the western branch by a recognition of the principle that the mystical bond is not created unless the partners are free and competent to give consent to its creation. Your commission proposes the same solution, save that we would have the Church recognize that the words "free and competent" in the Church's

This is the report in its entirety except for a preliminary statement giving changes in the membership of the commission and publications issued by the commission which have been previously printed in The Witness.

Security Council

*Everyone agreed on April 4 to do what Mr. Gromyko said on March 24 should be done. Only instead of postponing consideration of the Iran-Soviet matter until April 10, as he requested, the delegates voted unanimously, with Australia not voting, to go him one better and make the date May 6. In doing so each delegate made a pretty speech saying, in effect, that this was what he had really thought ought to have been done from the beginning. Mr. Hodgson of Australia, having moved on March 24 that it might be smart to get facts before taking action, refused to vote on April 4 since he was still of the opinion that they were without the facts necessary for intelligent action. In any case, relax—this "crisis" has passed. May we learn from it to keep more calm in the next "crisis" which will be along presently. Sorry there is not more to report but I am sure this sums up the week of deliberations, in spite of the millions of words spoken and written by the hundreds of reporters and commentators covering the meetings. —W.B.S.

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conception must rest upon qualities of the inner man and have a wider meaning than the civil law gives them and a less legalistic interpretation than one branch of the Catholic Church gives them. With such wider meaning their absence might not be evident until the strains of married life bring them to the surface, but even latent at the time of marriage they prevented the forging of the indissoluble bond. In one word every marriage is not a God-made marriage, but it is the God-made marriage that is indissoluble according to our Lord's teaching. A marriage in which the parties barely know one another, or in which there is no intention to form a lifelong union, or in which either does not comprehend at all the spiritual significance of the marriage, or in which neither recognizes the meaning and necessity of God's grace, or in which there is a hidden and disastrous weakness of character not evident at the time but manifest later on,—a ceremony cannot make such a union a true marriage in the Church's conception. It is, we think, true that in most marital failures the parties were never married as the Church conceives marriage. Your commission therefore recommends a canon with this theological background.

We lay the responsibility of discovering whether a marriage is a true union upon the bishop and a court. This means great responsibility for them but it is the only way, we believe, that the Church can discharge her important duty. Furthermore, we recognize that the Church should not legislate save for her own members and we have therefore specified that only active members of the Church can apply for the bishop's judgment in regard to marriage. The court will, we believe, serve a triple purpose: it will gather facts and form opinions, more objectively and efficiently than the bishop alone; it will relieve the bishop often in embarrassing situations; it will reduce the number of applications for judgments.

We have also made provisions for a permanent commission on holy matrimony to collect and codify the records of judgments so that little by little a code of procedure may be built up to guide bishops and courts, and also so that objective opinions can be given bishops and courts when sought in specific cases.

Scholarship seems agreed that adultery, as a ground for divorce, as in our present canon, has no scriptural authenticity, and we have therefore omitted it from our proposed canon. Certain sections in the canon proposed in 1943 seem to us valuable but in the interest of brevity and simplicity we have transferred them to other canons such as canon 44, of ministers and their duties, or canon 15, of regulations respecting the laity; or we have embodied them in a resolution, as in the case of the statement to be signed by prospective brides and grooms.

We are conscious of the fact that there is a desire on the part of the Church for a simple and brief canon. We have tried to comply with that desire, but we believe that the importance of the subject must have precedence over brevity and simplicity, and that we have been as brief and as simple as it is possible to be if both the cause of truth and the cause of social need are to be served adequately.

CANON 16

Of the Solemnization of Holy Matrimony

Amended so as to read:

I. Every minister of this Church shall conform to the laws of the state governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of holy matrimony.

II. No minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract marriage according to the laws of the state.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of the Church.

(c) He shall have ascertained that at least one of the parties has received holy baptism.

(d) He shall have instructed the parties as to the nature of holy matrimony.

(e) The intention of the parties to contract a marriage shall have been signified to the minister at least three days before the service of solemnization; provided, that, for weighty cause, the minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the minister shall report his action in writing to the ecclesiastical authority immediately.

(f) (i) There shall be present at least two witnesses to the solemnization of the marriage.

(ii) The minister shall record in the proper register the date and place of the marriage, the names of the parties and their parents, the ages of the parties, their residence, and their Church status, and the witnesses, and the minister shall sign the record.

III. It shall be within the discretion of any minister of this Church to decline to solemnize any marriage.

IV. No minister of this Church shall solemnize any marriage except in accordance with these canons.

V. Except as provided in these canons, no member of this Church shall enter upon a marriage when either of the contracting parties is or has been the husband or wife of any living person.

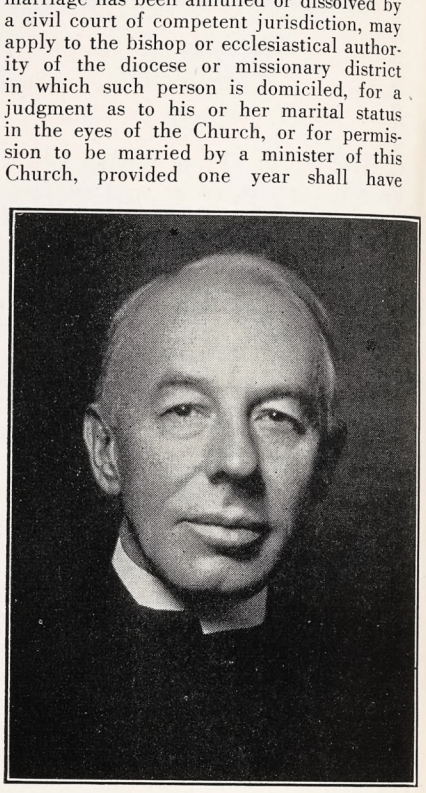
CANON 17

Of Regulations respecting Holy Matrimony

Amended so as to read:

Sec. 1. The provisions of this canon shall apply only to active members of this Church in good standing.

Sec. 2. (i) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, and any person, being a member of this Church in good standing, who desires to marry a non-member of this Church whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the bishop or ecclesiastical authority of the diocese or missionary district in which such person is domiciled, for a judgment as to his or her marital status in the eyes of the Church, or for permission to be married by a minister of this Church, provided one year shall have



Bishop Cameron Davis is the chairman of the commission on marriage which has released its report to General Convention

elapsed since the entry of the judgment of said civil court.

(ii) The bishop or ecclesiastical authority, being satisfied that the parties intend a true Christian marriage, or that the applicant in good faith desires a judgment, shall refer the application to a court or to advisors (hereinafter called the court) constituted and prescribed for that purpose by canon of the diocese or missionary district, which shall proceed to receive such evidence as the applicant and any other person permitted by the court to do so shall present, and thereupon render an advisory opinion in writing upon the law and facts to the bishop or ecclesiastical authority.

(iii) The bishop or ecclesiastical authority, proceeding then in accordance with the canon law, shall render judgment in writing to the applicant.

(iv) If all the members of the court do not concur in its opinion the bishop, or ecclesiastical authority, upon receipt thereof, shall transmit the record, together with an opinion of the chancellor of the diocese or missionary district, to the commission hereinafter constituted.

(Continued on page 17)

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A United Church of England Seen By Archbishop

He Urges Action in Order that Matter May Come Before Lambeth Conference Next Year

By Sidney C. Lucker

London (wireless to RNS):—A united Protestant Church of England was envisioned by the Archbishop of Canterbury, Geoffrey Francis Fisher, in an address before the jubilee congress of the Free Church Federal Council. He invited Free Church leaders to "make the question of reunion a vital issue" so that any proposals they had could be discussed at the next Anglican Lambeth Conference in 1948.

"Reunion when it comes, if by God's grace it does," Dr. Fisher declared, "will be a reunion of the Church of England. It will not be a reunion with the Church of England by you. I want you to weigh that phrase. It will not be a reunion with the Church of England, for you and I were, in origin, of the Church of England in this country, and in a real sense we still remain the Church of England in this country.

"When we come together, we become again the Church of England. But now you would come into it with traditions which you have grown in the period of dislocation, with your own customs, your own methods, and your own style of pulpit oratory. You have also your own hymn tunes and other things that matter in your daily life.

"As different orders function within the Roman Catholic Church with an identity of their own, the time might come, if reunion came about, when church notices might specify Church of England (Methodist), Church of England (Congregationalist), and even Church of England (C. of E.)."

Subsequent discussion revealed some hesitation among the delegates to accept proposals implicit in Dr. Fisher's forecast, the general tendency being to think in terms of closer federation rather than organic union.

The Rev. John Scott Lidgett, 92-year-old veteran Methodist leader, said "the historic and momentous traditions of the Free Church denominations must be held and transmitted as a sacred heritage." Another speaker, the Rev. A. Victor Murray, president of Chestnut College, in a survey of Free Church relations with other churches, said that "closer organization of churches does not involve reunion, and to say it does is a misreading of history."

In a formal reply to the Archbishop, Moderator Frank Hewett Ballard declared "if you and your great Church will go up against the evils of our times, we in the Free Churches, whatever our particular attitude to specific problems, will be happy to come with you."

Meanwhile the Church Times, organ of Anglo-Catholicism, states that an approach to union may be found in the Anglican separation of preaching and priestly authority.

"This approach," Church Times said, "might lead to the establishment of preachers who were generally accepted as at liberty to address both Anglican and Free Church congregations."

Recalling that a woman Free Church minister has been made an RAF chaplain, the publication stated, however, that if Free Churches insist on the parity of male and female ministers, "all hope of reunion is sabotaged."

PURGE OF NAZI PASTORS

Frankfurt, Germany (wireless to RNS):—The days immediately ahead promise to be tense ones for relations between the Evangelical Church of Germany and the American military government over the question of de-Nazification of clergymen. Through a new de-Nazification law, now being prepared, American authorities hope to bring pressure for widespread dismissal of pro-Nazi pastors. They take the position that the Evangelical churches have had a chance to purify their ranks but have not done a complete job.

On the other hand, Evangelical churchmen contend that the real Nazi pastors already have been dismissed. They indicate they will resist any blanket regulations which would force out nominal Nazis, who actually resisted Nazism, whatever their paper records may show.

One American officer predicted here that the crackdown will come "in three days to three months." The danger is the military will move too fast and sweepingly and then the churches which have abandoned the old position of acquiescence to-

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ward the state because of their struggle against the Nazis will be forced into defiance.

Capt. Dumont F. Kenny, of Wiesbaden, who is in charge of religious affairs in the northern part of the American zone, said the Roman Catholic and Free Churches have de-Nazified satisfactorily, but the Evangelical Church has lagged. The older bishops, he explained, have moved too slowly, but he believes the younger, progressive church leaders will bring about a clean-up.

Contrary to a widespread impression Capt. Kenny said, U. S. authorities have not ordered a blanket dismissal of pastors with Nazi connections. He said the new law provides consideration of individual cases but is stricter than past procedure in the sense that the churches must establish the innocence of suspected Nazis.

EVANGELICALS ORGANIZE

New York: — At a meeting of about one hundred liberal clergy and laymen of the Episcopal Church, held at St. Bartholomew's, it was unanimously decided that this group would constitute itself as the diocesan branch of the Episcopal Evangelical Fellowship. The following resolution was introduced and passed unanimously: We, the members of the New York diocesan branch of the Episcopal Evangelical Fellowship, would hereby go on record as believing that Easter, 1946, presents to the people of the churches a great opportunity to curtail local Easter expenses for the sake of famine relief. We believe that expenses for clothes, decorations, flowers should be drastically curbed for the sake of famine relief.

OPPOSE REVIVAL OF KLAN

Miami, Fla. (RNS):—The Greater Miami ministerial association unanimously adopted a resolution here opposing revival of the Ku Klux Klan in South Florida; disassociating the Protestant church from "such an intolerant movement"; asking people to refrain from joining the organization; and calling upon officials to stop it so far as legally possible. The action followed an appeal by the president, Rev. C. G. Johnstone, who said the press had asked the pastors to take a position.

Rev. Glenn C. James of the White Temple Methodist church charged that the Klan is mainly supported by pagans, not Protestants, but that Jews and Catholics are inclined to place responsibility for it upon Protestants.

Rev. J. Blanton Bell, president of the Ministers' Association of Richmond, Va., endorsed the action of the Miami association, terming the intolerance of the Klan a great danger to the country.

UNFAITHFUL WIVES WORRY SOLDIERS

London:—One soldier's wife in every five is guilty of infidelity after being separated from her husband for three years. This fact is revealed by a census taken by army chaplains of 8,000 British troops stationed in Italy.

With 48,000 service divorce suits pending, the Rev. N. R. M. Hawthorn, one of the investigators, said loneliness was the chief cause of wives going astray. He said most of the wives who had proved unfaithful were not young war brides but women who have been married five or ten years and couldn't stand being alone.

"In general," the proportion of troops who had been informed of their wives' infidelity ranged from 6 to 10 per cent," he said. "But there were many more cases of suspected infidelity. Absence did anything but make their hearts grow fonder—of their husbands."

He said many had told him they were sure they could "put things right" if they could just get home, but the regulations stipulate that leave cannot be granted unless the wife has run off and left her children.

JAPANESE BISHOP IS ILL

Tokyo (RNS):—Bishop Paul C. Sasaki of Tokyo and presiding bishop of the Holy Catholic Church in Japan, has been ordered by his physicians to take a rest and has been relieved temporarily by the House of Bishops here from his ecclesiastical duties.

Bishop Todomo Sugai of South Tokyo will take over as deputy presiding bishop and acting bishop of the whole Tokyo area. The House of Bishops, which met here to take this action, also passed a resolution welcoming the forthcoming visit of a deputation of bishops from the United States, England and Canada.

The House, in addition, made its first official request for the return of missionaries. The bishops asked that eighteen missionaries, all of them teachers, be sent to Japan immediately. They will be placed: six in St. Agnes' School, Kyoto; two in St. Michael's School, Kobe; two in Shoin Girls' High School, Kobe; four at St. Paul's University, Tokyo; three in St. Margaret's School, Tokyo; and one in St. Luke's School of Nursing, Tokyo.

SAMUELSON MAKES A CONVERT

Fort Valley, Ga.: — The Rev. Clifford L. Samuelson, associate secretary in the division of domestic missions was the speaker at the annual Ham and Egg Show at Fort Valley State College. He is



The Rev. Richard M. Trelease, the rector of St. Paul's, Kansas City, Missouri, is in great demand as a Lenten preacher

the first clergyman of the Church to deliver the principal address at this event. Prof. Otis S. O'Neal started the show in 1915 at the Fort Valley Normal and Industrial School, when it was under sponsorship of the American Church Institute for Negroes.

At the folk festival which closed the show, Prof. O'Neal spoke, and announced that, "As a result of Mr. Samuelson's address and the practical interest of the Episcopal Church in the social, educational, and religious welfare of the Negro over a long period of years, I have decided to be confirmed." The following Sunday he was baptized in the Fort Valley College Center chapel by the Rev. J. Henry Brown, and will be confirmed in the near future.

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EDITORIALS

To Those Who Witness

IT USED to be a favorite device of preachers, and may still be so far as we know, to draw a vivid contrast between the events of Palm Sunday, Good Friday and Easter. How fickle the crowd was, shouting "Hosanna" on the day our Lord entered Jerusalem and then a few days later crying, "Crucify Him!" What a triumph the procession of palms, what a disaster the cross on Calvary, and how great a vindication the resurrection on Easter day!

But such a contrast does not tell us the truth about the events of Holy Week and Easter; for all that happened then is part of the same action. The crucifixion was not a reversal of the triumph in Jerusalem, it was all a victory. Jesus was Lord on Good Friday and Palm Sunday. He was not at any point a victim of circumstances. He was not misled on Palm Sunday into thinking that there was for him some other way to triumph than the way of sacrifice. The shouts, the spreading of the branches did not change the character of his entry into the city. Jesus rode into Jerusalem as a condemned man and there might well have been a cross carried at the head of that procession on Palm Sunday, but a cross on which a King was to reign. For Christ is King as he enters Jerusalem. He is King reigning on the cross. He is King triumphant over death.

Palm Sunday, Good Friday, Easter . . . we cannot understand what happened on any one of these days if we look at one alone. They are all a part of the same great act and the key to the understanding of it is in the resurrection of our Lord. In the resurrection we see Jesus the Son of God coming in power, and looking back as we do from this side of the first Easter, we see how that power was evident when Christ rode into Jerusalem and when he hung on the cross. Take away the resurrection and Palm Sunday *is* a brief and empty triumph, the crucifixion a pathetic defeat. Take away the resurrection and you change entirely the character of Christianity. For the good news of Christianity is not: listen to the teachings of Jesus and try your best to follow them. It is rather: receive power and be witnesses. We must have the power before we can live the life and the power is in the resurrection of Christ our Lord. That is the essence of the gospel.

But the power is promised to those who will bear witness. It is not given to us for our own selfish use. The power is ours as we bear witness to the gospel in our personal lives, in our attitudes and actions as citizens. A considerable part of such witness today is in the struggle for justice in our world, in the struggle for such specific things, for example, as a living wage for workers and equal rights for people of all races. A Christian in America who bears witness to the gospel of our Lord will find himself involved in such matters, he cannot help it. Christ in his power will lead him into these areas of life.

"QUOTES"

THE influence of Jesus is totally unlike the influence of any other mortal who ever lived both in the intensity of its power and the scope of its activity. The unobtrusive methods by which he obtained this influence are utterly unlike the influences by which other leaders have gained power over men. And the influence which he has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe they have with him. This personal power of Jesus is something which cannot be accounted for by materialists or philosphers. It is unique.

—Bishop Johnson.

Faith of a Mother

THE WITNESS recently carried an editorial protesting against the proposed plan to spend a half billion dollars to return the bodies of men of the armed forces who died on foreign soil. It prompted the following letter from Mrs. G. T. Ruckert Jr., churchwoman of Hasbrouck Heights, New Jersey. After nine months of anxiously waiting, a young man who was in the Pacific with her son called at her home and told her and her husband that he did not believe their son would ever return. "I was grateful for this young man's honest opinion; I was grateful for a faith that has stood the test which the loss of our beloved gave it and for a Church which teaches the fundamental truth of the eternal life. It is a blessed comfort."

She enclosed the letter which follows, written for Backfire, but which we, with a sense of humility, make our own.

Entering Lent and looking forward to that greatest of all Church festivals, Easter, the commemora-

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tion of the resurrection of our Blessed Lord, my heart is full of a strange tribulation, for my beloved son, missing for nine long months, has, I believe, gone to a well earned rest.

He was just one of the thousands of lads who laid down their lives in the hope of eternal peace, and that, I believe, is his reward for God knows best.

I have read of the plan to return the bodies of our beloved ones to their homeland and it grieves me. I am sure if they could speak they would want to rest in the ground they hallowed with their blood and with the comrades who shared their trials.

Let us look at this from a practical standpoint. Little children are starving in foreign lands, the very ones they died to save. The enormous sum necessary to transport their mortal remains to the land of their birth would buy many loaves of life giving bread and warm clothing to cover naked bodies. Comrades will have to perform this sickening task and all wounds, partly healed, of the sorrow we parents have felt, will be reopened to what purpose. What assurance will we have that the body returned is our loved one, what mockery alone this can hold.

What value has the body? None. It is the immortal soul that is important and that has joined the communion of saints in the place he went to prepare for them. The spirit of our beloved one will be no nearer because we bring his earthly remains home. The spirit never left us except in that strange transition from "here to there." We hear the still small voice of our loved ones in the whistle of the soft breezes rustling through the budding trees and see it in the Spring flowers bursting through the earth. The tangible evidence of the Heavenly Father's promise of eternal life, the fruits of last Fall's death.

Mothers and fathers, wives and children, brothers and sisters of these young soldiers, sailors and aviators who made the supreme sacrifice that we might enjoy the fruits of their last labor, keep the memories of the joys you have known for God is good and he is doing for them better things than we could hope or pray for. Meet him through the Lenten season at the altar and every minute of the day in the home he loved, and had to leave, through the years until that day when there will be a happy reunion with him, who has gone a bit ahead, for he will walk slowly until you follow him.

Before it is too late let us speak our minds to those who will order this desecretion of those, who sleep in him. Forbid this pagan practice. Better a shrine in the heart that knows the pain of loneliness but bears the trial of earthly separation with faith in the Father, who doeth all things well.

The blue Pacific has closed over my beloved son, but I am content in the promise that he is safe from all harm and our home is full of the memories of twenty-one happy years, as he grew from babyhood to a stalwart lad in navy blue flying through God's heaven.

Dear Lord, I thank you for the faith that frees,
The love that knows it cannot lose its own;
The love that, looking through the shadows, sees
That You and he and I are ever one!

The Living Liturgy

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

The Easter Collect

FOR many people, who are unversed in the niceties of theological terms, the Collect for Easter Day seems a puzzling conundrum of doctrinal language. And its central petition appears to have no particular relevance to the high theme of that greatest and most joyous of feasts—"We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect." A little research into the history of this collect will reveal that this petition is actually not the original one, which read: "Grant us, we beseech thee, that we who celebrate the solemnities of our Lord's Resurrection, may through the renewing of thy Spirit arise from the death of the soul." Now this sounds appropriate enough. But Pope St. Gregory the Great (or possibly one of his predecessors) decided to change it, and in a terse phrase of eight Latin words, which it took Archbishop Cranmer thirty-three English words to translate, substituted the knotted clauses about grace, both prevenient grace and cooperating grace —to use the theologians' terminology. Why did the good pope do this?



First of all, it is necessary for us to remember that our Western liturgical tradition of common prayer was formulated in a period of much debate over the doctrine of grace, its necessity, its nature, and its effects. Early in the fifth century an heretical monk named Pelagius began to disturb the Church with his teaching that man is not a fallen, but a weak and misguided creature; that of his own free will he could turn to God without

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any necessary assistance to him on God's part; but so great was God's love to man that he sent His only Son into the world as a pattern and example of holiness, and as a pledge of His willingness to pardon man's sins if he but turn and follow Christ. Such teaching as this has a familiar ring to modern ears, for who of us has not heard the Christian religion presented as essentially a way of life, a noble ethic, the "highest" teaching yet revealed to man? Is Jesus only the great Teacher, the great Exemplar?

It is part of the genius of St. Augustine that he realized at once the dangerous implications of Pelagius' doctrine—that Christ only made it easier for us to do what we might conceivably be able to do of our own strength and purpose. But our Lord came to redeem us, not simply to instruct us. There is in our wills a radical deficiency and rebellion which only the power of God in Christ can order and make whole. Christ came "to be unto us *both a sacrifice for sin,* and also an example of godly life," as the Collect for Easter II puts it. So enmeshed are we in "the devices and desires of our own hearts," that we cannot even turn to God without His inward, prompting love (prevenient grace), much less can we lead "a godly, righteous, and sober life" without His continuing, assisting help (cooperating grace). Christianity is, as St. Augustine clearly understood, more than a religion of enlightenment; it is first and foremost a religion of redemption.

We may be thankful, therefore, to Pope Gregory, an avid student of St. Augustine's writings, for the form which he gave to our Easter Collect. It is well to remind ourselves on 'our triumphant and holy day' that all we are and have and hope to be, save our sin, and every grace of heart and mind and sense which we possess are of God's prevenient and sustaining grace; and that through the victory wrought by Christ's perfect offering and obedience He has done for us what we could never do in and through and of ourselves. The Easter Collect is the key which unlocks the meaning of all our other collects. They explain it and comment upon it: "O God, from whom all holy desires, all good counsels, and all just works do proceed;" "they who do lean only upon the hope of thy heavenly grace;" "O Lord God, who seest that we put not our trust in any thing that we do;" "create and make in us new and contrite hearts;" "who alone canst order the unruly wills and affections of sinful men;" "through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace;" "we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will;" "of whose only gift it cometh that thy faithful people do unto thee true and laudable service." Is the Easter Collect so strange and inappropriate after all?

Is Marriage Indissoluble?

by Edward L. Parsons

Retired Bishop of California

THE question before the Church in this matter of marriage and divorce is not whether Christian marriage ought to be indissoluble. That may be taken for granted. The question concerns the ecclesiastical doctrine of indissolubility, its relation to the teaching of our Lord and its relevancy to the present American situation.



The reflections which follow make no claim to originality. They fall back upon the researches and judgments of many competent scholars. They try only to put in a brief paper the way it looks to one who believes that the test of Christian teaching is, as our Lord seemed always to insist, what it does to life.

Let us begin then by assuming that the uncompromising statement of Jesus which is claimed to be the basis of the doctrine of indissolubility is accurately reported. Let us put it over against such a typical case as is usually adduced in those arguments, think about it and see where it leads us.

Take for example the case of a girl of eighteen, married to a man whom she discovers immediately to be a profligate. He makes no secret of his adulteries. He drinks. He treats her with such physical violence that after a few months she does not dare continue to live with him. She divorces him. Two or three years later she meets, falls in love with and marries a Christian gentleman, clean and fine. In what sense is she living in adultery and what is the Church to do about it?

Now Jesus certainly speaks universally. It is clear that he is not speaking to the Christian Church for there was no Church, in any ecclesiasti-

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cal sense, at the time. He is actually addressing a group of Jews, but his words are for all men of any race and any time. His words have the universal validity of "Thou shalt not kill" or "Blessed are the pure in heart." If that is true it seems also fairly clear that Jesus can not be hurling a blanket charge of adultery at all the strange marital arrangements, other than an indissoluble monogamy, which men have tried. Probably no one claims that he is although his words imply it. Everyone realizes that some accommodation must be made.

It can be made, it seems to me, only by remembering that all our Lord's teaching is on the level of the Kingdom of God and not on that of the Church or of secular society. But when you are talking of the Kingdom you are dealing with moral and spiritual values; you are in an ideal world. Your practical problem is to bring this ideal world effectively into the every day life of man without blurring the distinction between the absolute and the relative.

Our Lord, as I conceive it, is enunciating a great and wonderful truth. He is taking marriage out of the realm of convenience or of natural and obvious sex attraction and making it a sacred and eternal thing. He is suggesting a divine beauty which men had never surmised before. According to the ethics of the Kingdom of God marriage is not indissoluble in a technical, doctrinal sense. It is rather a life-long union which no one would ever think of dissolving. It cannot be separated from moral and spiritual values and it cannot be realized without those values.

It is this which Jesus was expressing when he says that "from the beginning it was not so." That is to say, the purpose of God is achieved when the man and woman leave father and mother and become one flesh. They become a new unit in society; the nucleus of another family. That is the purpose of God in creating them male and female. Our Lord shared the contemporary view that this was somehow realized in Adam and Eve before the fall, and therefore the ideal and purpose of God could be expressed in what appear to be historical terms. But it is perhaps not stressing the letter too much to point out that there is a suggestion in the use of the future, "shall leave," "shall cleave," "shall be," not only that this union is something to be achieved but that it is achieved by the voluntary action of the persons involved.

My next point is that the use of the phrase "Whom God hath joined together" implies that Jesus is envisaging the kind of marriage in which God is really a creative factor; a marriage which is within the range of the ethics of the Kingdom of God. I don't find any such factor recognized in the doctrine of indissolubility, but that factor is essential. It is incredible, in the light of our Lord's other teaching, that he intended to declare that the most essential relationship into which man can enter may be achieved in a moment of thoughtless excitement by purely outward and physical means. It must be remembered that Jesus makes no statement as to what constitutes a valid marriage. Any marriage which society recognizes is apparently valid. There is no limiting it to Christian marriage. It is incredible, I repeat, that he whose whole teaching, whose whole life on earth, was given to leading men away from the externals of religion and back to the essential meaning of life in God, could mean that marriage undertaken quite thoughtlessly, at which a civil officer officiates, consummated by one night together, is what God meant and that the life-long destiny of those two people is settled in the "forum of heaven." That is pure magic. It is tying God's action up to a formula of words. And note this corollary—under the doctrine of indissolubility these parties may separate but neither can marry again. If however it happens, as it has often happened, that the young girl has yielded to the man's persuasion and spent the night with him without the marriage ceremony, then there is no obstacle whatever to her marrying later and, assured of God's forgiveness if penitent, living and bringing up her children in a godly home. If she is virtuous enough to refuse to go with him unless they are married and finds the next day that she made an awful and tragic mistake, under the doctrine of indissolubility she can never fulfil the normal life of a woman.

For Lenten Discussion

EACH week during Lent we will present a number of questions based on articles featured in the series: *Issues Before General Convention.* Rectors or other discussion leaders we hope will find them helpful but we suggest that they add to them or make up their own questions. We add that authors are alone responsible for their contributions, the views expressed not necessarily being those of the editors.

1. Discuss the statement that "All our Lord's teaching is on the level of the Kingdom of God and not on that of the Church or of secular society."

2. Did Jesus think that the ideal marriage is something yet to be achieved?

3. Do you believe that after separation neither party should marry again?

4. Do you agree that the marriage service of the Prayer Book is a simple, searching and beautiful expression of what Christian marriage means? Read the service together and discuss it.

5. Do you think that continence is "not only abnormal but definitely harmful?"

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It is, I say again, incredible. It is magic such as has so often degraded the great sacraments of the gospel. Of course the case I have adduced may be dealt with ecclesiastically on the ground that one of the parties was not baptized or that it was not a Christian marriage. But our Lord says nothing about that and I don't need to point out that every year there are plenty of marriages performed by Christian ministers—yes by men who value their catholic priesthood—which are precisely as lacking in God's creative relationship as the one I have described. The whole affair may be transacted with the Prayer Book service and for baptized Christians. The doctrine of indissolubility is the degradation of a great sacramental rite.

The Prayer Book office, to which many who advocate the indissolubility of marriage constantly refer as if it taught that doctrine, takes no such position. It is a simple, searching and very beautiful expression of what Christian marriage means. It is from beginnng to end permeated and controlled by spiritual and moral considerations. It would forbid any to come who are not acting in the fear of God. The weakness of the position of those who hold to the doctrine of indissolubility is that if these persons do come without the fear of God they hold that it does not matter. But the Prayer Book says no such thing. It goes on to require vows of a life-long love and faithfulness. It heaps up words with superb power to make clear that this relationship, so profound, so essential to society and taking precedence of all others, is moral and spiritual. It calls for the most complete self-surrender; for the highest exercise of the great Christian virtues. Here is the meaning of the Christian marriage. Here is the thing which every Christan ought to seek as he enters upon marriage. To say that without the attempt to achieve such an end you have what Christ meant when he uttered the famous logion seems to me clearly putting the really first things last, and what is the least essential of the essentials first. The case which I suggested at the beginning is socially a marriage but from the point of view of the Prayer Book office and the Christian ideal it is scarcely a marriage at all. Quite properly we recognize it and all other legally celebrated marriages as such. But when it comes to the question of divorce and what to do about it we are dealing with what has next to no claim to be called Christian marriage at all—marriage such as our Lord desired.

There is another point to make concerning another moral aspect of the matter. Whatever values celibacy has to offer in men's search for God, no one doubts that the normal life of men and women is not celibate. In these days I suppose most intelligent people agree that the vast ascetic and monastic movements in earlier Christian history, although they made real contributions to civilization, cramped rather than expanded the meaning of the Christian life. Now the doctrine of indissolubility applied to such cases as we have in mind denies to the woman, or the man, the achievement of the normal life altogether, because of an early and bitterly repented mistake—not a sin but a mistake. Of course a Christian should be able to practice continence. It is a great virtue, but there seems no reason that I can find why it should be required under such circumstances. And the proposal that in the case of a mistaken or sinful marriage after divorce the man and woman should live as "brother and sister" is asking what is not only abnormal but definitely harmful. Yes, a Christian can learn to sublimate passion, but let him do it when a normal and essential end is to be reached and only then.

Our task is to find some way, without injustice and essential moral wrong, to bring our own people and the world up to the ideal which our Lord puts before us. It is a difficult task. It cannot be achieved on the basis of ecclesiastical legislation but since we must have legislation, let us not in working it out lose sight of the necessity of God's creative activity if Christian marriage is to be really Chrstian.

Notes On Soviet Education

By

ADELAIDE CASE
Professor at Episcopal Theological School

RECONSTRUCTION and Advance has been presented to the Church not only as a campaign for raising money to rebuild Christian missions and help the churches in Europe but also as a spiritual crusade for a better and more fraternal world. If it is to be this spiritual crusade it must surely include within its scope a sincere effort to understand that great nation which has been a persistent mystery to so many of us and upon which, to such a large extent, the future peace of the world depends. I refer of course to the Union of Soviet Socialist Republics, a nation which includes more than 180 million people.



As a small contribution to this effort I should like to call attention to some of the educational developments in Russia since the revolution. These

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are outlined and discussed, for those who want greater detail, in the *Information Bulletin* for December 27th, 1945, issued by the Embassy of the USSR.

Universal education financed by the state has always been an element in Soviet doctrine. The original constitution included the revolutionary statement, "All citizens have the right to education," and a tremendous movement to combat ignorance and illiteracy characterized the early days of the republic. Under the old regime only 4.7 per cent of the population had attended school and millions could neither read nor write. It was not until 1930, thirteen years after the establishment of the Soviet rule, that four years of elementary education became compulsory throughout the country. In the three years between 1928 and 1931 the elementary school population jumped from 8,770,000 to 13,456,000.

Kindergartens for children three to seven are conducted by the state but attendance is not required. In 1919 there were only 275 kindergartens. In 1940 there were more than 55,000 caring for over two million children.

Besides kindergartens and creches there are three types of state schools: the four-year or primary schools which children enter when they are seven years old; the seven-year or junior secondary schools which include the primary grades and three additional years; and the ten-year or secondary schools, including the other grades and three additional years.

Higher education, normally highly technical, is available for those who can qualify for it. In twenty years, from 1920 to 1940, the number of higher educational institutions increased from 91 to 782, and before the war there were as many as 11,795,000 enrolled as correspondence students. Under the Tsarist regime only fifteen per cent of university students were women. In 1938 women made up forty-three per cent of the university population.

The five year plan of 1938-42 called for ten-year schools in all cities and the development of seven-year schools in rural districts. The success of this effort is shown in the following figures. In 1914 there were five and a half million pupils in Russian schools. In 1928-29 there were more than seven and three-quarters million. In 1932 there were 13,342,200, and in 1939, 20,408,800.

Russian education was seriously interrupted during the war. In that period specific military activities took up a considerable portion of school life. In 1943, for instance, eleven per cent of the time in boys' schools was given to military and physical training and boys of the three upper classes were required to attend summer camps for special military instruction.

Institutions of higher learning were reduced during the war to a low of 460 but have come up again (1945-46) to 772 with a student body of 560,000. The present five year plan will encourage a great development of university technical education in order to produce the specialists who are so urgently needed, including the teachers upon whom the whole educational system depends.

TO UNDERSTAND the educational principles on which education in Russia is organized these four points need to be kept in mind.

1. Education in Russia is intended to develop citizens who are thoroughly equipped to serve the military needs of the country. Only if a strong assurance of peaceful cooperation between nations replaces the constant threat of war will there be a change here.

2. Education in Russia is *polytechnized*. "Labor is the universal shaft around which education rotates." Early specialization is encouraged, but the comprehensive understanding of the central place of labor in life is what is wanted, together with a broad view of the country's needs.

3. Education in Russia, like public education in the United States, is secular, free from Church control. This follows from a decision of the people's commissariat for education in 1918 which reads, "Considering that religion is a matter of conscience for every individual, the state in religious matters remains neutral, i.e., it does not back any particular religion, does not grant any rights or privileges, nor does it support any particular religion materially or morally. It follows from this that the state does not undertake the task of religious education of children."

4. Education in Russia has definite ethical aims. Its general aim has been officially stated. It is "to give general education to the citizen and to make him a useful member of the community." In *Rules for Pupils*, approved by the government, there is this statement: "They (the pupils) are expected to be kind and helpful to old people, small children, the weak and ill. They must give them first place and offer them their seats in trams and buses and assist them in every way." "The new man," says a recognized leader, "must be infused by the best qualities of man. . . . These qualities are love of the people and for the working masses, honesty, courage, solidarity, and love of work."

Appreciation of the gigantic educational achievements of Soviet Russia and the immense problems still before her does not necessarily carry with it agreement in basic ideology. But such appreciation is socially important and spiritually essential. Certainly it helps to lay the ground work for a Reconstructed world and for Advance in true brotherhood.

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Ecumenical Service at Trinity Attracts Large Crowd

Religious Liberty and Democracy Subject Of an Address by Bishop G. Bromley Oxnam

Edited by Sara Dill

Boston: — Frank arraignment of the policy and practice of the hierarchy of the Roman Catholic Church as a threat to religious liberty and the American ideal of democracy was made by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in his address at a great ecumenical service in Trinity Church. The occasion was sponsored by the Protestant and Eastern Orthodox Churches of Greater Boston and attended by a huge congregation of 2,000 persons while hundreds were turned away for lack of room.

Bishop Lewis O. Hartman, president of the Massachusetts Council of Churches, who succeeded Bishop Oxnam as resident Bishop of the Methodist Church in the New England area, conducted the service and Bishop Henry Knox Sherrill introduced the speaker. Participating clergymen were: the Rev. Theodore P. Theodorides of the Greek Orthodox Cathedral; the Rev. Robert B. Day, executive director, Benevolent Fraternity of Unitarian Churches; the Rev. Isaac Higginbotham, executive secretary, Massachusetts Baptist Convention; the Rev. Ralph M. Timberlake, president, Massachusetts Congregational Conference and Missionary Society; the Rev. Frank Jennings, executive secretary, Massachusetts Council of Churches. The service was the first of its kind in Boston and visibly demonstrated that there is a unity of Protestantism that can disregard credal differences.

The subject, "Religious Liberty and American Democracy," had been chosen by the Federal Council of Churches.

Where Roman Catholics are in the majority throughout the world, their Church attempts to restrict religious liberties, declared Bishop Oxnam. Evidence cited included the persecution and restrictions on Protestant missionary groups in Spain, Peru, and Mexico. Moreover, it was charged, even in the United States, Protestants are gravely concerned about Roman Catholic pressures on newspapers, radio, and other sources of information, thus constituting a threat to political and religious freedom.

Bishop Oxnam described the Roman Church as opposed to separation of Church and state as a principle, but accepting it as a temporary expedient, and that this toleration of other faiths, in his opinion, was not necessarily a permanent commitment. With reference to Protestant opposition to United States diplomatic representation at the Vatican, he asserted it a violation of the American principle of Church and state, and that while such representation may have been a wartime necessity, that explanation is no longer valid.

The address was an appeal to the Roman Catholic Church to be a Church, rather than a combination of state and Church, and, in matters of religious liberty to do unto others as it would be done by. Bishop Oxnam recognized the difficulty he faced in making such an appeal, saying "When a Protestant speaks of the abuse of privilege by the hierarchy of the Roman Catholic Church, he is immediately portrayed as attacking that Church." This, he added, is not true, for the Protestant stands ready to protect the religious liberty of the Roman Catholic, even as he likewise stands ready to resist those practices that are political and designed to secure secular privilege.

Evangelical Meeting

Louisville, Ky.: — Evangelical Churchmen of the middle-west and south will hold a two-day conference in Christ Church Cathedral, Louisville, on Tuesday and Wednesday, May 7 and 8, as one of the two such conferences to be held in May under the auspices of the Episcopal Evangelical Fellowship. A similar gathering for Eastern Evangelicals will be held in Washington later in the month. The purpose of the Louisville gathering is to provide an opportunity for an understanding and discussion of the movement for unity with the Presbyterian Church in the U.S.A. and for the need for revision of the marriage canon. There will also be discussion of the need for Evangelical unity. Final arrangements for speakers have not been completed as yet, but the program will include addresses by Bishop Tucker of Ohio and Bishop Scarlett of Missouri.

The conference is the result of similar plans made by a committee of the diocese of Missouri and a committee of fourth province evangelicals. The two committees decided to join forces, and accepted the invitation of the Kentucky group to meet in Louisville. Laymen and clergymen are both invited to attend.

The conference committee includes Bishop Charles Clingman of Kentucky; Dean Norvell Wicker of Christ Church, Cathedral, Louisville, the Rev. R. Malcolm Ward, of St. Paul's Church, Maumee, Ohio; the Rev. J. R. Pattie, of the Church of the Ascension, Lakewood, Ohio; Dean Sidney E. Sweet of Christ Church Cathedral, St. Louis; the Rev. Charles D. Kean, of Grace Church, Kirkwood, Missouri; the

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COMMEMORATION TO WAR DEAD

New York (RNS): — The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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Rev. Charles F. Penniman, of the Episcopal educational center, St. Louis and the Rev. J. Francis Sant, of the Church of St. Michael and St. George, St. Louis.

Bomb in Church

Great Barrington, Mass.:—Weird yellow-green flashes illumined a tall glass tube above the pulpit. Crackling noises echoed from the hallowed church walls. The congregation watched and listened with breathless attention as the preacher launched into a colorful imaginary description of the destruction of New York city. The atom bomb had come to church.

For the third of a series of Lenten talks on current problems, the Rev. Richard Mortimer-Maddox, rector of St. James', had persuaded a friend to set up in the church an apparatus for recording fast particles, a device used by the Manhattan atomic project under the name of Geiger-Counter. The friend, John B. Orr, Jr., an amateur physicist, had built the apparatus in his private laboratory in South Egremont Mass., where, in his spare time, he has conducted research on nuclear fission and radiation. The flashes resulted as electrons tripped current into the glass tube and the fascinating echoes emanating from this reaction were amplified through a microphonic system. The imaginary description of New York's atomic doom prefaced the rector's talk on the facts, dangers and hopes of atomic fission.

Council of Churches

Boston: — A number of clergymen of Massachusetts were elected directors of the local council of churches which represents all Protestant denominations and sponsors many interdenominational efforts. Elected were the Rev. Philip E. Anthes of East Boston, the Rev. Kenneth deP. Hughes of Cambridge, the Rev. F. C. Lawrence of Brookline, the Rev. Robert G. Metters of Boston.

Spiritual Therapy

San Diego, Calif.: — The Rev. John Gayner Banks, director of the Fellowship of St. Luke, is holding a number of missions during the month on spiritual therapy. One opened April 7th at Christ and St. Luke's, Norfolk, Va., which will be followed by one at the Church of Our Saviour, Philadelphia, April 14-19. On April 28th he is to open a five day mission at the Church of the Heavenly Rest, New York, with one at St. Stephen and the Incarnation, Washington, May 5-10.

Flowers vs. Food

New York:—Easter flower decorations at St. George's here will be at a minimum this year. Instead the money will go for the relief of famine sufferers throughout the world. Rector Elmore McKee also announced last week that the annual custom of giving a plant to the children will be foregone, by their own vote.

Incidentally a columnist in a Philadelphia paper called attention to the fact that at a tea party given by Bishop and Mrs. Dun of Washington as a farewell to Lord and Lady Halifax, the sandwiches were of dark bread and were open-faced. Neither Mrs. Dun nor Lady Halifax wore flowers; instead on the mantle was a large crayon sketch of a corsage with thirty names inscribed on it—names representing British families which have received packages of food from friends of Mrs. Dun. "I do wish more people would think such thoughts rather than send expensive gifts of flowers," was the comment of Bishop Dun.

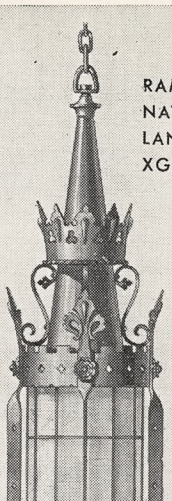
Fascist Underground

Berne (wireless to RNS):—Pastor Martin Niemoeller, who spent eight year in a Nazi concentration camp, has been "condemned to death" by the Fehm, nationalist underground organization in Germany, according to a report here. Placards announcing the sentence were reported displayed at Goettengen, in Hanover province, Prussia. It was said Nie-

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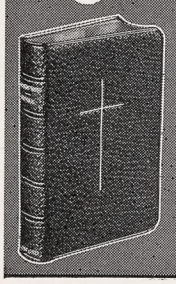
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moeller had been condemned because of his statements acknowledging German war guilt.

The report quoted Mrs. Niemoeller as stating she is more concerned over the safety of her husband now than she was during his internment by the Nazis.

The Fehm movement is a revival of ultra-nationalist secret organizations which came into existence after the Napoleonic and the first world wars. Actually, however, it traces back to the Vehmgericht, secret irregular tribunals which prevailed in Germany from the 12th to the 16th century, and which inspired such terror that they were ultimately abolished. The new Fehm movement is said to include many German intellectuals.

India Pledge

Buck Hill Falls, Pa. (RNS) : — No action was taken by the foreign missions conference at its annual meeting here on the pledge required by the British government binding Christian missionaries to abstain from political activity while working in India. The conference was informed that the council of British missionary societies had asked that no pressure be put on its government at the present time. In accordance with this request, the International Missionary Council did not press for action toward abolition of the pledge during its sessions at Geneva in February.

Instead, it was reported, the International Missionary Council will renew its consultations with the National Christian Council in India, giving particular emphasis to the "safeguarding of missionary freedom in the framing of India's new constitution."

Social Relations

Providence:—The report of the department of social relations of the diocese of Rhode Island, submitted last week, indicates active and vigorous leadership in many religious and social organizations in the state. It has dealt during the year with delinquency, probation and parole, mental deficiency, old age employment, race relations and many other issues. The chaplaincy service, with six part time clergy and lay workers, during the year held over 400 services, responded to 65 emergency calls, interviewed over 600 prisoners took part in 25 case conferences, made over 10,000 bedside visits.

Canon Richard Lief, director, was this year the president of the conference of social work of the state and served on the boards of many social and religious agencies.

Arizona Dean

Phoenix Ariz.:—The Rev. William R. Otto, acting dean of Trinity Cathedral here since the death of Dean Edwin S. Lane in December, has been elected dean. His previous parish was Trinity, Oshkosh, Wisconsin.

Oppose Segregation

Chicago:—Resolutions calling for a revision in the city's building code and for a city plan which would permit homes for all without regard to race, color or creed were adopted at a meeting of 400 churchmen of the diocese, held March 24th at St. Paul's. The department of social relations which sponsored the meeting pointed out that the Negro population of the city had increased

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73,000 in the last five years and is confined to areas with a population density of 55,000 to 90,000 to the square mile—greater than Calcutta.

Atomic Bomb

Philadelphia: — By building an "Ark of Peace," man has it within his power to make the atom bomb an instrument for good. This was the message which a teacher and two high school students from Oak Ridge, Tennessee brought to Christ Church in Philadelphia when they addressed a service there as part of a city-wide speaking tour. Speaking solemnly of the immediate problems raised by the bomb which their parents helped to manufacture were Joyce Griggs and Dee Chambliss, both 16, two of the seven young people who made the trip. They were accompanied by their English teacher, Philip E. Kennedy. "If there is one thing which we have at Oak Ridge which you do not have here, it is a sense of urgency," Kennedy said. "If you can see and feel that in us, we will have accomplished our purpose here today." The teacher told the story of the Ark, comparing the flood with the atomic crisis. He said that if we are not to be engulfed, we must build an Ark called peace. "People are good," Kennedy added. "Given facts, their judgment is good. Therein lies our faith."

"Hope is a big word," said Joyce, whose father is an iron worker, "without it we have no progress, no advancement. All the talk today is of fear not hope. This we need to change. We talk today of bombing, not of raising living standards and curing disease. Can't we use our power for something besides killing"

Spokesman for charity was Dee, editor of the Oak Ridge school paper and the son of a physicist. He quoted the warning of a scientist that 40 million lives might be wiped out at one stroke by atomic warfare, terming the idea "unbearable."

"When the people of one nation become personally concerned with the welfare of the people of another nation," he said, "we will have the charity we need."

Both Joyce and Dee are members of the Youth Council of the Atomic Crisis of Oak Ridge which was organized following class discussions.

New Churches

Philadelphia: — Two new churches have been started in the rapidly developing suburban territory around this city. On March 31 ground was broken for St. Peter's, Broomall, by Bishop Hart. Services are meanwhile being held in a nearby public hall by the vicar, the Rev. Frederick Valentine. On April 7th Bishop Hart conducted a service for the blessing of the site of St. Peter's, Oreland, where services are at present conducted in a fire house by Layreader Norman C. Harvey. Hundreds of houses have been recently constructed in both area, with even more now under construction.

Priests Conference

Philadelphia: — Unity and marriage are the two subjects to be considered at a priests' conference to be held here at Holy Trinity April 30-May 2. There will be papers by the Rev. Leister C. Lewis of New York; the Rev. Don Frank Fenn of Baltimore; the Rev. Howard Klein, former chaplain. Bishop Hart is to be the celebrant at a communion service, assisted by Bishop Remington.

Council of Churches

Buck Hills Falls, Pa. (RNS): — The foreign missions conference of North America voted at its annual meeting here to take final action in 1948 on the question of joining the proposed National Council of the Churches of Christ in the United States. In its report to the conference, the committee on closer relationships of general interdenominational agencies stated that its work had been practically in abeyance during the past year.

Creation of a National Council of Churches of Christ in America would unite eight groups: the Federal Council of Churches, the Foreign Missions Conference of North America, the Home Missions Council, the International Council of Religious Education, the United Council of Church Women, the United Stewardship Council, the Missionary Education Movement, and the Council of Church Boards of Education. Its formation has been approved by the Federal Council and the Home Missions Council.

Stop Building

Washington (RNS): —The sweeping "stop construction" order announced here by the national housing administration and the civilian production administration necessarily will postpone building plans of churches and church-related institutions, but government officials expressed hope that the delay would be only a matter of months.

"We realize that the order will be a handicap to ministers, rabbis, priests and officials of church-related institutions who had been planning to begin construction in the immediate future on new buildings, but we believe they are willing to wait if the order means more homes for veterans—as it does," one high official said here.

The "stop" order, effective immediately, permits completion of

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any construction already begun provided any of the materials which are to be an integral part of the structure have been incorporated in it on the site before March 26 and if work was being done on the project at that date.

The order does not apply to construction, repair, alteration or installation jobs on churches, hospitals or charitable institutions for which the total cost will not exceed $1,000.

Millions for Relief

Niagara Falls, Ont. (RNS):—Denominations affiliated with the western hemisphere section of the World Alliance of Presbyterian and Reformed Churches will spend more than $6,000,000 for European relief and church reconstruction in cooperation with the World Council of Churches during the next few years.

This was affirmed by leaders, representing 4,000,000 members of seven communions, who attended the annual western section meeting here. The alliance accepted an invitation from its eastern counterpart, the eastern alliance in Europe, to hold a world conference in Europe during 1947 to take action on rebuilding war-ravaged churches.

Denominations in North America which will be represented at the world conference are: The Presbyterian Churches in Canada and the United States, the Evangelical and Reformed Church, the Reformed Church in America, the United Presbyterian Church and the United Church of Canada.

The Rev. William B. Pugh, stated clerk of the Presbyterian Church who is secretary of the group and who toured the world as chairman of the general commission on army and navy chaplains, urged churches "to set in motion in the Orient the reconstruction forces, which will strengthen native elements of the Christian Church." A large portion of the Presbyterian restoration fund of $27,000,000 will be used in the Orient, he said.



Commission on Matrimony

(Continued from page 4)

(v) The bishop or ecclesiastical authority in such case, may in his discretion defer his judgment until receipt of the opinion of the commission on holy matrimony.

(vi) There shall be a permanent commission on holy matrimony of this Church appointed triennially by the Presiding Bishop by and with the advice and consent of the House of Bishops and consisting of three presbyters and two laymen, learned in the canon law, who shall hold office for three years and be eligible for reappointment.

(vii) The commission on holy matrimony, upon receipt of the record in any application as provided in subdivision (iv) hereof, shall review the same and render its opinion in writing to the bishop or ecclesiastical authority.

(viii) Each opinion of the commission on holy matrimony rendered under this canon by the commission shall be printed, omitting the names of the applicant and all other parties and witnesses, and a copy sent to the bishop or ecclesiastical authority of each diocese and missionary district.

(ix) The bishop or ecclesiastical authority shall take care that his judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto and is lifelong; but when facts are shown to exist or to have existed which manifestly establish that no marriage bond as the same is recognized by this Church exists, the same may be declared by proper authority.

(x) Every judgment rendered under this canon shall be made a matter of permanent record in the archives of the diocese or missionary district.

(xi) Any person in whose favor a judgment has been granted under the provisions of this canon may be married by a minister of this Church.

III. Resolved, that canon 44 be amended by inserting the following sec. 2 (b) and the succeeding sub-sections be lettered accordingly: "Every minister in charge of a congregation shall give, or cause to be given, to both adults and children, regular instruction in the relation of the Church and the family; which instruction shall include the duties and responsibilities of membership in a family, the mutual obligations and privileges of spouses and of parents and children, and the Christian doctrine and discipline of marriage, together with the particular ministration of the word and sacraments and the work and worship of the Church of which the family and its members have need for the fulfilment of the Christian life."

IV. Resolved, that canon 44 be amended by inserting the following sec. 2 (c) and the succeeding sub-section be lettered (d) "Every minister in charge of a congregation shall, in exercising his pastoral ministry, take care to make the family a basic unit and objective of his effort."

V. Resolved, that canon 15, sec. 2, be amended to read as follows: "When a person to whom the sacraments of the Church shall have been refused, or who has been repelled from the holy communion under the rubrics, *or who desires a judgment as to his status in the Church*, shall lodge a complaint or application with the bishop, or ecclesiastical authority it shall be the duty of the bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the minister, to institute such an inquiry as may be directed by the canons of the diocese or missionary district, and should no such canon exist, the

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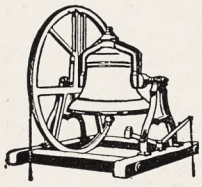
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bishop or ecclesiastical authority shall proceed according to such principles of law and equity as will insure an impartial decision; but no minister of this Church shall be required to admit to the sacraments a person so refused or repelled, without the written direction of the bishop or ecclesiastical authority.

VI. Resolved, that canon 15 be amended by inserting the following new section 3 (a): "When marital unity is imperiled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a minister of this Church; and it shall be the duty of such minister to labor that the parties may be reconciled."

VII. Resolved, that since the matter is covered by resolution V the present section 3 of canon 15 be repealed.

VIII. Resolved, that this Convention recommends to the bishops and clergy of this Church that before solemnizing any marriage they require the parties thereto to sign the following statement signifying their understanding of the Church's doctrine regarding marriage and their intention to be faithful to it:

"We A.B. and C.D. desiring to receive the blessing of holy matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the form of solemnization of matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, for the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

IX. Resolved, that this Convention direct and it does hereby direct the National Council, through its departments of religious education, and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this 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.

VERY REV. JAMES M. MALLOCH
St. James Cathedral, Fresno, Calif.

I have read with great interest the review of Dr. Lowery's book *The Trinity and Christian Devotion* by Charles F. Hall in your issue of March 21st. I had been wondering when some Church paper would publish a sane and frank review of the book. Lowery's book simply is not good for its purpose. For the purposes of scholarship it would have been improved greatly by the inclusion of an index at least of the names quoted. One thing must be said very emphatically in favor of Dr. Lowery's effort, however. It really faces the mysterious problem of the Trinity in a philosophical manner, and unlike most books on doctrine appearing today, does not take the easy way out by making the doctrine of the Trinity easy to believe by reducing it to nothing.

* * *

PROF. VIDA D. SCUDDER
Wellesley, Massachusetts

May I pester Backfire once more? I want to say thank you for the editorial on the Epistle for Lent III. My mind echoes THE WITNESS daring answer to the question, "Where in our generation is the central battle forming?" We don't lack causes to support or evils to attack these days; but it happens that my chief interest in 1945 was focused in a conference on "The Christian Attitude toward Property," which was sponsored by some good theologians. Some day the public may have a chance to know what they thought. To my surprise, 1946 has forced the same subject on me, for it has brought me into unexpected contact with the Roman Catholic Franciscan Order, and led to renewed study of the stubborn and paradoxical struggle of the sons of the Poverello down long generations to the present day, to obey and implement their aversion to ownership, against the kindly efforts of Popes and Councils and the lure of their own sinful hearts persuading them to accept compromise. The friars have been perforce defeated; never have they wholly succumbed. Today, as we look anxiously toward Russia, and as we learn increasingly that Christanity has a bearing on corporate as well as individual living, is not the challenge they met confronted by us all? So your editorial implies. Tumultuous Franciscan history has unique implications for us in these critical and bewildering days.

* * *

REV. ELIOT WHITE
New York City

Please accept my sincere thanks for your timely and convincing editorials (March 28) against the appalling projected evil of an atomic bomb display of United States destructive potentialities — truly a tragic comedy. Your protest voices indignation and horror for us all superbly.

I believe you will pardon my adding expression of my surprise and near shock when at the end of the admirable fifth paragraph I came upon; "We *will* be right back where we started." Utterly impossible that that *will*, voicing the desire to be "right back," could be meant to annul all that the rest of the grand article advocates. The good, unflinching testimony of the editorial, that if we fail the world and the future now in this emergency, "We *shall* be right back where we started," was of course what was meant.

* * *

REV. JAMES F. ROOT
Windsor, New York

Nearly completing 25 years in the Church's Ministry in urban, rural, and institutional fields, I am in hearty accord with what the Rev. Massey H. Shepherd, Jr. has to say under the title "The Penitential Office," (WITNESS, March 4). During the period in which I have been privileged to serve the Church I have felt the need for some form of confessional printed in the Prayer Book to which penitents could turn as naturally as they do to any of the other offices provided to take care of their needs from the cradle to the grave. For it would seem natural that any penitent, who feels sufficiently so to come to his pastor in line with the Prayer Book exhortation on page 88 should feel that he can do this in a form officially recognized by his Church, wherein both his own and the Priest's parts are sufficiently indicated. Whatever the merits of the various forms used by the clergy, both penitent and priest would appreciate the benefit of an official form in the Book of Common Prayer which, next to the Bible, is our religious guide. Since there is an increasing number of people seeking such counsel, certainly all schools of thought within the Church would benefit by such a form since it would be optional, as are the present forms for unction, or the laying on of hands on the sick. Some use them and some do not, but if we want to use them, the directives are there, and people know about it.

Such formulary would be an invaluable bulwark and stay for young clergymen, whatever their training, sent out into parishes inexperienced in such matters, and would be an authoritative guide for such other clergy as are not perhaps in the habit of dealing with penitents in the sacramental manner.

* * *

REV. F. K. HOWARD
Berkeley, California

I want to express my delight over the editorials for the epistle and gospel for the Third Sunday in Lent (March 21). May I ask Massey Shepherd to write an article urging people to say "Amen" which I find they do not do as audibly as our forefathers did. Also could he explain how the psalter should be read, whether by alternate verses or by the minister and people splitting the verse which seems to be the custom in some congregations.

* * *

REV. WARWICK AIKEN
Rector of Trinity, Pass Christian, Miss.

Thank you so much for the picture on the cover of March 21 and particularly its title. It gives a sense of renewed confidence in the Church. It makes possible sincerity in saying, "The Bishops! God bless them!"

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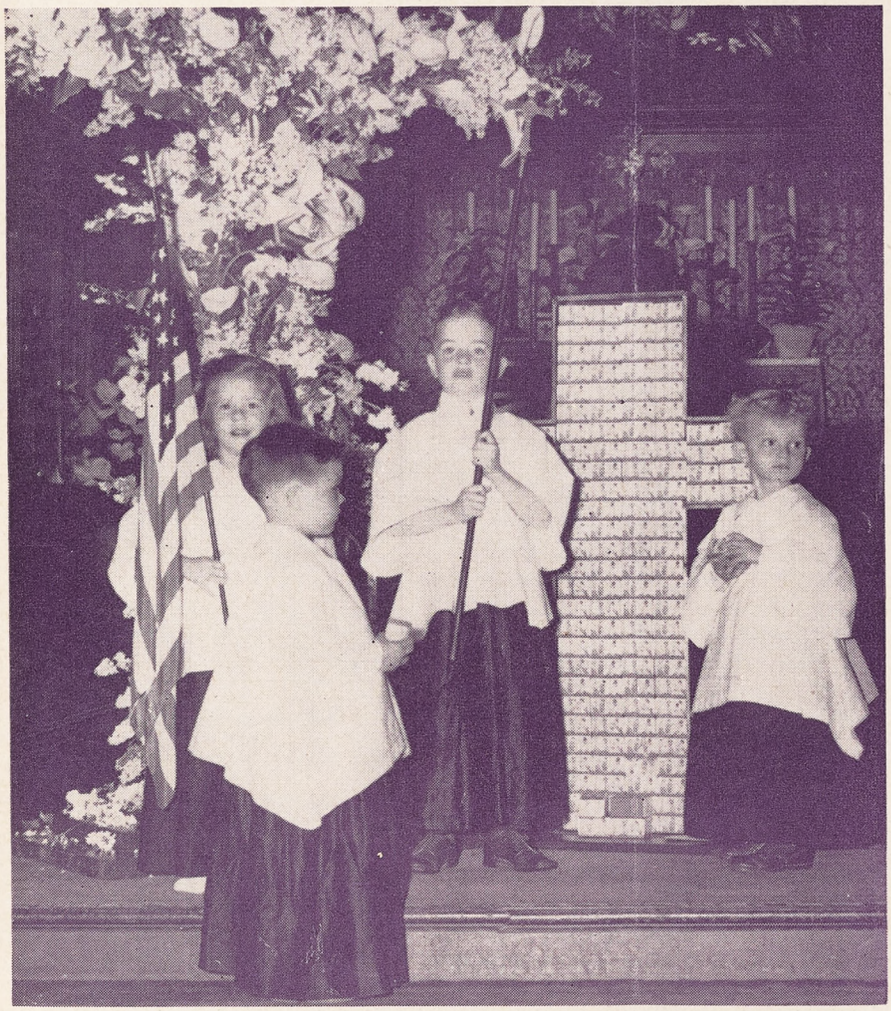
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The WITNESS

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APRIL 18, 1946

EASTER AT THE JUNIOR CHURCH STOCKTON, CALIF.

THE EASTER NUMBER

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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.
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Daily: 12:30 except Mondays and Saturdays.
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Thursdays and Holy Days: Holy Communion, 11 A.M.

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11:00 a.m. Morning Service and Sermon.
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
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Sundays: 8 and 9 H. C.; 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, 9:30 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 18, 1946
Vol. XXIX No. 27

CLERGY NOTES

CRANE, ROBERT M., former army chaplain, is now the vicar of St. Luke's, Firestone Park, Los Angeles.

DAVIS, ALANSON C., bishop's vicar of Western New York, will become associate rector of Trinity, Buffalo, August 1.

GARRETT, VAN FRANCIS, rector of St. James', Greenville, Miss., becomes rector of Christ Church, Roanoke, Va., on May 1.

HARDMAN, GEORGE D., former navy chaplain, is now attending the Episcopal Theological School and residing at Southboro, Mass.

HAUSER, JOHN H., rector of St. Paul's, Rahway, N. J., becomes rector of Christ Church, Springfield, Ill., on May 1.

MARTIN, HAROLD O., formerly assistant at St. Andrew's, Baltimore, Md., is now rector of St. Mark's, Green Island, N. Y., and chaplain for hospital work for the parishes of Troy.

NICKLE, O. W., formerly assistant at Christ Church, Coronado, Calif., is now vicar of St. Paul's, Winslow, Arizona.

SCOTT, THOMAS, formerly vicar of Emmanuel, Kellogg, Id., becomes rector of the Good Shepherd, Belmont, Calif., May 1.

SHANK, ROSCOE W., was ordained deacon on April 2 at St. John's, York, Pa., by Bishop Heistand. He is assistant at St. John's.

STARK, DUDLEY S., rector of St. Chrysostom's, was elected president of the Chicago clergy round table at the April meeting.

WECKWERTH, E. J., has been transferred from Spanish missions, Phoenix, Ariz., to his former station in the "five town field" with residence at Florence, Ariz.

WILLIAMS, CHARLES W., was ordained deacon on March 30 at Grace Cathedral, San Francisco, Calif., by Bishop Block. He is assistant at St. Francis' Church, San Francisco.

WILSON, JOSEPH D. C., vicar of the South Baldwin County, Ala. field, has been appointed archdeacon of Baldwin County. Residence continues at Foley, Ala.

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In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.

Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

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

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

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.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.

Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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

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VOL. XXIX, No. 27

The WITNESS

For Christ and His Church

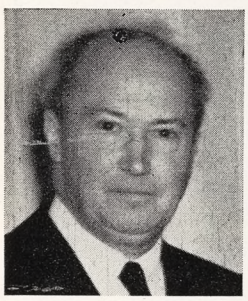
April 18, 1946

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

Bishop Urges Church to Lead Toward Better World

Bishop Scarlett Deals with Current Domestic And International Problems at Convention

By William Scarlett
The Bishop of Missouri



St. Louis.:—The last thirty years of human history have, I believe, hammered into the minds of a multitude of people the ever deeper conviction that Christianity offers the only solid ground on which to build a decent world: that Christianity is not something irrelevant to life, not something that touches only the fringes of life which we can take or leave as we please, but is in fact the very truth about man's relation to God and the universe, and man's relation to man. Only as the basic social and spiritual principles of high religion, stemming from the great Jewish Christian tradition, are applied in every area of life will the road to peace really open for mankind. This is our faith. This is what we believe. Here we take our stand. We can do no other.

There are, it seems to me, three hopeful movements in our world today in the direction of Christian goals. The Church should find herself at the very center of them, helping with all her power to accelerate and speed up these movements.

One is the movement toward world unity. The one clear gain of the war is this wider recognition of an ancient Christian principle: "we are members one of another; if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it," that is, are benefitted by it. For we have shared together during the past six years some enormous experiences, illuminating experiences. Who can forget the shock of concern, of immediate personal concern, when we heard of the fall of the French Republic and realized how adversely this affected each one of us, himself and his family. At this moment we saw clearly how our fortune was united with the fortune of the people of another land. Who will ever forget England after Dunkirk, standing alone, with the fate of the future of civilization in her hands alone, standing like her own Gibraltar: "we shall fight them on the seas, on the shores, in the streets, in the fields." At that moment we realized that our security was bound up with the security of Britain, and we understood how essential it was to us that Britain be free, strong, prosperous. Whoever can forget the long days before Stalingrad when the Nazi tide threatened to cross the broad river, with what dire results to ourselves we could only dimly imagine. We realized then beyond a doubt that our fate, our future, was dependent on the heroic resistance of the Russian people pouring out blood and treasure unstintedly to dam that tide. These were moments of insight, moments on the mount, moments of vision in which even the blindest eyes caught some glimpse of the truth of the matter, even as the eyes of a blind girl in New Mexico many miles away caught a flash of light from the explosion of the first atomic bomb. These were great experiences which God was giving us to make us realize that our world is one, that humanity is one, that we must all live together or we shall all die together. We must cling to these experiences, remember them, treasure them, learn to think, make our decisions and act in their light. For this interdependence is as true in peace as in war; indeed, it is the neglect of this insight in peace which leads to war.

A good beginning of world organization has been made in the United Nations. It is the best which can be had at the moment. We must accept the discipline of the achievable, work with and through the United Nations, strengthen it and from this beginning push on as rapidly as is humanly possible toward real world government. The success of this great venture rests on the assumption that we really have learned the lesson of the last thirty years — that the world is one, that we are members one of another, that we must all work out together our common destiny on this small planet. To develop this sense of community, of world community, community toward all peoples in all lands, which must undergird any attempt to organize the world politically, is the function of the Christian Church. It is the function of every person who believes in his heart that mankind is one family under God. Let us not fail to play our full part in this terribly important crisis of world affairs.

Our sincerity and our wisdom in this new venture toward world community is being severely tested today in our relations with the people of Russia. We all recognize that only if these two giants of the twentieth century can cooperate and remain friends, is there any hope for the future; without it the years ahead are dark indeed. We all recognize that the path of cooperation is strewn with many difficulties, differences of points of view, the legacy of mutual suspicion. But the alternative to co-

GET-TOGETHER

★ How many clergymen we have placed in jobs through this department we do not know accurately. Funny thing about people; they write urgent letters asking us to find them a job but once placed through our efforts many of them do not even let us know so that we can turn our attention to others. Theologians have a name for it. Anyhow we do know of eight clergymen who have accepted positions through the efforts of this department. We have the names of good men on file who seek positions. But most of the jobs available are for curates. So if there are bishops or vestries that have parishes that are looking for men we will be glad to hear from them. Address Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N.Y.

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operation with Russia is war, and this is unthinkable. And in view of the enormous peril of atomic warfare both nations must be prepared to make reasonable concessions.

It is here that a genuine religious faith may help to mitigate the tensions and suspicions of our modern world. It will rid us of any illusion of self righteousness, make us first scrupulously examine ourselves to be sure that our motives are good, our hands clean, our demands reasonable and our aims just. This is a contribution which the Church can make toward easing the tensions of Great States who simply *must* be friends.

It seems necessary to say, in view of the talk we hear, that deliberately to create suspicion of Russia or indirectly or directly to suggest war against Russia, in the name of religion, in the name of God, the all merciful father who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, is the very last insanity. It is not so that the purpose of high religion is furthered. It indicates also a basic lack of faith in the power of religion to make its own way, given a chance. It is being given more of a chance in Russia today. Let it grow.

A second stream flowing through our modern world, in which the Church should find herself at the very center, is the movement toward racial equality. One of the explicit premises of the United Nations in the recent war was its repudiation of Hitler's racial theories. This repudiation made a profound impact on the mind of the world, especially the Colored peoples of the world. It will not be forgotten. The word has gone forth; it cannot be recalled. It will not return unto God void. It must be made good.

And we people of America must begin with ourselves. Our immediate task is to establish, as rapidly as is humanly possible and as far as is humanly possible, equality of opportunity for all the people of our land; equality of opportunity in education, in training for skilled occupations, in securing jobs according to one's skill and not according to one's color, in health and housing conditions, in culture. This is something which no democracy which pretends to be a democracy and intends to remain a democracy can deny to one-tenth of its people.

More and more I am convinced that segregation is the great barrier to equality of opportunity. It is, for example, the obstacle in the way of equal opportunity in securing a college education, as the situation in many states indicates. Moreover, segregation is in itself an implication of inferiority, an inferiority not only of status but of essence, of being, and so contradicts the basic Christian principle of the dignity of every man as a child of God and the equality of all men in the sight of God.

I believe that the Church must lead in the attack on segregation. But to do so she must begin with herself. Discrimination within the Church of God because of race or color is a shocking thing. It is shocking because it cuts straight across a basic Christian principle. It is shocking because it reverses the historic nature of the Church which is a comprehensive fellowship of *all* believers. It is here, too, that a genuine religious faith will help to mitigate the tensions within our own country.

A third hopeful current running through our country today is the movement toward industrial democracy. Political democracy has less and less meaning if it is not accompanied by greater economic democracy. Since most of the workers' waking hours are spent at his job, and since this is the thing which concerns him and his family the most, it is altogether natural that he seeks to have more to say about that which is most vital to him. This is called "an encroachment on management" or "on the function of management." But this has always been the case since over a hundred years ago the workers first sought to have something to say about the physical conditions in which they worked. Today this is recognized as a matter of concern to them as, we might also add, in an inflationary day the matter of prices is a concern to us all. Moreover, beneath the struggle for better wages, better working conditions, more leisure, lies a deeper problem of society; the problem of giving every man status or sense of importance, a recognized place and a recognized function, the feeling that he belongs, is needed, is wanted and is a direct and useful contributor to the welfare of society. It is this which industry on the whole has failed to give its workers, though there are notable exceptions. Modern technique of mass production has achieved miracles in American industry but the problem of human engineering, the problem of human relations in industry lags far behind. Until industry has achieved the lever, until leadership on both sides has achieved the level, where the workers in industry can say "we," and not "they," the goal has not been approached.

It is here, too, that a genuine religious faith with its profound belief in the dignity and importance of every individual as an object of God's concern, and the individual's right to the fullest possible oppor-

(Continued on page 18)



The Junior Boys Choir sings an Easter Hymn before the altar of Grace Church, Jamaica, Long Island

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More Democratic Foreign Policy Urged at Conference

Church Well Represented at Win-the-Peace Conference Which Is Very Largely Attended

By W. B. Spofford Jr.

Washington:—The immediate establishment of a more democratic and representative foreign policy by the United States, was urged by the nine hundred delegates attending the Win-the-Peace Conference held here, April 5-7. The Church was represented by delegates elected by the Methodist Federation for Social Service, the Church League for Industrial Democracy, the United Christian Council for Democracy, Social Action Council of the Congregational Church and the Presbyterian Fellowship for Social Action. There were large delegations from California, Oregon, Illinois, Massachusetts, Alabama, and other widely scattered states, making the conference truly representative of large numbers of organizations and individuals throughout the country.

For several weeks before the Conference convened, many newspapers, particularly the Hearst and Scripps-Howard chains, played it up as a "communist front." These papers had this inside dope from good authorities since they quoted John Rankin, Theodore Bilbo and Clare Hoffman to this effect. By and large, they helped immeasurably in making the congress an overwhelming success.

But, in spite of the attack, representatives were sent from practically all of this nation's leading liberal organizations: C.I.O., A..F. of L., National Citizens P.A.C., Religious Associates P.A.C., N.A.A.C.P., American Veterans Committee. Amvets, National Jewish Congress, Committee for American-Soviet Friendship and the several church organizations previously named.

During the three days, the congress heard dynamic speeches on foreign policy delivered by the fighting liberal wing of our national legislature and peoples' organizations. Among the speakers were Representatives John Coffee, Adolph Sabath, Ellis Patterson, Charles Savage, Hugh de Lacy; Senators Claude Pepper and Glen Taylor; R. J. Thomas, vice-president of the U.A.W.-C.I.O., Paul Robeson, Dr. J. Raymond Walsh, Russell Nixon, Millard Lampell, Mordecai Johnson, Dr. Max Yergan, Len De Caux, Mrs. Florence Eldredge March, Dr. Clark Foreman, Lee Pressman, Rabbi Stephen S. Wise, Edwin S. Smith, Dr. William Higginbotham and the Rev. Stephen Fritchman, who acted as chairman of the sessions.

Calling for a true de-Nazification and de-militarization program for both Germany and Italy, the Congress went on record in favor of civilian and international control of atomic energy; the breaking of relations with Fascist Spain; the recall of Herbert Hoover as food administrator in Europe; the true democratization, through free elections, of China, Greece and the Philippines; and the cessation of the formation of an Anglo-American bloc directed against the Soviet Union. Calling for the utmost support for the United Nations, the speakers decried the growing power of American imperialism abroad, carried on through the establishment of economic and industrial cartels with German, Japanese and British financiers and backed up by American bayonets, plus a shadow of the atomic bomb.

Realizing that democracy abroad must be based on democracy at home, the congress spoke in favor of a real full-employment program, the abolition of the poll tax, the establishment of a far-reaching housing policy and health policy and the



Mr. Max Yergan, president of the National Negro Congress, was one of the leaders of the Win-the-Peace Congress. He was at one time a YMCA secretary for Africa

Keep It Coming!

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continuation and vigorous enforcement of O.P.A. legislation.

A preliminary declaration of principles, which was passed with some modification of the wording, set the tone for the Win-The-Peace congress:

"Franklin Roosevelt looked to the future with confidence, seeing a world free from the scourge and terror of war for many generations. The Anglo - American - Soviet coalition, he helped to shape, has defeated fascism in battle. The peace he did not live to see is here. But already this war-racked generation is threatened with the scourge and terror of a third world war, preparation for which is well advanced."

A notable feature of the congress was the dynamic and vocal role played by young, returning veterans, who passionately decried the roles that American troops and American finance were being forced to play abroad. Calling for an awakened American public, these men and women, with the flying eagle prominently displayed in the lapels of their coats, urged that the people of this country keep "their finger on the pulse of foreign policy and direct it towards world unity and brotherhood inistead of, as at present, down the road towards war and world atomization."

As one delegate summed up the conference to me, "if these people at this congress are all Reds . . . well, what is said here makes sense to me and there ought to be more people who think this way." Which, according to the people whom I spoke to at the sessions, was almost the unanimous sentiments of the delegates.

WASHINGTON CATHEDRAL TO HAVE SHRINE

Washington:—A national "shrine of each patriot's devotion," in memory of all Americans who lost their lives in the war will be added to the unfinished Washington Cathedral, it was announced on Palm Sunday by Dean John W. Suter. The shrine will be known as the war memorial chapel, according to the plan, and will occupy the west aisle of the incomplete south transept. This will hereafter be known as the patriots' transept, and will honor the service of all men and women of the armed forces in the recent and past wars.

The patriots' transept and the nave are the next portions on which construction will be resumed after funds are provided. When ready for use, these portions will increase the seating facilities to 7,000. Large congregations of 20,000, standing, will be accommodated. The total cost of the transept is estimated at $2,875,000. Preliminary work before the war, including foundations, was done with an expenditure of $375,000.

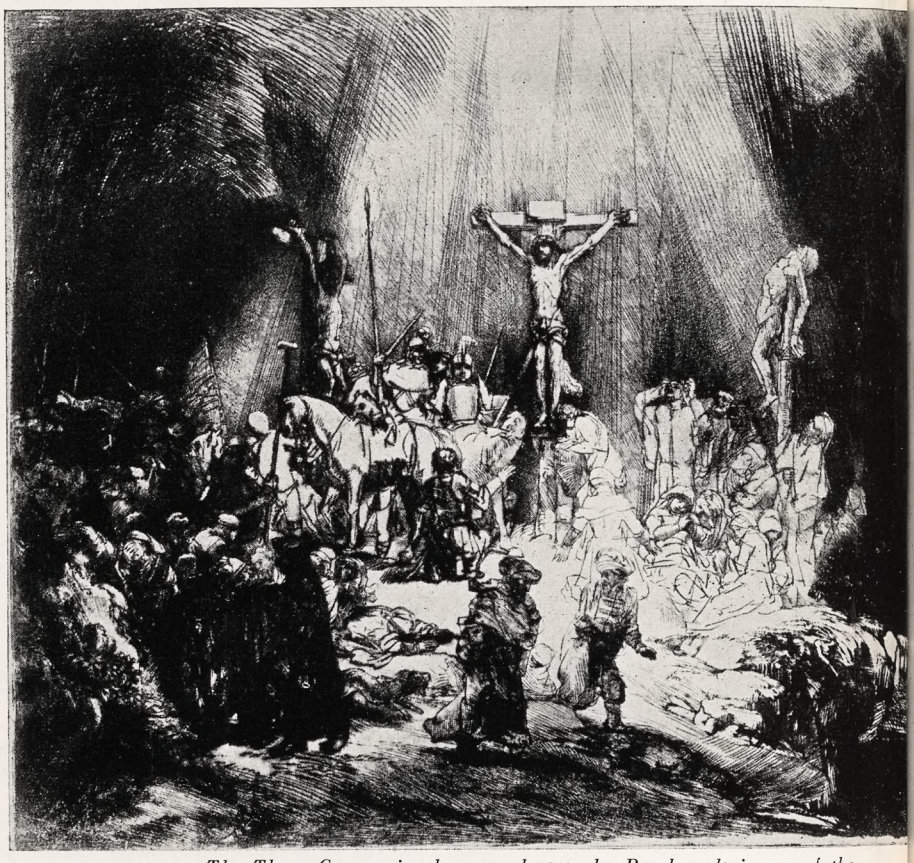
PROTESTANT BROADCAST IN POLAND

Geneva (wireless to RNS):—The first Protestant broadcast over a Polish radio station was made in connection with the recent dedication of a Methodist chapel in Warsaw, Werner T. Wickstrom, Chicago Methodist, revealed here. Wickstrom visited Poland as assistant director of the material aid division of the World Council of Churches. The Methodist leader said he himself took part in the program. The broadcast lasted two hours and was made possible by cooperation of the Polish government which placed its national radio facilities at the disposal of the Methodist congregation.

The Methodist chapel is located on the second floor of the former eight-story Methodist church in Warsaw which was destroyed during the war and is now being rebuilt. The 80,000 Methodists in Poland represent at present the nation's most active Protestant denomination, Mr. Wickstrom said.

ADVISORY COMMITTEE FOR VETERANS

Washington: — Bishop Sherrill of Massachusetts is one of the three religious leaders to be appointed on a committee to advise the veterans administration regarding its program to provide spiritual, recreational and other services to patients in hospitals and homes. The first meeting of the committee was held in New York on April 16. It is planned later to form committees in local communities.



The Three Crosses in the second state by Rembrandt is one of the most famous paintings in the Metropolitan Museum, New York

LELAND B. HENRY HEADS WORK

New York:—The Rev. Leland B. Henry became the executive director of the department of social relations in the diocese of New York on April 1. He served for three and a half years as an army chaplain, first as head of the chaplains school and later on a hospital ship both in the Atlantic and the Pacific. Before entering the service he was on the staff of St. George's, New York.

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EDITORIALS

We, Too, Can Be Victorious

THE Resurrection of our Lord was more than his personal survival of death, more than the reward of the righteous, more than the revival of a dead body—like the revival of Jairus's daughter or the young man at Nain. Christ rose victorious from the dead; he has the power of an endless life; he brought life and immortality to light; he being raised from the dead dies no more, for death has no longer any power over him. All these New Testament phrases, and more could be cited, show what the Resurrection of Jesus meant to the earliest Christians. It was an event which transformed the world for them. It meant that life does not end in frustration and defeat, but in victory — because Christ has won the victory. They did not believe in what we call natural immortality, as a conviction based on speculation about the nature of existence or of the human soul. They were realists: if a man died, he was dead and gone—unless God kept him alive, or brought him back to life. It was only the philosophers who held ideas of the natural immortality of the soul. And so the Christians, who were not philosophers, for the most part, but uneducated people, and quite ordinary, saw that what they needed was a fresh power to keep men alive after death.

That power, the power of an endless life, they found in Christ. His life was one worth keeping alive forever. In union with him, a person could hope to share in this power, and so live forever. Therefore baptism; therefore eucharist, the food of eternal life; therefore prayer and grace and the whole effort of the Christian to live close to Christ and to lie down peacefully in him, at the last. Natural immortality might be true, or it might not—who can tell? But here was something that meant eternal life here and now, and promised life to come. To say the least, your chances of survival were better as a follower of Christ. The closer you lived to him, the surer you were of life to come, by sharing in his life, receiving his power, partaking of his spirit. That is the simple, direct realism of the classic age of our religion, the age that produced the New Testament. We wonder if Christians of the twentieth century are really any farther advanced, and can find any better ground of faith than those earliest Christians found:—Christ rose from the dead, victor over all its frustrations and defeats; in Christ, the Christian can *share* his life, his death, his victory. That is the heart of the message of Easter—not merely one man's victory (therefore, other men can perhaps win); or else, Christ proved the soul to be capable of survival (therefore, other men can perhaps survive); but rather: Christ rose victorious, and in him (and in him alone) we, too, can be victorious. Easter involves both Christ's victory and ours as well.

"QUOTES"

TO JESUS death is such a grim reality that he shrinks from it more than the ordinary man, but while it is the last enemy of man it can be overcome, and so he commends his spirit into his father's hands as one who confidently expects that God will overcome it. And the curious thing is that where men accept this view of things sincerely there is love, joy and peace. And the power of Jesus extends further than this. Not only did he promise his disciples that he would see them again but he convinced them that he did see them after his resurrection.

—Bishop Johnson

Of Mixed Marriages

MORE than twice as many marriages go on the rocks when one of the parties is a Protestant and the other a Roman Catholic as when both belong to the same faith. Indeed about one out of six such marriages is doomed to failure—almost as great a percentage as when there is no religious connection at all. Most of us are familiar with the fact that a Protestant who marries a Roman Catholic is asked, if he or she be married by a priest of the Roman Church, (in a "service", be it noted, which has no religious content) to sign a statement promising that all children of such union shall be baptized and educated in the Roman Church. Not everyone is aware that the Romanist partner is also required to bend every effort to convert the "heretical" member. Nor is it realized that if a Roman Catholic be married by a Protestant minister he or she is subject to excommunication.

These are only a few of the difficulties inherent in mixed marriages that are pointed out in an excellent little pamphlet, *If I Marry a Roman Catholic* published by the Federal Council of Churches. (5c a copy: 297 Fourth Avenue, New York 10, N.Y.)

That tensions will develop where there is not mutual respect for each other's religion is obvious.

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How can there be respect when the Romanist involved is taught to look upon the religion of the Protestant as false and invalid?

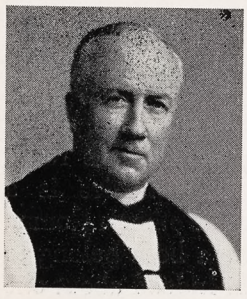
Our Church, with its respect for the sanctity of the individual, has never taken the obscurantist and intransigent position of the Roman Church. Perhaps it has been too lenient for the good of all concerned. Certainly it owes it to its constituents to advise them of the threat to happiness that lurks in mixed marriages. The pamphlet deserves wide circulation; especially is it splendid material for discussion in young people's groups.

Suggested Areas of Strategy

by Stephen E. Keeler

The Bishop of Minnesota

IN 1940 a joint commission of the General Convention on strategy and policy made a report at Kansas City, and had its recommendations been followed with enthusiasm the goals of our Reconstruction and Advance program, to mention only one of the major interests of the Church, might have been more easily reached. The outbreak of the war diverted the attention of the Church in other directions. It would be well for our Church to heed that report on strategy and policy as a basis for postwar effort, for it contained an effective statement on the theology of missions. I propose to quote from it briefly in this paper, for it is vitally fundamental in any strategy for the Church in any day.



We are weak as a missionary Church, not because we have tried our theology and found it wanting, but because we fail to grasp its tremendous implications. Our lips repeatedly recite the creeds without any honest and thoroughgoing response of mind and will. Many a Protestant body with a woefully defective theology has been far more effective in missionary zeal for their particular cult than we for the whole of catholic truth and teaching. "We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible." So we say with our lips and deny with our racial prejudices, and vitiate with our inaction as we face the need of brethren of color and racial origins other than our own. For if God is a father of all mankind, all men are his loving concern, and we are brothers of all. If we believe that with all our life, as well as profess it with our lips, we Christians could force "one world" to become the primer of our political and economic effort.

"We believe in one Lord Jesus Christ, the only begotten son of God. . . . Who for us men and for our salvation came down from heaven. . . . Whose kingdom shall have no end." Here is the heart and center of the Christian faith. Where it is vivid and vital, missions flourish. Here are all the essentials to drive us forward in an effective strategy—the deity of our Lord, his divine purpose to save all men, his eternal kingdom. These essentials have been the core of the teaching of every effective missionary. They made the nineteenth century one of great missionary expansion. These planted the Church in the far-flung islands of the Pacific where many a grateful soldier, sailor and airman found it embedded in the lives of friendly natives. Because of the eternity of Jesus Christ, they must become the real conviction of a thoroughly converted priesthood and laity if we are to become, and to continue, a truly great missionary Church.

"We believe in the Holy Ghost . . . one catholic and apostolic Church. . ." The ministry of the Holy Spirit is to lead us in an ever-growing knowledge of what is truly catholic and apostolic. If we have a truly catholic outlook we must believe that the Church is the body of Christ and destined to embrace all men. To remember its apostolic character and practice is to believe in its missionary purpose and objective. We shall become as zealous for evangelistic effort as for the emphasis on sacramental teaching. For indeed evangelism has as much to do with true catholicism as does sacramentalism. We will remember that the great emphasis in the gospels and epistles is evangelistic. We must attract and capture the attention of men before we can feed them with sacramental grace. Our greatest effort will be "in the highways and byways, compelling them to come into our Father's house," where hungry souls, yes, and bodies too, may be fed with all the grace of the Saviour's "sufficient sacrifice."

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Wherever we have these great central truths thoroughly alive in the hearts of believers, we have a victorious Christianity and an expanding Church. While the proclamation of these great truths has always been the primary task of every minister of the Church, still a careful observation of the life and the work of the average parish will reveal how little they are the constant concern of the pulpit and the pew. All too seldom are the laity called upon to remember that all they say they believe in the creeds is missionary in its essence. If but a quarter of the 1,568,152 recorded communicants of our Church really lived the missionary implications of the creed, the goal of $8,500,000 of the Reconstruction and Advance Fund would have been easily achieved. The sorry fact that we have not reached the goal should move us to see the importance of a great renewal in our evangelistic effort on the part of both clergy and people. This is fundamental in any strategy for true progress of the Church. Evangelism is the art of living the Christian life in such a fashion that it compels the attention of other people and moves them to respond. It is not primarily a matter of preaching, but always a matter of living. It is a Way of Life that counts. "What you are speaks so loudly that I cannot hear what you say."

An effective evangelist is always a converted man. There is a chapter in Bishop Carey's little book, *My Priesthood*, which seriously indicts the clergy, insisting that too few of them are thoroughly converted men. Again, I am reminded that the late Archbishop Temple, in his little book, *Personal Religion and the Life of Fellowship* has a chapter entitled *The Primary Need—Conversion*. Think of it! The primary need of the Church a converted priesthood! Yes, it is so. A converted man is one turned wholly Godward. The moment our people sense that to be true, they gladly follow, for nothing more effectively wins their allegiance. A fully converted man is always a missionary. In these United States there are 140,000,000 people. It is estimated that only half of these have a relationship to any organized Christian body. Who can deny the prime importance of seeking for these who at least are indifferent to, if not actually lost to, the fellowship of "His Body."

As I reflect on these things, I am moved to ask God to forgive me for the time I have spent in "saving the saved." How much of the effort in every parish on the part of priest and people is among those who "already belong." How little we concern ourselves with those who are without. To read a page of the gospel is to discover that it is a gospel for the lost and that the strategy and emphasis of Jesus was constantly in that direction. When we act as though we know that to be the case, and use our imagination in plans and programs to reach these many souls, we too shall move as Christian strategists.

Another major need in strategy lies in the field of the religious education of the children and youth of the Church. Our concern in this all-important area leaves much to be desired. The statistics of the last few decades are not pleasant reading. The observance of the programs for education, the leadership available for it, and the money invested in it does not indicate strategy on the part of the clergy and vestries of our churches. Rome on the one hand, and most Protestant sects on the other, have left us far behind in the matter of emphasizing the training of the young in their respective communions. In the past twenty-five years there has been an almost steady decline in the number of children and teachers in our church schools. The figures show 2600 fewer teachers in our Sunday schools and 50,000 fewer pupils in 1946 than we had in 1922. It is easy to criticize the National Council and to say that our department of religious education is responsible for it all. The fault really lies in the indifference of most of the clergy and vestries of our parishes for any enthusiasm or concern for the training of the children. If the parish leaders who have honestly exhausted every help available from our department of religious education and other resources to reach the situation, were to cast the first stone, not many would be thrown. An awakening on the part of clergy and lay leaders to the tragedy ahead because of the spiritual and religious illiteracy of the youth of our congregations, is the first step in correcting the situation. Overhauling the curriculums of our seminaries and doing a thorough job in training seminarians in methods and programs of religious education, would probably be more effective than the emphasis in other areas of seminary teaching. Every bishop watching young men in their first years in parish life and work is all too aware of the inadequacy of their preparation when it comes to teaching religious truth.

IN THE missionary area of our domestic field, I push the claims for strategy in three directions if we are really to meet important opportunities which lie at our very door.

The time is at hand for us to consider ways and means for the more effective ministry of our Church in the university and college centers. Here certainly is a need for strategy. Christianity will never again be as strong as it should be until the Church has gained a more sincere allegiance from the educated and professional classes. We have been far too ready to assume that they are outside the scope of its ministry. Such a policy is suici-

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dal. A terrible nemesis awaits for any Church which neglects its ministry to the universities. The close relation of the Church and colleges was in the early days one of the most profound influences in our national life and religion. The recent growth of great state universities, with official relationship to any one religious body ruled out by charter provisions, has in some ways aggravated our problem, but in others it presents us a unique opportunity.

At its great peril will any Church neglect the student class! After all, the whole of the next generation will have its attitudes to life moulded by the men and women who are today in the colleges. We are committed to the importance of placing our picked men in our college centers. Students are a special constituency and their needs are not satisfactorily provided by the ordinary parochial machinery. Yet, there is nothing which will count more in providing a Christian leadership in the parishes as well as in education, and in public life. There is no class with a stronger claim on Christians than the due endowment of ministries to students. The budget of our National Council for the division of college work is roughly $43,000. In contrast to this, the Lutherans have budgets of several hundred thousand dollars. Other religious bodies are spending money in comparable degree and great results come to them.

Our responsibility for the Negro constitutes as strong a challenge to our domestic missionary emphasis as anything I know. The American Church Institute for Negroes should engage the generous attention and loyalty of our Church. Its work among the nine Institute schools in the South is one of emphasis upon training the leadership for the Negro race. They are all founded to emphasize normal and industrial training and in preparing Negro men for the ministry and Negro women as nurses. They are to receive $700,000 from the Reconstruction and Advance Fund. No money will be more wisely spent than this which we devote to strengthening these schools so carefully managed by the American Church Institute for Negroes. The democracy which demands the service of Negroes to defend it in war, if consistent, will be a democracy which gives the Negro an opportunity for industrial and economic growth. We must always remember that the Negro is not in this country because he chose to come here. We once thought him necessary for the economic development of a large area of our national life. His needs should make an appeal to every Christian who believes in justice and fair play, and a part of our strategy in the years that lie ahead should be the thorough preparation of the leadership of the Negro race, and then the fair opportunity for the employment of that leadership.

John Morley, the English statesman, and a very careful observer of American life of twenty years ago, made a second visit to the States in the second administration of the first Roosevelt. As he was returning home he was met at the dock by reporters, who asked him what had impressed him most in America. He replied at once, "Niagara Falls, Theodore Roosevelt and the Negro problem." The reporters understood, of course, Niagara Falls and Roosevelt, but questioned him for some further light on the Negro problem. He replied, "You Americans think England has something in Ireland that she cannot handle, but it is as nothing compared with the problem that confronts Americans unless you solve the economic and industrial status of the Negro."

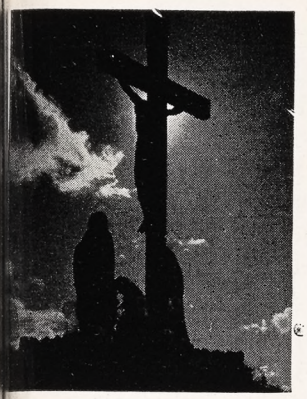
The work of the Church in rural America constitutes a most challenging opportunity. Here again we have only touched the fringes of our responsibility. An adequate budget for our rural work, and under strong leadership, would produce results little realized at present. An intelligent approach to our small town, village and rural opportunity would react very favorably on the Church in larger centers. The Roman Catholic Church well understands this, and through the national Catholic rural life conference is pushing the influence of the Roman Church into the neglected areas of rural population.

It is true that 85% of our communicants live in city parishes, which leaves only 15% as our membership in rural communities. These figures become important when we realize that the population of the nation is about equally divided between city and country. Then when we remember that 60% of the people who live in rural America are not related to any organized Church work, we can see what a field awaits our effort in this respect. The General Convention will have a report of its joint commission on rural work and it is to be earnestly hoped that something more than general commendation will be given it. It really should become one of our major lines of interest and strategy.

These three lines of missionary advance—(1) through our ministry to students in university and college centers; (2) through our vigorous support of work among Negroes in our larger centers of Negro population, and especially the American Church Institute for Negroes; (3) through the challenge of rural America,—constitute lines of strategy which the division of domestic missions must vigorously promote.

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The Cross:



A SIMPLE THING

By

DOUGLAS SAMPSON

The cross?
Well, it's a very simple thing .
Very simple:
One part above, two parts below
And then a cross-bar
Tied on with hemp
Or hammered with nails.
Simple, isn't it?
Why you could make one
Or you
Or you.

* * * *

The wood began with a lonely seed
Blown by the weed or carried by bee:
Pollen from stamens placed on the pistil . . .
Beginning of birth,
Spark of its life.

Next came water and nitrogen cycle,
Down went the roots into darkness of earth,
Up went the trunk to blueness of sky,
Leaves in the breeze and
Rain at the base.

Packed in the form is the story of time;
Creation was started and molded like this,
Shapes of eternity prisoned in space:
This is the past
And today and tomorrow.

Axe at the trunk, eating the heart;
Strokes hammer home with sharpness of death.
One look at the sky and feel of the wind . . .
Then falling through space
Like an angel from heaven.

Next comes the plane and leveller and knife,
Gone are the branches, the bark and the root,
Cut from the earth where it flourished so well;
Now it's a pole . . .
Naked and stark.

Now cut it in two, not at the half . . .
Dimensions? One to three seems about right.
Put them aside; we've lots more to do.
They won't go away,
They're robbed of all life.

* * * * *

Now we need something to get them together.
Rope or sharp nails; either will do.
Let us try nails, they hold much better . . .
Biting and grasping,
They're tough as humanity.

Down in the depths, the bowels of the earth,
Molecular changes fashion the stuff . . .
Chemical laws with a pinch of the physical:
Leave it to harden
Trillions of years.

This is your stuff; the tool of your craft.
Send down some men with picks and jack-hammers,
Give them good muscles and the power to sweat . . .
Time has toiled well,
The iron is solid.

Raise to the surface and give it the flame,
Temper it hard with the hotness of hell;
Ship it in strips, shiny as glass . . .
Cut it to shape,
A head and a point.

* * * * *

Take the two poles and put them together:
Tall on the vertical; short, horizontal.
Take up the nail, place at junction of matter,
Now hammer with vigor:
The result is a cross.

* * * * *

You say it looks bare? Well, maybe you're right,
It does look lonely standing so stark:
But this will be harder, not done in a day,
Because added to matter
Is something called spirit.

Dig deep in a swamp, jump down in the ooze:
Come up with a cell and give it some life . . .
Then let it be in all sorts of places,
Water and the sky and
The face of the earth.

Then watch it develop in all sorts of ways . . .
Always dividing, it varies its shape:
Fins, wings, hair and something called man . . .
This last is the highest:
An image of God.

* * * * *

A will that is free and fully creative;
A mind that is brilliant and sharp to observe;
A soul that's dependent, lost all alone:
A creature of moods . . .
The great and the low.

* * * * *

Will this thing do? Does it fit your scheme?
Shall we take just one — or place them all on?
Or is the one all, a symbol of truth?
Pick your man well,
We want no mistake.

Let's canvass the field, all sorts and conditions:
Some are too silly and others too wicked.
They wouldn't lend balance; they couldn't do . . .
Look a bit further,
We're bound to succeed.

You find one is innocent, free of all taint?
His history is perfect? He hasn't a blot?
A lad from the country who doesn't know sin?
Yes, he will do . . .
Quick, let's hammer him on.

* * * * *

Yes, he will pass on, but he does give it balance:
Now it looks right, sort of full and complete.
See — his head to the side, spittle of red.
What's wrong with it now?
You say he's not dead?

Do his eyes stare forth with a light of peace:
Does his frame hold something, all that can be?
Can it be history? The meaning of things?
Now don't get frightened . . .
He's perfectly harmless.

* * * * *

Well, there is your cross and a job well done.
It's made to last; it won't fall down.
Look where you will and there it will be . . .
Standing straight up
Through ages to come.

Look over there. See, it's the cross
Mirrored in eyes that gaze at the sky . . .
Eyes that are slanted and tortured with pain:

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That is the cross
Set in Yenan.

Or again over here — framed in the dirt:
Pictured is something that is awful to see . . .
A portrait in brown with a mixture of red:
A trembling body
On a street in Detroit.

And this, too, is the cross and it's witness to truth . . .
Filthy, yes, but shining with powerful light
That knifes through the darkness to those who hope:
A cell in Madrid . . .
A soldier in Spain.

And turn over there to that girl in her pain . . .
See, her eyes hold water, not living but dead.
That is your cross with its message so clear:
Gas-chambers go well
With a six-pointed star.

Or look to the country and the freckled-faced kid:
Barefoot, yes, with straw hat and blue jeans . . .
But, likewise, with rickets and pains in his belly.
Share-croppers and Okies:
Again it's the cross.

Now move to the city and a busy street corner,
A man all alone cursing his fate . . .
Let's call him a veteran who couldn't get work,
Medals plus hunger
Add up to the cross.

Or look to the smallest, the tiniest speck:
Some neutrons and protons in regular pattern,
Give them the works and give them a shell
And float down from the skies:
A cross mixed with hell.

* * * * *

But mixed with your poison is fruit that is ripe . . .
Filled with justice and peace and something called love.
You built the whole thing and created it well:
And Another worked too
And kidnapped your plan.

A boy from the country who is hung on a cross,
A crown on his head and a wound in his side,
Defeated but with power for all who can see:
"To find true life,
Come ye unto me."

The fruit of the good is outnumbered, it's true . . .
But it grows very well and should hold its own:
Chungking defiance and Spain with a hope
Prayer in Detroit and
Fighting in Lwow.

Men clasping hands and marching together
Singing and working and building a world . . .
Self-evident truths are burning their souls,
Burned by the cross
Which rules over time.

Down on their knees, they challenge the world;
Their sign of defeat is a symbol of triumph . . .
Or discipline, conviction and consecrated power . . .
A living communion
To upset the world.

You built up a monster and worshipped the false:
You crucified goodness and laughed at its pain;
You turned down the hill and sought other ends;
But there it is always
Seeking its own.

The cross?
Well, it's a simple thing . . .
Very simple:
One part above, two parts below
And then a cross-bar
Tied on with hemp
Or hammered with nails.
Simple, isn't it?
Why you could make one
Or you
Or you . . .

Where Are the Dead?

By
HUGH D. McCANDLESS
Of THE WITNESS *Editorial Board*

TO MANY who have beloved friends or kin who have passed from this life, there is an unworded question about the sort of life those people are living now. Where are they? Do they sleep, waiting for a final judgment? Do they know what is happening to us? Will we know them and will they know us when we, too, leave this world?

This article will not deal with the question of the reasonableness of belief in an after-life, but with the problem of trying to picture it to ourselves. For those who wonder if the dead still exist at all, perhaps the best book to recommend would be *Immortality*, by Frederick C. Grant.

Sometimes the vagueness of our knowledge makes us picture the future life as a kind of Sheol, like that which was in the minds of some of the Old Testament writers, or like Hades, which the Greeks thought of as the condition of the dead. The state of the dead in both these cases was imagined to be a misty, shadowy, dull sort of half-existence. It was a lower form of life, as far as intensive living was concerned, than world life, and the classic writers describe those in Hades as saying that the lowest slave on earth was more fortunate than the greatest King in Hades.

This is, of course, not true. Any scientist who thinks as well as investigates will tell you that the obvious purpose of life on this planet is the intensification of life. The history of plant and animal life on the earth shows us the gradual growth of that life—always to something more alive. You are more alive than a cabbage or an amoeba or even than a cow because you have added to physical life the freedom of the mind, and the still greater freedom of choice which proves that you are something more than flesh and blood conditioned by heredity and environment.

It is obvious that the more mental and spiritual life becomes, the more alive it is. Thus life after death, with its elimination of physical handicaps, is a state in which we shall be more alive than we

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are now. Putting off the body will be like putting off a strait-jacket; losing the eyes of flesh will be like losing blinders.

It is difficult for us to imagine being "more alive" than we are now. A man takes his dog for a walk, to call on friends. "This is the life" thinks the dog, as he races back and forth around his master. When they arrive at their destination, the dog thinks the ensuing hour of mere talk is dull indeed. He cannot understand how this human yapping can mean more to these people than a good run. But we can realize that life without physical thrills, chills, spills, and ills, can be just as exciting—just as lively—as life with them.

Attempts to get definite about the after-life are often left to poets whom we recognize as having a unique grasp of truth. The trouble is that we, too, often forget that their work is poetry and not blue prints. The starving prisoner in a labor concentration camp who wrote *Revelation* must be rather startled to know how people have made a combination floor plan and time chart out of his great poem. The picture of heaven we get from the hymns, if we pin them down too closely, is one which would repel anyone who was tone-deaf or disliked church music. We like short services of worship, and when we make the poetry of the after-life our Baedecker's guide to heaven, we are faced by an endless Sabbath, which probably would be as appalling to God as it is to us. He no doubt has other things to do besides listen to interminable alleluias. What the poets are trying to tell us is that every act in heaven is a perfect act because it is perfect worship; because in the after life we shall know the word of God as we can only guess it here.

Another picture is that of purgatory. This is valuable for the truth it contains that there will be growth after death so that our imperfections may be overcome. It ceases to be a truth when purgatory becomes a place; a place where God purifies with punishment, rather than educates with love.

The Prayer Book doesn't give us a consistent doctrine about the condition of the dead. In one place (p. 75) we pray for their continual growth; in another (p. 330) we read that we shall be "changed at the last trump"; in another we pray that the dead may continually increase in knowledge and service; in another (p. 337) we declare that the earth and sea shall some day give up their dead.

The Church has not spoken in a definite way about that bourne from which no traveller has returned. It gives us a rich picture without trying to be logical. Therefore, you and I can make our best and most satisfying picture about where the dead are and how they are as the Holy Spirit may direct us; we can feel that if that picture is not true, it is only because it is incompletely true; because the fruition of God's love passes all that earth-bound humanity can desire or deserve.

THIS picture need not be at all vague or unattractive. We have many clues to the future in our own past. As we have grown in our own lives, as the human race has developed in what we know of its history, as life itself has developed from the simplicity of the one-celled animal up through the vertebrates and mammals to man,—lines have been drawn which enable us to plot our future growth in personality or spirit.

Perhaps the most satisfying over-all view is that given in W. Cosby Bell's classic *If a Man Die* (Scribner's). Dr. Bell clearly shows that life after death will not be alien or strange to those who have lived the life in the world; that it will concede nothing to earthly life in reality, personal living, usefulness, and anything else that makes life worth living. I once described the vigorous charm of this book to an impertinent young relative; he volunteered to bring me the kitchen knife in case I could not wait to taste the experiences it forecasted. However, this book is not one to make one love life less, because he loves heaven more; it makes the two grandly synonymous.

Perhaps the best hint most of us can have about life in the spirit is gained at holy communion. What happens when we receive the sacrament is a mystery to us, and yet it is an experience too real to deny. For a moment, we are above time and space. We touch eternity; we are consciously near our Lord. And yet we do not lose our own personalities, our own self consciousness, at that moment. We are aware of other personalities, living and "dead", and there is no gulf between us and them. We are not sleeping, nor in a trance, and yet we are having an experience that has nothing to do with our flesh.

Eternal life, what our Lord called "life indeed", can happen here and now. At times of great inspiration, or when making deep moral decisions, we all feel that we are breathing the winds of heaven. These are the most vital, wide awake, and thrilling experiences we have. They are the most unforgettable, whereas experiences based on material or outside circumstances are often impossible to recapture. These experiences are often enjoyed in spite of physical circumstances. Surely they are a foretaste of purely spiritual life. It is unreasonable to imagine that the quality of living now experienced by those we call "dead" is in any way less vital, conscious, or exciting.

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Churches Vigorously Affected By Impact of the War

Religion Deepened in Europe but Speaker Thinks the Anglican Church Is Challenged

Edited by Sara Dill

Sewanee, Tenn.: — American Protestantism has not experienced any great transformation as a result of the war. On the European continent, however, the religious life of the Churches was immeasurably deepened, whereas in England Christianity is on trial, particularly Anglican traditionalism. These were the conclusions drawn by Dr. Wilhelm Pauck, professor of historical theology at the University of Chicago, in an address delivered on April 4th at the theological seminary of the University of the South.

Dr. Pauck's main emphasis was on the effect of the war upon the theological conversations of the future between European and American Protestants. The war, he said, has had little effect upon American Protestantism, in terms of enriching and deepening the spiritual life of the Protestant churches. American Protestantism has not experienced any great transformation as a result of the impact of the war. American Protestants, generally, are not even greatly perturbed, for example, over the critical situation of our economic structure. The dominant attitude apparently is that the modern time can be regarded simply as a projection of the pre-war status.

In Great Britain, Dr. Pauck stated, Christianity has lost ground during the war. Organized Christianity has receded more and more from public life. There is a growing attitude of regarding Christianity as a minority group, and the social outlook of the Churches is increasingly radical. The deaths of Archbishop Temple and Dr. Paton removed prominent leaders, and no successors have yet emerged. Christianity is on trial in Great Britain — particularly Anglican traditionalism.

On the European continent, however, the religious life of the Churches was immeasurably deepened by the war, despite the decimation of the physical means of leading the religious life. The resistance of the German Confessional Church to the Nazis set the pattern for European Protestantism generally. The Protestants in Europe came to be aware with fervor of their distinctive property as Christians. They consciously set themselves in contrast to their environment.

The Barthian neo-orthodox group came to be of the greatest theological and practical importance. This group is characterized by a threefold emphasis. First, this group emphasizes the difference of the Church from other social organizations or groups. "The Church is the Church" is a very important expression of this attitude. Second, this group emphasizes a strong Biblicism. The view is that there can be no Christian life except it be under the infallible guidance of the Bible. The Bible is not to be read merely historically, but it is to be read religiously and theologically because the Church has



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made it its canon. The Bible belongs to the Church. Third, this group emphasizes a rigorous Christocentricity. Christ is the king of all that exists, the lord before whose tribunal everything will be judged and measured. From this outlook, a strong eschatological emphasis has developed.

American Protestantism, in forthcoming ecumenical conferences, will encounter the European Protestants and their claims. American Protestantism has been moving very haltingly and gingerly in the direction of ecumenicity: European Protestantism has emerged from the war with a profound and urgent sense of calling. A "Christocentrically read Bible" gives European Protestantism a definitive universe of discourse greater than anything to be found in American Protestantism.

A great burden of spiritual deepening, therefore, lies on American Protestantism if ecumenical progress is not to be disrupted by the disparity which the war has brought about between American and European Protestantism.

Aid Europeans

New York: — The Church's part in the material aid program for Europe and Asia is being taken with enthusiasm and shipments of needed supplies gathered by Church people are going out constantly from the United Church Service Centers. In the month of March nineteen dioceses sent shipments, varying from one box to thirty-seven boxes, the month's high mark set by the Woman's Auxiliary of St. Peter's Church, Albany, N. Y. In the nineteen dioceses, thirty-three parishes, parish organizations or individuals, sent shipments. A number were from Woman's Auxiliary branches, and the Girls' Friendly Society is well represented.

Omit Flowers

Buffalo: — An old Easter custom will be omitted for the first time this year in Trinity Church, one of the city's largest churches. Instead of decorating the altar with flowers, given by parishioners in memory of the dead, their donations will be used to aid war victims in Europe and Asia. The vestry of the church has concurred in the opinion of the Rev. William Thomas Heath, rector, that "it would be inappropriate to spend money for flowers" because of "the great need of living people in Europe. We are, therefore, suggesting to our people that the money received for memorials this year be given for the relief of our Christian brethren in war-torn places of the world," said Mr. Heath. "This, we feel, is a truly fitting way in which to pay our tribute of devotion in such times as these in which we are living."

No Property Losses

New York: — Bishop Harry S. Kennedy of the Hawaiian Islands cabled headquarters on April 8: "No church property losses in tidal wave. Twenty-four Hilo church families homeless. Everything lost. Other islands, similar condition. Everyone trying to dig out of the terrible devastation."

Not Yet a Peer

Tokyo (RNS): — In line with General MacArthur's recent directives ordering the Japanese government not to seat 30 newly-appointed members of the House of Peers pending determination of whether or

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not they are "undesirable personnel," appointment of Toyohiko Kagawa, Christian leader whose name was submitted by the Japanese government, is being delayed. An associate of Kagawa explained the delay is due to Kagawa's failing to submit a questionnaire in compliance with earlier SCAP directives. "Dr. Kagawa was not aware of the requirement." said the associate.

One Class Churches

Philadelphia (RNS):—A plea to ministers of the Presbyterian Church to make that denomination more representative of all economic classes is contained in Monday Morning, Presbyterian weekly circulated among its pastors. Querying the pastors, "Is your church Catholic?" Prof. Elmer G. Homrighausen of Princeton Theological Seminary, chairman of the research committee of the national commission on evangelism of the Church, warned against the tendency of Presbyterian churches to cut themselves off "from the common man." This tendency has resulted, he said, in the development "of a single class of Christian fellowship" which ceases to be catholic and inclusive of all men.

Prof. Homrighausen said Presbyterianism has attracted the educated and more privileged because it always has emphasized stewardship and education.

"The Presbyterian Church in the U.S.A.," he asserted, "has the tendency to be directed in its judicatories by commissioners largely drawn from the upper or middle classes. Greater care needs to be exercised that commissioners of all types of churches and classes represent the church."

According to statistics quoted by Prof. Homrighausen, "the Presbyterian Church has proportionately over three times as many people of the upper income status in its constituency as the Roman Catholic Church, and the Protestant Episcopal Church four times as many as the Roman Catholic.

"Protestantism either thrives on education and better economic status, or it produces better educated and prosperous communities. Apparently, it takes money and education to keep Protestantism alive!"

Deny War Guilt

Frankfurt, Germany (wireless to RNS):—An estimated eighty per cent of Germans are opposed to the declaration adopted by the Evangelical Church of Germany at Stuttgart last fall acknowledging the Church's share in Germany's war guilt, according to Hans Werner Jensen, assistant general secretary. He said the percentage of opposition among churches, however, is about fifty per cent. Jensen said his office has already answered 700 letters dealing with the question of German war guilt. He revealed that forty per cent of the writers openly condemned the Stuttgart statement, while another forty per cent questioned the form of the statement. Only 20 per cent were entirely in favor of the declaration.

Christian Youth

New York (RNS):—The second world conference of Christian Youth will be held in Europe next year, the American committee for the World Council of Churches announced here. A definite site has not as yet been selected for the meeting, but a planning conference will assemble at Geneva July 10-15 to map details for the 1947 conference.

The first world conference was held at Amsterdam in 1939.

Joins Council

Geneva (wireless to RNS):—The Evangelical Church of Slovakia has joined the World Council of Churches, it was announced at Council headquarters here. The Council now numbers 93 Protestant and Orthodox churches in 33 countries. Comprising 400,000 Lutherans, the Slovak Church was persecuted during the Nazi occupation of Slovakia. Many pastors were imprisoned, state support was withdrawn from the Church, and its publishing society was closed down.

Warning to Cardinals

Paris (wireless to RNS):—A manifesto issued by the Cardinals and Archbishops of France declaring they will continue their fight to have liberty of education inscribed in the new French constitution, has drawn fire from Andre Stibio, well-known columnist. Describing the hierarchy's stand as "ill-timed," Stibio wrote in L'Ordre that the prelates' manifesto "comes at a moment when the spirit of conciliation has been shown by anti-clericals, a spirit which should reassure the cardinals and archbishops of France regarding the supposed danger to church schools. It is not very far-sighted of the cardinals to minimize concessions which the Communists and Socialists have made in an effort to prevent division in the nation," he declared.

Maurice Schumann, leader of the Popular Republican Movement, stated that the two left wing parties, which have a sufficient majority to impose their wishes, could have written into the constitution a concrete threat to liberty of education, but chose merely to refuse to inscribe it as an essential right. Schumann said that although suppression of church schools would have given the leftist groups a good election

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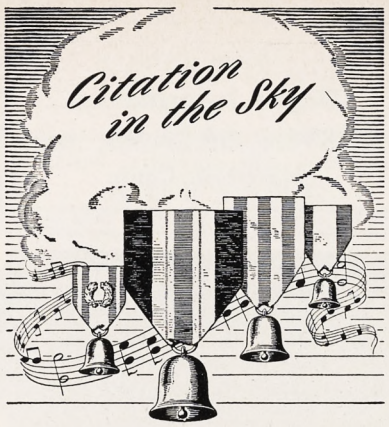
Boston:—The cathedral here has already sent twenty-six heifers to Europe to help replenish the devastated herds, according to Dean van Etten. The congregation is participating in the United Church Service Centers project to send 200,000 so that European children may soon have milk. Some people have given $125, the cost of one animal; others have given $1 for a heifer's tooth or tail, with the various donations finally adding up to a healthy animal. UNRRA pays the freight and makes the necessary arrangements; volunteer "cattlemen" go with each shipment, with applications for the job now being received, but it is the United Church Service Center that arranges for the purchases.

Large Donation

Cincinnati:—The Rev. Nelson M. Burroughs interrupted the service just before the regular offering on April 7 at Christ Church to announce that $63,000 had been pledged to the R. & A. fund. This is $3,000 over the pledge. Two unusual features marked the campaign. Returned servicemen were given the responsibility of conducting it, with twenty young men and women acting as captains, with Palmer H. Beam, navy; Otis R. Hess, army, and Theodore D. Truesdell, marine, the chief officers. Their efforts were headed up in a dinner, attended by 600, at which veterans spoke. Also speaking were Chaplain Harold C. Gosnell of Lincoln, Neb., of the seabees, and Bishop Henry W. Hobson. The other feature was that all of the 579 pledges were voluntary, with no one asked for specific amounts and no solicitors calling on special givers.

Services for Seamen

New York: — Special noonday services for seamen of all nationalities were held last week and Holy Week at the Seamen's Church Institute. Preachers were New York clergymen: Roscoe T. Foust of the Ascension; Hugh D. McCandless of the Epiphany; Shelton H. Bishop of St. Philip's; Harold J. Weaver of Grace; Irving S. Pollack of St. Bartholomew's; Ernest A. Harding of Messiah, Brooklyn; Lesley Wilder Jr. of St. Thomas'; Canon Thomas A. Sparks of the Cathedral and Bishop Charles K. Gilbert. Director Harold H. Kelley officiated.



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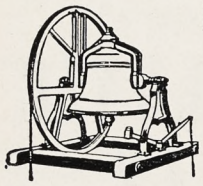
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(Continued from page 4)

tunity for self development, can help to mitigate the tensions of our industrial society.

In the present crisis of society let us recall the great apostle's saying, "Brethren, the time is short." Today we understand the urgency of his appeal. For nothing is the same, nor can be again, since August, 1945. And if we as individuals are to be true members of the Church of Christ and help her be what she should in this modern world, we shall have to return to the source of our spiritual power and our social convictions. "There is a faculty," said a great philosopher of the third century, Plotinus, "which all have but few use." It is the spiritual faculty through which man can sense the presence of God, through which God can speak to man, a faculty which all have but few use. If, however, the Church is to recover her spiritual power, it will be because we, the people of the Church, make use of that faculty, make time in our busy lives for contemplation, for prayer, for spiritual nurture. "We are kings when we are in the spirit." Here we reach our highest dignity, our real nature. That is our home, our natural environment. And many of us are homesick, neglecting it. It can all be summed up in a very simple word: keep close to God, keep close to God whom we know best through Christ. Keep close to God through whose power we are wiser than we know. For it is out of actual spiritual experience that religious conviction arises. And out of religious conviction stem our social aspirations — our will for a better world for all peoples. It is here we find the strength, the courage, the wisdom to face our day.

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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.

JOHN H. COOK
Layman of Albany, N. Y.

The Rev. E. W. Averill's letter (March 14) prompts me to add that if all the hymns and canticles that mention Jesus as Lord (or God) were to be omitted from hymnal and Prayer Book there would still be a sufficient body of material for services to be drawn from; and it would only be an exceptional layman who would know the difference. Not long ago I brought a Jewish friend to our morning prayer and sermon. Of course I knew that his failure to comprehend why Christians should deify a young Jew whose wisdom-teaching they found so impossible to assimulate and live up to, was the cause of division between our religions; but I was not prepared to be made to realize, through him, how far the worship of Jesus-as-God had been allowed to drop into the background of our services. He found very little that was objectionable in the hymns, canticles, scripture or sermon (on Joseph's brothers) and no real cause for offense, from his point of view, except our ornate symbolic representation of Christ the King behind the altar. This he thought illogical in a congregation which professed to observe the second of the prohibitions—prohibitions that were wise psychologically if not more.

* * *

REV. ROBERT MILLER
Cambridge, Massachusetts

In THE WITNESS of March 21st the Rev. Charles F. Hall writes of Dr. C. W. Lowry's "magnificent work" on the "Trinity and Christian Devotion" but seems to regret its choice by the Presiding Bishop as his Lenten book. He even suggests a committee to advise that eminent dignitary on future choices. But bishops, if they are well-advised, will not be easily advised, least of all by committees. They often find it better to advise the committee. The late Archbishop Temple, who might be called the prime mover in the choice of Dr. Lowry's book, was probably concerned that the laity should study the difficult doctrine of the Trinity (and the clergy too, for that matter). He may have thought that the "cookies on the shelf" that Billy Sunday recommended were of little worth as compared with a sound knowledge of the "fundamentals."

* * *

REV. ARTHUR M. DUNSTAN
Rector of St. Mark's, Warren, R. I.

The artcle "Innocent Improvements" by Dean Suter in your issue of March 21st reads well and is almost convincing. But somewhere in my recollection is an article by the same author, may be it was published in THE WITNESS, soon after the present Prayer Book was issued for use, wherein definite suggestions were made for the next revision. One of these was the elimination of the words "body and blood" in the prayer of consecration (except the words of institution) and the prayer of humble access. It was claimed they are too carnal and repulsive. Dean Suter may have changed his mind. That privilege is accorded him. However the suggestion has been made and it goes without saying such would be controversial and would certainly "rock the boat." I admit no such change is suggested in the article of March 21st but in view of the former statement it is very probable such would be brought forth if revision were attempted now. Let well enough alone.

* * *

REV. GARDINER M. DAY
Rector of Christ Church, Cambridge

As a general principle I believe that a diocesan convention should not instruct its deputies in regard to their action or voting in General Convention. I believe a diocesan convention should elect representative men of as considerable competence and wisdom as possible and then trust them to weigh the issues coming before General Convention and vote in accordance with their best judgment. Take, for example, the question of union with the Presbyterians which, presumably, will come before General Convention in September in some form. How can any diocesan convention meeting at present instruct deputies intelligently as to how they should vote on this matter when no one yet knows what proposals will be placed before the Church by our commission on approaches to unity. Furthermore, how can they instruct, as Mr. Bartow suggests in THE WITNESS of April 4th, the deputies "to insist that the matter be brought to a vote in General Convention and to advocate the passage of favorable action" when we do not yet know whether the commission will bring the proposals before the Convention to be voted upon or whether there will be sufficient time following the publication of the commission's report for the mind of the Church to be prepared for such a vote?

It seems to me a diocesan convention could properly ask those who are nominated to be deputies to General Convention to state whether they are, generally speaking, in favor of union with the Presbyterians if and when a proposal for such a union comes before the Convention as a practical possibility or whether they are irrevocably opposed to any such union, so that those voting in the diocesan convention could be sure to send persons who in general represent the mind of the diocese as expressed by the convention. In my opinion it is not wise to go beyond this point. Suppose, for example, a diocese instructed its deputies to vote against union with the Presbyterians. Then suppose when they come to Convention they find that the proposals are so much better than they anticipated that they can in all good conscience vote in favor of them, such a vote on their part presumably would be prevented by the action of their convention taken without knowledge of the proposals. Furthermore, I think it is an open question as to whether a diocesan convention has the right to instruct its deputies. But irrespective of the "right" I believe that as a policy it is unfortunate and unwise.

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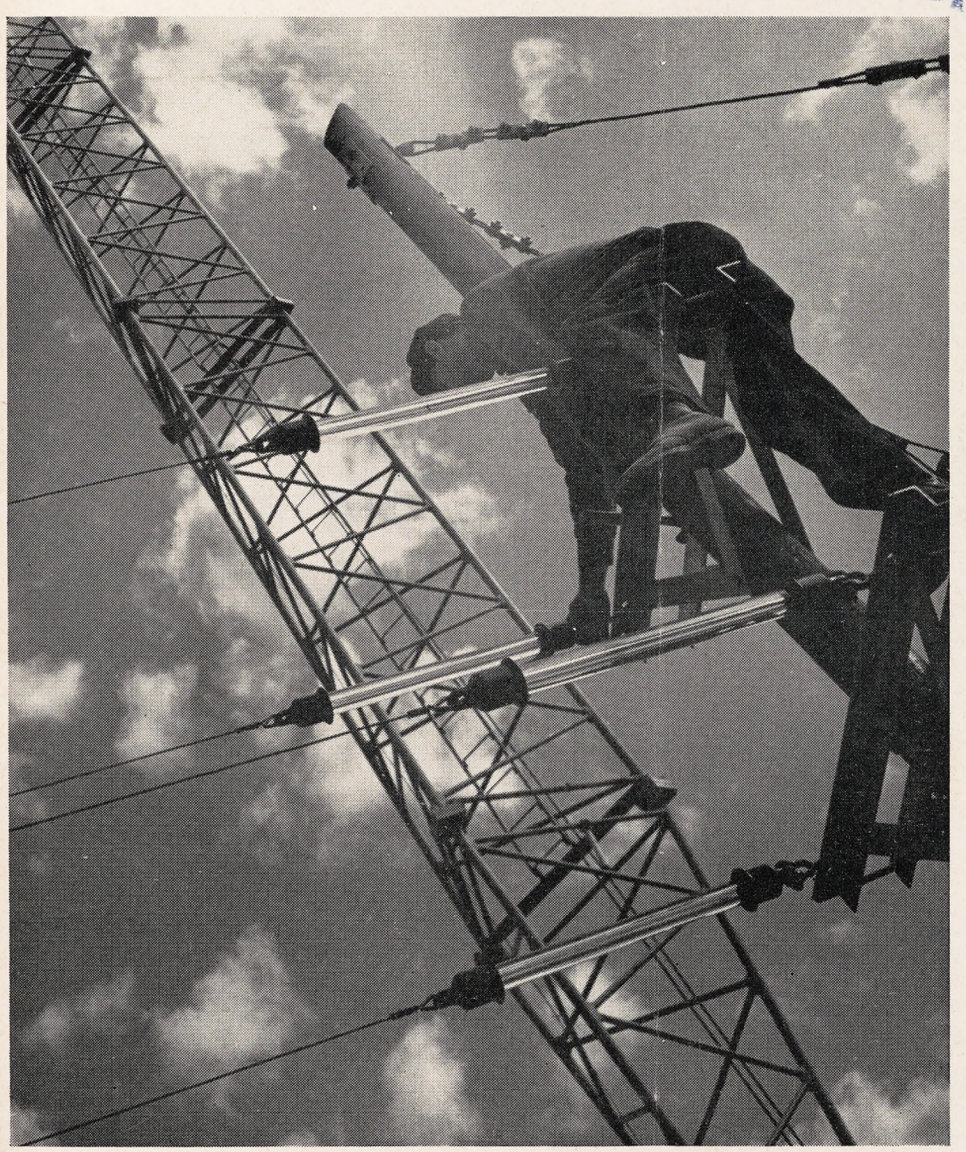
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The WITNESS

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APRIL 25, 1946

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INCREASED PENSION COSTS

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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

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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.

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

8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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 and 9 H. C.; 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, 9:30 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 25, 1946
Vol. XXIX No. 28

CLERGY NOTES

CLARK, WILLIAM H., was ordained priest by Bishop Creighton on April 11 at St. Paul's, Flint, Michigan, where he is assistant.

CLARKSON, THOMAS S., former army chaplain, is now industrial chaplain at the Glenn L. Martin airplane plant, Baltimore, Md.

CUMMINS ALEXANDER G., has resigned as rector of Christ Church, Poughkeepsie, N. Y., effective Dec. 1, after serving as rector of 46 years.

DARST, BISHOP THOMAS C., retired bishop of East Carolina, is assisting in visitations from Easter to Whitsunday in the diocese of Ohio.

GABLER, EDWARD, formerly rector of Christ Church, Washington, D. C., is now pastor of Trinity, Vero Beach, Fla.

GEORGE, ROBERT A., former navy chaplain, is now rector of Grace Church, Deliance, Ohio, and churches at Hicksville and Napoleon.

GRAY, JOHN A., former navy chaplain, has accepted the rectorship of Christ Church, Buena Vista, Va., effective in May. He will also be in charge of Grace Church near Buchanan and St. John's, Glasgow.

HARDY, HUDNALL, former army chaplain, has returned to his former parish, the Advent, Williamson, N. C.

HEIM, KENNETH E., navy chaplains at the Admiralty Islands will receive his separation about June 1.

JOHNSON, PERCY E., was ordained priest by Bishop Dallas on April 10 in Trinity, Tilton, N. H., where he is rector.

McCONNELL, EDWARD C., army chaplain, has accepted the rectorship of Trinity, Demopolis, Ala., effective June 15. He is also to be in charge of missions at Faunsdale and Prairieville.

MIARS, BERNARD G. JR., was ordained deacon on March 31 by Bishop Keeler at St. Stephen's, Edina, Minn.

WISE, ROBERT W., formerly curate at the Good Shepherd, Rosemont, Pa., is now rector of St. Stephen's, Sweetwater, Texas.

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Main and Church Sts., Hartford, Conn.

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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN

Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, S.T.D., Rector

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

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

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.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector

Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector

Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.

Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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

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VOL. XXIX. No. 28

The WITNESS

For Christ and His Church

April 25, 1946

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

C. M. LaFollette in Congress Tries To Be Christian

Former Warden of Indiana Parish Has Notable Record During His Four Years in the House

By W. B. Spofford

Washington:—There are two men in the Congress of the United States who are said by their colleagues to be fanatics on the subject of Christianity. There has been a good bit in THE WITNESS about one of them: Jerry Voorhis, Democratic Congressman from California. The other is a Republican, Charles M. LaFollette of Indiana. In considering any bill before the House, LaFollette, like Voorhis, asks himself, "What is the Christian thing to do?" As a result he has taken a progressive position on practically every issue, including the abolition of the poll tax, on which he has been a leader; placing the atomic bomb in the hands of civilians; developing a program of full employment; perfecting legislation for greater social security; backing the UNO to the hilt; maintaining and strengthening the fair employment practices committee.

Charles LaFollette hails from Evansville, Indiana, where he is a member of St. Paul's Church, and where he served as a warden until going to Washington. As a member of the parish he promoted many social activities and entered wholeheartedly into various local reform movements led by the Rev. Joseph Moore until the rector enlisted to serve as a chaplain in the Pacific.

With this fine record as a progressive Congressman, LaFollette has now announced that he will run for the Senate, opposing the present incumbent, Senator Raymond E. Willis, when the Republican party of the state holds its convention in June.

"I will appeal to the Republicans in Indiana as a radical Republican," said the Congressman on being asked about his platform. "Radical means fundamental. Therefore it means forthright, and forthright includes those intellectual and moral integrities which are essential to the maintenance of our republic."

Unfortunately in Indiana candidates for the Senate are picked by the convention, and in that state, as elsewhere, conventions are generally controlled by party machines. Charles LaFollette knows this of course but nevertheless enters the race confident that he will win.

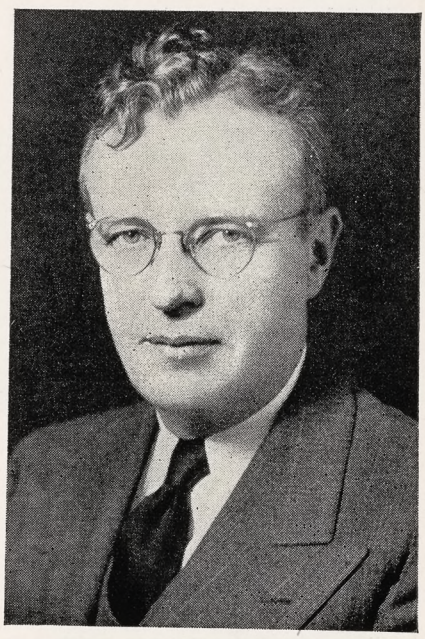
I first met him a number of years ago in Evansville when he was the righthand man of Rector Joe Moore. As a young and progressive lawyer, who was devoted to his Church, he was backing his rector to the limit in all sorts of progressive activities. Together they led a fight against corruption in local politics; they backed the trade union movement; they stood together for concerted action on the part of democratic nations against fascist aggression at a time when most people in the city were isolationists. I spent an evening with him recently and found him to be no less enthusiastic for just causes. As a matter of fact our evening was spent in Chicago, with the Congressman having made a hurried trip by plane in order to address a relatively small meeting on behalf of fair employment practices legislation.

We talked about the Church and Christianity. "I have to take a good bit of kidding about it. There are those in Congress who think that I take it too seriously and they are constantly telling me that I should be more practical if I expect to get anywhere. What they mean of course is that I should compromise Christian principles. But I believe that there is nothing more practical in the long run than the Christian religion. I believe, too, that it is a seven day affair and should be applied to all areas of life—social and industrial as well as personal."

The Congressman, who one day may be Senator, is in his forties and is distantly related to the Wisconsin family of the same name. "There is a good deal of confusion over that," he said with a grin. "As a matter of fact many people call me Senator. Let's hope it is a good omen."

NO MORE FOOD AT CHURCH

Portland, Ore.:—Bishop Dagwell of Oregon has urged churches in his dioceses to eliminate refreshments at church affairs in order to further foreign relief.



Charles M. LaFollette, Republican Congressman of Indiana, Church Warden, has made a notable record in the House

CONFERENCES OF WEST COAST

San Francisco:—National Council officials, headed by the Presiding Bishop, travelled to the West Coast just before Easter to answer the question: "What is the Word and Will of God for His Church in the Eighth Province Today?" Just what the answer was we have not yet heard, though we are frankly curious, particularly in what respects God's will differs in the 8th province from, say, the 2nd. Anyhow there were 72 clergy and lay people at the confer-

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ence in Portland, representing the northwestern dioceses and districts. There were 86 here, representing California, Los Angeles, Arizona, Nevada, San Joaquin and Utah.

LONG ISLAND LAYMEN MEET BISHOP

Garden City, N. Y.:—The bishop's men, organization of laymen of the diocese of Long Island, met with Bishop DeWolfe at the cathedral house here on April 5th, with about 1,000 present. The purpose of the organization is study, worship and work, with Bishop DeWolfe giving a course of study on the doctrine of the incarnation. Members of the organization wear lapel buttons picturing the pastoral staff cleaving the symbolic waves of the sea as depicted in the diocesan crest.

EUROPEAN FAMILIES "ADOPTED"

Buffalo, N. Y.:—Close to 400 European families have been "adopted" by parishes of the diocese of Western New York. Bishop Davis early this year, urged relief for the destitute of Europe. After studying the problem a special committee of the social service department asked Church people to be responsible for a specific family in Italy, Finland Greece, France, Poland or elswhere in Europe. Thus would they not only see that a particular family survived, but would also send them messages of sympathy and understanding—a direct outpouring of practical good will. Forty-eight parishes are now working on the program, with the families abroad selected after investigation.

The program was explained at a meeting of rectors and parish workers on April 9th, held at Trinity Church here. Plans were made for expanding the work during the coming months. The chairman of the committee is Mrs. George Fort Milton who is assisted by eight district chairmen who keep in touch with parish groups.

WOMAN MINISTER RESIGNS

London (wireless to RNS): — The irregularity caused by the "ordination" of a Chinese woman by Bishop R. O. Hall of Hong Kong nearly two years ago has been remedied, according to information received here by Archbishop of Canterbury. Under Church of England canons, a woman cannot become a minister. The Archbishop reported receipt of a resolution recently adopted by the House of Bishops of the Holy Catholic Church in China which condemned the action of the Bishop of Hong Kong in ordaining Miss Lei Tim Oi, a deaconess, to the priesthood and announcing that Miss Lei has now resigned. The resolution requested that the bishop accept the resignation. Archbishop Fisher was informed that the Bishop of Hong Kong has since acceded to the wishes of his fellow-bishops and hence the anomaly of a woman minister in the Church of England no longer exists.

URGES CHURCH-LABOR COOPERATION

Des Moines, Iowa (RNS):—A common Church-labor approach to problems affecting the people's interests was advocated here by John Jacobson, of Minneapolis, regional director of the CIO's Political Action Committee, at a midwest area meeting of the Lutheran welfare conference. Jacobson declared that the Church must leave behind its traditional neutrality on all social and economic issues. He said that the CIO is seeking to establish a constructive relationship with Church groups, and added it was up to the Church to make a similar decision. The Church, Jacobson said, must "re-examine its mission among the people . . . re-orient its social program so as to provide a sound and continuing basis for cooperation with organized labor in achieving the greatest possible benefit to the great mass of people."

Areas of agreement between the Church and labor listed by Jacobson were: 1—Interest in maintaining peace and preventing future wars. 2—Social legislation to improve health, housing, living standards, and security of the common man. 3—Protection and extension of American democracy through the abolition of racial discrimination, the poll tax, anti-labor legislation, and congressional intolerance.

WAR SURPLUS AGENCY ADMITS ERROR

Baltimore, Md. (RNS):—The local office of the war assets corporation here has answered criticisms of its recent sale of surplus government photographic equipment to religious and other groups by admitting that it had advertised the sale misleadingly. The office said also that it failed to differentiate between tax-supported institutions and non-profit religious and charitable agencies in the granting of purchasing priorities. The admission followed a storm of protest on the part of veterans and veterans' organizations when the ex-GIs found their priorities put them after government agencies and the religious and charitable groups. The bulk of the equipment thus was sold before the veterans were allowed to buy.

Legally, it has now been learned, only those non-profit and charitable organizations which also are tax-supported should have been accorded second priority after federal government agencies which have first choice. Such institutions which are not tax-supported should have been given fourth priority after the veterans.



St. James'-by-the-Sea, La Jolla, California, is one of America's most beautiful churches

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Evergreen Conferences Present Distinguished Faculty

Conferences Open on June Ninth and Will Meet Continuously Through Summer Months

By M. Lewis Marsh, Jr.

Evergreen, Colo.:—The deans of the conferences here have announced faculties for the summer of 1946, comprising a distinguished list. The Rev. Charles V. Young presents the following program for the diocesan youth conferences, June 9 to 14, and 16 to 21: Some interesting facts about the Church, led by Bishop Sumner F. E. Walters, of San Joaquin. Church History, will be taught by the Rev. Edward C. Turner, rector of Ascension and Holy Trinity, Pueblo, Colorado. Personal Religion, will be conducted by Mr. C. T. Abbott, Jr., lay assistant, St. Mark's Parish, Denver.

The Church Workers Conference and School of the Prophets will be held July 15 to 26th. The Rev. Harold L. Bowen, dean, announces that the first three hours of the conference day will be given to the study of the life and teaching of St. Paul. These three courses have been integrated by the lecturers: Living with Paul—meditations on some of the experiences of the great apostle, with lessons to be learned therefrom for daily living, by the Rev. R. Everett Carr, rector of Emmanuel Church, La Grange, Illinois, and chaplain for the conference. Thinking with Paul, a simple discussion course about some of the more prominent of St. Paul's beliefs and teachings, and their application to modern personal and social life, will be by the dean of the conference, the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Illinois.

Singing with Paul, the main thoughts of the courses given by the chaplain and dean as expressed in the poetry and music of the Church in the *Hymnal 1940*, will be given by the Rev. Arthur W. Farlander, rector of the Church of the Incarnation, Santa Rosa, Calif., and member of the hymnal commission.

In addition to the above a course in the use of the Bible in church school classes, the Teacher and her Bible, will be given by Mrs. Robert G. Cargill of Minneapolis. Mrs. Cargill is well known for her successful presentation of the work to Church School leaders.

The annual meeting of the Woman's Auxiliary in Evergreen will be held on Monday, July 15th, and will be addressed by members of the faculty of the Church Workers Conference.

The Rev. Walter Williams, dean of the School of Church Music, July 28 to August 17, announces the following program and faculty: Contemporary Religious Music, and a small seminar on Creative Composition, for advanced students, will be given by Dr. Leo Sowerby, member of the joint commission on hymnal revision; choirmaster and organist of St. James' Church, Chicago, and professor of theory at the American Conservatory of Music, Chicago; and outstanding composer of orchestral, organ, piano and choral music. Seminar in choir training and service playing, for advanced students; and fundamentals of choir and voice training, for less advanced students, will be given by Mr. Myron Cassner, Christ Church Cathedral, St. Louis, Missouri. The Texts and Music of the Hymnal 1940, will be given by the Rev. Arthur W. Farlander, who also gives a course at the Church Workers Conference and School of the Prophets, preceding the School of Church Music. Elizabethan Polyphony and its influence on the English anthem, is offered by Leonard Elliwoond, Library of Congress, Washington, D. C., and member of the committee on the Handbook to the Hymnal 1940.

Special lecturers include Mr. David Pew, choirmaster and organist of St. John's Cathedral, Denver; Mr. Darwin Letiz, pupil of Dr. Sowerby, of Chicago; the Rev. Wilfrid Layton, choirmaster and organist, St. Paul's Church, Flint, Michigan; Mrs. C. K. Carruth, choirmaster and organist, St. Paul's Church, Oakland, Calif., and instructor in harmony at Mills College.

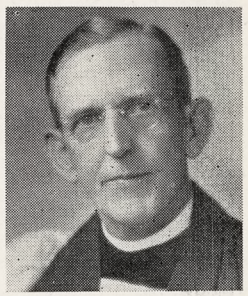
The dean, the Rev. Walter Williams, rector of St. Mark's Church, Denver, will give the following courses: Repertoire for choir and organ, and service playing, for less advanced students; The Dean's Half Hour, for the entire conference; and Chanting, Plainsong and Anglican, given in connection with the daily choral evensong for the whole conference.

In the evenings a period of singing will be conducted by Dr. Sowerby, Mr. Cassner and the dean, both to become acquainted with rarely sung fine religious music, and to hear the music discussed in the various classes.

Special classes will be conducted for clergy at the School of Church Music, as following: Preaching from the Prayer Book by the Rev. Frederic S. Fleming, rector of Trinity Church, New York; The Text and Music of the Hymnal 1940 by the Rev. Arthur W. Farlander and The Spirit and Practice of Liturgical Worship, the Rev. Walter Williams.







CHURCHMEN IN THE NEWS: Arthur W. Farlander is to be a leader at the Evergreen Conferences: Bishop Dagwell of Oregon urges no food at parish gatherings: Bishop Darst, retired bishop of East Carolina, is assisting Bishop Tucker in Ohio

MEMORIAL SERVICES FOR ROOSEVELT

Washington:—Special services were conducted at Washington Cathedral by Bishop Dun on April 12, the anniversary of the death of President Franklin D. Roosevelt. A service was also held at St. John's, led by the Rev. C. Leslie Glenn, rector.

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SCHOLARSHIPS FOR EUROPEANS

Buck Hill Falls, Pa. (RNS):—A million-dollar scholarship fund for students abroad who wish to obtain their education at Methodist schools in this country was announced by the general board of education of The Methodist Church meeting here. The fund will be administered jointly by the board of education and the board of missions.

It is expected that 250 students will benefit by the plan, money for which will come from the $25,000,000 collected by the Church in its recent Crusade for Christ campaign. Forty scholarships have already been granted, John O. Gross, general secretary of the department of institutions of the board, announced.

In a report of the commission on ministerial training, William K. Anderson, director, revealed that 500 servicemen have expressed a desire to enter the Methodist ministry. Anderson also said that the commission plans to set up a Washington seminar study for clergymen to allow them to investigate current political, economic, and social problems. The seminar will be held in conjunction with American University.

BOYS' REPUBLIC CONFIRMATION

Detroit:—Bishop Creighton confirmed thirteen boys at the Boys' Republic on April 4. This is a correctional institution, operated on the honor system, and the annual confirmation is a major event.

CATHEDRAL HAS FARMERETTES

Boston:—For some years a group of boys have worked on the cathedral farm. Last year, as an experiment, girls were organized as farmerettes, helping with the canning of fruits and vegetables. Both the groups also help in the cathedral work during the winter. The Easter offering this year is to be used to aid in the development of this work, particularly for the installation of freezing equipment and provision for storage space.

MATRICULATION AT PACIFIC

Berkeley, Calif.:—Presiding Bishop H. St. George Tucker was the presiding officer at the matriculation service at the Church Divinity School of the Pacific, April 1. He also addressed the incoming class of veterans.

THERE'S ANOTHER MILLER GIRL

Berkeley, Calif.:—The Rev. and Mrs. Randolph Crump Miller of the Church Divinity School of the Pacific welcomed a fourth daughter on April 2—Muriel Randolph Miller. Bishop Stevens of Los Angeles, also with four daughters, said, "Miller is no rival—not until he also has ten grandchildren."

URGE GOVERNMENT ACTION

New York (RNS): — Immediate government action to cope with the worldwide food problem was urged on President Truman by Bishop G. Bromley Oxnam, president, and Samuel McCrea Cavert, general secretary, of the Federal Council of Churches, in an urgent appeal to the White House. Declaring that the present crisis cannot be met by the "sporadic and uncoordinated efforts of individual citizens and voluntary agencies," the Church leaders advocated three specific procedures to be adopted by the government:

1—That a percentage of our wheat supply be withheld at the source from the domestic market, the amount thus withheld being allocated to foreign relief.

2—That in the interest of a long-range sharing of our food with the hungrier people of the world a program of consumer rationing be re-established.

3—That a proclamation by the President designate one or more wheatless days per week on which no bread will be served.

JACKSON WOMEN ORGANIZE

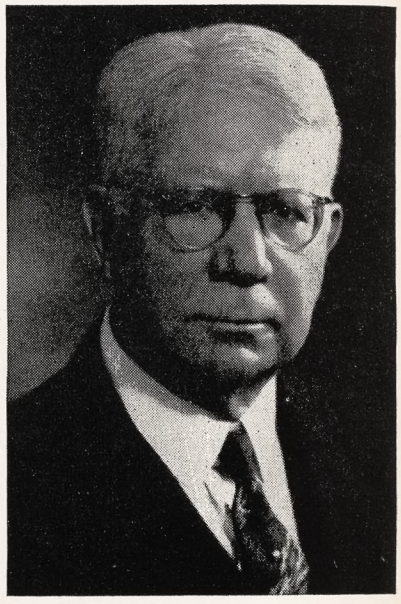
Jackson, Mich.: — Church women of this city formed a Council on April 8th at a meeting held at St. Paul's. It came as a result of an address given at the diocesan convention by Miss Mary Pardee of Connecticut who spoke so feelingly about the need for such organizations that the women of Jackson decided to do something about it. The speaker at the meeting here was Mrs. John C. Young, field representative of the Michigan Council.

RELIGIOUS CENSUS IS PLANNED

Washington (RNS): — Congress committee on appropriations is on record as favoring a religious census this year.

CHURCH UNION HOLDS MEETINGS

Doylestown, Pa.:—The Rev. Frank Damrosch Jr. has announced the programs of clergy conventions to be held in Boston, Philadelphia, Chicago, Denver, Dallas, Los Angeles and San Francisco. The proposed marriage canons (WITNESS, April 4) and unity are the two major subjects to be considered. Papers are to be read as follows: Chicago: the Rev. Harold Holt, the Rev. Hewitt Vinnedge, the Rev. Paul Kramer, the Rev. Donald Wattley. Denver: Mr. William W. Grant, the Rev. Leon Morris, Dean Dunham Taylor,



The Rev. Alexander G. Cummins announced his resignation as rector of Christ Church, Poughkeepsie, N. Y. on Palm Sunday after serving the parish for forty-six years

the Rev. John P. Craine. Los Angeles: the Rev. Richard T. Loring, the Rev. George W. Morrell Jr., the Rev. Felix Cirlot, the Rev. Donald Glazebrook. Boston: Bishop Loring, the Rev. Robert Casey, the Rev. Granville Williams, the Rev. Robert B. Rodenmayer, the Rev. Edward Roche Hardy, the Rev. Whitney Hale. Dallas: Bishop Avery Mason, the Rev. John S. Higgins, the Rev. G. F. Burrill; the Rev. A. W. Watts, the Rev. William T. Holt Jr. San Francisco: Canon Montizambert, the Rev. Charles P. Boes, Bishop Lewis, the Rev. John Crum, the Rev. James M. Malloch. The Philadelphia program has been previously announced in these columns.

All the meetings are under the auspices of the American Church Union.

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EDITORIALS

A New Kind of Life

NO CONVICTION has ever come to man with more force than the conviction that Christ is a living available power. Read the assured words of St. Peter as he speaks after the resurrection. Peter, who had been so uncertain and at the mercy of such changing impulses, stands up before the people he had been afraid to face and says: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified." It comes as no surprise to learn that Christians were obliged to use new words to express their new faith, or to use old words in an entirely new way. Such words as love, joy, humility, peace, faith, hope. Those words in their New Testament meaning are of the very essence of the Christian faith, they belong to it and are characteristic of it. There was a new radiance of life which no darkness could put out, the radiance which came with the realization that Christ was the victor and that his victory was theirs.

So at Easter we celebrate a victory, not the hope of one. The faith of Easter is not that our Lord survived death and lives on in some other world in which we may someday live, but that he reigns in power and is with those who strive to do his will in this world. The faith of Easter is not the easy promise of immortality to all men, the notion that God is a good fellow and will make everything all right for us in the end. The faith of Easter is the assurance that through the power of Christ we are able now to live the life that is eternal.

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. The New Testament has little concern for immortality, for the mere continuation of life after death. It sets before us the mighty act of redemption: God offering to us an entirely new kind of life now. We are invited to share in the life of the divine society, the Church, and to be workers for that new life in the world, in politics, in industry and in every area of human relations.

PRAYER

ALMIGHTY GOD, who alone canst quicken thy servants to hear thee and obey, we pray for all bishops and deputies to the General Convention and delegates of the Woman's Auxiliary of this Church, that they may be cleansed by thy spirit from all unworthiness. Give them a world of vision of the mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led by thee, they may by thy spirit lead thy people on from strength to strength in the work of thy kingdom; through Jesus Christ thy Son, our Lord. Amen.

—Authorized for General Convention by Bishop Hart of Pennsylvania

Easter does not turn our attention to another world into which we shall enter after death. Easter gives us the assurance that in Christ that other world is now at hand and all its resources are offered to us to use in the service of our Lord and his kingdom.

Committed to Your Charge

ONE of the greatest joys of the ministry is the growth of the bonds of affection which unite pastor and people in the Christian family. Unless the priest is a true Father-in-God to his people, with or without the title, the people committed to his care will not readily respond to his ministrations. If he rigorously excludes the human element in his relations with them, choosing rather to be a stern reminder of their duty to Mother Church and to God, the parish will soon become a cold and barren travesty of the household of faith where all of God's children delight to dwell.

But there is a danger here which the all-too-human parson avoids only with the greatest difficulty. Indeed the difficulty is so great, that he sometimes seeks to avoid it not at all. As the years of the pastoral ministry in one place lengthen and multiply, the bonds of both human and godly affection grow stronger and stronger,—as strong as life itself. Indeed, it is life. The Christian ministry is both justified and proven in this spiritual relationship by which both pastor and people grow in the knowledge and love of God as they draw close to each other.

Yet inevitably the time comes when it is right for the scene of a man's ministry to be changed, lest he cease to grow, and his people knowing no other man of God, assume that there is no other like unto him. Some men will accept a call to another parish; others whose pastoral genius is widely recognized will be asked to become the chief pastor of some diocese in the office of a bishop. In either case the people committed to his charge will be a different people, and from henceforth his love and devotion must go to meet their needs. For quite some time the people to whom

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he has already ministered for so long will be sure that for them there can be no other minister than Dr. A or Father B. He will be asked to come "home" again and again to baptize the children, marry the young whom he has already baptized,—or to bury the dead who have been such close and beloved friends for many years. Or he may just be invited to come back often as "one of the family" for a visit or a vacation. The danger is that the ex-parson will not refuse. He is too ready, too often to be beguiled into believing that the Rev. Mr. C. called to succeed him can never really take his place. So return he does, in one way or another, thus making it difficult for the new minister to become as soon as possible an old and trusted friend ready to do what he can to carry on the good work which those who preceded him have done. This he will be able to do in his own way if the hearts and minds of the people are not turned again and again by the re-appearance, ever so innocently, of him who was the proper recipient of their earlier love.

Let all the priests of the Church read again the question asked them by the bishop at the time of their ordination. Then the promise was made repeatedly to teach and to preach and administer the sacraments to "the people committed to your care and charge," meaning obviously the people of the parish of one's current ministry. To permit nostalgia and sentiment and pride to draw one back to the old familiar scene and the still beloved, is to cripple the ministry of another and if persisted in it may make forfeit one's own further usefulness.

There is too much of this going on in the Episcopal Church, most of it thoughtless. Those who are faithful to the Church and to their ordination vows, and who really love the brethren, will do such things no more forever.

The Cost of Pensions

by Charles Howard Graf

Rector of St. John's in the Village, New York

THE recent report of the Church Pension Fund and the petition to be presented to the 1946 General Convention provides an opportunity for the Church to appraise the work of the Fund and the future security of those who are or eventually will be dependent upon it. That there is a generally declining rate of income on investments and a necessary increase in pension assessments is readily granted. The small buyer of securities is in a position to purchase bonds and preferred stocks which in total will yield more than 2¾%, but this becomes impossible when a fund as large as our Pension Fund must buy in large units. Nor can the Fund risk purchasing long term bonds or mortgages of high yield. In 1917 a 4% return could be expected, but in 1932-3 a rate of decline began which has now reached a new low, 2½-2¾%.

There are only two avenues, as the report also states, which may be safely taken in such a situation—either lower the benefits of the Fund, or increase the pension assessment to make up the difference. The former is unthinkable. To reduce the benefits would only worsen an already deplorable condition. The average pension now paid is only $914. In certain cases the pension granted is much less. A young priest in an eastern diocese recently died leaving a wife and an infant child. The total pension granted was $400 per year. Upon the death of a bishop recently, the widow, an invalid, received $400 per year. We must face the fact, too, that inflation is upon us, that if it gets worse the hardships will increase upon those who are the responsibility of the whole Church. There must be no reduction of the benefits of the Fund. No recent annual reports state the individual pensions granted, only that they are granted, the amount is not specified. It would be well for every priest to inquire about his pension.

The General Convention must, therefore, grant an increase in the pension assessment, in some percentage higher than the established 7½%. The trustees of the Church Pension Fund have petitioned for an increase to 10%. This will mean that every deacon, priest, and bishop of the Church must see to it that the laity of the Church raise 33% additional pension premium—for Convention has ruled that it is the laity of the Church who must support the Fund. The present pension income of the Fund is $1,192,203.36 per year. When this is raised 33% the income of the Fund from assessments alone will be $1,589,604.48. Assuming that a priest receives a salary of $2500 per year and rectory the pension assessment will

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be raised from $218 to $291 per year. Is this large increase necessary without increasing also the benefits of the Fund? The trustees do not offer to increase the benefits in any way.

The present investment income is $1,238,-882.00 per year. Under the new rate of 2¾% that income will be reduced approximately to $1,058,882.00. It is therefore the intention of the Fund to *overbalance* this decline of $180,-000.00 by increasing the pension assessments by $393,427.00 per year. Since the Fund has been accumulating nearly $1,000,000 surplus each year since 1917 for actuarial purposes and future protection the only conclusion which can be drawn is that the Fund is asking for more than it expects to get, or that it wishes to increase its surplus, or that it anticipates a further decline in investment income and wants to be prepared for such an unhappy event. Nor is there a promise that should investment income increase there would be a corresponding increase in benefits, or a lowering of the assessment rate.

In the special report, November 1945, the Fund compares our system with that of a dozen Protestant pension systems, and shows that only one charges less than our present 7½%, while all the others charge more. The report does not, however, say that some of these are on a contributory basis, that is, the church pays part of the premium and the clergyman the rest. In such cases the clergyman would have some rights as to the eventual disposition of the funds which he had contributed to that pension fund. The clergy of the Episcopal Church have no power to decide, except through General Convention, to whom the pension shall be paid. This frequently results in injustice to those clergy of our Church who do not marry, but yet who have dependents, or relatives who have devoted a lifetime of service taking care of the bachelor priest. It is admitted, of course, that to provide protection for such people would increase the whole cost, but it would be fair. The large number of bachelor or widower clergy help to maintain the pension levels which many of them will never live to enjoy.

THE Fund points out the comparison of its system with that of the commercial annuity contracts. As a matter of fact for the amount paid by the laity for clergy pension protection a much better return can be found in annuity contracts which also allow the assignment of the benefits. Our Fund must deal with the group, and all by canon law who are ordained must be members of the group, whereas the annuity contract is made on an individual basis. The trouble with the annuity is that the young priest who can get the best bargain in annuities cannot afford them at all, and then when he is older they are too expensive. There are no insurance aspects to our Fund as are present in the usual individual annuity contract. If a priest dies in his work (either because of it or in spite of it) the pension to his widow is based upon a small percentage of his then total salary, but not less than $300 per year. This is true also in cases of complete disability at or above a limited minimum. The annuity contract, however, guarantees to the policyholder that a definite amount will be paid to him or his named beneficiary *even if not all the premiums have been paid.* The element of force in our Fund assures the present inadequate protection which the poorly paid priest could never pay out of his own income.

The best and the safest manner in which to increase retirement income is to pay fair salaries to all our clergy, and to meet rising costs of living with rising salaries. The average industrial pension system is built around the conception that the retiring worker shall receive one-half his last annual salary as his annual pension beginning at age *65*, and in the event of his death that annuity shall be paid to his named beneficiary. We should aim at no less. The knowledge that they will receive only a thousand dollars a year upon retirement drives men to seek parishes which will secure for them a decent future, or else forces them to continue in parish work beyond retirement age which may not be good for the priest or the parish. To build up missionary stipends to higher levels will at once solve the problem of retirement security and stabilize the priests who are on the firing line of the Church in missionary districts. If pensions be the concern of the laity, and they themselves have made it so, then the salaries which are paid to the clergy should be the fundamental concern of the laity as a whole and not our bishops and National Council alone. General Convention might well look into the problem of salaries, too, when it considers pensions. A minimum national scale of salaries would crystalize the importance of this subject in the minds of the laity.

In order to live many retired priests have had to turn to secular work to augment inadequate pensions. This, under the terms of the Pension Fund is permitted—as long as it is secular work. When, however, the retired priest seeks to augment a pension which cannot possibly support him and he does so by doing the one thing he does best and for which he has been trained—his vocation—then the Fund assumes the right to say whether or not he can do it, and for how long in one place. So we see the pitiful picture today of old priests compelled to move from one furnished room to another every other month because the Church which

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has promised them a living, and for which they have given their lives, cannot now support them, and must protect the rights of clergy in active cures.

The present cost of administration of the Pension Fund is about $125,000 per year, or an amount equal to 1¼-1½ months premium per year from every ordained man in the Church. The Fund rents large offices in one of the finest buildings in the downtown financial section of New York. It engages the services of leading actuaries and investment houses who are entitled to the highest fees. All of this overhead, effort, and expense for only 6,500 premium payers, the clergy of the Church! It could not cost more if there were 65,000 clergy. It is therefore conceivable that the Fund could be administered by a large banking house with pension facilities for a very considerable saving. Such saving could be used for increased benefits or for reduction of premium.

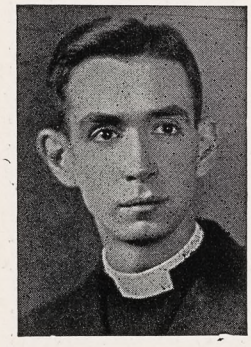
A full study of these problems must be made. Is it necessary to increase the assessments 33 1/3%, or will a smaller percentage perform the task? If the 33 1/3% increase be adopted by the Convention (and the Fund can impose the increase without consent of Convention) will there not be surplus funds available to augment the entirely inadequate pensions now granted? Would it not be wiser to raise salaries to a just level, then raise pension assessments?

The Living Liturgy

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

The Prayer of Humble Access I

FEW prayers of our liturgy are so deep-rooted in our devotions as the one commonly called the Prayer of Humble Access, "We do not presume" (page 82). At the same time few of our liturgical prayers arouse more questions and misgivings among many sincere and devout communicants than this one. Demand for its revision is frequent and persistent. Such demand, however, evokes ardent defenders of the prayer who seem to fear that any change of wording would destroy one of the bulwarks of the Church's sacramental teaching.



We need not tarry over the history of this prayer. One may find the facts in any competent manual of Prayer Book history. Suffice it to say first, that so far as is known the prayer is an original composition of Cranmer, although certain phrases may have been suggested to him by various medieval collects which he knew. Secondly, our 1928 American revision removed it to its present position immediately before communion, where it was originally intended to be, and thus corrected the blunder of the 1552 Book, which had interpolated it after the *Sanctus*. But its present position serves to call the attention of the worshipper all the more forcibly to it, for it now comes at what is, psychologically speaking, the most tense moment in the service. And it does not "let us down." The prayer is a searchingly vivid statement of our utter unworthiness of God's gifts from the Lord's Table—forgiveness, nourishment and union with Christ.

The first part of the prayer, which deals with our unworthiness of God's mercy, contains two allusions to incidents in our Lord's life of particular significance. The first is to the healing of the servant of that devout centurion who said to Jesus, "Lord, I am not worthy that thou shouldest come under my roof." (See the Gospel for Epiphany IV.) The other is to the healing of the daughter of the Canaanite woman (Gospel for Lent II). These stories are the only instances in the Synoptic Gospels of Jesus' having close relations with Gentiles; and, as if to heighten the effect of His separation from the heathen, they are the only cases where He effects His cures at a distance. His mission as Messiah was to the chosen people of Israel. He came to fulfill the Law and the Prophets, to fulfill the historic destiny and expectation of Abraham's seed. But He was despised and rejected, rejected by those whose boast was in "the righteousness which is of the Law." "He came unto his own, and his own received him not." What Israel in her pride and self-righteousness would not receive, the Gentile in humility and faith would receive. The centurion and the Canaanite woman foreshadow God's adoption of new sons into the stock of Abraham, the new Israel, the new Covenant of those who come unto Him not trusting in their own righteousness but in God's manifold and great mercies.

The second half of our prayer is built around our Lord's teaching as recorded by the Fourth Evangelist (John 6:53-56). It is this section, with its "eating of flesh" and "drinking of blood," that disturbs so many people and evokes scruples in their minds just before they come to receive the sacrament. Their difficulties are not helped by

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the curious speculation of the medieval scholastics, which Cranmer seems to have accepted, that the bread is for our bodies, and the chalice for our souls. No one today would make such a distinction. Both bread and wine, Body and Blood, are for the cleansing and nourishing of both body and soul, as the Words of Administration make perfectly clear. If there is any justification for revision of this prayer, it is certainly because, to quote Dom Gregory Dix, "there is no particular reason why people should be made to *pray* mediaeval speculations in a Reformed church."

To come back, however, to the main difficulty, the meaning of "eating of flesh" and "drinking of blood" we need to make a careful study of the whole 6th chapter of St. John's Gospel. As our space has been used up, we shall have to defer a discussion of this until next time. Meanwhile I suggest that you read over carefully this gospel chapter before next week.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

SOME weeks back, I stated that the English movies are more mature, intelligent and artistic than the American brand. At the present time an English importation is playing in your neighborhood theater that vigorously supports this statement. The film, *Love on the Dole*, is concerned with a working family in Manchester, England, during the dark and terrible days of 1930. It's a grim picture— but a magnificent one. The father of the family is thrown out of work; the young son, having finished his apprenticeship and foolishly gotten married, walks the pavements of the city looking for a job; the pretty daughter, in love with a labor party organizer, ends up as a prostitute; and the mother stays at home through it all and slowly dies of heart-break. The plot is not resolved: the life of the family is blacker at the end of the picture than it was in the beginning.



But, throughout the film, we are given the gist of the labor party organizer's campaign speeches and they serve as a running commentary on the action. They help to show the damnable, un-Christian nature of a system which puts wealth and profits above human personality.

The National Council has sponsored the film, *Marie Louise*, in this country. If they want to truly educate Church people to their duty and responsibility, I suggest it also act as sponsor to the film, *Love on the Dole*. The picture certainly strikes one as being highly prophetic and says something that many sermons never do get across.

* * *

The Strange Love of Martha Ivers, starring Barbara Stanwyck and Van Heflin, is another one of those stories about slick, sinful people with no apparent redeeming characteristics. It is cleverly done and features good acting but amounts to nothing but froth.

* * *

Hollywood has produced a "re-make" of Owen Wister's *The Virginian*. Joel McCrae and Brian Donlevy in the principal roles aren't half as good as Gary Cooper and Walter Huston were in the original version and, by and large, it is the dullest Western that it has ever been my bad luck to see. Imagine, only one decent gun-fight in the whole picture. That's not the West as I was taught it in those Saturday afternoon triple-features.

New Books

**Good *Fair

****The Practice of Religion*, by Frederick C. Grant. Macmillan, $2.50.

This book is far more comprehensive than the title indicates. Far from being a book of devotion, though the devotional note is sounded on every page,—it seeks to explain what the Christian religion is, how the religious person practices his religion, and how religion is related to life. The book proceeds on the premise that the "man who would know religion must study it from within, must share its experiences, must himself sense its aspirations and realize its problems; if not, he is like Plato's weavers, studying the pattern forever from the wrong side." To put it more bluntly, the only way to understand religion is to practice it.

One is amazed at the amount of material the author has worked into this book, and at the territory he has covered. Specifically three crucial points are dealt with, the relation of religion to morality, the relation of God to a universe of unchanging law and order, and the relation of re-

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ligion to the whole of life. The book is readable, it is convincing, and by far the most stimulating book I have read in some time.

Before I had finished reading it, a young woman came to me with the request, "I am to be married in a few months, and I want my marriage to be all that a Christian marriage should be, but I am not a member of any church and I know nothing about the Christian religion. Please tell me what I ought to know and do to be a Christian and to make my marriage a Christian marriage." As a part of the program, I gave her this book. She read it with great interest, said it answered her questions, and asked that she be given it as a permanent possession.

Prof. Grant not only explains the Christian religion in non-technical terms, but makes it an exciting adventure. He actually makes one want to be a practicing Christian! The fact that it made a gay young debutante seeking answers to a deep religious yearning want to profess the Christian life, and become a disciple and member of the Church, is about as convincing an endorsement for this book as could be given.

—Lane W. Barton.

* * *

***The Faith of a Protestant*, by W. Burnet Easton, Jr. Macmillan, $1.50.

The other day a young girl who is a confirmed member of the Episcopal Church came to see me. She told me that she was planning to marry a Roman Catholic and had begun to receive the instructions from a priest which the Roman Church requires when a Protestant marries a Catholic even though the Protestant is not joining the Roman Church. In talking with the priest she discovered that she really did not know what she believed herself. She therefore came to me desiring me to tell her what she should believe as a Protestant and wishing to ascertain whether some of the things the priest had told her were correct.

Up until the publication of *The Faith of a Protestant* I have not known of a small book which contained a brief exposition that would answer this girl's primary question. Now we have it. Mr. Easton, in this little volume, has put in some 76 pages an admirable statement of his own faith as that of a typical Protestant of the younger generation. He has been careful to write simply and clearly, not for the theologian but for the layman, and not for an older person but for the generation of students with whom he has been working as religious director at Massachusetts State College.

No one could try to present such a large subject in such concise form without opening himself to serious criticism. He writes as a Congregationalist, and I believe most Episcopalians will wish that his chapter on the Church were stronger. It would also greatly increase the value of the volume if, along with the final chapter, "The Basis of Social Action," he had a chapter on "The Devotional Life" dealing with the personal religious discipline of a Protestant. Despite these lacks, however, the book is the best brief statement that I have seen and should prove to be tremendously useful for just such persons as the above mentioned young girl.

—G. M. Day.

SANCTUARY

conducted by W. M. Weber

The Gospel from Iona

★ If Christ is to rule in the market-place and in the international affairs of men—and as it is his world, only his rule will ever bring peace to either—if really we are to be content to embark on the seeming long way round; if, at all points, reconciliation is to rule our methods, and contempt and hatred to be discounted (as the civilization that was Christendom finally dissolves before our eyes); if "all that" is implied by carrying the principles of the communion table into the market-place, then no man can face its demands, far less embark upon its practice, who has not settled for himself—Who Christ is, by what right he demands our allegiance, and whether his claim to be the way and the truth and the life has acceptance in his heart.

(. . . in Iona last summer . . . Some three hundred and fifty youth—in weekly groups of forty—were on the island for their one week's holiday from factories, offices and works . . . their daily worship was in the abbey alongside that of the community. The apex of their conference was an act of belief at the 9 p.m. service on Thursday evenings. It was then that as individuals they might come forward to kneel at the steps before the communion table and make a personal commitment, where in earlier days so many men had dedicated their lives . . .)

By acceptance of the terrible judgment and the glorious hope which is the incarnation of our Lord, we do not claim that the old personal evangelism is outmoded.

The need of it breaks into new life; the declaration of it assumes a new relevance, and we see the point at which twentieth century man, whose social passion is God-given, may again be challenged with the one eternal question, the right answer to which, in every age, alone can save his *body* and his soul.

—George MacLeod *We Shall Re-Build.*
The Iona Community of the Presbyterian Church of Scotland.

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Protestants of Japan to Launch Evangelistic Campaign

The Committee Urges that Leading American Preachers Visit the Country to Aid Revival

Edited by Sara Dill

Tokyo (RNS): — A nation-wide Protestant evangelistic campaign will get under way here on June 6, Whitsunday, when the Church of Christ in Japan will hold its first congress comprised of over 300 representatives in preparation for a long and diligent endeavor to spread the Christian gospel among the people of Japan. The Church of Christ had originally scheduled the initial conference for Easter as a formal welcome to visiting American Church delegates, but the plan was changed to gain time for more extensive preparations. By June 6, it is hoped there will be a larger number of American Church people here to give advice and assistance to the growing Christian following. The top committee for the new Christian movement is headed by Toyohiko Kagawa, Christian leader and social worker who is a candidate for the Japanese House of Peers.

Following the Whitsuntide national Christian convention, joint services will be held in various Tokyo churches by each group of the main body. The platform of the convention will be "to foster religious feeling through preaching the gospel as the moral basis of reconstruction of Japan as a peaceful and cultural nation."

Good news to Christians here was the announcement of the arrival of George Ernest Bott and Paul S. Mayer of the Foreign Missions Conference. The two missionaries will work in close liaison with Japanese Christian leaders and allied political officials.

Japanese Christian leaders have expressed satisfaction over the arrival of the two representatives, an advance party of a larger group scheduled to follow.

"What Japan needs most today is prominent American Christian leaders to visit us, work with us, render advice, and spur the Christian youth movement in Japan by visiting large metropolitan areas to preach and lecture," said one official of the Church of Christ in Japan. He specifically mentioned Daniel A. Poling, pastor of Philadelphia's Baptist Temple, and Harry E. Fosdick, New York clergyman, and said that if these two men were to visit Japan the influence they would exert on the Christian movement here would be tremendous.

Kenyon College

Gambier, O.: — One of the features of the commencement at Kenyon College, June 21-24, will be a memorial service conducted by Bishop Hobson of Southern Ohio, honoring the forty alumni who were killed in the war. It was also announced on April 18 that honorary degrees will be awarded to six men and women for distinguished service to the nation.

Health Bill

Washington (RNS): — Representatives of the Methodist Federation for Social Service and the legislative committee, Council for Social Action, Congregational - Christian Churches, have gone on record in the Senate labor committee here favoring the so-called Wagner-Murray-Dingell national health act. The Rev. Jack R. McMichael, executive secretary of the Methodist Federation, told the committee that "the right to be born decently and to have adequate medical and hospital care ever available" is as much a basic right—and as much the responsibility of government—as the right to an education. The Rev. Francis E. McPeek, social service director of the Washington Federation of Churches and chairman of the Congregational-Christian committee, declared that the health of everyone is a "Christian social obligation." He said he believes the proposed compulsory health tax is "eminently fair."

Chinese Colleges

New York (RNS):—China's colleges and universities are beginning the long trek back to home campuses from their refugee sites in Free China, according to information obtained here by the associated boards for Christian colleges in China. Of the 13 institutions largely supported by the boards' funds, 11 were forced to pack up and move when the Japanese over-ran China, but by the opening of the school year in September all 13 expect to be functioning again at their home stands. Three of the schools already have reopened. Lingnan University in Canton, having only 150 miles to travel, reopened last October. Shanghai resumed this month, and the Peiping campus of Yenching University has been open to freshmen and subfreshmen since last October.

Typical of those making the long voyage home is Nanking University which has just started a 2,000-mile journey by Chinese junk and sampan down the Yangtze River from its wartime location at Chengtu.

At the end of the trail for many colleges will be only ruined buildings, stripped libraries, destroyed laboratories, classrooms and chapels. Of the 13 schools, only two—St. John's in Shanghai and West China Union in Chengtu—were spared.

Free Rides

Hickory, N. C.:—Free taxi service for anyone wishing to get to and from church on Sunday has been announced by a local taxicab company. It announces that 19 cabs are being made available for this service and may be called upon for either morning or evening services.

Grows a Beard

Lancaster, Pa. (RNS):—An Amish farmer who purchased a tractor and was subsequently rejected from the sect for his concession to modern machinery has repented, sold the tractor, and is again a church member in good standing.

The man, Abner K. Zook, 25, shaved his beard and disappeared for two days after his violation of the Amish tenets. Following his decision to sell the machine, Zook allowed his beard to grow again and is now back

GET-TOGETHER

● There are several clergymen seeking supply work in or near New York during June, July and August. Also a young clergyman, with wife and baby, offers to take services and perform other tasks in a parish in or near New York in return for living quarters. He is employed during the day. . . . There are several parishes looking for curates. . . . There are also a large number of clergymen seeking positions but all wish to have parishes of their own. Anyone interested in any of these possibilities write: Get-Together, THE WITNESS, 135 Liberty Street, New York 6.

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in the good graces of the "plain" sect.

In explaining his action, the farmer said he purchased the tractor because labor was scarce and he could not get help for his 100-acre farm. Now he is tilling the farm in the manner approved by Amish church elders—without the use of such machinery as tractors.

Red Cassocks

Mobile, Ala.:—A familiar American custom has spread to New Zealand, according to ex-Chaplain Edgar L. Pennington, now rector of St. John's Church. When Pennington entered the chaplaincy from the Church of the Holy Cross, Miami, Florida, that parish presented him a red cassock, which he and his assistants have since worn half way around the globe. At a great service for the American held in St. Mary's Cathedral, Auckland, New Zealand, the red cassock was worn by James G. Scarlett, pharmacist's mate 2nd class, as crucifer. The Lord Bishop of Auckland, the Rt. Rev. William John Simkin, declared he had never seen a red cassock used by acolytes, and immediately outfitted all the servers at St. Mary's Cathedral, so that this identical cassock was the means of introducing the practice into the churches of New Zealand.

Churches Top List

Minneapolis (RNS): — Churches are doing the most excellent job of five institutions in serving the public, according to the opinion of a cross-section of Minnesota's adult population interviewed by the Minnesota poll. The poll, a service of the Minneapolis Star-Journal and Tribune, asked those interviewed to say whether in their opinion, the churches, schools, local governments, newspapers and radio stations are doing an "excellent," "good," "fair" or "poor" job of meeting their responsibilities. Twenty-seven per cent rate the churches' job as "excellent," putting them in first place in this classification. If "excellent" and "good" classifications are combined, radio stations come first, churches, second. Schools were ranked third, newspapers fourth and local government last.

War Criminals

Moscow (wireless to RNS):—Writing in the latest issue of the Journal of the Moscow Patriarchate, Archbishop Luka of Tambov sharply criticized Pope Pius XII for "asking mercy" for war criminals. Archbishop Luka is well-known in civilian life as Professor Velentine Felixovich Voino-Yasenecki, consulting surgeon to military hospitals.

Although the Archbishop's article failed to quote any specific statement in which the Pope allegedly asked that war criminals be pardoned, it contained such phrases as: "Why is the Pope asking for mercy for the greatest criminals in history? . . . Surely these people cannot be taught justice by the exercise of mercy? . . . Should we pardon all those who prepared and ruthlessly planned the annihilation of whole nations?"

"Great sorrow fills our hearts when we think of the terrible, everlasting tortures that await these outcasts of the human race, but both the justice of God and the conscience of all mankind urgently demand their execution."

Wartime Deception

Minneapolis (RNS):—The "white lies" they told during the war occupation period have returned to plague the people of Norway, according to a Norwegian Church official visiting here. So accustomed did the Norwegians become to deceiving the Germans that it became a part of their daily lives, the Rev. Thorlief Holm-Glad of Oslo, said here. "It was considered a victory if one could deceive a German and no one hesitated," he reported. Now the Norwegians are finding it difficult to shake off the mentality of the occupation period, he said.

"While law and justice have come back to our nation," he declared, "there are many who find it difficult to adjust themselves to the new situation — especially children who learned from babyhood that deception is not always wrong. This is a dangerous situation that we must correct as fast as possible."

Mr. Holm-Glad, who is secretary of youth work for the Norwegian Mission Covenant Church, is in this country to raise $100,000 to help finance establishment of a Bible school

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in Oslo. He reported that a revival is under way in many churches of Norway.

Human Rights

New York (RNS):—Expansion of its program to extend human rights was announced here by the commission to study the organization of peace. James T. Shotwell, chairman, said the committee on human rights, organized by the commission, will be expanded, and that local human rights committees will be established throughout the country. The national committee will appear before the United Nations Commission on Human Rights which holds its first meeting here April 29. The committee, which has functioned since the Dumbarton Oaks conference, aims to aid the United Nations group "in fostering and enlarging the domain of human rights."

There are a large number of churchman on the committee, with the Episcopal Church represented by Bishop Edward L. Parson, president of the CLID, and the Rev. W. Russell Bowie, professor at Union Seminary.

Atomic Bomb

Chicago (RNS):—Science and religion have joined forces here in an attempt to foster proper use of atomic energy. The midwest conference of atomic scientists and religious leaders, an alliance of Protestant, Catholic, and Jewish leaders and atomic scientists of the University of Chicago, has sent to President Truman and Congress telegrams urging support of the McMahon bill S-1717. The McMahon Bill advocates placing of control and development of atomic energy in the hands of civilians and is opposed to Johnson bill, S-1824, which places control with the army.

Supports UNO

Atlantic City, N. J. (RNS):—A call for the Methodist Church to speak up when measures adopted by the United Nations Organization come before the United States for ratification, was made by Bishop G. Bromley Oxnam of New York in addressing 200 Methodist leaders attending the Crusade for Christ conference here.

"Certainly, when the issues of the peace treaty come up, with underlying difficulties in the matter of trusteeship of the colony areas, it may be wise to have Methodism speak again," he said. "It is quite possible that the question of diplomatic representation at the Vatican may be regarded as an item upon which Methodism will wish to speak up."

He said also that the question of



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compulsory military training is a matter for church action. "The issue has not yet come to a conclusion, but it would appear that passage of the bill requiring compulsory military training is not likely," he said.

Longley to Broadcast

Charleston, W. Va.: — The Rev. Harry S. Longley, rector of St. John's, is to be the speaker over the coast to coast network of the Church of the Air, Columbia system, on Sunday, April 28, 10:30 to 11, eastern daylight. Some stations may rebroadcast this program at a different time so check your local papers.

Prize to Church

Washington:—Congressman Monroney (D-Okla.) last week received a prize of $10,000 from a national magazine for meritorious legislative service. He immediately announced that the money would go to the diocese of Oklahoma to be used for religious education.

Aid to Germany

Geneva (wireless to RNS): — The future of the German Church will depend upon the part it plays in helping to meet the material as well as spiritual needs of the people at this time, George Federer, assistant chairman of the relief committee of the Evangelical Church in Germany, declared here. He is returning to Germany after spending several weeks discussing German Church problems with officials of the World Council of Churches.

"The Church in Germany will lose ground if it fails to lead in bringing material assistance, but, on the other hand, it will emerge a victor if pastors not only pray for but take the initiative in helping needy persons," he asserted.

Federer, who was a German diplomat during the war in Switzerland where he helped the anti-Nazi movement, said he was encouraged by the offers of outside help for the German people, but stressed he was chiefly heartened by the willingness of foreign churches "to help us help ourselves."

He disclosed that the World Council has promised to send large quantities of food, clothing, blankets, and muslin to Germany, as well as 10,000 pairs of shoes. He said he was "gratified" that the Council has asked American donors to send raw cotton which the Germans can fabricate themselves, thus boosting morale and supplying material needs at the same time.

Marriage Courses

Philadelphia (RNS):—Church groups who sponsor short courses in courtship and marriage, and clergymen who give pre-marital counseling were lauded at the meeting here of the section on religion and the family of the National Conference on Family Relations. In recommending marriage courses and instruction, the churchmen noted that such courses are becoming standard procedure of an increasing part of the ministry.

To strengthen family ties, the group suggested religious observance of the great days of the year; use of music and other forms of art; dedication of homes and homemakers; family councils in a democratic spirit; thanks to God for food; recognition of the human service responsible for each meal, bedtime prayers for children, and family prayers. L. Foster Wood of the Federal Council of Churches was elected chairman of the group for the ensuing year.

Back Governor

Atlanta, Ga. (RNS):—With the Negro suffrage issue the bone of contention in state political circles, the Atlanta Council of Churchwomen has officially endorsed Governor Ellis Arnall's stand in accepting the Negro's right to vote. Opposing the "white primary," the churchwomen's resolution affirmed belief in educational rather than racial qualifications for voting. Observers predict that the action of church groups over the state will have a profound effect upon Georgia's decision as to Negro suffrage.

COMMEMORATION TO WAR DEAD

New York (RNS): — The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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Getting Married In Church

By Richard Roseveare

This pamphlet gives a straightforward explanation of the Marriage Service and something of what is implied by it. Paper, 16 pp., 15 cents

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Foreword by Almon R. Pepper

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Negro Police

Richmond, Va. (RNS):—The executive committee of the Virginia Council of Churches meeting here unanimously adopted a resolution calling for the addition of Negro police in all Virginia cities. It commended the city of Norfolk for its action in adding six uniformed Negro policemen to the force and called on other cities to follow its example.

"The use of Negro policemen has been found effective in the combatting of delinquency and of promoting good will and understanding in the area of race relations," the resolution said.

The committee also passed a resolution calling for establishment of a "great Christian university in Japan by gifts from American Christians."

Youth Work

Newark, N. J.:—Miss Helen Turnbull, director of Windham House, New York, and Miss Daphne Hughes, head of youth consultation work in the diocese, spoke on youth work at the meeting of the diocesan Auxiliary on April 3.

Save Murderer

Sydney, Australia (wireless to RNS):—The Tasmanian Council of Churches, and other religious agencies, have opened a drive here to end capital punishment following the execution of Frederick H. Thompson for the murder of an eight-year-old girl. After Thompson was sentenced the churches asked the government to grant him a reprieve. This request was refused, as was a petition that the punishment be commuted to life imprisonment. Religious leaders hold that the state was partly responsible for the crime as Thompson had been released from detention many times after serving sentences for sex offenses.

Urge Discipline

London (wireless to RNS):—The Church Assembly, governing body of the Anglican Church, has approved a resolution appointing a committee to consider spiritual discipline of the laity, despite protests that such a body involved use of a "spiritual Gestapo."

Proponents of the measure pointed out that the Church's Prayer-Book was formulated upon the assumption that the whole nation would be incorporated in the national Church, and therefore it had imposed a strict form of discipline on the clergy and laity to be enforced, as a last resort, by a secular arm.

The growth of dissent and successive toleration acts, however, have made application of the discipline to the laity, though not to the clergy, impossible.

In opposing the measure, the Bishop of Derby, Alfred Rawlinson, said that any kind of compulsory discipline of the laity was undesirable and for the most part impractical.

Mrs. W. L. Miller, of Southwark, stressed the lax discipline prevailing among churchwomen. She asserted that the majority of women do not know why they are Anglicans.

Unique Window

Birmingham, Ala.:—The Church of the Advent here has installed a stained glass window picturing the Lord's Prayer, said to be the only one of its kind in the world.

Good Friday

Pittsburgh:—This is the 26th year that a three-hour Good Friday community service has been held at St. Stephen's, Wilkinsburg. The Rev. William Porkess, rector, has presided at all of these services and gives two of the eight addresses. The other six are given by clergymen of various denominations.

Unique Experiment

Englewood, N. J.:—In what is believed to be an unique experiment, the rectors, organists, and choirs of the two largest Episcopal parishes in the northern part of the diocese of Newark, exchanged churches for the chief morning service on the fourth Sunday in Lent. Both churches are named "St. Paul's,"—one in Paterson, an industrial city, the other in Englewood, a New York suburb, ten miles apart, the rectors respectively being the Rev. William L. Griffin, Jr. and the Rev. James A. Mitchell. The exchange proved successful in every way, both congregations testifying that the service was devotional and stimulating.

Puerto Rico Has New School

Ponce, P. R.:—Colegio de Agricultura San Jose was blessed on March 19 by Bishop Colemore of Puerto Rico before a large company of clergy and laity. At the same time it was announced that the insular department of education has accredited the school as the only one in Puerto Rico offering courses in vocational agriculture. The purpose of the school, founded last August by the Rev. Ralph K. Webster, is to give boys from rural districts training in agriculture, and to serve as a model in rural reconstruction.

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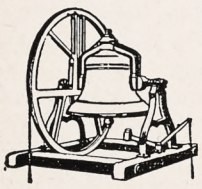
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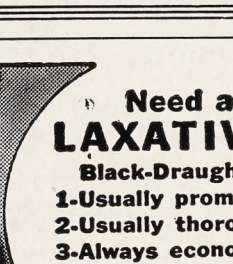
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Easter Greetings

London (wireless to RNS):—The British Council of Churches sent Easter greetings to the German Evangelical pastors in prisoner-of-war camps throughout Germany. The message was signed by the Archbishops of Canterbury and York, the Rev. A. J. Campbell, moderator of the Church of Scotland, and the Rev. Frank H. Ballard, moderator of the Free Church Federal Council.

Visit Japan

London: — The Archbishop of Canterbury has named two bishops to join representatives of the Church of England in Canada and the Episcopal Church (USA) in bringing greetings to the Church in Japan. They are Bishop Samuel Heaslett, assistant bishop of Sheffield who until 1940 was presiding bishop of the Japanese Church, and Bishop John C. Mann, assistant bishop of Rochester who was formerly Bishop of Kyusha.

Unanimous Vote

Wake Forest, N. C. (RNS):—The trustees of Wake Forest College, third oldest Baptist institution in the country, voted unanimously to move the college to Winston-Salem. Good reason, too, since it will enable the institution to receive a gift of $10,750,000 from the Z. Smith Reynolds Foundation. The gift is expected eventually to reach a total of fifty million.

Holy Week Services

Washington:—Both Protestant and Roman Catholic services were held each day during Holy Week at the Pentagon, the army's huge office building here. They were lead by chaplains from the office of the chief of army chaplains. Services were also held in various other government buildings during the week.

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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.

HANNAH L. BATTY
Hardin, Montana

I or some member of my family has taken THE WITNESS for more than 25 years and I do not wish nor intend to ever be without it. It is Christian and fighting and so fair in all of its criticisms. It keeps us continually on our toes. There is no time nor place for the sluggard. More power to you.

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REV. N. CHAFEE CROFT
Aiken, South Carolina

Your series on proposed changes in our Church set-up is good. Give us more and include an article on the department of missions. In the face of inroads being made by Protestantism in many communities our Church remains stagnant or withdraws. Ultra-conservatism denies us many ventures of faith in caring for our people and the great body of un-churched. For domestic work we need the spirit of the west: the far west, the southwest, the northwest. The Church needs the continuing spirit of Bishops Polk, Tuttle and Whipple. "Where there is no vision the people perish." While there is no vision the people perish is equally true. Give us the west in our department of missions and the Church will really go places in becoming the people's Church.

* * *

MR. SPENCER MILLER JR.
Layman of South Orange, N. J.

For fifty-one years Dr. Beckett Gibbs has served his God, his Church and his fellowmen by the ministry of music. As professor of music, as organist and choirmaster, as one of the pioneers in the English plain song reforms, this gifted musician of British birth has given of his gifts to countless parish churches, and has greatly enriched the worship in both the churches of this country and Britain. Now in the evening of his life, after twenty-one years of service in his latest post, he has been compelled to retire as organist from the last of these parish churches. Because his salary has never been large at any time, because he has given "all for love and nothing for reward," he has come to the end of his "ministry" with little treasure laid up against the future. Because his has been a lay ministry, though dedicated to God, and because no provision has been made either by the Church for its lay employees, nor by the social security act for employees of religious institutions, Dr. Gibbs must face an uncertain and insecure old age. Had he remained a British subject, he would have been provided for under the adequate provisions of the British social insurance law.

But Dr. Gibbs is but one of thousands of devoted laymen in our churches and religious institutions in America for whom no pension provision is made. To be sure his old age pension would have been small even if ten years ago he had been covered by the old age provisions of the social security act, yet because he is a lay employee of the Church he has no pension protection either by Church or state. Thirty years ago the clergy of our Church were wisely and generously provided for by our Church Pension Fund. Every parish is assessed for the pension protection of its rector. Not so the lay employees! And so today Dr. Gibbs is one of the thousands of devoted lay employees who having given of themselves sacrificially in the service of the Church are unprotected in their old age. How long must such injustices continue to affront our moral sensibilities?

* * *

MR. HOLLAND H. LOUDEN
Layman of Lakewood, Ohio

Have been following the various comments and expressions relative to union with the Presbyterian Church and as one of the many laymen of the Church who do not have much voice in the councils where important decisions are made, being dependent upon representation by usually picked delegates, whose ideas conform with those of the rector in matters of churchmanship, or because of financial ability, etc., but without any particular convictions one way or the other in some instances.

As the result of these comments and expressions on the part of different individuals, the following questions have come to me: Where are those, who have been attracted to the Episcopal Church from other denominations, because it offered them something that was lacking in the predominantly protestant churchmanship, to go if this union, not necessarily unity, becomes a reality. They certainly will not be happy to be placed again in the same position of making a decision between a Church which puts emphasis on certain matters of faith and practice, and a Church which has yielded to those who do not place any emphasis or value on such.

What would be the attitude of honorable men like Bishop Scarlett and others of like churchmanship, if the Presbyterian Church should have been one less protestant but instead, more catholic in character? Would they be so enthusiastic about the importance of union on the part of denominations?

How is a unity of spirit to be brought about, when it does not exist in our own Church or when different branches of Presbyterianism don't seem to be able to get together? The principle of unity should be exemplified on the part of some of our bishops and ministers before they advocate such with a denomination, which may conform more to their preference, than even their own Church.

* * *

REV. S. N. MCCAIN JR.
Rector Grace Church, Copenhagen, N. Y.

I actually tore into THE WITNESS of April 11. The cover went into my picture collection—Colored Christs are hard to find; Adelaide Case's article was filed for future use; Shepherd's Easter collect went into my reference Prayer Book and the marriage article into my book of canons in preparation for diocesan convention. There wasn't much left with the copy after I had filed all the excellent material.

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The Tragedy of the Forgotten Jehovah

"They have forsaken Me, the Fountain of Living Waters, and hewn them out broken cisterns which can hold no water. . . Forgotten My Name in Baal. . . My Memorial Name unto all generations."

The great prophets of Jehovah denounced the adding of field to field; condemned the legalization of land monopoly through the foreclosure of loans at interest, operating as mortgages; demanded the abolition of interest on money; and required the writing off of loans at the end of seven years. This program was, of course, utopian and impractical. But the tremendous pressure of the economic problem, subjecting the Israelite rural clans to the heartless tyranny of Baalistic land monopolists, was the central driving force in the evolution of Monotheism.

After the Exile, the Jewish governor Nehemiah, and his clique, loaned money at interest, and foreclosed on poor and needy peasants, who revolted, claiming that they were powerless—**"because other men have our land."** And in the post-Exile time, the Pentateuch, or Law, including within itself the naive, utopian demands of the prophets, became the Jewish Bible. But the prophetic platform, as expressed in the Law, was nullified and voided by a rabbinic legal instrument, the "Prosbul"; so that loans could be made at interest and foreclosed. The rabbis were compelled reluctantly to take cognizance of money lenders who devoured the houses and lands of the poor, and then made long prayers.

Accordingly, the prophets were brought down from their creative position to the plane of mere interpreters of the Law; and the writings of the prophets were, therefore, kept outside the Jewish Bible proper. The retrocession of the prophets is now at last explained by an able Jewish professor in the Boston Hebrew Teachers College (The Review of Religion—Columbia University Press, Jan., 1946). "If any shall yet prophesy in the name of Jehovah, his father and his mother that begat him shall thrust him through." The names of the great prophets were not given to Jewish children, and therefore are not borne by characters in the Gospels, the Acts, and the Pauline writings.

The name of Jehovah was forbidden to be uttered; and accordingly, the King James Bible, obsequiously following the Jewish practice, renders Jehovah as "the Lord". This usage is continued, with characteristic British caution, by the English Revised. But the American Revised Bible denounces this perversion, and restores Jehovah more than six thousand times in the Old Testament. But the Memorial Name is conspicuously missing from the New Testament.

The worship of One God overshadowed paganism in the Roman Empire; curbed the foulness of heathen worship; and slowly created the spiritual climate of modern civilization. There are many good reasons why the Judeo-Christian tradition has not been able thus far to carry the weight of economic readjustment. But its impulse is toward the generation of social conscience; and in the present world crisis, the Bible as a whole imperatively demands reinterpretation within the framework of world history as now understood by scientific scholarship.

—Louis Wallis

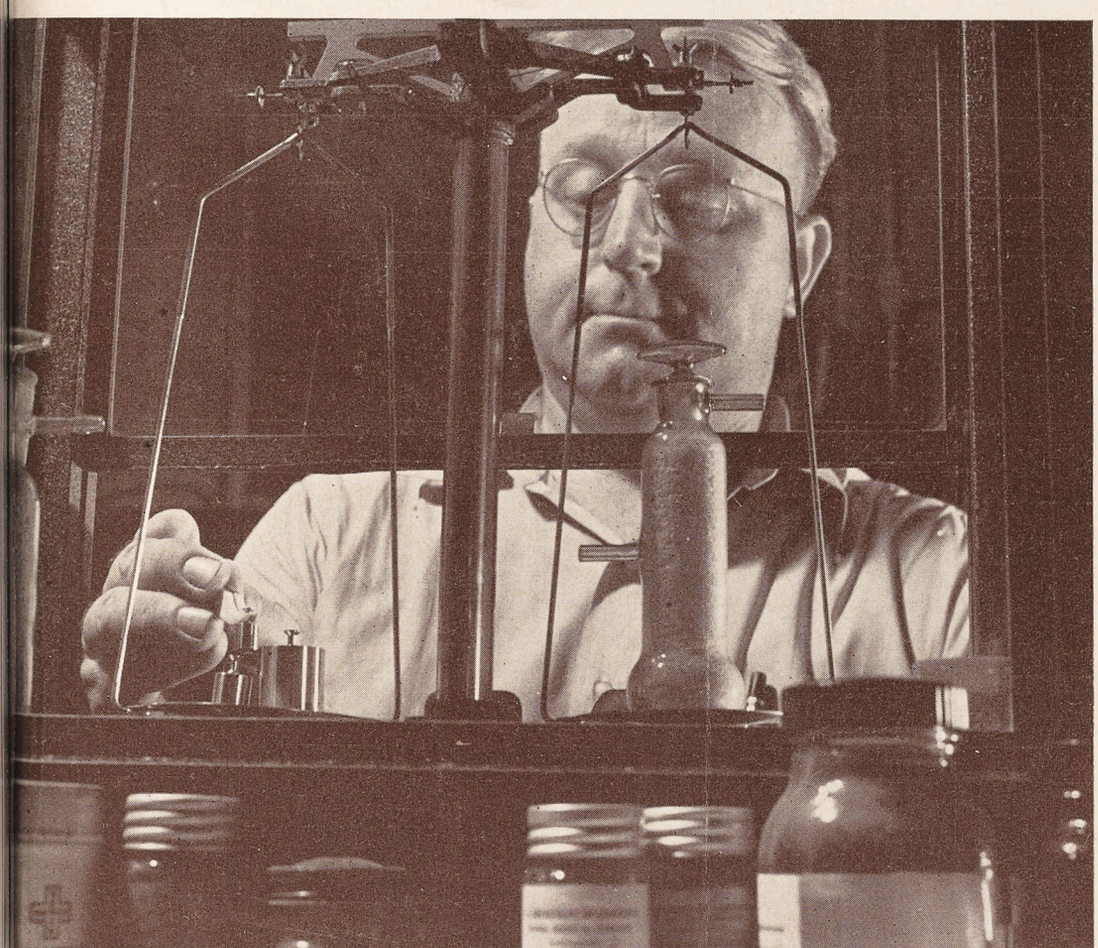
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The WITNESS

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MAY 2, 1946

CHEMIST WEIGHS ELEMENTS OF A STEEL ALLOY

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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
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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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 and 9 H. C.; 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, 9:30 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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★

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MAY 2, 1946
Vol. XXIX No. 29

CLERGY NOTES

ATWOOD, ROY M., recently ordained deacon, is now assistant at the Advent, Cincinnati, Ohio.

BROWN, PHILIP M., former navy chaplain, is now associate to the rector, Calvary Church, Pittsburgh, Pa.

CAPERS, WILLIAM T. JR., formerly locum tenens of St. Michael's, Charleston, S. C., has accepted the rectorship of the Church of the Holy Cross, Tryon, N. C., effective June 9.

CONDON, DONALD W., former navy chaplain, is now rector of St. James', Woodstock, Vermont.

HARRIS, HERDMAN, former army chaplain, is now the rector of the Good Shepherd, Pittsburgh, Pa.

JENKINS, ALBERT E., curate of All Saints', Pasadena, Calif., recently married Nancy E. Garrett, organist and choir director of St. Jude's, Burbank, Calif.

MEANS DONALD, former army chaplain, has accepted the rectorship of St. Mary's, Beaver Falls, Pa., effective May 1.

MORRILL, GRANT A., former navy chaplain, became rector of Trinity, Hamilton, Ohio, on May 1.

ROBERTS, JOHN L., student at General Seminary, was ordained deacon by Bishop Peabody on April 28 at Grace Church, Utica, N. Y.

SPONSLER, JOHN F., was ordained priest by Bishop Heistand at St. Matthew's, Sunbury, Pa., on April 16. He is rector of All Saints', Williamsport, Pa.

STUART, ALBERT R., former navy chaplain, has returned to the rectorship of St. Michael's, Charleston, S. C.

WEITZEL, WILLIAM H., was ordained priest by Bishop Heistand at St. Matthew's, Sunbury, Pa., on April 16. He is vicar of churches at Northumberland, Milton and Selinsgrove, Pa.

WILLIAMSON, JOHN, former army chaplain, is now rector of St. James', Piqua, Ohio.

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In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

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

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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

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The WITNESS

For Christ and His Church

May 2, 1946

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The Virginia Faculty Issues Statement On Unity

The Question of Ordination Should Not Be Allowed to Endanger Negotiation Results

By Virginia Seminary Faculty

Alexandria, Va.: — The following statement has been released by the faculty of the Virginia Theological Seminary, the document being signed by Alexander C. Zabriskie, Stanley Brown-Serman, Robert O. Kevin, A. T. Mollegen, Reuel L. Howe, Robert F. Gibson, Victor B. Stanley, Joseph L. Brown.

We, the faculty of the Protestant Episcopal Theological Seminary in Virginia, are much concerned that the current negotiations between the Episcopal and Presbyterian Churches in the United States of America should result in the organic union of the two churches as soon as possible. Most particularly we hope that the forthcoming General Convention will set the negotiations forward by affirmative action upon the fundamental principles which must underlie any constitution of a united Church.

We do not know what resolutions will be offered by the joint commission on approaches to unity when it submits its report. We know that in its report of 1943 it proposed that all ordinations should be by both Bishop and Presbytery, and that all consecrations should be by at least three Bishops and the Presbytery of the candidate's diocese; that baptism be administered by water in the Name of the Father, the Son, and the Holy Spirit, and that in the Holy Communion wine be used and the essential parts of the liturgy; that the faith expressed in the historic creeds be safeguarded; and that, while diversity in local practice and in forms of worship should be allowed, the Prayer Book heritage be preserved. We assume that all these elements will be retained.

It seems to us that the crux of the whole problem is the status in the united Church of clergymen ordained in the two different churches prior to the effective date of union. It has been made clear by various Presbyterian writers that the Presbyterian Church cannot agree to any proposal which implies that their ministers have not been effective ministers of the word and sacraments, or their services used by God to convey his grace to their congregations. It may be that the commission has found some solution to this pressing problem. We hope its importance may not be obscured by ambiguities.

We are forced to an historical and theological judgment that the continental and Anglican Reformations were in accordance with God's will and that they were a judgment of God against a Church which had grown corrupt in practice, in which the Bible had been accorded a secondary place, and in which the gospel primarily witnessed to in the New Testament, that men are saved solely by the free grace of God appropriated by faith, had been overlaid and obscured by other emphases.

We believe that the presbyterially ordained ministry forced by historic necessity upon parts of the Church at the time of the Reformation was a ministry raised up by God to continue unbrokenly the apostolic function of witnessing to the gospel and administering the sacraments. It is not valid in the technical and legal sense, for the term valid was brought into use to denote an episcopally ordained ministry. It seems to us that, inasmuch as the purpose of the negotiations between the two Churches is not to discontinue, but to extend an episcopally ordained ministry, the question of technical validity should not be allowed to endanger the result of these negotiations. A ministry raised up by God, whose activities he has used as a means of grace, cannot be regarded as inferior to one which has preserved the mode of ordination observed from about 150 A. D.

We believe that the extension of Catholic order to non-Roman Christendom is one of the chief goods which will result from the union of the Episcopal and Presbyterian Churches. The current conversations have made it quite clear that there will be no break in our line of Bishops. Within relatively short time all ministers of the united Church will be episcopally ordained. There is bound to be a brief period, perhaps fifty years at the most, when there will be some irregularities. These irregularities are a small price to pay for such a gift as the union of two great Churches. That union will probably be the nucleus to which other Churches will adhere, to the eventual formation of a united non-Roman Church. When such a united non-Roman Church, in which have been fused the spiritual treasures of Protestantism and Catholicism, exists, Rome may moderate her pretensions and become genuinely Catholic in her devotion to the gospel instead of sectarian as she now is.

Therefore we hope that General Convention will instruct its commission to continue negotiations with the Presbyterians on the basis that Presbyterian ministers ordained prior to the date of union are to be recognized as effective ministers of the word and sacrament, having equal standing in the united Church with Episcopalian clergymen. It may be that some form of mutual recognition, some mode of supplementary

GET-TOGETHER

★ An eastern bishop informs us that he has two splendid parish vacancies in the mission field: each offers $2,400, travel, comfortable rectory . . . . A western bishop has a number of vacancies, each offering $2,000 and rectory and automobile allowance. . . . A number of clergymen are seeking summer supply work, one prefers Illinois or Wisconsin; the other the east. A chaplain, after four years of service in various theaters, informs us that the only church which has called him is one of the Congregational Church. Letters to bishops and other Episcopal authorities bring: "Nothing at the moment; will place you on the list and if I hear etc." Address for this department: Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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commissioning, will be desirable. Certainly no congregation should be forced to call a man ordained in the other tradition, and this should be made clear either by agreement that men will serve only in congregations of the tradition in which they were ordained, or else by guarantee that congregations will be furnished with full information about men they contemplate calling. All such details, though very important, are not the real problem. The real problem is whether we recognize Presbyterian ministers as effective ministers of the word and sacrament.

On that issue, it seems to us, General Convention will be as prepared to pass judgment in 1946 as at any future time. The question has been before us since the negotiations began shortly after the war between the States. A great weight of Anglican opinion from the days of Jewell on has regarded the Reformation as in accordance with God's will. We hope that General Convention will unequivocally reassert that judgment this autumn.

WORTHINGTON HEADS PENSION FUND

New York:—Mr. Robert Worthington was elected executive vice-president of the Church Pension Fund by the trustees of the Church Pension Fund on April 24. He has been secretary of the Fund and its affiliates since 1934. He succeeds the late Bradford Locke. Mr. Worthington was also elected executive vice-president of the Church Life Insurance Corporation.

ADELAIDE CASE THE SPEAKER

Newark, N. J.: — Professor Adelaide Case of the Episcopal Theological School was the speaker at the annual meeting of the Auxiliary of Newark, meeting at the diocesan house on May 1. She presented a preview of the triennial meeting of the Auxiliary which will be held in Philadelphia in September at the time of General Convention.

NOTED AUTHOR TO SPEAK

New York:—Konstantin Simonov, newspaper man and author of *Days and Nights*, is to be the principal speaker at a dinner on May 6, sponsored by the national interfaith committee of Russian Relief. He is to speak on conditions in the Soviet Union and the problems of reconstruction and rehabilitation confronting the Soviet people. The chairman of the interfaith committee, set up to provide a channel for the participation of Church groups in the activities and campaigns of Russian Relief, is the Rev. Ralph W. Sockman, Methodist minister, and the vice-chairmen Bishop Charles K. Gilbert and Dr. Israel Goldstein, president of the Zionist organization. Edward C. Carter, president of the organization, who recently toured devastated areas in the Soviet Union will also speak.

MENTAL HEALTH LECTURES

Philadelphia: — Dr. Edward M. Burn of the Pennsylvania Hospital is giving a series of five lectures on Thursday evening in May for the clergy. Sponsored by the diocesan social service department, the lectures are being given at the Divinity School. The lecturer, an Episcopalian, spent a number of years is the far east before studying medicine, first as an engineer and then as a lay missionary.

LECTURER HITS FRANCO

Hartford, Conn.:—Professor F. E. McMahon of the University of Chicago, speaking at a conference of the Roman Catholic Church on international peace, said that "Catholics must not allow their opposition to bloody intervention in Spain to be construed as an endorsement of a regime which in essence is antithetical to the ideals of Christian principle."

Expressing hope that the Franco regime will soon give way "in peaceful fashion" to a democratic government, the Catholic educator declared "it is almost an insult to human intelligence to regard Franco's rule over a weak and impoverished Spain as an immediate threat to world peace." He said the Spanish issue is being raised today "because of the duel between Russia and the western powers over the hegemony of Europe."

URGE HUMAN RIGHTS GUARANTEE

New York (RNS):—Guarantees of human rights, including those of freedom of religion and religious worship, should be included in the peace treaties to be negotiated in Paris by the big four foreign ministers, according to a statement sent by the committee on human rights to Secretary of State James F. Byrnes prior to his departure for France. The committee, which is part of the commission to study the organization of peace, cited the Moscow declaration regarding Italy which stated that "freedom of speech, of religious worship, of political belief, of the press, and of public meeting shall be restored in full measure to the Italian people."

These freedoms should be incorporated in all treaties, the committee's statement said, with the term "religious worship expanded to read "religion and religious worship." Incorporation of such rights and freedoms as are recognized by the United Nations also was suggested by the committee.

Among those signing the statement were Bishop Tucker, Presiding Bishop; Bishop Oxnam, president of the Federal Council of Churches; the Rev. Samuel M. Cavert, secretary of the Federal Council; the Rev. Henry Smith Leiper, American secretary of the World Council.



Mrs. Chester H. Kirby, newly elected president of the Auxiliary of Rhode Island, is a communicant of Grace Church, Providence. She is a graduate of the University of Iowa and has a doctorate from Radcliffe College

CONFERENCES OF WOMEN

Boston:—The first of four district all-day conferences of the women's division of the Church Service League were held April 25 and 30. The first was at Trinity, Concord, the other at St. Michael's, Milton. Following a corporate communion there were reports, discussions, and round table conferences on every phase of work. Presiding at the Concord meeting was Mrs. Harold C. Hart while Miss Mary A. Whitney was the leader at the Milton meeting.

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Laymen Express Their Opinions On Worth of Church

Think That Organized Christianity Making Gains in Their Own Communities and World

By Arkansas Churchman's Association

Little Rock, Ark.:—The Episcopal Churchman's Association of the diocese of Arkansas recently conducted a layman's opinion poll. An analysis of the returns from eighty laymen in four parishes reveal interesting information.

All but 11 feel that churches are "essential" to a community; and those 11 feel that churches are "beneficial." Over half believe that the Episcopal Church either leads or equals other communions in their standing in the community; 23 think our Church is "missing many opportunities," and 7 feel it is "definitely lagging."

To the question, "Why do you go to church," 26 said it is "essential to my way of life," 14 go from a sense of duty, 33 enjoy it and are helped by it. Only one admitted that he goes because "my wife insists on it." The interesting thing is that most of them do go to church with regularity—although 9 claimed to need Sunday off for rest and recreation, while 2 go seldom because they do not find the services interesting.

Forty-seven value the Church and its teachings as essential to themselves—but only 41 thought it essential to their families. Under "beneficial," 32 place that valuation on the Church to themselves, but only 24 think it so for their families.

Nearly half of the men rate Sunday Morning Prayer as the most important service; over one-fourth give the early Communion Service first place; and 13 place the late Sunday Communion Service first. As to what features or parts of Sunday services should be most emphasized, the largest vote is for the Holy Communion, with the sermon in second place and the prayers third. Two feel that "a personal welcome" needs the most emphasis.

When it comes to sermon topics (each person indicating three preferences), the result was: 41 on everyday living; 37 on human relations; 32 on the Church's faith and practice; 22 on Church instruction; 26 on Bible texts (and we hope all sermons are on Bible texts). Only 6 prefer sermons on morals, 4 on current topics, 3 desire "evangelistic sermons."

As for developing our work in the rural areas of the diocese, nearly everybody thinks we should be more active in it, although 10 prefer just to keep on "as is" and one says let well-enough alone.

On the subject of foreign missions, only 8 are recorded as "against this type of work" (and most of them are in one parish). One is content to leave it to other Christian bodies. Everybody else is in favor of the overseas missionary program, and most of them favor the expansion of that program. The war changed the opinion of one-fourth of the men relative to foreign missions.

There are a number of things about their local parishes which do not appeal to these men—a few say it's too high or too low, and "too many old fogies running things." Many are concerned lest we fail to make sufficient appeal to young people. But most of the men—in good Episcopalian fashion — are "satisfied in general" with their Church.

The preponderant opinion is that organized Christianity is gaining ground in the communities represented in this poll, although a few feel that it is losing ground, particularly among youth. Also, there is strong opinion in favor of cooperation with other Church groups, working towards greater understanding and possible future Church unity for safeguarding the historic identity and fundamentals of the Episcopal Church. Eighteen men favor co-operation with those of similar beliefs, but want to leave the "wildcat" groups alone.

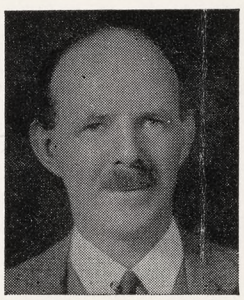
All in all, the poll is an interesting demonstration of the diversity of opinions within the Episcopal Church, yet all are bound together in unity of spirit and in the bond of peace. These laymen like their Church and attend it, support it, and work in it.

SUPREME COURT GIVES NEW RULING

Washington (RNS):—The Supreme Court ruled here that an alien who will not fight may become a citizen if he will serve in the army some other way. Five justices agreed that James Louis Girouard, 44-year-old Canadian-born engineer, of Stoneham, Mass., may take the oath of allegiance even though he has religious scruples against bearing arms. Three other judges dissented sharply.

Justice William O. Douglas spoke for the court in upsetting three famous cases which for more than fifteen years have been United States law. In all three the Supreme Court denied the oath of citizenship to persons who believed, like Girouard, that it is wrong to take up arms.

The question up to the Supreme Court in these cases, and in the Girouard case, was not whether an alien ought to have to promise to fight. It was whether Congress has by law required them to promise to do so. Three times in the past the court said the law does call for such a promise. Justice Douglas said flatly that all three decisions were wrong and that the true law was stated by the late Justice Oliver







CHURCHMEN IN THE NEWS: Dean Alexander Zabriskie of the Virginia Seminary whose faculty issued a statement on unity: Dean Sweet of St. Louis and the Rev. Clemens Kolb of Philadelphia are two leaders at the forthcoming conference of the Episcopal Evangelical Fellowship to meet in Louisville

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Wendell Holmes, when he said: "If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate. I think we should adhere to that principle with regard to admission into, as well as to life within this country."

MARRIAGE CONSIDERED BY YOUNG PEOPLE

Philadelphia: — Young people of several local parishes are to consider the subject of marriage at a series of four meetings starting this Sunday evening at St. Elizabeth's Church. Leaders are to be Dr. H. C. Wood, obstetrician at the Episcopal Hospital; Dr. H. S. Gaskill, psychiatrist at the hospital of the University of Pennsylvania; the Rev. Walter C. Klein of St. Mark's Church.

SISTER CHURCHES ARE AIDED

New York:—At a recent meeting of the National Council's committee on aid to sister Churches, the second quarterly installment of the Church's contribution was approved, and has since been forwarded. The amount is $154,170, making the total gift so far this year $308,340. Of the current installment, $95,000 is given through the Commission on World Council Service (World Council of Churches) and $40,000 through the Church Committee for Relief in Asia. Relatively small amounts were designated by donors, and disbursed in accordance with the designation.

Other agencies sharing in the gift included the International Missionary Council, American Bible Society, YMCA War Prisoners' Aid and Chaplaincy Commission, American Friends Service Committee, YWCA World Emergency Fund, World's Student Christian Federation, Indusco, Episcopal American Japanese Student Scholarship Aid.

LONG ISLAND LAYMEN TO MEET

Jamaica, N. Y.:—The laymen who have affiliated themselves with the Episcopal Evangelical Fellowship are meeting at Grace Church, Jamaica, for the latest in a series which started last fall when the Rev. Gardiner M. Day addressed them. The men will gather for evening prayer at 8 p.m. on May 14th, and thereafter assemble in the parish hall to hear Rev. John H. Fitzgerald, rector of Christ Church, Bay Ridge, and secretary of the diocesan convention, explain the working of the Hare Ballot, the method of voting adopted by the convention, and an address by Rev. Charles W. Hubon, rector of St. Mary's, Brooklyn, on the newly adopted apportionment of the missionary quota.

Many laymen have asked questions about the issues which are brought before convention and this will be an evening devoted to trying to answer them in order that delegates may be more familiar with the matters confronting them when they go to Garden City in May.

RICE DETERMINES SALARIES

New York:—Bishop Lloyd R. Craighill of Anking, China, writes the National Council that at the meeting of the House of Bishops of the Chinese Church in Shanghai, the bishops of the "American" diocese agreed on a new scale of salaries for the Chinese staff. The schedule ties the salaries to the price of rice. The Bishop gives as an example the newly adjusted salary of a Chinese priest, English-educated, with a wife and four children. He has a basic salary of $100 a month, in Chinese national currency, a bonus of $40,000, a rice bonus for two adults of $17,280, a rice bonus for four children of $51,840. Thus his total monthly income is $109,220 Chinese currency.

Lest Church people here should imagine that workers in China are extravagantly overpaid, Bishop Craighill explains that in American money this amounts to $55 a month.

BOSTON MEETINGS OF CLID

Boston:—The annual meeting of the Boston chapter of the Church League for Industrial Democracy was held last evening, May 1, at the Church of the Advent. There was a discussion of resolutions to be presented at the diocesan convention and also the General Convention. Also a good bit of time was devoted to the question of how a local chapter could work most effectively with the national office of the league.

On May 7 the annual pre-convention meeting of the CLID will be held at 5:30 at Trinity Church. The speaker is to be Prof. Harlow Shapley of Harvard, one of the world's authorities on astronomy and a contributor to the recent book on atomic energy, *One World or None*.

At the meeting on May 1 it was agreed that the primary issues before the people of the United States are the following, and in the order named: 1: Rational control and use of atomic energy fission. 2: The problem of maintaining fully cooperative relations with the Soviet Union. 3: The problem of our own internal economy in relation to maximum production, coupled with full employment of human resources, both quantitatively and qualitatively. 4: The problem of race relations and the struggle against economic and social, cultural and educational, discrimination.



Dr. Alexander Guerry, head of the University of the South, has been honored by being elected president of the Southern University Conference

CONVENTION OF IOWA

Waterloo, Iowa:—The Rev. Thomas V. Barrett, head of college work, and the Rev. George A. Wieland, head of domestic missions, are to be the headliners at the convention of the diocese of Iowa, meeting at Christ Church, here, May 14-15. Also addressing the Auxiliary will be Miss Helen Turnbull, director of Windham House, New York.

FRANK D. GIFFORD INTRODUCED

Philadelphia:—The Rev. Frank D. Gifford, dean elect of the Philadelphia Divinity School, was the headliner at a dinner on April 29. Others to speak were Bishop Oliver J. Hart and Dr. Thomas S. Gates, chairman of the board of trustees of the University of Pennsylvania.

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EDITORIALS

Christ's Victory and Ours

THE fact of suffering is universal. To live is to suffer. The child is born amid suffering; the accidents of life entail suffering; and often—though not always—death is painful. The pessimist is right, so far. It is not certain, however, that the sorrows of life outweigh or outnumber its joys.

And so the *fact* of suffering is here anyway. It is not a problem created by religion. But it becomes a problem when men ask, How can God permit suffering? Or when they assert, If God really cared for us, He would certainly abolish suffering.

The problem of suffering is one that Christianity takes in utter seriousness. Instead of pretending that suffering is only an illusion, an "error of mortal mind," it points to the cross of Christ and says, See, God Himself takes suffering seriously, endures it, uses it for His purposes, and not only triumphs over it but brings good out of it. In this kind of a world, God Himself, entering into it, must face a cross. But He does so, and turns defeat into victory, suffering into joy, affliction into strength.

It is in union with Christ that the Christian finds the solution of the problem—not a merely theoretical solution, but the practical solution. His strength, like Christ's, "is made perfect in weakness" and "he learns obedience by the things which he suffers." In the furnace of affliction walk not only the three servants of God, but a fourth, the Son of God, enduring it with them. Out of it they come, redeemed and strengthened — to say the least, better men than they were before, with deeper understanding, more sympathy, purified character. The dross in human character is burned away in that furnace. "My son, if you would serve the Lord, prepare your soul for trial." That is the testimony of the saints, that is the message—one message—of the cross of Christ.

We do not live in a world where only Polyannas can be happy—that is, only those who ignore the realities of life. Nor do we live in a world where all can be happy as Polyannas. Instead, as a Roman Catholic writer has put it (in an article in the *Atlantic*), "This is a bitter-sweet universe." We are not here to taste and enjoy only sweet things, but also bitter, and to live fully, as men and women, to endure as well as to enjoy, and create as well as receive. "He who overcometh shall inherit these things"—or, in the new Revised Standard Version, "He who conquers shall have this heritage, and I will be his God and he shall be my son." These are the words of the One who said of his own dark prospects: "Be of good cheer; I have overcome the world." Suffering that is not merely endured, but positively embraced, for the sake of others, is creative. It produces something that was not there before, a deepening and enrichment of life that comes only from God, whose own Son "went not up to joy but first he suffered pain." Only those who have accepted their suffering, and have offered it to God, know what this means. The rest of us, who whimper and complain and wish we lived in some other kind of a world—we never discover those depths of living or feel the pulse of God, whose heart beats in the sorrow of the world, and who is "afflicted" with his people, "in all their affliction," and "the angel of whose presence saves them."

"QUOTES"

THE fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races. Under these teachings there can be no "wrong side of the tracks" in our cities. Under these teachings we cannot point with pride to our churches and close our eyes to our slums. Under these teachings we cannot be smugly content with Sunday and church schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever.

—Harold E. Stassen.

It Is Still True

"THERE are certain facts which should be frankly faced. If, in approaching the Presbyterians or any other Protestant communion, we expect in any way that they will admit that their ministry of the word and sacraments is invalid, then we shall be grievously disappointed. Considering the spiritual vitality, the missionary zeal, the deep religious experience of these communions, if we were in their place, we should feel exactly the same way. If we are to expect any such action on their part, we had better drop the discussion of unity in that direction at once.

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Only misunderstanding, bitterness and disunity can result. If we are to demand re-ordination as a prerequisite of unity, then we should say so, and that will be the end of the matter, at least for our generation. Otherwise we are in the position of praying and talking about unity in large and vague terms without being able to agree about any definite steps to be taken. We hear much of our being a "bridge Church"; but as someone has said, the bridge is in mid-air, as neither terminus is on the ground. The position of the Roman Catholic Church is definite and clear. They do not engage in discussions of unity because they state without equivocation that they demand submission. If we are to do nothing until that position be changed, we shall wait a long time. If that is our attitude towards, let us say, the Presbyterian Church, let us make this plain. On the other hand, if we believe that no Church in a divided Christendom has all the blessings of the spirit of God, then we should be willing to take steps not only to make our contribution to others, but be ready to receive theirs in return.

"What I am asking for is a sincere and realistic statement of our own position. In the second place, it strikes me that important as the historic method of approach undoubtedly is, we must not forget that Christ promised the comfort and guidance of the Holy Spirit. We cannot feel absolutely bound even by the sacred past. Is it not possible that under new conditions God through Christ may lead us into new methods and paths?

"One excellent example of this is the whole debate between St. Peter and St. Paul regarding the binding force of the Jewish law. On the one hand, one can be sympathetic with the conservative position of the apostolic group at Jerusalem. To them the law was a covenant with God, hallowed by the practice of generations. On the other hand, St. Paul held that under the guidance of the Holy Spirit, the Church was called to a wider and more missionary task. No one of us can doubt but that the future of the Church was determined by St. Paul's victory. In other words, when we speak of prayer, it should mean the placing of ourselves unreservedly in the hands of God, who may have new revelations for his Church. Too often we come to God with our prejudices and convictions, and thus are not open to the guidance of his Spirit. The times which we confront seem to me as critical as those which confronted the apostles. In the determined advance and onslaught of world-wide paganism, we are forced to place first things first. This is an era which calls for visions, for courage, and for Christian statesmanship in the truest meaning of that phrase."

The above statement was made by Bishop Sherrill of Massachusetts in his convention address in 1940. The fact that it is as timely today does great credit to him, but little credit to our Church which has done so little to change the picture in the past six years.

Protestants and the Press

by Marjorie Hoagland

Churchwoman of New York

THE press is the world's most powerful media for reaching—and influencing—the minds of men; the Church is the agency with the world's most powerful message.

I am presuming to write on the subject of Protestants and the press because of the overwhelming present urgency of what the Church has to say and the necessity that every possible media be utilized, fully and adeptly. Perhaps—as a lover of Protestantism and as a veteran newsman—I am to some extent qualified to do liaison. Since graduating from journalism school in 1933 I have worked continuously in the field, writing for United Press, *The Chicago Sun*, *The Louisville (Ky.) Courier-Journal*, and for public relations and advertising agencies.

A reporter's job, as stated in the historic Rauschenbusch prayer still sometimes used when "30" is written to a newsman's career, is this—to so show forth the light that the people will not be confused; that they will not call the light, darkness; nor the darkness, light.

Essentially, that is Christ's purpose in the world, isn't it . . . to cause his people everywhere to know the light as light, and to turn away from the darkness because they recognize it to be darkness and evil.

Church representatives can help news and magazine writers to grasp the full, glorious potentialities of their tasks, i.e., their part in bringing in the kingdom.

Newsmen have mandate and precedence for

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assuming a basically religious view of their work; they need revitalization spiritually, which can come through contacts with Church representatives. They are even now the people's advocates, champions of freedom and democracy and defenders of the right; major writers always have recognized this. But it is hard to fulfill these responsibilities in a long-term way without the guiding and empowering spirit of God giving them a mighty sense of vocation; and the releasing fellowship of Christian minds.

How do Roman Catholics get the good press they do? Well, they're astute manipulators of press media, with know-how enough not to miss a trick of the trade; and, they work seriously at making friends among press people. These avenues are open—equally open—to Protestants.

A personal illustration will show part of what I mean. When on the United Press news bureau at Minneapolis I wrote a story about Catholicism's famed and lovely Baroness Maria von Trapp (of Trapp Family Choir note), who spoke there under the auspices of the Catholic Action Committee. A week or so later it was published in *Red Letter*, the UP national news-feature service, and automatically had a tremendous nation-wide pick-up. Now, I worked under difficulties in preparing the feature and, lacking some details, I phoned quite late in the evening, a Roman priest nearby. He was friendly, understanding, cooperative and supremely (and flatteringly) knowledgeable about my field. I gathered some well-assembled facts about the subject of the story, but mainly I gathered that this priest thought the press was the hope of the world and he was going to say a few "Hail Mary's" for me that night, yes indeed. The next day . . . unsolicited and bright and early . . . he appeared at my office with a well-written handout (the outstanding parts checked with a pencil for my guidance), a glossy photograph just the right size (8 by 12), a suggestion for transmitting my piece to *The Catholic Digest* for possible use because of its importance . . . these things, and a beaming smile and a hearty handshake.

I always have guarded closely my professional integrity by not allowing personal factors to influence unduly my handling of the news. Nor was I then (this was in 1943) churchly minded. But just the same, I kept my eye on the Trapp feature story to see that all went well with it.

What the Catholic priest did was entirely legitimate; he did an adequate press job for a spectacular member and for the CAC, and he propagandized for his faith.

Naturally, the Roman Catholics as well as the Protestants have information centers or services to process their news for the secular press—and they usually do a superb job. Stories reach newspapers and magazines in terse, pleasantly-written style, approved by officials and ready for use if the editors see fit to accept them. Editors are limited at present as to space but over a period of time they'll use some of this material. As it then appears under the guise of news, often quite properly, it exerts more influence on the reader than it would if it appeared as plainly a motivated release (i.e., publicity or propaganda). It also is true that Roman Catholics in editorial posts on newspapers and magazines often—perhaps usually—seem more aware of their Church's interests than do Protestants in like positions; they are informed and, by and large, they are concerned. In fairness to ourselves it should be emphasized that many individuals are called Protestants when they actually are non-church.

In New York, there is a Catholic Press Institute, itself news-making because it holds regular meetings with name speakers and these meetings are legitimate news. It's one of many ways by which liaison is maintained between the Roman Church and its members in press jobs. It is friend-making; it is informative. I wish Protestants had equal contacts with the great working press.

And I wish very much indeed, and shall pray continuously, that soon Protestants will give a measure of fellowship and support to news writers (magazine, column, etc.) who valiantly strive for worthy purposes, mindful of their responsibilities to the new one world which can be established under God—whether they are Protestant or Roman Catholic.

NOW, as to more specific suggestions, given not as final but merely as suggestive for further study—

Protestantism should man its information services at least partially with trained, experienced newsmen. A gigantic amount of Protestant news can be filtered into the secular press if it is written tersely and smoothly, and handled properly in presentation. This also is supremely true of the news-feature story. We must not overlook any longer the wide-open opportunities about us.

The information commission representing a united Protestant Church of, say 7,000,000 members can speak with considerable authority. It can exert a real influence for good. It must know how to do the job. Journalism is a big field and it takes long training to know how to function adequately in it.

Our message is God's message, or should be. We must answer some day for our custody of it.

One or two national or world bodies speaking for Protestantism should be empowered to do a big, over-all press job on important Protestant

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news. This should be handling comparable to that given a Papal encyclical.

These bodies should get all the financial and other support they need to do the job, and they should get it only as long as they keep several jumps ahead of their task. In public relations, it is necessary to get there "fustest with the mostest."

Protestantism will not maintain its position by retreating to an ivory tower and presuming that its worth will be recognized. It has authority to go into the market-place to fight for the minds of men; Christ himself commissioned his followers to go into the highways and byways. In short, to go where people are.

Information agencies should be supported adequately so that they can keep abreast of the times in use of media; picture-stories in books and magazines, illustrations, cartoons, movies, documentaries—the whole play. Christ's message deserves the whole play and after all, there are millions of people to be reached. Our effort must be adequate.

Let Church representatives, priests and laymen alike, make friends with members of the working press. Get to know them, their aims, problems and needs. Try to understand their motivations and, understanding them, to foster those which are Christian and long-term. Inform them fully of what goes on, keeping an eye on world activities and potentialities particularly. I never yet have known a reporter who wouldn't listen to an intelligent person who had something serious and worthwhile to say. They would resent it if they thought you wanted them to distort the news but not if they believed you merely wanted it reported truly.

Above all in the relationship, continue mindful that newsmen also are "our Father's children," with all the potentiality that implies and that—as it happens—they are so situated as to be peculiarly able to be bearers of his "good news."

"Would You Want Your Own Daughter . . ."

by Hugh D. McCandless

Of The Witness Editorial Board

ANYONE who makes the most modest statement about racial justice knows that this question will be asked of him. The questioner has made up his mind that if the answer is "yes", the speaker is unbalanced or untruthful, and he will listen no more; if the answer is "no", the speaker is inconsistent, and again he will listen no more. For all its apparent logic, the question is merely a convenient mental exit.

No one wants his daughter to marry into any race that is suffering from economic, social, political, or educational deprivations. No one would want his daughter to marry into any family—of any race—that was subject to such disadvantages, or who had been subject to them for generations. No one wants his children to have children who would be social outcasts. No one would want his daughter to marry a man crippled with a disease, whether that disease was the man's own fault or not. Why should anyone expect any father to wish his daughter married to a man crippled by financial and cultural sanctions, who would have to pass these on to his offspring?

When financial inequalities are done away, or reversed, the situation changes markedly. "Women of our kind" do get married to wealthy orientals, without losing caste. Their children often pay the price, by finding themselves barriered off from both ancestral cultures. But this need not happen if they gravitate to certain circles: religious, literary, musical, and so forth. The professional *milieu* is usually the one in which they find the rest of us least cruel.

Proof that economics is a most important factor is shown in the intermarrying of the American Indian with other races. Faced with a penetration of "whites" and "blacks" which was occasionally peaceful, they mixed with both. Social sanctions did enter into their choice between the two, but the things which determined which race they should or could blend with were usually matters of practicality. Pocahontas was the daughter of a "king" who was more important and powerful in Virginia than any man in the little English colony, and doubtless better endowed with this world's goods. There was no reason why she should not become Mrs. John Rolfe. Many white Americans boast of Indian blood, and the rest of us rejoice with them in this.

In places and at times when the Indians were comparatively poor and thus uncultured, they mixed with Negroes. Educational centers were

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often started for both, without drawing any line between them. That culture and prosperity are not completely integrated is obvious to anyone who reads certain "society columns," but this does not at all weaken the fact that a certain amount of prosperity for a considerable period of time is an essential to any degree of culture.

However, even if the present level and future opportunities of every American were evened up, general intermarriage would not immediately become the order of the day. Our minds have become conditioned by inherited judgments to such a degree that the idea of mere attraction between people of certain different races appalls us for the simple reason that it seems preposterous. White missionaries serve among unclothed natives without a qualm. There are, indeed, other couriers of our civilization, and muck-raking authors go to great pains to describe their amatory adventures. The rate at which such literature sells bears no relation to its veracity. Even in these books, however, such experiences are treated as adventures, brought on by an acceptance of the violence of frontier life and a revolt against its boredom. Marriage itself is an adventure, but of a different sort, and there is little resemblance between these casual experiments and the great commitment of marriage.

As successive waves of immigrants have come to our shores, and as they have succeeded in adjusting themselves to this way of life and in contributing to it, more and more parents have watched their sons and daughters marry "foreigners" of one sort or another. These parents become fearful of the future—not without some reason, and fear is the occupational disease of any normal parent—and their emotion is heightened by their anger at the interloper and at their reckless offspring. There seems to be something ungrateful about flouting parental prejudices, and so parental pride is hurt two ways.

I KNOW of no statistics about the comparative permanency of such matches, but I should say it was at least as good as the average. The main hurdle is not in the attitudes, actions, and assertions of the partners themselves, but in those of their older relatives. I dread maiden aunts whose feelings must be considered when there is to be a mixed marriage. Otherwise, as far as I know, the main danger in a marriage of people of different faiths is the giving up of the practice of religion. No one likes to go to church alone, and this is especially true of married people. In the attempt to keep religion from being a barrier between them (spare the mark!) people often succeed in making it an empty gap between them, and chasms are sometimes more dangerous than walls. I had rather see either convert the other, than have both lose regular contact with the things that are eternal. My business is souls, not rules.

The permanency of a marriage is not always a sign of its value. The basic test of marriage is whether it helps the partners grow spiritually. But permanency is the only measurable criterion we have.

Religion, however, is not as great a barrier as pigment. The slant of the soul is considered nothing compared to the slant of the eye. Protestants, Catholics, and Jews have lived within a stone's throw (literally!) of each other for centuries. It rains a lot in Europe, and we are all pale or pink. It is the thought of marrying into more exotic groups, even though they be our co-religionists, that gives us pause. We don't know them very well. Is their race pure? How many blood lines would a single union introduce into our heredity?

One thing may be mentioned here. It is not proved, and would not change things much if it were. The people of Northwestern Europe are possibly not all pure *Homo Sapiens*. There may be a strain of *Homo Neanderthalensis* in us. If this is so, we are certainly the least "pure" of human races.

"At least, we have tried to keep our possible impurities among ourselves," you may reply. Of course we have. As long as there are plenty of people of our tint and type, our instincts will make us select them. But races tend to develop into types by isolation, and isolation for humanity has disappeared.

Those who face the prospect of having an interracial posterity with no enthusiasm may rest assured. By the time the races mix probably none of the readers of this will have any posterity. I do not refer to the cosmic possibilities of the misuse of atomic force. I am thinking of a stronger force—a biological one.

Statistics showed, a generation ago, that the average Yale graduate had 1.7 children. The average Vassar graduate had 1.1. At the same time it was estimated that there would not be a single surviving descendant of the present body of Harvard graduates in five hundred years. Aristocracy tends not to reproduce itself. The war may have slowed this trend but it will not change it. If you were intelligent enough and well enough educated to understand that the first of the statistics I have just quoted does not mean that every Yale man has one complete child and one incomplete one, you are probably an artistocrat, and your line will pretty certainly die out before it becomes hybridized.

The meek shall inherit the earth. The ancestors of the humanity of the future are now playing in the alleys of the slums of the seaports of the world. Their ancestry is very mixed and they are very fertile. Let them worry; it is out of

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your hands and it will not bother them much if at all. Our earliest mammalian ancestors squeaked unnoticed about the feet of the immense and lordly dinosaurs. It was their insignificance that saved them.

This does not mean that you have no problem. Increasing democratization will bring increasing intermarriage. The danger of intermarriage will be greater if you want to put it that way. But is the real danger of intermarriage that it shall happen or that it will be unsuccessful or unhappy? If it becomes more common its chances should be better.

Your progeny may play no part in the really mixed marriages of the future; but your attitude can do much to build or destroy the spiritual values of the mixed marriages that have been contracted in this your own day. Prejudice and false fears cannot help the situation in any way.

Missionary Prayer Book

By

DuBOSE MURPHY
Rector at Tuscaloosa, Alabama

WE HAVE thought long and spoken much of the wonderful heritage that we have in our incomparable liturgy. We have been comforted by the blessings which have come to us through our worship, and we appreciate the occasional remarks of our friends: "The Episcopal service is so beautiful." But it does not occur to many of us to wonder why this beauty does not draw more people through our worship to actual membership. We do not realize that most of these visitors look on with an admiration diluted by bewilderment. They do crave the beauty and order and reverence of our services; but they do not know how to find the places.

In other words, it is not a missionary book and we are not a missionary Church. It is true that we have a splendid missionary organization and do much mission work. But we do not base our worship on missionary principles; that is, we do not set our liturgy to the important task of winning those outside our own membership. Our book is written for the initiate. It began its life (as the English Prayer Book) in a community which was almost entirely composed of members of one Church. There was no need that it should be missionary, for parish and community were practically the same thing. But times have changed. Our Church is now not even the most prominent branch of Christianity in the community, and our book does not even contemplate the presence of strangers within our gates. And so we forfeit a priceless missionary opportunity.

Recent revisions and proposed revisions of the book have made matters worse by providing so many alternatives, so many variable and optional elements in the services, that even the experienced worshipper has some difficulty in keeping up with the minister. We have gained richness and flexibility but we have lost the appeal of certainty and dependability.

I do not propose another complete revision; but I do suggest that we make an attempt to offer a Mission Pray Book,—just as we have a Mission Hymnal. Such a book would differ chiefly in its arrangement, with most of the alternative and optional matter relegated to an appendix. For example:

A. In the order for daily morning or evening prayer,
   1. Print only one or two opening sentences, with a rubric permitting "other appropriate verses of scripture."
   2. Print only the shorter exhortation and one declaration of absolution.
   3. Omit all "invitatories" and, where a canticle may be used, print only one.
   4. Omit the Nicene Creed.
   5. Group together in an appendix the other opening sentences, canticles, etc.

B. In the order for holy communion,
   1. Re-write in clear and simple language the rubric concerning the collect, epistle, and gospel.
   2. Remove all offertory sentences and proper prefaces to an appendix.

C. In all services, print the rubrics, as suggestions and guides for the worshipper, in such type as will invite reading rather than skipping.

D. Add an Order of Worship which may be used on certain occasions, by authority, with clear and simple directions. To shorten morning or evening prayer by omitting one lesson and one canticle only makes for confusion; so much will be left out that the visitor will not know what is going on. For mission services or such occasions as confirmation, there should be an order in which finding the places and turning of pages would be reduced to a minimum.

As I hope the reader will see I am not proposing a revision of the Book of Common Prayer. What I feel that we need is a book which the visitor, the child, and the inexperienced worshipper may use without too great a feeling of confusion. In particular I want to see our Church commend its manner of worship to the stranger within our gates. "How shall he that filleth the place of the unlearned say the Amen at thy giving of thanks seeing he knoweth not" how to find the places?

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The Churches in Columbia Plan Racial Cooperation

Meetings Between White and Negro Clergy To Be Held at Regular Intervals in Future

Edited by Sara Dill

Columbia, Tenn.: — A first-hand account of the racial troubles of this Southern town were presented in THE WITNESS for March 21, written by the Rev. Joseph G. Moore, on the faculty of Seabury-Western, who went there to make a first-hand investigation. We have now received a letter from the Rev. W. Fred Gates, Jr., rector of St. Peter's, Columbia, in which he presents something of what the churches have been doing since the trouble.

"On April 10th twenty members of the Woman's Auxiliary of St. Peter's Church visited the Negro Church of the Holy Comforter here. This was the result of an invitation from the women of the latter church. Also present were Bishop E. P. Dandridge, the Rev. Charles Johnson who is in charge of the church, and myself. The three of us made short talks. The work of the Negro congregation was discussed and its plans for the future outlined by members of the Negro congregation. A free will offering of sixty-eight dollars was turned over to the Church of the Holy Comforter. Refreshments were served. The church is situated on one corner of the block known as Mink Slide, which was the scene of most of the trouble.

"I am president of the county ministers association. Acting in that capacity I called a meeting of the white and Negro clergy of Columbia. All denominations were represented including the Roman. There was a thorough and frank discussion of our racial problems, and the result was that a committee was appointed to plan and prosecute projects calling for cooperation between the races.

"This committee met a week later. Three decisions were made. First, that the meetings between the white and Negro clergy should continue at regular intervals, with the possibility of including laymen of both races in later meetings, and with the hope that this body might become an organized interracial commission. Second, it was decided to work for the erection of a new Negro high school here. It is badly needed. The county school board within the past month has authorized the construction of it. Our purpose here is to create the public opinion that will carry it through as soon as possible. Third, it was decided to work for a hospital to serve the needs of Negroes in Columbia and the surrounding area. We have made plans to solicit the advice of medical authorities in determining the actual needs and the kind of facilities needed to meet them. After this is done, we shall then go on to see what we can do about finding the means to erect and operate such a hospital as is needed.

If we find that we can work together successfully in getting results along the lines I have indicated, we shall then go on to face other problems existing between the races.

Women Ministers

Toronto, Canada (RNS):—Like the old saddlebag preachers of a century ago, 23 girls now in training in United Church colleges are to go out this summer into Canadian frontier territory to do the work of ministers. They will travel on horseback, on bicycles, in buggies, and a few of them in old motor cars. Six are taking the theology course and hope before long to be ordained ministers. The United Church, which is the only large Protestant body in Canada to admit women to the ministry, now has about a dozen of them working on fields scattered throughout the dominion.

"We used a few girls in this summer activity and we found that they did splendid work," said the Rev. M. C. Macdonald of the home mission department. "The girls will be on fields in the prairie provinces, British Columbia, Alberta and Ontario, and possibly the maritimes. They will have from two to eight preaching points on their charges. Most of them will preach three times a Sunday."

The girl preachers will organize and conduct Sunday schools, look after vacation camps and schools, do pastoral visitation and conduct funerals. On many of their fields there are no churches. They will use halls or schoolhouses for their Sunday services. Occasionally the missions superintendent will call on them and conduct a communion service.

Another Nobes

Ventnor, N. J.:—John Christopher Nobes was born on April 2. He is the son of missionaries, the Rev. and Mrs. Clifford E. B. Nobes of All Saints' Mission, Bontoc, Philippines.

New Parish House

Binghamton, N. Y.:—Trinity Church here is to launch a campaign on May 12 for $100,000 for a new parish house. To this the $25,000 received from insurance on the former building destroyed by fire will be added, enabling the parish to erect and equip a $125,000 structure.

Acolytes Festival

Utica, N. Y.:—Acolytes from parishes throughout the diocese of Central New York held the annual festival at Calvary Church here the evening of April 28th. The preacher was the Rev. Carl A. Aveilhe, rector of St. George's, Utica.

Pleads for Peace

Boston:—Bishop Sherrill, preaching at Trinity Church in Holy Week, pleaded for as great an effort toward total peace as we exerted for total war. Total peace is not being talked of as was total war; the present state of affairs is half-hearted.

Dr. Guerry Honored

Sewanee, Tenn.: — Dr. Alexander Guerry, head of the University of the South, was recently elected president of the Southern University Conference. There are forty-six colleges affiliated with the group.

EEF to Meet

Louisville, Ky.:—A conference of the Episcopal Evangelical Fellowship is to meet at Christ Church Cathedral here, May 7-8, at which issues to come before General Convention will be discussed. Bishop Scarlett of Missouri and the Rev. Oscar Seitz, professor at Bexley Hall, will speak on the marriage canon, with Dean Emerson of Cleveland presiding. Unity with Presbyterians will be handled by the Rev. Sherman E. Johnson, professor at the Episcopal Theological School, and the Rev. Charles D. Kean, rector at Kirkland, Mo. Dean Sweet of St. Louis will be the chairman.

Bishop Hines of Texas will be in

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the chair when the place of the evangelical in the Church is presented by the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, and the Rev. William Marmion, rector of St. Mary's, Birmingham, Ala. Bishop Tucker of Ohio and the Rev. Frank Caldwell, president of the Presbyterian Seminary at Louisville, will be the dinner speakers, with Bishop Clingman of Kentucky presiding.

Similar conferences are to be held later in Washington, D. C. and in San Francisco.

Iowa Laymen

Marshalltown, Iowa:—The Rev. Arnold M. Lewis, national director of laymen's work, was the speaker at the annual meeting of laymen of the diocese of Iowa, meeting here at St. Paul's, April 27-28. Other speakers were Bishop Elwood L. Haines and Mr. Byron Pinney, the president of the organization.

To Visit Alaska

Davenport, Iowa:—Bishop Elwood L. Haines and Mrs. Haines are to visit Alaska in June to make a survey of work there for the National Council. They are to travel by plane, first to Seattle and then to Fairbanks. The trip will cover every mission and institution in the district, all the travelling to be by air. The survey will take about two months.

Bible Facts

New York:—Here are a few Bible facts, sent in by a reader, though whether he dug them up himself he did not reveal: 3,586,473 letters, 31,373 verses, 775,693 words, 1,189 chapters, 66 books. Longest book, Psalms; shortest book, John two. Longest chapter, 119 psalm; shortest chapter, 117 psalm. Longest verse, Esther, chapter 8 and 9; shortest verse, John, chapter 2, verse 35. You can check yourself if you don't believe him.

Bishop to Speak

Orangeburg, S. C.: — The convention of the diocese of South Carolina is to be held here, May 14-15, with Bishop Oliver J. Hart of Pennsylvania the guest speaker at the convention dinner.

Sisters Honored

Boston:—Sister Isabel, soon to return to China, Sister Anita Mary, and Sister Helena, a native of China, all of the Order of St. Anne, were the guests of honor at the annual meeting of the Church Periodical Club held at the diocesan house, April 23. Sister Anita Mary is the granddaughter of the first Bishop Boone, niece of the second Bishop Boone and daughter of the Shanghai missionary, Dr. Boone. All three had been imprisoned in the Philippines for four years after having been evacuated from China as a measure of safety. Mrs. Laurence Pope, diocesan director of the club, presided.

Paper Urges Purge

Budapest (wireless to RNS):—Recent reports of an alleged conspiracy by Catholic schoolboys to blow up Russian war monuments in Budapest with hand grenades brought a demand here by the Communist newspaper Szabad Nepd (Free People) that priests be purged from schools and religious instruction abolished in state schools.

"If priests explain the gospel with hand grenades and guns, the masses will explain the Bible to priests in their own way," Szabad Nepd declared.

Joseph Cardinal Mindszenthy, Archbishop of Esztergom, has ordered an investigation into the supposed conspiracy. Those said to be involved in the plot were students of a boarding school run by the Piarists, a Roman Catholic teaching congregation.

The headmaster of the school later declared that the "plot" was "no more than a boyish prank" which the communists used in their attack on Roman Catholic schools as "hotbeds of reaction."

Easter in Japan

Toyko (wireless to RNS):—Thousands of Christians in Japan, Korea, and the Ryukyu Islands participated in Easter celebrations. Highlighting holiday observances was the service in Tokyo's Meiji Stadium attended by 3,000 Protestant soldiers, sailors, and civilians, and a group of Japanese Christians. The service featured music of the First Cavalry Band and the singing of Easter hymns by a united choir of GI's and Japanese led by the Rev. Ugo Nakada. The sermon was preached by Chaplain Ival Bennet, chief of chaplains in General MacArthur's command.

A Roman Catholic service was held in Hibiya Hall, downtown Tokyo, with an attendance of over 2,000. Services were also conducted in all military installations.

In Korea, Protestant troops attended a sunrise service in the open court of a former Shinto shrine above Seoul which now serves as a music conservatory and Christian museum. The preacher was Chaplain V. P. Jaeger of the 24th Corps. Roman Catholic military personnel were present at a Mass in the Seoul cathedral, while other Easter services were held in various churches throughout the capital.

Most significant of all the Far Eastern services were those on Okinawa where a year ago 50,000 Al-

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lied soldiers assailed the beaches in a decisive assault against the Japanese, and where 7,000 American soldiers now lie buried.

Churches Back OPA

Washington (RNS): — Congressman Adolph Sabath (D.-Ill.) speaking in favor of maintaining the Office of Price Administration without any amendments, read to Congress a long list of Church leaders and organizations who have endorsed extending the agency's life. Among them were the Church League of Industrial Democracy, the Methodist Federation for Social Service, Council of Social Action of the Congregational-Christian Churches.

Collects Relief

Washington (RNS): — Depots for collection of clothing, tinned foods, and money for purchase of additional foodstuffs to be shipped to Europe were set up at the Washington Cathedral here Sunday, April 28, it was announced by Canon George J. Cleaveland, chairman of the cathedral's relief committee. Members of the cathedral staff already have launched a drive to collect the amount necessary to purchase a heifer—some $150—which will be shipped from the United Church Relief Center at New Windsor, Md., as will all other food collected.

In the collection of foodstuffs, the newly-appointed cathedral committee will place special emphasis on obtaining foods for infants and young children, the canon stated, adding that canned fruits and fruit juices, dry and evaporated milk, cereals, and prepared vegetables all fall into this category.

Votes for Negroes

Atlanta, Ga.:—Gov. Ellis Arnall's appeal that the people of Georgia grant voting rights to Negroes was commended in a resolution passed by the Georgia Council of Church Women at its annual meeting here. The Council also called for a return to rationing as the best means of solving the world food crisis. The Council's action on the Negro question followed a speech by O. P. Gilbert, editor of the Christian Index, Georgia Baptist Convention publication, who questioned the wisdom of permitting all Negroes to vote.

"I do not believe we should make any distinction at the polls on the basis of color," Gilbert said, "but I think the franchise should be based on the intelligence of the people . . . I'm wondering if the Negro, as a whole, is capable of voting intelligently. The Negro is an emotional man. For a time he will be concerned with paying off and getting even at the polls."

In adopting a resolution asking Georgia Congressmen to support extension of the OPA, the Council said the OPA offers "the most practical means of preventing disastrous price increases which would disrupt the process of reconversion and bring untold suffering to large numbers of our people."

Bishop Transfers

New York (RNS):—Bishop Alexis, formerly of the Russian Orthodox diocese of Alaska, has transferred his allegiance to the Moscow Patriarchate, according to an announcement here. The bishop was previously under the jurisdiction of Metropolitan Theophilus, head of the dissident Russian Orthodox Church in North America which has consistently refused to recognize the jurisdiction of the Moscow Patriarch and is still regarded as schismatic.

Explaining his decision, Bishop Alexis said the action was based upon belief that "our Russian Orthodox Church is part of the whole Eastern Church," and that "in order to be in unity with the Eastern Or-

Every Seminary of the Church

is putting into effect its plans for returning chaplains and service men.

Many chaplains feel the need of special preparation for their further ministry in civilian life.

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VIRGINIA THEOLOGICAL SEMINARY, Alexandria, Va.

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thodox Church it is necessary for the Russian Orthodox clergy to be under the Patriarch of Moscow."

Book of Worship

Philadelphia (RNS): — A revised and enlarged Book of Common Worship for the Presbyterian Church in the U.S.A. has been published here by the denomination's board of Christian education. Prepared by a special committee set up in 1941, the book is said to express more adequately the standards of the Presbyterian Church than the service books hitherto published by the Church. The new Book of Common Worship follows the ordinal of the Church of Scotland and embodies features of service books of the Presbyterian Church in South Africa, the United Church of Canada, and the Evangelical and Reformed Church. New additions include suitable services for young people and children.

Five new orders of morning worship have been introduced in the present Book. In addition, there are five services for evening worship whereas the old book had but one evening service. The litanies have been changed "to meet more directly the needs of contemporary life." Other new material appears in the forms and orders of church ordinances.

Internationalism

Geneva (RNS):—The commission on a just and durable peace, American church-sponsored organization, has been invited by the World Council of Churches to supervise the first meeting of a newly-formed commission on international relations. The meeting, which is scheduled for August, probably will be held in or near London, but the exact place has not yet been defnitely decided. The commission on international relations was set up in February by the provisional committee of the World Council of Churches "to stimulate the Churches of all nations to a more vigorous expression of the demands of the Christian conscience to the political policies of governments."

Ecumenical Institute

Geneva (wireless to RNS): — The World Council of Churches has signed a five-year lease on the Chateau Dobossey at Celigny, lakeside village 17 kilometers from Geneva, which will become the headquarters of a new ecumenical institute to train Christian laymen. The institute is being financed through a gift of $1,000,000 from John D. Rockefeller, Jr. Chateau Dobossey, which can house sixty or seventy persons, was formerly used as a woman's college. Several important gatherings of Christian leaders are expected to be held there this summer, including a meeting of the general committee of the World Student Christian Federation, and a conference of the CIMADE, French Christian youth organization.

The ecumenical institute will provide courses of study for young laymen, especially from European countries. The first course will open next October and will run until December. Robert C. Mackie, general secretary of the World Student Christian Federation, heads the committee in charge. At its first meeting here, the committee increased its membership by the addition of Tracy Strong, general secretary of the YMCA; and Ruth Woodsmall, general secretary of the YWCA.

Chaplains Released

Washington (RNS):—The number of chaplains released from active duty since last September 1 totaled 3,660 on February 28, 1946, according to a report issued here by Maj. Gen. Luther D. Miller, chief of army chaplains. The report stated that the number of chaplains now on duty with the army totals 4,481.

There were 77 chaplains killed in action, including 12 lost in the sinking of Japanese prison ships and one killed during the bombing of Germany, according to the report, while 76 chaplains died from non-battle action, including five who died in Japanese prison camps. 1,383 chaplains have received 1,826 decorations since Pearl Harbor, the report stated.

End Discrimination

Richmond, Va.:—The Fellowship of Southern Churchmen, an interdenominational, interracial group, has called on Churches of all creeds to "break down those customs and mores which perpetuate hostility and invite conflict." A meeting of the fellowship here attended by whites and Negroes from 16 southern states adopted a resolution against the "present and prevalent separation of and discrimination against people on the basis of color, race and social status."

It challenged churches, synagogues and cathedrals to "join us in combatting the evil designs of the vendors of hate and distrust who would set man against man, playing upon his pride, his pretensions to power, his economic insecurity, his political fears and his religious sectarianism."

The resolution also called on all "people of goodwill" to seek the defeat of "any legislative measure such as the May-Johnson bill, which intends to control and exploit atomic energy for destructive purposes, and to support those measures, such as the McMahon bill, which intends to make possible the constructive employment of nuclear fission."

Force Justified

New York (RNS):—Protestantism's attitude toward the use of force has made the foreign policies of Great Britain and the United States "soft," Harry D. Gideonse, president of Brooklyn College, declared here. Gideonse, speaking at the Columbia University conference on religion, said the Protestant tradition that force in itself is wrong has led both countries to the point where they have nothing to back up their ideals. He added that Roman Catholicism

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COMMEMORATION TO WAR DEAD

New York (RNS): — The nation's churches have been urged by the Federal Council of Churches to observe Memorial Day season this year as a special commemoration to those who gave their lives during the war.

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and Judaism have been more realistic in their conception of force.

Asserting that conflicts on moral issues are first resolved by force and then codified by law, Gideonse said this doctrine does not mean that "might makes right" because force should be used only as an establishing tool of the "right." As an example, Gideonse cited the U. S. Civil War and the League of Nations. He pointed out that the North won the Civil War because its ideals were backed by strength, but the League failed because of its weaknesses.

Increase Attendance

Atlantic City, N. J. (RNS):—Constant emphasis on enrollment and attendance, increased promotional work and the active help of the bishops and church leaders were the factors responsible for the 1945 rise in attendance and enrollment in the Methodist Church, according to J. Q. Schisler, executive secretary of the denomination's general board of education. In a statement delivered before the Council of Bishops here, Schisler pointed out that church school enrollment and attendance is one of the major points of the Methodist Crusade for Christ now in progress throughout the Church. Enrollment last year jumped 96,685 and attendance 93,386. Promotional plans to continue this trend include closer work with the more than 40,000 church school superintendents, Schisler said. He added that a nation-wide conference of these leaders may be held soon.

Foreign Students

New York:—The influx of foreign students into this country, curtailed during the war years, has resumed with 10,445 enrolled for 1945-46 in institutions of higher education, according to the annual census made by the committee on friendly relations among foreign students, an interdenominational group sponsored by the YMCA. Largest number of students have come from Canada, which has a total of 1,613 as against 852 for the preceding year. China is second, with 1,298. Continuing a marked trend of recent years is the growth in the number from Latin America with 4,638 registered for the year. There are foreign students in every state, and they are registered in 738 different institutions, the report pointed out.

Fight Discrimination

Minneapolis (RNS): — A council of human relations, headed by a clergyman, has been created by Mayor Hubert H. Humphrey to provide leadership in the development of anti-discriminatory legislation. The council will seek to co-ordinate and help strengthen existing programs now sponsored by organizations interested in the human relations field and to develop a positive program of its own for the encouragement of better relations among the various sections of the community.

A survey will be made by the council to determine extent, degree, and location of prejudices and discriminatory practices as a basis for a program to be worked out with churches, schools, social welfare agencies, and other public groups.

Public Relations

Washington (RNS): — The public is 25 years behind in its conception and understanding of the practices and beliefs of the modern church, Ralph Stoody, director of the commission on public information of The Methodist Church, declared here. Speaking at the annual convention of the American public relations association, Stoody asserted that the churches, to a large extent, were at fault for this attitude because of their negligent public relations program.

"The unfamiliar phrases used by clergymen complicate the common man's understanding of what the Church is doing," Stoody said. He advocated a revision of the vocabulary used by churchmen so that the man in the street will have a clear picture of the Churches' work.

Letter from China

New York:—Writing to the National Council from St. Faith's School, Yangchow, China, Miss Althea Bremer said: "The city gates, the crowds, the rics, the wheelbarrows, the great city wall, the rutty lanes, they were all the same, and when we came within view of St. Faith's red-tiled roof I could discern no difference from the outside . . . But inside . . . More than half of the beautiful trees are gone, pines, elms, red maples, mulberry, magnolia, wu-tung (source of tung oil). The school building has suffered no great structural damage so far as I know, but lacks outside doors, inside walls, locks, windows and furnishings, besides being too filthy for any language.

"Before we left all the valuable equipment of the school and of the house, pianos, organ, laboratory, library and office equipment, guest hall furniture chapel and chancel furniture, had been placed in the school attic and sealed with false walls, but not a vestige remains except a few of the carved chapel benches, a guest hall chair, a tea stand or two, a damaged electrolux.

"One pleasant surprise was that when two of the staff broke through the ceiling of the residence porch into the eaves they found everything that we had hidden there, linen, dishes, rattan chairs, mattresses,

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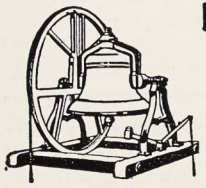
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electric light bulbs, kerosene stoves, clothes."

Miss Bremer intimated that when money is forthcoming for reconstruction, major repairs will be made, and it is hoped they can be finished in time to reopen St. Faith's in the autumn.

Yangchow is a city of about 100,000 some 200 miles northwest of Shanghai. The mission includes Emmanuel Church and Holy Trinity Chapel, the Mahan School for boys, and St. Faith's for girls, enrolling one to two hundred pupils in normal years.

Curtailed Meals

Buffalo, N. Y. (RNS):—Members of Delaware Avenue Baptist church, largest church of its denomination in the city, have adopted a "concrete plan to implement their sympathies for starving peoples." More than 100 families have agreed to serve "curtailed meals" every Friday evening, the savings to go to war victims. They hope to raise $5,000 by this method within a year.

The idea grew out of a sermon several weeks ago by the Rev. Lee J. Beynon, pastor, who suggested his members "do something concrete to help the hungry." A few days later Mrs. Beynon trimmed the dinner menu to an omelet and a slice of bread and suggested that a "curtailed meal" be served in their home every Friday evening to carry out her husband's suggestion. At the next midweek prayer meeting other families pledged to do the same thing.

A family of four can save about $1 a meal by eliminating meat and soup or dessert, Beynon estimates. Several bachelor members who live in hotels or clubs save by substituting a milk shake for their regular lunch. Savings are placed in special envelopes at monthly communion collections.

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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. JAMES P. BURKE
Hendersonville, North Carolina

Is the Anglican Communion to be judged by what it is sometimes or even "often called?" Dr. Wedel in his article *Anglicanism: Center of Unity* says it ". . . has often been called a 'bridge Church'." The real question is not what it is often called, but rather what is it? I am reminded of the young lady who asked the rector if the Episcopal Church believed in dancing. The rector very properly replied: "It is not in the creed." I never learned that the word "bridge" was one of the notes of the Church, one of the words describing the true nature of the Church. Any argument, therefore, that is built on that assumption lacks force. "The Church is described in the creeds as one, holy, catholic, and apostolic"—Office of Instruction page 291 in the Prayer Book. Let's start on those notes!

* * *

CANON ANSON PHELPS STOKES JR.
Rector, St. Andrew's Cathedral, Honolulu

THE WITNESS is my chief contact with what is going on in the Church and it is great. I appreciate it more than I have ever appreciated it before.

The other day there was a news item about the convention of Michigan at which a report suggesting standard salaries for all clergy, with differentials for family, length of service, etc. was presented and turned down. Probably it should be done experimentally on a diocesan basis first before any national planning is done. Perhaps conditions vary too much for any national planning. However if it could be tried in some dioceses my impression is that after awhile those dioceses would have a spirit and morale that would make them outstanding and in them the Episcopal Church would soon become a grass-roots Church reaching effectively the smaller communities as it rarely does at present.

I am the kind of rector who would get hit by it and would most likely be cautious about encouraging it, but my conscience tells me that all is not right at present and that salaries should be on some such basis as the Michigan report recommended. At any rate I think THE WITNESS could help the cause by publishing a fuller summary of the report and perhaps getting articles written on the subject.

* * *

MR. CHAD WALSH
On the faculty of Beloit College

Canon Wedel is to be congratulated on the honesty of his article, *Anglicanism: Center of Unity*. He avoids the hypocrisy of speaking as though the Episcopal Church can surrender a great part of what is commonly considered its "catholic" heritage, and remain at the same time a "bridge Church." He envisions a great ecumenical movement of a pan-protestant type, and is willing to pay the price.

With equal honesty, I must say that the article made me uneasy. Reading between the lines I gather that Canon Wedel is reconciled to the likelihood of a fairly extensive defection on the part of the Anglo-Catholics if certain principles, such as the unique nature of the historic episcopate, are abandoned. But I think he divides Episcopalians too neatly into "protestants" and "catholics." I suspect there are many members of the Church, who, like myself, value it precisely because it *is* a bridge Church, and who are unwilling to be pigeon-holed. I think of myself as just a plain Episcopalian. I developed a genuine interest in Christianity only recently, and had to go about the business of deciding on a Church rather cold-bloodedly. I decided on the Episcopal Church because it seemed to me that it alone of the Churches I was familiar with had retained the essential values of primitive catholicism and eliminated the later corruptions. In other words, at the time of the Reformation it threw out the bath-water, and cherished the baby. And I don't regard the historic episcopate and the interpretation of Holy Communion as something *more* than a memorial as bath water!

If a union with the Presbyterians can be worked out whereby the historic episcopate is preserved, and freedom of interpretation and ritual is safeguarded for all groups within the Church is assured, then there is much to be said for the venture. But if such a union would involve (let us speak frankly) recognizing Presbyterian ordination, *as it now exists*, as equivalent to episcopal ordination, then our organic link with the primitive Church is lost, and the anchors are up. I'm afraid that the final result would be this: the Episcopal Church (or the combined Church) would cease to attract people who genuinely want the best features of catholicism and protestantism—many of them would be driven to Rome instead. And, though I cannot speak for the Anglo-Catholics, I fear there is grave danger that many parishes would refuse to take part in any adventure in union which committed the Church irrevocably to protestantism (and nothing else).

The growth of the Episcopal Church has been slow but sound. I'm afraid that in the frenzy for Christian unity day after tomorrow we may destroy the future usefulness of the Episcopal Church, as a genuine meeting place and reconciliation of two great Christian traditions.

* * *

MR. W. W. VINCENT
Layman of New York City

The Easter number of THE WITNESS was so fine that I want to congratulate the editors. The article by Hugh McCandless on *Where Are the Dead* was a relief after reading nonsense on this subject all my life. I only wish that it might be put in leaflet form for wide distribution. I am sure rectors would be glad to have such a leaflet to place in the hands of many people who doubtless come to them for light in this matter. The poem by Douglas Sampson was also exceptionally fine—moving and convincing.

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New Methods in Biblical Interpretation Imperatively Needed

Legend identified the lost tribes of Israel with Jacob's beloved wife, Rachel. But on the other hand, the patriarch's unloved wife, Leah, was the legendary ancestress of post-exilic Jewish writers through whom the Bible has come to us. These writers' treatment of the "Tabernacle in the Wilderness" is most remarkable and arresting:

The chief architect is a descendant of Leah. The leading donors of equipment are descended from Leah. The Tabernacle is entirely surrounded by descendants of Leah, preventing approach by Ephraimites, the sons of Rachel. Sacrifice on behalf of Israel may be offered only by priests descended from Leah. The position of honor, facing the sunrise, is held by the Leah-tribe of Judah with other Leah-tribes. But the Rachel-descended Ephraimites are ignominiously stationed on the west, or back, side of the camp. The march through the desert is headed by Judah and other Leah-tribes, to which are attributed the greatest military power; while the Ephraimites, to whom is attributed far less fighting strength, march in the rear.

On the other hand, in actual, objective history before the Exile, the Ephraimites (descended from Rachel through Joseph) are protected by Judah from the deadly enemy Edom. The tribe of Judah is wedged in between Ephraim on the north, and Edom on the south. And this pattern of authentic history is followed by legend: "Jacob sent messengers . . . unto the land of Edom; and the messengers returned saying, Esau cometh with four hundred men. . . . Then Jacob divided the people into two bands. . . . And he put Rachel and Joseph hindermost", — in the safest position, farthest from the approaching Edomites.

(An interesting Sunday afternoon can be spent in tracing out the maternal origin and history of the tribal ancestors in Genesis, chapters twenty-nine, thirty, thirty-two, thirty-three, thirty-five, verse sixteen foll.; and then comparing with tribal dispositions in the book of Numbers, chapters one, two, three, four, seven. (See Exodus, chapter thirty-one).

The meticulous arrangement of the Tabernacle as a Leah-monopoly is the response of the Jewish, priestly school to the reverse disposal of the Hebrew nation in pre-exilic history and legend. As thus depicted, the Sanctuary stands at the brilliant focus of Priestly, or ecclesiastical, narratives which, in practice, have had three effects, as follows:—to put ritual error on a plane with moral delinquency; to dim out the great Hebrew prophets behind the imposing facade of Priesthood; and to obscure Jehovah, the champion of social and economic justice, behind the outlines of a conventional Deity who is preoccupied with individual "sin".

Evolution toward One God began prior to the Babylonian Exile, under the economic pressure of social problems. But as already pointed out, the growth of monotheism in Judah after the Exile, and in the ancient and medieval Church, could not carry the weight of economic reform. This difficult paradox, however, has been in course of gradual resolution since the close of the Middle Ages; and it is rapidly approaching a climax on the international stage. A bright light is thrown on the general subject by the recently issued **Cambridge Economic History** (Cambridge University Press). Note the treatment of St. Chrysostom, the last of the ancient Church Fathers who dared raise the economic problem, and who knew far more about the Bible than did those who accomplished his downfall.

—Louis Wallis.

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The WITNESS

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MAY 9, 1946

DR. AND MRS. ST. JOHN WELCOME CHOATE BOYS AT THE RECTORY . . . . (*story on page three*)

WHAT IS CHRISTIAN MARRIAGE?

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6:00 P.M. Young People's Meetings.

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For Christ and His Church

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MAY 9, 1946
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CLERGY NOTES

ANDERSON, GEORGE C., rector of Trinity, Swarthmore, Pa., has been appointed consul of the Republic of Paraguay in Philadelphia.

BRICKHEAD, M. H., retired priest of Penna., died on April 17 at the age of 69.

FERRIS, RAYMOND T., dean of the cathedral at Ancon, Panama Canal Zone, was married to Mary K. Dicey on May 1.

HALEY, LEON F., retired rector of St. Philip's, Norwood, N. Y., died on April 22.

KELSEY, MORTON T., rector of Emmanuel, East Syracuse, N. Y., becomes assistant to the dean of Trinity Cathedral, Phoenix, Ariz., July 7.

KIRSCH, RUSSELL O., army chaplain, was married on April 22 by Bishop Hart of Pennsylvania to Miss Meta A. Williams of Philadelphia.

MYLL, WILFRED B., former rector at Trinity, Owensboro, Ky., is now assistant at St. Mark's, San Antonio, Texas.

STEWART, V. P., former rector of St. John's, Elkhart, Ind., is now rector of St. James', Milwaukee, Wis.

WAY, WILLIAM, is to retire as rector of Grace Church, Charleston, S. C. on July 15.

WILLIAMS, EDWARD T. H., is now curate at St. Paul's, Burlington, Vt.

WOLFE, JOHN S. JR., was ordained deacon on April 22 at St. Paul's, Savannah, Ga., by Bishop Barnwell. He is a student at General Seminary.

WOODWARD, WILLIAM G., rector of Trinity, Erie, Pa., and in charge of St. Peter's, Waterford, Pa., has accepted the rectorship of Trinity, Lancaster, N. Y., and charge of All Saints', Williamsville, N. Y., effective June 1.

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11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
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The WITNESS

For Christ and His Church

May 9, 1946

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Headmaster of Choate Declares Private Schools Lead

They Have Done Full Share in Perpetuating The Best in Christian Culture and Tradition

By George St. John
Headmaster of the Choate School

Wallingford, Conn.: — In democratic America, with its highly developed system of public education, why should a small minority of boys or girls be set apart in the independent boarding schools or day schools? With tremendous sums being spent on public schools, with every citizen taxed for their support, why should the independent schools ask for generous gifts for buildings or endowment? These are natural questions; and here at Choate compelling answers are borne in on me all day long.

Henry Pennypacker, first a headmaster, and for many years wise counsellor for boys and men at Harvard, used to say, "No matter how far a boy may stray while at college or a few years after, by the time he is thirty he will return to the standards and ideals, the faith and the convictions — economic, social and spiritual—of his preparatory school." And said Humboldt, "Whatever you would accomplish in a nation, you must first put in the hearts and minds of a nation's youth." Among national leaders, tragically enough, Hitler has been the first to put into effect this far-reaching truth.

In our country the Churches as a whole have sensed it, the great mass of schools have seen it dimly; but to only a small handful of teachers and schools has it been given (because they so believed in their mission) to work and live by this very creed. It is hardly too much to say that as in the Dark Ages the spark of civilization was kept alive in the monasteries, so in our time Christian civilization has been best fostered in a handful of our schools. It is hardly too much to say that in these schools alone during the past forty years has a boy been surrounded by the standards and ideals, tradition and sheer Christian culture, which in an average English or New England home, during the past century, were his natural inheritance.

Boys brought up in this school tradition have kept writing us during the war from Normandy, Okinawa or Italy. Writing from what others have called a hellhole in the Pacific, one Choate man said, "I'm fighting for the things I've been brought up, at home and at school, to believe in; and, therefore, I'm having the time of my life!"

"The things I've been brought up at school to believe in." The tradition and convictions which the school is passing on to future generations through her boys are the selfsame tradition and convictions for which the United Nations have been fighting. Not the war alone, but that which is in the minds and hearts of men will save civilization. Nobody can say just how much of his point of view, of his abilities and qualities, Mr. Churchill owes to Harrow. But I like to believe that this man who led the way in saving the slow-gained civilization of the centuries from the satanic leader who boasted he would "separate the present from the past," owes some of his compelling beliefs, some of his "robust good spirits when times are black" (and these saved England—and America—in their darkest hours) to his old school.

As I was talking like this the other day, a friend stopped me with, "But all this can be in hundreds of schools!" Of course it can. The sad fact is that in the past, it hasn't been, and nothing short of wishful thinking shows that it will be. The boys and girls of our country as a whole too often, "Look up and are not fed." Irresponsible or sleepy trustees, commonplace and venal school boards, public ignorance and indifference, second-rate teachers, politics, so-called schools of education, parents absorbed in bread-winning or bridge, poor leadership, and often sheer lack of money—all have conspired to put most of our secondary education on a low level. "Whatever else we may say about our schools in America," said Horace Taft, "it must be admitted that most of them are in a bad way." As a few independent colleges have led the way in higher education, so in secondary education the same has been true of a small group of independent schools.

Sometimes it has been said, however, that in the growing democratization of our time this handful of rare schools I am talking about will pass away, that they and what they stand for belong to an aristocracy that is gone. It was Mr. Churchill looking at things another way, who said, "We must beware of trying to build a society in which nobody counts for anything except a politician or an official, a society where enterprise gains no reward, and thrift no privileges." Here is the seer looking into a possible tragic future—a future into which democratic tendencies, however good in themselves, if misinterpreted and carried too far, will lead us. Only leaders trained in the experience of the past, leaders trained in the restraint of what the Latins called "via media" (the middle way) and the Greeks "meden hagan" (nothing too much), can stem the popular tide of commonplaceness, and of levelling closer and closer to the social and economic bottom where the political racketeer has his special chance.

A democracy is no better than its electorate, and an electorate best sees its responsibilities through the eyes of its leaders. Without safe leaders, men wise in their generation, men trained in a great tradition having its roots deep in all that the flower of mankind have learned through the ages—without such leaders the people perish. Whether enough of the alumni of the few schools I have referred to, have in our country been political leaders, is beside the point: the best of them have been leaders in their communities, often writers and speakers, and have often exercised an influence greater than the men in the state capitols or Washington. The

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nation, sowed as it were with such men, produces a crop of ideas and trends of thought which are the saving health of a democracy.

If the handful of schools in England and in our country which have done more than their share in perpetuating the best in our Christian culture and tradition, are to be allowed through some mistaken upsurge of misinterpreted democracy to be swept away, then whoever won the military victories, everyone in England and America have lost. But there will be men inside these schools and out who will see to it that this never happens. The motto of these English and American schools is "Noblesse oblige"; and the aristocracy that is theirs is an aristocracy which no nation can live without—an aristocracy of the mind and the heart—which people who understand it must preserve.

PROTESTANT EDITORS HOLD CONFERENCE

Washington (RNS): — Resolutions advocating more vigorous promotion of Protestant principles by Protestant editors and publicists were adopted at the conclusion of the annual Associated Church Press convention here. One resolution called upon Protestant religious journals to "set forth increasingly the indispensable Protestant position on all matters affecting the lives and welfare of the American people." The same resolution protested the "growing evidence throughout the United States of anti-Protestant bigotry and intolerance."

"The Protestant ideal of the inherent worth of every human being and the personal liberty of every individual is in direct contrast to the imposition upon the people of the authoritarian concepts of life and government," said the resolution.

The convention approved in principle the formation of "an inclusive Protestant agency for the collection, processing, and distribution of news and the expression of Christian conviction by the use of the methods of public relations."

It was recommended that this agency be an official body related to the Churches but at the same time "free enough to do its work and free enough to be itself an example of the principle of freedom of the press."

The editors proposed that the agency be set up by cooperation between Protestant denominations and the publicity offices of the eight interchurch agencies which are now considering a merger. Function of the proposed agency, the resolution stated, should be to "bring to bear the contribution of Protestant Christianity through the press and in the general field of public relations."

The resolution was drafted by Harold E. Fey, an editor of the Christian Century, and was presented by Guy Emery Shipler, editor of The Churchman. Shipler is chairman of a committee appointed at the 1945 convention to make a study of Protestant public relations.

During discussion of the question, Louis Minsky, managing editor of Religious News Service, warned against confusing publicity or propaganda with news. Minsky cautioned also against attempts to promote Protestantism by attacking Roman Catholicism.

"It is one thing," he said, "to promote Protestant ideals in an orderly and responsible manner, even when this goal is believed to require scrutiny and criticism of Roman Catholic policies. It is quite another thing, however, to promote Protestantism by a systematic attack upon Roman Catholicism. I am sure it is not the desire of Protestant editors to bring into existence an organization for the promotion of anti-Catholicism."

On this point, Fey expressed the opinion that Protestant public relations should seek cooperation with Catholics on problems of joint concern but otherwise should aim to expound and promote Protestant principles and ideals. Details on organization of the proposed agency were not worked out at the convention, but it was urged that Shipler's committee be consulted in any action taken on the proposal by any of the interdenominational agencies. In another action, the editors voted to appoint a committee to consult with heads of theological seminaries and journalism schools regarding institution of courses in religious journalism.

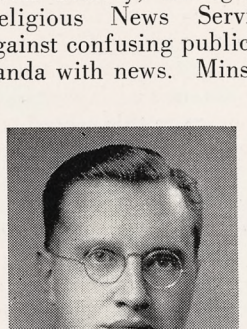
A further resolution congratulated the D.A.R. on its action in permitting the Tuskegee Institute choir to appear in Constitution Hall. The convention expressed hope that the "white artists only" clause would be deleted from the Constitution Hall lease at the forthcoming D.A.R. Continental Congress.

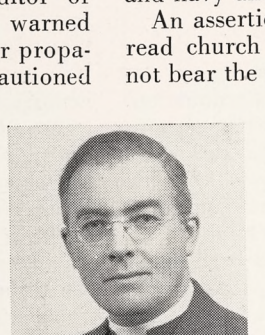
During the three-day meeting, the editors paid visits to the offices of the chiefs of chaplains of the army and navy and to the White House.

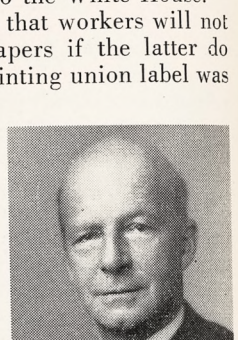
An assertion that workers will not read church papers if the latter do not bear the printing union label was made before the convention by Nelson Cruikshank, director of social insurance activities of the AFL. Both Cruikshank and Kermit Eby, educational director of the CIO, criticized religious journals for failing to deal with labor issues.

"I have yet to see an article in a church paper interpreting the spiritual issues and sacrificial devotion involved in a labor struggle," Cruikshank stated.

Eby called upon religious publications to "exercise moral judgment" on labor issues. He said it is a "profound responsibility of the church press to interpret matters of interest to the worker."







CHURCHMEN IN THE NEWS: The Rev. Theodore Ferris, rector of Trinity, Boston, is to be the chaplain of the Wellesley Conference: the Rev. Robert B. Gribbon, rector of the Church of the Holy Cross, North Plainfield, N. J., aids the Lutherans; the Rev. Raymond Cunningham, rector of Trinity, Hartford, is to lecture at the Finger Lakes Conference

HEADS SOCIAL WORK CONFERENCE

Nashville:—Miss Agnes Grabau, executive secretary of the Tennessee Church Mission of Help, was elected president of the state conference of social work at its meeting in Nashville April 8-10. She will hold this office for the coming year and will lead in planning the conference in Tennessee of 1947.

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Advance Fund Campaign Reaches Seven Million Dollars

Bishop Peabody Urges the National Council To Substantially Increase the 1947 Budget

By W. B. Spofford

New York:—The sum of seven million dollars is now in sight for the Reconstruction and Advance Fund, leaving $1,800,000 to go if the full amount is to be raised. Bishop Henry W. Hobson of Southern Ohio, chairman of promotion, so reported to the National Council, meeting in New York, April 29-May 1. He declared the amount still to be raised was "trifling" and urged that the next four months be used to get the campaign before every member of the Church. A report handed to Council members stated that $5.76 was required from each communicant of the Church if the entire sum is to be realized. The report shows that Delaware leads at present with an average of $25.84 per communicant; Southern Ohio, $14.99; Pennsylvania, $6.66; Spokane, $6.44; Massachusetts, $6.37; California, $6.25. There are thirty-four dioceses listed as either "Incomplete Report" or "No Report," including the large dioceses of New York and Long Island. At the bottom of the list of those reporting are Oklahoma, $1.05 per communicant; South Dakota, $1.52; Colorado, $1.55; Montana, $1.76, with eleven dioceses listed as giving between $2 and $3 per communicant.

On the spending end of the $8,800,000 the chairman of the committee, Vice-President Thayer Addison, stated that they expect to take into full consideration the plans of other Churches and to consult with the numerous interdenominational bodies, particularly in education and medical service. This will apply particularly in the largest missionary field, China. After stressing the importance of cooperation with other Churches, Mr. Addison went on to say that "It is obvious not only in China but in all fields in which we shall spend money that in the present stage of Church disunity we cannot proceed as if all the Churches were one. We could not decline to help rebuild one of our destroyed churches in a Chinese city simply on the ground that the Methodist Church in that city was still standing. Until organic union has advanced further than it has at home there are limits to the cooperation possible in our evangelistic work. It may be added that in primary education the needs and opportunities are so vast that we do not have to worry about duplication. When, however, we consider the middle school, the universities and the hospitals, we are dealing with institutions so relatively few in number and so expensive to maintain that there is every reason to insist on such consultation and cooperation as will prevent duplication."

He then stated that consideration was now being given proposals for a Union Teaching Hospital in Hankow and an East China Christian University which would comprise, through a federation or union, three or four existing universities, including St. John's, Shanghai.

It was also announced that the Hon. Francis B. Sayre of Washington and Mr. Charles P. Taft of Cincinnati had been added to the committee on disbursement of the R. and A. Fund. Previously appointed, in addition to Mr. Addison, are Lewis B. Franklin, Council treasurer; Bishop Dandridge of Tennessee; the Rev. George Wieland, National Council executive; Dr. Kenneth M. Sills of Bowdoin College; Mrs. Arthur M. Sherman, head of the Auxiliary; the Rev. Robert A. Magill of Lynchburg, Va.

Still on the subject of money, in discussing the National Council budget for 1947-48-49, which will be presented at General Convention, Bishop Peabody of Central New York urged that "the new spirit of stewardship aroused by the R. and A. campaign be kept alive" and said that additions should be made "to meet the general demand for some large, important and radical steps forward." He declared that there could be found many such projects but that one example would be plans for a greatly improved theological training for the ministry. He urged that between now and Convention the whole subject of "an adequate cause and the implementation of it" be studied and that the Council should submit to the Convention "a budget that will be a continued high challenge to progress."

It was announced that a budget for 1947 of $3,213,869 would be submitted to the General Convention. Whether this will be increased by General Convention, in line with Bishop Peabody's proposals, remains to be seen. The 1945 budget was $2,587,637; the 1946 budget, $2,735,058.

Still money—Mrs. Sherman, as Auxiliary executive, stated that there was every reason to expect that the United Thank Offering to be presented in September will exceed the last triennium "by a very considerable amount" and revealed that as of April 15 the total is $1,124,143 "which is $5,000 more than the total offering for the last triennium." The executive board of the Auxiliary at its meeting spent most of its time planning for the triennial meeting in Philadelphia. Among other things it considered the fuller representation of minority groups, which will be recommended at the triennial.



The Hon. Francis B. Sayre, former commissioner to the Philippines has been added to the committee on disbursement of the Reconstruction and Advance Fund.

The visit of a commission to the Orient to study needs and opportunities, planned for this month, has been postponed until fall—travel difficulties partly but also it is thought the situation will have been somewhat clarified then so that more effective studies can be made. Those to make the trip eventually are Mr. Addison, Mr. Franklin, Mrs. Sherman and Mr. Magill of Lynchburg. Incidentally, Bishop Gilman of Hankow and Assistant Bishop Robin

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Chen of Anking are to represent China at General Convention.

Plans were announced to continue the work of Forward in Service as a part of the department of promotion, with a new executive to be put on the job, at a salary of $5,100, to be known as the Secretary of Evangelism. Nobody has yet been named for the job.

Chaplain Frank L. Titus was named assistant secretary of the overseas department, succeeding the Rev. F. E. Swift who is to return to China in the fall. Chaplain Titus is at present serving on the Queen Mary, "ministering to the British brides who are coming to this country," according to the release of the promotion department.

Efforts to secure inclusion of lay employees under the social security act should be made, according to a resolution unanimously passed by the Council. This is in line with instructions from the 1943 General Convention.

The Council voted $500 as the share of the Episcopal Church toward the expenses of the provisional committee of the World Council of Churches which will meet in London, August 4-7. Those representing the American Churches will be John Foster Dulles, Bishop Oxnam, Reinhold Niebuhr, Bishop Oldham, O. F. Nolde, Georgianna Harkness and Walter Van Kirk.

Bishop Harris of Liberia told the Council of his work in Liberia, stressing particularly that the Church must lead in education, health work and solving the food problem. Bishop Larned, in charge of European Churches, addressed the Auxiliary on conditions there.

KIMBER DEN RECOVERS FROM ILLNESS

Nanchang, Kiangsi, China: — An airmail letter arrived in New York last week from the Rev. Kimber Den, which was dated March 28—and which carried $22 worth of stamps. He writes:

"Since my writing of my last letter to you on September 5, 1945 I fell quite sick and was confined in bed for more than two months. Hence it accounts for my long silence and failure to write to you during such a long interval. However I must confess that I have never failed to think of you with great affection even during my long illness. I caught a very serious type of typhus last winter which almost ended my earthly life. At three critical periods during my illness I lost my consciousness and almost died. How I finally survived was really a miracle.

"Soon after the evacuation of the Japanese from Nanchang City I was called back by my diocese to resume my parish work here at Nanchang where I served for twenty-five years. It was a call which I could hardly decline. So I came here with my family by the end of last November. After two weeks ride on a boat, thanks to God, we finally reached our destination safely. To our great surprise we found both our church properties and the old school building remained intact with only small damages in the midst of a ruined city. My lepers colony which was started ten years ago, I am glad to say, still remains in good condition even though the number of inmates has been reduced from 160 to 40, owing to deaths and other causes. When funds are available I hope to restore to the same number as we had before the war.

"Since my return to Nanchang my health has been very much improved. I seem to be picking up my work again with the same old vigor as I had in the years past, perhaps with more renewed strength. It was indeed a great miracle how we passed through safely the horrors of the war. All the dangers and trials that we have had during the whole period seems to me to have only served to strengthen our faith and to bring us closer to God, our Saviour.

"Besides my parish duties I am also acting concurrently as the director of field work for reconstruction and rehabilitation for the government in its rural project. This of course keeps me quite busy. However I am glad of this opportunity for taking a vital part in the postwar reconstruction of China. Many of my refugee people with their children have lately come back from Lichwan to the Nanchang area where their old homes were located. To their surprise they found all the villages near around wiped out and remained only a heap of ruins. It is now again my job to help these poor farmers to build up again their old homes and start anew their lives on the ruins of the abandoned land. It is a tremendous job, requiring huge sums of money. For this work your humble brother will, of course, need more than ever your continuous interest and encouragement.

"With improved mail service I trust this letter will be able to get to you sometime around Easter. If so please kindly convey through THE WITNESS my best Easter greetings to all of my friends in America and thank them for the great support they have been to us in the war years."

The letter acknowledges the receipt of a donation of $1,000 which came from WITNESS readers and which he received in September, 1945. Since that time two other donations of $1,000 each have been sent—the last only a week ago. We are to continue to receive donations for the great work being done in China by this leader. Those caring to make contributions should make their checks payable to "Treasurer, CLID" and mail to the Chicago League for Industrial Democracy, 155 Washington Street, New York 6.



Sister takes care of brother while father and mother work in the fields on one of the projects directed by the Rev. Kimber Den. Your donations thru the CLID help make his work possible

CATHEDRAL SPRING FESTIVAL

Washington: — The Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, is to preach at a special service at Washington Cathedral on June 2. That afternoon the speaker at evensong will be Mrs. Harper Sibley of Rochester, N. Y. These services close the second annual spring festival which opens on May 26 when the preacher at the morning service is the Rev. Horace W. B. Donegan of New York. On Monday evening there is a lecture on stained glass by Henry Lee Willet; on Tuesday at noon Mrs. Harry S. Truman formally opens the flower mart and that afternoon Bishop Dun and the cathedral clergy lead in a rogation service with prayers for abundant crops.

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EDITORIALS

Back Price Control

A STRANGE and uneven battle has been taking place in Congress over the future of the price control act. According to the public opinion polls the people of this country registered themselves four to one in favor of price control. Their duly elected representatives in the lower House have, however, ignored or defied the express will of the people and mutilated the price control act into ineffectiveness.

The response from the country has been almost unprecedented. Letters to Congressmen, radio programs, advertisements in the daily papers have deluged people and Congressmen alike. It is reported that the Representatives are now somewhat sobered, and at this writing there is hope that the Senate may undo the damage done by the House.

The apparently uneven nature of this conflict—the millions supporting OPA, the few opposed to it, makes us puzzle over this strange situation. We know who the millions are—they are the great masses of our citizenry and they include small businessmen and manufacturers of consumer goods. Who then are the few? They hide behind the lobbies like that of the National Association of Manufacturers—but not all members of even that association share their views. Why has it required the aroused opinion of the whole nation to stop these lobbies from gaining their goals? What is the power wielded by so few that it must be matched by so many before it is stopped? What do the few hope to gain by wrecking price control?

The answers to these questions are not yet on the record. They can only be inferred from the statements of reliable administrators like Henry Morgenthau, Jr., but it appears that the monopolies of heavy industry are behind the inflationary drive. If this is true, and if the monopolies are more interested in their own power than in the welfare of the nation and the world, the probable course of development is very disturbing.

If price control is wrecked and inflation follows, many small businesses, many small farms, many labor unions will be wrecked in the process. Those who will weather the storm will be the monopolies, the giant basic industries and finance. These great aggregations will acquire the bankrupt businesses and the lost farm lands. The men from these businesses and farms will join the enlarged pool of unemployed workers. With fewer employers competing for workers, organized labor will again be broken, as it was stifled after the first world war. An economic pattern of undisturbed monopoly may appear for the first time in an America in which freedom and equality are almost completely submerged.

These speculations are not pretty but neither is the situation in Congress. When you read this the Senate may already have reversed the action of the House. If the question is still being debated, write to your Senators. There are in particular thirteen Senators who need to be convinced of the need by the people: Warren R. Austin (Vt.); Joseph H. Ball (Minn.); Owen Brewster (Me.); C. Douglas Buck (Del.); Arthur Capper (Kan.); Homer Ferguson (Mich.); Chan Gurney (S. D.); Thomas C. Hart (Conn.); Wayne Morse (Ore.); Robert A. Taft (O.); Leverett Saltonstall (Mass.); H. Alexander Smith (N. J.); Alexander Wiley (Wis.).

Our present political situation is not a matter of parties — it seems to be a conflict between light industry on the side of the people, and heavy industry, which is attempting to regain the undisputed dominance it possessed before the Roosevelt era. As we see it a Christian has little choice in this matter. The voice of the people is not the voice of God, but meeting people's needs is clearly the will of God.

"QUOTES"

IT HAS been a long fight to put the control of our economic system in the hands of government, where it can be administered in the interests of the people as a whole. Now Congress, under the influence of powerful lobbies, is rapidly trying to return control to big business. It may be that individual Congressmen do not realize just what they are doing, but they are heading us straight for inflation and accepting the old "boom and bust" ideas, instead of sticking to the plan of ironing out the peaks and the valleys and trying to keep us on a fairly even keel.

—Eleanor Roosevelt

Congratulations All Around

DAVID JOHNSON, son of the Rev. John H. Johnson, rector of St. Martin's, New York City, has recently been elected president of the Haverford College Student Association. He is a young man of charm and ability. His record in college is notable. He was captain of the 1945 tennis team, and after three years on the basket-

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ball squad was elected co-captain this year. The notable aspect of this honor lies in the fact that David Johnson is a Negro. Our pride in the product of the rectory makes us want to congratulate him; we cannot refrain from congratulating his father; but most of all we think Haverford College and its students are to be congratulated for the illustrious example they have set society in this emancipation from race prejudice.

Strategy and Tactics

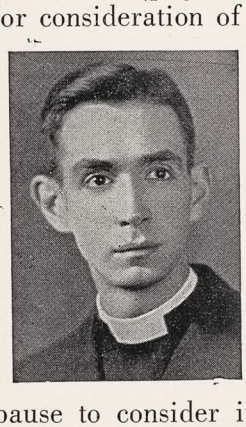
A NEW columnist is introduced with this number—the Rev. Francis O. Ayers Jr., the rector of St. John's, Waterbury, Connecticut. He is well known throughout the Church as the rector of a strong and progressive parish. The purpose of the column he himself states in his introduction so that we hardly need add anything, except that we do hope you will act upon his invitation to send him suggestions and comments and questions pertaining to parish life that you would like to have answered.

The Living Liturgy

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

The Prayer of Humble Access II

WE HAVE held over from last time a discussion of the latter part of the Prayer of Humble Access (page 82), so as to have more space for consideration of the 6th chapter of St. John's Gospel, whose teaching furnishes the context for a proper understanding of the phrases "to eat the flesh" and "to drink his blood." Inasmuch as this chapter of Scripture is one of the chief sources for the Church's doctrine of the Eucharist, and particularly of the Real Presence, it is well that we pause to consider it more carefully. It is only fair to say that New Testament scholars are not all of one mind regarding the interpretation of this difficult chapter. I do not claim any special grace of insight which is denied more learned commentators; but you understand that well enough.



St. John 6 is a long chapter of 71 verses, not all of which is read at one time in our liturgical lectionary. The miracle of the feeding of the 5000 (verses 1-14), which forms the basis of the lengthy discourse of Jesus, is the Gospel for Lent IV. The lectionary of the Daily Office appropriately expands this reading by appointing verses 27-40 for Morning Prayer, and verses 41-51 for Evening Prayer, on the same Sunday. Verses 53-69 are appointed as an evening lesson on Whitsunday. Brief sections of the chapter are also assigned as the Gospel for a Burial and for the Communion of the Sick, and as a morning lesson on Thanksgiving Day. From this very varied use of the chapter on such widely different occasions, it will be seen at once how richly suggestive in teaching this chapter is.

The feeding of the 5000 was associated in the minds of the early Christians with the Eucharist. Our evangelist makes a special point of this by referring to its occurrence when the Passover was at hand. The chief lesson of the story is that our resources, however little, when offered entirely to Christ for His blessing and distribution, become more than enough to satisfy the hunger of men. But the crowd who enjoyed this feast thought only in material terms. A prophet who could so satisfy their physical hunger must be made a king. Jesus was not offering them a temporal kingdom, but an eternal kingdom of spiritual life. This life is given to those who have faith in Him, as One sent from God. To believe in Him is to be nourished, as it were, with "true bread from heaven" which is nothing other than Himself. Thus to feed on Him by faith is to enjoy not only imperishable sustenance but everlasting life itself—something entirely different from the meat of ordinary earthly life for which we labor or even of the day-to-day manna from heaven with which Israel was provided by God in the wilderness.

Jesus' Galilean hearers were puzzled enough when He (whose human parents they knew) claimed to have come from heaven. They were amazed when He identified that heavenly Bread, which He was, with His very flesh which He was to offer up on Calvary to rid the world of sin and give it life. How could they eat His flesh? How could they drink His blood? Even His intimate disciples were troubled by this "hard saying." Whereupon Jesus explained to them that His flesh and blood which they should eat and drink was not that of His physical body, but that of His ascended and glorified Body — when, to use St. Paul's phrase, He should be "a quickening spirit." Our minds cannot conceive the nature of His glorified "flesh and blood." But we apprehend it by faith as a spiritual Reality. Jesus concludes his discourse with a demand for a decision, Shall we believe and follow Him? The answer is Peter's ringing confession, said in the name of all who be-

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lieve, "Thou art the Christ, the Son of the living God."

The whole mystery of our redemption is laid bare in this wonderful chapter of St. John's Gospel —the Father's sending of His Son into the world, His Incarnation, Passion and Exaltation, His continuing, indwelling, life-giving Spirit in Word and Sacrament. All of this lies behind the "hard saying" enshrined in our Prayer of Humble Access.

Word-made-flesh, true bread he maketh
By his word his Flesh to be,
Wine his Blood; when man partaketh,
Though his senses fail to see,
Faith alone, when sight forsaketh,
Shows true hearts the mystery.

Or in the more prosaic words of the Thirty-Nine Articles: "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith."

What Is Christian Marriage?

by DuBose Murphy

Rector at Tuscaloosa, Alabama

AT LEAST some of the confusion attending our discussion of the divorce problem is brought about by the fact that we do not have an adequate definition of marriage. There is, further, a distinction between marriage and Christian marriage. Let us begin by asking, What is marriage?

Is it an ecclesiastical ceremony? Clearly it is not. There was no specifically religious ceremony in connection with marriage in first century Judaism. There was no religious ceremony in the Christian Church for the first eight or nine centuries. It would be the extreme of sacerdotalism to assert that the solemnization of matrimony, performed by a clergyman, makes a marriage where there was no marriage before. The accepted doctrine of the Church is that the public ceremony recognizes and blesses something which already exists; the couple "marry each other" and then the Church adds her blessing.

Is it the physical consummation of sexual union? At first sight this would seem to be what our Lord implies (Mark 10:7-9); and this possible interpretation seems to be supported by St. Paul (I Corinthians 6:15-16). Yet it is a serious strain upon common sense to assert that marriage takes place when a man and a woman first engage in sexual intercourse. Certainly this is not what anyone means by marriage, and even more certainly it is not in any sense of the word Christian marriage.

Zero plus zero equals zero. We may go on to say that a Church ceremony followed by physical consummation does not make a marriage. We are familiar with the so-called *mariage de convenience*, the alliance of a man and a woman brought about, often by the parents without regard to the wishes of the parties concerned, for reasons of state or business. We have seen how such alliances, undertaken without mutual affection, have provided an excuse for extra-marital romances in which the husband, or the wife, seeks to find that emotional satisfaction which marriage has not provided. We have seen also cases of youthful infatuation which reflect no serious or stable purpose. We have even officiated at ceremonies when we could not help wondering if the parties were at all conscious of God. When we say "Those whom God hath joined together. . . ." can we confidently believe in every case that God hath joined them together? Has there never been in our hearts a lurking suspicion that God has had nothing to do with the case? Can we solemnly assert that every couple whom we have married has knowingly undertaken a life-long physical and spiritual union which is analogous to that between Christ and His Church?

It is beside the point to say that our canons provide for instruction on the nature of holy matrimony. Every priest knows that couples very rarely come and ask whether or not they ought to get married; they come and tell him that they are going to be married and will he please officiate on the date which they have chosen. He may insist upon instructing them; and, even if they do not resent what they may consider an intrusion into their private affairs, he has no way of knowing whether they are listening to him or thinking about the kind of dresses the bridesmaids are to wear.

HOWEVER, let us return to our original question: what is marriage? I offer, as a provisional definition: Marriage is the mutual agreement of a man and a woman to enter into that relationship (physical, moral, and economic) which is recognized by the laws and customs of the society in which they live. Christian marriage is the conscious, sincere, and honorable agreement

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of a man and a woman to enter into the married state (as defined above) accepting the distinctive ideals of Christianity as valid and trusting in the power of the Holy Spirit to enable them to approach these ideals in their life together.

The sincerity of this undertaking is something known to God alone. It is therefore beyond the power of the Church, or any minister thereof, to decide whether or not a given union is a Christian marriage. Accordingly, all questions of divorce, annulment, re-marriage, etc., should be reserved to the civil authority on the simple basis of the legal and social aspects of the case.

It is the part of the Church to present Christian marriage as an ideal, just as the Church should present any vocation (medicine, teaching, agriculture, etc.) as a way by which God may be served and glorified. It is, further, the part of the Church to foster habits of self-sacrifice, forbearance, cooperation, and understanding, through self-discipline, loyalty to our Lord, and reliance on the power of God bestowed through prayer and sacrament.

It is therefore suggested that all marriages be performed by the state; and, although it is probably too much to suggest that the office of solemnization of matrimony be removed from the Book of Common Prayer, it would be helpful if the Church would provide a proper service for the recognition of such couples as desire publicly to accept the distinctive ideals of Christian marriage and to receive the Church's blessing upon their union.

A Soldier's Warning

By

LT. COL. FRANK EBEY

An Address Delivered to American Soldiers at Wuerzburg, Germany

IT HAS been brought to my attention that the morale of the civilian population of Wuerzburg and vicinity has been greatly raised as the result of a speech in the United States by a British politician relative to our allies, the Russian people.

I have also learned that a few men from this battalion have expressed agreement with these policies to German fraeuleins. This practice will stop immediately and you may be sure that I will use great effort on the part of the counter-intelligence corps and S-2 personnel to see that it stops right now.

The Soviet Government is an ally of the United States of America and you are individually and collectively representatives of our Government. I will not tolerate any disparaging remarks against our allies to the German people.

I do not hate the German people. My policy in regard to dancing and social gatherings should indicate that fact to you. But I cannot forget that the sun can never set upon the grave of some American soldier.

From Pearl Harbor and Bataan to the Elbe, your buddies are lying dead because of the Nazi party and the evil machinations of Hitler and his gang.

If you are a Catholic stop to remember that the Nazi party persecuted hundreds of nuns and priests and tried to frame them on immorality charges.

If you are a Protestant think of Pastor (the Rev. Martin) Niemoeller.

If you are Jewish *** just do not let your fraeulein's opinion influence yours.

She has been reared in an atmosphere of hatred and intolerance for all nations of earth except for the master race we have just whipped.

Millions of Russian soldiers and civilians died to save our skins. Just remember that. If propaganda causes you to hate the Russians, stop and think. They died for you, too.

If you want to fight again, encouraging these fraeuleins that we hate Russia is a good way to get things going. Those were the good old days, yes? Standing in the tracks all day in the bitter cold, dirty, hungry and tired. Firing off the line of departure. Making river crossings. Sweating out barrages. It is cold in Russia. Remember that.

In case you think I am Pinko and you want to write a letter to the B-bag (*Stars and Stripes* letter column) let me forestall you. In political thinking I am a conservative Southern Democrat.

An ancestor of my name was killed in the war of the American Revolution. But the Russians are our allies. They have guts. They kept hordes of Jerries off of us and by God I never want to fight again. Think it over. You have been warned.

New Books

***Excellent **Good *Fair

**_Over the Sea, the Sky_ by Edwin McNeill Poteat. Harper's. $1.50.

Dr. Poteat has an established reputation as a poet and as a religious leader, yet these poems, which are for the most part religious, show none of the strut and arrogance evidenced in the expressed faith of many churchmen of authority. Here is no "God and I are on a higher platform than the rest of you." The author is down on the ground among us, humbled as he looks up to our common Father. His devotion loses no dignity thereby; his simplicity carries more weight than does argument.

In whimsical moments he twists old sayings,

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Biblical and other, to bring to light a new feature, often by juxtaposing the past and the present. In The Jericho Road:

How hard for those in limousines
To heal the hurt of man!
It was a slow-paced ass that bore
The Good Samaritan.

And in Blackout:

"Let there be light," God said,
And it was good.
A savage groping through the wood
Fell prostrate on the ground in dread.

Others warmed their caves, cooked food, hung lamps outside their doors to help travelers. Galaxies of light followed until overhead came enemies "on wings of fury and of hate," and

Man groped, seeking a cave within the city—
What folly, and what pity!
"Let it be dark," he said.

Dr. Poteat projects himself mentally into the family life of the Child Jesus and finds amusing similarities between all parents in Mary Pondered All These Things:

Mothers still, it seems,
Keep their hearts like Mary—
. . . . . .
Men like Joseph yet
Easily forget.

And in Names he conjectures that Jesus spoke to his sisters with familiar playfulness and called his brothers

. . . Jude, and Joe and Jim,
Simeon no doubt was Sim.

He wonders, as they did their carpentry together

How the younger brothers spoke
To the Elder we call God.

A keen love of beauty runs through all these verses. Thus in the opening poem on Creation, more important than the first appearance of living creatures in the ocean was that out of their effort,

rhythmic, undulate . . .
Grace was born of motion.

With plant life

. . . in the primal hour
Color was born of flower.

In the same way, "Music was born of bird;" language was born with primal man when " 'Woman,' he cried. . . . 'Lover,' she sighed."

But Dr. Poteat gives signs of inquietude more than once that the artistic side of life is of such importance to him—what he calls "Earth's adroit, ingratiating prod." In Ivory Tower

I'll ask a saint who knows the mind of God
Why beauty should contrive to dull the wit. . .

he cries. Even the sea calls to him, the sea he knows so little. He asks in Nostalgia:

Is it the soul's caprice, an errant notion,
Or some unlearned, untaught fidelity? . . .
Why should its waters, resting league on league
Down cool and emerald distances, intrigue
A spirit, fevered by an inner fire
That finds no fuel underneath a spire . . . ?
Is it to souls ill-nurtured by the sod
The sea would teach the mystery of God?
I have not known its rapture, but in me
There stirs a strange nostalgia for the sea.

This disquiet appears most clearly in I Who Love Beauty, where the poet complains that, loving beauty in open valleys, sunsets, swallow's flight, he

Must breathe the air of squalid city alleys. . .
Sharing with sordid souls a city's blight. . .
He too loved beauty, but a city drew Him.
Flowers he found in little children's eyes;
Something of grace in lepers stumbling to Him.
Courage in service, hope in sacrifice.

Dr. Poteat's poetry can rise to great and impersonal heights, as in the hymn for the ecumenical movement, Eternal God Whose Searching Eye Doth Scan, but, to one reader's mind, as a profession of pure faith nothing can touch the beauty of God's Arms. This poem brings together the infinite in space and our immediate surroundings, length of universal time and the actual moment, the magnitude of God's love and its personal tenderness—in such a manner that one feels exalted and at the same time tranquilized.

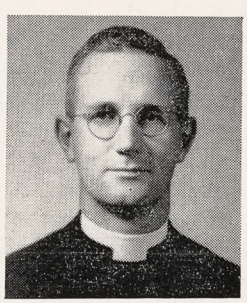
—Elizabeth Vossall Calvet.

Strategy and Tactics
For the Parish

By

FRANCIS O. AYERS, JR.
Rector of St. John's, Waterbury, Connecticut

AT THE end of his address at the Malvern Conference, Mr. J. Middleton Murry said, "So I will put my criticism provocatively in these words. The Church fails in leadership, because it shows no sign of having known despair; no evidence of having been *terrified* by its own impotence." Because I believe this to be profoundly true, because I believe that the impotence of the Church is nowhere greater than in the parish, and because, at the same time, I believe that a parish can be "a demonstration of the Holy Spirit and of power," I have volunteered to conduct this column.



I am sure that there are many people, laymen as well as clergymen, who have faced facts about the present state of parish life, who have experi-

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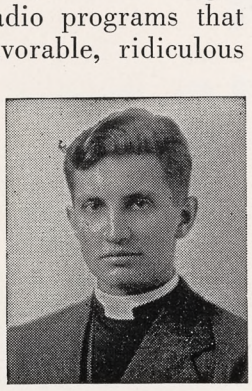
enced despair and even terror, and who have done some good hard thinking in addition to some good hard work in an attempt to remedy the situation. The trouble is that there has been no place, other than occasional meetings and conferences, where ideas, knowledge, and experience might be shared. The purpose of *Strategy and Tactics* will be to meet, in some small way, this need.

I would like to conduct the column as an open forum on the strategical and tactical aspects of parish work. "Strategy" says George MacLeod, "is the preparing of the battle in the large—how to win the modern world for Christ: tactics is the execution of that battle in the field—what it begins to mean for the local congregation." I ask, therefore, for your help. What are the questions or problems which you think important or which you find particularly difficult? What are the suggestions, comments or criticisms which you have to make about parish work as it is now conducted or as someone says it ought to be conducted? What have you found effective? Don't be overmodest. Needless to say, I am not, or I wouldn't be writing such a column. Don't be timid. Your name will not be used whenever you request it to be withheld. And please, laymen and laywomen; don't make the fatal (for the Church) mistake of thinking that only the clergy have anything to say on this subject.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

DURING the war the American entertainment industry promised that it would no longer produce pictures, plays or radio programs that showed any minority in unfavorable, ridiculous and unrealistic stereotypes. The legitimate stage has come through in fine style; the radio could be called fifty percent successful and the movies, by and large, seem to be still playing in Hitler's backyard.



Since the pledge was taken, we have had many plays that have attempted to deal honestly with the racial conflicts in this country and to show the members of the minority as human beings—good, evil and indifferent. True, none of the plays could be called eternal drama. And yet they have been honest attempts with a real understanding of what democracy and Christianity mean. Within the past year, we have had three such plays dealing with the question of relations between black and white skinned humans. *Deep Are The Roots*, *Jeb* and *Strange Fruit* tackled the problem and, though they didn't give us the solution, they did present the situation with clarity and insight.

The young, liberal radio authors have also been doing a first-rate job on the racial front. Powerful plays like *Washington, D. C.* and *Act of Faith*, adapted from Irwin Shaw's great *New Yorker* story, are testimony enough to their work. Likewise members of minority groups are being used on major programs, not as symbols of a group in society, but as first class actors and artists. Danny Kaye's chief assistant is the Negro, Butterfly McQueen, and Kaye has yet to call attention to her race. Miss McQueen, by the way, once walked out on a Jack Benny show because she protested over a maid part that she was expected to play and, likewise, in protest over the stereotyped role that Rochester generally plays on that program. Eddie Cantor's vocalist is young Thelma Carpenter, a Negro discovery and Eddie Green plays the only intelligent person in *Duffy's Tavern*. The worst radio show in its malicious maligning of minorities is *The Great Gildersleeve* which oozes condescension towards the Negro people.

As for the motion pictures—well, they seem scared to death to live up to their pledge. They still insist upon bringing out all-Negro pictures, like *Stormy Weather*, or else they always show the Negro people in inferior, menial characterizations. Even a good film like *The Southerner* lost some of its punch when it tried to be honest about the South without showing a single Negro in the film. Generally Hollywood puts out something like *The Bride Wore Boots* which in its attitude towards race is a picture that should call forth the righteous anger of all democrats. On general principles I am against the activities of the censoring board of the Hays-Johnson office but when it lets a film like this last to pass on to the theaters of the country one wonders what principles of censorship that board employs. The movie industry is obviously led by "blind guides, which strain at a gnat, and swallow a camel."

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Wellesley Conference Resumes After the War Years

The Christian Answer to the Modern World Is the Theme of the Conference Next Month

Edited by Sara Dill

Boston:—The Conference for Church Work to be held at Wellesley College, June 24th to July 3rd, has been streamlined to the thought that is preeminent in the minds of multitudes groping for a pathway of peace and security, "The Christian Answer to the Modern World." Wellesley College offers an ideal home for men and women and youth of college age to re-think the Christian imperative in the light of power politics aggressiveness, and to be inspired by leaders of Christian thought. Wellesley is a recreative experience. Here the conviction is deepened, new means of activity presented, new friendships made.

The conference will have a central theme but the program will be of unusual appeal to those with specialized interests. The school of church music, men's work, women's work, Christian education, youth problems and refresher courses for the clergy will be adequately presented at Wellesley.

The conference has been most fortunate in securing Dr. Richard Niebuhr of Yale University School of Theology to lecture the first period of each day to the entire conference on "The Christian Answer." Dr. Niebuhr is one of the outstanding thinkers and teachers of our day; his lectures will inspire one for years to come.

It is fundamental that all should know the Christian answer, but the next problem of the modern is, "How can I live it?" "How can I apply it?" "How can I teach it?" The Courses which follow Dr. Niebuhr's lectures are arranged to answer this problem with practical means and methods.

The Rev. Thomas H. Chappell of Dedham, "The Answer as revealed in Church History"; and the Rev. Charles W. F. Smith of Wellesley, "The Answer as found in the Parables of Jesus."

A course which every layman of the Church will want to attend is "Organizing the average church to make possible the Christian answer." It is to be given by the Rt. Rev. Stephen E. Keeler of Minnesota, the director of the conference. Many will remember Bishop Keeler's inspiring presentation at the laymen's conference held at St. Mark's School.

"Women's work and the Christian answer" will be presented by Mrs. John E. Hill of Philadelphia. Mrs. Hill is the president of the Woman's Auxiliary for the third province. "How to present the Christian answer to youth," "Adolescent problems" and "Methods in teachings" will be given by specialists in the field of Christian education. Instructors will be announced in the near future.

The chaplain of the conference will be the Rev. Theodore P. Ferris, rector of Trinity Church in Boston. Dr. Ferris will also offer a course in "Preaching the Christian answer to the modern world." The Rev. William Spofford, editor of THE WITNESS, and a straight from the shoulder speaker on social ills of the present, will be the instructor in the course on "Social problems and the Christian answer" with a number of lectures in this course given by Professor Vida D. Scudder of Wellesley College. We need especially after a war experience to review our thinking on "Personal moral problems." The Rev. Robert W. Woodroofe, rector of Grace Church in Newton and a chaplain with the armed forces in World War II has been invited to lead this course. There will be ample opportunity for personal conferences and acquaintanceship with all the leaders of the conference.

The school of Church music will be under the direction of Mr. William Strickland, who rose to nation-wide prominence as the director of the orchestra of the army school of music in Washington, D. C. Mr. Strickland was master of music in St. George's School, Newport, R. I., and assistant organist and choirmaster at St. Bartholomew's and Grace Churches in New York. He has recently edited a series of "Modern American organ music." Mr. Strickland plans to invite leaders in the field of Church music as special lecturers and recitalists. Mr. Strickland will conduct the famous Wellesley conference choir, membership in which is open to all the members of the conference.

The evening forums will present the pressing problem of "The World challenge to Christian unity." We are hoping that the Rt. Rev. Henry Knox Sherrill, of Boston will be the speaker on the opening forum of the Conference and relate his firsthand knowledge of Europe as an ambassador of the Federal Council of Churches. Other outstanding speakers for the evening forums will be announced in the conference program.

On Human Rights

Los Angeles: — The Rev. H. Randolph Moore, rector of St. Philip the Evangelist here, has announced a conference on "The Church as champion of essential human rights," which will be held in Philadelphia, September 4-6. It will be under the auspices of the Conference of Church Workers Among Colored People of which Mr. Moore is vice-president and chairman of the program committee. Speakers will include Bishop Harris of Liberia, Judge Hubert T. Delany of New York, the Rev. Tollie L. Caution, director of Negro work of the National Council. It is announced also that Helen Gahagan Douglas, member of Congress, has been invited to speak and that Miss Marian Anderson had been asked to sing. Others to take part in the program will be Bishop Stevens of Los Angeles, the Rev. Almon R. Pepper of the National Council staff; Prof. F. B. Washington of Atlanta University; Bishop Avery Mason, coadjutor of Dallas; the Rev. William B. Spofford of THE WITNESS, the Rev. Harry E. Rahming of Denver and Bishop Voegeli of Haiti.

Aiding Neighbor

North Plainfield, N. J.: — St. Peter's Evangelical Lutheran Church, a block from the Holy Cross, had a fire early in Lent which made their church unuseable. The Rev. Robert B. Gribbon, rector of Holy Cross, with his senior warden, immediately offered the use of the plant to the Lutheran congregation, which was accepted with appreciation. The result of the cooperation has been most happy, and in Holy Week, the Good Friday services were shared by the two pastors and congregations. On Palm Sunday and

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Easter Day, St. Peter's congregation requested the use of the church instead of parish house and held their services at 2 p.m. Each Sunday morning, a nursery school for children of churchgoers is run jointly during the time for mid-morning service.

Choir Festival

Boston: — The four-choir festival sponsored by the diocesan commission on Church music and held in All Saints' Church, Brookline, on the evening of April 28 is expected to usher in a decided effort toward better music in public worship through the formation of a permanent diocesan organization of choirs, their organists and directors, and clergy toward that end. The Sunday evening program presented an example of what may be done with varying forms of church music and was planned by the Rev. Cuthbert Fowler, chairman, of St. Andrew's Church, Belmont; the Rev. Theodore P. Ferris of Trinity Church; and the Rev. Massey H. Shepherd, Jr., of the Episcopal Theological School faculty. Choirs and their organists and directors presenting this program which attracted wide and favorable comment were: All Saints', Roland Halfpenny; the Church of Our Saviour, Gardner Evans; St. Paul's Church, William B. Burbank, all of Brookline; and Church of the Redeemer, Miss Ruth Abbott, of Chestnut Hill.

Clarence H. Poor

Cambridge:—Clarence H. Poor, a leading layman of the diocese of Massachusetts died on April 26th. He had served in many capacities in the diocese and was long a member of Christ Church here where he served as a vestryman and junior warden.

Youth Conference

Concord, N. H.:—The youth conference of the province of New England will be held at St. Paul's School, June 18-27. Concord has a habit of retaining members of the faculty year after year. New members this year are the Rev. Frederick M. Morris, rector of Trinity Church, Newton Center; the Rev. Leverett Davis, rector of Christ Church, Exeter, N. H.; the Rev. John H. Evans, rector of the Church of the Good Shepherd, Fitchburg, and Mrs. Frederick C. Lawrence of St. Paul's, Brookline. Bishop-Elect Richard Emrich continues his long service as chaplain and the Rev. William Brewster will be the conference director. Mr. T. James Hallam, of St. Dunstan's Choir School, Providence, will have charge of the music. The Rev. Malcolm Taylor will be the conference chairman and Mrs. Edgar W. Anderson will supervise the group leaders. Former faculty members returning are Dean Hatch, Rev. Charles H. Hall, Rev. Francis O. Ayers, Jr., Rev. Frederick H. Arterton, Rev. David W. Norton, Jr., Rev. Shunji F. Nishi, Miss Lillian M. Boyd, Miss Mary C. Buchan and Miss Helen Turnbull.

Passover

Boston:—Rabbi Norman M. Goldberg of Temple Israel, Brockton, preached a Passover time sermon in the Cathedral Church of St. Paul on Sunday evening, April 28, and—at the dean's request, one such as he might have preached to his own congregation. This was in sequence to Dean Edwin J. van Etten's own sermon in the morning, "Crossing the Red Sea," and dealing with the ancient Jewish Passover to which many references are made in the preface, canticle, psalms and canticle for Easter, in our Church.

Youth Conference

Cincinnati, O.: — The dioceses of Ohio are to hold a conference for youth at Denison College, Granville, June 17-22. The dean is the Rev. Harris J. Mowry Jr. of Springfield, Ohio, and on the faculty are the Rev. John J. Weaver of Troy, O., Mr. George V. Hood of Middletown, O.; the Rev. S. Hughes Garvin, also of Middletown; the Rev. Raymond K. Riebs of Dayton; the Rev. David R. Thornberry of Cincinnati; the Rev. Charles E. Fish of Xenia, and Miss Betty Smith of Miami University. A headliner will be Dr. T. Z. Koo of China who will deliver several lectures.

Consider Ministry

Cambridge, Mass.: — Forty Harvard students met with Chaplain Frederic B. Kellogg on April 29 to consider the ministry as their life work. He presented three leaders: the Rev. Lucther Tucker of the Yale Christian Association; the Rev. Gardiner M. Day, rector of Christ Church; Dean Charles L. Taylor of the Episcopal Theological School. The many questions following the addresses indicated a lively interest in the subject.

Finger Lakes

Syracuse, N. Y.: — The Finger Lakes conference, sponsored by the four upstate dioceses of New York, will open at Hobart College on June 25 and run to Friday, July 5. The over-all conference theme is "How to know and use your Bible," and heading up the faculty as chief lecturer is Professor Charles Field.

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This natural appeal of the sailor's life is the basic thought behind the Ocean City Academy, located in the former Coast Guard Station at Ocean City, N. J. Here is a different Summer camp for lads 10 to 18 that satisfies their nautical desires, and is of invaluable benefit to their physical, mental and character development.

Parents sensing in their sons a restlessness of an idle, unplanned Summer, or listlessness toward getting into a real constructive hobby so essential to normal youth development, will find here a program that will thrill the normal boy and fix in him an appreciation of the simple rules of finding success and happiness in life.

A Planned Program

The Ocean City Academy plan is to build young bodies, minds and spirits so they will be developed into fine, considerate, ambitious young men. This can only be accomplished if the lad is interested and happy. Only ex-Naval officers skilled in youth direction and seamanship training will make up our staff. Boys will attend the Church of their faith each Sunday. Former Naval doctor in attendance. Fine food will be stressed. Season extends from June 24 to September 9th. Partial season applications accepted.

* * *

Full description of the program will be supplied by writing to Captain Allan E. Shubert, USNR., Ocean City Academy, 1403 Bankers Securities Building, Phila. 7, Pa.

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ing, professor of social ethics, Toronto University. Other members of the faculty are: The Rev. Massey H. Shepherd, Episcopal Theological School; the Rev. John Heuss, Jr., St. Matthew's Church, Evanston, Ill.; the Rev. John Frank, rector of the Holy Trinity, Toronto; the Rev. Raymond Cunningham, Trinity Church, Hartford, Conn. The president of the board of governors is the Rev. W. Thomas Heath, rector of Trinity Church, Buffalo.

Toward Unity

St. Joseph, Mo.:—A new approach to Protestant unity was tried out in this city and the results were highly successful. Christ Church invited the congregations of three other downtown churches, in turn, as guests, on successive Sunday evenings. The pastor of each was invited to preach. The host and guest idea was emphasized at an elaborate buffet supper in the undercroft preceding each service, when the members of the vestry were hosts to the governing officials of the visiting church and wives. The rector, the Rev. James S. Allen, read evening prayer at each service.

Though the congregations of most of the churches involved ordinarily are allergic to Sunday night services, they turned out en masse in witness to the ecumenical movement. Christ Church was packed for each occasion and a gratifying atmosphere of cordiality and fellowship was in evidence. The offerings, amounting to over $300 went to the Federal Council of Churches.

The Rev. E. B. Whitcomb, pastor of the Westminster Presbyterian Church, said that only Church government, not diverging faiths, parted Episcopalians and Presbyterians. The Rev. Adiel J. Moncrief, pastor of the First Baptist Church, urged that each denomination cherish its own heritage while stressing the fundamental Protestant unity. The Rev. Reno R. Frobenius, pastor of the First English Lutheran Church, urged a unified, aggressive program in both home and foreign missions. The Rev. Robert Bentley, pastor of the First Congregational Church, advocated global strategy for Christians in today's world.

Ban Pastoral

Paris (wireless to RNS):—French authorities in Germany have forbidden Roman Catholic churches to read a joint pastoral letter by seven German bishops protesting against policies of the four occupying powers, it was revealed here. Reason for the ban, it was stated, was the "aggressive tone" in which the pastoral was written. Signers of the letter were the Archbishop of Cologne, and the bishops of Aachen, Munster, Osnabruck, Trier, Fulda, and Hildersheim. It was intended to be read in all churches of the French and British zones.

British authorities are reported to have made no attempt to interfere with the reading of the pastoral letter. Spokesmen were quoted as saying they could not interfere with the freedom of the church, and that even if reading of the letter were prohibited "it would be circulated secretly."

The pastoral took particular exception to agrarian reforms carried out in the Russian occupation zone.

Pope to Speak

Rome (wireless to RNS): — Pope Pius XII is expected to deliver an important address shortly on the European political situation, according to informed Vatican sources. His speech will probably stress occupation problems in Germany and may be timed for his name day, June 2. Vatican authorities have thus far refused to comment on protests by Roman bishops in western Germany against "harsh" occupation

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laws, but admit that the situation in Germany was repeatedly discussed by Pope Pius in audiences with the German cardinals during the consistory last February. During his stay in Rome, the late August Cardinal Count von Galen, Bishop of Munster, informed the pontiff that Germans are disturbed by cases of sudden arrests "without explanation" and by injustices resulting from indiscriminate de-Nazification measures. Conrad Cardinal von Preysing, Bishop of Berlin, stressed the danger arising from the "starvation and misery" of millions of displaced persons in Germany.

Constitution Opposed

Paris (wireless to RNS):—Roman Catholic Bishop Louis Rastouil of Limoges has issued a pastoral letter urging parishioners to vote against the new French constitution in the forthcoming referendum. Read in all churches under the bishop's jurisdiction, the letter opposed the constitution "because the declaration of rights does not guarantee the essential principles of Catholic doctrine in regard to the human person, the family, and society." A similar protest was made previously by Bishop Jean Jacques Weber of Strasbourg.

Praise the Church

Washington (RNS): — Chief of Staff Dwight D. Eisenhower warned members of the general commission on army and navy chaplains and a large number of religious notables that "unless there is a moral regeneration throughout the world, there's no hope for mankind—and we'll all disappear in the dust of an atomic explosion."

In a brief, hard-hitting speech favoring Church action in peace to build a strong international organization and tolerance and goodwill throughout the world, the chief of staff asserted that the work of chaplains is even more important in peace than in war.

"I believe in organization as much as in moral regeneration," Eisenhower told several hundred churchmen at a luncheon. "Through the Church, the forces of tolerance, goodwill, and sympathy may be used to save the world. We must show the world what can be accomplished by tolerance, love, and appreciation of the hopes and fears of other peoples. You men who represent the general commission on army and navy chaplains have done and are doing a good job. Keep it up."

Admiral of the Fleet Chester W. Nimitz, told the same audience that "no corps had a higher percentage of casualties during the early phases of the late war in the Pacific than the chaplains corps" and that naval chaplains had made for themselves an undying "record of valour." Pointing out that in September 1939, when the navy first started its reenlistment preparedness program, there were only 91 naval chaplains on active duty and 63 in reserve, Admiral Nimitz praised the commission for having raised the corps to its greatest strength in history—2,811 men on August 1, 1945, or one chaplain for every 1,250 men in the navy.

Bishop Sherrill of Massachusetts, chairman of the commission, presided at the luncheon meeting.

Football Pools

London (wireless to RNS):—Gambling on football pools in Britain may be expected to soar to prewar levels of fifty million pounds ($200,000,000) annually if paper restrictions are removed and postal facilities restored, the committee of gambling of the British Council of Churches warned here in its annual report.

Russian Church

Geneva (wireless to RNS):—W. A. Visser 't Hooft, general secretary of the World Council of Churches, has left for Paris to confer with Russian Orthodox Church leaders on relations between Eastern Orthodox Churches and the international Church body. He will also meet with Marc Boegner, chairman of the World Council's administrative committee. Following his Paris visit, Visser 't Hooft will go to London for a meeting of the British Council of Churches at which he will stress the importance of promoting interest in world church co-operation efforts. In addition, he attended the international meeting of representatives of Bible societies May 6-9 at which plans were considered for an international council of Bible societies.

Professor Resigns

Hartford, Conn.: — Prof. Odell Shepard of Trinity College, Pulitzer prize winner, has resigned after serving the college for nearly thirty years. In a statement to the press he declared that he has been refused a leave of absence, without pay, for reasons of health by the new president, G. Keith Funston. Sixty-one years of age, Prof. Shepard would have been eligible for retirement on a pension in four years. College officials would make no comment on the resignation.

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New Methods in Biblical Interpretation Imperatively Needed

Legend identified the lost tribes of Israel with Jacob's beloved wife, Rachel. But on the other hand, the patriarch's unloved wife, Leah, was the legendary ancestress of post-exilic Jewish writers through whom the Bible has come to us. These writers' treatment of the "Tabernacle in the Wilderness" is most remarkable and arresting:

The chief architect is a descendant of Leah. The leading donors of equipment are descended from Leah. The Tabernacle is entirely surrounded by descendants of Leah, preventing approach by Ephraimites, the sons of Rachel. Sacrifice on behalf of Israel may be offered only by priests descended from Leah. The position of honor, facing the sunrise, is held by the Leah-tribe of Judah with other Leah-tribes. But the Rachel-descended Ephraimites are ignominiously stationed on the west, or back, side of the camp. The march through the desert is headed by Judah and other Leah-tribes, to which are attributed the greatest military power; while the Ephraimites, to whom is attributed far less fighting strength, march in the rear.

On the other hand, in actual, objective history before the Exile, the Ephraimites (descended from Rachel through Joseph) are protected by Judah from the deadly enemy Edom. The tribe of Judah is wedged in between Ephraim on the north, and Edom on the south. And this pattern of authentic history is followed by legend: "Jacob sent messengers . . . unto the land of Edom; and the messengers returned saying, Esau cometh with four hundred men. . . . Then Jacob divided the people into two bands. . . . And he put Rachel and Joseph hindermost", — in the safest position, farthest from the approaching Edomites.

(An interesting Sunday afternoon can be spent in tracing out the maternal origin and history of the tribal ancestors in Genesis, chapters twenty-nine, thirty, thirty-two, thirty-three, thirty-five, verse sixteen foll.; and then comparing with tribal dispositions in the book of Numbers, chapters one, two, three, four, seven. (See Exodus, chapter thirty-one).

The meticulous arrangement of the Tabernacle as a Leah-monopoly is the response of the Jewish, priestly school to the reverse disposal of the Hebrew nation in pre-exilic history and legend. As thus depicted, the Sanctuary stands at the brilliant focus of Priestly, or ecclesiastical, narratives which, in practice, have had three effects, as follows:—to put ritual error on a plane with moral delinquency; to dim out the great Hebrew prophets behind the imposing facade of Priesthood; and to obscure Jehovah, the champion of social and economic justice, behind the outlines of a conventional Deity who is preoccupied with individual "sin".

Evolution toward One God began prior to the Babylonian Exile, under the economic pressure of social problems. But as already pointed out, the growth of monotheism in Judah after the Exile, and in the ancient and medieval Church, could not carry the weight of economic reform. This difficult paradox, however, has been in course of gradual resolution since the close of the Middle Ages; and it is rapidly approaching a climax on the international stage. A bright light is thrown on the general subject by the recently issued **Cambridge Economic History** (Cambridge University Press). Note the treatment of St. Chrysostom, the last of the ancient Church Fathers who dared raise the economic problem, and who knew far more about the Bible than did those who accomplished his downfall.

—Louis Wallis.

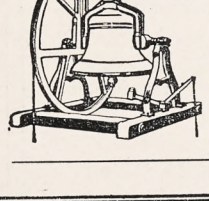
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Loose Morals

Sydney, Australia (wireless to RNS) :—Establishment of a school of moral research in all Australian universities to "cope with lacks in ethics, religion, and citizenship" has been recommended by Canon W. J. Edwards, headmaster of Canberra Boys' Grammar School. The Anglican churchman's proposal highlighted current discussion among educators concerned over the attitude of Sydney University students who recently protested against suggested amendments to the obscene and indecent publications act. One amendment prohibits newspapers from printing "indecent medical, surgical, and physiological details" in divorce court cases.

Opposing this amendment, John Anderson, professor of philosophy in Sydney University, claimed "there is no evidence of any depravity" in the publication of so-called salacious details in newspaper reports.

John V. Duhig, professor of pathology in Queensland University, deplored "over-zealous Puritans appointing themselves public disciplinarians and banning certain literature." He denounced the ban on certain "objectionable" overseas novels by the Australian customs as "undemocratic and indefensible."

Liaison Agent

Washington:—John G. Ramsay, whose articles have appeared in THE WITNESS, has been appointed the liaison agent for religious groups in the coming drive of the CIO to organize industry in the South. Mr. Ramsay, a former steel worker, was prominent in a parish of the Presbyterian Church in Bethlehem, Pa., before taking up his present work. He is still active as a churchman and serves, among other things, as vice-chairman of the industrial division of the Federal Council of Churches.

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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. T. W. WHITE
Churchwoman of Philadelphia

I am grateful to you for calling attention to the excellent pamphlet *If I Marry a Roman Catholic* issued by the Federal Council of Churches. It does seem to me desirable to point out constantly that a person marrying a Roman Catholic may have his or her convictions respected by a Roman priest if he insists. A young girl in my family, married to a devoted Catholic, made it perfectly clear that she would make no promises in regard to the religious up-bringing of any children they might have. The priest first insisted that the marriage ceremony would have to be a civil ceremony. But upon the insistence of the young couple there was a church wedding. The young couple now attend their respective churches regularly and show mutual respect for each other's convictions.

On the other hand a neighbor, recently out of the service, a Roman Catholic, fell in love with a girl who is an Episcopalian. He and his family did their best to persuade her to join the Roman Church. She refused with the breaking of their engagement resulting. It has had tragic results for the young man who is fast developing into an alcoholic. He and his family stubbornly refused to make any concessions whatever to the girl and yet now abuse her to her friends, insisting that she is "a religious bigot", "narrow-minded", etc. The whole situation could have been simply solved if they had been married by a Roman priest, which the girl was willing to be, after which they could have lived their own religious lives.

* * *

MR. J. D. RICHARDSON
Layman of Kansas City, Mo.

I noted with interest that you "Mistered" a bunch of Negro bootleggers and cut-throats in Columbia, Tennessee. Do you not also highly favor inter-marriage between white people and Negroes?

* * *

FRANCIS P. FOOTE
Rector at Burlingame, Calif.

Thank God for Canon Wedel! His article in THE WITNESS of April 4 made me want to throw my hat in the air, and shout, "This is it; let's go!" Surely the only possible place where the Anglican Church can serve the whole of Christendom is on the side of the Reformed Churches. Our big job is to be the "center of unity" of the non-Roman churches. For one thing, Rome respects only strength, not weakness, and as long as we live *on* the Bridge instead of making up our minds where we belong, we will be of no great value to either shore.

* * *

MARY H. THOMPSON
Churchwoman of Tucson, Arizona

Prof. Shephard in his article on Church unity (WITNESS Mar. 28) refers to the vision of my father, Dr. Huntington, in drafting the quadrilateral which the Anglican communion has adopted as its platform for unity. It is thirty-seven years since my father's death and there cannot now be many people who talked with him about the quadrilateral, but I am one of those who did. I have always remembered his description of the fourth part of it, the historic episcopate. He meant it definitely to exclude any necessary allegiance of the Episcopal Church to the apostolic succession, the historic episcopate being a fact which all can acknowledge.

I am recalling this only because one of your correspondents some time ago in his insistence on our being "the Catholic Church" included the apostolic succession among the well established beliefs of the Episcopal Church.

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TRINITY CATHEDRAL IN NEWARK OBSERVES 200th ANNIVERSARY

(*story on page five*)

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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 9 H. C.; 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, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The 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, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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MAY 16, 1946

Vol. XXIX No. 31

CLERGY NOTES

ARMSTRONG, G. M., rector of Grace Church, Jamestown, N. D., is now in charge of churches at Oakes and Guelph.

BROWN, DILLARD H. JR., rector of the Incarnation, Jersey City, N. J., and a member of the WITNESS editorial board, has accepted the rectorship of St. Luke's, Washington, D. C.

CROOK, GUY H., Takoma Park, Md., died at his home on April 10.

HASTINGS, L. B., has resigned as rector of St. John's, Milwaukee, Wis., effective May 1.

HOMAN, CHARLES A., formerly rector of Grace Church, St. Helena, Calif., became rector of Grace Church, Newport News, Va., May 15.

MARTIN, HAROLD O., formerly curate at St. Andrew's, Baltimore, Md., is now rector of St. Mark's, Green Island, N.Y.

MARTIN, WALLACE, head of the Home for Seamen, Charleston, S. C., died on April 19 at the age of 64.

McGAVERN, CHARLES, former army chaplain, is now rector of St. Paul's, New Orleans.

NALE, RICHARD K., formerly chaplain of St. John's School, Salina, Kans., is now rector of Trinity, Trinidad, Colo.

PFEIFFER, C. THACHER, retired, died at Pasadena, Calif., on April 27.

RICKER, CHARLES H., has resigned as rector of Christ Church, Manhasset, Long Island, effective May 15.

SCAIFE, LAURISTON L., was instituted tenth rector of Calvary Church, Pittsburgh, on April 30 by Bishop Pardue.

WING, JOHN D. JR., was ordained priest by Bishop Wing on April 25 at the cathedral, Orlando, Fla. He is a fellow at General Seminary, New York.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

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

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion: 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion
11:00 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Also—October-June, 4 p.m.
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.
This Church Is Open Every Day.

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The WITNESS

For Christ and His Church

MAY 16, 1946

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

The Massachusetts Convention Urged to Face Issues

Various Domestic and International Issues Presented to Convention by CLID Chapter

By W. B. Spofford

Boston:—Declaring that the world is involved in a crisis, with "the task of Christians to see that it is resolved in peace under the rule of justice," the local chapter of the Church League for Industrial Democracy called upon the convention of the diocese of Massachusetts last week "to take definite stands on issues in the political and economic (both equally spiritual) spheres."

On domestic issues the memorial, which had previously been approved at a meeting of the CLID held at the Church of the Advent, pointed out that there is a critical danger of an inflationary spiral at the present time since goods are scarce and money is abundant. Minority interest groups are striving to eliminate adequate price control, hoping that they may make a large killing in the abnormal market, even though present prices guarantee adequate profits. Their action is a direct threat to our economy and leads to a devastating depression. Therefore, we urge that the O.P.A. (HR 6402) be kept without crippling amendments and, its powers extended, if necessary, during the production crisis.

There is a serious housing shortage which strikes at the heart of Christian family life. An adequate solution of this problem lies in the immediate passage of the Wagner-Ellender-Taft Bill (S. 1592) and vigorous support of the Patman Housing Bill (HR 4761) providing emergency housing for veterans.

Christianity presupposes healthy bodies for healthy souls. And yet a large number of our citizens are not receiving adequate health protection because they cannot afford to pay doctor and hospital fees. We urge strong support and the immediate passage of the Wagner-Murray-Dingell health bill (S. 1606) establishing a national health program aimed at providing adequate low-cost medical service.

Christianity subordinates secondary characteristics such as race, creed, color, country of national origin and sex and holds all equal in God's sight, deserving equal opportunities for jobs, education, voting, etc. For this basic reason, we urge the establishment of a federal Fair Employment Practices Commission (S. 101) on a permanent basis and passage of H. 400 in the state of Massachusetts. Also, we urge the passage of the anti-Poll Tax bill (HR 7) in Congress and call upon Massachusetts representatives in the national legislature to sign Discharge Petition No. 12.

The memorial was equally outspoken and concrete in dealing with international issues. After stating that "peace is indivisible as war was indivisible" the document asked the convention to urge the government to share America's food supply with the rest of the world, taking whatever means is necessary.

On relations with other nations, and specifically with the Soviet Union, the resolution declared that "As Christians, we ask this nation to recognize the same moral claims of other nations that we make for ourselves. For instance, there is justice in the Soviet Union's demand for unilateral control of the Dardanelles as long as Great Britain enjoys that privilege in the Strait of Gibraltar and the United States continues its unilateral control of the Panama Canal. Attempts by certain newspapers and individuals, such as ex-Governor Earle of Pennsylvania, to embroil this nation in an atomic war with the U.S.S.R. are sinful and anarchic. We must do all in our power to strengthen the United Nations and make it effective as an instrument for world peace and order."

The document was equally specific on the subject of Franco Spain by urging "an immediate break in diplomatic relations and a sincere effort through the United Nations to help Spain establish a democratic, peoples government."

It next urged support of the recent report of the Anglo-American commission on Palestine as "a positive step in the right direction" for the following reasons: it admits 100,000 European Jews into Palestine; it restores the equal rights of Jews to hold land in Palestine; it proposes equality of immigration quotas between Jews and Arabs.

The final paragraph of the memorial stated that "from any searching viewpoint, control of atomic fission is the number one issue of our time."

Those responsible for the petition stated that they memorialized the convention "because it is the lawful task of the Church to lead men into a new world order of peace and justice. Only Christian witness can reveal to men that post-war reconversion involves a radical social and spiritual conversion."

The convention went on record unanimously as favoring the passage of the McMahon bill and the implications of the Acheson-Lilienthal report on atomic energy. It voted unanimously that the government should requisition food, medicine and clothing for the needy peoples of the world and also called for rigorous consumer rationing here at home. The Patman housing bill and the Wagner-Ellender-Taft bill establishing a national low-cost housing program were endorsed unanimously. The resolutions committee commended the CLID memorial generally and approved its distribution among the delegates.

On the matter of union with the Presbyterian Church the convention favored some definite and positive forward step at General Convention.

Elected General Convention delegates: clergy: Theodore Ferris, Gardiner M. Day, Henry Ogilby, William Brewster. Laymen: Alexander Whiteside, Lispenard Phister, Stoughton Bell, James Garfield.

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WEARY CONVENTION ELECTS DELEGATES

By Philip L. Shutt

Chicago, Ill.:—The hour was 5:30 p.m., Tuesday, May 7. Exhausted delegates to the 109th annual Convention of the Diocese of Chicago sighed with relief after a full afternoon of voting on deputies to the General Convention and for other Diocesan committees. Seldom had historic, barn-like St. James' church been the scene of such tension. The issue, as everyone knew, was whether deputies would be selected who favored the Presbyterian-Episcopalian union scheme, or who opposed it. Votes were cast consequently on the basis of this issue.

Under the rules of the Convention opportunity had been fairly afforded some weeks in advance for the clergy and laity to nominate to the Secretary names for the several Diocesan committees as well as for General Convention delegates. These names, in turn, were mimeographed on a ballot form and mailed to the clergy and delegates to the Convention for their use. On the verge of the Convention a group of clergy who were opposed to the scheme of union between the two churches, discovered that its supporters had somehow been able, it was alleged, to place upon these ballots such names of persons known to be favorable to the union. Hastily they made up a slate of their own and when the time came nominated their candidates from the floor of the Convention. Due to confusion in counting the ballots it was some time before the results of the first ballot could be known. When they were announced it was found that only four of the eight clerical and lay nominees had been selected, so that a second ballot had to be taken.

Opponents and proponents of the union of the two churches marshaled their voters and on the second ballot a majority of the names selected both for regular deputies and for alternates were found to have been from those nominated as opposed to the merger. The announcement of the completed delegation was made, however, to an almost empty church, for a great number of clergy and laymen had left tired of the lengthy meeting. Because of these circumstances a special committee was appointed to report to the 1947 Convention on improved methods of voting and the selection of candidates for offices.

Celebrating his fifth year as the Diocesan, Bishop Conkling inspired an over-flow congregation on the preceding Monday night with a review of accomplishments and a program for the future.

"In five years a Diocesan debt of great proportions has been removed and at the same time the Parishes have removed an amount almost as great on their own properties . . . but our goal is more than this," he said. "We want a diocese of churches which are vital centers of daily prayer, both individual and corporate; where by revealed truth our people more and more understand the meaning of worshipping God with their own minds."

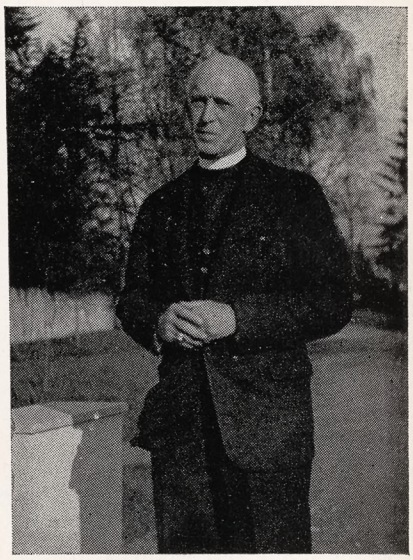
To implement this ideal the Bishop suggested the following activities: 1) open churches through the day and on certain evenings with instruction to communicants on how to use them, 2) a corporate Prayer Book Service of some kind every day where there is a resident clergyman, and held at convenient hours, 3) an end to the turmoil of talking in the Church proper at the conclusion of the Service, 4) the use of parish Retreats and Quiet Days, 5) more intensive parish calling by the clergy with assistance from lay persons, and 6) a ban upon games of "chance" such as "bingo". The Bishop also advocated week-day schools for children wherever practicable with trained teachers, and a regular and systematic program of religious education for adults.

He urged strong support of the RAF during the final months of the campaign to raise funds. "Personally we believe the national Church leaders have not lifted our sights high enough . . . throughout the home field . . . this work has languished for years through acceptance of mission support on a lower level than our common indulgences. We have spent less on advancing the Kingdom of our Lord than we have on cigarettes. Our average per capita giving within the Diocese and for the national church at home and abroad averages a little more than five cents per week per communicant!" He also pointed out that the recent allocation of $50,000 from the RAF for work among the Negroes in Chicago was made with the understanding that it was only a loan. "The gift . . . is so contingent at our request," he stated. "We want the Diocese to see clearly we are not engaged in the same old spiral of expansion without the money to pay for it."

A departure from the ordinary routine was unanimously approved by the Convention when it accepted the Bishop's recommendation that a number of clergy be selected to be the guests of the Diocese on the opening days of the General Convention, the expenses for the trip and entertainment to be taken from the large Pence Fund now in its thirteenth year.

The Convention also took under advisement a suggested ten per cent increase in clergy salaries where the salary was under $3,000.

The Rev. Dudley S. Stark, rector of St. Chrysostom's church presented a rather gloomy report for the committee on the "State of the Church". The report pointed out that there were only 371 more communicants in the Diocese in 1945 than ten years previously, and that within the city of Chicago there had been a sharp decrease. As a result of this report an interim committee was set up to study ways and means of preventing a further decline in communicant strength to report to the 1947 Convention.



Bishop Larned of Long Island returns from Europe to report to the Church on conditions there

Delegates and alternates to General Convention are: The Rev. Messrs. Ray Carr, Carlton Story, Norman Burke, Harold Bowen, John Scambler, Harold Holt, Samuel Martin, B. I. Bell and Messrs. Wilbur Katz, Stewart Cushman, Walter Underwood, Edward Ryerson, George Mason, W. A. Schneider, Henry Scandrett, and Clifford Terry.

BISHOP ATWILL IS ILL

Minot, N. D.:—Bishop Douglass H. Atwill of North Dakota is under the care of a physician and has been ordered to cancel all appointments for a period of three months.

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Newark Cathedral Celebrates Its 200th Anniversary

It Has a Record of Notable Achievement In the Affairs of Both Church and State

By Robert Bush
Of Trinity Church, Arlington, N. J.

Newark, N. J.:—Past, present and future will share almost equally as points of emphasis in Trinity Cathedral's celebration of its 200th anniversary throughout this month. From a Crown mission in a small colonial village to the cathedral church of the sixth largest diocese in America, the two centuries of its history will be interpreted in the light of Trinity's progress as a vital force, through its steadfastness as a witness to the Living God. No major phase of that history is to be slighted but the celebration, as planned by Dean Arthur C. Lichtenberger and approved by Bishop Benjamin M. Washburn, will utilize the treasury of Trinity's past as a background, tradition and spur.

Public celebration of the anniversary was launched by the Presiding Bishop in a sermon at a parish corporate communion on Sunday, May 5. Bishop Tucker's presence emphasized by contrast the many trials, shared by Trinity with other Anglican churches in the colonies before the Revolution, resulting from lack of an American Episcopate. The Library of Congress is repository for a number of letters on the subject by Trinity's first rector, the Rev. Isaac Browne, a leader in the vain efforts of colonial clergymen to have the mother Church send bishops across the Atlantic.

The vesper service on May 5 was devoted largely to a program by Trinity choir under Albert L. Faux, director since 1913. Praise of God in the music of divers faiths and denominations has risen from Old Trinity since earliest times. In 1828 the first Roman Catholic settlers in the section were granted use of Trinity for an oratorio by the choirs of St. Patrick's Cathedral and St. Peter's Church (both of New York City) as a fund-raising project for the first Roman church in Newark. More recent examples of non-Anglican religious music in Trinity were a program of Jewish liturgical music by a cantor and quartet last fall and a vesper service program by a colored Baptist choir this winter.

The Rt. Rev. Theodore R. Ludlow, Suffragan Bishop of Newark, will continue the bicentennial program with a sermon at Morning Prayer on Sunday, May 12. His participation underscored the cathedral phase of Trinity's history, beginning with its quasi-official designation in 1917 by the late Bishop Edwin S. Lines. That somewhat anomalous status was continued by the late Bishop Wilson R. Stearly and Bishop Washburn until 1944. In that year the charter granted by King George II of England in 1746 to the "Rector, Church Wardens and Vestrymen of Trinity Church" was replaced by a corporate charter of the New Jersey Legislature, in the name of "Trinity Cathedral in Newark." The Diocesan Convention of 1944 unanimously approved the change and Trinity dates its full cathedral status from then.

Commemoration of Trinity's important role in the development of Newark—from a pre-Revolutionary hamlet of a few hundred to a great industrial city of close to half a million—was the theme of the community vesper service on May 12. The pulpit was occupied by the Rev. Lloyd Foster, minister of Old First Presbyterian Church, Newark, pioneer religious group in the community since 1666. The Anglican "newcomers" in the early 1700's were at first suspected by the congregation of Old First Church but later friendships were cemented in 1742, when a joint committee of the two parishes staked out Trinity's original half-acre plot at the north end of the Training Ground. Until after 1800, Trinity and Old First were the only churches in Newark, which today has 120.

The contributions of Trinity rectors and laymen to the progress of Newark through two centuries will be a fitting anniversary subject. As early as 1774, Trinity's first rector was a prime factor in organizing Newark Academy, one of America's oldest boys' secondary schools today. In 1791, her second rector organized the turnpike committee which linked Newark to the New York-Philadelphia stage lines and paved the way for transition from a farming settlement to a mercantile community. Throughout the 1800's, Newark's history is liberally annotated with references to Trinity's helping hand in social, economic and civic affairs.

The 1946 Diocesan Convention assembled during the anniversary celebration and the clergy and delegates from the 150 parishes and missions of the diocese were addressed by Bishop Washburn in his cathedral on the evening of May 13. He has referred to Trinity as a "mother of churches in far more than a sentimental sense," recalling that long before the Revolution it was "a center from which missionary activity extended into the western counties of the state." As a matter of record, Trinity's clergy and laity founded no less than twelve new parishes; seven in Newark itself and one each in Jersey City, Paterson, Belleville, Harrison and Orange.

Trinity's own anniversary celebration as a parish church—in which capacity it passed most of its first two hundred years—will be held at the Morning Prayer service on Sunday, May 19. Sharing the pulpit will be the two men who have served



CHURCHMEN IN THE NEWS: Bishop Gilbert of New York is vice-chairman of the interfaith committee of Russian Relief, seeking clothing for Soviet children: the Rev. Beverley Boyd, Federal Council secretary, urges the clergy to be less prudish about venereal diseases: Dean Arthur Lichtenberger of Trinity Cathedral, Newark, which is observing its 200th anniversary this month

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as deans and whose combined tenure spans more than a quarter of a century. Former Dean Arthur Dumper will be exceptionally qualified to speak of Trinity's transition period from parish church to cathedral. His successor, Dean Lichtenberger, may be expected to outline the great hopes and aspirations for Trinity's future in a broader field of service.

It is rather fitting that the final anniversary observance will be held in connection with the annual diocesan children's service at vespers on the 19th. Such a finale to the bicentennial celebration will serve to focus attention on the future and on those new generations, in whose lives (in Dean Lichtenberger's words) "Trinity will renew her youth and increase in vigor and usefulness."

ANGLO-CATHOLICS MEET

Philadelphia:—The priests' convention of the eastern dioceses met here at Holy Trinity, April 30-May 1 and 2, to discuss various questions to come before General Convention. The Rev. Leicester C. Lewis, vicar of St. Luke's, New York, spoke of the episcopacy, declaring that the position of the Church through the ages had been "Only he can ordain who has himself been ordained to ordain." There is very little in the discussion today that is new. All the questions emerged at the time of the Reformation and were then settled. The ordaining function of the bishop was settled at the time of the closing of the canon of holy scriptures and the adoption of the Apostles' Creed. Since that day we find bishops leading the developing life of the Church. Touching on the situation in the American Church, the speaker asked: "Why was it necessary for William White to risk the hazards of a sea voyage to England for consecration, except that the Church in Pennsylvania believed in the apostolic succession?"

The Rev. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore, spoke on the way to Christian unity. He counseled patient consideration of the matter of union with Presbyterians. We should not seek in a matter of nine or twelve years to heal a schism that has been developing over centuries. We should weigh the effect of such a move on the relationship between the Episcopal Church and the Eastern Orthodox Churches. The merging of 4,000,000 Protestants in the United States might interfere with a larger union with a majority of Christians throughout the world. A persistent effort for the present project might result in three Churches: Presbyterians, many of whom would not abandon the present organization; Episcopalians who would remain loyal to the Church; and those from each of these Churches who would set up a new organization.

The Rev. Walter C. Klein spoke on Christian marriage. He was chaplain in the United States navy, is now special preacher at St. Mark's Church, Philadelphia, and has just been appointed to represent the Church in the United States on the staff of the Anglican cathedral in Jerusalem. He spoke on the historical and scriptural background of the Church's marriage laws.

At the final meeting the Rev. William H. Dunphy made an address on application of the principle of Christian marriage. He declared that one of the most pressing needs of the Church is to bring its legislation into closer accord with the principle of the indissolubility of matrimony as taught by Christ. He stated that the innocent party exception is of doubtful constitutionality, and opens the door to unlimited abuses. "It is unbecoming to the dignity of the Church and her divine mission to let her children proceed on the basis of decisions in civil courts, without bringing the matter to the Church's judgment."

RUSSIAN RELIEF SUPPORTED

New York:—Funds to provide 100,000 complete outfits of clothing for Soviet war orphans were asked on May 6 at a dinner here attended by about 200 clergymen. The meeting was under the auspices of the interfaith committee of Russian Relief, Inc., of which the Rev. Ralph Sockman is chairman and Bishop Charles K. Gilbert, vice-chairman. Representing the Presiding Bishop at the meeting was the Rev. Almon Pepper, secretary of social service of the National Council. An initial gift of $15,000 was announced from the Methodist committee on overseas relief, which will buy winter clothes for 700 orphans at Pskov. The Rev. G. P. Warfield, in presenting the gift, voiced the hoped that "our small beginning" will inspire other Protestant Churches to aid "this most worthy and needy Christian effort."

Joseph E. Davies, former ambassador to the Soviet Union, called on clergymen particularly to counteract suspicions which have arisen since the war "through tolerance and the application of the altruistic principles of the great religions." Judgment of affairs must in the interest of unity be based upon full knowledge of facts, he added.

The Rev. Stanley I. Stuber, executive secretary of the world relief committee of the Northern Baptist convention, proposed that each denomination allocate funds sufficient to insure the appeal's success.

"Many of us are of the opinion that good will expressed in the form of material aid may do more to further the universal desire for peace in the world—a world which is thinking very much in terms of Soviet Russia—than any reliance upon military force, the atom bomb, or even international diplomacy," said Stuber.

Vassily Kazaniev, acting Soviet Consul General in New York, voiced the thanks of Nikolai Novikov, the Russian ambassador, for the "splendid assistance" of Americans towards the Russians' victory and rehabilitation. He was preceded by Konstantine Siminov, author of the novel, "Days and Nights," who said that "there is perfect freedom of all religion in the Soviet Union."

Among other speakers were the Rev. Robert W. Searle, general secretary of the Greater New York Federation of Churches; Israel Goldstein, former president of the Zionist organization of America; the Rev. George W. Sadler, of the Baptist foreign mission board of the Southern Baptist convention; Edward C. Carter, president of the American Society for Russian Relief, and John R. Mott, chairman of the war prisoners aid of the Young Men's Christian Association.

CHURCH CLUB ELECTS

New York: — Robert McCurdy Marsh was reelected president of the Church Club of New York at the members' dinner on May 6th. The vice-presidents elected were Allan Davies, Douglas M. Moffat, Edward N. Perkins.

DEAN W. R. OTTO DIES

Phoenix, Ariz.:—Dean William R. Otto, forty-two, of Trinity Cathedral here died suddenly on May 7th. He was rector of Trinity, Oshkosh, Wis., for six years and came to Phoenix at the beginning of this year.

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EDITORIALS

Editorial Policy

RECENT meetings of the WITNESS editorial board have been devoted largely to a discussion of editorial policy. A fairly lengthy statement was then prepared and presented at a meeting of the executive committee of the Church Publishing Association, for whom this weekly is published. After discussion the document was unanimously approved by both groups—not that every one of the twenty persons present subscribes one hundred percent to every word. But the views set forth are composite and reflect the consensus of convictions of the editors and also the laymen and women who serve on the C.P.A. committee. It is presented, one topic at a time over a number of weeks, as our *Credo*, or rather *Pisteuomen—we* believe.

We believe in Prayer Book revision. The Book of Common Prayer, like the Bible, *needs* to be revised every generation or two. For one thing, language changes, and the use of words. But more than that, the revision in 1928 was not thorough. Through indifference, or dilatoriness, the commission put off until almost the end of the process of revision the work to be done upon the Psalter; the result was that the Psalter has hardly been touched—not since 1892, or 1662, or 1549, but not since Coverdale! Perhaps we ought to wait until the new Revised Standard Version of the Old Testament is published, in another 4 or 5 years (having waited this long already!); but sooner or later the Psalter should be revised. So should the Epistles and Gospels, perhaps taking suggestions from the new RSV New Testament. This revision need not be drastic; the flavor of the old, traditional version ought to be retained, no doubt; but at least for the sake of new communicants, young and old, the translation of the Epistles and Gospels should be more intelligible. There is nothing sacrosanct about the English version. All versions of the New Testament are merely translations—i.e. all but the Greek version are merely translations made from it, and in some cases translations of translations.

If a further revision of the Prayer Book is undertaken, it ought to include revision of the collects, and especially the Offices of Baptism, Visitation of the Sick, and Holy Communion. We do not advocate this in the interest of any change in doctrine, or of any ceremonial or liturgical enrichment (of the kind proposed before 1928), but rather in the interest of simplification, brevity, and straightforward statement of thought and devotion. Much of the language of the Prayer Book, beautiful as it is, is pompous and rhetorical and reflects the Elizabethan and Jacobean courts. Some of it moves too slowly for the tempo of modern life . . . it was all right when Morning Prayer, Litany, Ante-Communion took up a good two hours, and was then followed by a sermon, with a hearty Sunday dinner at two-thirty or three, and a nice nap afterwards. But those days are not even a memory to the present generation. We need a shorter service of Holy Communion for use in chapels, schools, hospitals and where daily services are the rule.

Our convictions of Christian Reunion will be presented next week.

"QUOTES"

I am twenty-five cents.
I am not on speaking terms with the butcher.
I am too small to buy a quart of ice cream.
I am not large enough to buy a box of candy.
I am too small to buy a ticket for the movie.
I am hardly fit for a top, but believe me,
When I go to Church on Sunday I am considered *some* money.
—Diocesan News, Lexington

Amend the Canon

THE recent appearance of the Revised Standard Version of the New Testament brings a problem to some clergy who desire that Morning Prayer shall not only be solemn, but helpful. Canon 43 says that the lessons at Morning and Evening Prayer shall be from the King James' Version, including the Marginal Readings of 1901, or in the English or American Revised Version. The Revised Standard Version might seem to be permitted by this canon. After all, we have assumed that the rubric in the Book of Common Prayer about hymns and anthems permits the use of the 1940 Hymnal (which was compiled *after* the rubric was written.) May we not assume therefore, that Canon 43 includes the successor to the American and English Revised Versions?

It would, however, be better to change the canon to permit this usage specifically. The Revised Standard Version is dignified enough, like the King James' Version, to be read in church as it doesn't contain any distracting colloquialisms. The Moffatt and Goodspeed translations are more colloquial, like the original Greek New Testament. It would be well if the canon would specifically permit the use of the new translation.

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Catholicism and Social Change

by Wilford O. Cross

Rector of St. Paul's, Kittanning, Pa.

OF ALL movements within the Episcopal Church the Anglo-Catholic party should be most socially alert. From it one ought to expect a pressure for social advance and amelioration that one could not look for in more individualistic movements like the various sorts of evangelism. A dynamic social viewpoint should logically arise from a movement that makes primary the doctrine of the Incarnation. The fact that the Word was made Flesh in a carpenter's family, sharing the daily life of a workingman's home and shop, ought in itself to make any form of catholicism sensitive to social things.

The sacramental system also with its stress on the use and value and divine significance of material things should give to Anglo-Catholic thinking a tendency to think in terms of the consecration, beyond church walls, of all the material aspects of human life. The eucharist, central to the cult of catholicism, should by its sheer predominance lead to an extension of the action at the altar to life so that out of all this should grow a fervent concern for the consecrating and handling of all bread as the bread of the altar is handled. As the bread of the altar is made holy so the making of bread for daily use, its sowing, its harvesting, its milling, its baking, its distribution, should be also a holy act, carried on in that same ethos of brotherhood and peace.

All the implications of the basic doctrines stressed in Anglo-Catholic thinking lead directly and irrevocably to a philosophy of social improvement. The Church as the divine community is the nucleus and germ of the Kingdom of God. Even the sacrament of Baptism itself is capable of great social interpretation, for it removes a child from the world as it is constituted and places it in the environment of a new and conspiratorial society.

However, the fact remains, and it is a strange fact, that, save for a few prophetic voices, Anglo-Catholicism has shown little real interest in social progress and social change. There has been more of that interest in England. There have been a few brilliant exceptions here. But mostly the interest of the movement has been in the shape of chasubles rather than in the cut of society.

And this is a mystery. Why should there be so little carry-over of the obvious social implications of creed and cult? The social import of doctrinal catholicism is immense and undeniable. Why don't those who hold the mass dear go on to discover in their hearts an equal love for the masses? Is Anglo-Catholicism all decadent aesthetism, and ceremonial? Does the smell of the incense cover up the reek of a rotten social order?

The mystery deepens when one puts Anglo-Catholicism in its larger setting of catholicism as a whole. First, there is Orthodoxy, the Eastern Church, which since the time of Constantine in the year 312, has been Caesaro-papal—that is to say has been headed and governed by a secular czar or emperor rather than an ordained pope. The czar inherited the ecclesiastical powers assumed by Constantine, and the Eastern Church, being bound, at least as far as the Russian Church was concerned, to his throne, became reactionary, and when the test came, and revolution was at hand, threw in its lot with the counter-revolution and the enemies of the people. The whole structure and tone of the Church was orientated to keeping the peasants in line and serving as an opiate for poverty. The kingdom of the czar crowded out the ideal of the Kingdom of God. Orthodoxy was socially blind and unprogressive and in the long run denied its Lord and his gospel by warming its hands at the fire in the outer court. When the cock of revolution crew thrice the Church went out into the night of bitter exile and persecution.

IN THE West, historic, catholic Christianity has an even worse record. Even though in the middle ages, through the trade guilds and the doctrine of the just price, and the feudal contract, the medieval Church was a remedial influence, with the breakup of Christendom into national states, catholicism became in each nation a force of reaction allied with whatever despotism was uppermost. Since the Council of Trent Catholicism has come almost eagerly to the aid and comfort of tyranny.

One need not go outside of North America to see how tragically unprogressive catholicism is. To the north is Quebec and to the south Mexico. Both are dominated socially by the Roman Church. In both of these regions social conditions are obviously worse than in neighboring regions having the same climate and the same economy. A low standard of human living persists in both Mexico and

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Quebec and in both countries the Church is at the bottom of the riddle. In both countries an illiterate peasantry is kept living in shacks and hovels. Education is discouraged and perverted. Large, burdensome families are the rule. Labor unions are undermined. The vote is sabotaged. New inventions are discouraged and new ways of life are ruled out. Any movement that would lead to the abundant life is rigidly outlawed. Catholicism is here the enemy of all human decency.

Beyond the Atlantic it is even easier to lift the skirt of the cassock and find the cloven hoof. Once, against Black and Tanism, the Church in Ireland was a revolutionary force but it has settled down in Eire to become the enemy of education and of change. The Church in France surrendered more rapidly than the Maginot Line to the invader. In Italy the Church played into the hands of Mussolini. In Germany it resisted but only sufficiently to preserve some shadow of its institutional strength. In Spain its alliance with the Franco brigandage is a crying shame for Christianity, for the Church sold out her gospel in order that her lands would not be given to the peasants. The political affiliations of the current pope, with his unspeakable dubbing of Hitler and Mussolini as "the twin hammers of God" are a stench in the nostrils of Christianity and he has used the Vatican as a center of world-wide Fascist intrigue, and is, even now, with his lust to declare a holy war on communism, a perpetual menace to the peace of the world.

By and large, the globe over, Catholicism seems to feel most at home in a world dominated by tyranny. It is the avowed foe of anything like a democratic, peoples' world. It insists upon reducing religion to an opiate of personal salvation. It becomes the cult of death rather than the cult of the abundant life. Voltaire's impassioned cynicism, that there could be no liberty for man on earth until the last tyrant had been strangled with the entrails of the last priest is tragically true.

Catholicism holds all of the gospel, including the gospel of human brotherhood, and the Kingdom, and the gospel of the abundant life in its heart. The trouble is, essentially, that the institution, the shell, in which this gospel lives and is carried and preserved, outgrows the living organism within. The Church exists for the gospel, but in catholicism, the Church eventually encrusts the gospel with the rigidities of its calcified life. The institution becomes of more import than the teaching. The paper is of more value than the message. The shell of the snail, to return to the earlier metaphor, becomes too heavy and burdensome for the frail creature within. The Church, which is the Body of Christ, grows too heavy for his spirit. The institution takes on a life of its own apart from his life. The Church becomes virtually a pagan force, dedicated to a secular philosophy of power and survival. Christ is sold for thirty pieces of silver.

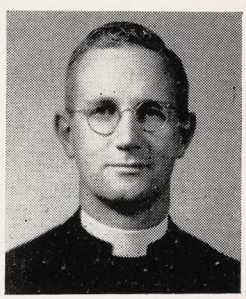
This is the historic tragedy of catholicism. And by that tragedy is well nigh lost to the world all the riches of the ancient gospel. What is always needed, what is lacking now these many days, is a new anti-clericalism, a new Franciscanism, a new wave of prophecy burning in the heart of catholicism, a Lollardry that will go forth into the slumways and highways to preach the Kingdom. Perhaps God will stir this life again in the dead sepulchre of catholicism. If it does this magnificent religion re-Christianized, awake once more to the implications that lie at the heart of its doctrine, will become the friend rather than the enemy of humanity, and the Kingdom will not then be so far from us.

Strategy and Tactics
For the Parish

By

FRANCIS O. AYERS, JR.
Rector of St. John's, Waterbury, Connecticut

WHAT is the purpose of the parish? For me it has been most clearly stated by Davies in *Down Peacock's Feathers.* In the chapter entitled, "Christ's revelation of the meaning of history," he says, "To bring men and women into repentance, to initiate them into a new life, to start them on a new career in which altruism displaces egoism as the natural tendency is the end to which history is working. This is what Christ means for history, and what history means for the Christian. The ultimately significant thing in history is the repentance of individual men and women. 'There is more joy in heaven over one sinner that repenteth than over ninety-nine just men.' The things that impress the world, the great events, the movements, the cataclysms, the revolutions, the pomps and panoplies, are important only in their relation to the experience of personal repentance. And this never strikes the headlines. But it is the thing that supremely matters."



A parish has other purposes—worship, prayer, the study of God's word, prophesy, and service. Furthermore, the purpose of a parish can be stated,

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in terms of these activities. William Temple said, "This world can be saved from political chaos and collapse by one thing only, and that is worship." Jesus said, "I am among you that serveth" and "Whosoever wishes to be great among you shall be your servant; and whosoever wishes to be first among you shall be your slave." Again, "Thus saith the Lord God, Let my people go." He still speaks the same words to any parish where men are held in economic, political, cultural or any kind of bondage.

In the last analysis, however, it seems to me that the one purpose which will include all others and will at the same time distinguish the parish as a true part of the redemptive society is the purpose of bringing men to repentance. Only occasionally is this the central working purpose of our parishes. We tend to regard ourselves as the Society for the Preservation and Protection of the Ninety and Nine or we tend to lose our identity in competition with social and recreational institutions. If the present disintegration of parish life is to be halted and that life strengthened and reinvigorated, we must make "the experience of personal repentance" the end of our strategy and develop all our tactics with it in mind.

For Good and Not Evil

by Henry Harmon Chamberlin

A Non-Churchman of Worcester, Massachusetts

IF I WERE a clergyman to preach a sermon on the atomic bomb I would take my text from the first book of Kings, "And behold the Lord passed by and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice" and that, according to the scriptures, was the voice of the Lord.

My sermon would come under three heads. First I would point out that as the Lord was neither in the wind nor the earthquake nor the fire, so he could not be present today in the atomic bomb. For the atomic bomb is a product of nuclear research, and nuclear research is a branch of science, and science, being the process of investigation into the facts of the material universe, has nothing to do with morality as such. Morality has to do solely with spiritual values. Science can show you how to split the atom but it cannot show you the difference between right and wrong. That is the province of morality and of religion. Hence we can see how fatuous are the remarks of an editorial writer in the *Osservatore Romano* who asserts that nuclear science is impious because it would lay bare the secrets of the creator. And equally inane is the assertion that the atomic bomb has been given into our hands as a sacred trust. The Lord would hardly be annoyed by any scientific discovery. You might as well believe in the old Hellenic myth that Zeus was angry with Prometheus for giving fire to mankind. Nor is it very probable that the Lord appeared before the scientists in Oak Ridge and Los Alamos and handed them over the atomic bomb as it is related that he gave the ten commandments to Moses on Mt. Sinai. We must bear in mind that nuclear science is neither moral nor immoral. For morality and immorality are in our own minds, and not in the world of matter.

So we would come to the second heading of my sermon. How can we use this discovery for the betterment of ourselves and the rest of the world? It is here that morality enters into the discussion. How can we use this momentous and formidable discovery for good and not for evil? Presumably most Americans want to use it for good. How can it be so used?

We can easily tell how it cannot be used with advantage to ourselves nor to anybody else. We have been told that America must keep the atomic bomb a secret, something like a patent medicine or a beauty cream. But specialists in nuclear research have conclusively proved that this is impossible. Congress has introduced a bill to put nuclear research into the hands of a congressional committee whose members would restrict the science in question and ban publicity. This method of treatment is quite as ridiculous as the action of a clerical coterie who once forbade Gallileo to believe in a revolutionized astronomy and denied him the use of the telescope because it was heretical. There have been many attempts to stop the onward march of science and all of them have ignominiously and deservedly failed.

Another suggestion is to outlaw the bomb and

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to send commissions over the face of the habitable globe to report on any attempts to produce atomic weapons and so to prevent their manufacture. Such attempts would have about as good a chance for success as our former prohibition agents had when they tried to prevent the sale of liquor. The most these tactics could accomplish would be to end their manufacture among honest and peace loving peoples and put it into the hands of clandestine aggressors. Then we would awake some fine morning to wholesale calamity. Montaigne once said that we are all under sentence of death with a sort of indefinite reprieve. Only in this case the indefinite reprieve would be cancelled, and the sentence would be sudden, swift and sure. Moreover the prohibition of atomic energy for destructive purposes, and its encouragement for constructive purposes are equally futile; for it is impossible to ascertain where destruction leaves off and construction begins. Without a world government firmly rooted in popular approval, our chances of escaping and surviving an atomic war are slim indeed.

BUT how near have we come to a world government? That question answers itself. World government is like Mark Twain's weather. Everybody talks about it, but up to now, nobody has done anything about it. A step in the right direction would be to knock Franco and Peron off their perches. For we know that Franco has a number of Nazi scientists active in nuclear research and that Peron and his colonels, who have recently prohibited the export of uranium, have at their disposal a swarm of Nazi specialists who will labor for a comeback with a right good will. But beyond a few tepid expressions of disapproval, we leave both these foul birds to their own atomic devices, and there is little doubt that both are busily hatching a malignant atomic egg.

Meanwhile the British lion and the Russian bear are snarling at each other, the lion clutching at the Mediterranean and the *status quo ante* in the orient, and the bear holding all he can of eastern Europe and western Asia; while the American eagle flutters over their heads in wavering and uncertain circles and squawks out "naughty, naughty" to both, while keeping a weather and possessive eye on Japan and the coast of China, and strategic islands in the Pacific. This is not a very edifying spectacle for the peoples of the world. The Lord is not to be found in the cross fire of protocol nor in the hot air of nineteenth century diplomacy, nor in power politics and spheres of influence, obsolete already in the light of nuclear research. We need world government desperately and quickly, too, and there is no statesman extant to show us how this can be obtained.

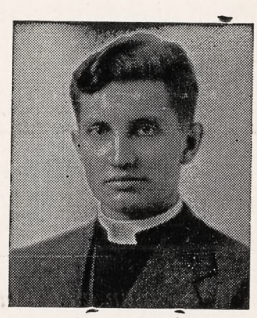
So, for my third heading, I may mention one means of attainment, as old as Christianity itself. It is a simple method and easily comprehended. It is the golden rule, so often preached and so seldom practiced. "Do unto others as ye would that they should do unto you." Whatever creed or cult we may profess, there is no better solution for our troubles. But if we would apply the golden rule to international policy we must begin by applying it at home. So far as in us lies we must purge ourselves of avarice and hatred of hypocrisy and this unfortunately is easier said than done.

Jointly or severally these undesirable qualities are made manifest to us in corrupt business, corrupt politics, race discrimination, Russophobia, Anglophobia and the desecration of the grave of our late president. We need to mend our manners before we presume to tell other nations what they ought to do. For example, we must see to it that labor and management lay aside their selfish internecine war and work together for the public good. Then we should call together the representatives of all freedom loving peoples and agree on the definite framework of a workable plan for mutual benefit. Perhaps we shall find that the fear of the atomic bomb is the beginning of wisdom. That is our only hope in these days of uncertainty and mortal danger.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

THE Gestapo chief of Rome was speaking to Don Pietro, partisan and priest of one of the local churches, while, in the next room, his strong-arm boys were beating to death a veteran of the Loyalist forces in Spain. The purpose was to get either the priest or the veteran to give the Gestapo the names of the leaders of the Italian underground. Speaking to the priest, he says: "You can't trust him. He's a Communist; he's an atheist; he hates religion. He'll turn against you. Speak and save yourself." In answer, Don Pietro says: "I can't speak. God works in mysterious ways."



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Going into the next room, the chief speaks to the beaten Manfredi: "Speak, fool. These churchmen and monarchists will sell you out. They'll collaborate with you now but they'll turn against you sooner or later. Speak and I'll grant you freedom and your party immunity." In answer, the Spanish veteran spits in his face.

Open City was made in Rome just as the Allied forces were capturing the city. Dealing with the work of the Italian underground during the war, it is a glorious tribute to the hidden allies all over Europe. All of the leading characters are killed before the picture ends—and yet they come forth victorious. The Communist is beaten to death, after being betrayed by his lover; the priest is shot by the firing squad; the pregnant fiancee of the underground leader is shot down in the street. It is a brutal picture and portrays a type of life that we have never known in this country. And, yet, its honesty and power overwhelms one. Without the typical Hollywood heroics and released from the curse of American censorship, *Open City* stands out as a great motion picture.

Superbly acted by a company of non-professionals, the film has been widely acclaimed wherever it has been shown—and justly so. The characters of the priest and the Spanish veteran are, of course, central and they are sharply drawn. Working hand in hand in the partisan movement, we find the atheist and the priest both discovering a power and a sense of comradeship. The atheist would call it "the greatness of personality" while the priest would call it "The Holy Spirit." But, although they both jump off from different points, we find them ending up in the same place—the grave—and ending up there as friends who understand and love each other.

Because of its emphasis on important values, *Open City* should be seen by all adult churchmen. Because of the brutal, but honest, scenes, the children ought to be kept away. It has a great lesson for the rest of us, however! A lesson dealing with true unity and true cooperation which makes the headlines and editorials that we read in the daily press seem disgusting and tawdry.

New Books

***Excellent **Good *Fair

***_Woman as a Force in History_: A Study in Traditions and Realities by Mary R. Beard. Macmillan. $3.50.

To a reader unacquainted with Mrs. Beard's writings, this book offers two astonishments: first, that so serious and profound a study should prove extremely readable; second, that such deep and globe-girdling research could be so clearly distilled.

Mrs. Beard examines "the tradition that women were members of a subject sex throughout history," tests the idea of subjection "by reference to historical realities," looks into the idea of equality, and finally outlines "the kind of studying, writing, and teaching which I believe to be mandatory if a genuine interest in understanding human life is to be cultivated."

Looking into law, social life, politics, working conditions, family life, philosophies, intellectual life, religious practices, Mrs. Beard shows that "the force of woman was a powerful factor in all the infamies, tyrannies, liberties, activities and aspirations that constituted the history of this stage [from modern times running back into and through the medieval ages of western feudalism and Christian contests with barbarism] of humanity's expression." Her generalization is based on facts, actual historical instances of named people in given countries at stated times, with the careful weighing and checking of the sound historian. The reader learns in the first few chapters that he may wholly trust the author's historical integrity and objective judgment; that she will not drag women out of their historical surroundings either to damn or bless them. Consequently the book concerns itself almost as much with men as with women. ". . . The civilization of men and women occurs in society, and all the agencies used in the process—language, ideas, knowledge, institutions, property, arts, and inventions—are social products, the work of men and women indissolubly united by the very nature of life, in a struggle for a decent and wholesome existence against the forces of barbarism and pessimism wrestling for the possession of the human spirit."

One could wish that Mrs. Beard had summarized at the end in her lucid style "the kind of studying, writing, and teaching which I believe to be mandatory if a genuine interest in understanding human life is to be cultivated." Her ideas come forth both directly and by implication in every chapter, but they would gain force by being grouped.

For the fair-minded historian writing on any age from primitive times down, for the social scientist seeking a true picture of women's upholding "*civil*ization in the struggle with barbarism," for the ordinary men and women wishing to understand more clearly our present life and its roots in the past, this book is mandatory.

—Rose Phelps.

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Radical Changes in the Church Are Asked By British

Discovery of Atomic Energy Forces Church To Re-Examine Relationship to Social Life

Edited by Sara Dill

London (wireless to RNS):—The discovery of atomic energy forces the Church to re-examine the relationship of the Christian faith to social and political life, according to a report presented here to the British Council of Churches. Entitled "The Era of Atomic Power," the report commends, quotes, and partly parallels a report made to the Federal Council of the Churches at its special session in Columbus, Ohio, last March.

Prepared by a 15-man commission headed by J. H. Oldham, the British report asserted "something radical must happen to the Church," and warned that although it is impossible to foresee what changes will be required, the Church must be ready to adopt new ways if it hopes to exercise moral and spiritual leadership in the era of atomic power. The commission said it had no practical proposals for action at this time, partly because "possible action is too wide and varied for adequate discussion within the present report," and partly because it feels that the crisis is so deep that it should first be allowed to "penetrate into our whole consciousness and do its work at the deepest levels."

The report was divided into three main sections dealing with the control of atomic energy, the psychological effect of its discovery, and the attitude toward life and society that Christians must choose in the new atomic age. Discussing problems of atomic bomb control, the report warned against the ""too-easy confidence" reflected in the declaration of statesmen and scientists. "It is widely assumed," it said, "that, providing the atomic bomb can be brought under control, the new sources of energy will be used for good. In most utterances of public men and scientists, there is hope for the future if only the danger of war can be overcome. The grounds for this unhesitating optimism are far from self-evident. The misuse of earlier sources of power like coal and oil should guard us against a too-easy confidence that the enormously enhanced powers at man's disposal will necessarily be turned to wise uses. The industrial evolution brought about by the substitution of one source of power for another will call for economic and social readjustments that will tax to the utmost man's intelligence, magnanimity and devotion to the public good."

Declaring there is widespread skepticism as to the possibility of averting war "with all its new horrors," the report stressed that "In the minds of many young people there is a feeling akin to despair, a belief that for them political action is futile, for they are helpless in the grip of forces quite beyond their control."

Unilateral renunciation of the use of the atomic bomb, the report said, would be a renunciation also of a nation's defensive power and would be an abandonment rather than an extension of democratic principles. "The achievement of democracy has been to curb and discipline power, not to abolish it," the report stated.

It listed three fundamental attitudes between which men must choose in facing the problem of bringing about a society in which the possession of atomic power will no longer be a ground for fear. These were: acceptance of "secular futurism," which includes reliance on social engineering as the chief means of improving society; withdrawal to the contemplative life; or responsible citizenship.

The report declared that "secular futurism" holds the danger that "love of power, tinged with something akin to religious devotion and power mysticism" may develop, while withdrawal as a general rather than an individual vocation "is to deny the significance of politics and to despair of civilization."

Asserting that the third alternative, responsible citizenship, means saving political democracy from perishing, the report added: "The Church has a special mission for drawing upon the inexhaustible resources of its own faith, to restore men's confidence in endeavors by which power is progressively brought under social control and made subservient to the end of justice, and by which the rights and liberties of individuals are secured and preserved."

Members of the commission, in addition to Dr. Oldham, were: "The Rev. M. E. Aubrey, Prof. John Baillie, Robert Birley, Mrs. Katherine Bliss, Bishop G. K. A. Bell of Chichester, Dr. Newton Flew, the Rev. Norman Goodall, Kenneth Grubb, Canon Cyril Hudson, Donald Mackinnon, Sir Walter Moberly, Professor A. D. Richie, Dennis Ruth, and Mrs. Mary Stocks.

To Russian Zone

Geneva (wireless to RNS):—Arrangements have been made for the first shipment of relief supplies to the Russian occupation zone of Germany through the World Council of Churches. Forty-three tons of sugar, purchased from funds provided by the Missouri Lutheran Synod, will be shipped from Basel on an international Red Cross train.

Newark Offering

Newark: — Several hundred churchwomen of the diocese of Newark will gather at Trinity Cathedral tomorrow, May 17, for the spring presentation of the United Thank Offering. The celebrant is to be Bishop Washburn; the preacher, the Rev. R. S. Trenbath, former army chaplain.

Still in Service

New York:—There are 207 Episcopal chaplains still in service. There have been 334 separated from service to date, with 252 of these having found employment in parishes or elsewhere. There are 82 former chaplains still seeking jobs. The commission on chaplains reported a slowing down of expenditures, with a balance on hand as of April 23 of $209,712.

Million Dollar Attack

Minneapolis: — An attack on the Federal Council of Churches was coupled with an appeal for a million dollars at the convention of the National Association of Evangelists, meeting here. It came in a report by the secretary of the organization. Said he: "The National Association of Evangelicals has no reason for existence if it fails to make clear its repudiation of the false doctrines of modernism which are endorsed and propagated by several of the interdenominational organizations of this country, notably the Federal Council of the Churches. Men who deny the deity of Christ, the virgin birth, the miracles of our Saviour, the ef-

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ficacy of his shed blood to save us from our sins, his physical resurrection and his personal return in power and glory are not Christians, but are lost and doomed sinners in need of repentance even though they may occupy places of honor in the Church. Our effort must ever be to purge our Churches of these pagans and to give ourselves earnestly to prayer for revival."

Goes to Japan

New York:—Bishop Charles L. Reifsnider, formerly bishop of North Kwanto, sailed on May 1 for Japan to confer with Japanese Church leaders and with deputations from the Church on England and the Church in Canada, on the future of the Church in Japan.

Layman Opposes Union

Denver, Colo.:—Mr. W. W. Grant, chancellor of the diocese of Colorado, speaking last week at one of the series of seven meetings sponsored by the American Church Union, declared that the proposed union of the Episcopal and Presbyterian Churches was legally impossible. Mr. James H. Pershing, former chancellor, declared that Episcopalians who might refuse to go along with the merger could legally claim millions of dollars worth of Church property. The conference was held at St. John's Cathedral.

Another of the meetings was held, also last week, in Dallas, and resulted in a petition being sent to the Presiding Bishop stating that the plan for union should be considered at General Convention but that it should not be voted upon until a sufficient time had been allowed for study of the question. (The proposal for Presbyterian-Episcopal union was first put forward sixty years ago.)

Congressmen Paid

Cambridge, Mass.:—A veteran's experience and imagination were combined by Ward McCabe, student at the Episcopal Theological School here from Kentucky, when he sent a letter to his Congressmen and Senators urging them to support the OPA in the struggle to control inflationary forces at work in the American economy. McCabe, a former officer of intelligence in the far east branch of the Office of Special Services, and before the war a member of the FBI, said in his letters that in China only last year he had seen inflation with all its evils close at hand. He said, "your salary, if paid in Chinese currency, would now be $5.00 a year. To illustrate the point, I enclose it in the form of two five-thousand dollar bills." Just to drive the point home, he presented each Congressman with extra one-hundred dollar bills as cigar-lighters. "Are you willing," he asked, "to see this happen in America?"

Secretary Resigns

London (wireless to RNS):—The Rev. Archibald C. Craig has resigned as general secretary of the British Council of Churches, it was announced last week by the Archbishop of Canterbury. He has accepted the position of assistant to the Rev. George MacLeod in the work of the Iona Community in Scotland. It is expected that he will be replaced by two secretaries, one representing the Church of England and the other the Free Churches.

Discuss Family

Detroit:—A panel discussion on the Christian family was a feature of a joint meeting of the Girls Friendly Society and the Auxiliary of the diocese of Michigan, meeting at St. John's, April 29. The day before, the annual festival service of the GFS was held at the cathedral, with Mrs. Helen Hogue, national vice-president, as speaker.

Pleads for Homeless

New York:—Mrs. Mary K. Simkhovitch, for many years the head of Greenwich House and a member of the board of directors of the CLID, believes the United States should relax immigration restrictions and give full support to the United Nations efforts to establish "humane and proper planning of all international migration." She was a head-

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liner at the three day conference held here last week by the National Council of Women. "The question of homelessness," she said, "is brought home to us here in America in a most realistic way by returning veterans who are unable to find living quarters. If countless people are coming home to homelessness in America, how much vaster is the problem in the world as a whole? And if here in America with its great resources and its immediate possibilities there are still forces hostile to securing this basic right for our own veterans, how infinitely more drastic is the need for a solution for the wider world problem."

While the United States should open her door wider than other countries, Mrs. Simkhovitch said that the problem of the displaced person can only be solved through the co-operative effort of the United Nations.

College Workers

New York:—A meeting of college workers is to be held tomorrow, May 17, at Columbia University under the auspices of the committee on college work of the 2nd province. Speakers: the Rev. Robert N. Rodenmayer, chaplain at Smith College; the Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania; the Rev. George E. Rath, chairman of the commission.

Calls for Leaders

Washington:—Bishop Angus Dun in his convention address last week called for new leaders among the laity. He questioned whether it is wise "to freeze the situation in such a way that the same people are used again and again" in the executive council and departments of the diocese and also on vestries.

Youth Meeting

Charleston, S. C.:—About 200 young people, clergy and counselors met here May 3-5 in a youth convention on the theme of what it means to be a Christian. The addresses were by Bishop Carruthers, the Rev. David W. Yates, student chaplain at the University of North Carolina and the Rev. A. P. Chambliss Jr., student chaplain at Winthrop College.

Deny Charge

London (wireless to RNS):—Criticism of the World Council of Churches for setting up a department on world affairs was discounted here by W. A. Visser 't Hooft, general secretary of the international Church body, in an address before the spring meeting of the British Council of Churches. He also denied that the World Council brought pressure on German Church leaders to sign the Stuttgart statement which acknowledged the Churches' share in the nation's war guilt.

Replying to assertions that the World Council has "bitten off more than it can chew" by setting up a department on international affairs, Visser 't Hooft commended the work which the American commission on a just and durable peace and other religious groups have done nationally in this field, but declared that international questions cannot be dealt with nationally.

"The whole point of having a World Council," he said, "is to see that subjects which exist on a world scale are dealt with on a world scale."

He refuted assertions that the war-guilt statement drawn up by German Church leaders at Stuttgart last Fall was made as a result of an ultimatum by the World Council that if they failed to announce their repentance "there would be no room for them in ecumenical fellowship."

"The repentance statement of the German Church leaders developed out of a spontaneous act on their part," he declared.

Hunger Diet

Natick, Mass. (RNS):—In an effort to prod his congregation into reducing their food consumption and increasing their contributions to overseas relief, the Rev. Albert K. Herling, minister of Unity church here, has gone on a "hunger diet" of 1,000 calories a day. The 31-year-old Unitarian minister, who also is a student at Crane Theological School of Tufts College, Boston, said he began his diet because "I wanted to do something in my town which would show the visible effects of such a diet." He added that he had gone "as far as the spoken word can take me" in efforts to get people to lower their consumption of food.

Oppose Unity

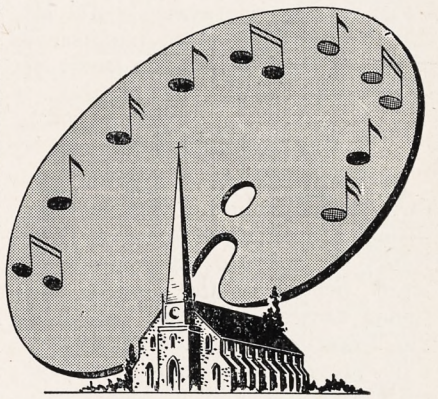
Chicago: — Those attending the regional conference held here under the auspices of the American Church Union heard the proposed union of the Episcopal and Presbyterian Churches denounced as "unrealistic and contrary to the Episcopal concept of sacramental religion." Bishop Conkling of Chicago in his address on the marriage canon warned those present that they must not accommodate the Christian truth on

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marriage to general conditions. "On both these issues, marriage and union, we must re-establish ourselves in the truth and then proclaim it."

Urge Conservation

Washington: — Churches throughout the District of Columbia observed food conservation days May 10-12, with clergymen of all churches speaking on the importance of saving food to help the needy of Europe and Asia.

Evangelicals Meet

Berkeley, Calif.: — Bishop Sanford, retired bishop of San Joaquin, Bishop Kinsolving of Arizona, Dean Henry H. Shires of the Church Divinity School of the Pacific, and Canon Lovgren of Grace Cathedral, San Francisco, were the speakers at a meeting of the Episcopal Evangelical Fellowship, meeting here May 3 following the synod of the province. The topics discussed were Church unity and the marriage canons.

Church Congress

Hendersonville, N. C.:—A regional Church Congress was organized at St. James' Church here on April 30-May 1. Those who read papers and led discussions were the Very Rev. William H. Nes, Mr. F. W. Ewbank and Mr. George W. Valentine. Bishop Gribbin was present to express his satisfaction that the diocese of Western North Carolina was the first in the South to so organize.

Burn Mortgage

Kansas City, Mo.:—For a number of years St. George's, here, has been raising funds to clear its mortgage. But it looked as though Rector Charles R. Tyner would not be at the service on Palm Sunday to put the match to the document. He had been severely injured in an auto accident a few days before. However he was brought from the hospital on a stretcher and performed that part of the ceremony. The sermon was by the Rev. Richard L. Harbor, former navy chaplain.

Unique Church

Tulsa, Okla. (RNS): — A new church designed exclusively for deaf mutes will be dedicated here in June when deaf mutes from throughout the country meet in convention. The Church of the Silent Sheep welcomes all deaf persons regardless of their religious beliefs. All preaching, teaching — and even singing — are conducted in sign language.

The congregation, organized in 1939, has been meeting in another church with Mrs. LaVona Thompson acting as minister. Once a month the group is addressed by a deaf-mute evangelist. Mrs. Thompson hopes that as the congregation increases a full-time minister can be secured.

Japanese Churches

Tokyo (wireless toRNS): — The first step in the plans for the rehabilitation of the churches of the Anglican communion in Japan were announced at a service held here May 12, calling for the rebuilding of seventeen churches destroyed or severely damaged. The service was sponsored by the Presiding Bishop of the Church in Japan, the Rt. Rev. Paul S. Sasaki, with the sermon preached by Bishop Michael Yaskiro of Kobe. Six other bishops attended the service.

Religious Educators

Chicago:—Religious educators of the midwest are to hold a conference here May 21-23 under the auspices of the national department. Leaders include Bishop Angus Dun of Washington; Prof. Adelaide Case of the Episcopal Theological School; the Rev. Daniel McGregor, head of the department.

Hits Prudishness

Richmond, Va.:—The Rev. Beverley M. Boyd, social service secretary of the Federal Council of Churches and a member of the editorial board of THE WITNESS, told clergymen attending the Virginia Council of Churches that they take "too prudish an attitude" toward the venereal disease problem. He stated that it is one in which the ministry must join hands with the medical profession and the law.

Role of Youth

Geneva (wireless to RNS):—Four international Christian organizations have issued a joint statement here stressing the importance of youth's role in world reconstruction. The statement was prepared in connection with the second world conference of Christian youth to be held in Europe next year. The first world conference was held at Amsterdam in 1939, but no decision has yet been made as to where the second conference will take place.

The joint statement was released by the international YMCA, the international YWCA, the World's Student Christian Federation, and the World Council of Churches. Details of the conference will be discussed at a meeting of international youth leaders in Geneva next July.

Present plans for the world gath-





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ering anticipate a meeting of 1,300 young people between the ages of 18 and 30, with allocation between the countries represented similar to that of the Amsterdam conference. The theme of the conference will be, "One Lord, One World," and present indications are that it will be convened in one of the northern European countries.

The statement declared that throughout the war years there have been "insistent and increasing demands on the part of Christian youth in many countries to hold a world conference."

"Many groups," it said, "have been planning for it in their own programs of discussions. Others lived through dark and terrible days in anticipation of this reunion in the name of Christ.

"The conference will be the stage for the far wider process through which Christian youth throughout the world will give common consideration to its calling and its tasks, in the world. There will be no question of this event being a 'flash in the pan.' It will be an expression of a world-wide movement among young people and Christian church lay organizations."

Council Criticized

Akron, O. (RNS): — Criticism of the Federal Council of Churches for its refusal to admit the Universalist Church of America to membership was voiced here by Robert Cummins, general secretary of the Church, and the Rev. Emory S. Bucke, Boston, editor of Zion's Herald, Methodist publication. In his annual report delivered at the biennial general assembly of the Church, Cummins charged that the Federal Council "is one more of the world's mentally regimented voices. The Federal Council upholds the ancient and dishonorable doctrine of 'the elect of God.' The Council, therefore, is a creedal body; its pattern of fellowship excludes."

Reviewing the history of the denomination's application, he said that it was first made in 1941, adding that at the Council's meeting in Pittsburgh in 1944 member Churches of the Council voted 12-6 not to discuss the application.

"From the beginning we have been motivated only by our desire to join hands with other Churches in a program of good works," he said. "This, as we understand it, was the purpose of the Council. In fact, the Council's own constitution and by-laws specifically forbid the application of any creedal test."

Formation of a new council composed only of "liberal" churches is not desirable, Cummins said, because such a council would be "equally creedal and exclusive." He called on Universalists to adopt an attitude of "patience and goodwill, not vacillation" in regard to the Federal Council.

Bucke called upon the Universalist Church to take the lead in a general, world-wide "return to Protestantism." He said Universalists can and should lead in the swing back to the ideals of Protestantism's founders because of the rejection of the Church's application by the Federal Council. The refusal of the Federal Council, he asserted, "is, in my opinion, a strong indication that even in our comity we become clerical and theological." He declared that the Universalist application was turned down because "of a few individuals in the Council who did not like your theological interpretation of the place of Jesus Christ."

If the Federal Council is to become a powerful force in united Christian action, Bucke said, "there must be a reform that will bring us away from theological bickering into the larger field of social action. Calling for a "purification" of the Council, Bucke said that "if it means that reactionary and conservative churches must depart from the Federal Council, I would be very sorry.

THE undersigned, one time Secretaries for College Work of the National Council, have formed a committee to encourage the preparation, reprinting and distribution of literature, from books to tracts, through the Canterbury Clubs in the colleges, and in the Church at large.

We invite correspondence, as to matter of any length that should be printed or reprinted, and as to material needed. We also would welcome offers of assistance from those interested in helping.

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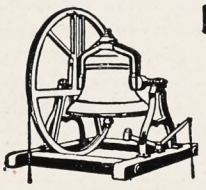
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Maine Students to Meet

Waterville, Me.:—Members of the Canterbury Clubs of the Maine colleges are to hold a conference at Colby College, May 18-19, with Miss Barbara Arnold, head of college work in New England; the Rev. Bradford Johnson of Brunswick, Me., and the Rev. Jesse Trotter of Amherst, Mass., as the speakers.

New Social Agency

Akron, O.:—A new Protestant social agency to take care of an increasing postwar rise in welfare problems in this industrial city has been proposed by the Akron ministerial association. The Association revealed its plans when it asked the united community chest here to help financially in operating such an agency. Chest leaders took the request under advisement.

Backers of the plan said that such an agency would be operated as a liaison body between Protestant churches of the city and existing social agencies. It would work particularly on the problems of divorce and juvenile delinquency.

Lectures at Virginia

Alexandria, Va.: — Bishop Barnwell of Georgia gave a series of lectures on the work of the ministry at Virginia Seminary last week.

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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.

WALLACE E. ROLLINS
Dean Emeritus, Virginia Seminary

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* * *

STEPHEN E. KEELER
The Bishop of Minnesota

I have been reading THE WITNESS with increasing interest in these past few months. You certainly are bringing to the attenton of the Church a great many matters of prime importance. What a shame it is that we do not have a larger number of our Church people reading a paper like THE WITNESS that has so much to give.

* * *

MATTHEW C. HOWARD
Layman of New York

I was impressed by the article on present day problems by Bishop Scarlett of Missouri (WITNESS, April 18). As a layman who has remained loyal to the Church of my up-bringing, I often wonder whether or not the clergy are quite aware of how indifferent most people are to the Church these days. This is true I think particularly of young people. And when I hear them express an opinion at all they say that the Church is reactionary, out of date, cowardly. Surely no one could say this of the fine program for Christian social action set forth by Bishop Scarlett. I only wish I could believe that he is representative of the Churches as a whole.

* * *

MRS. H. J. JOHNS
Churchwoman of Boston

Your editorial *Committed to Your Charge* (WITNESS April 25) was well done and I am sure met a good many existing situations in parishes. Being rather elderly I have been a communicant of a number of parishes, both big and small. And on at least two occasions I have seen the work of fine young priests made extremely difficult because former rectors accepted invitations to return for weddings, funerals, parish functions. When a man leaves a parish he should keep hands off.

* * *

F. K. HOWARD
Retired Priest of California

The Editors:

Thank you for the article "The Cost of Pensions" (WITNESS, April 25) which dealt quite fully on many aspects of clergy pensions. I would suggest that since the high cost of living bears hardest on clergy with no other incomes than their pension, with occasional stipends for occasional ministrations now permitted by the Pension Fund, they be permitted to officiate regularly in such small missions which otherwise could not afford a resident priest.

In California, and probably in other parts of the U. S., retired clergymen might thus supplement their pensions and be resident pastors in small missions which can not afford to pay living salaries without depriving younger clergy of any pastorate. As it is, some missions and some retired ministers have to go without what might benefit both a mission and a clergyman.

While the General Convention is considering the needs of the Pension Fund and the ability to meet them, one retired priest at least, would ask that depriving qualified clergy from regular ministry simply for the crime of being sixty-eight is an injustice both to vacant missions and to retired clergy still able to do most of the work for which they were ordained.

Sons of clergymen know that we are better cared for than were our fathers before the creation of the Pension Fund so I would not wish to find fault but only to make a few handsome suggestions.

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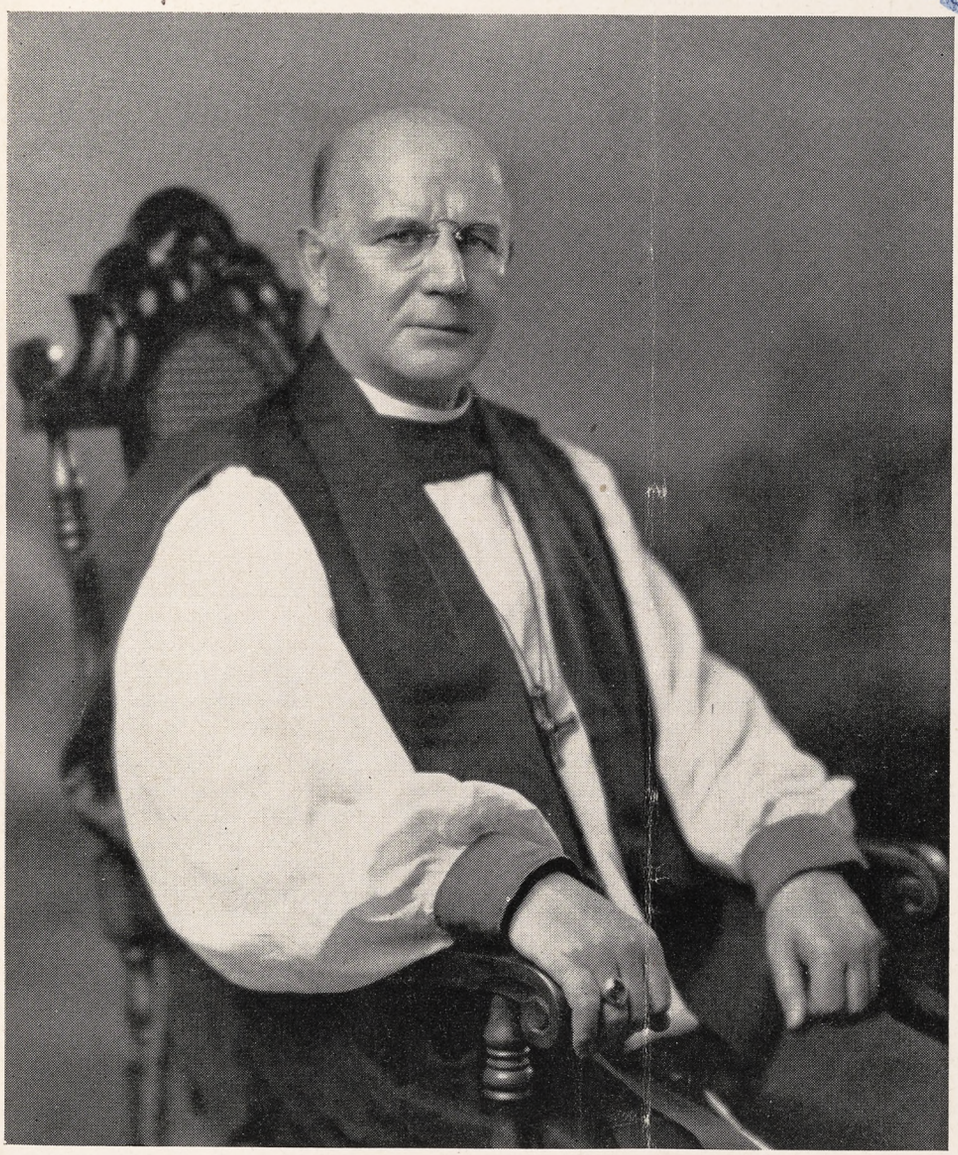
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The WITNESS

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BISHOP G. A. OLDHAM PRESIDENT OF THE WORLD ALLIANCE . .

MAY 23, 1946

ARTICLE BY HENRY A. ATKINSON

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In Leading Churches

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10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS
For Christ and His Church

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MAY 23, 1946

Vol. XXIX No. 32

CLERGY NOTES

BENSON, LLOYD R., rector at Ilion, N. Y., died on May 1 at the age of 68. He served as secretary of the convention of the diocese of Albany for ten years.

BURNZ, EDGAR C., formerly rector of the Messiah, Gonzales, Texas, has accepted the rectorship of St. Mary's, Bluefield, and Christ Church, Pearisburg, Va.

BUTLER, JOHN V. JR., rector of St. Martin's, Providence, has been elected chairman of the board of directors of Lincoln School, a Quaker institution.

CHAPLIN, PAUL, has resigned as minister in charge of missions at Tazewell and Richlands, Va., to enter the Order of the Holy Cross.

HIGBIE, ALANSON, is now rector of St. Peter's, Beverly, Mass.

HILL, GILBERT K., is now rector of St. John's, Fall River, Mass.

MATHEUS, LOUIS H., rector of Trinity, Ottumwa, Iowa, has been ordered to take a complete rest because of a heart attack.

NYBERG, LAWRENCE A., in charge of Trinity, Randolph, Mass., has accepted the position of hospital chaplain of the city mission society of Detroit, effective June 1.

REESE, GORDON M., formerly secretary of the army and navy commission in Honolulu, is now director of work with young people in the diocese of California.

SATRANG, PAUL G., student at Seabury-Western, was ordained deacon by Bishop Haines on May 12 at St. Thomas' Church, Sioux City, Iowa.

SEEKINS, ROBERT L., formerly rector of St. Mary's, Warwick Neck, is now rector of St. Thomas', Providence, R. I.

SNOW, F. F., retired priest of New Jersey, died on May 1 at the age of 64.

SULLIVAN, FRANCIS S., formerly general missionary of the diocese of Pittsburgh, is now priest in charge of All Saints', Aliquippa, Pa.

THOMPSON, CHARLES O., formerly rector of St. Mary's, Bluefield, Va., is now rector of St. Paul's, Summerville, S. C.

WATSON, A. J., rector emeritus of St. Luke's, Pawtucket, R. I., died on May 4.

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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, N. J.
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7:00 P. M.—Young People's Fellowship

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VOL. XXIX. No. 32

The WITNESS

For Christ and His Church

MAY 23, 1946

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

Bishop Barnwell of Georgia Urges Race Equality

Declares that Churchmen Need to Develop New Christian Open-Mindedness on Problems

By Julia St. Clair Moore

Savannah, Ga.:—Following a forward-looking address by Bishop Middleton S. Barnwell, the convention of the diocese of Georgia, meeting here at St. Paul's, May 7-8, unanimously approved a resolution recommending that the constitution of the diocese be changed to give Negroes equal representation, constitutional rights and convention privileges. The change will have to be presented at the 1947 convention before it is final. At present Negro Churchmen have their own Council, with a small representation at the diocesan convention.

The convention also authorized Bishop Barnwell to wire President Truman asking that rationing be reinstated in order that direct relief may be secured for the hungry people of the world.

After declaring that "there are exactly four dioceses which still discriminate against the Negro in official Church life, the two dioceses in South Carolina, Arkansas and Georgia," Bishop Barnwell made an eloquent plea for the end of discrimination, declaring that "I would not like Georgia to be the last to move in this direction." He said that the Negro is proud of his citizenship, anxious to learn and has judgment that can be trusted.

"If there is any danger in the present situation," declared the Bishop, "it does not lie with the Negro. Beyond a doubt the most dangerous element in the present situation are those political demagogues who are trying to ride to office on the platform of racial supremacy or race hatred. The racial hatreds which I hear preached today are coming from the lips of white men and not colored men, and this is something which fair and Christian people should well consider." The bishop then asked what the answer is if the contention be true that the Negro is not fit for citizenship. "The answer to this whole Negro question," he said, "is not more race discrimination and oppression. To say so is to deny the basic truths of citizenship, democracy and Christianity. The answer is more and better churches; more and better schools; more and better efforts to understand him as a human being in darkness reaching for the sunlight. Unless we give ourselves to the furtherance of such an effort we are false, I believe, to both man and God."

"Bear in mind," continued the bishop, "I am not advocating citizenship for the Negro. I regret to say that I did very little to bring it to birth. I am not advocating it for it is already here. I am merely recognizing it, and telling you how I think the present situation can best be handled."

Reviewing the changes that the war has wrought in the world Bishop Barnwell opened his address by quoting scripture which emphasized the life span of man and the everlastingness of God. "War," he then went on to say, "is human hatreds raised to their highest earthly power," and declared that there is no life in hatred. He turned to the plight of the starving throughout the world and the measures advocated to alleviate these conditions. "These local decisions," he said, "are no more than generous gestures . . . I can think of only two things we can do. One is to pray for the starving people of the world. This we can do as individuals. As a corporate body we can wire our President to put us back on rationing, so that the hungry of the world may be fed." Continuing he said: "It is too big a problem for any parish or diocese to handle alone. It must be done on a national basis or not at all." Toward this end the bishop said he would appoint a committee to consider this and other matters brought up in the address.

Pursuing the outline of the changes which have developed the bishop said: "Our old separatist attitudes have suddenly become as obsolete as the covered wagon and to all of these world-wide problems of race there must be a whole new way of approach." Race problems, economic inequalities and injustices and world political matters were the three basic considerations which face the world today. "On the one side stand love and life; on the other hatred and death. There is no third choice, and there is no compromise. We must choose this day whom we will serve. The leaders of our nations are gathered in New York today trying to make this one world fit to live in. That is the job of the state. But the state is powerless unless the Church does its job, which is to make people fit to live in one world. There is the heart of the matter. We are trying to carry over our jungle-mindedness and our jungle-heartness into the new day and God says 'no.' It does no good to change the plan of world order unless we change the hearts of men everywhere."

Bringing the problem down to the Church in Georgia, Bishop Barnwell advocated individuals attempting to influence governmental representatives for good. "Conservative and unselfish people are not organized for political pressures. It would be a good thing if they were," he said. "Our own Church has never been politically minded . . . and I believe that the time is at hand when we should become more so . . . In the realm of economics we can begin by being kind and just to our servants, to our employes . . . In the realm of economics we can study our own personal budgets and set aside a fair share for the work of God in this world . . . In the realm of race, we have, at long last, got to face up to the problems of the white man and the black man living side by side . . . In this we have got to develop a new sort of Christian open-mindedness."

The committee appointed to con-

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sider the matter of constitutional change was the Rev. F. Bland Tucker of Savannah; the Rev. Talbert Morgan of Brunswick; the Rev. G. Ralph Madson of Albany. The convention unanimously approved their recommendation along the lines of Bishop Barnwell's address.

General Convention deputies: clergy: William H. Brady, F. Bland Tucker, Hamilton West, Ernest Risley. Laymen: J. A. Setze, W. Dewey Cooke, J. Sullian Bond, Isaac M. Aiken.

HENRY SLOAN COFFIN AT CATHEDRAL

By Charles D. Kean

St. Louis:—Some definite commitment toward the achievement of organic union between the Episcopal Church and the Presbyterian Church must be made at the General Convention of the Episcopal Church in Philadelphia or the negotiations will fail, the Rev. Henry Sloan Coffin, former president of Union Theological Seminary, New York, and former moderator of the Presbyterian Church, told a mass union service in Christ Church Cathedral on Sunday evening, May 12.

"The crucial time is the next Convention," Dr. Coffin said. "If there is no definite approval of the commission's report, the negotiations will fail, because we will have to believe that you have thought better (or worse) of the matter. If we allow this thing to fail, we will have done the most disheartening thing possible to the ecumenical cause.

The issue is of vital importance, the speaker explained "because we have said to the world that we are going to achieve organic union. The whole Church of God throughout the world has heard of it." He cited the interest taken in the negotiations by the interchurch committee of the Church of Scotland and by the late Archbishop Temple.

In the course of his address, for which he used the resolution passed at the Cincinnati General Convention as a text, Dr. Coffin reviewed in a general way the salient points of the forthcoming report. He explained that publication has been delayed at the request of the Presbyterian negotiators, since it was not completed until recently, and there was no time to study it before the annual meeting of the General Assembly.

The union service was conducted by Bishop Scarlett, assisted by the moderator of the Presbyterian Church, the Rev. William B. Lampe, of St. Louis; the moderator of the St. Louis Presbytery, the Rev. Harvey M. Throop; the pastor of the influential Second Presbyterian Church, the Rev. Dr. James Clarke, and the Dean of Christ Church Cathedral, the Very Rev. Sidney E. Sweet. The combined choirs of the Cathedral and the Second Church provided the music.

As a gesture of brotherhood, Bishop Scarlett escorted Dr. Lampe to his bishop's chair and seated the Presbyterian moderator there for the service. Dr. Lampe pronounced the blessing at the conclusion.

PENNSYLVANIA HAS CONVENTION

Philadelphia:—Bishop Hart reported to the convention of Pennsylvania, meeting at Holy Trinity, May 6-7, that the diocese has raised $41,000 more than its goal of $500,000 for the R. & A. fund. There was considerable discussion on fair employment practice, with the following resolution adopted: "We deplore and condemn discrimination against a man who makes application for employment and is refused solely on the basis that he is a member of a racial or religious group. Both our religious responsibility and morality demand that we begin with ourselves as Christian members of our society by examining our own employment policies and those throughout the country, and take steps to bring about equal job opportunity without religious or racial discrimination."

The following were elected to General Convention; clergy: N. B. Groton, Frank E. Salmon, James M. Niblo, Charles E. Tuke. Laymen: Samuel H. Houston, Thomas B. K. Ringe, Owen J. Roberts, Spencer Ervin. The alternates: clergy: Stanley V. Wilcox, Herbert N. Caley, H. Taggart Steel, John K. Shryock. Laymen: Edward Clay, C. C. Morris, P. H. Grainger, E. L. VanRoden.

CONVENTION OF KANSAS

Topeka, Kan.:—The convention of Kansas approved a recommendation by Bishop Goodrich Fenner whereby he will request $5 each for the next ten years from the 2,000 communicants to be used as an extension fund. Elected deputies to General Convention: clergy: Carl W. Nau, Samuel E. West, Frederick Litchman, W. J. Heilman. Laymen: H. O. Bullock, W. M. Beall, H. R. Glover, Charles Hire. Alternates: clergy: John W. Day, Samuel McPhetres, Earl O. Minturn, Samuel E. West Jr. Laymen: Charles Rosencrance, J. R. Pritchard, Jack Juhl, Harry Revercomb.



One of the great institutions of the Church is the Voorhees School at Denmark, South Carolina. It is accredited by the state's department of education and by the Southern Association of Secondary Schools and Colleges. It is ably led by Dr. J. E. Blanton, the principal. The picture is of a number of the girl students working in the clothing laboratory

JOIN SEMINARY FACULTY

Evanston, Ill.:—Dean Alden D. Kelley of Seabury-Western Seminary announced on May 8th additions to the faculty. The Rev. Hold Graham is returning after a leave of a year as instructor in New Testament; the Rev. John Bruce, tutor at General Seminary, is to be instructor in Old Testament; Mr. Thomas Matthews, formerly organist at a Philadelphia parish, is to be instructor in Church music and director of the choir.

Also the Rev. Joseph Moore, former army chaplain, who has been a lecturer in pastoral theology since his separation, has been appointed instructor in pastoral theology and acting director of student training.

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Conference Approves Union With Presbyterians

Speaker Says Differences Between Churches Looks Like Jurisdictional Strike in Labor

By Sarah Dill

Louisville, Ky.:—Unanimous support for definite forward steps toward organic union with the Presbyterian Church was voted by the clergymen and laymen, representing thirteen dioceses, who attended the central conference of the Episcopal Evangelical Fellowship at Christ Church Cathedral here, May 7-8. The conference also went on record as favoring greater liberalization of the marriage canon than that provided for in the report of the joint commission on holy matrimony.

The following resolution, prepared by a committee composed of Bishop Tucker, of Ohio, the Rev. Frank Moore of Cincinnati, and Prof. Sherman E. Johnson of the Episcopal Theological Seminary, Cambridge, was unanimously adopted: "Whereas the Protestant Episcopal Church in General Convention at Cincinnati in 1937 invited the Presbyterian Church to join in a declaration of purpose to achieve organic unity, and whereas since that time a commission appointed by General Convention has been working with a commission appointed by the Presbyterian General Assembly on a basis of union agreeable to both Churches, which basis will be presented before General Convention meeting in Philadelphia in September, 1946, be it hereby resolved that this conference of the Episcopal Evangelical Fellowship declares itself in favor of mutual recognition of the ministries of the two churches, and looks for definite forward action by General Convention leading to organic union."

The conference action followed a session on Church unity under the chairmanship of the Dean, Sidney E. Sweet, of Christ Church Cathedral, St. Louis, at which the speakers were the Rev. Sherman E. Johnson and the Rev. Charles D. Kean, rector of Grace Church, Kirkwood.

"To the man in the street this union will prove that Christianity has more cohesiveness than he has dared to hope for," Prof. Johnson declared. He began by pointing out that to the world many of the differences between the Churches looked like a jurisdictional strike in the labor field—where there may be reasons, yet to the public there is evidence of something fundamentally wrong with the set-up. "No Protestant group—Presbyterian, Methodist or Lutheran—can take seriously any approach to unity which would mean a repudiation of their orders, when their ministries have been so signally blessed spiritually," the speaker said. He concluded by declaring that "everything depends on how earnestly the rank and file of the two Churches demand such a union."

In his remarks, Mr. Kean stated that the negotiations for unity with the Presbyterians provided a specific and concrete opportunity to re-affirm a Protestant conception of the Church and the ministry. Such a conception, where authority resided in "the fellowship of the faith" provided for a Church which might be relevant to the needs of the modern world. The desire for the safeguarding of authoritarian claims, he said, was evidence of a psychological desire for moral security at the price of historic relevance.

Dean Chester Emerson of Trinity Cathedral, Cleveland, presided at the session on the marriage canon, with the speakers Bishop William Scarlett of Missouri, and Prof. Oscar Seitz of Bexley Hall. Bishop Scarlett, who has been a member of the commission on holy matrimony for 21 years, said that the canon proposed at the Denver convention in 1931 was the best prepared by the commission. Under this canon, the only concern of the bishop and his court was with the proposed not with the previous marriage. Bishop Scarlett said that Section 9 of Canon 17, in the present report, opened the door to annulment. The issue, he said, must be facts which now exist, arising after the marriage which has broken. He regretted that the canons proposed were not stronger in their liberal emphasis, but hoped that the report would be considered by Convention rather than being by-passed in committee.

Prof. Seitz in a review of the New Testament position on marriage, began by sharply criticizing the findings of the Rev. Felix Cirlot in his book, "Christ and Divorce." After reviewing all of the disputed passages, he declared "Christ's teachings were never expected to be new law." Pointing to the present canon, Seitz declared that "it represented the type of the most legalistic rabbinical school, and cannot be held to represent the mind of Christ. The marriage of a divorced person is not the one unpardonable sin. The Church's doctrine of forgiveness does not come to an end with divorce. Christ taught the positive ideal of Christian marriage and of all Christian social relations—the ideal of love."

Bishop Charles Clingman of Kentucky, presided at the conference dinner at the Pendennis Club, where the speakers were Bishop Beverly D. Tucker of Ohio, and the Rev. Frank Caldwell, president of the Louisville Presbyterian Seminary. Dr. Caldwell expressed the hope that the basis for unity of the two Churches might be in an evangelical faith—"A Christian concept of eternal life to captivate the imaginations of men and move their wills to know him."



Chester Emerson, dean of Trinity Cathedral, Cleveland, lead the discussion on marriage and divorce at conference held at the cathedral in Louisville

In his address, which was the keynote of the conference, Bishop Tucker used as his text an address by the late Roswell Page of Virginia, made at the time the Atlantic City General Convention defeated a move to delete the name Protestant from the Church's title. He described the evangelical spirit as "a personal relationship to Christ rather than through the corporate experience of the sacraments"; "moral earnestness of purpose, reflected in social concern"; "uncompromising simplicity

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in worship, and a liberal direction in Church discipline"; "continued missionary idealism."

Bishop Tucker stated that the cause of the Episcopal Church in America had been retarded by the tacit division of missionary responsibility which entrusted domestic missions to the "high churchmen" and gave the foreign field to the evangelicals.

Bishop Richard A. Kirchhoffer of Indianapolis presided at the closing session on the Evangelical Co-operation, where the speakers were the Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania, who asked for a strengthening of the appreciation of the evangelical heritage among young people, and a uniting of scattered efforts dissipated among various organizations and publications, and the Rev. William H. Marmion, rector of St. Mary's-in-the-Highlands, Birmingham, Alabama, who declared that every member of the conference must be "a committee of one to spread the evangelical spirit."

Bishop Kirchhoffer officiated at the opening service in Christ Church Cathedral, while Bishop Clingman, assisted by Dean Norvell E. Wicker of Christ Church Cathedral, celebrated the corporate communion of the conference.

NEW HAMPSHIRE DEPUTIES

Nashua, N. H.:—The following were elected deputies to General Convention at the convention of the diocese of New Hampshire, held here at the Good Shepherd: clergy: Robert H. Dunn, Elsom Eldridge, Clinton L. Morrill, Norman B. Nash. Laymen: Elmer M. Anderson, John R. Spring, H. K. Davison, Russell Eckloff.

By a large majority the report of the commission on marriage was approved. Action was also taken by the convention to increase the salaries of the lower paid clergy.

LECTURES AT PACIFIC

Berkeley, Calif.:—Canon C. Rankin Barnes of San Diego delivered a series of lectures on social aspects of pastoral care at the Church Divinity School of the Pacific, April 29-May 3. He gave detailed attention to the Church's concern with marriage, parenthood, the family. Discussing the child as a member of the family Canon Barnes listed the child's fundamental needs as security and development. If the child's need for security is not met in early life he is likely to crave it rather than development during adolescence, when he should be bridging the gap between childhood and adulthood. The child's measure of a good family lies in its attitudes and harmony rather than its size or conveniences.

Canon Barnes' final lecture, parish family counseling, emphasized the fact that the priest is obliged to counsel whether he wishes to or not. Parishioners assume his ability to counsel wisely from the very day of his ordination. Skilled counseling depends on knowledge of available resources, an understanding of human nature, and the emotional maturity of the counselor. The effective counselor, respecting the individual's personal autonomy, seeks to release his inherent potentialities for growth.







CHURCHMEN IN THE NEWS: *the Rev. William B. Sperry, social service secretary of the Detroit Council of Churches, starts a movement for better Church-Labor understanding: Canon Rankin Barnes of San Diego gives popular lectures on pastoral work at the Pacific Seminary: the Rev. Sherman Johnson of Episcopal Theological Schools tells conference that to the man in the street the issues keeping the churches from union are much like the jurisdictional disputes between two labor unions*

BIG MUSCLE BOYS HAVE FAILED

Providence: — The "big-muscle boys" who for years tried to run a prison on the old eye-for-an-eye basis have all failed, according to Warden Cranor of the Rhode Island state prison, speaking at the annual dinner of the diocesan social service department. The objective of the modern penologist is not to praise or coddle the criminal, but to explore and develop his personality to the end that he may ultimately make a happy and healthy adjustment to the society against which he had transgressed. Only one man in 100 needs "extreme" care. The other 99 are "capable of being explored and developed." Tracing the history of the advancement of penological thought in the state and nation, Warden Cranor asserted reform in Rhode Island has been "spotty."

"The prison is a salvage depot and 'you can't throw away human lives in the junk heap'," the warden declared.

At the request of the state department of public welfare, Canon Richard Lief, executive director of the department, recently testified before the committee on ways and means of Congress on behalf of the Forand Bill which seeks to increase public assistance to the states. Canon Lief stated before the committee that he was not interested in "a chicken in every pot" but an opportunity for every individual to rise above a sub-standard existence.

COUNSELING PROGRAM IS URGED

Buffalo:—A program of counseling as a responsibility of every parish was advocated on May 22 at a meeting of the Church Mission of Help held here at the diocesan house. The speaker was the Rev. Joseph F. Fletcher of the faculty of the Episcopal Theological School. The meeting was held in connection with the Church conference of social work.

ORGANIC UNITY APPROVED

Macon, Ga.:—The convention of the diocese of Atlanta, meeting here May 8, unanimously adopted a resolution favoring organic union with the Presbyterian Church. A commission of the diocese was also appointed by Bishop Walker, acting on the resolution, to study any proposals offered on the subject. Members of the commission are the Rev. R. E. Fuessle, the Rev. J. Milton Richardson, the Rev. Joseph T. Walker, Mr. W. C. Turpin Jr., Mr. E. L. Sterne and Dr. H. E. Finley.

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EDITORIALS

Statement of Policy II

WE BELIEVE that Christian reunion is essential to the further progress of Christ's Church. We have seen Christianity disunited and divided for four hundred years, and losing the battle with secularity and sin. How can an army advance upon the foe when some divisions are quarreling with other divisions, regiments with other regiments, and batteries are firing not at the enemy but at their own comrades at arms? That is what the Christian Churches are doing: and compared with the middle ages—even with the middle ages which were far from perfect—there has been a steady decline in the influence of the Christian religion for four hundred years.

The Reformation was a beginning but got side-tracked into a division of the Church, with consequent paralysis and ineffectiveness. It is even conceivable that the recent world war centering in Europe could not have broken out if the Christian Church had been united. For the most urgent of social reasons, then, and in the interest of the welfare of society if not of the preservation of the Church itself, we hold that Christian Reunion is indispensable.

There are a good many persons who will grant this in theory, but who will hedge the minute any concrete proposals are advanced. The proposed reunion with Presbyterians, for example—they knew too much about the First Presbyterian Church of Middletown, where they grew up, ever to want to see Presbyterians and Episcopalians united. The Presbyterians used to have winter revivals, with Billy Sunday or someone like him attacking the formal and ritualistic services of the Prayer Book, and twitting Episcopalians about their lack of real red-hot religion of the evangelistic type—surely, no one can think of combining the Presbyterians and the Episcopalians! Well, if that is all it amounts to, we, too, think it hopeless—or rather, not worth trying. But when we say reunion, we mean the realization of something not yet achieved in the world: a united, positive, convinced, tolerant, and free type of inclusiveness or of catholicity, which will have room for all that is positive and good in every Church, and will rule out only what is narrow, bigoted, divisive, and antagonistic to other Christians or Christian groups. This does not mean a "lowest common denominator" religion, based on the fatherhood of God and the brotherhood of man, for example; it means the recovery of what is sound and good in the past, and the sloughing off of what is transitory, unfruitful, ineffective and positively harmful. For example, much of the bitterness of ancient theological controversy was animated by political antagonism, or by economic rivalry or by silly class-consciousness; but is there any reason under heaven why we in twentieth century America should perpetuate those old, bitter rivalries and hatreds?

To be specific, we believe that there ought to be a grass roots movement toward reunion. Too much of the work of the commission on approaches to unity has been spent in drafting plans for the eventually - to - be - reunited Church . . . as if nothing could be done until we are fully agreed upon that. But in the meantime, if the Church is really interested, there is much that can be done. We can engage in common worship, social work, education.

Meanwhile the Presbyterians have come more than half way to meet us; and unless something definite is done in the direction of reunion at the coming General Convention we believe that the Presbyterians will be entirely justified if they break off further negotiations altogether.

We believe also that the Episcopal Church should keep up its membership in the Federal Council of Churches and should support fully the World Council of Churches.

This is the second of a series of statements setting forth the editorial policies of The Witness. *The views are composite and reflect a consensus of the editors and the executive committee of the Church Publishing Association.*

"QUOTES"

THE most discussed question to come before General Convention has to do with progress of union with the Presbyterians . . . I do repeat my deep interest in this matter. When I think of the terrible realities of our world situation I am convinced of the absolute necessity of a united Christian voice. Here is an opportunity to make a beginning. Even this beginning will take time, patience, education and association between the clergy and laity of the two Churches. But if we who share the experience of Christ cannot resolve our differences how can we expect the nations to do so? I trust that the General Convention will take steps to forward this movement toward unity.

—Henry K. Sherrill
The Bishop of Massachusetts
in his convention address

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An Encouraging Decade

THE parish clergy last week received in the mail a copy of a brochure by the Rev. Walter H. Stowe, issued by the Church Historical Society. The statistics on church membership therein contained are carefully collected and meticulously analyzed in a fair and objective manner. The total picture is indeed encouraging. We would however make the following comments:

This report is based on parish statistics which are almost universally unreliable. An outstanding instance is that of a church which was listed annually in the *Living Church* as one of the ten largest parishes in the Protestant Episcopal Church. Its neighborhood had had a great boom a generation ago and has slowly declined since. Many communicants moved to the suburbs. It was almost impossible to secure a transfer. Two years ago, at the height of its statistical glory, the place was closed. It was practically empty.

In other parishes, because people are often less ostentatious about leaving than they are in coming in, the figures are added to yearly by the number of those confirmed, minus those communicants who happen to be buried at the church. Without continual pruning all lists become padded, unintentionally but none the less really. Often a conscientious new rector has to decimate his parish lists in his first year.

There is also the subtle pressure of personal and parochial ambition. In one city two churches were practically twins in size, opportunity and facilities. The parishioners of both were zealous and jealous. One had an advantage . . . a parishioner who worked in the diocesan office. Figures from that parish were invariably just a bit larger than those from the other. The rector, so we were told, got another, bigger, job largely on the strength of those imposing statistics.

Duplication undoubtedly occurs when men of substance have homes in more than one locality. They are made parishioners, even vestrymen, in more than one parish.

It would help slightly to have a per capita tax as they do in the Presbyterian Church, but this would have to be kept low in the interests of democracy.

The fact that restriction of immigration has helped our Church increase faster in proportion to the increase of the whole population is undoubtedly true. We regret that it seems to be a source of satisfaction, rather than of penitence. We are failing both as an Evangelical Church and as a Catholic one when we can and do appeal only to one racial stock.

Along with this pamphlet was a beautifully worked out diagram of the history of the Holy Catholic Church. Here we view the Church as a tree, with the Anglican, Orthodox and Roman branches. The Presbyterian, Methodist and Lutheran Churches are to be found as broken-off and apparently unblossoming twiglets. They are not portrayed very prominently. This reminds us of a similar piece of work put out by the Lutherans. You may find it in the excellent and colorful books of the Augsburg Press. Book V is Church history as seen by very intelligent "high Church" Lutherans. The difference in their diagram is that the Lutherans share the main place with the Roman and Orthodox Churches, and the Protestant Churches are grouped under the Presbyterian, Reformed and Anglican splits. The Anglican aberration is shown up for its divisive nature by being further split up into the Methodist, Congregational, Unitarian and Reformed Episcopal twiglets.

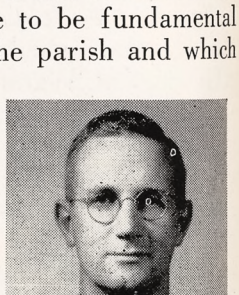
Now we know why historians and accountants should yearn for heaven. They will have plenty to do there, helping the recording angel in keeping things straight.

Strategy and Tactics
For the Parish

By

FRANCIS O. AYERS, JR.
Rector of St. John's, Waterbury, Connecticut

LAST week I wrote about the purpose of the parish. This week I would like to state a second assumption which I take to be fundamental to Strategy and Tactics for the parish and which will receive a good deal of attention in this column. It is that *the future of the parish depends on the activity and leadership of laypeople.*



There is nothing new in this point of view, nor does it lack for advocates, and yet as a rule lay activity and leadership are so limited as to be almost non-existent. The trouble is that many of the clergy who exhort the laity to action really look upon laymen very much as some look upon the Russians—sit with them on the councils, make a show of treating them as equals, but keep them ringed about with B-29s and atom bombs. Even laymen themselves, when they serve on committees on lay work, tend to limit their endeavors to such jobs as lay reading and canvassing which are

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important but only a very small part of the total job.

Laymen should not work *for* the Church but *as* the Church in every area of life. In one sense, as members of the body of Christ, it is impossible for them to act in any other way. Non-believers are quick to sense this and judge the Church accordingly. Needless to say the Church has a great deal of work to do; it must worship, it must pray, it must prophesy, it must serve, it must bring men to repentance; and it can do none of these without the activity and leadership of laypeople. Except for a few jobs committed to the clergy *all* the work of the Church has to be done by laymen. Furthermore I am sure that very often the layman's job takes more courage, understanding and faith. It is usually easy and safe to witness to Christ in a pulpit compared to witnessing to him in a director's or shop steward's meeting.

There are fortunately parishes which have done a grand job in stimulating the activity and leadership of laypeople and the rest of us can learn from them. St. George's (New York City), for instance, has done an outstanding piece of work. I hope to get some of the laymen as well as rectors of such churches to write for this column. I am sure that there have been other fine but little known experiments in this field and I would be glad to hear from you about them.

It is a great misfortune that very little has been written along these lines. There are however two excellent articles, one by the late Archbishop Temple entitled "You Are His Apostle" and addressed to laymen (published, I think, by the Presiding Bishop's committee on laymen's work). The other is by the Rev. Joseph F. Fletcher, entitled "The Ministry of the Laity" and addressed to clergymen (obtainable for ten cents from the Episcopal Theological School Alumni Association, 1 Garden Street, Cambridge 38, Massachusetts).

New Books

***Excellent **Good *Fair

****Pioneers for Peace Through Religion*** by Charles S. Macfarland. Fleming H. Revell Co. $2.50.

The author, formerly secretary of the Federal Council of Churches, presents with scholarship and understanding the religious movement for peace, particularly as it has been furthered by the Church Peace Union. He records the story of its ventures into new fields; of how it was instrumental in helping to establish such organizations as the World Council of Churches and the World Alliance, about which Henry Atkinson writes in this number.

The book shows that an unfettered, free organization, working with religious groups, can accomplish things that would be arrived at much more slowly by official Church groups. Those who realize that the winning of the peace is the great task before the world today will be encouraged by this graphic story of this organization founded by Mr. Andrew Carnegie.

—PAUL DAVISON.

* * *

****A *Christian Global Strategy*** by Walter Van Kirk. Willet, Clark & Co., $2.00.

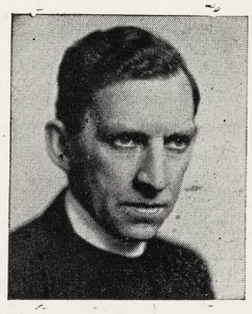
Must reading for all who would transform the Christian church from a storm cellar, museum and country club. The author contrasts the geopolitics of Haushofer with the geopolitics of Jesus and then elaborates a program and a strategy for winning the world to Christ before catastrophe overtakes us. Obstacles in the way, such as racial, creedal and class divisions are dealt with fairly and forcefully. The author's treatment of the rising tension between Romanism and Protestantism is particularly good. He attributes much of the present ineffectiveness of Protestantism both to an unwillingness to cooperate on certain specific projects and also to Protestantism's inferiority complex. Good reading for every Protestant and particularly for every sectarian.

—LANE W. BARTON.

Talking It Over

By
W. B. SPOFFORD

OTTO A. PIPER came to this country a few years ago from Germany and is now a professor at Princeton Theological Seminary. The other day he went to trouble and expense as a "minister of the Word of God," as he describes himself, to pour forth the most vicious blast against the Soviet Union that has come to my attention, even in these days of bigger and better blasts. Nor does he limit himself to the Soviet Union. Coupled with that ally in his three and a half page, single spaced document, is Czechoslovakia and Poland. These nations, according to the professor, are per-



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petrating "deeds no less fiendish and inhuman than those of the Nazis." He declares, always without a line of proof, that "all the horrors that Hitler's concentration camps revealed to the allied armies can now be found everywhere in Eastern Europe where Germans live." Indeed it is his claim that the very same concentration camps of the Nazis "are now used by Czechs and Poles and Russians, and the interned Germans die at the same speedy rate in the stadium of Prague, in Auschwitz and Myslowicze as did the Jews and the opponents of the Nazis until a year ago."

But it is "the tragic fate of German womanhood" that brings forth eloquence, with Americans denounced for our indifference to "the beastly raping of practically all the German women who came into view of the Russian army and the Polish militia." "Practically all German women" covers a lot of territory, but the good man of God does not limit himself to them. He condemns Americans also for "remaining callous when thousands of German children have their tender bodies lacerated by the perversity and unrestrained lust of the Russian soldiery" and affirms that "the sanctity of voluntary chastity in holy women was violated" and declares that "nuns and deaconesses only escaped this shameful fate who by their resistance moved the enraged assailants to kill them."

The man should see a psychiatrist.

Just what the former German professor, so worried about the "international prestige" of the country of his adoption, wants us to do about his unsubstantiated charges is not made clear. My hunch is that he will be quite satisfied if he can get a few simple people to accept his lie that "the leaders of Russia, Poland and Czechoslovakia are guilty of the same crimes against international law and humanity as the Nazis' leaders."

But I doubt if his Hitler "big lie" technique will work with many people. After all, raping "practically all of the women in Germany" is quite an accomplishment, even for three armies.

MORE subtle and dangerous is the piece of anti-Soviet propaganda called "Manchurian Manifesto" which was released on May 16 by a group of well-known people. This document affirms that China was forced to negotiate the treaty with Russia, under duress, and that "Russia has grossly violated the very treaty which China had been forced to negotiate under such unfavorable terms." It charges that the Russians are thieves and robbers; that they have armed the Chinese communists —a statement that is completely contrary to the testimony of first-hand observers like Edgar Snow, Col. Evans Carlson and others who have informed us that the communist forces in China had to fight the Japanese with hand-made arms and what little they could capture from the Japanese armies. The pay-off in this document is the familiar "iron curtain" gag whereby the outside world is supposed never to know what goes on behind the Soviet lines (no free press, etc., etc., etc. in Russia), but with the signers of this particular blast then setting forth in six pages of detail what they insist is going on. I wish they could make up their minds whether "the iron curtain" or "the horrible facts about Russia" is the better propaganda technique. They can't have it both ways.

But perhaps to list a few of the people who signed this statement is the easiest way to give you an idea what it is all about. William Henry Chamberlain is one of the top anti-Soviet propagandists in the world; the Hon. George H. Earle, who a couple of weeks ago over a national hookup handed out the let's-have-war-with-Russia-now line; Max Eastman, renegade communist; William Green, head of the A. F. of L., whose qualifications as an expert on China you can guess as well as I can. Then there is William Philip Simms, Scripps-Howard foreign editor and a Soviet hater —and, incidentally, invariably wrong in everything he predicts. Benjamin Stollberg is down— he's the fellow who went to Mexico some years ago for that fake trial designed to whitewash Trotsky, and who cost the Saturday Evening Post a lot of money by writing untruths about Prof. Jerome Davis. There is Norman Thomas, socialist, whose chief passion is hatred of Russia; Ossac Don Levine, also a Soviet-hater and said to be a ghost writer of books blasting Russia. And of course there's Clare Booth Luce, Sheen's gift to the Vatican.

There are a few parsons on the list, too: the Roman Catholic bishop of Buffalo, John P. Boland; the Rev. Wilfred Parsons, Jesuit; also our own William C. Kernan. Kernan is assistant at St. James-the-Less, Scarsdale, N.Y., but his chief occupation is being director of the Institute for American Democracy. In this capacity he has taken a good position on anti-Semitism, for which he is well paid, but he's screwy on about everything else in my opinion. Allowing his name to be used on this vicious document, as though he were an expert on Soviet-China relations about which I am sure he knows little, is a case in point.

There are other names but perhaps this is enough to give you the idea. It's poisonous stuff, making for war. The perpetrators ought to be tried as enemies of humanity, along with Piper, the minister-of-the-word-of-God from Princeton. But we have free speech and a free press in the USA so people have a right to pop-off, even if World War Three, with its atomic bomb, is the end result.

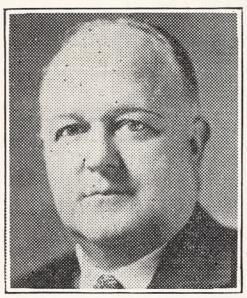
And I do mean End Result.

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Creating the Will to Peace

by Henry A. Atkinson

THE World Alliance for International Friendship Through the Churches was created in Constance, Germany, in 1914, at almost the exact moment when the first world war began. Its twenty-fifth anniversary was observed at a meeting held in Geneva in 1939—just as the second world war began! Cynics might well be pardoned for suggesting that it is time to stop such an organization in the interest of preventing another world war! But, I think a sober appraisal of the work of the Alliance, both in America and Europe, will justify the confidence of the thousands of people connected with the organization.



It was only in the later years of the 19th century that any real progress was made toward the control of war. From the earliest days of man's life on earth, down to the present, war has been one of the principal occupations of human beings. Fighting wars, getting ready to fight wars, and recovering from wars, are all recognized as regular normal activities. It has been estimated that for the six thousand years of recorded history there have occurred about six thousand wars—one war for every year!

The first Hague Conference held in 1899 and the second one in 1907 were the most practical efforts up to that time to stop war. No real attempt had been made to create public opinion on a world-wide scale. Most people assumed with the easy optimism of that era that "God is in his heaven and all is right with the world." At the same time the policies of the great nations were leading to an inevitable conflict. It was during this period that Norman Angell wrote his book, "The Great Illusion" and the Nobel Peace Prize was established. Mr. Carnegie began at the same time to use his funds to prevent war. The Church Peace Union was established in 1914. The World Alliance was the result of the first peace conference of the Churches held in modern time.

The work of the American branch of the World Alliance is an integral part of the Church Peace Union's program. The two organizations are independent and operate under separate charters but have had a common office, with a unified secretariat at 70 Fifth Avenue, New York, for nearly thirty years. The two organizations have a network of some 900 committees covering the entire nation, and a specialized mailing list of additional workers. The World Alliance *News Letter* with a circulation of about 20,000 is edited and published jointly by the two organizations. The Alliance is an interfaith organization. In its membership are numbered representatives of all the churches and other religious organizations. Jews, Catholics and Protestants are working together for the development of world peace. The Alliance is not primarily interested in theological agreements or dogma; its only basis of agreement is that war is not only incompatible with the deepest tenets of religion, but that war itself is the greatest enemy of mankind. Unless we can devise some way to destroy war, war will destroy us all and all the things we hold dear.

The program of the World Alliance is frankly pragmatic, as will be seen by anyone who will take the trouble to read Dr. Charles S. Macfarland's very interesting and informative book, "Pioneers for Peace Through Religion," recently published by the Fleming H. Revell Company. The American branch of the World Alliance, together with the Church Peace Union, was instrumental in bringing together a meeting of Church leaders at a conference held at The Hague in October, 1919. Since that time there have been held about seventy-five additional national and international meetings of the world organization.

A record of the work of the World Alliance covers pretty much the history of international affairs for the last thirty years. The Alliance has based its work on the belief that there can be no peace between the nations except as there is developed an organization of the nations themselves. The Alliance supported the League of Nations, even before it became a reality. During the first world war the Alliance was instrumental in helping to create and make effective the League to Enforce Peace, out of which was developed the League of Nations itself. And in this support the Alliance never failed and never faltered. We did everything possible to help bring the United States into the League as a full-fledged member, and were bitterly disappointed when our country took a strong isolationist attitude and turned away from the best possibility for peace at that time. However, instead of sulking in its tents, the Alliance sought earnestly to bring our nation into the subsidiary organizations sponsored by the League. We campaigned for the World Court, for participation in the various commissions and committees;

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were represented in the International Federation of League of Nations Societies, and took part in deputations presenting matters of international importance to the League agencies. Our work was particularly effective in the field of human rights and minorities.

Then there emerged the movement in our own country for the outlawry of war. Dr. James T. Shotwell was instrumental in interesting Briand of France and his government in this movement. Briand came to the United States and as a result of the discussions, the Kellogg-Briand Pact for the Outlawry of War was written and signed by practically every nation in the world.

THE World Alliance has always worked for disarmament. When we see the trend toward excessive armaments and the disastrous effect on good relations between the nations, we wonder why intelligent statesmen do not put a stop to the whole system. On the other hand, when we see how the question of armaments has woven itself into the very fabric of national life and international contacts, we wonder how any statesman or group of statesmen can ever do anything worthwhile about controlling and preventing war. Nevertheless, we have supported every effort to lessen the heavy load. Disarmament is a necessary process for the establishment of peace. The disarmament conferences and agreements all failed because of a lack of trust and confidence among the nations themselves.

This attitude towards arms and armaments indicates one of the deeper convictions of the Alliance, i.e., that behind every international problem there are deep moral issues. The Churches and religious people in general are not particularly interested nor adroit in politics. They have not studied too thoroughly the ways to influence public opinion. Therefore the Alliance has undertaken to promote through study groups the use of educational material in churches, clubs, and other departments of the Churches. It has not undertaken to become a research organization in the technical sense of the word. Our feeling is that what we need is to make the facts already known accessible. We have enough knowledge today to create an effective world organization, and enough knowledge and "know-how" to establish permanent peace in the world. The problem is how can we create the *will* to peace. No one wants war, and yet like blind men on a rough path we stumble ahead toward the abyss of another war. How can the moral forces of the world be aroused and enough goodwill generated to overcome the difficulties — selfish and ideological — that are now making our way so hard?

During the war the World Alliance cooperated with a score of other organizations in a series of institutes, which were held in some thirty-five cities in every part of our country on the subject, "Win the War — Win the Peace." In every place where an institute was held there is now a cooperating committee, most of which are very effective. These institutes discussed the part being played by America and the other countries in preparing for the peace to come. When the Dumbarton Oaks Conference was held and its report published we felt a long step forward had been taken, for here we had the outline of a new world organization.

The World Alliance and the Church Peace Union were represented by unofficial advisers at the San Francisco Conference, and in association with the various committees helped create some of the institutions that might not have come into existence had it not been for the pressure of public opinion in our own country and from abroad. This was especially true in regard to the Social and Economic Council. The proposal was to make this Council a "committee" but after many private conferences and much public discussion, it was agreed that it should be a Council and put on the same level with the Security Council. As a part of its set-up is or will be the United Nations Educational, Scientific, and Cultural Organization; the Commission on Human Rights, and a number of other important bodies in the framework of the United Nations.

The World Alliance is a service organization. Its purpose is to help in establishing the agencies that will make it easy for people to live together in peace and difficult for the nations to make war. We believe profoundly in the principles as enunciated in the Atlantic Charter and do not fail to realize the difficulties of their realization. The new methods of warfare in this atomic age raise new questions of state versus the individual, and this together with the clash of ideologies makes the high purpose of the Alliance one of overwhelming urgency. Statesmen, soldiers and generals are now calling upon religion to reinforce public opinion, so that the United Nations Organization may be made effective and that it be perfected as it works at its task, for this organization offers us all the best and ultimate hope of the world.

A meeting of the management committee of the World Alliance is to be held at Tring (Hertfordshire), England, July 8 to 12. There will be about twenty-five nations represented, and it will be proposed that the international body be fully committed to a program of inter-religious cooperation, and that as a cooperating group of religious minded men and women it takes its place in the councils of the new world Federation of United Nations Societies.

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Bishop Manning Opposes Union In Convention Address

He Is Honored at Service of Thanksgiving
In Recognition of Twenty-fifth Anniversary

Edited by Sarah Dill

New York:—The way the daily newspapers of this city handled the convention address of Bishop Manning could be used as an argument why people who wish to be informed about the Church should read a Church magazine. Without exception the large circulation metropolitan dailies gave large space to his address at the synod house on May 14 so as to give the impression that the Bishop of New York gave an impassioned plea for Church union. What he actually did, of course, was to hit at the proposal now before the Church for union with the Presbyterians by declaring that "if the Episcopal Church were to abandon or compromise its Catholic belief as to the Church and the apostolic ministry in order to unite with one amongst the Protestant Churches it would not be a step toward Christian reunion but a step directly away from it." One of the morning papers headlined this as "Bishop Manning Renews Plea for a Single Christian Church."



Bishop Manning paid a glowing tribute to Bishop Charles K. Gilbert, suffragan, by offering a "tribute of deep personal affection which has strengthened and deepened as the years have passed, and to express to him my appreciation, and yours, of all that his life and work have meant to the diocese and to all of us during the whole fifteen years of his service as suffragan bishop of this diocese. No words could sufficiently express what Bishop Gilbert's work and service have meant to the Church, to the diocese, and to me." The tribute brought forth vigorous applause.

A special service of thanksgiving for the ministry of Bishop Manning, attended by most of the 800 delegates as well as about 2,000 visitors, closed the one-day convention. The occasion marked the 25th anniversary of his consecration as bishop, his 55th year in the priesthood, and his 80th birthday which was on May 12th.

Deputies to General Convention were elected by proportional representation (the Hare ballot whereby each voter lists names in the order of his preference). The result, announced the day after the convention due to the time it takes to count the ballots, were: clergy: Frederic Fleming, Roelif H. Brooks, Horace W. B. Donegan, Paull Sargent. Laymen: Admiral Reginald Belknap, Judge Augustus Hand, Clifford Morehouse, Clarence G. Michalis. Alternates: clergy: J. H. Randolph Ray, Francis J. H. Coffin, Harry Price, Louis W. Pitt. Laymen: Charles Burlingham, Charles A. Houston, Edward K. Warren, James Comley.

Newark YCS

Newark:—The Youth Consultation Service of the diocese of Newark has moved to larger quarters at 237 Broadway, this city, due to the increased number of requests for guidance and help from boys and girls requiring an expansion of staff and program. Miss Daphne Hughes is the executive secretary.

Labor-Management

Pittsburgh, Pa.:—Two of the top men in labor-management were the headliners at an institute on community problems at the University of Pittsburgh. They were David S. McDonald, secretary of the CIO steelworkers' union, and Lester Perry, president of Carnegie-Illinois Steel Co. Bishop Austin Pardue, in presiding, emphasized the importance of industrial relations and pointed out many of the questions which men and women hope may be satisfactorily answered to the benefit of the public generally.

Vermont Convention

Burlington, Vt.:—The convention of Vermont, meeting here May 7-8, passed a resolution favoring a World Government under Law. It was sent to various officials, including U. S. delegates to the Assembly and the Security Council of the United Nations. Another resolution, moved by the Rev. Charles Martin, rector of St. Paul's here, was passed urging parishes and Church people to do all in their power to save food and for the government to start compulsory rationing.

One of the highlights was a series of addresses on missionary work being done in the diocese.

General Convention deputies: clergy: Charles S. Martin, Harvey D. Butterfield, Francis R. Nitchie, Arthur R. E. Green. Laymen: E. A. C. Smith, Frederick Thayer, F. G. Austin, Oscar Rixford.

Hit by Auto

New York:—The rector of the Church of the Transfiguration, the Rev. J. H. Randolph Ray, was hit by an automobile last week and is now in a New York hospital. It is the second time he has been in such an accident.

Civil Rights Congress

Detroit:—Representatives of various Church, labor and civic organizations met here over the weekend of April 27th to discuss the threat to civil rights in the United States. Steps were taken to set up a permanent organization. The Church League for Industrial Democracy was represented by the Rev. William B. Spofford Jr. of Boston who is to become national executive secretary of the CLID the first of June.

Harry F. Ward, former professor at Union Seminary, and President Benjamin Mays of Morehouse College, Atlanta, Ga., are the honorary co-chairmen of the newly organized Congress. Dr. May is a vice-president of the Federal Council of Churches. Abolition of the Wood-Rankin Un-American Activities Committee; establishment of a permanent FEPC and the defeat of the Case bill were set as three of the immediate objectives. The Congress will absorb such organizations as the National Federation for Constitutional Liberties and the International Labor Defense, while the Detroit Civil Rights Federation and the Chicago Civil Liberties Committee will affiliate. Plans to establish similar community organizations in Los Angeles, Seattle, and several states is now underway. Headquarters is at 205 East 42nd Street, New York City, with Milton Kaufman as executive director.

Ecumenical Service

Chicago (RNS):—The largest ecumenical service ever to be held in the Chicago area served as the opening here of the two-day conference of the midwest branch of the American division of the World Council of Churches.

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Held at the Rockefeller Memorial Chapel of the University of Chicago the service was attended by representatives of virtually all communions, except the Roman Catholic. More than 250 clergymen participated in the opening processional which was witnessed by a congregation of about 1,000 people.

The elaborate processional presented a colorful spectacle, with the brilliant robes of Orthodox and Episcopal bishops dotting the long lines of black ministerial robes of the Protestant clergy, many of whom wore their academic hoods of multicolored velvet.

Among bishops who participated in the service were: the Most Rev. Leonty, Russian Orthodox archbishop of Chicago; the Rt. Rev. Edwin J. Randall, suffragan bishop of the Episcopal diocese of Chicago; Eshai Mar Shimun, XXIII, of Chicago, patriarch of the Church of the East and the Assyrians; and Bishop J. Ralph Magee, resident Methodist bishop of Chicago.

The city's Greek Orthodox bishop was represented by the Rev. Gregory Carfopoulos.

Preceding the main address, which was given by Charles Taft, Episcopal layman of Cincinnati and member of the provisional committee of the World Council, the Lord's Prayer was recited in eight languages by eight different clergymen while the congregation repeated the prayer in English.

Hit Discrimination

Newark, N. J.:—The convention of the diocese of Newark, meeting May 7-8, refused to include an item in the diocesan budget for Bonnie Brae Farm, an institution of the diocese, until such time as the directors satisfy the diocesan authorities that there is no racial discrimination there.

Bishop Washburn in his address stated that General Convention should take positive action on the matter of union with the Presbyterian Church. Bishop Ludlow in his address urged greater democracy in the affairs of the diocese and stressed that women should have a hand in policy making.

General Convention deputies: clergy, Arthur Lichtenberger, Lane W. Barton, Charles L. Gomph, W. O. Leslie Jr. Laymen, Austin Murray, Spencer Miller Jr., Henry Stetson, Colonel Lydecker.

Pleads for Union

Albany, N. Y.:—Bishop Oldham, addressing the convention of the diocese of Albany, meeting here at the cathedral, May 7-8, spoke at length of the desired reunion of the divided Church. "We cannot with any sincerity pray for unity and turn our backs upon any practical plan. We must be prepared to make some venture to restore to unity the present broken body of Christ."

THE undersigned, one time Secretaries for College Work of the National Council, have formed a committee to encourage the preparation, reprinting and distribution of literature, from books to tracts, through the Canterbury Clubs in the colleges, and in the Church at large.

We invite correspondence, as to matter of any length that should be printed or reprinted, and as to material needed. We also would welcome offers of assistance from those interested in helping.

CANTERBURY COMMITTEE
821 16th St., N. W.
Washington 6, D. C.

1927-1930	C. Leslie Glenn, Rector of St. John's Church, Washington
1930-1933	W. Brooke Stabler, Headmaster of Cranbrook School, Bloomfield Hills, Michigan
1933-1934	Thomas H. Wright, Bishop of East Carolina
1934-1939	Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C.
1939-1945	Alden D. Kelley, Dean of Seabury-Western Seminary, Evanston, Ill.
1946-	Thomas V. Barrett, Secretary for College Work of the National Council

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The book is recommended in the Foreword by Derwyn T. Owen, Primate of All Canada, who writes, "It is a most readable work, full of stories illustrating religious truth, easy to read, and replete with instructions." $1.40

Morehouse-Gorham Co.
14 E. 41st St. New York 17

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General Convention deputies: clergy: Allen W. Brown, C. V. Kling, Howard S. Kennedy, H. P. Kaulfuss. Laymen: Russell Carter, Chester F. Millhouse, Walter A. Farmer, Harold G. Green.

The diocesan Auxiliary met at the same time with an address by the Rev. Clifford Nobes of the Philippines a highlight of the meeting.

CPH Meeting

New York: — Bishop Binsted of the Philippines addressed the spring meeting of the Church Periodical Club of the diocese of New York, meeting at St. James'. The club has sent many medical books to the hospital in Manila and those at the meeting were therefore particularly interested in the account of the Church work there. Mrs. Edwin Gibbs, director of the club, presided.

Protest Roman Forms

London (wireless to RNS):—The National Union of Protestants, claiming a membership of 25,000, has started a campaign against "a Roman Catholic form of worship" in certain Anglican churches. A group of members interrupted a mass at St. Stephen's, Kensington, by shouting "We are here to protest against the sacrifice of the mass in this parish church of the established Church of England. According to article 31 it is illegal and we ask for its discontinuance." The police arrived to find the warden ejecting a number of struggling men and women. Members of the organization indicated their intention of making similar protests at other churches.

Deny Charges

London (wireless to RNS):— Charges made by Cardinal Griffin of England that "many Poles are in concentration camps" were denied by the Polish embassy. A spokesman declared that the Cardinal's charges were based on "entirely erroneous and misleading information. There are only camps for German criminals and racketeers in Poland. Concentration camps for Poles arrested on political groundes exist only in the morbid imagination of the press, influenced by London Poles." The spokesman added that the Roman Church, as well as other denominations, "enjoy full freedom in Poland." (See *Talking it Over* this week.)

Hit Bomb Test

Detroit:—The directors of the local council of churches last week directed the Rev. W. B. Sperry, secretary, to send a message in their name to President Truman urging that the proposed atomic bomb test at Bikini Atoll be abandoned. "Despite a sincere purpose," the message stated, "there is danger that it would be misunderstood or misinterpreted by other peoples. There is also amazement that our officials could look with complacency on the destruction of materials and live stock so soon after the world has emerged from the ravages of war. Additionally, there is revulsion at the waste of public money at a time when all of our resources should be turned to the rehabilitating of distressed people."

Mr. Sperry, a WITNESS editor, in sending us a copy of the letter suggests that other Church people send similar messages to the president.

Church and Labor

Detroit: — Plans were made last week for a workshop wherein representatives of labor and religion may learn better to understand each other. The workshop, planned at a dinner at the cathedral house, will be held monthly commencing in the fall, and will include a study of both church history and labor history; and a study of present day activities presented by clergymen who

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will be accredited as reporters to labor union meetings, and labor leaders who will do likewise at diocesan conventions, meetings, etc. There will also be studies of the moral bases for industrial teamwork.

There were 80 representatives of Church and labor at the dinner which was sponsored by the diocesan department of social relations, the Rev. J. G. Widdifield, chairman, and the local Council of Churches, with the Rev. W. B. Sperry, a WITNESS editor who is director of social relations for the Council, the chairman. Taking part in the discussion were the Rev. Walton E. Cole, Congregationalist; the Rev. Frederick H. Olert, Presbyterian; the Rev. Paul Musselman, Episcopalian; Victor Reuther, brother of the president of the United Auto Workers, CIO, and educational director of the union; Morton Zimmerman, assistant to the president of the local federation of labor, and Prof. Alfred M. Lee of Wayne University. The proposal for the workshop was offered by Episcopalian Paul Musselman.

General Seminary

New York:—Commencement at the General Seminary was held May 20-22, with Bishop Conrad Gesner, coadjutor of South Dakota, preaching the baccalaureate sermon. The alumni essay was by the Rev. Morton C. Stone and the commencement address was by Prof. Gordon W. Allport of Harvard.

Commencement Speaker

Berkeley, Calif.: — Bishop A. W. Noel Porter of Sacramento is to be the speaker at the commencement of the Church Divinity School of the Pacific on June 6. The program begins with an alumni luncheon and meeting, with a dinner before the commencement exercises.

Union Approved

Berkeley, Calif.:—Following papers on unity and the ecumenical movement by Bishop Parsons and Bishop Sanford, the Episcopal Evangelical Fellowship of the province of the Pacific, meeting here at St. Mark's, unanimously approved a resolution stating that "special responsibility rests upon this Church which initiated the negotiations." It asked that General Convention take action which would be positive and "not merely a formal reaffirmation of the original declaration of purpose approved nine years ago."

General approval was also given to the report of the commission on marriage, after those present had heard papers by Dean Henry Shires of the Divinity School and Canon Lovgren of Grace Cathedral, San Francisco. Special emphasis was made of the need for more and better pastoral counselling in preparation for marriage and the relation of the sexes.

The Rev. Francis P. Foote, rector at Burlingame, Calif., was chairman of the committee arranging the conference.

SUMMER SERVICES

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316 East 88th Street
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Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

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The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon, 11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

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The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m.
Canterbury Club (students and servicemen) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri
CHURCH OF ST. MICHAEL & ST. GEORGE
Washington University
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 7:30 and 11 a.m.
Canterbury Club, 5:30 twice monthly.

Pittsburgh
CALVARY CHURCH
Shady and Walnut Aves.
The Rev. Lauriston L. Scaife, Rector
The Rev. Philip M. Brown
The Rev. Francis M. Osborne
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
H. C. Friday and Holy Days, 10 a.m.

Palo Alto, California
ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland
CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York
GRACE CHURCH
Genesee and Elizabeth Sts.
The Rev. Harold E. Sawyer, Rector
Sunday: H. C. 8. Morning Prayer and H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

Chester, Penna.
ST. PAUL'S CHURCH
Broad and Madison Sts.
The Rev. Stanley V. Wilcox, Rector
Service: Sunday: 8 and 10:30 a.m.
Wednesday at 10 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma
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Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5:30 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

San Diego, California
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8th Avenue at C Street
The Rev. C. Rankin Barnes, Rector
The Rev. Harold B. Robinson
Sunday: 7:30, 11 a.m.; 7:30 p.m.
Fri. and Holy Days, 10 a.m.

Omaha, Nebraska
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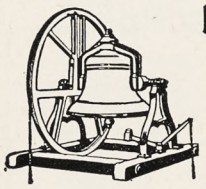
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St. Paul's Institute

Lawrenceville, Va.:—The 30th anniversary of the rectorship of the Rev. J. Alvin Russell will be observed at the commencement of St. Paul's Polytechnic Institute which is being observed from May 24 through Tuesday the 28th. On the program are Dr. A. G. Richardson, assistant state supervisor of Negro education; the Rev. Edgar C. Young, professor at the Bishop Payne Divinity School; the Rev. Churchill J. Gibson of Richmond; Dr. Dabney S. Lancaster, state superintendent of public instruction.

Service of Witness

Toronto, Canada: — A service of witness was held here on April 28 at the Maple Leaf Gardens at which six Protestant denominations, working in a new harmony under the Canadian Council of Churches, reaffirmed their common faith. About 16,000 people attended and there were a number of overflow congregations. The service was conducted by Archbishop Owen, with the address given by Prof. E. J. McCracken of McMaster University, Hamilton, who is soon to leave Canada to become the successor to the Rev. Harry Emerson Fosdick at the Riverside Church in New York. The Toronto symphony orchestra and a choir of 1,500 voices led the musical part of the service. Dr. McCracken in his address stressed the richness and variety, but the basic underlying unity, of the denominations represented at the meeting, and warned the large congregation of the challenge the irreligion of today threw up to them.

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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.

MORTON O. NACE
Layman of Tampa, Florida

I have read with a great deal of interest the letter from Spencer Miller regarding pensions for the lay employees of the Church. As a full-time lay employee of the Church for the past twenty years this situation has been of great importance to me.

There are, apparently, far too many complications arising from any regular system such as is enjoyed by the clergy for the lay employees. It is most regrettable and perhaps some day this injustice can be corrected.

In the meantime a solution is offered that St. Andrew's Church in Tampa has carried out to the satisfaction of the Church and myself. This is a retirement policy that the Church pays the premium on and which protects myself and my family. The benefits actually are far greater than those from the Church Pension Fund or the social security act. I would urge parishes, dioceses and Church institutions to protect their employees in a like manner.

* * *

LOUIS WALLIS
Layman of Long Island

I have read *The Cross* which appeared in your Easter number several times on several different days. It's great. But there are people who will say that the author is a heretic because he compares the original figure on the Cross with sufferers in Spain, Detroit, etc. But I believe in his daring assimilation.

* * *

ROBERT H. MILLER
Rector at Collinsville, Illinois

Many of the articles on unity in THE WITNESS make me wonder if the Church should not pray to God—that in his mercy we be given a second Bishop Gailor? His profound scholarship, princely appearance, and his great heart and voice were always ready to speak for Christ and his Church—"Lord hear our prayer." I quote a few of his words on ths subject: have our present leaders forgotten this great bishop?

"The whole problem of unity with Protestant denominations hinges, it seems to me, upon the Christian meaning of ministerial priesthood. . . . This jealousy for the continuity of authority in the ministry springs from the conviction of the tremendous significance of the holy eucharist and the reverence due to it. And this conception of the eucharist grows out of the fundamental truth of the Christian religion, viz: (Acts XXV: 19), that the living Christ is a real objective and continuing presence with his people.

"The eucharist has a sacrificial significance, because it is the Divinely appointed pledge and symbol of our identification with and our inclusion in, the eternal sacrifice of the Son of God; and these who are authorized to administer it (Leitourgein, Acts XIII:2, and II Cor. IX:13) are of necessity a real priesthood. This affects our understanding of baptism and its complement the laying on of hands.

"Now this is no modern notion or interpretation of our religion but is coterminous with historic Christianity,—the common, consistant faith of Christians from the very beginning, implied in St. Paul's letters to the Corinthians, and handed on to us without a break from apostolic times. I believe that the Episcopal Church is committed to this faith; and therefore she insists upon the continuity of the ministry through the historic episcopate. My point is, that the Quadrilateral is a constructive position—the only constructive plan anybody has proposed,—and we can stick to it, and try to live up to it."

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MEETING OF THE INTERNATIONAL COMMITTEE OF THE WORLD ALLIANCE, CHAMBY, SWITZERLAND, AUGUST, 1936. Religious leaders gathered here from forty-one nations, voiced the aspirations of millions of others seeking the means to prevent another war. Their efforts were earnest and sincere, but the obstacles were too great. As with all other agencies working for world peace during that period, this failure was due to exclusiveness—insufficient self-criticism —time wasted on non-essentials—lack of realism—a failure to fully estimate the strength of the opposition—variety of narrow nationalisms and inadequate appreciation of the values of world citizenship. *Yes, they failed—but they tried!*

TODAY WE HAVE BEEN GIVEN ANOTHER CHANCE. THIS TIME WE SHALL NOT FAIL.

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These are days in which we deal in superlatives. This war cost billions and billions of dollars. The dead and wounded are estimated at 60,000,000 combatants and civilians. A generation of the best men in many nations dead, lost, crippled or handicapped by illness and the savage experiences of the war years. The world is filled with misery and woe. Cities on every continent lie in ruins. The people in most of Europe and a large part of Asia are hungry, sick, cold, homeless and in despair. *The moral and spiritual losses cannot even be estimated.*

Every agency must do its utmost. The new world organization of the United Nations will furnish the machinery and the necessary force to stop aggression. It remains for the men and women of good will in all nations to furnish the motivating power to help make effective that machinery, and without counting the cost, do everything possible to save, restore, and re-establish our civilization. "Victory is not the end, but the beginning. We must establish peace — a firm, just and enduring peace." *This can be done if we will to do it.* WE MUST DO IT. WE DARE NOT FAIL.

Winning the peace will be a triumph of persuasive forces. *The strongest of all such forces is religion.* War is waged in the minds of men before the shooting starts. There can be no adequate protection against the atomic bomb, chemical, and biological warfare except through the control of our national and international life by minds freed from hate, greed and selfishness.

The World Alliance for International Friendship through the Churches was organized in the summer of 1914, to mobilize into a conscious force for international good will, men and women in all Nations who believe that ideal international relationships can best be secured through cooperation motivated by religious faith.

World Alliance for International Friendship
Through The Churches

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The WITNESS

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For Christ and His Church

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JUNE 6, 1946
Vol. XXIX No. 34

CLERGY NOTES

ANDREWS, S. W., former army chaplain, is now rector of Trinity, Milford, Mass.

CONDON, DONALD, former navy chaplain, was instituted rector of St. James', Woodstock, Vt., on May 12.

DAVIS, ROBERT E., assistant at St. Paul's, Richmond, Va., is now in charge of Christ Church, South Barre, and Christ Church, North Brookfield, Mass.

HANCOCK, JOHN J., deacon, is now assistant at St. Mark's, Medford, Oregon.

HODGKINS, HENRY B., former navy chaplain, is now rector of Christ Church, Pensacola, Fla.

HOLMES, WILLIAM A. B., formerly vicar at Berwick and Coles Creek, Pa., died on May 11th at the age of 82.

KATES, JEROME, celebrated the 25th anniversary of his rectorship at St. Stephen's, Rochester, N. Y. on May 5th.

LORD, JOHN C., retired, former rector of All Saints', Navesink, N. J., died on May 18th at Morristown, N. J., in his 84th year.

LUCAS, MARCUS M., formerly in charge of St. Paul's, Beloit, Kans., is now rector of St. Matthew's, Alliance, Neb.

MACCOLL, JAMES R., III, former navy chaplain, becomes assistant rector of Christ Church, Winnetka, Ill., on July 1.

NOURSE, JOHN W., was ordained deacon at Trinity, Rutland, Vt., on May 19 by Bishop VanDyck. He is a retired post office employee who has been a leader in this parish as director of boys' work. He intends to remain a deacon and continue at Trinity.

STUART, ALBERT R., former navy chaplain, is now rector of St. Michael's, Charleston, S. C.

WARD, H. HEWTON, formerly rector of Trinity, Lander, Wyoming, is now rector of the Transfiguration, Ironwood, Michigan.

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REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

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

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer.
Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion
11:00 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Also—October-June, 4 p.m.
Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.
This Church Is Open Every Day.

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The WITNESS

For Christ and His Church

JUNE 6, 1946

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Bible Is the Greatest Weapon Against Illiteracy

United Approach to the Needs of the World For the Bible Is Being Made by Societies

By Gilbert Darlington

Treasurer American Bible Society

New York:—There was a symbolism in the presence of the three men who spoke before the 130th Annual Meeting of the American Bible Society held here on May 9. One of them was Dr. Frank C. Laubach, world apostle of literacy and the others were the chiefs of chaplains of the army and the navy. It was the symbol of the gigantic shift in the program of the Bible Society from its war time responsibility to its postwar opportunity.



During the war and up to April first this year the Society distributed 9,158,359 Bibles, Testaments and Scripture Portions to service men and women, 83% of which were donated free through the chaplains.

While this service will continue on a peace-time basis and will revert to the minor though important element in the Society's program it has been through all the decades, the Society now faces a world which Dr. Laubach's form of missionary service brings into clearest focus—a world whose need must be met with courage and speed. Dr. Laubach has surpassed any man in history in his passion to help and his skill to achieve success in teaching the world's illiterate millions to read and write. He has developed in almost 90 languages a simple chart system for teaching adults to learn quickly and begin to teach their neighbors how to handle their native speech.

The world will never know enduring peace until individuals can be developed into self-respecting and effective citizens. Dr. Laubach made it perfectly clear that such a status could never come to men until they were released from the awful bondage of illiteracy and that, even then, it depended upon what they read. He reminded his audience that the Bible was the most available book in the world. Some part of it has been translated into 1068 different languages. There is not a literacy campaign in progress anywhere in the world in a language into which the Scriptures have not been put. Herein lies a solemn responsibility for Christian people everywhere. For the world is out to liquidate illiteracy and since it can, it *must* be given the Bible as the basis of its reading.

So today the American Bible Society faces the greatest challenge of its 130 years, a world that was never so keenly aware of the Bible's worth and at the same time never so bereft of copies of it. It faces China whose devotion to the Bible which had been deepening for several years before the war, has become today a veritable passion in many quarters. It is conceivable that the distribution in China alone will, not many years from now, equal that which was made in all the world last year.

It faces Latin America. In February this year twelve men met for four days in Rio de Janeiro. They came from every quarter of Latin America to confer with Dr. North of the American Bible Society and Dr. Temple of the British and Foreign Bible Society as they faced the almost unlimited expansion of Bible distribution opportunities among our Southern neighbors. The conference forecast the needs with commendable caution but even then foresaw a distribution in each of the next three years of approximately seven times what it was ten years ago.

And much the same can be said of India, Africa, Korea and the East Indies. Vast Russia will someday be open again to the ministries of God's holy word. Wide doors are opening on every hand.

And what is the strategy by which this thrilling challenge is being met? It is first of all one of support. The churches of the nation rose notably to the emergency in 1945 by increasing their giving from $508,000 to $1,134,000. The Episcopal Church increased its giving from $12,164, to $15,610 with commitments for a further substantial advance in 1946.

The other chief source of the Society's support is from individuals who last year advanced their gifts from $488,000 to $833,000 and which could be greatly advanced if all readers of papers like THE WITNESS could be brought to clearly see their responsibility. If ten percent of the Protestant Church members of this country read their Church periodicals and one out of five of these readers should respond with an annual gift of two dollars, from this promising source alone would come well over a million and a half dollars. Comparative figures reveal that over the years, and even during the recent war, the British people have individually supported their Bible Society much better than the American people have theirs. Here is a field for missionary cultivation that needs immediate attention.

But the strategy to meet the present opportunities for the Bible Society is developing on a broader scale. There met at Hayward's Heath not far from London for three days early in May, a group of official representatives from the Bible Societies of the United States, England, Scotland, Finland, Sweden, Norway, Denmark, Holland, Germany, France, Switzerland, Hungary and Czechoslovakia. This was the first time in missionary history that any such representative group has met to plan a united ap-

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proach to the needs of the world for the Bible. While much of the discussion centered, as it should, around the immediate needs of Bible-hungry Europe, the thinking of the group was world centered and should be hailed as the beginning of a program of global cooperation that, in the years to come, will mean better editions of the Scriptures, produced more quickly and delivered at a lower cost wherever they are needed. The new kind of a world which we are now building will also be new in this respect —that among the many more millions who are now going to be able to read any man will find it easier to acquire in his language a copy of God's word.

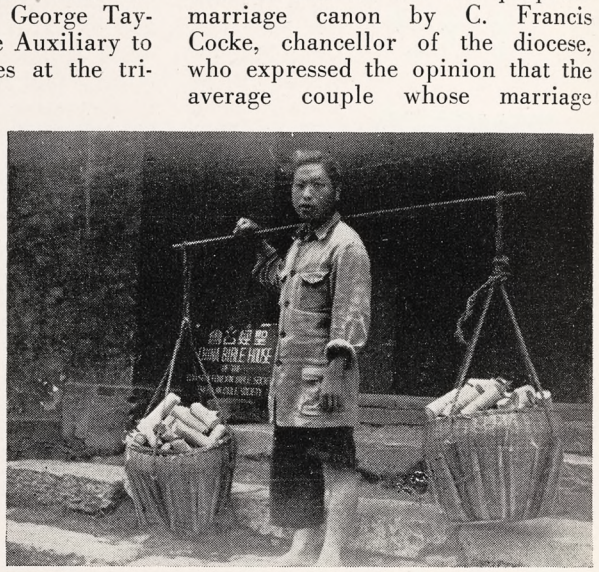
BETHLEHEM FAVORS UNITY

Wilkes-Barre, Pa.: — The convention of Bethlehem, meeting here May 14-15 at St. Stephen's, passed a resolution urging General Convention to "take a positive forward step toward the goal of organic unity with the Presbyterian Church." Another resolution was passed which stated that "it is our Christian responsibility actively to support the United Nations and develop a citizenry informed on such key issues as control of the atomic bomb, trusteeships for strategic bases and trade and financial problems on a basis of world cooperation." Still a third resolution placed the convention on record as urging Church people to fight discrimination against minority groups, and more specifically as it shows itself against Jews and Negroes.

The resolutions were in line with the convention address of Bishop Sterrett who had urged the convention to apply "the principles of justice and neighborliness among all our people" and who said that "there is sound reason to believe that the United Nations can succeed in its main purpose. May we give our support and make it clear that we intend to continue to do so." On the subject of union with the Presbyterian Church the Bishop declared that "definite steps in General Convention now, clearly recognizing the vital contribution of both communions to the purposes of God's Kingdom, and hailing the prospect of ultimate union, will do much to further the whole cause in the days ahead."

One of the highlights of the convention was an address by the Rev. Samuel M. Cavert, general secretary of the Federal Council of Churches, who recently returned from Europe. He said, at a joint meeting of the convention and the Auxiliary, that starvation in Europe was even worse than reported and pictured in newspapers and that it would undoubtedly get worse before summer is over.

General Convention deputies: clergy: Merrill M. Moore, W. Paul Thompson, Ralph A. Weatherly, Rodney Bracy. Laymen: Stanley V. Wood, Edward W. Warren, Alfred Darte, George Brittain. Alternates: clergy: William K. Russell, Thomas B. Smythe, Clarke R. Trumbore, Glen B. Walter. Laymen: Frederick Bertolet, Gordon M. Jones, Harry L. Pobst, Paul Gardner. Mrs. Elwood Allen and Mrs. George Taylor were elected by the Auxiliary to be their representatives at the triennium.



Chinese Scripture Portions are being carried by the office boy of the American Bible Society to the post-office in Kunming

COUNCIL SECRETARY BECOMES DEAN

Phoenix, Ariz.:—The Rev. James W. F. Carman, a field officer of the National Council, becomes the dean of the pro-cathedral here on September 1. Mr. Carman has been associated with the Council since 1944 and previously was the rector of the Ascension, Pueblo, Colo.

RHODE ISLAND MEETS

Providence: — Bishop James DeWolf Perry, in a letter to the convention of Rhode Island held here May 19-20, confirmed the announcement that he made a year ago: that his resignation should become effective October 15. He is at present ill but is reported as "doing extremely well" by his doctors.

The convention urged the saving of food and the return of rationing if necessary. It also directed the social service department to set up clinics on marriage, manned by clergymen, psychiatrists, attorneys, social workers.

General Convention deputies: clergy: John B. Lyte, William M. Bradner, Arthur F. Roebuck, John W. Butler Jr. Laymen: John Nicholas Brown, Charles R. Haslam, A. L. Kelley, Albert E. Thornley.

SOUTHWESTERN VIRGINIA CONVENTION

Staunton, Va.: — The convention of the diocese of Southwestern Virginia met here at Trinity Church, May 14-15, with women admitted as delegates for the first time since the diocese was founded in 1919. One of the highlights of the meeting was an address on the proposed marriage canon by C. Francis Cocke, chancellor of the diocese, who expressed the opinion that the average couple whose marriage might be impeded by special conditions would probably not be willing to go through with the delay, publicity and involved procedure prescribed in the canon in order to be married by an Episcopal clergyman.

Deputies to General Convention: clergy: J. Lewis Gibbs, Robert A. Magill, Carleton Barnwell, Richard H. Lee. Layman: C. Francis Cocke, Robert Whitehead, John M. Goldsmith, C. Clement French.

MAY 30TH-JUNE 6TH

* We were ready for the press with the issue of May 30th when the embargo on Second Class mail made it unlikely that copies could be delivered. This June 6th number therefore largely contains news that would have appeared in last week's issue which we were obliged to omit for reasons beyond our control. On page sixteen we present a quick review of later news to bring you up to date. Post Office rules permitting, we will issue a make-good number later in the summer at the time of General Convention.

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Bibles Are in Great Demand In Germany and Japan

Germans Want Them to Replace Those Lost While Soldiers Have Interested Japanese

By Eric N. North
General Secretary American Bible Society

New York: — The major portion of the foreign distribution of the American Bible Society so far in 1946 has been to meet the needs of our former enemies, Germany and Japan. Although the religious backgrounds of the two nations are totally different, the demands from each country have exceeded anything the Society has probably ever known.

Germany is a country with a long Christian tradition. Like England it has grown up over more than a thousand years with the Bible. Since 1534 it has enjoyed the use of one of the most accurate translations of the Bible ever made,—Luther's. Furthermore, since Germany has for centuries had a large Protestant population, the Bible has been the more widely used.

Like many other so-called Christian countries, Germany has had Bible Societies of its own for a century or more. Then came Hitler. Like every tyrant he recognized the Bible as one of his foes. So the Bible was at first rewritten and then ruled out. For many months during the latter part of the war the publication of Bibles in Germany was forbidden. The wholesale destruction of Germany's industrial equipment by her conquerors left a nation both without Bibles and the means of producing them.

A close-up of the situation is given in a letter received shortly after V-E day from Olivier Béguin, the Bible Society's agent in Geneva, Switzerland. He reports the approximate needs laid before him by a member of the Church council of Munich. These are the terse sentences of the report: A half a million people have been bombed. They are without Bibles. Most of the refugees and displaced persons, if not all, are without Bibles or New Testaments. That means 1,200,000 Protestants have no Scriptures. If we want to give a Bible to each family we shall need 300,000 Bibles; and it would be a good thing to provide them also with New Testaments, two to each family if possible, which would mean 600,000. These figures, M. Béguin went on to say, were for immediate use and were for distribution in the Protestant Churches only. There are many political prisoners in Bavaria. Those who are Nazi adherents should be given special consideration and provided with Bibles, as this is the only way to lead them to a new conception of life. This, let it be remembered, is a report from but one city. Consider, then the opportunity for the whole of Germany.

While all of Germany is not open to American supplies, the area that is has produced a demand for which the Society is planning to supply more copies of God's word than it has ever done in so short a time for any nation. Between V-E day and the close of 1945 the Society shipped 4,800 Bibles, 417,000 Testaments and 572,000 Portions. Since then there have been shipped 390,000 more Bibles, 600,000 New Testaments and 500,000 Portions. It is estimated that a further need, to be met as soon as the present schedule of production is completed, will amount to an additional 450,000 Bibles, 1,250,000 Testaments and 500,000 Portions. When all those figures are added together, and to them are also added the 43,000 Bibles, 505,000 New Testaments and 1,169,000 Portions which the Society from July 1, 1940 to the end of the war, supplied to German prisoners of war, through its neutral Geneva Office, the total is 6,402,846 volumes of Scripture. Never, in all its history, has the Society served any single country to such an extent. The Society's average annual distribution of whole Bibles to the whole world for the decade closing with 1945 was less than half of that contemplated for Germany alone in the present crisis.

When one turns to Japan he confronts a nation which so far from reflecting a long Christian tradition, is a nation that has, to an unusual degree, succeeded in resisting the penetration of Christian missions for almost a century.

Following V-J day, however, with all compulsion to observe a state religion removed and, freed from the obligation to regard the emperor as divine, the Japanese turned their attention to their conquerors. What strange beings they seemed to be. Instead of a cold-blooded soldier bent on getting restitution, the American G.I. turned out to be a patient, friendly gentleman who was glad to help his one-time enemies out of the terrible predicament brought about by their defeat. What makes the American conqueror such a man? The Japanese are reputed to be the most literate nation on earth. They believe in books and use them. Was there a book that had made America? Yes, there is. This is of course a greatly oversimplified deduction, but it apparently is none the less a fairly true one; for how else can we understand the veritable deluge of requests for Scriptures that has come from the report of the commission of four American Churchmen who visited Japan last fall; from leaders of the Church in Japan; from United



A box of Bibles from the American Bible Society is lifted into an army troop carrier plane to be taken to German prisoners of war in Italy. At right is Col. Frank Brown, ranking chaplain in the Italian theater, who supervised the shipment

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States army chaplains and from many others. There is an eagerness also to understand English on the part of the Japanese which brings the English Scriptures also into heavy demand. Through Chaplain Ivan L. Bennett of our forces in the Pacific the way was cleared with the military authorities for 100,000 Japanese Bibles, 2,500,000 Japanese New Testaments and 100,000 English New Testaments.

When all due allowance is made for the impulsiveness of this new interest on the part of the Japanese, and the mixture of motives that must be recognized in all human affairs, it still is true that just now Japan presents an unprecedented opportunity to press the claims of Christ; and there is no surer way of transmuting the good impulse into a continuing national attitude than to supply her people amply with the Scriptures.

The immediacy in this great opportunity cannot be overstressed. It may be some time before any effective number of missionaries can profitably return to Japan. But Bibles and Testaments supplied now to so literate a nation in so inquiring a mood is most clearly indicated.

It should be remembered that these millions of sacred volumes sent Germany and Japan are not dumped with more zeal than wisdom upon indifferent people. In the case of Germany the books are in urgent demand by people—millions of them—who have been for years regular readers but who have lost their copies along with all their other earthly possessions. In Japan the people are groping for a place to begin the rebuilding of their nation. They are finding in the typical American soldier just what the New Testament declares a man of good will may become. He is more than a conqueror. He is a forgiving friend. There is about him to that extent the spirit of Christ. "Not by might, nor by power, but by my spirit" our men, the last men, maybe, in all the world to call themselves missionaries, are making the Bible the most popular book in Japan.

A church in a town of Kansas, of less than 2500 people, in April took up a special offering for Bibles for Japan and, as a result, sent the American Bible Society a check for $1500. This church performed with consummate skill in meeting adequately a missionary opportunity.

GENERAL CONVENTION DEPUTIES

Asheville, N. C.:—The following were elected deputies to General Convention at the convention of the diocese of Western Carolina: clergy: G. Floyd Rogers, Mark Jenkins, Charles G. Leavell, A. Rufus Morgan. Laymen: W. M. Redwood, A. B. Stoney, W. L. Balthis, George Wiese.

CONNECTICUT CONVENTION

Hartford: — Continued efforts toward unity of the Churches was urged by Bishop Budlong in his address at the convention of Connecticut, meeting here at the cathedral May 21. He expressed however the conviction that the Presbyterian and Episcopal Churches are not yet ready to merge. He also opposed changes in the marriage canon.

General Convention deputies: clergy: Raymond Cunningham, Frank S. Morehouse, Ralph D. Read, Thomas S. Cline. Laymen: Anson T. McCook, Tracy B. Lord, Oliver R. Beckwith, Wallace C. Hutton. Alternates: clergy: Robert S. Flockhart, Robert C. Dentan, Roger Anderson, Loyal Y. Graham. Laymen: Richard M. Coit, George E. Bulkley, Albert T. Dewey, George F. Greene.

DETROIT PARISH TO BUILD

Detroit:—St. Timothy's here, having completed a successful campaign for funds, is to erect a new church as soon as possible. It will cost in the neighborhood of $90,000. The announcement was made last Sunday when Bishop Creighton visited the parish to confirm a class of fifty-two persons presented by the rector, the Rev. John A. Scantlebury. The parish got its start in 1930 in a rented store and was admitted into union with the diocese as a parish in January, 1945. The congregation at present worships in a temporary frame structure.

SHRINE MONT CLERGY SEMINAR

Orkney Springs, Va.:—The Presiding Bishop is to head the faculty at the seminar for clergy to be held July 15-26 at Shrine Mont. The chaplain will be Churchill J. Gibson, while other courses will be offered by the Rev. C. Sturges Ball, the Rev. Frederick J. Warnecke, the Rev. Robert M. Olton, the Rev. William H. Dunphy and Miss Mary James. Dr. E. L. Woodward is the director of Shrine Mont.



Mike, the Cuicateco water boy, is being taught to read by a representative of the American Bible Society in Mexico

CONFERENCE FOR YOUNG PEOPLE

Tunkhannock, Pa.: — A conference for high-schoolers will be held at Camp Great Neck, near here, June 27-July 3. Called the Susquehanna Conference, the purpose is to present the teachings of the Church as the modern answer to present day problems of personal and social living. Young people from all parts of the country are invited, provided they are recommended by their rector. Among those giving courses are the Rev. Lane W. Barton, Miss Mildred Brown, Mrs. Dorothy Kling, the Rev. Kermit Castellanos, the Rev. William Grime, the Rev. Ernest Harding, the Rev. George MacMurray, the Rev. William K. Russell, the Rev. Joseph H. Titus, who is also the registrar, 155-24 90th Avenue, Jamaica, 2, N. Y. Fifteen dollars covers the total cost.

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EDITORIALS

It Is Your Bible

THE Bible is not a book but a library. It is a collection of the choicest and most valuable religious books of the ancient Hebrew-Jewish religion, plus the classic writings of the early Christian Church. The New Testament forms the climax and completion of the Old. We cannot dispense with either Testament. It is just as absurd to try to ignore the Old Testament as it would be to ignore the New. For Christians they belong together, the Old forming the inseparable and indispensable background of the New, without which it cannot be rightly understood. But it does no good merely to talk or write about the Bible. It must be read, if it is to help us. A good many Episcopalians—too many of them—seem never to look inside the Bible. The Prayer Book is their substitute — which of course contains a vast amount of Holy Scripture. But their excuse is a trifle weak. "This is not a Bible-centered Church," they say; "instead, it is centered in a Person." Quite true! But then the Bible itself is centered in that same Person, and so Bible and Church cannot be far apart, or opposed to each other, or unrelated!

Any Christian is in danger of being a weak and ignorant believer, and of being led away with "every wind of doctrine" and even with his own whims and prejudices, if he is not a consistent, regular, thoughtful, and devout reader of the Bible. Don't leave the Bible to the fundamentalists or the reactionaries! It belongs to the whole Church! Don't think you can be a sacramental Christian, and ignore the Bible; or even a social Christian, and never read the Holy Scriptures! The strength of our religion is that it is "reasonable" as well as a "religious and holy" hope. Not just in Advent, but the year round, read the Bible every day!

Your Help, Please

BECAUSE of continuing paper shortages THE WITNESS, as in the war years, will appear every other week from June 15 to September 15. We therefore ask those of you who are not to be away from home this summer for an extended period, to arrange to have your copies forwarded if at all possible. It is still hard to secure stencils or to get them cut so that it will be a great aid to us if you do not ask for summer address changes unless necessary. If your address change is permanent or for an extended period, please make the request for a change personally by letter or postal, giving both your old and new address, and allowing at least three weeks for the change.

We also urge those who plan Bundles during General Convention to place orders at this time. The Convention is early and you might forget to place your order while on vacation. Also because of paper shortages we will be limited in the number of copies we can print each week. We will enter the orders as they are received . . . first come, first served. There will be five Convention numbers: a pre-Convention issue, followed by four giving a complete coverage of Convention news.

Address changes and Bundle orders may be sent to either our office of publication, 6140 Cottage Grove Avenue, Chicago 37, Illinois, or our editorial office, 135 Liberty Street, New York 6, N.Y.

"QUOTES"

EVANGELISM makes imperative a greater understanding of the purpose of the Church, the significance of its liturgy and surely, as a minimum, an appreciation for the simple, fundamental, Christian truths. We have been dismayed by the reports from our chaplains as to the woeful ignorance of the Christian Church and Christian truths on the part of men in the service. This has been corroborated by the clergy at home. We are at last beginning to see that we are really a nation of people largely pagan in their attitude towards religion and the Church as well as pagan in standards of living. Here is the first compelling motive for evangelization — to preach Christ to our own people at home.

—Wallace J. Gardner
The Bishop of New Jersey

Statement of Policy III

WE BELIEVE that the proposed marriage canon should be adopted. At the same time we are not fully convinced that legislation is the best method of promoting Christian observance of Christian ideals of marriage and home life. There is far more need for teaching than for legislation and much greater need for good example on the part of Christian partners in married life. If Church and state were identical, or if there were a state Church here in America (God forbid!), then there might be good reason for legislation on marriage on the part of the Church. But the present ambiguous position is an inherited one and we are in favor of the proposed canon as an improvement over the present one. But we

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hope that the Church will not go further and pass canons forbidding perjury, homicide, or sedition; or providing ways whereby murderers, liars and tax evaders may be restored to communion. If you want such canons you can find precedents in the ancient Church; but along with them goes the whole theory of Byzantinism or of Caesarism . . . the state is "the secular arm" of a Church which has itself become paralyzed and secularized without knowing it.

The principle that "hard cases make bad law" was recognized from the start by the commission on marriage; at the same time it was recognized that exceptions are bound to arise and that there *are*—indisputably *are*—Christians who should be permitted to remarry after a first marriage has broken down.

Moreover we favor the principle of planned parenthood. The archaic views of the Roman Church on this question are wholly out of touch with the conditions of modern life; they are logically inconsistent and cannot be justified by Christian teaching. Italy ought to be a sufficient demonstration, with about two hundred thousand young Italians each year for whom there are neither food nor jobs, thanks to the papal encouragement of fifteen-child families, subsidized by the Fascists. The end was war and desolation. What the policy of the Roman Church has cost the rest of us ought to be enough, in itself, to make us very suspicious of Roman Catholic policies and of Roman Catholic interpretations of morals.

This is the third of a series of statements setting forth the editorial policies of THE WITNESS. The views are composite and reflect a consensus of the editors and the executive committee of the Church Publishing Association for whom this magazine is published. A further statement will appear in our next number.

The Bible Speaks in Stories

by Francis Carr Stifler

Of the Staff of the American Bible Society

A WOMAN called me up in amazement not long ago to protest against a book she found on the newsstand. It was the Old Testament in "comics". I tried to calm her by telling her that this was inevitable. The Bible contains the best collection of short stories ever written. The wonder is that these stories did not long ago appear in strip-picture form. I am glad they have, for the strip picture is the language of millions of boys and girls in America who have had absolutely no knowledge of the Bible or of religion. Without the Bible in this popular American language most of them would never have known anything about the Bible at all. As it is, they are bound to get some of it through this channel and hundreds of them will be led thereby to reading the Bible itself.

Here as we seek to build a new world dedicated to peace are the people going to listen to the Bible? Indeed they will, for the Bible teachings are couched not so much in heavy philosophical lingo; the Bible's message, as someone has put it, is not argued out; it is acted out. The Bible talks about people, not ideal people, but real people, whose passions and virtues, whose failures and successes, whose loyalties and frivolities, keep them eternally alive.

I have a friend who in his recent years of partial retirement as a teacher and preacher of the gospel, has compiled a list of book titles derived from the Scriptures—not religious books, mind you, but novels, dramas, books of poetry. So far his list totals 1236 titles. Here are just a few of these newest titles; "The Coat of Many Colors", "Bricks Without Straw", "Generation of Vipers", "The Needle's Eye", "The Least of These", "The Angel With the Trumpet." There is a vivid Bible story behind every one of those titles that comes instantly to the mind of every reader among you who knows his Bible. The first one—that matchless biographical sketch of the youngest son in a big family whom his doting father had spoiled, the story which has been expanded by Thomas Mann into his monumental series of volumes just recently completed: Joseph and his Brethren, Joseph in Egypt, etc.; the second is from the story of Moses, reared from infancy in Pharoah's palace, whose passion for the relief of his oppressed fellow Hebrews, made him sicken of his easy court life in Egypt and wrought his soul into a rare combination of a labor-leader, a law giver and a national deliverer never equalled in all history; the third recalls John the Baptist, the colorful ascetic who suddenly appeared with almost hypnotic power to sway men's hearts, as he lifted the curtain upon that event in history that has changed and is still changing the currents of the world's life. The next two titles unlock the recollection of all to the matchless story-telling power of the Lord of Life whose consummate skill has fastened forever to the memories of men his uncompromising gospel

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call of return, repentance, renewal and realization of life eternal. The last title comes from the closing book of the Bible which whips up the imagination of every reader to consider the glories of a world in which his daily prayer is answered, a world where God's Kingdom has come and his will is being done on earth as it is in heaven.

TELL me, who could understand Christmas without the stories of the shepherds and the wise men? Who could understand Easter without the triumphal entry, the cleansing of the temple, the conspiracy of Judas, the last supper, Peter's denial, Pilate's predicament, the two thieves on either side, Peter and John racing to the tomb, Mary thinking him to be the gardener, the evening walk to Emmaus, These are the stories, understandable by children and childlike races as well, that are still remolding the world. No man can fathom the mystery of life and death, but honest minds, however untaught, cannot fail to catch the transforming truth of these stories.

And now for a close-up of the greatest story ever told. Of course Jesus told it. We call it the Parable of the Prodigal Son. It is told in 322 words. Of these in our English Bible all but 63 are words of one syllable. It can be read in two minutes. There is not a cloud in its sky. No man can mistake its meaning. It is taken from home life which all men understand. Yet consider how clearly and completely the Bible speaks in this brief tale.

First of all is the unchanging fatherhood of God. Then comes the sonship of man. This is the gospel of hope, for while the boy was lost, and when he returned, filthy and diseased, he was still in the eyes of his father "my son".

Here is the perfect picture of sin. It is to be seen in the act of one who separates himself from God and seeks to give selfish direction to his own life. And what a picture of retribution, the gnawing of unrelieved hunger, the heartless refusal of the world to give the sinner what he so desperately needs; the awful waste with no apparent way to retrieve his losses.

Then comes the turning point. How easily the story might have missed the point here. When the boy came to the end of his resources he might have blamed his father for being too indulgent, or some companion in sin who had led him astray, but no, the boy came clean. He said, "I have sinned". In a thousand ways the Bible keeps telling us this but we do not heed it. We will give God everything but a humble and a contrite heart.

Then came saving faith. The lad still believed in his father. Maybe the father's sense of justice, he thought, would not permit his restoration to any higher status than that of a servant, but the boy believed that though his sins were scarlet, yet the father would take him back.

Next comes the picture of repentance. Repentance is something more than tearful remorse. True repentance is the act of a hero. The prodigal turned his back on the old life, faced the humiliation of his filth and rags and went to his father.

Then comes the scene of forgiveness. Picture the father going down to the lower gate day after day hoping he might catch sight of his boy coming back. It must have been that way for Jesus says the father saw him "while he was yet a great way off." He must have been looking for him. Here is where the story ties up with that great verse in Romans "God commended his love toward us that while we were yet sinners, Christ died for us." I do not need any more gospel than that. Do you?

Here then is the Bible, with its unforgettable stories, as we find it all the way from the Garden of Eden to the city of gold with its walls of diamonds and its gates of pearl. How can anyone say that the Bible is dull? Or how can anyone miss its redemptive message? A story is a story in any language . . . which is one of the reasons why the Bible has become the most precious book men know in almost every land.

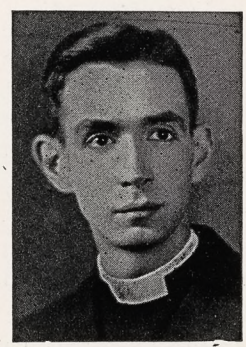
Adapted from a forthcoming book "The Bible Speaks," published by Duell, Sloane and Pearce. $2.00.

The Living Liturgy

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

Missions and the Prayer Book

THE Reformers who first compiled the Prayer Book in English were men of earnestness, conviction and determination. But one passion they singularly lacked—devotion to the world-wide mission of the Gospel. One will look almost in vain through the Prayer Books of 1549 and 1552 for any note of missionary enterprise. There is the petition in the Good Friday collect to "have mercy upon all Jews, Turkes, Infidels, and hereticks," and the general suffrage in the Litany, "That it may please thee to have mercy upon all menne." That is all. God's mercy, yes, but what about a little human effort? Most striking of all is the complete absence of any concern for evangelization of the infidel in the prayer for the whole state of Christ's Church in the liturgy of Holy Communion. One



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would expect something of the sort here above all places.

There are reasons which explain, if they do not justify, the obtuseness of the Reformers to what we today consider the primary concern of Christians. When the Prayer Book was put together Christendom was rather tightly bound in Europe by the surrounding wall of Islam. The Mohammedan is not a very amenable subject for a missionary of Christ. The vast new continents which were being discovered by Europeans in the generation preceding the Reformation (remember 1492!) were as yet open only to the Roman Catholic nations, who, be it said to their credit, always planted the cross with their banners in their new dominions. In 1549 England was still an island, not yet an empire. Had the Prayer Book come to birth under Queen Elizabeth, after the exploits of Drake, Frobisher and Raleigh, it would have been as strongly nationalistic, but probably not as insular, as the liturgies of King Edward VI.

The 17th century saw the Prayer Book brought to America. The early colony in Jamestown took an interest in the conversion of the Indians until the disastrous massacre of 1622, when two-thirds of the settlers were killed. With them died all zeal for missionary work among the natives. When forty years later the Church of England revised the Prayer Book no account was taken of the missionary opportunity in the two colonies where it was established, Virginia and Maryland, except for a brief remark in the preface of the 1662 Book. The new office of Baptism of Those of Riper Years was commended as "useful for the baptizing of Natives in our Plantations, and others converted to the Faith."

The turn of the 18th century saw the beginning of a new spirit. In 1701 Thomas Bray, who had visited Maryland as commissary of the Bishop of London, founded the famous Society for the Propagation of the Gospel. By the close of the century, in 1799, the Church Missionary Society had been formed. In the meanwhile England had become a world-power in both hemispheres, despite her loss of the thirteen American colonies. But the newly organized Protestant Episcopal Church in these colonies was too weak in resource and uncertain in its future to think of westward expansion, much less of foreign missionary ventures. The 1789 American Prayer Book had as little to say about missions as its English parent-book. But after the first generation of depression was passed the Episcopal Church soon found her place in the flowering of missionary effort at home and abroad which is the chief glory of 19th century Protestantism.

At the General Convention of 1853 a prominent group of clergy, headed by William Augustus Muhlenberg, presented a memorial to the bishops questioning whether the Church "with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men." The bishops appended to their sympathetic reply a number of prayers "for consideration." These included a prayer for missions, and for the increase of the ministry. This seed bore fruit in the 1892 Prayer Book revision. The superb prayer for Missions ("O God, who hast made of one blood") by Bishop Cotton of Calcutta, 1858-66, was included, albeit in a sadly mangled version of the original. Also a new petition was added to the Litany: "That it may please thee to send forth labourers into thy harvest"—a prayer our Lord enjoined upon us, and one much on the minds and consciences of the 1853 Memorialists. The 1928 revision made some substantial additions to this meagre and all too tardy recognition of missions in the Prayer Book. But did it add enough? We shall talk about this next time.

Strategy and Tactics
For the Parish

By

FRANCIS O. AYRES JR.

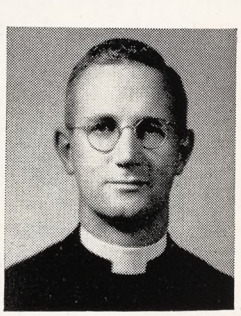
Rector of St. John's, Waterbury, Connecticut

VESTRY LEADERSHIP

By CHARLES D. KEAN

Guest columnist this week who is the rector of Grace Church, Kirkwood, Missouri

THE canons of the Church provide for lay participation in parish government through the institution of the vestry. It is the only officially designated machinery through which the members of a parish may affect its policy and program in responsible manner. When the vestry is the official parish agency for lay participation in every aspect of policy and program planning, then lay representation is on a sound structural foundation.



Lay participation is always a challenging and perplexing problem in any church because of the natural tendency to refer all routine decisions and the actual carry-through in administration to the rector. But unless there is effective lay participation in both decisions and adminstration, the resulting policy and program are the rector's alone, with the people free to ac-

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cept it or ignore it according to the way they feel about it.

Various mechanisms have been devised in many parishes to meet this problem, with no one system proving itself completely effective. What is actually involved is the meaningful delegation and acceptance of authority and responsibility, and systems tend to break down because either one or both of those two aspects is not clear. Even if the machinery does not break down, there is always the tendency that it will not operate unless the rector primes it and that with a change of administration it will cease to function entirely.

One very common method of enlisting lay participation is through an organization known widely as the Parish Council. What is usually meant by this term is a committee composed of representatives of the various parish organizations and departments. The difficulty with this device is that while the membership if responsibly selected to the extent that it is composed of officers duly elected by their groups, the duties and functions of the Council as a whole tend to be the creation of the rector and of those who share his particular vision. In other words, there is no functional basis for authority and responsibility in planning and administration of the program and policy of the parish as a whole other than the rector assigns, even though the vestry may have given official or tacit approval to the set-up.

While there are some parishes where the vestry personnel makes it impossible to broaden the vision and responsibility of this group, it would seem that the most effective method of enlisting lay participation in parish program and policy is through the vestry itself, since it is the only official lay organization structurally related to the parish. As a matter of fact, the vestry has a definite theological significance as a distinct check upon sacerdotal tendencies in our theory of the doctrine of the Church. But when this check is limited to finance and property, it may fulfill its theological premises on a minimum basis, but without really providing for lay leadership.

While the official duties of the vestry, as given in Canons 6 and 12 of the general canons, refer only to property and fiscal matters, diocesan canons go further. Section 7 of Canon 11, Missouri canons, and section 62 of the canons of Southern Ohio, declare in identical language that beyond the duties just described its members shall "act as helpers of the minister in whatever is appropriate to laymen for the furtherance of the Gospel." Canon 20, section 1, of the Virginia canons says: "It shall be the duty of the vestry . . . (b) to co-operate with the rector or minister in promoting the spiritual welfare of his cure, (c) to extend personally a hearty welcome to newly confirmed or transferred members of the congregation." The canons of other dioceses refer to responsibility for enacting parish by-laws — an authority which may conceivably apply to more than simply financial and property matters.

Where a broad construction is given to the vestry's duties, it is easily the most appropriate organization through which to provide for lay participation in parish management, because the vestry is an official body responsible, not to the minister but to the congregation. Consequently, when its duties are seen to include supervision of religious education, co-ordination of parish societies and groups, relationship of parish and community, and the like, not only are these things provided for in an administrative set-up, but they are provided for in a way that is functionally responsible and which makes possible real continuity.

No system in and of itself will be guaranteed effectiveness in advance. The more responsible a plan or organization is the better chance it has to fulfill its purposes.

A second article will follow in a later number on the tactical aspects of this strategy.

SANCTUARY

conducted by W. M. Weber

For Sinners Only

★ So many people are waiting for a "perfect Church" before they honor it with their additional presence. They do not realize, as Dick Sheppard once said, how lonely they would be in it, if it were a perfect Church! "There are too many hypocrites in the Church," cried a stentorian voice at an open-air meeting. John White gave right answer (open-air crowds always know when the answer is right) as he replied "Well, come in! There is always room for one more hypocrite." It is time for us to tell the outsider that the Church is not composed, — and never has been — of the people "who think they are good." In actual fact it is composed of the only people left in the world who happen to know we are bad; that we ourselves bear some of the responsibility for the selfishness that is ruining the world; and that we cannot get ourselves right. The Church is composed of the people who have accepted the thesis that something once happened in the world—to set at nought our disability,—through the Obedience of one man who was the only "Proper Man"; and have accepted His Offer to engraft us into Himself whereby alone we too can begin to become proper men: through Him to grow into something less manifestly selfish than we used to be. Thus we go to Church every Sunday, firstly to say openly—and anyone who wants can come and hear us,—that we are sinners and might just as well be blotted out; but also to claim forgiveness, and to declare our Faith that we can start again together in Him, cleansed and empowered.

—George MacLeod, *We Shall Re-Build.*
The Iona Community of the Presbyterian Church of Scotland.

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The Rev. Philip L. Shutt Joins Staff of The Witness

His Father Was Among the Group of Founders And the First Managing Editor of Magazine

By W. B. Spofford

Chicago:—For the second time in the history of THE WITNESS the name "Shutt" becomes associated with this magazine. On June 1 the Rev. Philip Leslie Shutt of the diocese of Chicago became assistant to the managing editor and will be in charge of the news pages specifically.

The late Charles J. Shutt, his father, was one of a small group of Church leaders to found this magazine. Heading the list was Bishop Irving P. Johnson, the retired Bishop of Colorado, who served as editor-in-chief from the founding until 1942. Associated with him in starting the venture was a group of distinguished Churchmen, now all dead: Bishop John C. Sage of Salina; Dean Francis White of Cleveland; Bishop James Wise of Kansas; Bishop Henry Mikell of Atlanta; George Parkin Atwater of Akron and later of Brooklyn. On the masthead of the first number, dated January 7, 1917, appeared the name of Charles J. Shutt as managing editor. He took up the task with the enthusiasm of an experienced newspaperman, ably backed by his wife who, prior to marriage, had also been a reporter. Back of them was Grandpa Shutt who had owned a string of newspapers in Illinois during and after the Civil War and who had taught his son the fine art of digging up news and putting it into type. Charles Shutt carried on in the difficult early days of THE WITNESS, never quite sure whether the money could be found to bring out the next number. He died in 1921 and was succeeded by the present managing editor.

Phil Shutt comes to us not only with a newspaper heritage but with experience of his own, having been a reporter on several Iowa daily and weekly newspapers and a correspondent for the Associated Press in that state. He is a college and seminary graduate with B.A. and B.D. degrees and comes to us from Trinity Church, Belvidere, Illinois. He had previously served parishes in Lombard, Ill.; Peru, Ind.; Quincy, Ill. and St. Paul, Minnesota. In the diocese of Chicago he has been a member of the department of publicity and in Belvidere has been the chairman of the Boone County infantile paralysis committee; chairman of the post-war planning committee; chairman of the price panel of OPA; an officer of the county ministerial association; advisor to the local youth center.

We introduce him to you with enthusiasm.

Race Relations

Oxford, Pa.:—A call for improved Church leadership in protecting and encouraging minority racial groups was sounded by Negro, white, and Japanese-American churchmen at the annual meeting of the National Conference of Church Leaders. The meeting was held at Lincoln University near here under the auspices of the department of race relations of the Federal Council of Churches in cooperation with the Home Missions Council of North America.

Pointing out that no evacuee was ever convicted of subversive activity, Nisei speakers declared that Japanese-Americans were evacuated from the West Coast at a time when Churches were not fully aware that pressure groups were forcing public opinion against a minority group.

"Masses of people in our country can always be aroused against a particular minority simply because of racism," the Rev. Jobu Yasamura, of the American Baptist Home Mission Society in New York, declared.

Henry W. Pope, USO director of services to Negroes, outlined the gains made for Negroes in the USO's race relations program at a panel discussion on how churches could increase such gains.

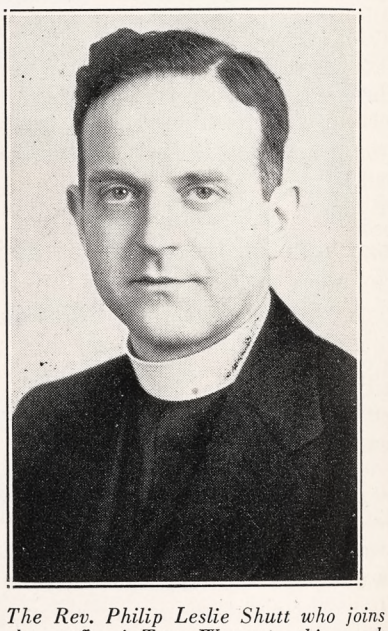
"Negroes have become more appreciative of their worth in many communities because planning with, and not for, individuals and groups has been one of the underlying principles of work in the USO," he asserted. "It has also provided white persons with an opportunity to meet Negroes with whom they may deal on a plane of mutual respect."

Southern ministers, evaluating the role of rural Negro churches, claimed there is no lack of community interest in the Church, but a need for well-trained courageous leadership.

George E. Haynes, secretary of the race relations department of the Federal Council, was in charge of the conference.

Junior Mission

Manchester, N. H.:—The Rev. Charles M. Serson of the Cowley Fathers of Canada, conducted a mission for the juniors of Grace Church here recently. Eighty-five children attended every afternoon to hear his simple, lively instructions illustrated by him in colored chalk on a blackboard and his exciting continued story about St. Patrick.



The Rev. Philip Leslie Shutt who joins the staff of THE WITNESS *this week as assistant to the managing editor*

The rector of the parish, Bradford Young, said to his congregation, "Fr. Serson has helped us feel the true unity of the Episcopal Church. A Cowley Father, sometimes considered the extreme of the Catholic party, he was primarily winning friends and followers for the Lord Jesus, so that ritualistic differences seemed unimportant even in this low-church parish. He is a Catholic Evangelical."

A year previous Fr. Serson conducted an adult mission at Grace, which was likewise enthusiastically received by both parish and community.

Karl Barth Returns

Geneva (wireless to RNS): — Dr. Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany from which he

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was expelled during the early years of the Nazi regime because of his opposition to National Socialist teachings. Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the capital.

New Missionaries

New York:—Miss Velma Benson, student at St. Margaret's House, Berkeley, Calif., has been appointed to teach at Boone, Wuchang, China. Miss Katherine S. Diehl of Sequin, Texas, is to be librarian for Central China College. Miss Lillian Weidenhammer, is to join the faculty of the same institution. She is from Gainesville, Ga. Miss Virginia Hebbert of Richmond, Va., is to be a medical social worker at St. James' Hospital, Anking.

Union Seminary

New York: — Sixty-eight students received degrees at the graduation at Union Seminary on May 16. The commencement address was by the Rev. Theodore C. Speers, Presbyterian pastor of New York. The speakers at the alumni dinner were Dean Virginia Gildersleeve of Barnard College; the Rev. Herbert H. Farmer of Cambridge, England, and President R. H. Stafford of Hartford Seminary.

Heads Ministers

Poughkeepsie, N. Y.:—The Rev. H. Ross Greer, rector at Millbrook and dean of the convocation of Dutchess County, was elected president of the Dutchess Ministerial Association on May 6th.

Relief Agency

New York:—Formation of a new Protestant relief agency—Church World Service—to consolidate the work of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service, was announced here. President of the new agency is Harper Sibley, Episcopalian, who served as chairman of both the CCORR and CCRA. A. Livingston Warnshuis of the Reformed Church in America is executive vice president and will head the executive staff. Participating bodies in the new agency include the Federal Council of Churches, the Foreign Missions Conference of North America, and the American Committee for the World Council of Churches, each of which will appoint five members. Five members also will be appointed by the United Council of Church Women, and some 50 denominations have been invited to send representatives and participate in the new committee.

National Cathedral

Washington (RNS): — Seventy Protestant Episcopal women from all parts of the United States were entertained at the White House by Mrs. Harry S. Truman who is an ardent Episcopalian although her husband, the President, is a Baptist. The White House guests, members of the women's committee of the National Cathedral Association which held an annual session here, later were entertained at tea by Bishop Angus Dun of Washington.

The meeting of the National Cathedral Association was featured by appeals for "full support" of the Washington Cathedral building fund, and for an aggressive membership campaign to enroll more leaders in the national Cathedral Association. Mrs. Theodore O. Wedel, secretary of the association, said it now has about 10,000 members, but that the 6,000 Episcopal parishes in the United States should be able to enroll many more.

Father and Son

New Haven, Conn.:—Bishop Robert B. Gooden of Los Angeles and his son, Bishop R. Heber Gooden of the Canal Zone, were the headliners at the alumni reunion at the Berkeley Divinity School on May 31.

Children's Service

Boston: — Nearly 2,000 children from 180 Church schools of the diocese of Massachusetts attended the mission festival service at Trinity Church on May 19. There were 62 junior choirs with crucifers and banner bearers. The Rev. Richard S. M. Emrich, suffragan bishop-elect of Michigan, urged them to fight against the subtle evils that attack the human heart and against the hunger and injustice rife in the world. The service was conducted by the rector of Trinity, the Rev. Theodore P. Ferris, assisted by the Rev. Halsey I. Andrews, president of the Church School Union and the Rev. David R. Hunter, executive secretary of the department of religious education.

Opposes Revision

Worcester, Mass.:—Bishop Lawrence of the diocese of Western Massachusetts in addressing convention here stated that he opposed a revision in the marriage canon at this time. "It would seem to me a tragedy in a time such as this, when the marital mistakes of wartime are coming to a head, for the Church to appear publicly to lower the standard of its marriage canon." On unity with Presbyterians he said that the value of different emphases and approaches in the work and worship of Christ should be recognized. "We should be willing to admit that God does not exclusively channel his spirit or grace through the Episcopal Church."

Dean's Wife Dies

Detroit: — Mrs. Ruth Robbins O'Ferrall, wife of Dean O'Ferrall of St. Paul's Cathedral, died suddenly of a heart attack on May 13th in her 57th year. Bishop Creighton officiated at the funeral on May 16th.

Oregon Deputies

Portland, Oregon: — Deputies to General Convention from the diocese of Oregon: clergy: L. E. Kempton, Charles M. Guilbert, Louis B. Keiter, Charles S. Neville. Laymen: Dean Vincent, B. F. Young, George Todd, H. C. Fixott.

Assistant Bishop

New York:—The Rev. K. T. Mao, principal of Soochow Academy and in charge of Grace Church, Shanghai, has been elected assistant bishop of Kiangsu, China. He will assist the Rt. Rev. William P. Roberts, bishop of Shanghai. He is 39 years old. He expects to visit the United States before his consecration, probably in the early fall.

Rector's Wife Dies

Brookline, Mass.: — Anne Elizabeth Ogilby, wife of the rector of the Church of Our Saviour, the Rev. Henry Ogilby, died suddenly in her sleep the night of May 9th in her 59th year. Her death followed the close of the diocesan convention at which she had been one of the hostesses at the luncheon for the wives of the clergy. Bishop Sherrill officiated at the funeral on May 11.

Oppose Canon

Richmond, Va.: — The convention of the diocese of Virginia, meeting here May 15-16, went on record as opposed to the proposed marriage canon. The chief reason for the

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action was that "an unreasonable burden would be placed on the bishop" and that he is given no clear criterion for the basis of any decision he might be called upon to make.

A feature of the meeting was an address by Congressman Jerry Voorhis of California, who is canonically a resident of Virginia, on the duty of the Church in the world today. He spoke particularly of what atomic warfare would mean to the world. The convention later urged that the control of atomic energy be placed under international control, urging the "surrender of such national sovereignty as shall be necessary to accomplish this end."

Canons were changed so as to allow rectors to invite persons of other denominations to partake of the holy communion. A resolution was also passed, after considerable debate, recommending to General Convention that bishops be permitted to license lay readers to assist at the communion service by administering the bread and wine.

General Convention deputies: clergy: Herbert A. Donovan, S. B. Chilton, F. J. Warnecke, A. C. Zabriskie. Laymen: Ivey F. Lewis, Blake T. Newton, Albert A. Smoot, John B. Minor.

South Carolina

Orangeburg, S. C.:—Bishop Hart of Pennsylvania was the headliner at the convention of the diocese of South Carolina held here May 14-15. Bishop Carruthers in his convention address urged more clergy for the missionary areas of the diocese; representation in the convention of Negro congregations; full support of the food conservation program; full support of the foreign missionary program.

General Convention deputies: clergy: M. E. Travers, T. S. Tisdale, William Way, A. R. Stuart. Laymen: E. W. Duvall, B. A. Moore, C. S. Dwight, S. R. Lucas.

Shells for Bells

Seoul, Korea: — Three hundred Korean churches whose bells were confiscated during the war have been equipped with substitute chimes made from Japanese 240mm. mortar shells originally earmarked by American military authorities to be dumped into the sea. Church authorities acknowledge as their benefactor Maj. Roy B. Southworth, ordnance officer, who intercepted a carload of live shells marked for disposal, had then rendered harmless, and presented the new "bells" to the churches. About the size of a large waste basket, the shells have proved satisfactory in their new role.

Visit Vermont

Johnson, Vt.: — The homes of white people in this vicinity will be opened to 85 Negro children from New York's Harlem for the third year of a novel experiment in race relations, it was announced here by the Rev. A. Ritchie Low, pastor of the United Church. Mr. Low, who started the movement three years ago, said a number of the young people are returning to the same homes they visited last year, their hosts having made this request. The Vermont plan has proved so successful that church groups in Illinois, New Hampshire, Connecticut and Maine have adopted it. The Maine Council of Churches is heading the movement there.

Give to Cathedral

London (wireless to RNS):—The King and Queen made the first contribution to the Coventry Cathedral reconstruction fund with a gift of 500 pounds ($2,000). Dowager Queen Mary presented a Bible given to her by the Y.W.C.A. on her marriage in 1893.

The rebuilding fund was opened with an appeal signed by Lord Montgomery, U. S. Ambassador John G. Winant, and other leading personages. Total cost of restoring the cathedral will be $1,200,000 pounds ($4,800,000), but one third of this sum will be met by payments from the war damage commission.

New Church College

Danville, Ind.:—The dioceses of Indiana and Northern Indiana, at their conventions, approved a plan for the two dioceses to jointly ac-

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Rev. J. S. Ditchburn, Episcopal Chaplain. University Station, Bafon Rouge, Louisiana.

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COMING IN AUGUST

Tips to Teachers

by

VERNON McMASTER

Church School teachers and those who are preparing to become Church School teachers will welcome this much-needed guide to some fundamental approaches and principles of effective teaching.

The author makes his instruction painless by allowing the reader to "sit in" on a series of Tuesday night meetings of a pastor and his five teacher-trainees. In nine provocative discussions, the pastor helps his future teachers to understand the purpose of teaching, the child's way of learning, the goals of a Church School teachers, the tools which teachers can use, the weaknesses and strengths of workbooks, the value of a Church School library, and many other teaching problems. From time to time, the pastor summarizes his most important directions in a number of easily remembered "tips."

The appendix contains questions which test the reader's assimilation of the material and provides definite procedures for the reader to follow in making practical application of the instruction.

Chapter headings are as follows: Selected for Service, The All-Important Desire, Thinking and Doing, Center of the Target, A Contributing Member, Goal Ahead, Helps for You, Planning Together, Judgment Day.

Probable price, $1.25

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quire Central Normal College located here. Plans call for a change in the character of the institution to provide a liberal arts education coupled with religious training. It will also continue to train teachers for schools in Indiana. A new name will also be given the college.

Bible Movies

New York:—Many people will soon be able to see and hear as well as read the Bible due to the establishment of the Charles Anson Bond memorial trust fund, the American Bible Society announced today. With the monies made available through this fund, financial arrangements have been made to complete the first in a series of productions in which the complete scriptures of the Bible will be narrated in sound and acted out in color motion pictures. It is expected that production will be started on the first three of 26 featured pictures within the next few weeks.

Because of the great length of the text of the Bible, each picture will cover a specific episode or a small series of chapters. In all, it is estimated that one hundred and fifty feature pictures will be required to present both the Old and New Testaments. The first three will be devoted to the Nativity, the Woman of Samaria and the Parable of the Sower. Following these, will be 26 pictures covering the four gospels.

Goes to China

New York:—Miss Carman Wolff, at present at Windham House, New York, has been appointed to teach at St. Hilda's School, Wuchang, China. She is a communicant of Trinity Church, Melrose, Mass.

Negroes Seated

Williamsburg, Va.:—The diocese of Southern Virginia is to allow Negro parishes to elect delegates to its convention hereafter. Previously Negroes have been represented by delegates elected by the Negro convocation. The convention also took under consideration a proposal to change the name of the diocese to Jamestown.

Summer Conferences

Burlington, Vt.: — The department of religious education of the diocese of Vermont has announced three conferences for this summer, all to be held at Rock Point School. Teaching at the adult conferences are the Rev. Charles S. Martin, the Rev. Robett Rodenmayer, the Rev. Massey Shepherd, WITNESS columnist, the Rev. Gordon Graham, WITNESS editor, the Rev. Bradford Young, the Rev. J. B. Midworth, the Rev. Harry H. Jones, Mrs. Benjamin Brewster and Mr. Vernon DeTar, organist of the Ascension, New York.

A conference for young people and one for younger boys will follow later in the summer.

Summer School

Sewanee, Tenn.:—The theological school of the University of the South opens a summer school on July 29 to remain in session through August. The faculty will consist of M. B. Stewart of the General Seminary; the Rev. Massey Shepherd, WITNESS columnist, of the faculty of Episcopal Theological School; the Rev. R. K. Yerkes, Sewanee professor who is the director of the school.

Japan to Rebuild

Tokyo (RNS):—Plans to restore many of the 71 Tokyo Anglican churches destroyed during the war were initiated here following services in Hibiya Hall launching a movement for rehabilitation of the Anglican movement in Japan. More than 5,000 Japanese churchmen attending the service heard Bishop Shinji Sasaki proclaim the re-establishment of the Japan Holy Catholic Church (Nippon Seikowai). Seven Japanese bishops and over 50 clergymen participated in the service at which numerous Allied dignitaries were present. It was regarded as the largest Christian service since the beginning of the war.

Urge Rationing

Wilmington: — The Auxiliary of the diocese of Delaware, meeting here last week in annual convention, unanimously passed a resolution favoring the return of rationing in order that we may better aid peoples abroad. They also favored the maintenance of price controls. A resolution also was passed urging support of the United Nations "with the ultimate and definite objective of establishing a constitutional federal world government"; and another recommending equality of opportunity in work, education, culture, housing, health and recreation among all races. Copies of the resolutions were sent to the state's Senators and Congressmen.

Social Workers

Detroit:—A team of college students sent by the Friends Service Committee will enter the western area of Detroit this summer to engage in social work with an emphasis on recreation. The Friends have arranged to have the team in the city for July and most of August, and during their stay they will live at Trinity Church. The Rev. John L. Knapp, rector of the parish, states that the gymnasium will be fitted up as a dormitory, and the team will use the church kitchen for the preparation of their meals. The team is being brought to Detroit by the Detroit council of social agencies, and while here, they will do recreational supervision and work among mothers, teaching them "Tot-Lot" technique. Tot-Lots are playgrounds for very small children, and may be operated on such small pieces of ground as a single vacant lot.

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CATCH-UP NEWS

EDITED BY W. B. SPOFFORD

The box on page four will explain what this is all about. . . . Bishop Haines of Iowa is not going on that trip to Alaska this summer to study work there. Transportation difficulties. Probably next summer. . . . Richard Emrich will be consecrated suffragan of Michigan on June 11 at the cathedral in Detroit. Bishop Sherill will preach. . . . Prof. R. W. Battenhouse of Vanderbilt University joins the ETS faculty, Cambridge, in September as associate prof. of Church history. . . . Bishop Heistand of Harrisburg at diocesan convention held at Williamsport, urged further study of Church unity and the marriage canon.

N. Y. University now has a board of chaplains, representing Catholics, Jews and Protestants, to give counsel to students. Four of the 13 are Episcopalians: Louis W. Pitt, F. S. Fleming, N. A. Seagle, Charles E. Gus. The latter in addition to being a priest is prof. of engineering at N.Y.U. . . . Bishop Gardner celebrated 10th anniversary of consecration by entertaining the clergy on June 3. . . . ETS, Cambridge, commencement today, June 6. Commencement preacher, Raymond Calkins; alumni service preacher, Bishop Angus Dun.

At General Seminary commencement honorary doctorates went to Bishop Barry, Albany; Bishop Banyard, New Jersey; Bishop Gesner, South Dakota; Dean Kelley, Seabury-Western; Hamilton Kellogg, Houston, Texas; Canon M. F. Williams, Washington Cathedral. Ten men graduated, with ten others, former graduates, receiving degrees for additional work.

Presbyterians

No further plans for union with Episcopal Church was submitted to the General Assembly of the Presbyterian Church, meeting at Atlantic City. They are waiting for some definite action on the part of Episcopal Church. "Several documents drafted in joint conference during the last eight years have been reported to General Assembly," the report stated, "but none has been acted upon by the Episcopal General Convention." A motion calling for negotiations leading to union with a third Church, in addition to Episcopal and Presbyterian South, was then unanimously adopted. (Their publicity office in N. Y. with whom we checked said "third" meant that the Presbyterians will consider an invitation to negotiate with any Church.) . . . Tightening of Presbyterian law pertaining to the remarriage of divorced persons was urged by a permanent committee. Now pastors are allowed to officiate at remarriage of the innocent parties or persons obtaining divorce for adultery or desertion, with remarriage to take place at least one year after final decree. . . . Union again: a committee of laymen reported to the Assembly that laymen want specific reports of union "not merely general reports of progress." The laymen also asked for more adequate representation of women in all legislative bodies of the Church. Likewise urged that youth, 20-35 be given a much larger share in official life and policy making. . . . The Rev. Frederick W. Evans, Troy, N. Y., pastor, was elected moderator over the Rev. Raymond Kistler, pres. of Beaver College (464-366). He succeeds the Rev. William B. Lambe of St. Louis. . . . Based on a two-year study a committee reported on placement of clergy, stating that ministers want some sort of help from a central authority but wish liberty to decide whether or not they will move to another church. Congregations also want help in removing pastors but with freedom to reject man recommended. A national dept. composed of 8 ministers and 7 elders has been set up to try to handle the problem.

Church and Politics

A group at the National Baptist Convention, held at Grand Rapids, tried to eliminate from the budget support for the Federal Council of Churches. Said Council too much mixed up in politics. They were defeated. . . . Convention asked President Truman to recall Myron C. Taylor as his representative at the Vatican by unanimous vote. . . . Meanwhile Southern Baptists sent a representative to join other Protestants who saw the President on June 5 urging Taylor's recall.

Vatican newspaper, *Osservatore Romano*, warned Romanists they would be exposed to "sanctions of canon law" if they voted for Marxist or any anti-clerical party. On June 1, eve before Italian election, Pope Pius gave his third address telling people how to vote. Previously he had told a large assembly of women of their obligation to vote and called for support of candidates who "respect religious freedom." . . . Cardinal Suhard of Paris issued a pastoral just before the French election on June 2 urging Romanists to vote for "the maintenance in France of spiritual ideals conformable with the genius of the nation." . . . In Boston at the annual meeting of the Catholic Press Ass'n a resolution was passed stating that "we consider ourselves morally bound to see justice done to the Polish and Baltic peoples" but then went on to say that "since it has been the traditional policy of the U. S. to avoid interference in the internal affairs of other nations we deplore the attempt to dictate to Spain, Yugoslavia and the Argentine Republic or any other country what kind of government they should have or who shall be their leaders."

While the Pope is telling Italians how to vote and a Cardinal is telling the French how to vote, the Roman Church in Czechoslovakia has forbidden priests to make any political speeches. Father Joseph Straka nevertheless spoke at a political rally and charged "reactionary" priests with seeking to monopolize the Catholic vote for "allegedly pro-Catholic, democratic and freedom parties." He said that the clergy oppose communism because of "fear of confiscation of Church lands. The Church has 20 per cent of all arable land in Slovakia and the average village priest has a splendid income. The clergy are materialistic, proud patriarchs and have little contact with the common people. Socialistic trends among younger priests are smothered by the terrorism of the older clergymen." He asserted that everything written abroad about alleged persecution of the Church in Slovakia is "a pack of lies."

In Knoxville, Tenn., a meeting of the American Fellowship Club, said to be an affiliate of the Ku Klux Klan, was recently held at which two men claiming to be ministers lashed out at "communism" and sounding a call for "white supremacy." . . . Leading Protestant ministers of Atlanta condemned efforts to revive the Klan. Presbyterian Herman Turner said: "People who endorse the Klan are vulgar, stupid, out-of-date, un-American, un-Christian." Joining in the condemnation were Dean Raimundo de Ovies of the Episcopal Cathedral and the Rev. Sumner Guerry, rector of the Epiphany.

Church of England

The Archbishop of Canterbury told the upper house of the convocation of Canterbury that any plan for a united Protestant Church of England must be preceded by an agreement on certain fundamental princi-

(Continued on page 18)

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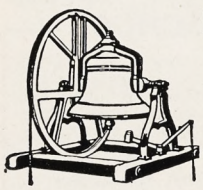
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Iowa Convention

Waterloo, Iowa:—Bishop Haines in addressing the convention of Iowa meeting here May 14-15, presented a program to be achieved by the time the diocese celebrates its centennial in 1953. He asked for an extension fund to further missionary work in the diocese; doubling the capacity of the summer conference grounds at Clear Lake; a student center with resident chaplain at Grinnel College; increased funds for clergy training and to aid women workers; increasing the episcopate fund to give relief to diocesan assessments.

The proposed marriage canon was approved in substance and principle, and a resolution was passed urging the resumption of rationing and a "famine meal" a week in every Christian home to conserve food.

General Convention deputies: clergy: Charles J. Gunnell, Stanley M. Fullwood, LeRoy Burroughs, Gordon V. Smith. Laymen: C. M. Cochrane, H. L. Horton, G. W. Martin, J. A. Thompson.

CATCH-UP NEWS

(Continued from page 16)

ples. . . . The convocation appealed to allied representatives to "make peace in Europe without delay" but to stand firm on the principles for which the United Nations fought, mentioning specifically "freedom, justice, and the right of all peoples to choose the form of government under which they will live." . . . Bishop Samuel Heaslett of Sheffield, England, is on his way to Japan. He will be joined there by Bishop Charles S. Reifsnider of the U.S.A. and the Rev. H. G. Watts of the Church of England in Canada to discuss rebuilding of Church properties in Japan.

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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.

THADDEUS CLAPP
Rector of St. Mark's, Worcester, Mass.

A note of thanks for publishing the article by the Rev. DuBose Murphy "What Is Christian Marriage?" (WITNESS, May 9) It seems to me to throw a great deal of light upon a very confused subject. As every priest I have talked to about the subject is in favor of requiring civil marriage as a preliminary to a religious ceremony why can't our Church come out openly and endorse such a change? Incidentally it might also start working for a reform of existing marriage and divorce laws in the general direction of uniformity throughout the country. It would seem that if we had some order in civil marriage codes then we would be in a better position to examine Church discipline in relation to marriage. I also liked his idea of a changed Prayer Book service.

* * *

MISS L. M. CONRADE
Churchwoman of Upper Darby, Pa.

As a survivor of the recent steel strike and a resident of the Philadelphia area where strikes are going off like popcorn over a hot fire, I am interested in your labor articles. I think the Church should take more of an interest in the workers. They might at least be offered a choice between Christ and Lenin. Right now they have a choice between Lenin and a charming scheme known as the "pool of unemployed." It seems to me that the Church should be more active in teaching the brotherhood of all men as contrasted to the communists brotherhood of the workers. Class war is certainly not going to solve the world's problems, nor is the brotherhood of man without the fatherhood of God. If the Church displayed as much evangelistic zeal as the comrades it would be much better represented among the workers. I am not a red-baiter and I don't believe there are any plots afoot financed by Soviet gold. I even agree with the communists that the capitalist system is wrong. But I don't like their idea of class warfare. I think that the Christian system of eliminating class distinctions is better than the system of eliminating the people of certain classes.

* * *

P. S. DICKEY
Layman of Puyallup, Washington

The renewal of my subscription is the direct result of your printing in recent numbers the advertisements of Louis Wallis. I allowed my subscription to expire because, week after week, in the material printed I have failed to find in it any indication of a trend in meaning so ably expressed by Mr. Wallis in his advertisements. Perhaps for the same reason you did not publish Mr. Wallis' material as articles, I withheld writing you the reason I did not desire my subscription continued. May I express my appreciation and commendation to you for accepting and publishing these advertisements.

It is my belief that not only has God been found in world history, but also a very definite expression of his will. Again I believe that this may be proved beyond any reasonable doubt. To me this means ideals that may be attained are now known to be facts to which we must conform. During the past fifty years the fundamental theories upon which the sciences were based have been subject to revision. Mathematics alone, I understand, has remained constant.

In this general upheaval it is my belief that Christianity has remained constant. It is also my belief that the interpretation of Christianity as taught by the Church must undergo an upheaval and a revision in meaning. There is one truth and that truth is God. Christianity has had that truth. Science now has it. I believe that religion and science have now reached the cross roads and from now on must combine, recognize their equal dependency, and through the interchangeability of their knowledge, bring understanding.

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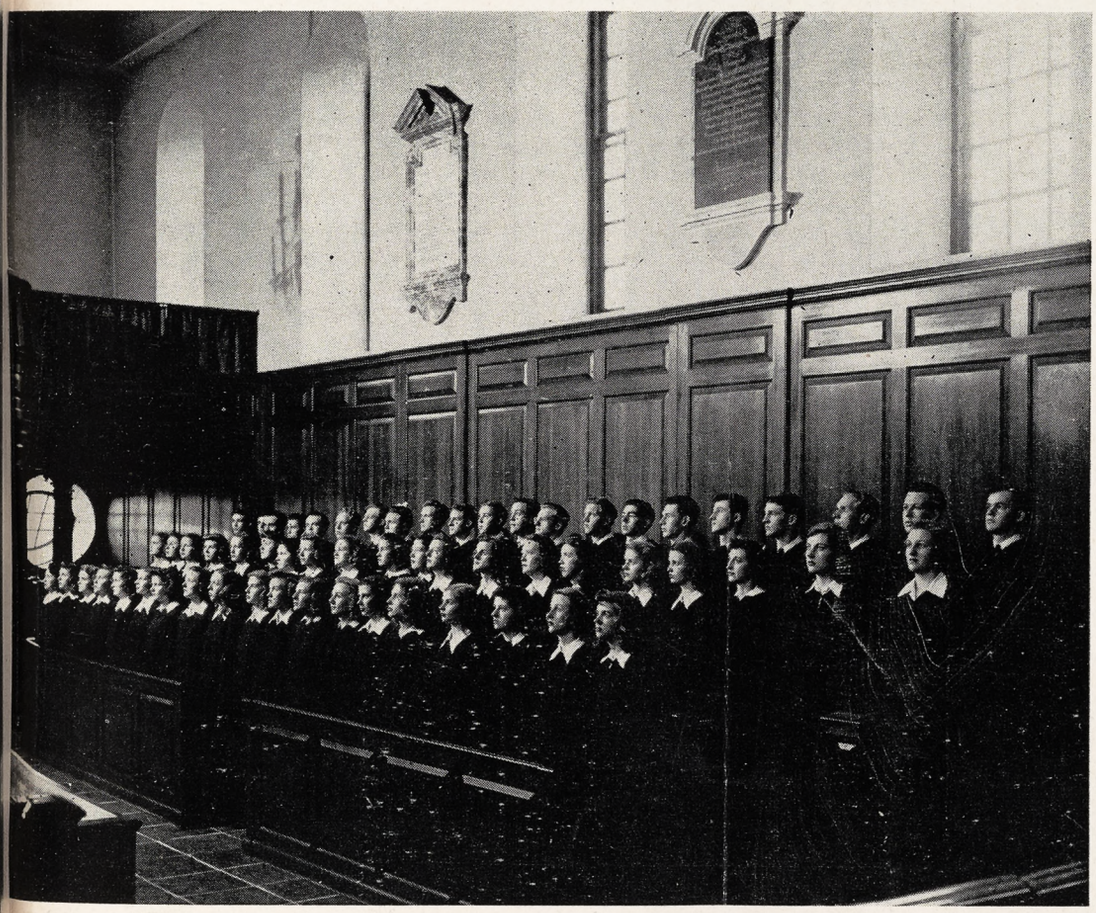
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The WITNESS

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JUNE 13, 1946

WILLIAM AND MARY COLLEGE HAS FINE CHAPEL CHOIR . . . .

CHURCH SOCIETY FOR COLLEGE WORK

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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
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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 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
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Daily: 8. Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

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Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS
For Christ and His Church

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JUNE 13, 1946
Vol. XXIX No. 35

CLERGY NOTES

ALVAREZ, FRANK R., curate of St. Stephen's church, Miami, Florida will become rector of Grace Church, Menomonie, Wis., effective July 1.

ANKER, HERMAN, former army chaplain is now assistant of Christ Church, Indianapolis.

BRAITHWAITE, WILLIAM A., formerly locum tenens of Zions Church, Greene, N. Y. is now rector of Trinity Church, Camden, N. Y.

DONALDSON, ROBERT G., was ordained priest by Bishop Jackson at Trinity, New Orleans, La., on May 15.

DUBOIS, ALBERT K., on terminal leave from the army as chaplain has resumed his duties as rector of St. Agnes Church, Washington, D. C.

GIDDINGS, RANDALL, assistant at St. Stephen's, Wilkes-Barre, Pa., was ordained priest on May 25 by Bishop Sterrett.

GOODWIN, CONRAD H., has resigned as rector of St. John's, Waynesboro, Va. because of illness and is retiring from the active ministry.

HALE, GEORGE B.S.H. was ordained priest by Bishop Maxon of Tennessee at Grace-St. Luke's Church, Memphis, May 21.

HONAMAN, EARL M., priest in charge of St. Stephen's Cathedral, Harrisburg, Pa., becomes rector of St. John's, Carlisle, Pa., June 23.

MIARS JR., BERNARD G., recently ordained as deacon will become curate of St. Stephen's church, Edina, Minn., effective July 1.

SMITH, OLIVER DOW, has resigned as vicar of St. Paul's, Mount Vernon, Wash., and associated missions to retire from the active ministry.

THOMPSON, PAUL, rector of Epiphany, Glenburn, Pa., has accepted the rectorship of Christ Church, Reading, Pa., effective October 1.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion, Monday, 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.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger Dean
Summer Services
Sunday
8:30 and 11:00 a.m.
Week Days
Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service; 11 A.M. Morning Prayer. Holy Communion, first Sunday, 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion
11:00 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship

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Weekdays: Tue., Thur., 12 noon; Wed., Fri., 12:25.
This Church Is Open Every Day.

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VOL. XXIX. No. 34

The WITNESS

For Christ and His Church

JUNE 13, 1946

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

The Society For College Work Has a Notable Record

Samples of the Kind of Situations They Have Dealt With Encourages Wholehearted Support

By C. Leslie Glenn

Washington, D. C.:—The Church Society for College Work was started by two clergymen who sat down and marked a *Living Church Annual*, their parish files, and prepared lists of their friends and acquaintances and sent this message to the persons checked:

"The Church will never keep its strong clergy in the college towns as long as their salaries are so low. Will you give toward helping the college parishes provide a better ministry to students? About $100 a year would be a welcome gift from you!"

No one paid any attention to the last sentence, but gifts started coming in at $5 and $10, and the first year, 1935, about $3,000 was collected. It came mostly from the clergy and bishops, which was encouraging, because it showed that they generally shared the opinion of the founders, that the university was the place where help was needed. The smallness of the amount collected did not bother the Society because it was supposed that a large endowment would at once be secured and the work would flourish on the income from that. No such thing happened. The Society has never had an endowment except one gift of $10,000 from Bishop Fiske.

But the Society looks like an endowment and unconsciously acts like one. When out of its meagre resources, it gives $300 to the West Texas State Teachers' College to enable the vicar ministering to 700 Episcopal students to heat his house in the winter, the gift is called a "grant", which sounds like the Rockefeller Foundation giving $300,000 for cancer research. It's as if a parish treasurer reported a grant toward the telephone bill and a grant toward painting the kindergarten room.

The directors were chosen for their ability to handle millions of dollars, and when the millions come, they will be as capably managed as the Church Pension Fund. But right now to read the names on the letterhead always seems inconsistent with reading the kind of letter that is usually sent: "We are sorry to inform you that the Church Society for College Work can not make a grant of $65 toward the moving expenses of the new rector you have called. We are sure he will do a splendid work with the students at the college across the street from your church and regret deeply our inability to help you secure his services."

Money was not the Society's only object however. From the start, it considered itself a fellowship of prayer as well. In hundreds of churches and at private devotions daily the ministry to students is prayer for. Then too the Society has been a rallying point for exchange of ideas, for conference, for encouragement to lonely workers. In a given diocese one or two clergymen may be the only ones who happen to have colleges near their parishes, hence their opportunities and difficulties are not shared by their brethren at conventions and clergy conferences. Such men have received stimulus and ideas through the Society.

The Rev. W. Brooke Stabler, then chaplain of the University of Pennsylvania, was the first president. Through his efforts alone, a few generous people were led to give larger sums and in five years, the annual income of the Society had grown to $30,000. Here it has remained almost constant. During the war years the larger contributions were withdrawn but an equal amount was made up by many smaller gifts. This was according to the original understanding with the larger givers that they would make their gifts only for a few years. So this has been entirely healthy and indicates an increasing measure of popular understanding and support.







The Rev. John M. Burgess, appointed student chaplain at Howard University, Washington: the Rev. C. Leslie Glenn resumed the presidency of the Church Society for College Work: Miss Barbara Arnold, in charge of college work in New England

I was honored in being chosen the second president of the Society. As I had just entered upon my duties at St. John's Church, Washington, the Society moved to Washington, where it is intended that the headquarters will remain permanently. When I was called to active naval duty, the Rev. Charles H. Cadigan, rector of Christ Church, Bloomfield Hills, Michigan, was made president. Under his leadership, notable progress was made, in spite of war-time limitations. A sum of $100,000 was secured for college work in the state of Michigan. This was raised and will be administered

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by a separate board of directors living in Michigan, who can watch closely the use of the money in the colleges of that state. That board will be a regional board with a semi-autonomous relationship to the national board.

This success in Michigan indicates one of the important future trends of the Society. It will stimulate local giving, and will teach regional groups how to secure support for the work in the colleges of their section of the country. This is shown by the development during the life of the Society of the Proctor Foundation at Princeton, the Bishop Rhinelander Foundation at Harvard, the endowment for college work in Louisiana, the college work in the diocese of Pennsylvania, and notably the endowment of the chaplaincy at the University of Pennsylvania by President Thomas S. Gates, one of the directors of the C.S.C.W. These and many other supporting movements for the Church's work in universities scattered over the United States have the common bond that their chief backers are also backers of the C.S.C.W. The Society is a "union" of those who are working to increase the resources on many campuses.

In the meantime, the income of the Society did not increase appreciably, but these collateral activities received wide support and are an encouraging sign of the Church's awakening to the importance of the university. The Society, however, must itself get more money for its treasury, so that it can in turn stimulate local efforts, and supplement local efforts in places that are still too weak to go alone.

In this emphasis, it was extremely fortunate in 1943 that the Society secured the services of Donald M. Wright as executive director. Mr. Wright is an engineer and business man, active in Church work, and he brought to the Society both devotion and skill.

During its early years, the question was asked as to the relation of the Society to the National Council. "The National Council has a secretary for college work, why have a Society?" is the way the question is usually put. The answer is that the Society exists to help the secretary for College Work, and to extend his influence by giving him more resources. The National Council spends about $40,000 a year on college work, but this amount will never increase appreciably, because the Council's chief concern must rightly be foreign and domestic missions.

The secretary of the Council is always elected secretary of the Society, and all of the living ex-secretaries of the Council are on the executive committee of the Society, with the exception of Bishop Wright, who is one of the directors. There has always been the closest cooperation between the two bodies. The Society is in a sense the extension of the National Council in the direction of the universities. But it has an independent status which enables it to move men into situations where more official action would be undesirable and where speed is essential.

When the war ended abruptly and the returning veterans began to take up their studies, it was important that those who had signified some interest in the ministry should be encouraged. This had been done ably by the Rev. Almon Pepper of our Church Missions House for the Presiding Bishop during the war, but he could not go on. The Society at once offered a salary to the National Council to carry on this work, and when the Council voted for understandable reasons that it would be inexpedient to add to its staff, the Society itself engaged a clergyman to devote all his time to it. Every veteran who expressed any interest in the ministry while in service is being kept in touch with by the C.S.C.W. and his rector and bishop notified.

Late last fall a group of younger clergy in Washington, Church Society members, were struck with the opportunity of the Episcopal Church at Howard University, one of the chief Negro colleges of the country. They persuaded the President of the University and the dean of the school of religion to take on an Episcopal priest to teach courses in religion and to act as special chaplain to Episcopalian undergraduates. Then they persuaded an outstanding clergyman of our Church to take the post. The C.S.C.W. gladly voted the salary for this work which will undoubtedly influence many colored students toward the Episcopal ministry but which will also provide a place for graduate study in theology for Negroes from other colleges.



The Canterbury Club at Christ Church, Seattle, which ministers to the students of the University of Washington. The Rev. Lewis J. Bailey is in the center and Miss Marion Barclay, director of student affairs, at the extreme left

Seven years ago at Vassar College, the Society was instrumental in raising funds to place a chaplain on the college staff. The Society supported him for three years and by that time the college authorities were convinced of the value of this office and continued the work as part of the regular faculty salaries.

These are spot samples of the kind of situation in which swift, imaginative aid is possible through the instrumentality of the Church Society for College Work. Still operating on a small budget, it is trying in every way to state the need for Christian influences in the colleges, and as fast as it collects any money to further this good work, it pays it out to the neediest. It enters its second decade with a hearty and prayerful band that may in time increase to a number sufficient to meet the great opportunity before the Church in the colleges.

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Charles H. Cadigan Presents College Work Report

Announces the Election of C. Leslie Glenn As New President and Moving of the Office

By Sara Dill

Bloomfield Hills, Mich.: — The Rev. Charles H. Cadigan, President of the Church Society for College Work, announced on June 3rd, that the board of directors have selected the Rev. C. Leslie Glenn, Rector of St. John's Church, Washington, to succeed him on July 1st, as President of the Society. At the same time, the national headquarters of the Society will move from Bloomfield Hills to Washington, D. C., because it is felt that this is a natural center and one that is near the College of Preachers, where so many of our clergy visit. The new location will be 821 Sixteenth Street, N.W., Washington 6, D. C.

Mr. Cadigan, as President, has done an outstanding piece of work in strengthening the Society during the difficult war years. He believes more than ever in the opportunity of the Church to inspire college youth to seek and uphold Christian standards in a world which so desperately needs them. He will continue as Vice President of the Society and also will be in charge of the Michigan regional office.

In his report to the Society's membership, Mr. Cadigan stated: "We can only claim to have made a beginning in our good work. A democracy hangs together only through a Christian way of life. It becomes clearer each day that a critical and most vital area in the conflict going on between God and the secular world lies right in our colleges. Although a relatively small group, these students, our future leaders, can be the saving minority of tomorrow. In the days ahead we must strive mightily to be assured that many more strong chaplains, women counsellors, and parish clergy are located in our college centers."

The following recent developments were reported for those who like specific figures on college work today: About 100 chaplains with the armed forces have stated their desire to serve in college posts. Most are married and need financial aid in such posts where the stipends average only $2500 a year.

College and university enrollments are expected to double by 1948 from the war-time figure of 1,172,000. A late government report states that 620,465 veterans are already studying.

College chaplains everywhere report the veterans are an outstanding group, hard-working and keenly aware of the spiritual implications of these times.

Within the last three years the Church Society has directly or indirectly inspired the raising of $500,000 (new dollars) for college work, notably in Louisiana, Southern Ohio, Minnesota, and Michigan.

A total of 1809 new members have joined the Society in the last three years. Of the old membership all but 10% have remained faithful contributors.

Informal parent membership drives have been organized in 16 dioceses involving 450 parishes. Everywhere, the Society's story has been received sympathetically. A by-product of this has been to spur the dioceses to greater action.

In closing his report to the Society's membership, Mr. Cadigan stated: "You can help here—each parish should have a Church Society for College Work committee. Just think, if only 50% of the parents in our Church who have children in college should join this Society, we would have 50,000 new members. In the meantime, our total national budget when combined with that of the National Council is still pathetically small—less than $100,000 a year; or about one-fourth the amount spent by the army and navy commission for chaplains during the war. I feel chagrined and challenged that the Presbyterian Church has just allocated from its Reconstruction and Advance Fund $500,000 toward the salaries of 39 new full-time college workers."

EFFECTIVE WORK AT SMITH

Northampton, Mass.:—One of the most effective programs of college work is that being conducted at Smith College by St. John's parish under the leadership of its rector, the Rev. R. N. Rodenmayer. The front door of the church opens on the main street and the back door on the campus. One-third of the student body are Episcopalians and during their college years students are gathered into the formal family life of the parish. An effort is made to demonstrate the relevance of the Christian faith to students in their own terms. There is a student chapter composed of one student from each college house appointed by the rector on an annual basis who serves in a liason capacity. The center of the program is worship. Sunday services are well attended and a corporate communion with breakfast on Wednesday mornings averages forty-five the year around. There is a student choir, altar guild and the church school uses the college girls for teachers. The rector holds open house every Friday night. Students are also permitted to borrow books from the rectory library and they circulate constantly.



Charles H. Cadigan presents a report as the retiring President of the Church Society for College Work

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STUDENT CHAPLAIN IS NAMED

Seattle, Wash.:—With the appointment of a full-time priest for University work this coming fall, the diocese of Olympia is accepting the important challenge of the Church's

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work at the University of Washington located here. Christ Church, situated only three blocks from the campus, has become the center of student Church life during the past two years. Under the leadership of the rector, the Rev. Lewis J. Bailey, who will now devote full time to the work, assisted by Miss Marion Barclay, director of the Canterbury club, an expanding program will be carried out.

SIX HUNDRED FOR MINISTRY

Washington, D. C.:—As a result of a questionnaire sent to all Protestant chaplains in March, 1945, by the general commission on army and navy chaplains, nearly 600 service men expressed an interest in studying for the ministry, many of whom were Episcopalians, according to the Rev. C. Leslie Glenn, president of the Church Society for College Work and a former chaplain. Most of them were actively interested in the Church prior to their war experiences and all of them appear to have a strong sense of the opportunity for service that the Christian ministry offers.

ARCHBISHOP TO VISIT NEW YORK

New York (RNS):—The Archbishop of Canterbury will have a busy program when he comes to America in September to attend the General Convention at Philadelphia. On September 9 he will be the guest of honor at a luncheon here under the auspices of the American committee for the World Council of Churches. He will also speak at a joint service sponsored by the Protestant Council of the City of New York at Riverside Church the same evening.

ASKS FOR NEW DEPARTMENT

Marquette, Mich.:—Action recommending that General Convention liquidate the present department of Christian education of the National Council and establish a new department of religious education was taken recently when the convention of the diocese of Northern Michigan passed a resolution favoring the change.

Meeting in St. John's Church, Negaunee, the delegates also heard discussions on the proposed marriage canon and the merger with the Presbyterian Church. It was the concensus of opinion that the two churches are not ready for any such step and that any attempt to force a union at this time would be disastrous.

General Convention deputies: the Rev. Messrs. Carl G. Ziegler, W. P. D. O'Leary, H. Roger Sherman, E. R. A. Green; Messrs. W. P. Chamberlain, Vernon W. Aikins, L. I. Noyes and Briton Hall.

RUSSIAN ORTHODOX TO RECONSIDER UNION

New York (RNS):—Further steps toward reconciliation of the Russian Orthodox Church in America with the Church in Russia are expected to result from a sobor of the American Church scheduled to open in Cleveland next November 19. The sobor, or general council, will be the first held since 1937 and will be attended by eight bishops, 300 priests, and 300 laymen, representing 350 Orthodox dioceses in the United States and Canada.

Previous attempts to bring about reunion of the so-called dissident Russian church in this country with the Moscow Patriarchate ended in a stalemate last December. But at a meeting of Church delegates in New York about the same time, according to informants, a vote showed 90 per cent present favored reconciliation with Moscow on the basis of full autonomy for the American Church.

CANADIAN GROUP DISCUSSES UNION

Toronto, Ontario:—Action toward union of the Church of England in Canada and the United Church of Canada was discussed here recently by representatives of the two communions meeting as a joint committee. There has been talk of the possibility of such a union for several years in certain sections of both churches, but the present meetings constituted the first concrete move in that direction. The committees will report to their official bodies in September. Union of the two groups would bring a total membership of approximately 4,000,000.



Chaplain Nathaniel C. Acton visits the Sigma Psi Sigma at the University of Maryland

MISSOURI RURAL WORKERS MEET

St. Louis:—Clergy of the diocese of Missouri heard the Rev. C. M. Serson, S.S.J.E., Bracebridge, Ontario, outlined methods of rural work at a recent conference held May 30 and 31 at Bishop Scarlett's home, Webster Groves, Missouri. He stressed the importance of long service in any contemplated work, and suggested the technique of a permanent well-paid clergyman assisted by several younger men in what is called the "greater-parish field". He claimed that the perpetuation of denominational differences in rural areas was largely economic. The diocese is planning to open several new projects in the rural mission areas.

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EDITORIALS

Our Great Opportunity

WHEN millions of young men and women left their homes to go into the armed services, it was obvious that their home churches could no longer minister to them. Letters from the rector and an occasional parish leaflet might keep friendship warm but the ministry of the churches as it is generally understood cannot be maintained by these passing contacts. So clergymen were at once recruited to go into the army and navy. When some demurred, "How can we keep up the home church if the clergy leave for the war?" the answer was that the home church had left the old building and the minister was needed with the boys and girls, not with the building. In any event what happens in wartime with our parishioners going into the army and navy happens all the time in the colleges. Boys and girls between the ages of eighteen and twenty-one are generally not at home during most of the year. And this is true of millions, not simply of a small privileged group who can afford higher education. The opportunity to go to college is open today to any ambitious boy or girl with scholarship aid, self-help, etc. The Church is not yet awake to the similiarity between the opportunity for the minister in the services and the opportunity for the minister in the colleges. Or, to put it negatively, we are still trying to work a parish system based on geographic lines when for four years most of our ablest young people are no longer within the confines of our parish. This has been true for one hundred years and is one of the reasons why the Church has been losing influence. It is simply because its best young men are away from their rectors for an appreciable time.

But, during the past fifty years the results of the failure to recognize this situation have been marked. For during the past fifty years two things have happened: (1) the colleges have grown phenomenally beyond anything that is known in any other country. (2) the colleges have become secularized. The growth of the colleges in the United States is a social phenomenon that is hardly grasped. Its consequences for the Church are that while we might have missed one boy in the parish in 1875, today we miss twenty boys and ten girls, since for the same reason they are not at home from September to June. The gradual secularization of the colleges has not been deliberate but has been partly due to the complexity of modern education which calls for specialists and leaves out the old-time college president who was in holy orders. Then too, a vicious circle operates in that it is not possible to get enough men and women professors to teach religion because in turn the cause of Christianity has not been presented strongly enough to those who might become teachers of religion.

Some people believe that the parish next to the university is the answer to every problem, but here it should be pointed out if the parish church is weak and struggling, it usually cannot commend itself to faculty and students; and if it is a large prosperous church, the clergy are apt to be too busy with the parishioners to have much time for undergraduates. Work should be done through the parish churches, but there must be enough clergy on the staff of sufficient caliber supported by sufficient endowment to enable them to have time for faculty and students. This is the work to which the Church Society for College Work is dedicated. Here is a need and an opportunity and the Society means to meet it by raising money to support chaplains to the universities just as we did chaplains to the army and navy. The National Council cannot do this alone. The late Bishop Murray when president of the Council and Presiding Bishop said that it would always be unfortunate that the National Council had started as a missionary society which absorbed the board of religious education, because the Council would never get away from its primary concern with domestic and foreign missions. Bishop Murray did not want it to and no one wants to deflect from this great purpose which should be increased and expanded. But side by side with it must go a ministry to the colleges, to strengthen Christianity at home and to provide among other things, the missionaries for the field.

"QUOTES"

STUDENT work involves a bit of everything: counseling, speaking, preaching, teaching, leading discussions, planning meetings, projects, conferences, leading worship, calling on sick students in the infirmary — all of this and often much more, among both groups and individuals. Some say student work is a limited and partial ministry but those of us who have worked at it say that it can be the total ministry of Christ and his Church to the entire life of the campus, to the whole scene of American education and university life.

—Helen Turnbull
Director of Windham House.

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Pass It On to a Friend

IF YOU are a regular subscriber to THE WITNESS it is possible that you may receive two copies of this number, since it is mailed to all members of the Church Society for College Work and others, many of whom are doubtless regular subscribers. If you do receive an extra copy won't you kindly pass it on to a friend?

We also again remind you that THE WITNESS appears every other week during the summer. The next number therefore will be June 27th and will be devoted to the Episcopal Evangelical Fellowship.

And if you will act on address changes as we suggested in the issue of June 6th it will be greatly appreciated—that is, do not request changes unless you are to be away for an extended time. Rather arrange to have your summer copies forwarded. Thanks.

Vets on Campus Are Serious

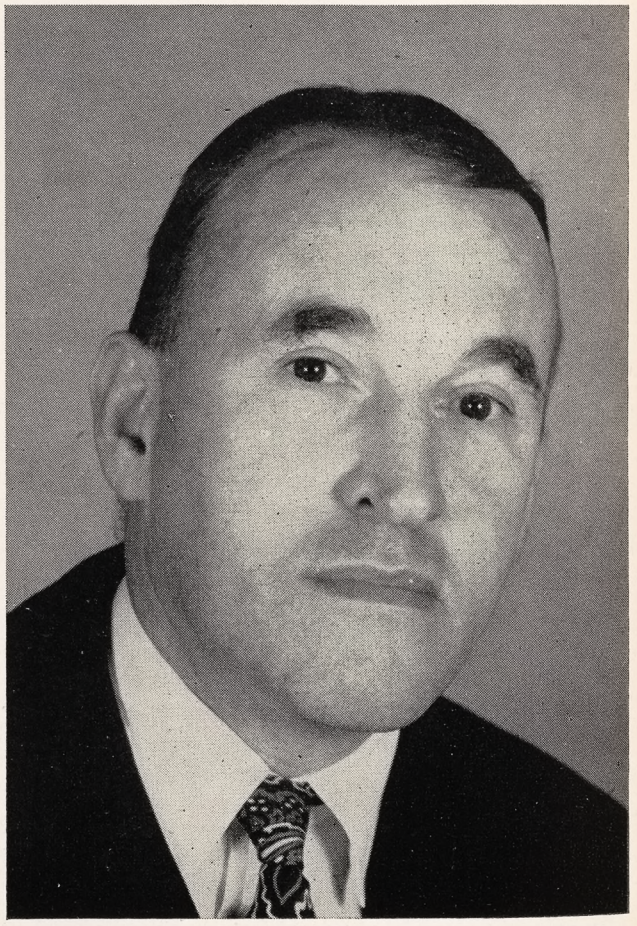
by Stephen Bayne Jr.
Chaplain, Columbia University

THE extraordinary thing about veterans on our campuses is their seriousness. Perhaps it is not as extraordinary as it seems when you reflect on what many of them have been through, indeed on what all of them have been through. For their seriousness is the result not specifically of battle and the rigors of active campaigning as much as it is of loneliness, the necessity of making decisions on their own, the need for finding new and untried standards of judgment, the experience of evaluating other men in their reactions to the same environment and the same temptations, and the experience of a common lot in a community of men. Added to this is the sense of having a strictly-defined and limited but nevertheless clearly-needed usefulness in society, (the first such sense many of them have ever had)—the result, in a phrase, of conscription and the experience of military life.

But extraordinary or no, the fact is that the accustomed life of an American campus is immensely changed these days. It is reported that on one large eastern campus 29 men showed up, out of 2,500 students, for the competition for the campus newspaper; (150 would have been an average turnout in 1936). Four baritones attended the first rehearsal of the glee club of another college, where thirty would have been expected in a "normal" year. The writer recently went to an intercollegiate debate with a total attendance of six. A major sport of another well known university—rowing—is currently threatened with extinction because out of 2000 students not enough had reported to make competitive rowing possible.

All this is so at a time when the pressure for admission to college and the number of students already in college has broken all records. 7,500 men are applying for 500 places in one well-known American college, and that is by no means a unique proportion. There is not one first-rank American college which is not already committed to handle more students than it has ever handled in a peacetime year before.

It is their seriousness which makes the deepest impression on you. This unprecedented tidal



Donald M. Wright has done a notable work as the Executive Director of the Church Society for College Work

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sweep and flood of students, this inundation of students—they are there for business and no mistake.

In part it is occasioned by the simple fact that if they do not do at least average work, their government support stops. In part it is due to the fact that they are older than the ordinary run of college students. In part it is due to the fact that many of them are married. In part it is due to the fact that enough of them have had serious and important experiences that have matured them far beyond their years to make a profound difference to their whole generation. These are all significant and immeasurable facts.

BUT running through all these considerations is the fact that all of these students (whether they were prepared for it or not—whether they even knew it or not) have been required to play a man's part in life before they usually, if indeed ever, would have been required to. It has been demanded of them that they put their lives in jeopardy for their country and its beliefs. And once a man's life has been required of him, he can never be the same again. He may be better for it, or poorer and more bitter and more self-regarding—but he will not be "normal." Nor will his life be "normal"—in college or out of it.

That is the situation and the opportunity that is open to every student pastor and to the church which the student pastors serve. It is not a situation which can be met with tea-parties or smokers or club meetings or dances or organizations or literature or Sunday night suppers. It is not an opportunity which can be grasped or implemented with the toys and recreations of an 18-year old. It can only be met and used man-to-man. There is no way for the serious concerns of a veteran student to be satisfied except by meeting, knowing, testing, exhausting another man who has faith and who knows what he is talking about. He will not accept anything less.

If he has strong and true religious experience he will require of his pastor guidance in the application of it. If, as is equally likely, he has seen religion from afar, and shared in it as a stranger, and wondered about it, he will require of his chaplain interpretation and explanation. If he has received the interior verification of faith, as many did in the stresses of war, he will want his minister to add strength to strength and help him to establish his faith in the solid matrix of reason. If, as is quite as probable, he still is a seeker, wondering about the possible meaning and truth of religion in the atomic age, wondering about the relationship of religion to the tangled politics and meanings and complex history of this age, he will hope to find in his parson-friend a tranquil, strong, realistic ground for belief.

Whatever his situation, it is one which requires a man to answer it. It will not be answered by a group or a church service or a book alone. This is a man's world and he is called to play a man's part in it—that is the seriousness of the veteran. And he will find the help we want him to find only in the knowledge of another man, who believes and who can help his unbelief.

To the person who cares about college students and their religion — and that should be every member of the Church — one thing is needed: that we shall work and pray and give to send men to these veterans in college — to set the college clergy free from other tasks to spend their time man to man with veterans—to give the Church in colleges more pastors than we now have—to put more men to work—and to hold up their arms so that they can get their work done. It is very simple, and very, very serious indeed.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

FOLLOWING the excellent film, *Marie Louise,* the Swiss production unit has come up with another first-rate motion picture, *The Last Chance.* It concerns itself with the flight from war-torn Italy to neutral Switzerland of three war prisoners and a group of refugees of many nationalities, Dutch, Polish, Serbian, Austrian, German and Italian. Assisted by the working members of the underground, the majority of them make it after heroic sacrifice and cooperation.



The plot has been used many times in films. But in this instance it is noteworthy because it vividly delineates the unification of the motley group who at first were mutually suspicious and selfish. As they see the humble folk of Italy—a cart-driver, a farmer, a village priest, the members of the guerilla units—risk their homes and lives to push them along to freedom, they begin to see themselves as the "raison d'etre" for the war and, in the last analysis, the instrument for world fellowship, justice and peace.

The film does not preach the message. It doesn't

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even state it. And yet as the film develops its characters and plot, this is the overwhelming impression that wells up in the spectator. That is a sign of fine propaganda and fine motion picture production.

A refreshing quality of the picture is that it employs five different languages, French, Italian, German, Serbian and English, and shows how the barrier of language is made nil by persons working in a common cause. Indeed the language which comes out poorest is English because one of the war-prisoners, an American, is a slangy individual who insists upon calling everyone "Jackson." On the whole he is pretty obnoxious.

The acting is uniformly fine with Ramona Cola in the part of the village priest who is shot by the Nazis for his underground activity, giving an outstanding performance. As with *Marie Louise*, this film is greatly enriched by the scenic background of the Swiss Alps. They give one the impression that the struggles of this little band of harassed people have an eternal quality and significance. The Christian doctrine of a providential God certainly supports this feeling.

To move from the "sublime to the ridiculous," I warn you against a "turkey" entitled *The Bride Wore Boots* reported to star Barbara Stanwyck, Robert Cummings and Diana Lynn. The only star of this picture is a horse named Albert.

Talking It Over

By
W. B. SPOFFORD

THE accomplishments of four people who graduated from college as recently as 1942 may not be out of place in this College Work Number. Within a few months of each other, I married Bebe Iannelli (sister of Fons whose navy pictures we ran on our covers this past winter) to John Ober and Marcia Spofford to Tony Russell. Graduating from Antioch College, these classmates moved to Greenmont Village, Dayton, a five hundred-family federal housing development that had just opened. They first decided the village needed a co-op and called a meeting to present the idea. There was opposition but enough people subscribed to open a store in one of their homes where a few groceries were sold. Today the co-op operates a super-market doing a business of about $14,000 a month and next week opens a modern co-op drugstore. This will be followed by a hardware and appliances store. John Ober is president; Marcia, secretary.

In the winter of 1944 Marcia, who specialized in child training in college, decided the village, with many working mothers, needed a nursery. A small one was opened under her direction. Today there are fifty tiny tots spending their days in a well-equipped new building, with a staff of four trained teachers and a dietitian, with Marcia as chairman of the nursery committee.

Next these young college graduates got the idea that there ought to be a village paper. They went to the activities committee, which collects 25c a month from each family for community affairs, and persuaded them that there should be something in the budget for a paper. So now there is a sixteen-page, multigraphed magazine, *The Greenmont Forum*, that is delivered free once a month to every home. It contains village news, editorials and articles on important topics, a good page for children, ample space for the gripes and opinions of villagers. And when short of copy, Tony, the chairman of the editors generally fills by lifting something from THE WITNESS.

But these four youngsters didn't stop there. Bebe works as an organizer for the United Electrical Workers (C.I.O.); Tony, an industrial engineer, finds time for volunteer organizing for the Professional and Office Workers (C.I.O.); Marcia was elected president of the Greenmont Women's Club a few months ago and turned it into a place for the discussion of current events, domestic and foreign. All are active in the Dayton Progressive Citizens' Committee which is affiliated with the Independent Citizens' Committee of the Arts, Sciences and Professions and Tony right now is busy helping to organize a Dayton branch of the Win the Peace Congress.

With it all Marcia became the mother of Lynn, now three, and Peter, one; Bebe presented husband John with twins just the other day. So home life has not been neglected.

Since the editing of this number of THE WITNESS and the last, Marcia was hit with polio and died on June 1, her twenty-seventh birthday. She died in the hospital where her friend Bebe, in another wing, was at the moment nursing her new-born twins.

As her father I'd like to say this: the answer to death is life. One mourns a wasted life. One rejoices for a useful life, even though the loss of her gnaws at your vitals. This girl lived a full life and, with her classmates, accomplished much for noble ends. Those who share the purposes for which she stood have closed ranks to bear down a bit harder to further their accomplishments.

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A Plea for College Chaplains

by Larry Barrett

Student at Princeton University

RIGHT at the moment a lot of people are lying awake nights, and they have reason. Strikes are crippling reconversion all over the nation. Prices climb steadily in spite of every effort to prevent inflation. A lot of luxuries and some necessities are almost impossible to find. Overseas a militant and aggressive Russia builds a new empire, while millions starve in Europe and Asia. These are immediate problems, and good reasons for worry, but many persons who are most worried about them are unaware of their greatest danger — the danger that by their very immediacy Russia, and labor, and inflation will make us forget other things less pressing at the moment, but far more important.

One of these far more important things is the education of our young people. We are apt to give too little thought to the problems which our colleges face now, for the newspapers headlines are crowded with more dramatic things. In spite of the slight attention they are given, these are appalling problems, and their very seriousness is demonstrable in facts. Facts both sounder and more numerous than can be summoned by most persons who talk about OPA.

The first of those facts is the common knowledge that our colleges and universities are running at far beyond the capacity for which they were built. They expect to be asked to teach next year just about twice as many young men and women as they ever did before the war. At Ann Arbor the University of Michigan has taken over the entire housing project that sheltered the workers of the Willow Run plant during the war. Students travel the eight miles to the university by 'bus. Others are living in trailers. Garages have been reconverted. Nearly everyone with a spare room in town has taken in students. There is nothing unique about Ann Arbor for it is happening all over the country.

This means that our universities and colleges will have to meet many problems of teaching and housing, but it means something much more important, too. It means that more of our youth are being given college training today than ever before. It means that American education, has, right now, a far richer opportunity than it has ever known.

THE second fact is that the kids who are in college today will be running this nation fifteen, twenty, and twenty-five years from now. Tomorrow's leaders in business are taking economics in crowded classrooms from Maine to California. Rooming, working, and learning with them are tomorrow's leaders of labor. The boys who will come in their time to take President Truman's and Mr. Byrnes' high places are gathered with their fellows at some campus coke counter. And most important, a high proportion of the men who will elect them — the doctors, lawyers, teachers and clergymen of the future—are busy with their books this very moment..

This fact, too, comes down to just one thing. It means that the kind of education we give now is going to make a lot of difference with the kind of country our children make for themselves tomorrow. Too often we have come to feel that the main reason for a college is to provide a man with tools he can use later in business or in his profession. We have overlooked the fact that perhaps the best thing four years on the campus could do for a boy would be to teach him to live a rich and productive life as a useful member of society.



The Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, has a conference with a student of the University of Michigan

Under this pressure to help make its students successful many colleges have shifted their curriculums to give new courses which satisfied the demand for the practical and the technical. They became training schools for business and the professions, but in so doing they lost their function as an education for living.

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Most important, our colleges are no longer closely connected with the Church and the Church once was the great guarantee that a college education would be more than mere book learning. One hundred years ago there was hardly a college or university president who was not a clergyman. Today few are. In those days, with the colleges secure the Church wisely poured its money and its efforts into foreign missions. Still running under the momentum of two generations ago it continues to do so unaware that with this complete loss of influence on the colleges its most urgent need is at home.

For all these reasons a college education now has come down to pretty much a matter of keeping the marks above the flunk line, learning the facts, and getting the sheepskin. Yet knowledge without a dominating ethic is simply power without control. If we are not to let the present opportunity slide idly by and if we are to give our students the kind of an education that will enable them to make something decent of the world we leave them, we have got to help them to find a sense of values strong enough to dominate and control the facts they learn. We have got to find it soon.

THAT leads us to the next fact which is simply this—the one place where we can find such a scale of values and such an ethic for our youth is in the Christian faith. That modern man must turn to a deeper spiritual life if he is to find the answers to his present problems has more and more often been stated of late. It has become almost a truism. Indeed, there are few in our nation who would deny it now even if Hitler and Communism do. Nothing MacArthur has said was received with more profound approval than his remark on the decks of the Missouri that the future must be of the spirit. Admitting it to be true has nothing to do with accomplishing it.

The average boy or girl goes up to college as freshmen with a pretty complete set of values. Usually they are good ones, too—values he has learned in a good home, at his local high school, or in his church. But they are not really his own. They are something he has accepted. They are stamped on the outside and they don't last long. It doesn't take long to find one has to grow more through from inside. That is no easy thing to do. Usually some specific person has to help.

The pattern is familiar. Freshmen go to a nine o'clock class in sociology. The professor is an out and out socialist. He has all the answers. The facts are indisputable. There is no denying him even for a student that believes democracy is the only system for this nation of ours. At ten he leaves his economics for a course in English. This time the professor is a point-blank hedonist. Again there are the indisputable facts, the completely logical arguments. How is a freshman to answer him even if he was brought up in a Christian home? Then, at eleven he leaves English for history. Now it is the economic motive that is stressed. Life is nothing but a competitive balance of greeds. Every war, every event, is explained on the basis of sheer economic selfishness. Again there are the indisputable facts and undeniable logic.

Eventually, of course, the student does the normal and natural thing. It begins to dawn on him that logic and statistics can prove anything. If he has no other alternative he will probably accept the man who has the most impressive arguments and the best battery of facts. But if he can find someone he respects and admires he will chuck the lot of them. He will turn to a person who demonstrates the validity of his standards not by



The Rev. and Mrs. Muir entertain students at the University of Michigan. Mr. Muir of St. Andrew's is Episcopal Chaplain at the University

talking but by living. He will get to know him, if given half a chance. He will respect him and absorb his scale of values and will bank on them, logic or no logic.

And the best and most direct way to provide our students with people like that who live the Christian faith is to give them capable Christian chaplains. This does not mean that you need clergymen on the campuses only to conduct chapel on Sundays. It does not mean stunted ascetics and milk-sop priests. It means experienced, well-rounded men who talk a language students understand and live a life they admire. More specifically, it means to get hold of some of these young chaplains who served through campaigns in Germany and the Pacific, before they take parishes where their abilities will profit less.

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A Full Time Student Chaplain At Howard University

John Burgess as the First Full Time Negro College Chaplain Marks Real Advance Step

Edited by Philip L. Shutt

Washington:—For the first time in the Church's work among Negroes, the Episcopal Church is providing a full-time student chaplain in a great Negro university. The Rev. John M. Burgess, at present in charge of St. Simon of Cyrene, Cincinnati, has been appointed to this position at Howard University by Bishop Angus Dun of Washington. This most important step in the developing strategy of our colored missionary work is being taken with the conviction that the Church must bring its influence to bear upon that level of life where the future leadership of the Negro race is being trained. Howard University, with an average enrollment of over 3,000, draws its student body from all sections of America and many foreign lands, and it is today perhaps the most influential, as well as the largest, institution for the higher education of Negroes in the nation. Bishop Dun and the Church Society have recognized the vital contribution the Episcopal Church can make to the religious life of the race's leaders by bringing to the Howard campus a chaplain who can devote his entire ministry to this field.

Mr. Burgess has also been invited by Dean Stuart Nelson of the Howard School of Religion to teach two courses. It is expected that as an important part of his work he may interest some men in the Episcopal ministry.

Students Study Problems

Avon Park, Fla.:—Earnestly seeking Christian solutions to their problems both on and off the campus, twenty-one Episcopal students met recently at diocesan camp Wingman for a Canterbury Club conference.

Acknowledging that college life today challenges the faith of Christian youth, conference members sought answers to their problems. Typical of their thinking was the following statement: "Christian life on the campus means more than merely going to church. The Christian attitude must be maintained at all times, toward all people. The Christian student will make campus contacts as broad as possible, be watchful for opportunities to be helpful and will cultivate charitable tolerance for professors unsympathetic toward religion, striving always to give the best possible effort to all assignments. If he finds his faith shaken he should devote time to a systematic study of his religion, especially attending faithfully at corporate worship."

Also recommended was a plan whereby students could do some type of missionary work during the summer months, as well as a program of better instruction by college chaplains.

Elmer L. Allen, student at the University of Florida, was elected president. Bishop Henry Louttit conducted the devotional periods.

Problem of Vets

Dallas, Texas:—The chief problem of college chaplains is the returned war veteran according to a concensus of opinion taken among college chaplains who met recently in Dallas as part of the promotional program of the seventh province. Proof that the ministry is effective was indicated by the report from All Saints chapel, Austin, Texas, where the Rev. J. J. M. Harte provides facilities for the use of veterans and their families in the parish house. They are allowed to use the kitchen and dining room to entertain their friends. Baby sitters are searched for among the members of the con-



The Rev. John A. Winslow, student chaplain at Texas Technological College and rector of St. Paul's, has a chat with one of his younger parishioners

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gregation.

Similar reports were given by other chaplains and the fine work that the Canterbury clubs are doing was also stressed. Leader of the conference was the Rev. LeRoy Burroughs, student chaplain from Iowa State College, Ames.

Ninety Years Old

Minneapolis:—Members of Gethsemane Church celebrated the 90th anniversary of this large downtown parish May 23. The high point of the evening service was the confirmation of 50 children and adults by Bishop Keeler.

On April 4, 1856, Gethsemane was founded as Ascension Church but changed to its present title in November of that year. Bishop Kemper consecrated the church on December of the same year, and Bishop Whipple laid the cornerstone in April, 1883.

The present rector, the Rev. John S. Higgins and his assistant, the Rev. David R. Haupt, now serve a congregation numbering nearly 1,000 communicants.

Howe School Fire

Howe, Indiana:—Fire of undetermined origin completely demolished the academic building at Howe Military School May 27. Only the four brick walls remain. The building was constructed in 1907, housing class rooms, biology, physics and chemistry laboratories and an extensive library of 10,000 volumes. The school records were saved. Loss was estimated at about $200,000 with $100,000 extra for equipment. The fire loss was fully covered by insurance. A new building will be constructed as rapidly as materials are available, according to Col. Burrett B. Bouton, superintendent.

Fight Secularism

Chicago:—A call to laymen to assist the Church in counteracting the secularism which "dominates the radio, the press, and the public schools" was sounded here by Dr. Clark Kuebler, president of Ripon College, at a dinner sponsored by the National Council of Churchmen.

"The great need of the Church is instruction in the essentials of our faith," Dr. Kuebler asserted. "We laymen must assist the priests and bishops in the educational program of our denomination, but we must ourselves increase our knowledge of our faith if we are to teach it successfully."

The dinner, attended by thirteen midwestern bishops, was addressed exclusively by laymen among whom in addition to Dr. Kuebler were Dr. Wilbur G. Katz, dean of the University of Chicago Law School; V. Y. Dallman, editor and publisher of the Illinois State Register, and Edward Gusheem, Detroit public utilities executive.

Martin Niemoeller

New York (RNS):—Contrary to reports, Pastor Martin Niemoeller of Germany is not expected to visit the United States this summer. Neither the American committee for the World Council of Churches nor the Federal Council of Churches is planning sponsorship of such a tour by the German clergyman, it was learned here. Some Lutheran circles are discussing an American visit by Niemoeller late next fall or during 1947, but no definite plans have been made.

Kanuga Conferences

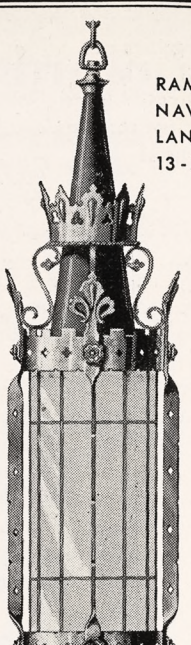
Hendersonville, N. C.:—The Rev. D. A. McGregor, executive secretary of the department of education of the National Council, will be a member of the faculty of the adult conference which will meet July 13-27 at Kanuga Lake. Miss Charlotte Tompkins, field workers for the department, will also teach a course

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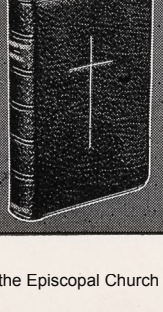


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at the conference. The adult and college conferences will meet concurrently.

The clergy school, which will meet July 15-28, will be directed by the Rev. B. Duvall Chambers, Columbia, S. C. During the adult-college conference courses will be offered in religious education, personal religion, the Bible, the Prayer Book, the program of the Church, and the work of the Woman's Auxiliary.

The conference season will open with the Retreat for Women, June 3-6. It will be followed by the convention of the Woman's Auxiliary of Western North Carolina, June 6-7, and the Laymen's Conference, June 7-10.

The camp season will include the midget camp for girls, June 15-23, and the cub camp for boys, June 29-July 12. These camps are attended by boys and girls 10 and 11 years of age.

Social Emphasis

Charlotte, N. C. (RNS):—The Church must make an active contribution to the economic improvement of the South by championing the underprivileged, Dean B. Harvie Branscomb of the Duke University Divinity School, Durham, N. C., told the annual convocation of the North Carolina Council of Churches here. He urged that the Church put its own house in order by rejecting provincialism, providing adequate education for its ministers, supporting rural preachers and avoiding denominational duplication and inefficiency.

Another speaker, Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., and vice president of the Federal Council of Churches, said the Church had no grounds upon which to criticize science. Science, he declared, can say to the Church, "For 19 centuries you have preached brotherhood, the sacredness of the human personality, the intrinsic worth of every soul, and yet your institution, the Church of the Living God, is the most segregated institution in America. Who are you to talk to scientists and educators? Clean your own backyard and come to us with clean hands if you would talk to us."

Urge Understanding

Geneva (wireless RNS): — A plea for better understanding between Catholics and Protestants was made here by La Vie Catholique, organ of the Swiss Catholic Federation, in a front-page article. It expressed regret over the indifference of Catholics toward such events as the recent meeting of the provisional committee of the World Council of Churches. Asserting it is "a considerable novelty" to see Protestant Christians who have been divided for centuries now showing unity in such gatherings, the publication called on Catholics rigorously to examine themselves in regard to their attitudes toward non-Catholics.

World Council Relief

Geneva (wireless to RNS):—First relief shipments to Poland and Finland through headquarters of the World Council of Churches have arrived safely, it was announced here by Frank Northam, director of the Council's material aid division. The supplies consisted of Swedish army surplus material bought in Stockholm and shipped directly from that point. Bills of lading mailed to Geneva show that 1,225 cases of canned meat were sent to the recon-

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struction committee representing Protestant churches in Poland, and 817 cases to a similar group in Finland. The same shipment contained 2,242 cases of meat and dehydrated vegetables from the Hilfswerk, relief organization of the Evangelical Church in Germany.

Cost of the relief supplies was met by a donation of $50,000 received from Protestant churches in the United States by Robbins W. Barstow, director of the World Council's commission for world service. Storage and shipping charges were paid by the World Council.

Degrees Conferred

Raleigh, N. C.:—Two veterans were among those who received degrees at the first commencement exercises held since the end of the war at St. Augustine's College, May 29. It was the 79th annual commencement of the institution, and marked the 30th anniversary of the Rev. Edgar H. Goold as head of the school. The Rev. Tollie L. Caution, secretary for Negro work of the National Council, delivered the baccalaureate sermon.

Pledge Aid

Boston:—A pledge card will be signed by members of the diocese of Massachusetts in a campaign to promote aid toward world relief, according to recommendations of a special food emergency committee headed by the Rev. Roger Bennett. They will be asked to pledge one or more of the following actions: one entirely wheatless day per week; two wheatless meals per day; a weekly cash contribution for famine relief; conservation of fats and oils by buying less, using and reusing renderings, turning in unusuable fats; and belief in government rationing of foods essential to famine relief.

One half of the duplex pledge cards is to be placed in the parish alms basin or sent to the diocesan house, and the other half to be posted prominently in the kitchen. The cards are being distributed in quantity to all parish clergy under auspices of the diocesan social service department.

For World Government

Wilmington, Del.: — The annual convention of the diocese of Delaware meeting at the Church of the Ascension, Claymont, adopted a resolution favoring the establishment of a constitutional federal world government to be implemented by whatever means necessary to enable it to establish and maintain justice, law and order among its citizens. The convention also urged the people of the United States, and their government to take adequate action to provide immediate aid to war-stricken areas and to return to rationing at home if need be. Equality in work, education, culture, housing, health and recreation among all races in the United States was also recommended.

General Convention deputies: The

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Union Service: 7:45 p.m.

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Rev. Messrs. Robert Hatch, John E. Large, William C. Munds, Nelson W. Rightmyer; Messrs. E. N. Carvel, W. Albert Haddock, Hudson D. Dravo, John M. Stewart. Alternates: the Rev. Messrs. Paul A. Kellogg, Henry N. Herndon, Walden Pell II, P. Malcolm Ferne; Messrs. J. Reese White, Robert H. Forman, John S. Reese IV, Macmillan Hoopes.

Ask Postponement

Cleveland:—The Woman's Auxiliary of the diocese of Ohio, meeting May 28 at Trinity Cathedral, voted to send a wire to Joseph Curran, president of the National Maritime Union, asking him in the name of humanity to postpone the strike set for June 15 in order to keep the food moving to famine-threatened areas all over the world. They also asked President Truman to resume food rationing and urged the passage of the McMahon Bill for civilian control of atomic energy.

Urges Unity

Cambridge, Mass.:—Final, favorable consideration of the proposed union of the Presbyterian and Episcopal churches was urged upon General Convention by members of St. John's Society, Episcopal Theological School, Cambridge, at its annual meeting.

Urges Christian Unions

Philadelphia:—The labor movement is essentially a Christian movement, according to Joseph Wright, a representative of the Pennsylvania regional office of the CIO who spoke to members of the clerical brotherhood of the Diocese of Pennsylvania at the Church House. He pointed out that both labor and Christianity are striving to build respect for human rights, stressing the value of the individual, elimination of favoritism and influence in opportunities for promotion, making the world a better place in which to live.

"Many locals are being organized around a beer barrel and there is need for more organizing around an educational program," Mr. Wright said. "Labor leaders are realizing the truth as expressed in a recent Washington labor convention that the program 'has been built on sand unless things of spiritual value can be brought into it'."

The speaker also pointed out that the lack of Christian practice on the part of plant officials who are known as Church leaders is a matter that drives the men to wonder if Christianity is effective at all.



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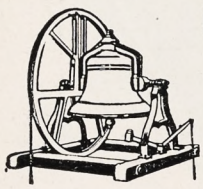
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Rome Criticized

Atlantic City, N. J. (RNS):—"Aggressiveness of the hierarchy of the Roman Catholic Church in pressing for claims for a favored position of itself as a Church" was decried in a report submitted to the General Assembly of the Presbyterian Church. Fearful of religious liberty being abused, the Assembly listed several principles of religious liberty: 1) The true head and authority of the Christian Church is Jesus Christ, 2) No Church should seek for itself or tolerate others seeking for themselves a privileged political position or status, and 3) The government should put no discriminatory limitations upon the liberty of any one religious body or group.

Mixed Marriages

Richmond, Va. (RNS): — Mixed marriages are condemned as long as "the demands and rulings of the Roman Catholic Church remain unchanged" in a report by the permanent committee on moral and social welfare of the Presbyterian Church in the U. S. (Southern) to be presented to the forthcoming General Assembly. Terming the requirements of the Roman Church "harsh and unfair," the report stated that in a mixed marriage the Protestant must surrender or compromise his personal convictions. What is even more serious, it involves the signing away of the spiritual birthright of unborn children by denying them the possibility of any religious training in the home other than that prescribed by the Roman Catholic 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.

W. D. CRAIG
Layman of Tenafly, N. J.

A new subscriber is hardly entitled to make suggestions but I am offering one because I feel that your publication should be more widely read. Something should be done to make individual subscription easier. Give the necessary information plainly in conspicuous type with a subscription blank and box it. I would have turned in a subscription long since if you had made it easier to do so.

ANSWER: No sooner said than done. There is a form on one of the pages this week which we hope many will use.

* * *

VIRGINIA SUMMEY
Churchwoman, New York

Though it is evidently too late for action on a protest to the government for the cancellation of the fantastic project of the bomb test, I should like to express my appreciation of the efforts made by the council of churches in Detroit, through the Rev. William B. Sperry. Every point of object is tabulated. Let us hope that weather conditions may prevent the test.

* * *

JACK E. WARNER
Sexton of St. Paul's, Jackson, Mich.

I hope you will continue to bring before the Church the need of an adequate pension system for its lay employees. I am 25 years old and am sexton of a large parish. Because I feel that I am constructively serving Christ and his Church I am happy in my work and may continue it for the rest of my life. Churches however are rarely guilty of overpaying either their clergy or lay employees so it is impossible for me to save money enough to take care of my family in my old age or if I should be disabled. Millions of laboring Americans are now protected by social security. It is only fair that loyal employees of the Church be as adequately cared for.

* * *

MRS. L. M. C. SMITH
Churchwoman, Washington, D. C.

These are the friends who came to my little girl Meredith's party and who send you this check for $15 instead of having had a cake and presents at the birthday party. They hope some Chinese child will be happier for it.

ANSWER: The note containing the donation had the signatures, in various types of script, of the following children in addition to Meredith who was celebrating her sixth birthday: Alice, Sue, Joanne, Watt, Radie, Ann, Leahigh, Gay, Ann. There were two at the party named Ann, that we know without claiming to be handwriting experts.

The same mail brought a letter from the Rev. Kimber Den, with $300 in Chinese stamps on the envelope which we have sent to Meredith. His letter is too long for Backfire but he thanks us for $1,000 in American money which went to him in Lent and asks us to express his thanks to the many WITNESS readers who made it possible. He also tells of the heartbreaking needs of the Chinese people and of his work on their behalf. "Please kindly ask all of my good friends in America to pray for me so that I may have more courage, strength and new vision to meet the great tasks ahead."

If there are those who are inspired by Meredith and her young friends to go without something so that Chinese children may have food, checks should be made to "Treasurer, CLID," and sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. Donations are airmailed to Mr. Den as frequently as the amount justifies. In spite of the great inflation it is still true that $15 in American money will house, clothe and feed a Chinese child under Mr. Den's care for a month.

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What Lies Ahead For Youth?

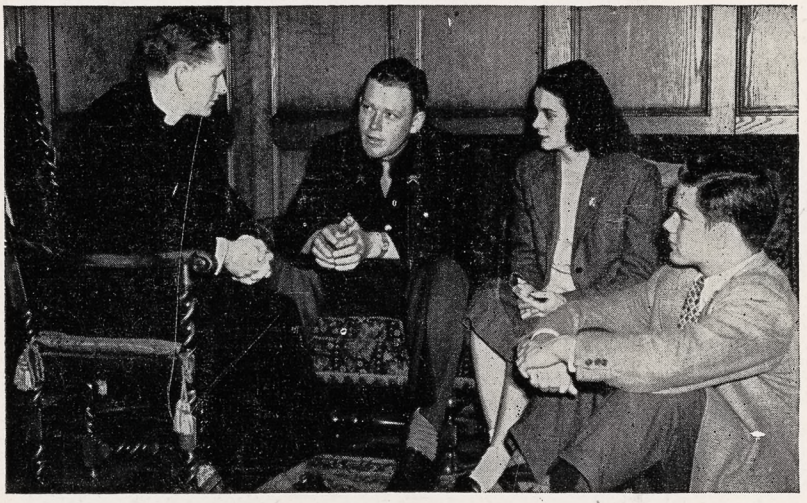
1. Can our youth battle the odds they must face without Christian faith to support and guide them?

2. Can Christian faith guide our democracy unless our college youth—the leaders of tomorrow — have strong Christian perspective?

3. Can democracy go forward unless selfishness is overcome by the militant Christian conviction of its youth?



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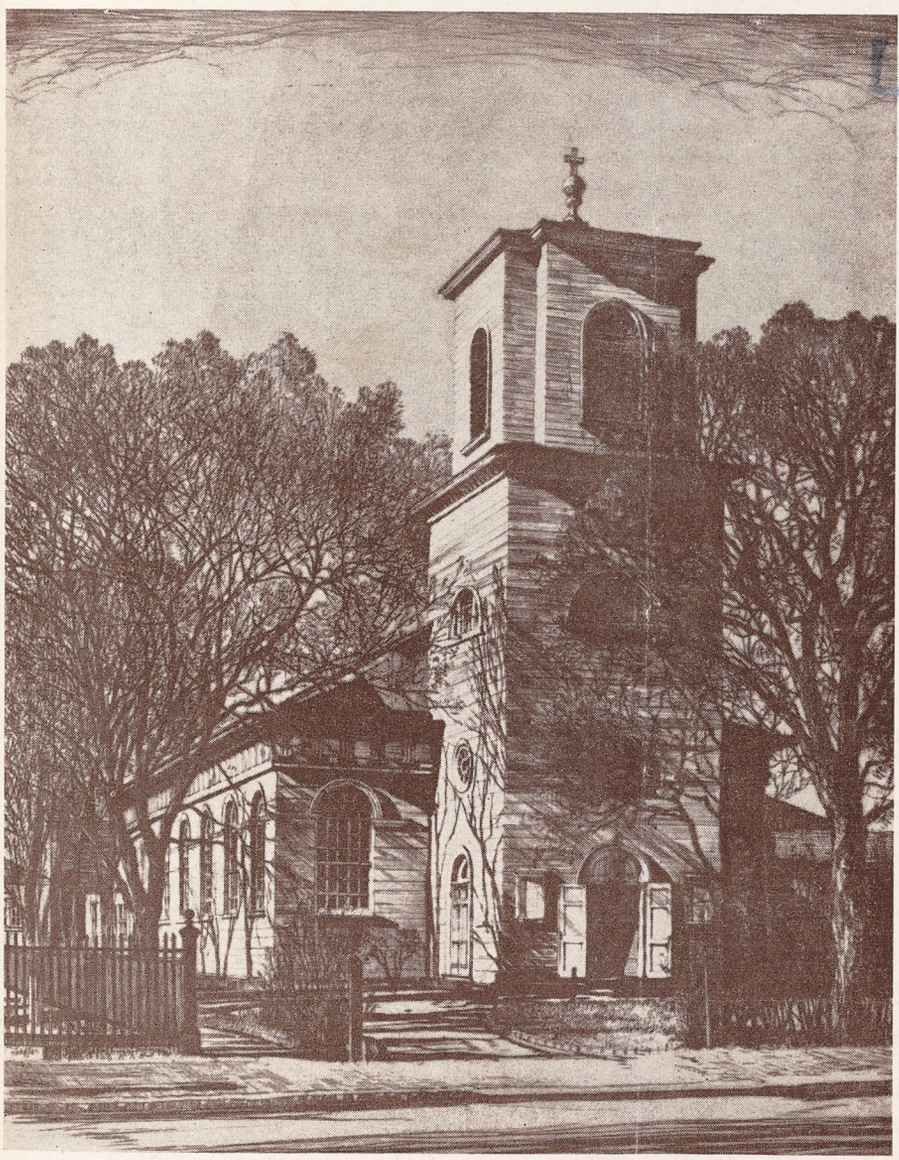
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The WITNESS

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JUNE 27, 1946

CHRIST CHURCH CAMBRIDGE HAS SIMPLE BEAUTY

EPISCOPAL EVANGELICAL FELLOWSHIP

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VOL. XXIX. No. 35

The WITNESS

For Christ and His Church

JUNE 27, 1946

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Bishop Sherrill Makes Plea For a Strong Evangelism

Says Christians Need to Emphasize It As Rev. Richard Emrich Is Made Bishop

By Wihla Hutson
Michigan Correspondent

Detroit: — Asserting that Christians "have been playing with Christianity and with Christ" Bishop Henry Knox Sherrill of Massachusetts strongly plead for their return to a real evangelical spirit of consecration at the setting apart of the Rev. Richard S. M. Emrich, Cambridge, to be suffragan bishop of Michigan in St. Paul's Cathedral, on June 11. An over-flow congregation numbering more than 1,000 heard him state that "the Christian Church in all of her branches is called by the necessities of today to place first things first, to be willing to do and dare great things in the name of Christ."

Using as his text "Are ye able to drink of the cup I drink of," Bishop Sherrill spoke of the loneliness of Christ's ministry as akin to that of a bishop, but he also pointed out that it was "the cup of sacrifice, of faith, of dauntless courage and of ultimate victory. He knew well what was before him, but he was completely consecrated to God's will."



Richard S. M. Emrich is consecrated Suffragan Bishop of Michigan. Left to right: Bishop Sherrill of Massachusetts, Bishop McElwain, retired Bishop of Minnesota; Bishop Dun of Washington; Charles L. Taylor, dean of the Episcopal Theological School; Bishop Emrich; Bishop Creighton of Michigan; Bishop Hobson of Southern, Ohio

The reality of Christian faith and practice the Bishop felt, lay in the intensity of that faith and of conviction, a singleness of mind and heart, which, if lost, meant annihilation. "The majority of Americans in and out of the Church fail to realize the extremely critical nature of our times, judging by their conversation and actions.

"But we have on the positive side the opportunity of laying foundation stones of a new era of peace and of understanding in which the gospel of Christ can spread as a unifying force in the hearts of men everywhere. If we fail in this, one needs to be neither a prophet not the son of a prophet to predict the destruction of the new forces at our disposal of all that we mean by civilization."

"Certainly in the Christian Church we have a right to hear the voice of God, a proclamation without fear or favor of those truths which alone can make possible a peace which is based upon the righteousness of God," Bishop Sherrill went on to say. "That the Church speaks with a divided and at times a contradictory voice is another one of the tragedies of our times and for which also we shall be judged by God. . . . The simple truth is that we need an experience similar to that of Whitsunday. Water cannot rise about its source. Secularism has taken its toll within as well as without the Church. Living with Christ in prayer, in sacrament, in public worship, in the fellowship of faithful people, in home, in office and factory is essential . . . Christ calls to the human heart but he also de-

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman*; William B. Spofford, *Managing Editor*; Philip L. Shutt, *News Editor*; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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mands unusual consecration of mind."

Appealing directly to his auditors the bishop asked them to consecrate their minds and hearts in the language and experience of the present.

Concluding his stirring message with an admonition to the newly consecrated bishop, Bishop Sherrill stated, "You have felt deeply the contemporary problems and burdens of mankind. Your pen and your voice have been raised many times for righteousness, compassion and brotherhood . . . God has called you to a great responsibility and opportunity. May he grant you courage. loyalty, wisdom to answer in the consecration of yourself."

Following the service a luncheon was served in the Cathedral House where Bishop Emrich acknowledged the greetings of Presiding Bishop Tucker, his consecrator.

"The modern world believes that man is self-sufficient," he stated. "We do not believe that. Without the grace of God we fade and wither like flowers." He said that thoughts of the wonderful tradition of the service, and the fellowship represented in it were also strongly with him throughout the ceremony.

Consecrated as one of the two youngest bishops in the diocese of Michigan for over 100 years, and at 36, one of the youngest members of the House of Bishops, Bishop Emrich comes to his episcopate with a rich background of preparation in the evangelical tradition. He has been assistant professor of Christian social ethics at Episcopal Theological School, Cambridge, and a contributor to the church press as well as an author.

Consecrators were Presiding Bishop Tucker, Bishop Creighton and Bishop McElwain. He was presented by Bishops Angus Dun and Henry Hobson. Others taking part in the ceremonies were: Dean Charles Taylor of the Episcopal Theological School, Bishop Wroth of Erie, Bishop Dallas of New Hampshire, and the Rev. Malcolm G. Dade, rector of St. Cyprian's church, Detroit. Mr. John C. Spaulding, chancellor of the diocese, read the evidences of election and the Rev. James G. Widdifield, secretary of the standing committee of the diocese, the evidences of ordination. The Rev. Irwin C. Johnson, rector of St. John's Church, Detroit, was master of ceremonies assisted by the Rev. Canon Charles W. Hughes of St. Paul's Cathedral.

Representatives of the Eastern churches and of other Protestant bodies witnessed the ceremonies.

BISHOP OXNAM HITS OUT

Grinnell, Iowa:—Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, speaking here at the centennial convention of the Congregational - Christian Churches, hit recent statements of the Pope and Cardinal Spellman as "giving the impression that the Roman Catholic Church is summoning its members to a holy war against communism."

"Had these religious leaders attacked fascism with equal vigor the present holy war could be understood as a continuance of the struggle against totalitarianism in all its forms," Bishop Oxnam stated, "but it would appear that cooperation with some forms of totalitarianism is permitted. It is not totalitarianism, as such, that is fought. Witness the concordat with Mussolini and the concordat with Hitler, negotiated by the present Pope. Surely it is the doctrine of man that lies at the heart of totalitarianism that must be rejected, not simply the doctrine of man affirmed in the materialistic philosophy of communism. It is very difficult to understand cooperation with fascist Italy, nazi Germany, and fascist Spain, and holy war against communist Russia. What is the basis of the attack? Is it the announced atheism of communism that is condemned and the practiced atheism of fascism that is condoned?"

SEMINARY SUMMER SESSION

Berkeley, Cal.:—The Church Divinity School of the Pacific launched its summer session on June 23, with Prof. Pierson Parker as acting dean. A five weeks' session will be held with courses of study arranged especially for returning veterans, chaplains and clergy in the field who wish to study for the summer. The school has been planned jointly by the Berkeley Baptist Divinity School, the Pacific School of Religion, the San Francisco Theological seminary, and Church Divinity school.

At the commencement held June 6 Dean Henry Shires announced that over $6200 had been received from the theological seminary offering. Four men received the certificate of graduation and two the bachelor of divinity.







Among the many Bishops who are members of the Episcopal Evangelical Fellowship are Bishop Keeler of Minnesota; Bishop Clingman of Kentucky and Bishop Tucker of Ohio

CHURCH RECEIVES LARGE SUM

Los Angeles:—St. John's Church recently benefited through the payment by the Church Life Insurance Corporation of $116,474 representing the completion of an endowment fund begun 15 years ago. The Rev. George Davidson, rector of St. John's, initiated the fund with the corporation's assistance.

IF YOU LIKE IT

★This number of THE WITNESS is going to a considerable number of people who are not regular subscribers. We would like to suggest to them that if they like this number they will like every number. Three dollars sent to THE WITNESS, 6140 Cottage Grove Ave., Chicago 37, Ill., or 135 Liberty Street, New York 6, will bring you the magazine every week for a year. May we also again urge subscribers not to ask for summer address changes unless you are to be away for an extended period. We still have difficulty in securing stencils and getting them cut. If you can arrange to have your home copy forwarded it will be a great aid to us. If not of course we will be glad to make the change if you will send us both your old and new address.

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EDITORIALS

Evangelical Fellowship

THIS number presents the aims and purposes of that organization. We commend to you the articles written by members of the Fellowship.

It is quite evident that the E.E.F., like the Episcopal Church, is comprehensive. There are no narrowly restrictive formularies to which members are required to give assent; the Fellowship is open to all members of the Episcopal Church who would "preserve the values of our Anglican heritage, Catholic and Reformed, and give them contemporary expression in the life and thought of the ecumenical movement through the fellowship of the Holy Spirit." Neat labels are easily devised and easily applied in our day. There are those in the Church who think that when they have a person tagged they have him completely classified on all matters of faith and order. But as Dean Inge reminded us some years ago, labels are often libels. We welcome this opportunity therefore to let members of the E.E.F. speak for themselves as they give expression, with varying accents, to a great tradition of our Church.

Steady!

A PSYCHOLOGIST recently pointed out how the present world neurosis is affecting our thinking in many realms of life. A startling example of this in the Church recently appeared in the *New York Times*. The rector of Trinity Church, New York, discussing the proposed union of the Presbyterian and Protestant Episcopal Church, is quoted as saying that it would be "criminal and unhappy if a small group of people should accomplish this vicious victory." Surely Dr. Fleming is aware that no "small group" can legislate for the Church. If steps are taken towards organic union they will only be so through the carefully considered and majority vote of the House of Deputies and House of Bishops of the General Convention. And to call it "criminal and vicious" is a strange commentary on the prayer of the Master, "That they all may be one."

But there follows in the newspaper report a sentence as full of inaccuracies as it has been our lot to read: "They want us to give up our organization, all that we have inherited; to give up our commitment to God; to give up the Book of Common Prayer; to abandon confirmation, communion and other sacraments, or give them a meaning other than we think they have; to have the Church controlled by laymen and elders." Where in the world has Dr. Fleming come by this series of misinformation? Since 1937, when our commission on unity first began its work at the behest of General Convention, there has been nothing published remotely suggesting any of these things. Here, in Dr. Fleming's statement, is individualistic Protestantism gone wildly rampant.

The General Assembly of the Presbyterian Church, recently met, heard a report which recorded with gratification the progress towards unity. We sincerely trust that our Presbyterian brethren will not imagine that the maudlin statement by Dr. Fleming represents the attitude of the Episcopal Church. And our own Church commission on unity, composed of all varieties of thought, must find this a strange reaction. Their report is not out; until it is such comments are both unwise and uninformed. Hysteria is not a healthy background for clarity of thought; steadiness and confidence in the wisdom of the Church is the only catholic attitude that is tenable.

"QUOTES"

THERE have been no better representatives of Christian social action than evangelicals. Their sensitivity to the love of Christ made them conscious of the appalling needs of great masses of humanity. They applied the gospel to human relations, economic conditions and racial differences. Moving from nationalism to a true internationalism, they are the forerunners of whoever initiates or inherits One World. Whether America moves paganward or outward into awareness of the human predicament and its solution in the gospel depends on whether the evangelical tradition gets shunted off into subjectivism and social repression, or whether it moves forward to levels of human concern drawn from the divine compassion.

—Alfred W. Swan

Statement of Policy IV

WE RECOGNIZE that Anti-Semitism is a weapon used by reactionary forces and must be combatted wherever it appears. But we do not recognize that Anti-Semitism is a Christian product and can be ended as soon as Christians agree to end it. It is far older than Christianity and it is a pity that Christianity has not done more to put an end to it. But it is a Jewish problem as well as a Christian and the Jews themselves can do much to put an end to it. Let Judaism be a religion, not a race or nationality and it will flourish better.

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On the Negro question the record of THE WITNESS for many years past represents the unanimous view of the editors. There can be no racial discrimination here if America is to achieve the promise of its destiny. This does not mean that all races are alike—thank God for diversity of gifts!—but it does mean that all must have equality of opportunity and that segregation and ostracism are un-American as well as un-Christian. And certainly in the Church all racial discriminations must be done away and kept away. Christianity subordinates secondary characteristics such as race, creed, color, country of national origin and sex and holds all equal in God's sight, deserving equal opportunities for jobs, education, voting, etc. We are all one in Christ.

This is the fourth of a series of statements setting forth the editorial policies of THE WITNESS. The views are composite and reflect a consensus of the editors and the executive committee of the Church Publishing Association for whom this magazine is published. Further statements will follow.

Our Protestant Heritage

by Gardiner M. Day

President of the Episcopal Evangelical Fellowship

THE Episcopal Evangelical Fellowship "invites to membership those who value the Protestant nature of our Church equally with its Catholic heritage and will share in adventurous action under the guidance of the Holy Spirit." We hear so much about the Catholic tradition in our Church that it is extremely easy for an Episcopalian to forget that his Church is an heir also to a great Protestant tradition. It is our purpose, in this brief article, to mention a number of these principles of the Protestant tradition which we feel are important for the life of our Church and are just as relevant to the present as they were when they were reborn in the sixteenth century. Parenthetically, it also should be stressed that while the terms "protest" and "reform" in form are negative, the movement they represent was, and is, positive and creative. Derivatively, "Protestant" comes from the two words "pro" and "testo," "to bear witness to." The Protestant reformers were bearing witness to truths which they believed were in danger of being submerged by Roman Catholicism. It should be also noted that these principles are fundamentally principles of Christianity but ones which the Reformation re-evaluated and underscored. Let us look at these principles.



Prior to the Reformation the Church taught that the only path to salvation was through the penitential system established by the Church. The only way a Christian could hope to avoid Hell in the next life was by confessing his sins to a priest, by fulfilling the prescribed penance, and receiving absolution, for the Church claimed that it held the sole key to salvation.

One of the great affirmations of the Reformation, and indeed Protestantism in all its historic forms, is that God is directly accessible to man. God has not placed between himself and man saints, bishops, and priests, through whom, alone, the individual can come into the presence of God. Rather as God spoke to Moses through the burning bush, to Samuel in the temple, to Paul on the road to Damascus, so he is ever seeking to guide man by his Holy Spirit through the still small voice of conscience. Through Jesus Christ, God once and for all directly revealed himself to sinful man. Jesus, by his example and teaching, continually made it clear that the love of God flows directly to any man, no matter how sinful, provided he sincerely and penitently turned to God. As a modern writer has put it: 'To allege that between God and a pilgrim who desires to come to him through Jesus Christ, the new and living way, some other person or some institution must mediate, is to impugn the one-for-allness of the Gospel and tarnish the chief glory of the Christian religion."

This truth is reaffirmed at every Communion service when the invitation, which dates from 1548, is read: "Ye who do earnestly repent you of your sins . . . draw near with faith."

It may be truthfully said that the Reformation rediscovered the Bible as the word of God. Protestantism affirms that the Bible provides the decisive norm of spiritual authority. Studied wth the eye of faith and under the guidance of the Holy Spirit, it offers to the individual a saving knowledge of God and of his will for human life. The individual needs the help of the Christian tradition and fellowship, but that tradition and fellowship is always subject to the living word of the scriptures and to Christ himself, who rules the Church today,

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as in the past ages, through his ever present spirit. As this is the one Protestant affirmation which is most generally recognized, we need not elaborate upon it.

PROTESTANTISM reaffirms this doctrine which is made clear by St. Paul in his epistles, that man is not justified nor saved by his own learning, by a fulfillment of any codes, or by the execution of any external acts, but only through his own act of faith. A sinner, and every man is a sinner, is saved only when, recognizing that perfect goodness in the sight of God is not something that he can achieve by his own merit, he throws himself upon the mercy of God and expresses his faith in the redeeming power of Christ. His achievement of right relations with God is a personal transaction, an individual encounter between God and himself. His minister may counsel him and help him to find God, but neither his minister nor any institution can give to him or prevent him from receiving the grace of God which flows freely to him when he consecrates his life to God. Justification by faith asserts that the process whereby a man becomes right with God depends not upon the compliance with external rules and rites, but upon the inner attitude of the soul. This doctrine affords the firmest possible foundation for religious freedom, for it affirms that salvation of the individual is independent of all human authority. Man's external salvation is thus placed beyond the reach of all human tyranny, and he becomes, as Martin Luther so grandly proclaimed, in the most complete sense, a free man.

Protestantism, in all its forms, declares that no man or institution can have a monopoly over the approach of the human soul to God, but that the humblest individual, with faith in God through Jesus Christ, is, in the deepest spiritual sense, a priest in his own right, with ever free access to God. The reaffirmation of this doctrine, which had been largely lost during the Middle Ages, was one of the great contributions of the Reformation to Christian life. It had two special results.

In the first place, it led to a revival of religion among laymen as well as to a greater recognition of the importance of the laity in the life of the whole Church. In the second place, it put the vocation of being a Christian first and that of being a businessman, farmer, priest, etc., second. Protestantism proclaimed, and still proclaims, that the important distinction is not whether a man is a monk or lawyer, priest or businessman, but whether he is a true disciple of Jesus Christ. Phillips Brooks was echoing this same view when to someone who asked, "What can a humble individual like myself give to God?", he replied, "You can give to God the best that any man can give, namely, one good Christian life." As Luther wrote: "It looks like a great thing when a monk renounces everything, goes in to a cloister, lives a life of asceticism . . . on the other hand, it looks like a little thing when a maid cooks, cleans, and does other housework. But because God's command is there, even such a lowly employment, must be praised as a service of God . . ." In striking contrast to the medieval Church, Protestantism called Christianity to return to the New Testament in which there is no division of the Christian fellowship into clergymen and laymen but in which Jesus called all men to Christian discipleship.

THE reformers aimed to give the word "Catholicism" its original meaning, which was universal or ecumenical. They could not agree that only those merited the title Christian who were members of the Church of Rome and believed in the authority of the Pope. The Protestant cannot be part of a sectarian movement, strange as that may sound to modern ears. He believes that all who give their allegiance to God through Jesus Christ and strive to follow his way of life are members of the Body of Christ. Dr. John MacKay has put it, speaking of John Calvin, one of the leading Protestant reformers, "He was without exception the most catholically minded man of his time. He yearned all his days for the reunion of Christendom. Reformed Christianity is, therefore, untrue to its nature when it is sectarian and divided, when it lacks enthusiasm for the Church universal, for the one Holy Catholic Church, when it is uncooperative with other Christians, when it rejects unity because it cannot achieve uniformity, when it fails to hold the truth in love." While a complete synthesis of unity and liberty has never been reached in either Protestantism or Catholicism, the ecumenical movement of our time is a conspicuous witness to the ideal of a universal Christian fellowship or Catholic Church which Protestantism is striving to build. While there are many divisions to be overcome, Protestantism is today struggling, through the World Council of Churches, toward the realization of a great inclusive Christian community which, God grant, may some day be the Body of Christ throughout the world.

The Reformation was a revolt against a totalitarian Church. It declared that the mind of man could not be bound by a system of infallible doctrine, nor his spirit by an elaborate penitential system, nor his will by the commands of an ecclesiastical hierarchy. Protestantism proclaimed, and has always proclaimed, "the glorious liberty of the children of God." Today we take our liberty

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so much for granted that we forget it is rooted and grounded in our religion. Nevertheless, it is only because men and women in every generation since that day in 1517 when Martin Luther tacked his thesis on the Wittenburg Cathedral, have been willing to give their lives to secure and preserve that liberty for us that we enjoy it now. One of our chaplains spoke with discernment when he wrote from Italy, "My experience has certainly taught me one thing; it is not true to say that American democracy was nourished and inspired by Christianity. One has to say, to be truthful, that it was nourished and inspired by Protestant Christianity." Had not the Reformation been able to throw off the yoke of a totalitarian Church, these United States would not be in existence today.

Let me close this article by making my own a paragraph of the editorial which began the publication of that excellent magazine *Theology Today*:

"At a time like this, when the defeat of one form of tyranny may easily give place to another, when evidence multiplies that new totalitarianisms are germinating in the hushed silence that is enforced by the onslaught on the old, it behooves Protestant Christians to rediscover and reappraise their heritage. Our era was born, and our spiritual heritage formed, in that tremendous rebirth of Christian insight and power known to history as the Protestant Reformation. It becomes clear that the struggle for spiritual freedom will have to be fought over again in our time. The Protestant mind that was born in the disciplined freedom of Christ must once again strip for action, clear its decks of inhibitions, and order its energies to battle stations. Without taking up towards the personalities, the trends, and the emphases of the Reformation an idolatrous and uncritical attitude, it is our conviction that insights of lasting significance were attained in that movement which we need to recover and deepen today, and that spiritual conquests were made then which must be maintained inviolate."

Approach to Social Problems

by Charles D. Kean

Rector of Grace Church, Kirkwood, Missouri

IF THERE is any text that seems made to order for the Episcopal Evangelical understanding of the approach to social problems, it is Philippians 3:20, as given in the Moffatt translation—"but we are a colony of heaven." This text is true to the evangelical spirit of this and every other age, while at the same time it is related specifically to that social concern which is the note of the "liberal" spirit in our times.



"But we are a colony of heaven"—It is our conviction as evangelicals that the church of Christ itself comes into being precisely as men and women, discovering themselves to be united in fellowship through faith in Jesus Christ, address themselves concretely to those specific problems of their world which make for conflict between men. In one sense, the church of Christ is continually re-created age after age in the social decisions men make because of their higher loyalty. The vitality of the church of Christ does not depend upon its lineage, its organization, its institutions, its ministry, its sacraments, but rather these things themselves derive their practical meaning from the concern of the fellowship as a Colony of Heaven with such problems of a suffering world as unemployment and international peace.

The distinctive evangelical note is on the universal need of mankind for redemption through Christ Jesus. Our world by nature is not a perfect world. No conceivable process of deduction from the order of creation will ever result in a perfect world. No matter what social advances men make, the need for redemption through Christ Jesus will always be the primary religious issue.

What this means concretely is that the evangelical can accept realistically the fact that mankind is divided into various groups, which because of their nature tend to compete with each other and often to attempt to destroy each other. These groups are national, racial, cultural and economic in origin. Man by nature, in other words, is divided and his external divisions are reflected in his troubled soul. The result of these competing divisions is depression and war, and exploitation and poverty and insanity.

One does not need to be in the evangelical tradition to recognize this much of man's problem to be sure. Any socially interested person can say as much, and can also point out that the nature

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of these groupings and the nature of the conflict between them is revolutionary—that these groups tend eventually to be replaced by other alignments, the way the political set-up of the Middle Ages gave way to the modern nation-state, and the modern nation-state today is in the period of transition. Likewise, the kind of conflict changes from the kind of warfare men knew in the Middle Ages to the highly technological and economic nature of modern conflicts of all sorts.

The distinctive evangelical recognition is that the perennial problem of man is shown in his social life since all groups functionally serve the pretensions to autonomy of their members. In an unredeemed world this results is inevitable conflict, and as long as the world remains unredeemed to that extent social distress will remain even though group alignments shift and methods of conflict change.

The cancellation of man's group life is not the answer to the problem on its fundamental level. In certain detailed cases groups will disappear, and in others they will not. Man will always have to have concrete and specific group loyalties because of the way life happens to be. Even in a perfect co-operative, where ownership of the factory is in the hands of the consumers, not every consumer is the actual manager and not every one is master of every specialized process of production, and the difference of economic functions makes for competing groups. While the answer to the race problem may some day involve the merger of all races there will always be identifiable minorities of other kinds, and the process of racial merger will in any event be long and protracted.

ON THE fundamental level the answer to the problem of man's competing groups, which is the root form of all social difficulty, is in redemption—in conscious and deliberate and radical conversion to Christianity. The Christian is not one who lives in a world where everything has been reduced to a least common denominator. The Christian is one who has accepted a higher loyalty which is in creative contradiction to the way of the world. A Christian on the level of history still remains an American or a Russian or a Chinese or a Czech, etc., and he still remains either white or black or yellow as far as skin goes; and he still remains either a manager or a white-collar worker or a technician or a laborer or a farmer. There will always be tension between these groupings which can be the occasion for actual conflict. But the Christian is one who recognizes the claim of a higher loyalty—a fellowship in Christ which overreaches and sublimates the tension between all lesser groupings, and consequently is reflected in the way a man in one group regards men in other groups.

The need of the world is not for the cancellation of its group life but for the redemption of its group life. When men in groups acknowledge no higher loyalty, then the life and problems and demands of their immediate group loyalties—nation, class, race—are normative and subject to no ultimate controls. When men in groups acknowledge the claim of the fellowship in Christ, then their practical relationship to their historical groups is transformed. The groups themselves remain but they are used differently. The dissimilarities instead of being inevitable sources of conflict are transformed into opportunities for creative co-operation.

When the Episcopal evangelical looks at the process of redemption, he again using our text recognizes that there is no meaning to redemption outside of social life. Man abstracted from society is like a butterfly on a pin. He is no longer a true, living butterfly. Consequently, to recognize the claim of the colony of heaven means to accept a vital concern in every social factor which affects the lives of men and women and children who are all potential members of the colony. The meaning that redemption through Jesus Christ has for me must include a recognition that I am part of the fellowship of man for whom Christ died. There is no real meaning to the idea of individual salvation.

IT FOLLOWS, therefore, that to call one's self a member of the Episcopal Evangelical Fellowship involves accepting as a true description of man's situation and God's answer a sense of fellowship in Christ as the divine response to the need of divided man in a divided world. If words are to mean anything vital, this recognition of fellowship carries with it a driving concern for those who in the design of God are its members. Canon Scott Holland's statement, "The more I study the Incarnation, the more I am concerned about drains," can be given a very definite evangelical interpretation.

Our concern with the need of man for a world order, for interracial peace, for economic justice and democracy, for the provision of adequate housing and educational opportunities for all people, for the protection of the peoples of the world against the predatory power of organized wealth, for control of the atomic bomb, for co-operation with Russia—all these and all other social problems are the result of a consciousness that we are a colony of heaven through Jesus Christ our Lord. Whereas divided man can never solve these problems, but rather be crucified by them age after age, we believe that we can in the faith of Christ

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crucified provide a framework in which the tensions of society are given a different setting, and the spirit of Christian brotherhood can be accepted as the law.

The Church and the Evangelical Fellowship

By

J. CLEMENS KOLB

Chaplain at the University of Pennsylvania

WHEN a person hears the words, Evangelical Fellowship, the question must flash across his mind, "Now what connection does that have with the Church? Is it an integral part of the Church or is it something that is tacked on?" The very title, "The Church and the Evangelical Fellowship," might indicate that the two are distinct. It might suggest that the Church could exist without the Evangelical Fellowship and that the Evangelical Fellowship could exist without the Church. I cannot think of any charge that would give me more distress of mind if it were true, or that gives me a greater sense of righteous indignation because of its falsity.



Certainly in the beginning it was not so. Had this article, "The Church and the Evangelical Fellowship," been written in the first century instead of in the twentieth, no one would have been able to distinguish between the Church and the Fellowship, for they were one. Rather the Church was born within that fellowship of eleven evangelists who gathered together for worship and who went out from their worship to tell the world about the life, death, resurrection and divinity of Jesus Christ.

Furthermore, that first evangelical fellowship of the apostles didn't just go out to preach; they went out to found a fellowship which they called a Church. One might have thought that St. Paul would not be too interested in the Church, because he said of the gospel, "I neither received it of man nor was I taught it but by the revelation of Jesus Christ." In spite of that, he, of all men, labored to found and extend the fellowship of the Church.

The evangelical doesn't think less of his Church than those who are not so minded; he thinks more, for the Church is both the seat of authority and the source of inspiration. Christ founded a Church, not a hierarchy. The New Testament was written by the Church, to the Church and for the Church. If any man thinks that an evangelical slights his Church, let him change his mind before the sun goes down.

There are two reasons however why the evangelical has been charged with neglect of the Church, due to two misunderstandings. The evangelical believes that we must preserve the great doctrines of the Reformation; that is, the access of every man to God, the freedom of every man in Christ and justification by faith. Now the real point is that it is only within the fellowship of the Church that these aims and doctrines can be realized. The analogy to school is a pertinent one. The Rev. Theodore Wedel has used it in his splendid book, *The Coming Great Church*, but I don't hesitate to use it again. The aim of the institution known as the school is to set men free from ignorance and to help them to approach problems with trained minds. But where can this type of mind be fostered and developed save in the institution? Granted that there are a few self-made men, a few geniuses, who get by without the institution. Even they would have been enriched by it. It was not their virtue that they didn't go to school; it was their handicap. No man has felt the lack of school quite as keenly as the really intelligent man who who has had to make his way independent of it.

Again, as Dr. Wedel points out in his analogy to school life, a college isn't just classes and faculty. There is such a thing as the school spirit. A man might read all about Harvard or Yale or Penn, he might take all courses by correspondence; but if he never came into the fellowship of the institution, he would know little about it and have only the slightest understanding of the meaning of a college education.

So, in a much greater way, with the evangelical and his Church. There is nothing that is quite so important to him. But the purpose of the Church is not to be an end in itself but to make possible man's direct access to his God and to give him a spiritual freedom that otherwise he would never have.

Sometimes an institution, even though it be the mystical body of Christ, thinks it is an end in itself and puts all its energies into the glorification and perpetuation of the institution. In fact that is the ever-present danger within any institution—that a hospital begins to live merely as a club for doctors and nurses, with the care of the patients a secondary consideration; or a college begins to look at itself as purely a place for research and to provide an adequate livelihood for intelligentsia; and a Church sometimes lapses over into this same error and begins to be more interested in the Church as an institution than it is in the people that it is designed to serve. That is what the

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evangelical seeks to avoid. The Church is to bring men into the fellowship of the faith and to give them access to God. The Church does not pretend to be God himself.

THE second reason why evangelicals are sometimes thought to be weak on the doctrine of the Church is simply this, that evangelism has sometimes been marred by individualism and even by prima donna-ism. Now an individualist and a prima donna are no more evangelicals than aesthetes and sacristy rats are Anglo-Catholics. The evangelical believes with all his heart and soul that religion should be personal; but he is the very last man to claim that it should be individualistic, for an individualistic religion without any sense of the fellowship is a denial of all that the evangelical stands for. You do not find evangelicals standing among the spiritual snobs who claim that their religion is their own. I have heard people make that statement, but they were no evangelists and their religion wasn't their own and they didn't make it up.

Last of all when it comes to the place of authority in speaking for the Church there are two views. One is the papal view, wherein one man speaks for the whole Church, claiming that in matters of faith and morals he can speak infallibly. He may be guided by a hierarchy and a college of cardinals, but that is not the point. He has the right to speak without relationship to the fellowship if he chooses. That is not the Protestant view. It is not the evangelical view. Rather, the Church must make its decisions from within the fellowship. Our Protestant Episcopal Church, which makes no decision without representation from all groups within the Church, bishops, priests, laity, is an essentially evangelical Church. And our Church, believing as it does that the Church is the mystical body of Christ and yet is not an end but a means, is an evangelical Church. And our Church, preserving as it does, the catholic heritage, must not neglect the heritage of the Reformation either. May the day never come when either of its heritages is abandoned.

Liberal Evangelical Theology

by Randolph Crump Miller

Professor at the Church Divinity School of the Pacific

THE beliefs of the Liberal Evangelicals have frequently been misinterpreted or caricatured by its opponents. For our purposes, we have listed six typical criticisms and then give the essence of Liberal Evangelical teaching on these points. It has been said that Liberal Evangelicals believe 1. Man is essentially good, and will inevitably get better through education and better environment. 2. Jesus was a great moral teacher, but is not to be adored. 3. Prayer is the affirmation of the highest values. 4. The creeds are poetry. 5. The sacraments are mere dramatic devices. 6. The Church is not essential to Christianity.

Now there are people who share this shallow, optimistic creed but they are not to be found among those Liberal Evangelicals who are members of the Episcopal Evangelical Fellowship.

The Episcopal Evangelical Fellowship believes that God wills his church to be "catholic in its inclusiveness, liberal in its essential spirit, and evangelical in its witness for the gospel of Christ." To achieve this three-fold goal Christianity must be interpreted so it will make sense to the modern man, apply to our social life, make worship simple and dignified, and bring Christians together in unity.

Man, created in the image of God, has potentialities for goodness and thus may become a true child of the heavenly Father. Man is marked off from other animals because he is a worshiper of God, who, in turn, places a special value on man. But man, in his freedom, is a treasonable and disobedient slave, who is disloyal to God and is thus a sinner. Man is also a dupe, and his self-deception becomes clear when we analyze the conflicting motives of men. Man is a complex and contradictory person.

"This view of man as a child of God and still a sinner able to achieve positive goodness in freedom and yet only by the grace of God; seeking the kingdom and yet receiving it only from God; as a child of God in a tragic human situation and yet living the abundant life; as saved through the atonement of Jesus Christ and yet needing to be saved through repentance and commitment; as an individual and yet finding sanctuary only in the Church and as loved of God and yet suffering God's judgment" is a liberal and biblical doctrine of man.

To save man from this predicament, God did not send a moral example, a great teacher, or even an impersonal "*logos*," to tell us what it all means.

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God sent Jesus Christ "to reconcile the world to himself." The Liberal Evangelical says that Jesus is the Christ, the Son of the living God. It is God who saves us from our sins. The chain of consequences by which we suffer judgment is broken by the self-giving love of Christ.

Because God is love, that is a universe of law in which men are punished for their sins. There is an unchanging moral order. Because God is love and men are sinners. God loved the world so much that he gave his only begotten son. God forgives through the power of the Cross, which is a prepayment for our sins. Forgiveness is prepaid, and yet man must pay for it.

ONLY as man comes to God prepared to change his ways of disobedience and to seek God's will, does God receive him as his son. We are to be heirs of God and joint-heirs with Christ. "Our hope is that we may be as Jesus, not that we may be Christ's." "If we ever get to be like him, it will be through him." "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit"—in this order—is the means by which man through repentance and commitment comes under the reign of God.

When a man is "in Christ," he lives by prayer, and

"More things are wrought by prayer than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me night and day."

Prayer is not for the purpose of changing God; it is not magic; it is not auto-suggestion. It is to change men, to channel God's purposes into existence, and to bring about "Not my will, but thine, be done." Prayer is a source of strength for facing obstacles, for overcoming evil with good, for becoming reconciled to the inevitable, and for insight into God's will.

Prayer is personal communion with the Father of Jesus Christ, and we can pray for anything that is worthy of Jesus Christ in whose name we ask it.

The Liberal Evangelical thinks so much of prayer that he believes that the "morning and evening offices of prayer, praise, and preaching are worthy to be the principal service of the day." Prayer is the basic means whereby man is enabled to receive God's grace and thus fulfill God's purpose for him.

The creeds are poetry, but they are also affirmations of faith. They are true insofar as they are supported by Scriptures. The basic authority for Liberal Evangelicals is the Bible and not the Church, and the creeds are expressions of the Church's faith.

The Bible is the record of God's revelation in history and is the ultimate norm for faith and morals. Tradition and the creeds help in understanding the Bible, and all are subject to the critical investigations of the modern mind.

It is here that "Liberalism" becomes clear as a method, as an attitude toward seeking truth at any cost to cherished opinions. It is the conviction that revelation is still open, and that men can find God's truth by honest searching. It is a spirit of open-mindedness and tentativeness and humility before the facts and values of life. While this attitude does not produce faith (which is an act of decision of the total personality), liberalism safeguards faith against false claims of those within and outside the Church. Tradition and opinion are always subject to the living word of scripture and to the living Christ who rules the Church through the Holy Spirit.

The sacraments are more than dramatic devices, which is why Liberal Evangelicals oppose the dramatic imitations of Rome, in favor of more sedate renderings of these means of grace. The Lord's Supper has the unseen Christ as host. It is a fellowship meal, a corporate act of commemoration of Christ's life, cross, and resurrection. It is an offering of the total self to God and a personal communion with Christ as the congregation spiritually receives the body and blood of Christ to be strengthened and refreshed in soul.

"Come, risen Lord, and deign to be our guest;
Nay, let us be thy guests; the feast is thine;
Thyself at thine own board make manifest
In this our sacrament of bread and wine."

The Christian Church finds its historic roots in Judaism. Through the life, work, death, and resurrection of Jesus Christ, God entered into a new agreement ratified by the life and death (the blood) of Jesus Christ.

THE Church, then, is the people who have entered this covenant relationship with the father of Jesus Christ. The Church exists to fulfill God's purposes in history and beyond history. The visible Church is in the world, with all of the historical, political, economic, and social limitations which finite existence imposes upon it. At the same time, the Church stands over against the world, claiming to pronounce judgment upon the world from a non-worldly point of view.

The Church, called into being by God through Jesus Christ, is the congregation of faithful people, wherein the true word of God is preached and the sacraments are duly ministered. It is preserved by various external means and chiefly by the Christian faith and life within it. Liberal Evangelicals are jealous of their heritage of an historic ministry, and while this ministry may be

(*Continued on page 18*)

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Canadian Reunion Committees Adopt New Proposals

Anglicans and United Church to Study Plan Whereby Both Their Ministries Act in Unity

Edited by Philip L. Shutt

Toronto (RNS):—A proposal that ministers of the Church of England in Canada and the United Church of Canada be permitted to serve congregations of either communion has been unanimously adopted by reunion committees of the two Churches. The proposal will be passed on to both Churches for study.

Issued by two sub-committees appointed by commissions on reunion of both bodies, the report is confined to proposals for a mutually acceptable ministry, described as "the primary barrier to that large reunion which we all desire."

The joint committee proposes that "the ministers of each communion be set apart into the other type, with the result that the ministry of each would be able to serve the other."

The statement recalled that the initial step toward union was taken by the general synod of the Church of England in Canada when it invited the United Church to "enter into conversations" on the question. The United Church immediately responded and appointed fifteen representatives to meet with a corresponding number of representatives from the Church of England.

In 1944, a nation-wide committee was appointed by each communion, while the two fifteen-man groups were instructed to act as sub-committees of the larger bodies and draw up practical schemes for consideration.

The work of the two sub-committees during the past three years, the statement explained, has been confined to the one project of the provision of a mutually acceptable ministry.







Prominent among the leaders of the Episcopal Evangelical Fellowship are the Rev. Elmer B. Christie, rector of the Epiphany, Seattle; the Rev. Wilbur L. Caswell, rector of St. Paul's, Yonkers, N.Y.; the Rev. Robert C. Batchelder, Jr., rector of St. James', Lancaster, Pennsylvania

Honorary Degrees

Gambier, O.:—Among those to receive honorary doctorates at the commencement at Kenyon College, June 21-24, were Dr. T. Z. Koo of China; the Rev. Louis M. Hirshon, recently elected dean of Christ Church Cathedral, Hartford, and the Rev. Donald V. Carey, rector of Grace Church, Grand Rapids, Michigan.

Floods Damage Churches

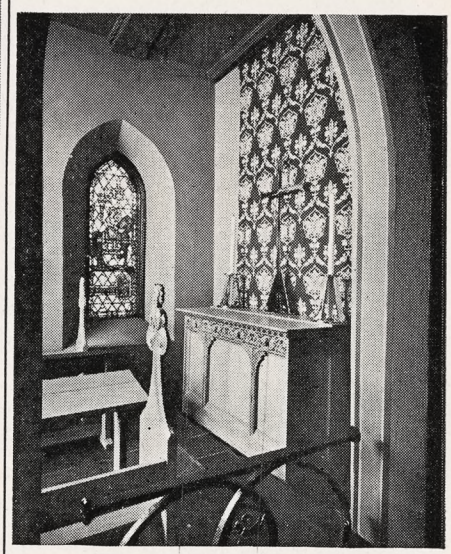
Harrisburg, Pa.:—When the Susquehanna and other rivers in the diocese of Harrisburg overflowed their banks recently, Christ Church, Milton, had its basement filled and the nave was flooded with water over the tops of the pews. Other churches suffering from the flood were Christ church, Williamsport; St. Andrew's, Tioga; St. Luke's, Blossburg; St. Paul's, Wellsboro; and St. Paul's, Lock Haven. The resultant damage was not as great however as in the flood of March 1936.

Prof. Hatch Honored

Cambridge, Mass.: — Climax of the commencement program of the Episcopal Theological School was the tribute paid by bishops and alumni to William H. P. Hatch who is retiring after 29 years of distinguished service as professor of the literature and interpretation of the New Testament. A book, Munera Studios, written by scholars who have studied under him was given to him, and the alumni, faculty, and students joined in presenting to him a beautiful desk. Eight men received the bachelor of divinity degree.

Reports Progress

Paducah, Ky.: — Bishop Charles Clingman reported advance steps in a number of churches throughout the diocese to members of the annual convention held in Grace church. New rectories and new churches were being built in several



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The Man Who Wanted to Know

By JAMES W. KENNEDY

In this book, Mr. Jones, an average parish member, wants to know more about religion. He attends a school of religion, and there is led to understand how to read the Bible, how to think of God, how to draw nearer to the person of Christ, and how to look on life and duty in the light of His purposes for us. Those who read what the author has written will be prepared to be better Churchmen because they have been helped to realize the great ideal expressed by St. Paul — that we should "have the mind of Christ."

Because of its refreshing approach this book is particularly valuable for lay instruction and for inspiring the clergy to present the Christian faith more adequately to adults.

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localities. The Bishop urged strong support of the new department of visual education.

Deputies to General Convention: Rev. Messrs. R. C. Board, Wm. H. Langley Jr., Custis Fletcher, W. F. Rennenberg and Messrs. Alex. Galt Robinson, E. J. Wells, G. Edgar Straeffer and Stanley D. Petter.

Marcia Russell Nursery

Greenmont Village, Ohio:—Those who read *Talking It Over* in our June 13 number will be interested to learn that a memorial service for Marcia Spofford Russell was held in the community center here last week, and that the village nursery was dedicated to her and named Marcia Russell Nursery.

$200,000 Gift to RAF

Minneapolis, Minn.:—From Bishop Stephen E. Keeler comes the news of a gift of $200,000 for the Reconstruction and Advance Fund. This gift has been made by the Citizens Aid Society of Minneapolis, and has been announced by its president, Mrs. George Chase Christian. It has been designated specifically for pastoral work of chaplains of the army and navy, and is to be administered by the army and navy commission of the National Council.

Greek People Thankful

New York, N. Y.:—Acknowledging the gift of $15,000 for the Church of Greece, made through the World Council of Churches, Prof. Hamilcar S. Alivisatos, a representative of the Greek Church in Tokyo, Japan, has written officials of the Episcopal Church expressing the appreciation of the Greek people. He said that the money "'has been wisely distributed especially among the northern dioceses of the Church of Greece, where they have the most destructed churches."

Dean for Philadelphia

Philadelphia, Pa.:—Bishop Oliver Hart conducted the installation of

Investment Logic and Opinion



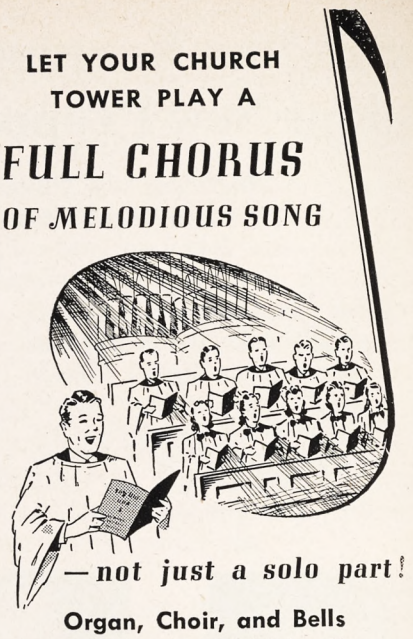
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the Rev. Frank D. Gifford, formerly rector of St. Thomas' church, Mamaroneck, N. Y., as dean of the Philadelphia Divinity School in St. Andrew's Collegiate chapel on June 6. The honorary degree of doctor of divinity was conferred upon the Rev. Stanley R. West, rector of Calvary church, Consohocken, Pa., who has served as the alumni representative on the board of overseers of the school for fifteen years.

Degrees Conferred

Sewanee, Tenn.:—Two of the youngest members of the episcopate received honorary degrees of doctor of divinity at the commencement of the school of theology of the University of the South: Bishop-coadjutor John E. Hines of Texas, a graduate of the class of 1930, and Bishop Thomas Wright of East Carolina who graduated from Sewanee in 1923. Thirteen bishops were present, and over 200 alumni. Seven men, members of the class of 1946, also were honored.

Commencement Speakers

New Haven, Conn.:—The work of the Episcopal Church in the Canal Zone and in Colombia, and of conditions in Costa Rica and Nicaragua was described by Bishop Heber Gooden of the Panama Canal Zone at the recent commencement exercises of Berkeley Divinity school. His father, Bishop Robert Gooden of Los Angeles, was the commencement speaker. Both father and son are graduates of Berkeley. Bishop Heber Gooden was given the honorary degree of S.T.D.

The Rev. William B. Spofford, managing editor of THE WITNESS, was selected as the alumni preacher for 1947.

Father and Son Celebrate

Westfield, N. Y.:—It was a proud son who joined with his father in celebrating the 50th anniversary of the father's ordination when the Rev. Fred Eastman, rector of St. Peter's Church here welcomed the Rev. F. S. Eastman the early part of June. The elder Eastman had given faithful service in several parishes and is now actively engaged as executive secretary of St. Philip's Society which concerns itself with evangelism, religious art, and publications of Christian literature. Another son, the Rev. Eric Eastman is chaplain at Pine Camp, N. Y.

Catch-Up Service

Detroit, Mich.:—"Pentecost, that's what it was—a regular Pentecost!" said Bishop Frank W. Creighton of Michigan, with shining eyes, following his annual "catch-up" confirmation service June 3 in St. Paul's cathedral. One could hardly blame the bishop for his enthusiasm; for the response to this annual service has increased year by year, until this year, 117 candidates were presented by 19 clergymen.

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The "catch-up" confirmation was begun for the convenience of clergy having candidates who had missed Episcopal visitations for one reason or another.

Missionary to Testify

New York:—The Rev. John G. Magee, former missionary and now Episcopal chaplain at Yale university, has been called to Tokyo by the war department to testify in the war crimes trial. He was in China from 1918 until 1940. Most of that time he was in charge of the Church of the Victorious Word, of which he was the founder.

Bishop Resigns

New York:—Bishop Colmore of Puerto Rico has sent his resignation to the Presiding Bishop. It will be acted upon at the General Convention in September. He has been the Bishop of Puerto Rico for 33 years.

Bishop's Wife Dies

Hartford, Conn.: — Funeral services for Mrs. Frederick G. Budlong, wife of the Bishop of Connecticut, were held in Christ Church cathedral here June 14. She was an efficient member of the house committee of the Church Home, and served faithfully on the boards of the Woman's Exchange, Y.W.C.A., the Children's Museum and the St. Barnabas' Guild for nurses. She also held several honorary diocesan offices. The Budlongs have one son, Harrison M. Budlong who, recently was discharged as a navy lieutenant.

Women Barred

Geneva, N. Y. (RNS):—A proposal which would allow women to become eligible for election as church officials was turned down by delegates to the Rochester diocesan convention recently.

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RUSSIA FOR CHRIST

The Great Challenge of This Age



50 Russian and Ukrainian Christians have answered the Call to carry the Gospel to their people.

The Bible House of Washington, D.C., formerly the Italian Embassy, now the property of the Russian Bible Society, where refugee Russian Christians from the "displaced persons" camps in Europe will be housed and trained for missionary and Bible colportage work.

Will You Help?

Can we, who are living in beautiful, safe America, visualize even a little bit what multitudes of our fellow Christians have gone through in Europe? Are not many of us, who are provided with all the necessities of life, in the United States, like the rich man in Christ's parable, while the poor and wounded Lazarus of Europe is lying at our heart's doorstep, and we notice him not, and do not hear his groanings for help? Does not the Word of God remind us of our sacred duty to our fellowmen, even if they be strangers to us, for the man who had fallen among the thieves on the way from Jerusalem to Jericho was a stranger to the Samaritan. And the name of the **despised** Samaritan has been changed into that of the "**Good** Samaritan," because he was moved by compassion to help a stranger from another race.

Appeals From Europe

On the 29th of March 1946 an urgent letter came to the Russian Bible Society from a refugee camp in Belgium signed by 33 Russian and Ukrainian Christians who have come through great suffering. They ask for theological and missionary training so they can return to minister to their people. As we began to pray for these first thirty-three refugees in Belgium, and our hearts went out to them in increasing measure, other letters from refugee Russian Christians in other camps in Europe began to reach our Washington Office.



A young Russian brother who had been a Sunday School teacher in Pastor Malof's Church in Eastern Europe writes: "I got news about your Bible School. The Brethren here desire to get to that School. Our names are in the supplementary list which we shall be sending to you through an American brother. I ask of you very much please help us to get to the School. My father died two years ago. My mother remained weeping on the shore of the river Daugava, when I was leaving Riga. My youngest brother Enoch was arrested by the Germans and carried away somewhere to Germany, and nothing has been heard of him since. I now turn to you as my spiritual father and ask you to do what is possible that I may get over to you." From a refugee Lutheran Pastor, writing to us under the auspices of the Evangelical Lutheran Church of Augsburg, Germany: "Dear Pastor Malof:—I felt impressed to write you and ask for special prayers. I feel as though you can give me some advice through God. Here is my problem. I was brought here by the nazis in 1944, and now I am a displaced person with my family of four. I would like to attend your Bible Seminary and become a missionary under the Russian Bible Society. Would it be possible for me and some other Latvian Lutheran pastors to come to the United States and enter your seminary and from there be sent as missionaries? It is the most critical time we have ever seen in our lives and we would be glad to come to a country where we would be allowed to continue in our calling. I sincerely hope that you be in a position to help in this time of need. Please give this matter your immediate attention to lift the burden from our shoulders, through the help of God". Rudolph K".

Share In This Work

In response to these moving appeals the Russian Bible Society has decided to receive in the first instance fifty of these worthy Russian refugee Christians in our Bible Institute. We alone cannot do it, we look for help to the Lord above, and to His faithful stewards here below. The passage of each will be $300; first year of training, room and board $50.00 monthly, $600; total $900. The funds are needed immediately as we desire to negotiate with the U. S. Government to bring them. How blessed it would be if 50 churches or Sunday Schools, Bible Classes or individuals would each sponsor the needs of one of these missionary candidates! This is a most unusual opportunity and privilege. Never before in the whole history of America has there come an appeal from such a large number of refugee Russian Christians to be brought to America, and to be trained as soul winners. Bible teachers, evangelists, missionaries and Bible colporteurs. In future through their preaching, thousands of Russians will come to Christ, and by helping them now, you will have a share in that great harvest of souls.

Note: Pastors and churches desiring to have a personal visit from Pastor Malof, President of the Russian Bible Society, or from another representative may send invitations to the Russian Bible Society, P. O. Box 2709, Washington, D. C. Readers who would like to read Pastor Malof's thrilling life story, with 45 illustrations, "SENTENCED TO SIBERIA", the story of his missionary work in Russia, persecution, imprisonment, sentenced to Siberia and God's wonderful deliverance may send their orders to the same address. Price $1.00 including postage.

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"And this I do for the Gospel's sake, that I may be partaker thereof with you". 1 Cor. 9:25

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There are many kinds of exploration, all of them exciting. One kind involves discovering the foundations of our Christian Faith, following out its implications, and assessing the means of applying it in life. This is partly what Theological Education means to the young men who are preparing for the ministry. Humanly speaking, the future of the Church hangs on their quest.

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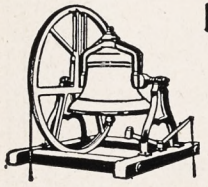
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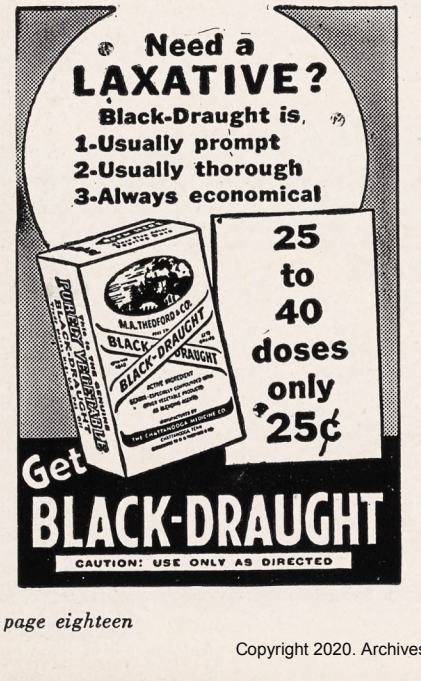
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LIBERAL EVANGELICAL—

(*Continued from page 12*)

adapted to meet changing circumstances, it should not be discarded. While the episcopate should be maintained in "the coming great Church," this does not mean that non-episcopal ministries are not true ministries of the word and sacraments.

This view of the Church is a big one, and it is the Liberal Evangelical belief that "the Church has never been Catholic enough," for almost all those who use the name "Catholic" are among the most sectarian groups of Christendom. Thus, while the Liberal Evangelicals believe in organic union with the Presbyterians, they also believe in keeping the historic ministry and the Prayer Book, even to obeying the spirit of the rubrics, Offices of Instruction, and 39 Articles, in the Church to come.

Liberal Evangelicals, as represented in the Episcopal Evangelical Fellowship, are concerned to make use of the best possible scholarship to maintain the best in the traditions, customs, and Prayer Book of the Protestant Episcopal Church, and to follow "the central trend" of being open to new truth without discarding what is good in the past. It refuses to be overwhelmed by Anglo-Catholic modernism or obscurantism and guards against excesses of secular optimism as well. It seeks to uphold the doctrine, discipline, and worship of the Protestant Episcopal Church by preserving permanently the positive principles of the Reformation and by applying Christianity to all the problems of modern life. And because it is truly "liberal," it can "give an answer to every man that asketh a reason for the hope that is in it."

MEMORIAL RESOLUTION

Resolved: that the 38th annual convention of the missionary district of Nevada, meeting at St. Peter's Church, Carson City, May 12, 1946, being the third Sunday after Easter, express to Mrs. Garth Sibbald and family and to the wardens, vestry and congregation of Trinity Parish, Reno, our profound sense of loss to the missionary district of Nevada in the sudden death of the Reverend Garth Sibbald and extend to them our condolences.

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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.

JOHN M. KRUMM
Rector of St. Matthew's, San Mateo, Calif.

I know that Bill Spofford is irrepressible but here's a dissent anyway on his Talking It Over (May 23). Are we to have nothing but name-calling in the current discussions in the realm of U. S.-Russian relations? I haven't read Piper's article (Spofford doesn't tell us where it appeared or where we can get hold of it) but the answer that Bill Spofford makes is pretty inadequate. No facts. Just a series of epithets—"The man should see a psychiatrist", "His Hitler 'big-lie' technique", "it's poisonous stuff, making for war." Now, where does this get us? His reference to the "familiar iron-curtain gag" indicates that Bill doesn't believe that correspondents have a hard time getting admitted into the Soviet Union. Has he heard about Drew Middleton trying to get in for the *New York Times?* Then I am really alarmed when good old Civil Liberties Spofford says, "The perpetrators ought to be tried as enemies of humanity." I know he grudgingly admits that we have free speech and a free press in the U. S., but I get the impression he thinks that is too bad since it allows people to get us involved in World War III.

All in all, Bill sounds like a poor imitation (maybe not so poor) of the *Daily Worker.* I've never yet heard Bill admit he was wrong, so I don't expect an answer. But this gets something off my chest anyway.

ANSWER: Prof. Piper's piece was not in any publication but was a letter which presumably he sent out widely since it was an off-set job. Those interested can I imagine get copies by writing Prof. Otto A. Piper, Princeton, N. J. If we are going to use our freedom, as many are now doing, to get into a war with the Soviet Union, it is my considered opinion that we won't have freedom or anything else very long—W.B.S.

* * *

IRVING B. HOLLEY
Layman of Torrington, Conn.

The writer, noting that there were none of our Church's publications on the reading tables of the Torrington Library, suggested at a recent meeting of the men's club of Trinity Church that we pass the hat and rectify this glaring inadequacy, a complacency that is not in keeping with the great mission of our Church. Enough was given to subscribe to THE WITNESS, *The Churchman* and FORTH for a year.

ANSWER: Many thanks, and we hope other men's clubs, vestries, guilds etc. will follow the example of the men of Trinity, Torrington.

* * *

WILLIS M. ROSENTHAL
Rector at Columbus, Nebraska

I do think you are doing something worthwhile that is needed in our Church life, even though I think an occasional nasty article like Dr. Van Dusen's recent ultimatum is very nearly inexcusable—but apparently we Churchmen are as much of a test of his Christian charity as he is of ours. And the picture of the bishops at a New Jersey consecration and the comments on their garb was just plain stupid. On the other hand, your editorials and articles about Christianity in social action, and Dr. Shephard's articles on the Prayer Book, are far more important in themselves and far outweigh the unpleasant things and the weaknesses. So, best wishes, and keep THE WITNESS coming my way.

* * *

ROBERT REDDISH JR.
Rector at Wymore, Nebraska

Perhaps it is because I had more time than usual to read it in leisurely manner but it seemed to me that your May 16th issue was the best I have ever read in any Church magazine. Congratulations on the work you are doing.

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JULY 11, 1946

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Sundays: 8 and 9 H. C.; 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, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS
For Christ and His Church

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JULY 11, 1946
Vol. XXIX No. 37

CLERGY NOTES

BERGER, CHAS. P. JR., was ordained priest June 18 at Cambridge by Bishop Sherrill and will be curate of St. John's, Waterbury, Conn.

BUTT, H. FAIRFIELD, rector of St. George's, Rumson, N. J., has resigned to be rector of Christ church, Baltimore.

COX, THOMAS, was ordained deacon June 9 by Bishop Penick of North Carolina in St. Paul's, Winston-Salem.

CREECH, ROBERT J., was ordained priest June 23 by Bishop Washburn and will become vicar of Harrington Park, N. J. Sept. 1.

LAYTON, WILFRED, was ordained deacon by Bishop Creighton June 17 in St. Paul's, Flint, Mich., and will continue as assistant and organist.

MAY, CHARLES, was ordained deacon by Bishop Creighton June 17 in St. Paul's, Flint, Michigan and will be on the staff.

REESE, GORDON M., formerly executive secretary of the Army & Navy commission in Honolulu became canon to the Ordinary and director of youth activities for the Diocese of California June 1.

SAFFORD, D. WADE, has resigned as rector of Christ church, Kensington, Md.

TROTTER, JESSE McL., rector of Grace, Amherst, Mass., and chaplain of Amherst College will resign Sept. 1 to become assistant professor of theology at the Virginia Theological Seminary.

WOLF, FRED, was ordained priest June 23 by Bishop Conkling of Chicago and will be in charge of Trinity, Belvidere.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 a.m.; Tuesday, Friday and Saturday, 8 a.m.; Wednesday, 7:00 and 11:00 a.m. Noonday Service, daily 12:15 p.m.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger Dean
Summer Services
Sunday
8:30 and 11:00 a.m.
Week Days
Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion
11:00 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 a.m.
Weekdays: Wed. 12 noon and 12:30.
Saints Days: 12 noon.
This Church Is Open Every Day.

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VOL. XXIX. No. 37

The WITNESS

For Christ and His Church

JULY 11, 1946

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Unity Commission Makes Report But Fails To Agree

Submits Two Reports For Study By Delegates To General Convention Meeting in September

By Philip L. Shutt

New York:—Dividing 10 to 7, with one member refusing to sign, the Commission on Approaches to Unity with the Presbyterian Church this week presented majority and minority reports to General Convention delegates for study. The document, consisting of 23 typewritten pages, presents in detail findings which the Commission has been considering since General Convention met in 1943.

Because of their length THE WITNESS can only present a condensed version of the reports to its readers which follows:

"In all discussions and negotiations relative to union with the Presbyterian Church in the United States of America the effort has been made to give due consideration to two great underlying principles. First, the subject under discussion is not the cooperation or federation of the two Churches but organic union means ultimately, to quote the language of a formal resolution adopted by the Commission at one of its meetings, 'one Church, with one standard of faith, one communicant list, one ministry, one system of government.' This conception of the final goal before us, therefore, has directed all the discussions of the Commission and underlies the plan herewith submitted.

"Secondly, the members of the Commission have sought to bear in mind that the enterprise now being carried on by the Episcopal and Presbyterian Churches is but one phase of that ecumenical movement in progress throughout Christendom. We have tried therefore to envisage not only the union of two particular communions, but also the ultimate reunion of all disciples of our Lord . . . Out of these studies and negotiations has come a plan entitled 'A Proposed Basis of Union' which follows . . . The document still leaves a number of important issues for further negotiations—for example, the organization of the General Assembly or Convention, and property and contractual rights. The latter problem has received careful preliminary study from a committee of this Commission."

Following this preamble comes the proposed basis for union. The majority report outlines the following considerations:

1. The unity of Christians is not merely a pious aspiration, it is essential if the Church is to live and to fulfill its mission both at home and abroad.

2. The aim of the negotiations is to achieve such a basis of union that other Churches can adhere to it so that, if it be God's will, the union of the two Churches can be the nucleus of a more inclusive union.

3. The essential purpose is to find a means whereby each uniting Church may contribute its heritage of faith, order and practice to the united body and each may recognize and be assured that those things which are precious to its people are preserved in the united Church.

4. DOCTRINE. The Bible is accepted as the Word of God; the Apostles' and Nicene Creeds as defined by the first four General Councils of the undivided Church are to be statements of belief; the Confession of Faith and the Catechisms, and the Prayer Book with the Articles of Religion contain the system of doctrine received by both Churches.

Teachers in the united Church may instruct from any of these formularies consistent with the Basis of Union, and where conflicts are disclosed such conflicting teachings shall not be taught as necessary to salvation or so as to break membership in the united Church.

5. GOVERNMENT. There shall be a series of graduated councils (or judicatories) within the parish within the diocese or presbytery, and within the province or synod; and there shall be a supreme judicatory, the General Assembly or Convention.

6. MINISTRY AND LAY LEADERSHIP.

a. All men ordained after the effective date of the union will bear the authority of both traditions, as will also those already in the ministry.

b. Bishops shall have the powers and duties traditionally theirs exercised in concurrence with the Presbytery.

c. In the ministry of the Word and the Sacraments of the Gospel presbyters (priests) share equally with bishops.

d. At such time as the union is effected, in every diocese and presbytery there shall be formal services of mutual recognition and extension of authority to minister in the united Church. (Editor's note: the Formulary follows).

e. Candidates shall be first ordained deacons and serve one year but must serve a stated probationary period before receiving the Diaconate.

f. The Churches recognize the right of congregations to select their pastor either directly or through officers chosen by themselves subject to the discretion of the bishop and presbytery.

g. Ruling elders: Lay representatives of the people set apart by prayer and the laying on of hands by a presbyter (priest). They serve in the Church councils. They also will have pastoral charge of a congregation lacking a minister.

7. OTHER PROVISIONS.

a. Baptism. The use of water in the name of the Trinity is the method by which candidates are incorporated into the Church. A profession of

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faith shall be required by adults and by sponsors of children.

b. Confirmation. A public renewal of baptismal vows administered by the laying on of hands with prayer by the bishops, or by a presbyter (priest) duly authorized by the bishop and presbytery.

c. The Lord's Supper. Bread and wine shall be used and every rite shall contain (1) A confession of sin and a declaration of God's forgiveness; (2) a commemoration of the Lord's death and passion, and the recital of His words and acts with a prayer of thanksgiving and consecration, a presentation of the elements, an invocation of the Holy Spirit, and the Lord's Prayer; (3) and the Apostles' or Nicene Creeds on appropriate occasions.

d. Ordination. The true ordainer is God Who through the words and acts of the Church's representatives commissions and empowers. There shall be the imposition of hands, with prayer, an authorization to minister, and a designation of the office to which the candidate is being ordained. All ordinations of presbyters (priests) and deacons shall be by the bishop and presbyters (priests) of the presbytery of jurisdiction who shall join in the laying on of hands. Consecration of bishops shall be by at least three bishops, and presbyters representing the jurisdiction. When a congregation shall request it the bishop and presbytery shall require of the pastor-elect a promise to maintain the doctrine and worship in accordance with the forms to which the parish is accustomed.

8. WORSHIP. There will be a common service book in due time including a variety of liturgical and non-liturgical forms to meet the needs and to preserve the distinctive values in the two traditions of worship. A liturgical commission shall consider such a book of worship and authorize its use but until that time the Commission may set forth forms of worship which any presbytery may authorize for use in the diocese.

Concluding the majority report the commission recommends that (1) the group be continued and to consider negotiations further with the Presbyterians and other Christian bodies; (2) the report shall be decisively acted upon by the General Convention of 1949 after serious study is given it by dioceses, (3) the Presiding Bishop shall be requested to present the Proposed Basis to Lambeth Conference in 1948 for its consideration and advice, and (4) that in its report to General Convention of 1949 shall be incorporated the actions of dioceses resulting from their study.

This report was signed by Bishop Robert Strider as chairman and Bishops Stephen Keeler of Minnesota, Benjamin Washburn of Newark, and the Rev. Messrs. Sherman Johnson, T. O. Wedel, Alexander Zabriskie (secretary), and Messrs. W. L. Balthis, Alexander Guerry, John C. Spaulding, and G. F. Thomas.



The fine choir of St. Augustine's College as it leaves the chapel following service. At the rear of the procession is the Rev. Edgar H. Goold, for many years the president of this famous Church college

MINORITY REPORT:

Those who signed the minority report felt they could not sign the majority report nor recommend the Proposed Basis for study because to quote the opening sentence, "we judge that the proposals radically distort the religion of our Lord. We see no point in asking the Church to study for a period of years what we are certain would, if adopted, cause only disunity among ourselves and superficial unification with others."

They objected on the following grounds:

1. The Commission was not appointed, as has been asserted in some quarters, to accomplish union with the Presbyterians at any price. Because there was no debate and no opposition to the 1937 Resolution in regard to unity it is clear evidence the Resolution was not understood then as it has been interpreted by some recently.

2. We vigorously repudiate any "complusion" under this resolution to accept without question whatever the Presbyterians insist upon.

3. One fact has remained constant and unchanged through the centuries that only a bishop can validly ordain. The Presbyterians deny this by asserting their ministry is the same as the episcopate and they will not accept the formula as a supplemental ordination.

4. The Presbyterians strenuously assert the parity of Orders, that is that bishops, priests and deacons are all on the same level of authority and a bishop has no more spiritual power than a priest or deacon. This has been a historic Presbyterian principle and the commission has been informed "we will never give it up."

5. A minister is in no sense a priest beyond any other sincere Christian believer according to their official beliefs.

6. The Proposals would ultimately do away with the Prayer Book for the Presbyterian element vastly outnumbers the Episcopal; so it is absurd to suppose that the new book of worship will favor our historic Prayer Book.

7. The proposais would automatically remove the Episcopal Church from the Anglican orbit of Churches and make it a member of the Pres-

(*Continued on page 17*)

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Cranbrook School Builds Boys Into Christian Men

Preparatory School Teaches High Ideals And Also Emphasizes the Christian Life

By Sara Dill

Bloomfield Hills, Mich.—Cranbrook School, located in this lovely suburb of Detroit, is a preparatory school for boys in grades seven through twelve. Uniquely among its contemporaries the school was established in 1926 by Mr. and Mrs. George C. Booth with the professed objectives of training boys not only in a good general education, but also "in the Christian life, in high moral idealism, and the practice of religion" as the deed of gift states. The school was first opened in 1927 under Dr. W. O. Stevens who was largely responsible for the establishment of these objectives. In 1944 the Rev. W. Brooke Stabler, previously headmaster of the Avon school, at Avon, Conn., became headmaster and under his direction the school is not only continuing its excellent work but is striving for even higher standards of scholarship and citizenship.

Cranbrook comprises ninety acres of beautiful rolling land twenty miles northwest of Detroit and is equipped to take care of about 200 resident students and half as many day boys from the surrounding community.

All boarding students live in single rooms in modern, fire-resisting dormitories which are closely supervised by resident instructors. All of the students take part in the school's work which is designed not only to render valuable services to the school but also to give the boys a feeling of responsibility and participation in the more practical aspects of the school's operations.

Now in its twentieth year the school has graduated some 750 boys most of whom served in the recent war, 37 giving their lives in this service.

Thirty-four instructors teaching English, mathematics, foreign languages, fine and industrial arts, natural and physical sciences, music and physical education have approximately 15 pupils in an instruction group. This means that the teacher can become well acquainted with his boys so that he can give them necessary help and also judge their work and effort.

The buildings at Cranbrook were designed by Eliel Saarinen, internationally famous architect who for many years has been president of the Cranbrook Academy of Art. In 1931 he received the gold medal of the New York Architectural League for this work. The buildings include the main school building, three dormitories, an arts and science building, a dining hall, an auditorium, an infirmary, and various residences and service buildings.

The school is affiliated with nearby institutions of a similar type for girls as well as for professional training so that the combined schools cover an area of more than 300 acres.

Together they make one of the most unique cultural and educational centers in America.



Enjoying a fast game of softball on the fine athletic field at St. Faith's School, Saratoga Springs, N.Y. The School is chartered by the board of regents of New York and is approved by the synod of New York and New Jersey

RURAL WORKERS HONOR KOLB

Madison, Wis.:—When the town and country leadership summer school meets July 8-19 at the University of Wisconsin the Episcopal church, through its own conference on rural work will join in honoring the 25th anniversary of Prof. J. H. Kolb of the Agricultural College whose enthusiasm for such a project has greatly aided rural religious efforts. The National Council at its May meeting passed a resolution asking Presiding Bishop Henry St. George Tucker to send a greeting of appreciation to Prof. Kolb for what he has accomplished. This is the only rural conference for church work in America that has a quarter of a century's history behind it.

At the same time Episcopalians from all geographical sections of the Church who are active in the rural field converge upon Madison for their own conference headed by the Rev. Clifford Samuelson, associate secretary for domestic Missions of the National Council. Over 400 Episcopal bishops, priests, and laity have attended the conference during the past 25 years.

CLERGY COME TO AGREEMENT

Philadelphia:—Twelve clergymen of this city representing opposite schools of churchmanship, concerned over what they termed "the recent increase in 'party' strife within the Episcopal Church" met together recently so successfully that what appeared as difficulties were found to be less fearsome. They subscribed to the following: "We believe in our Lord Jesus Christ as God incarnate in this world. We believe that the historic Church was created by Him as the Family through which He might work His will in this world. We believe that the Holy Communion is the central act of Christian worship in which our souls are fed." It was signed by the Rev. Messrs. J. G. Armstrong 3rd, Thomas Burgess, G. R. Condit, K. R. Forbes, D. W. Gateson, J. C. Kolb, E. F. Salmon. J. K. Shryock, S. T. Steele, G. A. Trowbridge, C. E. Tuke, and E. B. Wood.

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Christians Challenged By Work In Palestine Today

American Chaplain Says Palestine Test Case Urging Church to Meet Challenging Work Now

By Philip L. Shutt

New York:—Christianity faces a great challenge in Palestine, according to the Rev. Dr. Francis Bloodgood who has just returned from Jerusalem where he served as American chaplain to the Anglican bishop of that area. In an exclusive interview granted THE WITNESS he pointed out that the Christian schools, especially those sponsored by the Y.M.C.A., as well as the Hebrew university in Jerusalem are centers of reconciliation, for all nationalities attend classes. Lectures on living together are so crowded that the SRO sign is always in evidence, Dr. Bloodgood stated.

He said further that the religious side of the picture has been so blotted out by the politically explosive side that the Christians in Palestine, who are for the most part Arabians and of the Orthodox faith feel their brethren outside have forgotten them.

Dr. Bloodgood also told of a mission in Tellamer far to the north supported by the American Church where 10,000 Assyrians live who were relocated by the defunct League of Nations. An American priest is needed who is also an expert in agriculture. He must be a single man.

When Dr. Bloodgood left Jerusalem in May of this year the Arabian-English difficulties had not then affected the work of the Church. He stated that the Anglican bishop and staff are without adequate transportation and need a station wagon badly.

Living conditions are none too good in Jerusalem itself, nor in Palestine where thousands of refugees and pilgrims pour in. For example, there are some paralyzed older persons who live 60 feet underground many of whom have seen no daylight for a long period, he reported.

Dr. Bloodgood took some moving pictures of the work and will soon be prepared to show them as well as to lecture and preach. He feels Americans do not know much about religious conditions in Palestine. He thinks that the political problems should be the responsibility of the United Nations Council. "Palestine could well serve as a test case for the effectiveness of the Council," he said, "because so many explosive elements are present in a small area that are common in larger sections of the world."

He is preparing a full report which will be given to the Presiding Bishop whose representative he was, and General Convention will hear from him.



The Rev. Kimber Den in charge of the delivery of a truckload of American flour to the destitute farmers of China. Mr. Den is in back of the man with the sack on his shoulder. In addition to carrying on this relief work for the government, Kimber Den continues to direct centers where children and refugees are cared for. Donations for the work can be sent to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. Fifteen dollars will clothe, house and feed a Chinese orphan for an entire month

CHURCH LEADERS TO EUROPE

Washington, D. C.:—Bishop Henry K. Sherrill of Massachusetts who is also chairman of the general commission on army and navy chaplains has announced that two prominent church leaders will leave soon for an extended visit to the chaplains in the armed forces in both the European and the Far Eastern theatres of operations. Dr. Samuel M. Cavert, general secretary of the Federal Council of Churches will go to Europe, and Dr. C. Oscar Johnson, minister of the Third Baptist Church, St. Louis, and former president of the northern Baptist convention will go to the Far East. The purpose of the visits which have been officially authorized by both the Army and Navy, will be to confer with chaplains concerning their work and to assure them of the continuing support of the churches.

BISHOP OLDHAM IN ENGLAND

Albany, N. Y.:—Bishop G. Ashton Oldham has gone to England to attend conferences as an official representative of several international organizations and expects to be absent six weeks. As president of the World Alliance for International Friendship through the Churches, he will attend a conference of the Alliance at Pendley Manor and later will be the guest of Archbishop Fisher. At Canterbury he will represent the Episcopal church on the consultative body planning the 1948 Lambeth conference. He will also preach in the Portsmouth cathedral and at St. Paul's, London.

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EDITORIALS

Christian Education

THE obvious lack of moral incentive in the acts of men today demands renewed attention to the subject of Christian education. We of the WITNESS Board feel that, with the home and the school increasingly secularized, it is incumbent upon the Church to place this in the very forefront of its interests and efforts.

To meet today's crisis new attitudes and methods are called for. The old-time "Sunday School" is no more adequate than the horse and buggy in an air-minded age. With the choice of life or death facing the world Christian education must be even more "functional" than secular education. While it cannot neglect the informational side, in the little time that the average Church School has on Sunday at its disposal it must put its emphasis on relating the Christian ideals and purposes to the desperate art of living in a revolutionary age. We would make our own the four objectives set forth by William Clayton Bower in his excellent book, "Christ and Christian Education." Briefly these are: 1. The achievement of a Christ-like personality in attitudes and motives; 2. A searching criticism and reconstruction of society that it may be brought in harmony with Jesus' teaching of the Kingdom of God; 3. A study of the funded experience of the Christian past in order to interpret and resolve the issues which we face in the present; 4. The building of a fellowship, the Church, to meet both the needs of the individual and to act as a sustaining and propulsive power in an anarchic society.

All this means that the center of gravity in our Church Schools must be changed from teaching to learning, from the curriculum to the child, from the acquisition of facts to the relating of values to life and experience. In other words, every opportunity to *practice* Christianity must be scrutinized and studied. It also means that the dogmatic approach—"Jesus loves me, this I know, for the Bible tells me so"—must give way to a much freer and more adventurous search for truth, secure in the knowledge that "God is not the God of the dead but of the living."

In order to accomplish these ends much greater student participation is called for in our Church School so that our young people will be conscious of their responsibility to plan as well as to assist in executing their spiritual nurture—and to enjoy the doing of it. This involves the recognition that the child is an individual in his own right, not simply an undeveloped adult, and his worship experiences must be on a level that he can assimilate and respond to.

We do not share the belief that Church Schools have had their day; as a matter of fact they are something quite new in the history of the Church. The science of education has made great strides in the past generation; the newer methods offer many challenging opportunities. We deplore what we believe to be a defeatist attitude on the part of some of the clergy who, because of the great amount of effort involved to revise our Church Schools, retreat to the superficial catechetical method or turn to the "Children's Eucharist" as the easiest way out. Great times call for greater endeavors; if the coming generation is to be equipped to meet the overwhelming problems that confront it the Church must rouse itself and turn its energies to those with whom its future rests.

"QUOTES"

THE most dangerous thing about the Ku Klux Klan in the South is the fact that its queer, perverted ideology has somehow, in the minds of the uninformed, gotten mixed up with Christianity. The limited success of this effort to identify the Klan with religion, and the enemies of the Klan with irreligion has given the KKK a considerable portion of its following. This has been profoundly disheartening and in no small measure alarming. Today it is correspondingly heartening to see the authorized spokesmen of the Churches stripping the pretense from this vicious propaganda. Courageous ministers for many decades have stood against this bigoted, barbaric organization, but in the past they have fought their battles in relative isolation. But since the postwar revival of the Klan the forces of organized religion have begun to advance in phalanx.

—Miami Daily News

Cult of Simon

We are in receipt of a folder put out by the Monument Builders of America, Inc. (Len Arnold, public relations director) entitled *Prayers for Peace.* If the morticians lobby succeeds in getting Congress and the President to bring back what is left of the mangled bodies of the brave men who fell on foreign battlefields there will be a demand for tombstones so this association is preparing not only to sell them but to suggest that they be properly inscribed with prayers for peace. We would not condemn this organization either for its enterprise in seeking a market or would we question its motives in using a book of

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prayers for peace to sell tombstones. We would however use this incident to call to the attention of readers that there was once a man named Simon who sought to enhance his profession by buying the services of the Holy Spirit (Acts, 8).

Religion has often been useful to enterprising entrepreneurs. Church societies are frequently solicited by Aunt Emma's Flavoring Extracts to drum up a demonstration before a crowd of church ladies (at 25c per head). Undertakers are only too eager to supply churches with posters and attractive signs and fans for summer congregations and chairs for bridge parties. Even that conservative group known as the National Association of Manufacturers has been known to solicit the aid of ministers to lend respectability to their efforts to spread propaganda in local communities.

Simon Magus was never canonized but he should have been if only to provide a patron saint for those who would make use of religion to sell their wares. We believe it is beneath the dignity of the Church to be used as a commercial agency. We believe it is beneath the dignity of the clergy to write prayers to help sell tombstones. We wish that every church which has accepted favors—such as fans, posters and chairs—bearing the name of the undertaker who has provided them might remove them. The business of the Church is to proclaim the Gospel, not to make money or enjoy advantages at the price of becoming an advertising medium.

The Cost of Pensions

by Robert Worthington

Executive Vice-President of the Church Pension Fund

THE paper entitled "The Cost of Pensions" in the April 25th issue of THE WITNESS is both interesting and well-considered. It raises many pertinent questions—too many to be discussed adequately in the limited space allotted to this article. Some of them have to do with the principles adopted by the General Convention when the fund was instituted. Others proceed from the recent decision of the trustees of The Church Pension Fund to move towards increasing the assessment rate to 10 per cent, from its present level of 7½ per cent. These latter questions will be discussed in the present article.

Perhaps the most important is whether a 10 per cent rate may not be too high unless it is accompanied by the promise of expanded benefits. Mr. Graf is correct in his point that, at present levels of assessable salaries in the Church and of the invested assets of the Fund, the increase in assessment rate will produce more income than is lost by a drop from 3½ per cent to 2¾ per cent in interest. This relation is, however, necessary. Income has to be sufficient to balance the value of the new promises taken on each year and this value will be higher if only 2¾ per cent interest can be expected between now and the time the promises are fulfilled than if 3½ per cent is expected. The value will not be the same. Here we have a technical point not too readily understandable by the unversed, but nevertheless basic. For if the income is not kept in step with the promises, the promises are meaningless.

Another way of putting it is to say that if the assessments are increased now to a rate of less than 10 per cent of salaries, there would later,—if surplus had not already been used up and bankruptcy encountered,—have to be a further increase to a figure higher than 10 per cent. The 10 per cent rate is the rate that can remain constant throughout the years and still bring the promises to fulfilment, *ceteris paribus*.

In the judgment of the Trustees and their actuary, the present circumstances as well as the outlook for the future dictate a 10 per cent rate. They would like to believe a lower rate would do, but they cannot.

Mr. Graf makes the statement "Since the Fund has been accumulating nearly $1,000,000 surplus each year since 1917 for actuarial purposes and future protection the only conclusion which can be drawn is that the Fund is asking for more than it expects to get, or that it wishes to increase its surplus, or that it anticipates a further decline in investment income and wants to be prepared for such an unhappy event."

It is evident that by surplus Mr. Graf means excess of income over disbursements each year. Surplus here is a misnomer, although clearly unintentional. The growth in the assets, which seems to be what Mr. Graf is referring to, is most important. It is only on account of this growth that there can be certainty back of the pension promises. At the end of 1945 the value of the promises (actuarial reserve liabilities) was $35,741,465,

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and there had to be and were balancing assets. This sum of money plus interest to be earned on it will be completely disbursed by the Fund to the present beneficiaries and the present large group of active clergy, and their families, in recognition of the services of these clergy *prior to January 1, 1946.*

The phrase "for actuarial purposes" in the sentence quoted above is not accurate. The reserves do not exist for actuarial purposes. They exist to afford the protection promised. The role of the actuary is simply to compute their value. Mention is made of this fact here because it should not be overlooked that actuarial science is a tool and not an end. The end is pensions that can be counted on.

The interests of the clergy and the Church would be served very definitely by a larger surplus than that existing at the present time, namely $1,896,155. This is a small surplus for a fund of $40,000,000. For example, a serious market set-back in security prices (already very high) could reduce surplus by several hundred thousand dollars. Again, the change to the 2¾ per cent interest assumption at the end of the year will call for a transfer of several hundred thousand dollars from the present surplus to reserves. Finally, the present surplus is not sufficient to allow a change to a 2½ per cent interest assumption, a step that may be necessary in the future. Surplus should be built up.

IT MUST be remembered that the Fund, unlike an insurance company, operates with a small margin between mortality assumptions and mortality experience. For instance, if the Fund were operated by an insurance company, the assessment rate in the past would not have been as low as 7½ per cent, nor would a rate as low as 10 per cent in the future be acceptable. The mortality tables on which the reserves are calculated are tables built up by the Fund's own experience, with periodic adjustments to meet changing trends. Insurance companies on the other hand use general mortality tables that are considerably more conservative than the tables used by the Fund. Because the Fund operates on a small margin, the assessment rate can be lower than would otherwise be necessary, and the extra benefits aggregating $6,000,000 over the years have been appropriated. Moreover, most insurance companies are issuing annuity contracts at the present time on a 2 per cent interest assumption, which in itself would require a very substantially higher assessment (premium) rate than called for by a 2¾ per cent interest basis.

The possibility is suggested by Mr. Graf that the Fund anticipates a further decline in investment income. Unfortunately there is no clear evidence that the down trend of yields which has existed for many years has halted.

Mr. Graf mentions the administrative costs of the Fund, and suggests that it might be administered by a large banking house with pension facilities for a very considerable saving. Some time ago a special study was made of the costs of the Fund and other funds working in the same field. It was found that the Fund had the lowest ratio of expenses to assets, namely 0.32 per cent, of the six funds in its own size category; in the ratio of salaries to assets it was also lowest at 0.18 per cent; and in the ratio of rent to assets two had a lower figure than the Fund's 0.023 per cent and three a higher figure.

The largest items of expense are, in order: Compensation of employees, investment advisory fee, custody and care of securities, rent, office supplies and printing, postage and publications. The expense of the following fall under $2,000 a year: Medical expense, auditing expense, actuarial expense, travel, depreciation of furniture and fixtures. The consulting actuary for years has contributed without fee his very important services. The Fund's legal advisers—and their help is constantly needed—have always contributed their services without charge.

The compensation of employees is determined by the law of supply and demand. In other words, the compensation runs parallel to what other companies competing in the same market pay for equivalent capacities. The rent of the office, contracted for some years ago at a favorable rate, is even more favorable under present-day circumstances. The fees paid the investment advisers and the custodians of the securities are low. We suggest that any one particularly interested in these matters ask qualified experts in the field of investments whether a fee of $16,000 a year for first-class investment advisory service on a portfolio of $37,000,000, and a custodian fee of $8,300, are reasonable.

The assumption that some other administrator, such as a bank as suggested by Mr. Graf, or an insurance company, could operate the Church's pension system more cheaply than the Church itself may not have been made with the benefit of one consideration, namely that all the clerical work of record-keeping and bookkeeping, supervision, office space, supplies, postage, services, etc., would be required no matter by what group the Fund is administered. In addition, a commercial company taking on a responsibility and service of this sort would expect a reasonable profit over and above the cost.

WE DO not believe the suggestion of Mr. Graf that the administrative cost would be no greater if there were 65,000 clergy a constructive comment. The cost of operating a pension system consists largely of wages paid directly to the or-

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ganization's workers or indirectly as the major part of the cost of supplies, printing, security handling, services and so forth. The staff that would be needed to handle twice as many accounts as the Fund's present 6,500 accounts would certainly have to be increased. The work that would have to be done on 13,000 accounts would be doubled, nearly twice the office space would be required, postage would be exactly doubled, etc. Without question certain of the costs would not be doubled but every expense item would be increased.

At the end of his paper Mr. Graf asks whether, following an increase in the assessment rate to 10 per cent, it may not be possible to augment the inadequate pensions now granted. The Trustees hope so. Such increases will necessarily be in the nature of expansion of the "extra benefits." There is but one thing which is more on the Trustees' minds and hearts, namely to make the basic promises secure. After that they are truly eager to increase the benefits. But the answer must be postponed for a year or two until the net results of the increase (if approved by General Convention) are revealed.

Recent Publicity Explained

by Louis Wallis

RELIGION in the crisis now confronting the world is the subject of publicity material which has recently appeared in the advertising columns of this journal under successive headings as follows: "A Serious Word About Your Inherited Religion," "The Tragedy of the Forgotten Jehovah," "New Methods in Biblical Interpretation Imperatively Needed."

Many religious leaders feel that organized religion has not yet spoken adequately in the present situation. Our national and international difficulties are approached with abundant moral earnestness and personal devotion. But these very qualities tend to obscure the fact that religious people must find their bearings more definitely in terms of the conditions which they hope to influence.

The Church is Bible-related, and must in some way recover and reassert its basis in the prophetic doctrines at the foundation of Scripture. Today's crisis indeed should presently compel a new declaration by the churches regarding the significance of the Bible and its religion, around which progressive elements can rally in the struggle for a better world. But a number of obstacles present themselves in the pathway of such an endeavor. How can we restore the voice of ancient prophecy without lapsing into futility and fanaticism? Many of the concrete demands of the prophets were utopian and impractical, such as the abolition of interest on money and the cancellation of loans at the end of seven years. The Bible does not supply a program of economic readjustment applicable to modern society; nor does it even furnish the materials out of which a scheme of social reform can be constructed for our times. The prophets lived in the immediate presence and urgency of terrible economic problems: These men preached the God of Israel as the divine champion of justice for "the poor and needy"; while the worship of "other gods," which they attacked, was complicated in its very essence with oppression and exploitation of the underprivileged; and the pressure of the struggle against Baal was an impelling force in the evolution of Israel toward ethical monotheism. During that long historical experience, men learned to find God amid the daily stress of secular life and in the powerful imperative of the moral law. But the democratic impulse of prophecy has been largely frustrated and obscured by the aristocratic, priestly element in the Jewish and Christian religions. The priest has always tended to collide with the work and influence of the prophet. Nevertheless, both prophet and priest have had their legitimate place in the development of the Judeo-Christian tradition. The question is how to interpret both factors in such a way as to release the prophetic witness in the religion which we have inherited from Bible times.

PARADOXICALLY, the scribes in the Babylonian Exile saved the monotheism of the prophets by building around it the fence of the priestly "Law." The five books of the Law, containing minute requirements of worship and also the utopian demands of the prophets, became the Bible of the Jewish community after the Babylonian Exile. But a reactionary party assumed control; and the prophets themselves, who had been creative in the evolution of monotheism, came to be looked upon as mere interpreters of the Law; so that the books of the prophets were never considered to be an organic part of the Jewish Bible proper. The names of the great literary prophets were never, or but rarely, given to Jewish children, and hence are not borne by characters in the Gospels, the Acts, and the Pauline Epistles.

The name of Jehovah, the God of the prophets, freely spoken before the Exile, was forbidden to

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be uttered after the Captivity; and therefore it is conspicuously missing in the New Testament. The impractical economic demands of the prophets, contained in the Law, were made null and void by a rabbinic legal instrument, "The Prosbul"; and the old social problems, which the prophets had fought, reappeared in Judaism under new forms. This indurated system was challenged by Jesus; and although it continued to stand unchanged, the social forces unleashed by the Crucifixion made possible the spread of ethical monotheism in the gentile world. The old prophetic struggle between Jehovah and Baal emerges in the New Testament as conflict between God and Mammon. The striking contrast between the emphasis upon rich vs. poor in the first three Gospels, and the priestly atmosphere of the Pauline epistles, is the measure of the change made necessary by the rise and expansion of Christianity. The progress of monotheism in the Roman Empire, and in medieval Europe, could not, under the circumstances prevailing in those times, carry the weight of economic agitation and reform.

But under present conditions, the Bible is generating social conscience about problems caused by economic forces which operate beyond the orbit of individual, or personal, volition. These problems call for public, or collective, action. What is organized religion to do about them? Something has been accomplished in recent decades by numerous resolutions demanding economic justice. Such action has undoubtedly had an educative, moral effect, helping to clear the way toward the future. But resolutions of this nature may easily drop into the limbo of cant formulas which are safe, respectable and harmless. And yet, on the other hand, organized religion cannot sponsor definite programs of social reconstruction without virtually becoming a political party which excludes from its membership all who do not favor the proposals in question.

We need to realize that the social-economic problem in the Bible is not peculiar to the communities with which the Scriptures deal. It assimilates with general history in a perspective which includes elements common to all nations. There is a close affinity between social forces operating in Bible times and the forces at work in the development of western civilization. This important fact, long known to investigators, is made evident by recently issued studies of international scholars under the direction of authorities at Cambridge university, England. Biblical data, about which there is no dispute, can be used as the basis of a broad, comparative declaration, or statement, on social justice by religious people of all creeds. Such a statement, in tentative form, will soon be proposed for discussion in the hope that, either as modified or as essentially unchanged, it may prove to be available for endorsement by organizations and individuals interested in giving a more definite orientation to the social conscience in the present crisis. It will make no reference to controversial points in Biblical criticism or theology.

More Time to Teach

by David R. Hunter

Director of Religious Education in Massachusetts

EVERY season is open season as far as the Sunday Church School is concerned. Not a winter passes without some person of note taking a pot shot at our Sunday educational program which is caught up and syndicated throughout the land. For all of this unfavorable publicity the professional religious educator should be only grateful, for we need all the adverse publicity we can get. We will forever be helpless without it.

As a matter of fact almost any one of us can add to the evidence which demonstrates our weakness. One need only turn to the statistics to come upon facts which are close to shocking. A study of enrollment statistics cannot always be depended upon to prove very much, but in this case the statistics are so startling they cannot be avoided. Enrollment in our Church Schools throughout the country during 1944 and 1945 fell to a point lower than it had ever been since the year 1890. In the Diocese of Massachusetts, except for the year 1919, enrollment has never been as low since the Western Diocese was created in 1901. Now of course the war played a part in this, and yet to be satisfied with that explanation is to miss the real meaning of these figures. During all the years from 1890 to the present the communicant strength of our Church here in the United States has more than tripled, while Church School enrollment has averaged about the same. From 1894 to 1942 the total figure for continental United States was always in the 400,000's, with one exception when it fell below. For over half a century it fluctuated and

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varied no more than 1/7th of the largest enrollment attained. There can be little wonder then that laymen almost everywhere are filled with skepticism about the value of the Church School of our day.

Many factors have contributed to this situation, but one of the most basic factors is to be seen in the very time structure of the Church School which in the midst of our developing secular culture finds itself increasingly incapable of coping with that culture. The first half of this century has marked the development of a form of secularism which is unparalleled in the previous history of our country. Now in our day it has finally taken a form which has resulted in building a people, our own people, whose living is organized essentially apart from God. Living in the midst of a culture of this type that recognizes no essential or determining relationship to God, our Church Schools instead of increasing the amount of time available for instruction in an effort to further equip their children to combat and change the secularism all around them, have decreased that time, so that at the present it is the normal thing for a faithful Church School pupil to devote no more than twenty to thirty minutes a week to religious instruction apart from worship.

Any person who gives that fact a moment's thought will recognize the futility of such a program. It is not possible to point to a single basic subject in our weekday school system that could be mastered by a single pupil if the pupil had no more time to give to it than our children devote to religious education. How can we possibly expect any child to develop a sound religious life buttressed by the faith of our fathers, capable of withstanding the secularism of our day, if not overwhelming it, with no more opportunity than this for basic instruction. The answer is that we cannot expect them to do so, and that explains in part why the secular spirit has been able to make such deep inroads upon the culture of our generation.

Now in meeting this situation there are a number of points at which a Department of Christian Education could begin, some of which would hardly constitute a beginning, for we have been active there for some time. We could make it possible for teachers to secure the training most of them admit they so desperately need, something we have been trying to do and which we should look forward to doing with increasing efficiency. There can be no doubt that one of the weak points in our whole program of religious education is our system of untrained leadership.

ANOTHER starting point is with respect to the curriculum resources and teaching materials available for instruction. This has long been a crying need in the Church Schools up and down the land, and it is good to know that several promising developments are on the horizon, both in the National Division of Christian Education and in several Dioceses.

These are tasks we must not fail to accomplish, but they hardly constitute a new approach, and by themselves they do not promise any more for the next fifty years than they produced during the last half century. The real place to begin is with respect to the whole question of time. If it is true that the child cannot master any subject of basic importance on a thirty-minute per week basis, how can we hope to do anything with the best curriculum and the best trained teachers in the land if we continue as we are?

The solution, more than one leader feels, is to be found in what is known as the extended Church School session, something that has been tried with success in a number of parishes throughout the country, some of them small, some large, but a project which apparently has never been sponsored by a National or Diocesan Department of Christian Education. The extended Church School session is a program which makes use of the whole of a Sunday morning for purposes of education and worship. Instead of participating in the program of the Church for one hour on a Sunday morning, two and one-half hours are made available to children. For the average child this means that the teaching time is at least doubled and in many cases tripled. With all of the problems that go with this increased apportionment of time, this would seem to be a most necessary starting point and the very least we can do toward rectifying the present situation.

The two immediate problems with which one is confronted when the extended Church School session is contemplated are the apparent scarcity of teachers and the limitations of available space. Neither of these problems is to be underestimated, but neither should they be permitted to rule out all thought of the extended session. Church Schools of all sizes have solved them once the combined forces of leadership and laity determine to make more time available. The primary prerequisite is a deep seated conviction that the Church School institution as we now know it simply cannot work, and a determination to change it at its very base. When this spirit comes into being within a parish, it becomes perfectly obvious that more teachers are necessary, that they require more adequate training and that the persistent problem of teaching space can and will be solved. There are a few instances of this in our own diocese, and a growing file of letters from various parts of the country provide other examples.

In many ways the Church School is an index to

(Continued on page 18)

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Brotherhood Host to Archbishop Of Canterbury September 7

Mass Meeting Under Auspices of Brotherhood Of St. Andrew to Hear First Public Address

Baltimore:—The office of the Brotherhood of St. Andrew here, one of the leading layman's organizations of the Episcopal Church, has announced that the coming visit of Archbishop Geoffrey Fisher of Canterbury to America is for the specific purpose of speaking before a huge mass meeting of that organization to be held Sunday afternoon, September 7 in Convention Hall, Philadelphia, at 3:30 o'clock. The meeting will climax a week-end of activity of the Brotherhood when delegates from all sections of the Church in America will hold their triannual convention. The Archbishop, coming from a Canadian visit will be the guest of the Brotherhood prior to his visit to General Convention September 9.

At the executive committee meeting of the Brotherhood held in March 1945 it was determined to invite an outstanding Anglican leader to speak at the pre-Convention mass meeting and with the approval of Presiding Bishop Henry St. George Tucker, the Archbishop of Canterbury was asked to speak. He accepted in September. The Presiding Bishop at the same time invited him to visit General Convention.

This will be the second visit of an Archbishop of Canterbury to America in the history of the Episcopal Church.

Edited by Philip L. Shutt

Plan Meeting

London (by wireless to RNS):—Plans are nearing completion here for the first international conference of Christians and Jews ever held. Over 125 Protestant, Roman Catholic, and Jewish delegates from many parts of the world will gather for week-long sessions opened at Oxford on July 30.

Bishop Honored

Denver:—The commemoration of Bishop Fred Ingley's twenty-fifth anniversary of his consecration was held in St. Barnabas parish here on St. Barnabas Day. The two servers at the Holy Communion were his son, Hansen Ingley, and Ted Hoover, the first child he baptized after his consecration. The Bishop received a pen and pencil set, a check for $4,500 from the people of the diocese accompanying a book of memories in which the names of the donors were inscribed, and Mrs. Ingley was given two silver plates.

New Instructor

Philadelphia:—Dean Frank Gifford has announced the appointment of the Rev. Charles M. Coldren as instructor in dogmatic theology and ethics at Philadelphia Divinity School. Mr. Coldren has just been discharged as a Navy chaplain after three years' service. He was rector of St. Nathaniel's Church here before entering the service.

Greek Theologs

New Haven, Conn.: — Eighteen young Greeks will arrive in the United States next fall to do advanced work in American theological seminaries according to an announcement by the Rev. Edward R. Hardy, professor in Berkeley Divinity School here representing the Presiding Bishop in making the arrangements. Most of the men have finished their course in theology at the University of Athens.

CLID Meet

Washington: — Several members of the Church League for Industrial Democracy were among the 550 students at the school of political action techniques sponsored by the national citizens political action committee on June 27-29. Among the speakers at the session dealing with the organization of clergymen for political action was the Rev. William Spofford Jr., executive secretary for the CLID.

Leads Fight

Portland, Ore.:—Stirred into action by the charge of Bishop Benjamin Dagwell that the city is permitting people to live in fire-traps, an ordinance was recently passed to correct the situation. The Bishop is chairman of the city's housing commission.

Raise $30,000

Richmond, Va. (RNS): — An endowment fund for the maintenance of the Episcopal church building here where Patrick Henry gave his famous "Liberty or Death" oration is being raised by Alexander W. Weddell, former Ambassador to Spain and president of St. John's Church Foundation Inc. So far $30,000 has been given with more to come.

Niemoeller Invited

New York (RNS): — The Federal Council of Churches has been authorized by its executive committee to extend an invitation to Pastor



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Martin Niemoeller, German Church leader, to address the Council's biennial convention next December in Seattle, Wash. A nation-wide speaking itinerary will be planned.

New Dean

Hartford, Conn.: — The Rev. Louis Melbourne Hirshon, since 1935 rector of St. Stephen's, Sewickley, Pa., has been elected dean of Christ Church Cathedral. A graduate of Harvard, he was ordained deacon and priest in 1925 by Bishop Rogers of Ohio. In the diocese of Pittsburgh he has served as an ex-

SUMMER SERVICES

New York City
CHURCH OF THE HOLY TRINITY
316 East 88th Street
The Rev. James A. Paul, Vicar
Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

ST. PAUL'S CHAPEL
Columbia University
The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon, 11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

Millbrook, New York
GRACE CHURCH
The Rev. H. Ross Greer, Rector
Services 8:30 and 11 every Sunday.
Located on Route forty-four.

Denver, Colorado
ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
Sunday: 7:30, 8:30, 9:30, 11, 4:30.
Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m.
Canterbury Club (students and servicemen) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri
CHURCH OF ST. MICHAEL & ST. GEORGE
Washington University
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 7:30 and 11 a.m.
Canterbury Club, 5:30 twice monthly.

Pittsburgh
CALVARY CHURCH
Shady and Walnut Aves.
The Rev. Lauriston L. Scaife, Rector
The Rev. Phiiip M. Brown
The Rev. Francis M. Osborne
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
H. C. Friday and Holy Days, 10 a.m.

Palo Alto, California
ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland
CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York
GRACE CHURCH
Genesee and Elizabeth Sts.
The Rev. Harold E. Sawyer, Rector
Sunday: H. C. 8. Morning Prayer and H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

Chester, Penna.
ST. PAUL'S CHURCH
Broad and Madison Sts.
The Rev. Stanley V. Wilcox, Rector
Service: Sunday: 8 and 10:30 a.m.
Wednesday at 10 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma
TRINITY CHURCH
The Rev. E. H. Eckel Jr., Rector
Sunday: 7 and 8; Church School, 9:30 (Except August); Morning Service, 11 a.m.
H. C. Friday and Holy Days, 10:30.

Santa Monica, California
ST. AUGUSTINE - BY - THE - SEA
ST. AMBROSE CHAPEL
The Rev. W. N. Pierson
The Rev. D. J. Gallagher
The Rev. D. O. Platt
Sunday: 7:45, 9:30 and 11 a.m.; 7:30 a.m.
Daily 9:30 a.m. Thurs. 7:45.

Elkton, Maryland
TRINITY CHURCH
The Rev. J. Warren Albinson, Rector
Sunday: 8 and 9:30 a.m.
Wed. Litany, 8 p.m. Fri. and Holy Days, H. C. at 10 a.m.

Evanston, Illinois
ST. LUKE'S CHURCH
Lee and Hinman Streets
The Rev. Edward Thomas Taggard
The Rev. Joseph Barnes Williams
The Rev. Darwin Kieby, Jr.
Sunday: H. C. 7:30, 9 and 11.
Daily: H. C. 7:30 a.m. except Wed. at 7 and 11 a.m. Confessions Sat. 4:30-5:30 and 7:30-8 p.m.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5:30 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

San Diego, California
ST. PAUL'S CHURCH
8th Avenue at C Street
The Rev. C. Rankin Barnes, Rector
The Rev. Harold B. Robinson
Sunday: 7:30, 11 a.m.; 7:30 p.m.
Fri. and Holy Days, 10 a.m.

Omaha, Nebraska
ALL SAINTS' CHURCH
The Rev. Fred W. Clayton, Rector
Sunday: 8 and 11 a.m. H. C. first Sunday at 11. Weekday, H. C. and Intercessions Wed. at 10 a.m.



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amining chaplain and on the department of missions. His previous ministry was as assistant minister of Grace Church, Sandusky, Ohio, and as rector of St. Paul's church, Maumee, Ohio. No date has been set for his induction as dean.

Aids Orthodox

Chicago:—More than 15,000 food conservation pledge cards were distributed among the communicants of this diocese on June 9 to open a campaign which will aid famine relief in Europe. Bishop Wallace E. Conkling has announced that all money raised by the churches will be divided equally and sent to the Orthodox church in Greece, Hungary, Serbia, Bulgaria, and Poland. Each church family has been asked to keep the pledge card on its dinner table until the famine emergency has ended.

Resigns

New York:—The Presiding Bishop has received the resignation of Bishop James M. Maxson of Tennessee for action by the House of Bishops in September. Bishop Maxson is 71 years old and has been bishop since 1935.

Protest Memorial

Milwaukee:—St. James, this city's largest Episcopal parish has protested the erection of a five million dollar World War memorial because it involves the use of the Church's property as well as another church, a grade school, a dairy, and several large office and apartment buildings. Joining in the protest was Bishop B. F. P. Ivins, and Chancellor Howard T. Foulkes. The matter will finally be decided by the County Board of Supervisors.

Laymen Meet

Hartford, Conn.:—The first Connecticut Diocesan Laymen's conference was held at Trinity College here June 22 and 23 under the sponsorship of the diocesan department of program and budget. Bishop Oliver Hart of Pennsylvania was the leader of the conference. Other speakers included Richardson Wright, editor

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of House and Garden, Frank Gulden, trustee of Berkeley Divinity school, an active member of the Presiding Bishop's committee on laymen's work, and Bishop Frederick Budlong. One hundred and twenty-five delegates, representing parishes and missions throughout the state were present to help develop the interest and increase the participation of laymen in the activities of the church.

Ends Rectorship

New York:—The congregation of St. George's, Stuyvesant Square, heard with much regret on June 28 that the Rev. Elmore M. McKee, for the past 10 years rector of this historic church and prominent in city and diocesan affairs had tendered his resignation effective September 30. He did not announce his future plans.

School Honor

Fairbault, Minn.:—For the 39th time Shattuck Military academy here has been placed on the honor roll of schools of the United States war department according to headmaster Donald J. Henning.

Offering Grows

Dallas: — An increase of $1,300 in the Lenten Mite Box offering of this Diocese was noted recently when at a special service in St. Matthew's Cathedral, children presented Bishop Harry Tunis Moore with an offering of $4,280.

Bishop of Erie Dies

Erie, Pa.:—Bishop Edward Pinkney Wroth of Erie died suddenly June 22 while in the midst of episcopal duties. Cause of his death was a coronary thrombosis. He was consecrated on September 14, 1943 after successful rectorships in Pennsylvania, Maryland, and Washington. Before his elevation to the Episcopate he had been a member of the diocesan commission on church schools, of the executive committee of the diocese of Erie and an examining chaplain.

He is survived by Mrs. Wroth and three children. The funeral was held from St. Paul's cathedral, June 26, and the body was shipped to Darlington, Maryland, his birthplace for burial.

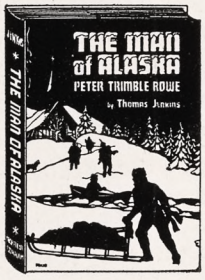
Bishops Plan

New York, N. Y.:—Bishop Charles S. Reifsnider, now in Japan, has informed the Presiding Bishop

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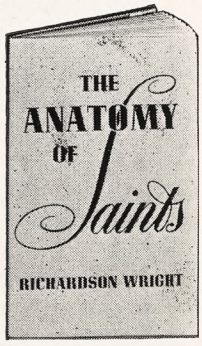
—The Pacific Churchman.

The Anatomy of Saints

By RICHARD WRIGHT

Foreword by W. Appleton Lawrence, Bishop of Western Massachusetts

How we can be more like the saints, as we pursue the routine of our daily lives, as we prepare for a vocation, as we participate in the activities and worship of the Church, is discussed by Mr. Wright in this booklet. He uses four "type" saints as examples for us to follow: St. John the Baptist, St. John the Evangelist, St. Peter and St. Mary.



The author of this booklet is the editor of *House and Garden* and author of the pamphlets, "Before Breakfast," "Before Lunch," "Before He Comes," and a number of books on various subjects. The booklet was issued for The Presiding Bishop's Committee on Laymen's Work.

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of a conference he had with the Japanese bishops and Anglican leaders recently at which time future plans for the Japanese church were discussed. "The Japanese church is impoverished beyond expectations," the Bishop said. It was revealed that 71 church buildings were destroyed of which 53 request help to rebuild a simple barrack construction for worship purposes. Nearly all of the clergy are at present doing part-time secular work but plans are under way by which their salaries may come from church congregations.

Camp Sold

Detroit, Mich.: — Camp Frisbie, near here was sold recently after 25 years' use by the diocese for conferences, parish picnics etc. Meetings will be held at Camp Chicagami near Alpena, Mich., hereafter, the first of which was the Older Boys' conference beginning July 6.

Camp Site

Decatur, Ala.: — Bishop Charles S. Carpenter has announced the purchase of a permanent Diocesan camp-site for the diocese of Alabama which is a step forward in a new program for conferences in that diocese. The camp, near here, is named after the late Bishop William McDowell. Young people of the Diocese have given offerings the past few years towards a chapel in his memory to be built at the camp.

Honor Bishop

Sewanee, Tenn.:—A tablet to the memory of Bishop James Craik Morris, late bishop of Louisiana was unveiled here recently at the Commencement exercises of the University of the South.

Meeting Successful

Detroit, Mich.:—Reporting a full registration the annual Girl's conference of this diocese was held June 22 to June 28 at Holiday House, Pine Lake, under the auspices of the diocesan Girls' Friendly society.

Torok Appointed

New York:—Bishop Charles B. Colmore of Puerto Rico, now in this country, has announced his appointment of the Rev. John Torok for college work at the University of Puerto Rico, San Juan. He will also do missionary work in the field.

Unity Commission

(*Continued from page 4*)

byterian orbit . . . "We should not only become merely one of several hundred other Protestant sects but also a new kind of Presbyterian Church."

This report was signed by Bishops Goodrich Fenner of Kansas, Harwood Sturtevant of Fond du Lac, the Rev. Messrs C. Rankin Barnes, Leicester C. Lewis, and Claude W. Sprouse, and Messrs. Howard T. Foulkes, and James G. Mitchell. Mr. Mitchell agreed with the report but desired to supplement its findings.

The Commission, in all of its meetings has met secretly and it was not until last week end that the reports were ready for distribution.

Church Conference

Wellesley, Mass.:—After a three years' intermission due to the war the 39th season of the Wellesley conference for church workers opened again under the direction of Bishop Stephen E. Keeler of Minnesota beginning June 24 and lasting through July 3. Dr. Richard Niebuhr of the Yale Divinity school headlined the conference discussing

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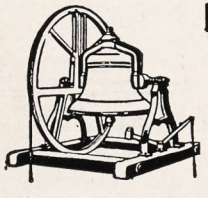
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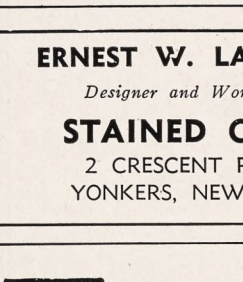
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More Time to Teach

(*Continued from page 12*)

the health and strength of the educational process throughout the whole structure of the parish. When sound learning is taking place in the Church School, learning that is entitled to the same respect accorded good secular education, the Church School becomes a leaven for learning in the home and in every parish activity. There was a time when the home was the educational leaven to which the Church was greatly indebted. Now the times have changed and the Church has the major part of the responsibility. If shabby, haphazard education is offered through the Church School, it will put a blight on whatever possibility exists for stimulating the religious educational process elsewhere. Sound religious learning begins in the Church School or, in the lives of most, it does not begin at all.

A number of parishes in the Diocese of Massachusetts are now giving serious consideration to the extended Church School session, and it is hoped that their number will grow. The full resources of the Diocesan Department will be at their command to meet the needs and solve the problems that go with an expanding program. Certainly nothing less than a program conceived on a broader scale than our present one can hope to turn the tide of a culture that would dare to live in an atomic age on nothing more than its own resources.

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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. S. C. HIGGINS
Layman of Hammond, Indiana

A revision of the Prayer Book may be necessary; certainly a visit to some parishes and missions in some dioceses should convince laymen and clergy that the offices of the Prayer Book are changed and revised from time to time by each minister to suit his own peculiarities or perhaps those of the congregation. Morning Prayer is almost a thing of the past in this part of the world. Evening Prayer has been replaced with the Benediction of the Blessed Sacrament which is not in the Prayer Book. The Communion Service is cluttered up with the ceremonies of the medieval age. The service is called the "Mass" and there seems to be many kinds of "Masses."

It is implied that confession to a priest is necessary before coming to "Mass." The reserved sacrament is on the Holy Table in spite of the fact that the Prayer Book and the Thirty-Nine Articles say no. After the blessing the "last gospel" appears. At times the Virgin Mary or some other saint is asked to intercede for the faithful.

From one layman's point of view there should come with the revision of the Prayer Book an effort to secure some uniformity in the Church services. As it now stands the clergy follow their own school of churchmanship and the laymen look on dazed and groggy.

* * *

MR. VICTOR D. CRONK
Layman of La Grange, Illinois

The Rev. W. O. Cross inquires why Catholics don't love the masses (WITNESS May 16). Probably most do, but we are not told to love the masses. We are told to love our neighbor, not the same thing.

The sense of social justice in other countries, or any country, is part of the overall picture. Once the viewpoint that we call 'modern' begins to obtain, the Churches in those countries soon come to appreciate their opportunities. For many years before 1918 there were strong bodies of dissenters in Russia, notably the Stundists, or Baptists. Did they set the state Church an example of social consciousness? If so, I never heard of it. But why touch so inadequately on the social service work of the Church of England, and not at all on that of the Roman Church in the United States? This kind of special pleading would no doubt fault the Apostle Paul quite severely for counselling the submission of a slave to his master.

* * *

GEORGE B. GILBERT
Priest of Middletown, Connecticut

I note with interest the article about private schools (WITNESS, May 9). During the 30's before the war a very careful painstaking study of private school graduates compared to public school graduates was made by Prof. Victor Butterfield of Wesleyan University, now president of that institution. Of the approximately 700 students almost exactly half were from each type of school. As far as possible the study covered not only their student days but some considerable time afterwards. As to the latter it was found 20% of public school won distinction while 11% of the others did. Only 55% private school men went through to graduation while 70% of the others did. 26% of public schools were put on probation. 40% of private schools were of those graduating; more than twice as many made Phi Beta Kappa from the public schools as from the private.

One conclusion was that the private school boy is "clocked"—run by a bell—so that when the freedom of college life is his, the lid blows off. He is better prepared in books but not in all round manner living, and loses his book learning advantage. The private school boy "gets more careless"—does not have as "sharp a conscience" as the public school boy.

Perhaps because he springs from all stages of society the public school boy was found to have more a desire and ambition.

My personal observation leads me to feel very strongly that spending so many of the formative years of a boy's life in practically one strata of society sadly misfits many for helpful living among all sorts and conditions of men.

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Careful attention to individual growth and progress.

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13 Academy Place, Howe, Indiana

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Accredited Class A Church College for Negro Youth. Co-educational. B.A. and B.S. Degrees. Teacher Training; Religious Education; Commerce; Music; Physical Education. Address: President.

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Bishop Whipple's famous church boarding school for girls, high school only. Thorough college preparation, comprehensive general courses. Beautiful buildings. Healthful climate.

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Thorough prep. for college. Summer session. Small classes—every boy instructed how to study. Private mountain domain of 10,000 acres in summer resort area. Endowed: moderate rates. 79th year. Catalogue.

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Junior College Denmark, S. C. High School

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J. E. BLANTON, Principal.

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The WITNESS

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Mary Higginson Photo

JULY 25, 1946

SERVICE FOR YOUTH WELCOMES A YOUNG GIRL SEEKING HELP

EPISCOPAL SERVICE FOR YOUTH

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

GRACE CHURCH, NEW YORK
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
8:00 A.M. Holy Communion
11:00 A.M. Morning Service and Sermon.
4:00 P.M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A.M.
Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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: 11:00 and 12:05.

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 9 H. C.; 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, 9:30 and 11.
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A.M. Holy Communion.
10:45 A.M. Sunday School.
11:00 A.M. Morning Prayer and Sermon.
6:00 P.M. Young People's Meetings.

The WITNESS
For Christ and His Church

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JULY 25, 1946
Vol. XXIX No. 38

CLERGY NOTES

BERNHOEFT, ERNST was ordained deacon by Bishop William Thomas of Brazil recently and will be in charge of Calvary, Santa Rita and missions.

CRAIG, WILLIAM E., a member of the Los Angeles city missions staff, died July 3 at the age of 61.

DOUGLASS, CHARLES H., upon his release as navy chaplain will become rector of Trinity, Bessemer, Ala.

FINDLAY, CHARLES W., for nearly 25 years rector of St. Andrew's, Albany, N. Y., has resigned to become rector of St. Philip's, Wiscasset, Maine, October 1.

HATFIELD, J. LYON has resigned as rector of Holy Cross, Utica, N. Y., to become rector of St. Stephen's, Bridesburg, northeast Philadelphia.

HOUTEN, VAN EDWARD was deposed from the priesthood June 14 by Bishop William T. Manning at his own request.

MAYBERRY, DONALD W., former Marine Corps chaplain will become rector of Trinity parish, Wilmington, Del., Sept. 1.

MILLS, LAWRENCE, assistant at Trinity, Princeton, N. J., will become rector of Immanuel church, New Castle, Del., and in charge of Christ Church, Delaware City, effective August 1.

MILTON, WM. H., rector-emeritus of St. James', Wilmington, N. C., died June 26 at age of 68.

SKARDON, MAJOR STEPHEN of Waterboro, S. C., was ordained deacon July 3 by Bishop Thomas Carruthers.

WOOD, DEAN HUBERT S., Garden City, L. I., was recently awarded the honorary degree of doctor of divinity by Bishop's University, Lennoxville, Quebec.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.
Weekdays: Holy Communion—Monday and Thursday, 9 a.m.; Tuesday, Friday and Saturday, 8 a.m.; Wednesday, 7:00 and 11:00 a.m. Noonday Service, daily 12:15 p.m.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M.
Weekdays: Wed. 8 and 11 A.M. Thurs., 7:30 A.M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger Dean
Summer Services
Sunday
8:30 and 11:00 a.m.
Week Days
Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A.M., Holy Communion; 11 A.M., Church School; 11 A.M., Morning Prayer and Sermon.
Wednesdays: 10 A.M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets,
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A.M.; 4:30 P.M.
Daily: Tuesday and Thursday, 7:30 A.M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A.M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate.
Sundays: Holy Communion, 7:30; 9:25 A.M. Family Service: 11 A.M. Morning Prayer. Holy Communion, first Sunday. 6 P.M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion
11:00 A. M.—Church School
11:00 A. M.—Morning Prayer and Sermon (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship

CHRIST CHURCH IN PHILADELPHIA
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Rev. E. Felix Kloman, S.T.D., Rector
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Weekdays: Wed. 12 noon and 12:30.
Saints Days: 12 noon.
This Church Is Open Every Day.

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VOL. XXIX. No. 38

The WITNESS

For Christ and His Church

JULY 25, 1946

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

Unity Report One of Merit And Distinction

The Report Fulfills Three General Ideas And It Preserves Heritage of Our Church

By Gardiner M. Day
Contributing Editor

Cambridge, Mass.: — The report of the joint commission on approaches to unity has at last appeared, and we believe not only that the proposed basis of union between the Episcopal Church and the Presbyterian Church is a document of great merit and distinction, but that it will prove to be a notable milestone on the road to Christian unity. The representatives of the two Churches have tried and, we believe, succeeded remarkably well in working out a proposal that fulfills three general principles: 1. To maintain in the United Church the essential principles of the faith and practice of each Church, or in other words, to unite the Churches not on the basis of one Church surrendering to the other (or compromising) any fundamental beliefs in its heritage but rather of preserving by adding together, or blending, the essential contributions of each Church in a United Church; 2. To preserve those things which are precious in the heritage of each Church so that the fellowship of the Episcopal Church in the Anglican Communion and the Presbyterian Church in the Alliance of Reformed Churches will be continued; 3. To ground the plan on such fundamental principles that the basis of union of the two Churches can be the nucleus for the eventual achievement of a united Christendom.

The heritage which we Episcopalians cherish is definitely preserved: namely, our sources of doctrine, the Bible, the Creed, the Book of Common Prayer, and the Articles of Religion; the threefold ministry of bishops, priests, and deacons; the two sacraments "Christ ordained in his Church," Baptism and Holy Communion; and the succession of bishops and ordination by bishops possessed of the powers and duties traditionally theirs.

Underscored should be the fact that the Prayer Book is protected from any attempts at revision for twenty-five years when the Prayer Book will be presumably the basis of a Book of Common Prayer for the United Church revised and enriched from the heritage and experience of both Churches.

Underscored, also, should be the fact that the proposal is a plan for Church unity and not Church uniformity. The Church of St. Mary the Virgin in New York may continue to have Solemn High Mass while its neighbor, the First Presbyterian Church, will celebrate the Lord's Supper and another nearby church, St. Bartholomew's, will have a service of Holy Communion. If any one of these churches, in its customary celebration of Holy Communion, does not already include them, in the United Church it has agreed to incorporate the following essentials of the service: bread and wine; a confession of sin and a declaration of God's forgiveness; a commemoration of the Lord's death and passion, and the recital of his words and acts in the institution of the sacrament, in or with a prayer of thanksgiving and consecration; a presentation of the elements to God and a self offering of all the communicants; an invocation of the Holy Spirit upon the elements and the congregation; the Lord's Prayer; and the Apostle's or the Nicene Creed on appropriate occasions. Thus, while the cup (common or individual) and the posture of the congregation (kneeling or sitting) would be an observable difference between "former" Presbyterian and Episcopal Churches in the United Church the essential service would differ little more between the various parishes than the present service in St. Bartholomew's differs from that in St. Mary's.

Meanwhile, through the spiritual sharing which would naturally be encouraged by the greater intimacy of fellowship in the United Church, the traditions of the two Churches would gradually grow together. For surely, any plan of union must assume that the stream of the two traditions must flow side by side for a time before they can carve out a common bed and become completely one stream.

The majority of the commission does not present this proposal as a perfect plan to be adopted immediately, but as the basic outline of a means of union to be commended by General Convention for the study of the entire Church during the next three years. Indeed, a number of matters such as whether the governing body of the United Church shall meet in one or two houses is left for later determination. During the three years period the commission would be continued to study all suggestions for the improvement and modification of the plan, including the suggestions of the Lambeth Conference in 1948, looking toward the presentation of a more complete plan in 1949.

While we cannot agree with the minority report's assertion that the Presbyterians have not accepted the episcopate as definitely as Episcopal clergymen are required to accept it, that the Prayer Book is not carefully safeguarded, nor that the plan would remove our Church from the "Anglican orbit of Churches," even if the minority were correct in their judgment and we be wrong, we would still affirm that a plan worked out with such care and consecration through nine years of consultation should be studied by the whole Church, so that under the guidance of the Holy Spirit, if it be God's will, the organic union of the two Churches may be transformed in the

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years ahead from a pious aspiration to a glorious reality.

We hope that General Convention this September will commend the plan to the whole Church for study, passing the resolutions requested in the majority report by such a large vote that everyone will know that the Episcopal Church means to achieve the goal of organic unity which it formally declared to be its purpose in the General Convention of 1937.

BISHOP BLASTS RUMOR

New York: — That ecclesiastical politics were uppermost in the minds of some of the clergy and laity of the Episcopal Church since the publication of the recent report on unity with the Presbyterians was apparent this week when a rumor was started that a vote trading deal was allegedly under consideration between supporters of a liberalized marriage canon and opponents of the unity report. The suggestion of such a deal appeared in the editorial columns of the Christian Century, Protestant weekly, on July 17. Bishop Cameron J. Davis, chairman of the joint commission on holy matrimony immediately issued a denial.

The so-called "trade" consisted of a plan wherein the liberals would join with the unity opposition to defeat the report of the commission on unity and in return the latter would support the passage of a liberalized marriage canon.

THE WITNESS investigated the rumor but was unsuccessful in tracing it to its origin. Bishop Davis, when contacted issued the following statement: "As chairman of the joint commission on holy matrimony I have no knowledge of, and I am sure there is no basis in fact for, the rumor. The best answer I can think of is that I myself am going to vote for the majority report of the commission on approaches to unity as a basis for further study."

OVER 600 HELPED

Boston:—During 1945, 626 children were helped in some way by the local Episcopal Service for Youth agency according to Ralph S. Barrow, director. Staff shortages existed and the finding of foster boarding homes continued difficult but of this large number 229 children were given foster care in foster homes, in schools and suitable institutions. The peculiar problems of children affecting the work of the society are the black market in adoptions, the so-called crime wave among youth, and race tensions, Director Barrow stated. The society here has a long and successful record of care for Negro children and Negro social workers have been welcomed to its staff.

AGENCY HAS BIRTHDAY

Nashville: — The Youth Service Bureau of the diocese of Tennessee recently completed its first year of work as the youngest member of the ESY. The executive secretary, Mrs. Valmore W. Lebey, has recommended another trained worker for her staff to take care of the case load, and in addition to her social welfare work she has been addressing Auxiliary groups on Christian social relations, the family and race relations.

CHICAGO AGENCY SERVES MANY

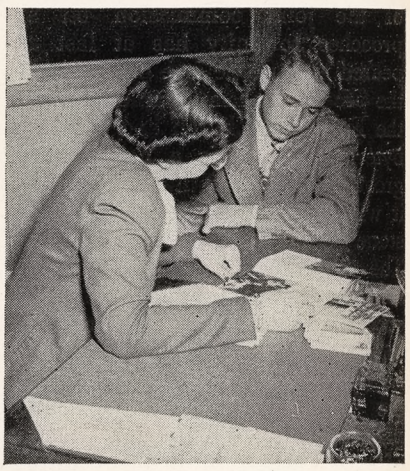
Chicago:—One of the most interesting highlights in the past two years of the casework handled by the ESY here has been the combining of casework services in St. Mary's Home for girls and Lawrence Hall for boys. These three agencies now form the Episcopal child care agencies of the diocese, although as always service is open to all children and girls regardless of race or creed, according to Mrs. Ruth G. Higgins, executive secretary. The needs of adolescents have been met through a program of psychiatric service, vocational guidance, long time care and supervision in the foster home, own home or girls' club, by qualified case workers and by spiritual counseling of Chaplain Gordon E. Brant, rector of the Advent.

AGENCY KEEPS MODEL HOME

Philadelphia:—One of the unique contributions to social case work by the local Girl's Service Bureau, one of the agencies of the ESY, has been the operation of an attractive building where a small study home is maintained for the girl who is preparing for a new experience in a foster home of her own, according to Mrs. Anne Boyce Harris, new executive secretary. The governing board of the agency under the presidency of Clarence Brown has offered fellowships for graduate training to present and prospective staff members.

NEGRO WORK STRESSED

Long Island:—The Rev. Jonathan Sherman, Bellerose, president of the Long Island ESY, announced recently that in line with the interest of the whole diocese in inter-racial work, the Youth Consultation Service which has always served both white and Negro communities expects to add to its staff in order to do more effective work in the new and over-crowded Negro sections of Brooklyn and Queens. A special grant for this purpose has been allotted by the Greater New York Fund.



The Episcopal Service for Youth is often called upon to aid boys as well as girls

RECOGNITION FOR WOMEN IS ASKED

New York:—The national executive board of the Woman's Auxiliary recently adopted a resolution to be presented to General Convention asking that the word "laymen" also include lay women whenever the word appears in official documents. The action came as the result of a demand on the part of the women attending the Cleveland General Convention in 1943 for representation on parish vestries and in diocesan conventions as delegates. A survey was made by the executive board of several different denominations including the Episcopal Church and it was found that lay women were taking an increasingly active part in parochial affairs.

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The Function of the ESY in Its New Advisory Role

It Still Combines the Best of Spiritual, Psychological and Social Work in Church

By Charles W. Sheerin
President of the Episcopal Service for Youth

New York: — With the changing of the name of the Church Mission of Help to Episcopal Service for Youth a social work agency of long experience in the Episcopal Church enters a new phase of its successful career still combining the best of spiritual, psychological and social work in the Church.

It was in 1919 that General Convention authorized a national council of Church Mission of Help after several years of outstanding leadership by the Rev. James Huntington, OHC, the Rev. William T. Manning then rector of Trinity Church, and Mrs. John M. Glenn in promoting such an organization. Since that time work and techniques have grown and the newer discoveries of psychiatric and psychological research have been added to the older skills of pastoral and social work.

The work with emotional problems of youth and case work have come to absorb the whole attention of the staff so that it was thought wise to change the name to Episcopal Service for Youth in harmony with the demand for such a counseling agency.

Originally Father Huntington chose the name "Church Mission of Help" because he wanted a name that was Christian and carried no other implication except that it was to "help." It was a most modern name thirty-five years ago but today three things can be obstacles when the name is used. First the word "help" has become closely associated in the minds of many people with paternalism and a hypocritical feeling of false charity. Secondly the word "mission" has fallen into disrepute. Thirdly, as the work has grown, new functions have been added and a large part of the work today is constructive consultant work with young people who have been in no serious difficulty.

It has been the pride of this organization that it has never allowed its standards to fall below the highest ideal; which is to combine the best social work standards with the best spiritual and psychiatric techniques. Consequently, the personnel must have the best training that can be obtained. One of the greatest needs consequently, it is pointed out, is more sources of scholarship funds for with the advanced training required, desirable candidates must often be refused unless their education can be completed with the aid of scholarships.

New opportunities are constantly opening up for the increase of societies. The national office has assisted in surveying situations for various dioceses and while it should be happy if it could always agree to help with the establishment of new work the standards must never be lowered. The society is fortunate in not only having churchwomen who are trained social workers but in having among the national officers and board members leaders in social work in the Church.

General Convention grants the agency $8,000 a year but the budget calls for almost four times that amount which is made up by gifts from local societies and friends.



The Episcopal Service for Youth, formerly the Church Mission of Help, has a fine reputation among professional social agencies for its Youth Consultation Service

The following dioceses now have societies affiliated with the national organization: Albany, Chicago, Connecticut, Long Island, Louisiana, Maryland, Massachusetts, Newark, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, and Western New York.

ESY LEADER IS CHOSEN

Memphis:—The Tennessee state conference of social work has elected as its president for 1947 Miss Agnes W. Grabau, CMH executive secretary in recognition of her contribution to improving the social conditions affecting young people. She is also working on an adoption bill to be submitted to the state legislature.

EASTON DIOCESE JOINS SEWANEE

Easton, Md.: — Bishop William McClelland has announced that the diocese of Easton has been received into the Sewanee family becoming one of the combination of dioceses that owns the University of the South at Sewanee, Tenn.

Dr. Alexander Guerry, vice-chancellor, informed the Bishop that a resolution adopted by a recent convention of Easton seeking membership in the confederation had been favorably received. Easton is the northernmost diocese in the Sewanee confederation and the twenty-third to be admitted to the group.

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EDITORIALS

We Rejoice

WE BELIEVE we express the satisfaction of the entire Church that the report of the joint commission on approaches to unity has been released. Prior to the publication of this report the discussion relative to unity was necessarily of a very general nature and dealt with what it was hoped or feared the commission might do. We rejoice in its content. We believe that it will prove to be a significant document, not simply in our dealings with the Presbyterians but to all Christian groups who are thinking about and working for the reunion of the Body of Christ.

What seems to us one of the most constructive and far-reaching aspects of the report is that it gives expression to the principle of mutual recognition. Bishop Sherrill speaking five years ago stated, "If in approaching the Presbyterians or any other Protestant communion, we expect in any way that they will admit that their ministry of the word and sacraments is invalid, then we shall be grievously disappointed." The commission's report provides that after the proposed union has been effected all ministers will be ordained by bishops and clerical members of the Presbytery, which means that from that time on we would have in the united Church a ministry recognized by both traditions. But what of those ordained prior to the effecting of this union? It is in this area that much trouble has been encountered. As long as any segment of the divided Church takes its stand upon the proud claim, "We be children of Abraham" affirming that its ministry is valid because it has a long ancestry, and asserts or implies that the ministry of other segments are invalid because they do not have the same ancestry, there can be little hope of reunion except by submission or absorption.

We rejoice that the report states in this matter, "At such time as the union is effected, in every diocese and presbytery there shall be a formal service of mutual recognition and extension of authority to minister in the united Church." We believe this principle to be both realistic and consonent with the mind of Christ, who reminded those who boasted of their descent from Abraham, "If ye were Abraham's children, ye would do the works of Abraham." This same principle finds expression in other provisions of the proposed basis of union in that the teaching and worship of the two Churches are mutually recognized. We have long contended that the Church if it is to be truly catholic must provide for diversity of teaching and practice, so long of course as that diversity does not contravene the Bible and the faith and practice of the primitive Church. The section on worship states, "It is anticipated that in due time the united Church will have a common service book which will express the unity and breadth of its life and work, and which will include a variety of forms, liturgical and non-liturgical, to meet the needs of the various parishes and groups within the Church, and to preserve the distinctive values in the two traditions of worship."

Confirmation is to be administered "by the laying-on-of-hands with prayer by the bishop, or by a presbyter (priest) duly authorized by the bishop and presbytery." Thus confirmation, far from being "abandoned" as some of our Anglo-Catholic friends claim, is not only preserved but is brought into line with the "catholic practice" of the Orthodox Churches in which confirmation from the earliest times has been administered by presbyters. The report also assures to the united Church the primitive office of the ruling (lay) eldership.

We rejoice further that the joint commission on approaches to unity is asking General Convention not to approve this report but only to commit it to the Church for study during the next triennium. So important and momentous a matter as this proposed basis for union should not be decided by this Convention. It is at this point that we find the minority report little short of startling. They would not permit the Church even to study this plan! Shades of the Vatican Index Expurgatorious!

We sincerely hope and believe that the Conven-

"QUOTES"

THE Episcopal Church has a great responsibility to its youth in these difficult months of reconstruction after the chaotic war years. The insecurity of youth, disruption of family, neighborhood, and community life, and the uncertainties of our international situation are challenges to us all. The well trained personnel of Episcopal Service for Youth is a positive asset to the diocese and to the individual parish in aiding in some of these difficult personality problems so common in our present life. Parish leaders and those interested in social problems in the wider community should welcome this organization as an additional resource in their common problem.

—Walter W. Pettit, Director, New York School of Social Work, Columbia University.

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tion meeting in Philadelphia will approve the recommendation of the commission. There is much in the report that needs to be studied, weighed and possibly amended and modified, but that is all to the good. We believe the two negotiating bodies which prepared this report were guided in their deliberations by the Holy Spirit and we pray that the Church as it undertakes this study may also seek the guidance of the Holy Spirit that under him we may move forward towards a reuniting of the Body of Christ.

Do We Trust Our Commission?

THE clergy received a letter recently signed by thirty-eight of their brethren and laity of the Church. The letter enclosed a petition which, as the letter states, "speaks for itself." The petition is to be presented to the House of Bishops at the Philadelphia meeting of the General Convention. Those who received the letter were asked that if they agreed with the petition and its purposes would they be willing to sign it and get others to sign it, and two pages for signatures were furnished.

The first paragraph of the resolution asks that "the resolution of the 1937 General Convention in regards to unity with the Presbyterian Church in the United States of America be so clarified that it shall be understood that it does not commit our Church to any plan for unity which would destroy our historic Anglican heritage. We ask this because the resolution has been misunderstood by Presbyterians and is causing bitter and dangerous controversy in the Episcopal Church."

It is our understanding that this Church has always operated on democratic principles; the House of Bishops and the House of Deputies, working as separate but coordinating bodies, concurrence by each being necessary even in the election of missionary bishops. The commission on approaches to unity is a commission of General Convention—that means both houses. They have published their report. In fact there is a majority and a minority report. Why should a petition be sent to the House of Bishops before a fair hearing has been heard in both houses on the report of the commission? Have we no faith in the integrity of the men appointed to such an important commission?

There are excellent scholars in the House of Deputies. Some from both Houses have served on the commission on approaches to unity. They have had their differences of opinion as evidenced by the majority and minority reports. Why this sudden move to appeal over the heads of the duly elected diocesan deputies to General Convention? Let the usual canonical and democratic processes have their way!

Such tactics question the integrity of our legally constituted commission. We hope that the vast majority to whom the petition has been sent will not sign it. Let the Convention speak for itself. It alone can pass authoritatively upon the reports of its commissions.

Adolescence---The Enigma

by Irene M. Josselyn, M.D.

Psychiatric Consultant, ESY, Chicago

THERE is no age group concerning which more is written and less understood than the adolescent. Probably one of the greatest factors in our ignorance is related to a predominant characteristic of adolescence. Psychologically the adolescent is fluid with the fluidity not of a stream but of a tidal wave. Thus when we observe a phenomenon of his personality, long before we have defined it and thought what to do about it, the pattern is changed. With mercurial motility the psychological structure evades us.

Dominant in most evaluations of the problem of adolescence is the question of the conflict over sexual adjustment. Rather precipitously plunged into biological maturity, the adolescent is confronted with physical and emotional experiences which are frightening, exciting, and baffling to him. The demands of his sexual maturation would, evaluated biologically, indicate the desirability of early marriage. The complexities of civilization require more than physical maturation for constructive marriage; as a result, marriage is delayed. Other solutions must be sought. Not in the far distant past one panacea that was advocated was "sex education," a recommendation based upon the assumption that the problem of the age was lack of knowledge. The panacea failed, and in many situations, when unwisely handled, increased the turmoil in the child. This was inevitable since the basic conflict is of emotions, not of the intellect. Psychological maturation, with all of its implications of broader requirements in addition to psycho-biological sexual maturation in the primitive sense, is slower than biological growth. Thus part of the conflict of this period has to be lived through in order for the individual to find himself.

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Another aspect of this age group that is less frequently stressed, but which is of equal importance, and is perhaps more significant in the cases at least of the excessively disturbed adolescent, is the conflict between the dependency needs and the desire to be independent. It is this problem that most often brings a parent to someone for advice. Frequent references are made to the adolescent's desire to be independent. The adolescent feels a capacity to take care of himself to an extent that ignores the value of that type of experience the parent feels only fifty years of struggling with the world can give adequately. To the parent the teen-age individual is still a child. To the individual the parents are stogy, unintelligent mid-victorians, who really know nothing of life as it is lived at present. Both of course are partly right. The battle is always almost lost because they are both partly wrong. The confusion is increased because of the so-often forgotten part of the struggle for independence, that part which is due to the adolescent's fear of independence. Understanding, tolerant parents, teachers, and social workers often retreat in confusion because they thought the adolescent wanted to be independent, only to find themselves a victim of a bitter attack because they aren't supportive. The dilemma can be diagrammatically presented in this fashion:

The adult offers advice, and is told he or she is treating the individual like a child; after all, he certainly can make some decisions on his own. So when the opportunity presents itself again the lesson is well learned. Instead of giving the advice the reassuring statement is made that, after all, he is not a child and can really decide the question for himself. Then comes the bitter accusation that the adult is not interested, does not care what happens, will never give help as other adults give to his friends. The situation however is not as confusing as it may seem. Given the support of an adult's advice, the fear of being on one's own is allayed, and the wish to be independent gains strength. Pressed on the other hand to be more independent, the panic over facing the world as an independent person increases in intensity. To the truly interested adult the bafflement lies in the fact that he or she is inevitably one step behind, since gratifying one aspect of the child's need immediately strengthens the opposite need. It is the skillful adult who can give enough support to quiet the fear but not enough to jeopardize the growing independence.

THERE is a bright spot in this picture of what often seems like all out warfare both between the environment and the child, and within the child himself. The adolescent is typically a conformist. At first this is not apparent since in the world of adults he seems to wish to violate many of the standards and decry much of the philosophy of the world in which he has been brought up. His conformity, which is of an extent, at times, to reach almost paralyzing intensity, is to his peers. If the group is wearing blue jeans to high school, not all the articles by Emily Post or threats of disciplinary measures by the faculty will keep him from wearing blue jeans. The group has decreed and only the group can free. Adults are often disturbed by this group control, fearing either a bad influence or lack of individuality on the part of the child involved. Actually it is the source of the stablest security the adolescent finds and is probably the most valuable contributing factor that makes it possible for most adolescents to pass on to adulthood without having brought about all the catastrophies to his own and the family's future that the adults observing have predicted.

Linked with this group solidarity is an idealism that has tenacious hold. The attitude represented may be a constructive or a destructive attack on the problems of reality. The underlying characteristic however is that the ideas have the abstract, all-encompassing nature of an ideal. The adolescent may oppose all accepted tenets but that rejection becomes a tenet in itself to which he devotes limitless fervour. Cold logic rarely therefore undermines, more often it strengthens the philosophy, since these abstract concepts offer internal security to the individual. If threatened the resultant panic is met by rallying all the defenses against the force threatening from without.

All adolescents however do not weather the teen-age period, to slip into healthy, stable adulthood. There are at least two reasons for this failure. In the greatest number of cases the cause of this misdirection of growth rests not in the experience of adolescence, but rather in the early childhood situations that either were not apparent enough to be recognized or, which is much more frequent, were unwisely handled. With the instability of the adolescent period, these problems and the distortion in growth that has resulted from them, become manifest, and for the first time demand serious consideration. Any attempt to correct the condition must be oriented to the cause, not the resultant effect of the disturbance. The second reason for failure at the adolescent level is the occurrence of some experience beyond the capacity of the individual to deal with it. Because of the lack of crystallization of the personality at this age, the child has fewer resources to deal with the pressures of reality than at any other time. Thus, unwise handling, severe emotional deprivations, or severe disruption of the environment may prove too great a burden, with a resultant disintegration of the personality.

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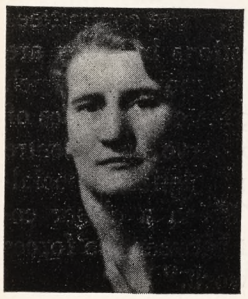
What are the implications in this evaluation of the adolescent in terms of the teacher, the parent, and the social worker working with this age group? First and foremost the individual adolescent must be understood as a person, not as a type, with an evaluation of the total picture in terms of the past as well as the present and the future. Further he then needs the support of an adult, but a type of support that is stable, secure, and yet not paralyzing of growth. He needs close contact with his peers with subtle direction into a constructive rather than a destructive group. He needs opportunities for social and work experiences with both his own and the opposite sex and with adults who can comprehend the adolescent's point of view. Above all, he needs time to grow and an environment that is both stimulating to growth and tolerant of its uncertain pace.

New Service for Youth

by Edith F. Balmford

Executive Secretary of Episcopal Service for Youth

THIS post-war period of reconstruction represents change not only in industrial manufacture and our whole plan of economy, but also in the more human and intimate aspects of the lives of individuals and families. Tremendous adjustments are demanded. Youth, on whom military service and war production have borne especially heavily, face the greatest uncertainties with the need for new plans and for a very rapid transition in thinking and activities. The great majority are successfully facing the changes and are at work or seeking further education. Some are not. This is true whenever crises, such as war or economic depression, occur. Those who have grown up with the feeling of emotional security generally weather the storm best but there are some who need special counseling and encouragement. To give this has always been the aim of the Episcopal Service for Youth, better known to many of our readers by its old name, Church Mission of Help.



In what ways is this post-war period different, in the problems created, and the demands on the organization? It must be remembered that the differences are in degree, and represent expansion and developments rather then sharp changes. We do however see certain trends.

The number of young people coming to the diocesan societies for counsel and help has increased. This has been true throughout the war, and continues. It has naturally led to increase in staff in a number of societies.

The proportion of boys and young men is greater. The earlier work was chiefly for girls, although the ideal of serving both boys and girls was frequently stated. New branches starting work are for girls and boys; one of the oldest societies has changed its policies to include boys, and in one city where CMH has been the pioneer in introducing social case work, a recent survey recommends that the work be expanded to include boys.

The problems presented and questions asked represent an increasing variety and of course reflect the pressures of the times. There is space here for only the briefest glance at a few. Planning one's education and vocation has always been a concern of youth and now there are an unprecedented number who have had a serious interruption and who find it hard to settle back and look ahead. Some of the younger group, too, are confused and we are meeting high school students as well as young veterans, men and girls, who want advice. Arrangements are made for vocational tests and frequently these young people want to talk over other things, sometimes reflecting a deep-seated problem.

There are the young couples marrried early in the war, whose lives have followed diverse paths, who are finding each other difficult. They can have the counsel and help of the case worker and often of the chaplain. In some instances a psychiatrist is needed too. There are sweethearts and friends who need help in understanding changed attitudes and relationships. There are also girls with children born out of wedlock who seek counsel and assistance in meeting the complicated task of planning for themselves and their babies.

There are the young people who without much preparation earned good incomes during the war, who find it hard to face the fact that for peacetime work they need education and training.

There are those who as adolescents felt the war through its various effects on the family. It has been said that the experience bore most heavily on

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them since it came at a time when their philosophy of life was just forming.

IN THE armed forces great attention has been given to the prevention of emotional or mental breakdown. The various services assigned experts to observe and talk with the men who were working under especially severe strains. This was done so that at the least sign of difficulty a man could be given rest and treatment. This was good economy of human resources in wartime. In our every day lives too it is good economy of human happiness and usefulness, to give help before problems become too great. CMH has always emphasized the importance of preventing difficulties and has sought to use its knowledge and skills in recognizing and interpreting the early signs of maladjustment. It is of course necessary to have the understanding and cooperation of people who have a natural contact with adolescents and youth —their parents, teachers, pastors, club leaders, and others. One result is seen in the increased counsel and guidance sought by young people of our own parishes.

As the diocesan societies meet their heavier and more varied tasks and as other dioceses and communities recognize the need for this service to youth, there are many calls on the national organization. The annual conferences afford opportunity for exchange of experience among the societies, and also for information about other developments in the Church and in social work. More visits from national staff members are requested, as local organizations look at the changing needs that confront them, and consider places for using the valuable experience accumulated over the years to give the most effective service now.

The Episcopal Service for Youth, or CMH, has the unique characteristic of being an agency of the Church and a recognized agency in the field of social work, taking its place in the work and thinking of national and international agencies. There are similar relationships on the local level in the diocesan societies. This integration is essential both for exchange of information and for mobilizing all possible resources that can be helpful to the young people we serve.

During the war we have all been pressed to meet the emergencies of the moment. The pressures have not lessened, but we can begin to see ahead and plan. The national committees in CMH have been in the main considering ways and means of managing under wartime conditions—for instance considering staff needs when the shortage of social workers numbered several thousand; selecting the most important of many urgent requests for studies, or help in planning or organizing. The committees will continue to face these questions but they are also looking at long-time plans, many of which can be summed up in one of the stated purposes of the national organization: "To serve as a centre of information for the diocesan societies, especially in studying the means by which a closer cooperation may be brought about between the forces of religion and those of social work."

The Episcopal Youth Service

by Joseph F. Fletcher

Professor at Episcopal Theological School

AS A LONG established and conscientious casework service in the Episcopal Church—in fact, the only accredited agency of the kind in the Church—the subject of personal counseling is as close to the heart of the Episcopal Service for Youth, formerly the Church Mission of Help, as to the clergy's. It has taught us a lot about the value of high-standard performance and about the Church's role as a yardstick and pioneer in meeting human needs in the modern community.



Since ESY is a federation of casework agencies in the Church, functioning nationally, we have a right to turn to it, and to look at it, more and more. It has been a teaching source in the Church's life as well as a practical resource.

The service is concerned with personal counseling especially in four ways. They are: 1) the nature of personal counseling; 2) its relation to casework under Church auspices; 3) the interaction of casework and group work in the parish program, and 4) working relations with community agencies.

Supposing we define personal counseling first of all with the idea that a definition should contain all essentials: "Personal counseling is skilled listening aimed at discovering the internal tensions and external pressures with which a person is struggling, and at evaluating his capacity for dealing with them; then, without discounting his personal responsibility, it marshalls his capacities and re-

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sources (personal and social) so as to relieve the tensions and pressures to a point where the person, with an understanding of his situation, is able to deal with them himself."

Our definition suggests at least five important phases of counseling: 1) human problems are both personality and social (environmental) problems; 2) counseling is listening first, but not only that in most cases—the counselor often needs to do something, for or with the client; 3) counseling is a cooperative enterprise, the person (or client or patient or subject) being "the party of the first part"; 4) the solution (or therapy or help) depends upon the person's insight and initiative; 5) the solution involves both personality and social reorganization but not manipulation.

In parishes depending upon their size and their financial and personnel resources, there may be several available counselors. First there is the rector who in his capacity as pastor tries to individualize the needs of his people and those brought to him. Theological education is making great strides forward in training clergy for pastoral counseling by modern standards of skill, particularly in those schools which train students along clinical lines comparable to social work education. For pastors and indeed all counseling under Church auspices we may add religious resources to the personal and social resources to be mobilized in a person's interest, according to our definition. In the old days CMH workers used to refer to this as the "spiritual plus" in case work.

Besides the rector there may be other ministers and social workers, teachers and group work leaders (such as choir and club directors). All of these functionaries have a real responsibility to make their work person-centered and to learn and practice the art of skillful guidance of souls. The ministry of the laity is just as real as the ministry of the ordained. In our Church the lay ministry is perhaps more easily fulfilled along pastoral lines than liturgically or evangelically. As for ESY we need to note that counseling is what professional social work means by casework—and good counseling methods in the parish will utilize auxiliary resources like ESY which exists as a specialized resource serving more than one parish.

A GOOD question always asked and a searching one is: What is this "spiritual plus" in Church counseling? What are the peculiar resources of religion as it is brought to bear in the art of helping people out of trouble? We can risk sentimentality and describe the "plus" by the simple word *love*. If we were being theological we might call it *grace* for the grace of God is channeled not only through the sacraments but also through the "rapport" or "dynamic relationship" which is essential to personal counseling. Non-theological people call it "sympathy" but it's the same thing.

However when the clergy and parish workers are aware of all the diagnostic and service tricks of the trade there are many problems beyond their role because resources are called for which the parish cannot provide or skills needed with which they are not equipped. The simple time-factor is often too great for parish workers to follow through with a case. Referral of such problems to some auxiliary agency like ESY is the sensible and constructive step to take.

The parish program is primarily a group work program—if we may apply social work terms to a form of association and a group process far older than social work itself! At the same time, the pastoral phase of the Church's work individualizes human needs and values within the parish pattern of fellowship and group association.

Group therapy in psychiatric practice and mental hygiene assumes a bigger place all the time. From this point of view we in the Church might profitably explore the importance of our fellowship pattern and corporate worship. If we sometimes feel hurt because community agencies don't turn to parish groups to meet their clients' needs we might pause to think how little we who do personal counseling in the parish have used our own group resources! Casework agencies and especially the ESY have long been aware of this important feature of Church life.

Our parishes need to make use of agencies in the community. The ESY, too, depends upon the facilities of others. We in the Church need to be anxious for what we can give as well as what we can get, in relation to ESY or non-church related agencies. This agency's workers would be happy to cooperate and advise with a parish which tried to give through recruiting potential foster homes, for example, as a way of avoiding too much institutional care for neglected and dependent children. We can turn to ESY for suggestions in mobilizing likely people in our parishes to serve as agency boards and otherwise exercise the lay ministry in the community.

This youth service has earned the right to advise the Church how to provide the means to meet unmet needs without hanging on to them in a reactionary way once the community as a whole has also seen the need and assumed responsibility for it. For it was CMH that pioneered in helping unmarried mothers and yet when the community stepped into the breach there have been plenty of voices in CMH that called for a new deal along another growing edge of human need, especially youth. The Church keeps her own youth in a way by consultation with agencies with that kind of spiritual plus.

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Church Social Work---A Vocation

by Mrs. Kendall Emerson

Vice President Episcopal Service for Youth

SOCIAL work as a profession has made great gains during the war years in an understanding by the public of its usefulness, its special fields of competence, and its basic body of knowledge. This applies especially to social case work, the job of being helpful to human beings, one by one, through individual counseling. Persons with case work training have been placed, during the war, in important positions in the armed services, industry, and other new fields, indicating recognition of the unique contribution they are able to make.

Recognition of the value of social case work has carried with it recognition of the reasons for adequate preparation for it. Because it deals with the delicate and intangible field of human personality and human relationships, it is of the greatest importance that the practitioner be thoroughly competent. Yet because there have always been people who were naturally gifted in being helpful to their fellows, there has existed a tendency to think that sympathy and good will are all that are needed, even when not accompanied by unusual gifts of perception and understanding. More and more there is a realization of the value of knowledge and skill, added to these essential qualities. I am told that this is also being recognized in our theological seminaries, through increasing attention to practical training in pastoral care.

Church people in general have recognized medicine, nursing, teaching, religious education, music as vocations in the Church for which very specific preparation is needed, and indeed they demand this preparation. There are still however those who believe that for the practice of case work professional preparation need not be added to fundamental qualities of personality.

I am making no plea for the trained worker without these qualities of character. We want the Church's social work job to be done by women—and men, too—who are first of all happy, healthy, well-balanced people, able to care deeply for other human beings, to be endlessly patient, to be helpful constructively, without imposing their own wills and prejudices. We all know that there are in social work, as in other professions, those who have acquired certain technical knowledge without having the spiritual force and human sympathy to use it effectively. Leaders and teachers of social work try hard to steer that kind into other activities, and Church people have reason to be wary of them.

GIVEN the right person however we want to see her fundamental abilities sharpened and brought to fullest use through the discipline of professional training. Without this it seems to us to be most unwise to give her the responsibility of working with the complex stuff of human problems and adjustments. This includes the basic four years of college undergraduate preparation followed by the full two year course in a recognized school of social work leading to a master's degree. One of the most important aspects of this training is the supervised field work which goes on throughout the whole course. We believe she should continue to have good supervision as she develops from a student into an experienced case worker.

Finally, but first rather than last, we expect something else of the Church social worker. We feel that she must be a deeply and truly religious person who is aware of what her relationship to God is intended by him to be, who is trying to realize that relationship through prayer and the sacraments of the Church, and who has begun to see other people in terms of what God wants for them. It is not enough for a Church social worker to be sympathetic toward another person's religion merely because it seems to meet his particular emotional needs; or to be able to work tactfully with the clergy, or to be familiar with the Church because of family background. Her religious convictions must be based on her own experience if it is to be effective in her work.

Workers are needed who are sincerely practicing Christians, who are well adjusted, outgoing people, and who have full professional training. Can this not be a special challenge to young people in search of a vocation and to those who are guiding them? Should it not also be a challenge to every churchwoman already a trained social worker, who has not yet considered seriously whether her vocation may be in service through the Church? There have never been enough trained social workers and certainly never enough of the right kind for work in the Church. The need is great and the opportunities for service are many.

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News From Diocesan Agencies Indicate Busy Year

Case Workers Face Youth Problems Boldly Through the Support of Church and Laity

Edited by Philip L. Shutt

Newark:—Youth consultation service in this diocese has recently increased its facilities for rendering service by moving to larger quarters and the change has been noted in a recent remark which was overheard when a young person said, "This is the nicest place I ever came to for help. The others were all dingy!" The new headquarters are in a duplex, three-story building which was offered without rental cost by St. James' Church, the Rev. Percy T. Olton, rector. The property is part of an estate recently deeded to that church. Episcopal youth are utilizing the services of this agency in increasing numbers and rectors are finding its resources a helpful supplement to their pastoral ministry, reports Miss Daphne Highes, executive secretary.

Recommends CMH

Bridgeport, Conn.: — Community effort such as is shown in the Episcopal Service for Youth is the most comprehensive answer to the problems of juvenile delinquency in Connecticut, said Judge Stanley P. Mead recently in the local juvenile court. The Bridgeport agency devotes a large proportion of its time to preventative work among young girls whose problems of adjustment might eventually bring them into court if they are not helped. The work has grown so that it may soon be necessary to open a branch in Hartford, Miss Florence C. Sanford, executive secretary said recently.

No Hotel Room

Philadelphia:—The committee on arrangements for General Convention is asking that visitors do not come to the meeting due to lack of hotel accommodations. They are anxious to enable those who will be in or near Philadelphia at the time of the Convention to attend the opening services. The opening service will be held at the Convention Hall on Tuesday, September 10, at 10:30 o'clock. Tickets for admission to this service will be given to all bishops, deputies and delegates to the Women's Auxiliary. Visitors may secure tickets as far as they are available by writing to General Convention Headquarters, 202 S. 19th St., Philadelphia, 3. The United Thank Offering service will also be held at the Convention Hall on Wednesday, September 11 at 8 o'clock. No tickets will be issued for this service and visitors will be welcome.



This lad is turning to one of the many branches of the Episcopal Service for Youth for aid in solving his problem

Advises Vets

Baltimore: — Counsel given to a number of young women veterans of the various armed services referred by the Red Cross was reported among the many 1945 activities of the Maryland ESY at the annual meeting of the society by Mrs. J. Carrol Jones, executive secretary. The president of the local agency is the Rev. John K. Mount Jr., rector of St. Bartholomew's, who was chairman of the committee that selected the title "Episcopal Service for Youth" as the new name for the national agency.

Indians Meet

Sioux Falls, S. D.:—The annual gathering of Episcopal Indians of South Dakota at Niobrara, Standing Rock Reservation, was highlighted recently by the offering of over $8000 for mission work. Three men, two of whom were Indians, were ordained by Bishop Conrad Gesner, coadjutor of the diocese. All three are at work among the Indians. The absence of Bishop W. Blair Roberts who was recuperating from an illness at Rochester, Minn., was a source of disappointment to everyone.

A similar meeting was held by the Arickara and Sioux tribes at Breien, N. D. at the same time. Bishop Gesner confirmed a number of young people from the reservation chapels for Bishop Douglass Atwill who was also convalescing from an illness.

Church Offerings

New York: — Collections on expectations to July 1, 1946 from the dioceses of the Church were very good but did not reach the record set in the first six months of 1945, according to Treasurer Lewis B.

Why Such a Rush?

When we suggest that you order your Bundle for General Convention as early as this we do so for two reasons:

1. The Convention is early in September. Order now so that you will not neglect it during the summer.

2. There are still paper shortages and so we will be limited in the number of copies we can print. We will enter the orders as they are received—first come, first served. As we plan things at the moment there will be five General Convention Numbers, one a Pre-Convention Number giving valuable information about the Convention questions, places to visit, etc. This will be followed by four numbers giving complete reports of the Convention.

Use this Form and Mail at Once Please to

THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Enter order for ..... copies of the General Convention Numbers.

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Franklin of the National Council. In that year collections were 125% of the amount due, allowing one month for collection and remittance. This year the mark achieved is 118%. Of 89 dioceses in the United States 71 have either exceeded or paid-up their July expectations and the same holds true of the foreign field. According to the figures Alabama would appear to have had the largest increase in contributions over expectations in the approximate sum of $12,000.

An Active Church

Bage, Brazil:—Activities of the Episcopal Church of Southern Brazil have recently centered around three items. The newly adopted Church flag of Brazil was used for the first time at a corporate communion of youth here recently. The design is a red St. George's cross on a white field, with the five white stars of the constellation of the southern cross arranged in a blue canton.

Six prisoners, carefully prepared by the lay director of the Chapel of the Holy Spirit in the city jail here were recently confirmed by Bishop Athalicio Pithan. This is the first time that a class of prisoners has been presented in the chapel which has pioneered in the work among prisoners. A library is at the rear of the church where classes for the illiterate are conducted daily.

Each noon-day a free dinner is provided for the underprivileged in the city of Dom Pedrito, in the annex of the Episcopal Church. The work was undertaken by the Rev. Ramon Gomez, rector of the church, because of the complete lack of governmental and social agencies assistance in that area. The municipal authority now contributes for the cost of the food, but facilities and supervision are in charge of the parish.

Court Ruling

New Orleans (RNS):—Whether a Church organization can be held responsible for insuring job restoration rights to a World War II veteran may be decided here. Henry Hamilton Jr., ex-serviceman, has filed suit against the diocese of Louisiana in the Federal District Court for return to his pre-war job as athletic coach and teacher at a school owned and operated by the diocese. The case is expected to set a precedent for it will ascertain the extent of the liability of a Church body for employment rights in various institutions.

Back to China

New York: — Five women from the China mission staff, who were detained in the United States by the war, sailed from New Orleans July 3 returning to China. They are: Olive B. Tomlin and Hazel F. Gosline, teachers; Bessie May Sims, evangelistic worker; Anne Lamberton, business manager of St. Luke's hospital, Shanghai and her sister May Lamberton who was a teacher at St. John's University. The Misses Lamberton were interned in Shanghai and returned to the United States on the Gripsholm.

New College

Danville, Ind.: — The establishment of a new Episcopal college became a fact on July 8 when a new board of trustees was elected for Canterbury college here. The school will be operated jointly by the dioceses of Indianapolis and Northern Indiana. The new members of the trustees include 10 lay and clerical members from the Episcopal Church

Church of England Seeks Special Funds—

$3,000,000 for training of ex-service men for ordination—according to a joint appeal to the English Church by the Archbishops of Canterbury and York. A news item reports that they speak of this program as the paramount need of the Church.

Our Seminaries are not asking for special appeals; perhaps they ought to. Certain it is that increased interest on the part of the whole Church, wider responsibility, and more general support are essential if we are effectively to meet the needs of our own Church.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VIRGINIA; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VIRGINIA.

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and two members from the past board of trustees of Central Normal college as it was formerly known. Bishop Richard Kirchoffer of Indianapolis is the president of the board and Bishop Reginald Mallett of Northern Indiana is vice-president. Mr. John A. Kendall of Danville was elected secretary. The school will be headed by Dr. Edgar C. Cumings, a churchman and a graduate of Indiana and Chicago Universities.

Pacifists Meet

Orleton Farms, Ohio:—Members of the Episcopal Pacifist Fellowship in the 6th province met here recently to consider ways and means of evangelization within the Episcopal Church, stressing particularly the practical application of pacificism in its various spheres. Leaders of the conference were the Rev. Oscar Seitz, Mr. Parnell Benson, and John Yungblut.

New Camp

Rose Hill, Miss.:—Through the efforts of Bishop Duncan Gray a hotel resort property here has been acquired by the diocese of Mississippi for summer conference grounds. It will also be used as a recreational center for the diocese and will be open all year. At present the Rev. and Mrs. Bradner J. Moore are in charge. The building is about 10 years old and in excellent condition surrounded by a tract of 210 acres and a 40 acre artificial lake well stocked with fish.

Long Service

Louisville, Ky.: — Ernest Arthur Simon retired as organist and choir director of Christ Church Cathedral here recently after a service of forty-five years. Many men and boys who had served under him attended a reception in his honor given by Bishop Charles Clingman.

Seventy Years Old

Bismarck, N. D. — St. George's Church here recently celebrated the 70th anniversary of its establishment making it the oldest Episcopal church in the missionary district of North Dakota. A class of 30 adults was confirmed by Bishop Douglass Atwill assisted by suffragan-bishop B. T. Kemerer of Minnesota. It is believed to be the largest confirmation class of adults ever presented in North Dakota. St. George's is also the oldest original church building in Bismarck.

Meets at Madison

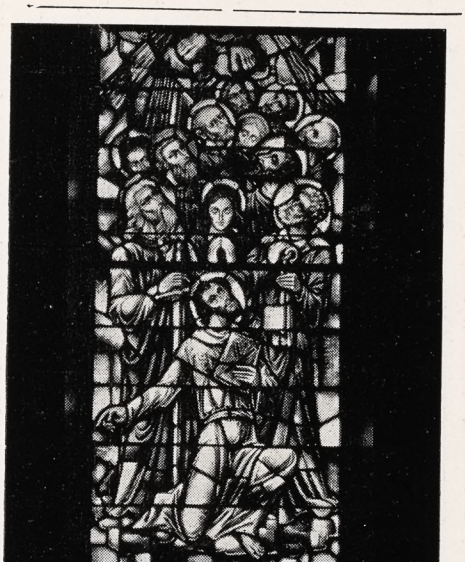
Madison, Wis.:—Ten clergy and one layman of the Episcopal Church are among the students who registered here for the fourth industrial relations institute for Church leaders which began July 8 at the University of Wisconsin. Clergy and lay workers of several major communions attend regular classes and field trips together with representatives of trade unions from the CIO, AFL and independent unions. The Rev. Almon R. Pepper, executive secretary of the division of Christian social relations, was one of the leaders.

Boys Sacrifice

Gladstone, N. J.:—Deciding that corsages for a junior prom were a frivolous expense at a time when the world has many starving persons, the boys at St. Bernard's school here worked out a plan with their girls and gave the money to world relief.

Give Advice

Chicago:—At a recent meeting of the General Theological Seminary alumni of the Chicago area a significant resolution was passed to be brought to the attention of General Convention. Because there has been so much criticism of the department of religious education of the Nation-



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By Reginald Lumb

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By Sibyl Harton

This valuable booklet defines spiritual direction, describes the characteristics of wise direction, the effects of wise direction, obligations incurred, the relationship and its responsibility. Paper, 60 cents

Christian Life in the Modern World

By Frances Underhill

This book will help the ordinary person to live a Christian life, and to know something of the ways of adoration and prayer. Its sixteen chapters deal in a straightforward manner with the important aspects of religion. $2.10

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al Council, the alumni felt some constructive suggestions would be welcome. Among the many suggestions agreed upon were the following: 1) an integrated and harmonious action of all the church's teaching agencies from kindergartens to seminaries in a united teaching plan; 2) instruction in the philosophy and spirit of the Prayer Book be given chief place in all curriculums; 3) stressing of methods to train laymen in religious education on the part of seminaries; 4) constant and harmonious consultation between seminaries, national council departments and the field; and 5) a new plan of campaign lead by the seminaries to turn the tide of defeat and disaster, based upon existing conditions.

Legion Head

Havana, Cuba: — The American Legion here has elected Bishop A. Hugo Blankingship of Cuba as its commander for the coming year.

Advance Work Begins

Spokane, Wash.: — The convocation of the diocese of Spokane meeting at the Cathedral of St. John the Evangelist, authorized the annual expenditure of one fourth of an accumulated total of a fund begun in 1945 for advance work in the diocese. Bishop Cross urged that the district develop its own clergy in his convention charge. General Convention deputies: Dean C. E. McAllister and James B. Bronson.

St. Augustine Conference

Raleigh, N. C.:—A course on the Church and the public health program was one of the new features of the St. Augustine's Conference for church workers sponsored by the American Institute for Negroes and the college held at the college June 10-14. Dr. Walter Hughes of the North Carolina health service and Mrs. Jennie Taylor, co-ordinator of public health education conducted the course. Other instructors and leaders were from the National Council and the general Church making the conference large in numbers and successful.

Merge Colleges

New York (RNS):—The thirteen existing Christian colleges in China are to be consolidated into nine institutions to meet China's postwar needs, according to a plan adopted here by the associated boards for Christian colleges in China. The plan, result of a three-year study, places the nine universities in seven key centers, and aims to end duplication of activities, raise academic standards, and lead to a fuller utilization of physical plants, teaching services, libraries, and scientific equipment.

In the North China area Yenching University in Peiping will continue as before the war. In Tsinan, Shantung province, the arts college in Cheeloo University is to be replaced

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316 East 88th Street
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Sunday: H. C. 8 a.m. Morning Service, 11 a.m. Thursday, 11 a.m.

CHURCH OF ST. MARY THE VIRGIN
46th Street, east of Times Square
The Rev. Grieg Taber, Rector
Sunday Masses: 7, 9, 11 (High).
Evening Prayer and Benediction, 8.

ST. PAUL'S CHAPEL
Columbia University
The Rev. Stephen F. Bayne Jr., Chaplain
Daily (except Saturday): 8 a.m.
Sunday: Morning Prayer and Sermon, 11. H. C. 9 a.m. and 12:30 noon (no services June 3 to July 6).

Millbrook, New York
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The Rev. H. Ross Greer, Rector
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ST. JOHN'S CATHEDRAL
The Very Rev. Paul Roberts, Dean
The Rev. Harry Watts
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Wednesday, 7:15. Thurs. and Holy Days, 10:30.

ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
University of Michigan
The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m.
Canterbury Club (students and servicemen) 6 p.m.
Wednesday: H. C. 7:15 a.m.

St. Louis, Missouri
CHURCH OF ST. MICHAEL & ST. GEORGE
Washington University
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield, Minister of Education
Sunday: 7:30 and 11 a.m.
Canterbury Club, 5:30 twice monthly.

Pittsburgh
CALVARY CHURCH
Shady and Walnut Aves.
The Rev. Lauriston L. Scaife, Rector
The Rev. Phiip M. Brown
The Rev. Francis M. Osborne
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
H. C. Friday and Holy Days, 10 a.m.

Palo Alto, California
ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland
CHURCH OF THE INCARNATION
East 105th and Marlowe
The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York
GRACE CHURCH
Genesee and Elizabeth Sts.
The Rev. Harold E. Sawyer, Rector
Sunday: H. C. 8. Morning Prayer and H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

Chester, Penna.
ST. PAUL'S CHURCH
Broad and Madison Sts.
The Rev. Stanley V. Wilcox, Rector
Service: Sunday: 8 and 10:30 a.m.
Wednesday at 10 a.m.

Ridgewood, New Jersey
CHRIST CHURCH
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Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma
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Daily 9:30 a.m. Thurs. 7:45.

Elkton, Maryland
TRINITY CHURCH
The Rev. J. Warren Albinson, Rector
Sunday: 8 and 9:30 a.m.
Wed. Litany, 8 p.m. Fri. and Holy Days, H. C. at 10 a.m.

Evanston, Illinois
ST. LUKE'S CHURCH
Lee and Hinman Streets
The Rev. Edward Thomas Taggard
The Rev. Joseph Barnes Williams
The Rev. Darwin Kieby, Jr.
Sunday: H. C. 7:30, 9 and 11.
Daily: H. C. 7:30 a.m. except Wed. at 7 and 11 a.m. Confessions Sat. 4:30-5:30 and 7:30-8 p.m.

Providence, Rhode Island
GRACE CHURCH
Mathewson and Westminster Sts.
The Rev. Clarence H. Horner, Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday), 11 a.m.; Y.P.F., 5:30 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Daily Noonday Prayers, 12 noon.

San Diego, California
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The Rev. Harold B. Robinson
Sunday: 7:30, 11 a.m.; 7:30 p.m.
Fri. and Holy Days, 10 a.m.

Omaha, Nebraska
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The Rev. Fred W. Clayton, Rector
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by a college of rural reconstruction and the college of science will be continued. In East China it is proposed to consolidate the four Christian colleges into one strong university in Shanghai with six colleges—arts, science, medicine. engineering, law and commerce. The four institutions to be merged are St. John's University, the University of Shanghai, Soochow University and Hangchow Christian College.

The new plan recommends that a central administrative body control the University of Nanking and Ginling College for Women, although the latter will be preserved as an autonomous women's school.

Hua Chung College at Wuchang in Central China and Lingnan University in South China are to be restored to previous positions and maintained as strong centers of leadership.

Fukien Christian University, Hwa Nan College for Women and Fukien Union Theological College will coordinate their facilities at a single educational center at Foochow. There will be a college of arts and a college of science. A college of rural reconstruction will probably replace the present college of agriculture.

West China Union University in Chengtu will continue its current growth. Colleges of arts, of science, and of medicine and dentistry are to be further built up.

The Rev. Henry P. Van Dusen, president of Union Seminary, who was chairman of the planning committee, was elected president of the associated boards. The Rev. J. Thayer Addison, in charge of foreign missions of the National Council, indicated that such a plan was underway at the recent Council meeting (WITNESS, May 9).

Laymen Meet

Roanoke, Va.:—One hundred and twelve laymen of the diocese of Southwestern Virginia gathered here recently to push forward the work of the Laymen's League of the diocese. This was the first meeting since 1941 due to war conditions, although a number of parish branches carried on as normally as possible. Bishop Phillips urged the men to assume their full share in the work as well as the financial support of the diocese. Mr. Robert Turner of Charleston, W. Va., gave a description of the work done by Alcoholics Anonymous.

Women Ministers

Atlantic City, N. J. (RNS):—The recent General Assembly of the Presbyterian Church approved the ordination of women as pastors and passed a resolution submitting the question to the 268 presbyteries. Final action may come in 1947 if two-thirds of the presbyteries approve.

Conference Meets

Philadelphia, Pa.: — The summer conference of the diocese of Pennsylvania was held July 7 to July 12 at Beaver college, Jenkintown, Pa., under the auspices of the department of Christian Education. Leaders of the meeting included Suffragan-Bishop William Remington, Elizabeth Falck, missionary from Shanghai on furlough, and the Rev. William B. Spofford Jr., CLID executive secretary.

Receives Honor

Gambier, Ohio: — President Gordon Keith Chalmers of Kenyon college received the honorary degree of LL.D., from Brown university at the 178th commencement exercises June 17. A graduate of Brown, the educator has been prominent in school circles for several years, serving as a special consultant to the Army Air forces in Washington, twice president of the Ohio College association, and founder of the well-known Kenyon Review. Recently he was on the Governor's advisory committee in Ohio on higher education.

Church Damaged

Newport, R. I. (RNS):—Two Episcopal churches here were broken into by vandals, and one was dese-

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Schools for Social Service Work

The following schools for social service work are approved by the American Association of Schools of Social Work. Where the letters (M) or (P) appears they refer to specialized programs approved by the American Association of Medical Social Workers or the American Association of Psychiatric Social Workers. The WITNESS recommends them to those of the clergy who are frequently asked to refer prospective students of social work to professional schools.

University of Pittsburgh
School of Applied Social Sciences
Pittsburgh 13, Pa.
Wilbur I. Newstetter, Dean
(M), (P)

Boston College
School of Social Work
126 Newbury St.
Boston 16, Mass.
Dorothy Book, Dean

West Virginia University
Department of Social Work
Morgantown, West Va.
Emily M. Sunley, Head
(One year standard curriculum)

Washington University
The George Warren Brown School of Social Work
St. Louis 5, Missouri
Benjamin Youngdahl, Dean
(M), (P)

University of Pennsylvania
School of Social Work
2410 Pine St.
Philadelphia 3, Pa.
Kenneth L. M. Pray, Dean
(P)

Boston University
School of Social Work
84 Exeter St.
Boston 16, Mass.
Richard K. Conant, Dean
(P)

Smith College
School for Social Work
Northampton, Mass.
Florence Day, Director
(P)

Nashville School of Social Work
412 21st Avenue South
Nashville 4, Tenn.
Lora Lee Pederson, Director

Atlanta University
School of Social Work
347 Henry St. S. W.
Atlanta, Georgia
Forrester B. Washington, Director

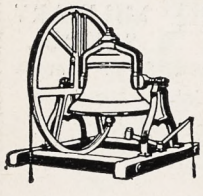
University of Denver
School of Social Work
Denver 10, Colorado
Florence M. Hutsinpillar, Director

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crated within a week. Considerable damage was done to St. George's. The Rev. David E. Evans, rector, said the vandals desecrated the altar, upturned a missal stand, threw candles, matches and cigarette butts around, broke a window, drank a bottle of altar wine and made off with another. Trinity church also reported a break in but nothing was disturbed.

Single Clergy

London (by wireless to RNS):—Britain's housing shortage may force the Anglican diocese of Blackburn to ordain only men who will pledge to remain single for several years, according to Bishop Wilfred M. Askwith. Also contemplated are clergy houses in towns in which assistant curates of several parishes can live together.

Workers Meet

Lawrenceville, Va.:—The 21st annual session of the provincial summer school for colored church workers of the third province will be held here July 22 through the 26th. Leaders on the program include Bishop Noble C. Powell of Maryland and the Rev. Tollie L. Caution, secretary for Negro work of the National Council.

YOUTH DIRECTOR
Young woman is wanted as Director of young people's work in a southern diocese. Would prefer one also with experience in Christian Education. Reply giving qualifications and references. Box 142, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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Director of Religious Education wanted. Good salary. State qualifications, experience and salary expected in first letter. Rev. Claude A. Beesley, D.D., 1826 Huff Ave., Wichita Falls, Texas.

POSITION WANTED
A priest retiring from active parish work this year would like to settle on East or West side of the Hudson River where small home can be rented and where the services of an extra priest is needed. Box T, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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Director of Religious Education wanted; good salary; state qualifications, experience and salary expected in first letter. Rev. Claude A. Beesley, 1826 Huff Ave., Wichita Falls, Texas.

SECRETARY WANTED
Interesting position New York area. Good stenographer. Able to take responsibility. Reply: Box CM, WITNESS, 135 Liberty Street, New York 6, N. Y.

POSITION WANTED
Trained nurse, churchwoman, fifty, seeks position as nurse or housemother in boys' school. Experience. References. Box ML, THE WITNESS, 135 Liberty Street, New York 6.

ASSISTANT WANTED
Young, ordained, liberal evangelical, married clergyman wanted with special interest in young people and calling. $2,800. References. Rev. David H. Weeks, 646 Orchard Parkway, Niagara Falls, N. Y.

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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. DAVID R. HUNTER
Secretary of Religious Education, Mass.

The official WITNESS statement of policy, number 4 (June 27) having to do with anti-Semitism is completely outside the tradition of the magazine. Technically the statements you make about this social evil are true but they are purely academic statements with very little relevance to the contemporary scene. As such they will give real comfort to the anti-Semites in our Christian fellowship.

It is true that anti-Semitism "is a Jewish problem as well as a Christian and the Jews themselves can do much to put an end to it," but it is true also that the Jews are doing much more than Christians to this end. Knowing that one erring Jew brings discredit to all of Judaism, their leaders are trying desperately to convey this fact and raise to a yet higher level the morality of a people whose high ethical and moral standards probably are without a peer. Jews are devoting hours of their time and giving sacrificially of their means to combat both the "Jewish" and "Christian" causes of anti-Semitism, while Christians do little more than talk. Anyone who has tackled the problem seriously either in Boston or New York will recognize this to be so.

Your attack on Zionism deserves a full reply but suffice it to say that there is a place in historic Judaism for Zionism. Christian civilization in this country has made Zionism almost a mandatory program for the Jew. He knows now that he needs his own nation to grant him the protection accorded all other peoples. This is not an entirely happy solution but who are we to criticize?

Shame on you for such shabby policy writing. Is THE WITNESS big enough to change its official policy?

* * *

MR. JOHN KREMER
Layman of Philadelphia

The indictment of Anglo-Catholicism by the Reverend Wilford O. Cross in THE WITNESS is very severe. If we could have a little of chapter and verse it would help those of us who call ourselves Catholic to more clearly see ourselves as others see us. Undoubtedly the responsibility is on us and undoubtedly we have fallen short, but it would be interesting to know the source of the information which the writer of the article used to justify such an attack.

Those who practice sincerely the Catholic life well know their shortcomings, and also know something of the other side. They know of the devoted Religious who are quietly and faithfully doing acts of mercy every day. They know of open churches which are not closed from early morning to night, and of the comfort they give to the stricken. They know how faithfully the Sacraments are administered. They know of the efforts made to better the lot of our colored brethren, and of colored priests who are outstanding in their ministrations.

This is not said in self praise, but only to be fair, and certainly these all have their direct application to social progress. How often do you find a Catholic parish which is classified as fashionable?

I can't help but think of the reply of the Irish mother tucking her seven children into the spring wagon on a hot day after Mass. When the priest asked her if she approved of his sermon on Matrimony—"Faith," she said, "I wish I knew as much about Matrimony as you do."

* * *

ADELAIDE CASE
Professor at Episcopal Theological School

I do not like the statement about the Jews (WITNESS, June 27)—indeed I am shocked by it and I hope it will be amended before it is finally accepted as a plank in the platform adopted by THE WITNESS. Why make a moral judgment on the Jews as a people? Of course they are not angels and saints any more than the rest of us. But to imply that their sufferings are their fault, that is pretty terrible. Their persistent non-conformity has made them a scape-goat. Again and again they have been wounded for our trangressions. This non-conformity, when not self-chosen, has been thrust upon them.

The solution of the Jewish problem is exceedingly complex and difficult. No doubt it waits upon some profound change in the social and economic basis of our whole culture. Meantime let us not say that if they forget their race things will be all right when in so many cases this has been quite untrue historically. Rather let us look sympathetically at some of the solutions the Jews themselves are proposing. One of them is further immigration into Palestine and the establishment there of a Jewish homeland. I am astonished that THE WITNESS has not given more space to the presentation and discussion of this significant movement.

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The WITNESS

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Headquarters of the World Council of Churches in Geneva

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The WITNESS

For Christ and His Church

AUGUST 8, 1946

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The Berlin Refugee Problem Graphically Described

What the Churches Are Doing in the City In Humane and Orderly Population Transfers

By Robert Wood
World Council of Churches Correspondent

Berlin:—The situation in Berlin has improved. That is, only 1,500 deportees from the east are now arriving daily in the German capital!

No longer do they form a miserable flotsam in and around the railroad stations. Their misery has been organized and solidified, so that the superficial would say the problem has been "solved." Actually, above all that has happened is a recognition that there is a problem. That has brought some improvement, in which, fortunately, Christian people have taken a big part.

Two workers for the German Protestant relief agency, Wolfgang Rohde and Korola von Rüdt, guided me around Berlin to show how the German-speaking refugees of the east, driven out because they were of "German race," are being treated. Little things on the way gave a picture of the setting in which these people arrive. Of course acres of buildings are crumbled and gutted. Where a boarded-up store is doing business there were queues of people who hoped to buy a dried herring. To combat the food shortage a group of women were working in a garden in a parkway on a boulevard. In the great central park, a wasteland with only a few bombed-up trees, people were gathering wood—but you have to have a license from the police to do that!

The first refugee center, in the Russian sector, was a one-time factory whose dark interior and wood stairs reminded me of New York tenements into which I've stepped. Off the courtyard was a dim kitchen where three women had a few loaves of bread and were brewing some soup—which is a standard diet in a place like this. In a small playroom without toys were several children, some of whom had their heads shaved, against the disease and insects which had attacked their scalps, thanks to the lack of soap. There was a children's sleeping room where a boy was putting on his shoes made of cloth-like fabric. A first-aid room had a bit of medicine and bandages, —war left-overs; the churches had received some of this from the World Council of Churches in Geneva but sent it on to the Russian zone where the need was worse.

But the real heart of this center was the great common room, filled with two-decker bunks, where men, women and children were herded to vegetate. There were 800 at the center, and a good share of them were in this dim, ill-smelling room now. The windows were boarded. There were gunny-sacking mattresses, and no blankets.

These people stared curiously at the visitors. Then a few bolder crowded round to tell their stories. It was remarkable that many were women, boys and girls, though few infants under two. The reason for this was clear as they told their stories. A woman named Elsa Hallacker said she was from Pomerania. She had her two children with her; it had been a year or more since she had had news of her husband, a soldier, now a POW or dead; she showed the paper with which the Poles had ordered her to leave her home. Another woman, alone, had lost a one-year-old child from hunger; her three sisters and mother had been taken to Russia; her husband, a prisoner of war, did not know where she was but she hoped to find him when she got to the British zone.

Such were their experiences. They had lost touch with husbands. They had been expelled from Poland or Danzig or Pomerania or East Prussia and had lost touch with relatives who had not yet been deported. On the way, they said, the Poles had plundered them, taken luggage, blankets, shoes and clothing, even rings. After a few days here they would be transported on to the Russian or British zones in the west to find a home in that unknown world already overrun with deportees. In France and Czechoslovakia and Germany, I



Some of the German war veterans recently released from Russian POW camps are pictured at the entrance of the building where they are being housed in Berlin. The German Protestant churches operating on a self-help basis, collected blankets, clothing and medicine and distributed some of it here.

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor*; Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Philip L. Shutt, *News Editor;* Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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have seen many badly dressed people. But this was the first time I had seen children without shoes.

The next place we visited, a similar big, dark, old building, was a center for soldiers who had come back from POW camps in Russia. It was almost as if the film were starting to run over again. Here I saw men, several of them without arms or legs. But the big room with the bunks was much the same, the people sitting around with nothing to do, the air heavy with the stink of weary, unwashed bodies, the light even less, if anything, than in the last place. The director, Karl Achtelstetter, who had been in an American POW camp, was talking with a young man who told me he was Oswald Pakroppa from East Prussia. He was 18, had had typhus, and had been in a POW camp in Asia. He did not know where his mother was and was going on west in a few days. In the hospital room I saw another young soldier, only 17, who had been there four weeks.

The hospitalized men were mostly suffering from under-nourishment. As the women at the last place had no word from their husbands, these veterans had lost touch with wives and children. For example, I stopped at the bedside of a blind man. He was from Silesia, which the Poles have taken over, and he had heard nothing of his wife and two children since August, 1944. He had lost his eyes in fighting in Rumania and had just arrived from a POW camp down there. In the next bed was an 18-year-old; the facts: Home, Stettin; wounded on Russian front 13 months ago; no word from parents in 14 months. For such the German Protestants had collected from their own members, and distributed here, some blankets, clothing and medicine.

Here are a few highlights about another "home" we visited, a city-sponsored orphanage to which the German churches had also given blankets. There were 67 children of deportees. Some of the parents were dead, others had been lost on the migration from the east. When these children were not just milling around, they were occupied with simple things: learning to sew, rolling a ball to knock over little wood trees, looking at a few toy houses, eating a thickish soup (which was all there was for lunch!). Their hope was to be adopted into some Berlin family which was already living in hunger and crowded rooms.

There is not much hope in this picture but I ran into a ray of it at a fourth center which was sponsored by the home mission movement of the German Lutherans. Another large room, more bunks, more waiting to go on to the west, more ignorance of what awaited there. Here was a woman from Silesia with one child, who had last heard from her soldier-husband in January, 1944. Here was a woman from Czechoslovakia whose child had had typhus. Here was a man, lying on a mattress, without sheets or blankets, two ragged coats over him. Under-nourished, he had been in bed a month, too weak to get up. He had got supplementary rations; that is, although most refugees got four-fifths of a pound of bread and a quart of soup each day, he got in addition some soup and two slices of bread, one with butter and one with wurst. The bit of hope which had come into this place was the receipt, three weeks before, of some powdered milk, sugar and chocolate which had been bought with American Church members' money and sent in by the World Council of Churches at Geneva. Of course, that had been only for the children, and it was quickly gone—but maybe more would be coming. In fact, there were hopeful signs that the American Churches and the World Council would be able to send more and more as time went on.

Such is the concrete reality of population transfers in Germany this year. It was such situations which prompted the executive committee of the World Council of Churches to pass a resolution in which leaders of many nations, including the United States, Britain, Norway, France, and others, asked the Allies to improve the situation. They asked arrangements for the reception of evacuees, adequate supply of food and relief, and provision for settlements in new homes.



Fancy as is his own dress, the Archbishop of Canterbury (right) finds something remarkable about the collar Bishop Eivind Berggrav of Norway is wearing. In center is Martin Niemoeller in his black pastor's robe. At left are Dr. Erling Eidem, Swedish archbishop; Prof. Eugene Choisi, former dean of theology at the University of Geneva, and Dr. Chester Miao, secretary of the National Christian Council of China in the Japanese-occupied area.

Finally, these churchmen said they are persuaded the old policy toward Germany, "aggravated as it is by the compulsory transfer of large numbers of people from other countries into a smaller Germany, ought to be re-examined, lest, by condemning millions of Germans either to be fed by charity for an indefinite period or to die from starvation until the population fits the new frontiers, it bring ruin, not only upon Germany, but on Europe."

A hardened newspaperman who had not seen Germany hinted to me he thought that was "soft." After what I saw in Berlin, I am sure it is a temperate statement of sound common sense.

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New Zealand A Leader in Unity Groups Down Under

The Council of Churches Represents Action In Ecumenical Movements Among Christians

By Herbert W. Newell
Secretary of the Council of Churches, New Zealand

Christchurch, N. Z.—When Samuel Marsden, priest of the Church of England, had settled the first missionaries of the Church Missionary Society in New Zealand in 1822, he suggested to the Wesleyan Methodists that they should come and open up work in a different district.

Something of this indifference to denominationalism has remained a characteristic of certain elements of New Zealand life. In rural and in city life, laity and ministers of various denominations will serve on the same committees and support recurring social functions of the churches but they will not take matters any further. Amongst the laity, in particular, few have felt that there is any particular problem in the divisions. There is truth in the charge that the country's greatest heresy is sectarianism.

The Maoris with their strong sense of community have suffered most from this attitude of denominational ossification. What had been their bond of union was now the chief force to break them into groups and the result has been that today more than one-third of the Maoris have left the regular churches and joined the so-called Ratana and Ringatu movements.

Moreover, it was sectarianism which forced the government against its will in the education act of 1877 to make the national education system secular. In consequence the Church as a body has not had any appreciable influence in the political and social developments in the last half century.

The last 25 years has seen a growing dissatisfaction with this easy-going churchmanship. The Presbyterians, Methodists, and Congregationalists have made two attempts at reaching corporate unity. Within the Church of England, in harmony with similar trends in England, there has been a growing number of clergy who have taken up the Anglo-Catholic position until in certain dioceses they now form a majority. This has resulted in a certain reaction against an examined attitude of indifference to questions of validity of orders and sacraments and in some instances to an impatience among the rest towards what is thought to be an Anglican exclusiveness, and a revived interest among Presbyterians in their own Church position. The Baptists and Methodists have to a lesser degree shared this tendency. Within this apparent revival of denominational awareness a movement began with more ecumenical promise, at first little noticed but growing in significance.

In 1921 under the initiation of Dr. West-Watson, the bishop of Christchurch, now the Archbishop of New Zealand, the Council of Religious Education was formed. Six Churches collaborated in improving their educational work. This council set up a youth committee which soon became a vigorous body. It issued year by year a combined Bible-class syllabus. It formed numerous regional youth councils which drew together for a variety of purposes the young people of the Churches. Once a year the secretaries and the leaders of the youth departments of all the Churches came together for four or five days of conference before the year's work began. The Student Christian Movement took a leading part in giving this council depth and earnestness, in sending out into the service of the youth movements a succession of men and women trained to think of the place of the Church catholic in a rounded Christian experience.

When the study department of the Faith and Order Movement began to call from Geneva and New York for people to prepare for the conference to follow on Lausanne it found numbers of people in New Zealand ready. It was the Council of Religious Education which selected persons to go to Oxford and Edinburgh in 1937 and when they returned sent them touring the country with the message.

In April, 1941, the National Council of Churches in New Zealand was formed in unity with the World Council and those who represented the Churches on this council already for the most part knew each other well. It seemed no new or revolutionary thing that they should aim at the same objectives: (to quote from the constitution) "to examine existing differences between the Churches in order to bring out the underlying unity; to facilitate common action by the Churches on all matters where there is agreement or the possibility of agreement." Two more Churches' bodies have since joined the National Council which now combines eight denominations together making up more than 90 per cent of the Church people of the Dominion other than Roman Catholics who number 15 per cent of the whole population.

The National Council of Churches has grown both in strength and in awareness of its specific task as the servant of the Churches in matters which they can only do together. On the domestic side the "Campaign for Christian Order" for two years during the height of the war sought to bring home to the people as a whole the relevance of Christian values and principles of conduct to the issues of national life. The University of New Zealand, hitherto a strictly secular body, agreed to the institution of divinity degrees of a high standard, and an united Church approach to education authorities and to teachers has prepared for a fresh considera-



This little boy in make-shift clothing, who was deported from the east "back" to truncated Germany, is pictured at a former factory in Berlin where he was herded with 800 refugees.

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tion of the place of religion in education.

In Christchurch in September, 1945, for the first time all the New Zealand Churches met together in conference through 200 official delegates to consider five questions of common concern, 1) the presentation of the evangelical message under present day conditions, 2) the future of the Maori people, 3) community, more especially in the South Pacific, 4) Christian order in the use of the land, industry and commerce, and 5) education. It was a happy thing that three United States chaplains with the Pacific forces were able to attend the conference and contribute to its work. The message issued at the conference spoke of "the sheer joy of fellowship, a deep sense of unity in diversity, a growing sense of the guidance of the Holy Spirit and a wonderful measure of agreement." A report entitled "They Met at Christchurch" is procurable from the office of the National Council of Churches in New Zealand, P. O. box 297, Christchurch, New Zealand.

Through the National Council of Churches the Churches now make united approach to the government on many issues such as the recent inquiry into the question of the future population of the Dominion.

Careful preparation is being made for the next big step forward, a national conference on faith and order. Sixteen groups up and down the country are drawing Christians of all kinds together for the first time to examine the doctrines of the Church, the ministry and the sacraments. These studies, together with the work of the continuation committee of the Christchurch conference, are likely to be co-ordinated with the recent far-reaching proposals of the study department of the World Council for a world-wide consideration of the "Order of God and the Present Disorder of Man" with a view to the World Assembly of 1948.

The National Council of Churches has also done a great service to the Churches of New Zealand by the growing fellowship with the similar sections of the Ecumenical Movement in many countries and communions. The connection with the World Council of Churches has been of special benefit to the Churches in a happily united country like New Zealand. It has helped to give deeper significance into the doctrine of the Church and to make the Churches see their divisions as unhappy. It has brought a new sense of responsibility before God for national issues. It has brought the Churches consciously into the family of Christian people throughout the world.

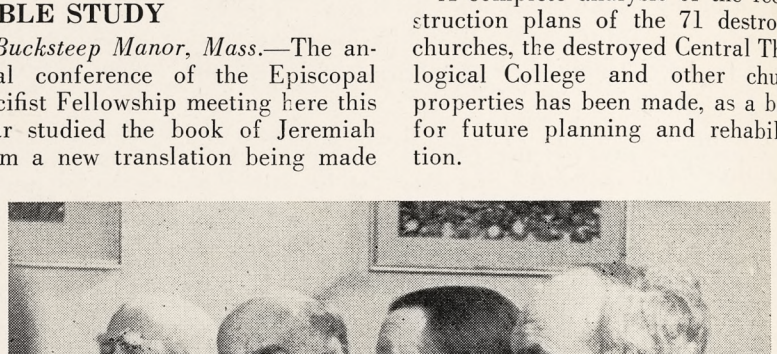
PACIFISTS IN BIBLE STUDY

Bucksteep Manor, Mass.—The annual conference of the Episcopal Pacifist Fellowship meeting here this year studied the book of Jeremiah from a new translation being made by Dean Charles L. Taylor of Episcopal Theological School, Cambridge, who also headlined the conference as leader. Mrs. Henry Hill Pierce was chairman of the conference and Bishop William Appleton Lawrence was host. Others who took part in the study program were Mrs. Leslie D. Hawkridge, the Rev. Messrs. Wolcott Cutler, Sydney Temple, and Roger W. Bennett.

NIPPON SEIKOKWAI PLANS FUTURE

Nippon, Japan—Some 500 bishops, priests and missionaries of the Episcopal Church in Japan, known as the Nippon Seikokwai, met here recently in a conference to discuss rehabilitation plans and to consider the future of the Church in this country. Ten dioceses were represented from 278 parishes and chapels. It marked also the final sessions of the Japanese Church attended by the representatives of the English, American and Canadian Churches, who, following a survey of conditions for several weeks expect to fly back to their respective countries to report. Bishop Charles S. Reifsnider, the representative of the Episcopal church will make his report to General Convention in September.

A complete analysis of the reconstruction plans of the 71 destroyed churches, the destroyed Central Theological College and other church properties has been made, as a basis for future planning and rehabilitation.



Four World Council leaders form a virtual bas-relief at the Geneva meeting. Left to right—John R. Mott of America; the Archbishop of Canterbury; Dr. Eidem, the Swedish Archbishop, and Bishop Ingve Brilioth of the Swedish Lutheran Church.

START WORK AGAIN ON CATHEDRAL

New York—Several additions and improvements will be made at the Cathedral of St. John the Divine here this summer for the first time since the war ended. Work on the cathedral completely stopped during the war. One of the marked improvements will make it possible to remove the first row of stalls on both sides of the choir to give a better view of the sanctuary and high altar.

OFFERS FREE TB AID

Phoenix, Ariz.—From the income of the Nettie May McCracken trust fund, St. Luke's sanitorium here is able to offer free care for two Episcopal clergymen a year suffering from tuberculosis, according to a recent statement from Bishop Arthur Kinsolving. Treatment constitutes rest, artificial collapse, pneumothorax and chest surgery as recommended by the medical staff.

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EDITORIALS

Irresponsible Journalism

ONE of the tricks of the human mind, so psychiatrists inform us, is to project to others our own worst faults. Whether or not this accounts for the charge made by the editors of the *Christian Century* that a pre-convention deal between liberals and catholics had been made we do not know. Commenting on the report of the commission on unity, the magazine states that "it is rumored that the issue is already settled by a pre-convention deal. In this alleged compact, the advocates of a 'more liberal' divorce canon are expected to combine with opponents of merger to defeat the union, in return for which the anti-union element will permit a loosening of the divorce canon." It may be the way the editors of the *Christian Century* would settle these issues but diligent inquiry by THE WITNESS fails to uncover one single bit of evidence that the charge, which reflects on the honesty of all Episcopalians, is based on fact.

We first of all called Charles C. Morrison, *Christian Century* editor, long distance to ask him for the source of his information. With embarrassed confusion he said that he did not know but that if we would call back in an hour we could talk with Harold Faye of their editorial staff who doubtless could give us the answer. Mr. Faye, however, said that he was not at liberty to reveal the name of the persons who had told them of the alleged deal, nor was he willing to tell us the geographical area where the gossipers lived. He justified the editorial on the grounds that if the story were true those making the deal would be smoked out, whereas if it were false it would be denied.

We have since been in communication with a number of Church leaders, both liberal and catholic, who would most likely know of any deal if there was one. We have yet to find one who has even heard gossip of such a deal. Mr. Spencer Ervin of Philadelphia, who recently circulated a petition against Presbyterian-Episcopalian unity, informs us that "I know nothing of it. If the rumor be true it is strange that the Episcopal Evangelical Fellowship is supporting both union with the Presbyterians and the proposed marriage canon, don't you think? I might add that I know a fair number of influential men on the catholic side and have never heard a breath of such a proposal from any of them."

Canon Bernard Iddings Bell of Chicago, likewise a leading catholic, declares: "To the best of my knowledge, and I think I know what is going on hereabouts, there is no basis whatever for Dr. Morrison's statement. When challenged for the source of his alleged information he refused to divulge it, thus laying himself open to imputation of a particularly disgusting sort of gossip journalism. The editorial reflects on the honesty of all Episcopalians of course since if there were a deal it would have to be one made by Anglo-Catholics with other parties in the Episcopal Church."

Another catholic who flatly denies any knowledge of any such deal is the Rev. Leicester C. Lewis, a member of the unity commission and a signer of the minority report. He is also vicar of St. Luke's, a chapel of Trinity Church, New York, which is not without significance. The rector of Trinity, the Rev. Frederic Fleming, could not be reached, but his secretary informs us that if Mr. Lewis knows nothing of any such deal then she is sure Mr. Fleming does not.

The Rev. Stephen Bayne, the secretary of the marriage commission, who can be said to be both liberal and catholic, indignantly denies the rumor, whereas the chairman of this commission, Bishop Davis, as we reported in the issue of July 25, states that "I have no knowledge of, and I am sure there is no basis in fact, for the rumor."

Liberal churchmen are equally prompt with their denials. The Rev. Gardiner M. Day, president of the Episcopal Evangelical Fellowship; the Rev. Joseph H. Titus, treasurer of that organization; the Rev. Beverley Boyd, a vice-president of the EEF; Dean Alexander Zabriskie, a member of the unity commission, all declare that they have not even heard suggestions of such a deal.

What the editors of the *Christian Century* have to know is that Episcopalians of different schools can stage a most sincere and often entertaining scrap without even remotely threatening a split in their ranks as Episcopalians. For thirty years we have covered General Conventions and on numerous occasions, when debate was hot, have been asked by reporters: "Is a split likely?" Our answer has always been, and will continue to be,

"QUOTES"

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.

—Bishop Francis J. McConnell

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"These fellows will end their fight with a love feast."

What's more, Episcopalians, whatever their churchmanship, will close ranks and fight back-to-back when attacked by any group or individual outside their fellowship. The editorial of the *Christian Century*, with its completely unfounded charge of gutter politics, is a case in point.

Presidential Impressions

by Goeffrey Francis Fisher

The Archbishop of Canterbury

THERE is a story in England that once a train was passing a large mental hospital whose name was Hanwell. A traveller alone in a carriage with another man observed "how grim Hanwell looks from the train," whereupon to his alarm the other man said with a wild eye, "not half so grim as a train looks from Hanwell." The story illustrates the difference between the inside and the outside point of view! For many years I saw the Ecumenical Movement from the outside. My work gave me no particular contacts with it: I read occasional reports, I was stirred by the great Ecumenical gatherings. Both William Temple and William Paton were friends of mine, and I heard much from them. It was clearly a good thing, a movement towards greater Christian understanding and collaboration: it had my interest and goodwill. That is probably just where a good many of my readers now stand. Since then I have come inside and am asked to give my impressions.

As a new Archbishop I came right inside when I attended the meeting of the provisional committee of the World Council in Geneva last February, and for the first time got the inside view. Incidentally I was, I am told, the first Archbishop of Canterbury since pre-reformations days to visit the continent in his official capacity, and certainly the first to say prayers from Calvin's pulpit in the Cathedral of St. Pierre in Geneva. That in itself signifies something.

What were my impressions? I shall not try to describe the work we did or the plans we formed in preparation for the first assembly of the World Council. Let me confine myself to generalities which in themselves are striking enough.

First there was the strange fact that everything was at the same time so extraordinary and so ordinary. Remembering the Christian history of the last 400 years, one could not but think it extraordinary that representatives of so many diverse denominational traditions, Orthodox, Anglican and Protestant, should be assembled in one room speaking of things touching the work and witness of the Church, should gather in one Cathedral to express their faith in common prayer to God through Jesus Christ. More than that, they also represented nations which in the war just ended had been victors, neutrals, enemy-occupied and defeated. And yet it was from the start just ordinary. We had not forgotten our religious or our political history or our different points of view: but we were at home with one another. Why? Because one loyalty and love bound us all to our Lord Jesus Christ and we were all engaged in his business. That was the secret of our security and trust in one another.

It was extraordinary, as all God's gifts are: it was ordinary, because all his gifts when they come to us seem so natural. Here was his gift of fellowship in a faith which overleapt national differences and hostilities and drew together in sympathy members of divided Christian communions. What the nations cannot command, the Churches can because they look to the same Lord. This meant much to all of us, but most, I think, to those who by the exigencies of war had been cut off from the outside world, isolated from contacts with Christians beyond their own borders and passed through the fires of lonely suffering and martyrdom. That it meant so much to them and to us to meet again reveals how far we have already travelled. Go back, not so many years, and each denomination was well content to dwell in its own borders and not go outside them. But if it means so much and if the World Council is to mean anything, the kind of experience which I have tried to indicate of our extraordinary-ordinary security and trust born of a common faith in Christ must not exist only among leaders of the Churches but must be repeated all through the company of Christian people everywhere.

SECONDLY, feeling sure that God had brought us so far and meant us to go forward, I felt, too, a common understanding that we must not outrun God's pace of movement, but must imitate his patience and move only as he gives it us to move. The World Council is at its beginnings: it cannot speak for the Churches, but can only serve them:

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what it does matters only in so far as it helps the Churches to think and act and glorify God together. The Churches have delegated no authority to it: it must justify itself by its own wisdom and by the help it gives to, and receives from, its members. And yet it is an instrument formed under the guiding hand of God through great servants of God, and God will give the increase. Already it has renewed the sense of the Una Sancta, the one Holy Catholic Church as a reality in the mind of Christ, to which in one measure we all already belong and in another have yet to receive. In so far as we share in it, there is abundant work ready to our hands in this tormented world in testifying to Christ and his way of redemption against the disintegrating and destructive forces of unbelief. In doing that together, we shall not only serve his kingdom together: we shall deepen the fellowship of the Churches to a point at which differences can be understood, respected, analyzed. That must come first, before they can be resolved in a fuller realization of the will and working of Christ. One step at a time. A long step has been taken. We thank God and take courage. He will determine our future course. But in the World Council we walk together as friends in a common service, and look forward patiently and hopefully to what may be, and if we are faithful, will be.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." There is our charter, and the unity we possess. The World Council expresses it. And at the same time by its very nature, by the fact that great Churches are still outside it, the Council declares that there is an unity which we do not possess. That Christ will lead us to it is our hope.

"... Which A Woman Took"

by Margaret T. Applegarth

Chairman, World Council's Committee on Education

WOMEN are more essential to the Ecumenical Movement than anybody has ever yet acknowledged, except our Lord himself, who included them in all his daily walks and talks in the most astonishingly natural way: so natural that sometimes we forget to read between the lines—since there may be more in this than meets the eye. For the fact that, deliberately, he described the kingdom of heaven as leaven "which a woman took and hid in three measures of meal until the whole was leavened," continues to be a more exciting and a more demanding recipe than most Christian women have ever tried! Exciting: because in those masculine days when Jesus was here among men, it was unusual for a rabbi to trouble to interpret his message in terms framed to catch a woman's imagination—my kingdom, as silent as your yeast: reaching out and out and out in an infectious fashion from your four walls to earth's remotest bounds, altering everything everywhere—race, caste, creed, nation. Demanding: because it presupposed initiative, a faultless formula needing a forehanded housewife, enough ingredients always on hand, a recipe properly remembered, properly measured. And the finished loaf matters, too—with whom will you share it? These are little daily domestic dramas older than Christendom, and very precious; yet still utterly appropriate for any woman in any pew on any Sunday.

About the same time that John Ruskin was saying: "The history of humanity is not the history of its wars, but the history of its households," Frances Willard was stating it from a woman's angle: "There are no working plans for a Christly world save the expansion of the home in the world, so that no human being shall be motherless." Which is simply another way of saying . . . which a woman took.

For it is possible to go through the history of humanity picking out its headline households where the quiet miracle began working its conscious contagion, out and out: Consider Lydia, business woman, venturing to become Europe's first convert, receiving Paul into her home—alien creed, alien type becoming acceptable and dear to her entire family. Consider Priscilla and Aquila, lately from Italy, influencing a Jew from Africa while he stayed under their roof, so that Apollos could go out to spread the leaven of their enthusiasm through Greece. Consider Lois and Eunice creating in Timothy enough eagerness and wisdom to carry the good news into Phrygeia, Galatia, Berea, Corinth. Consider Dorcas making little garments which caused her friends genuine heartbreak after her death, as they saw she had lavished all this lovely detail on clothes to go out to unknown households. Consider early Christian maidens flung to the lions, burned at the stake, yet singing with such rapture

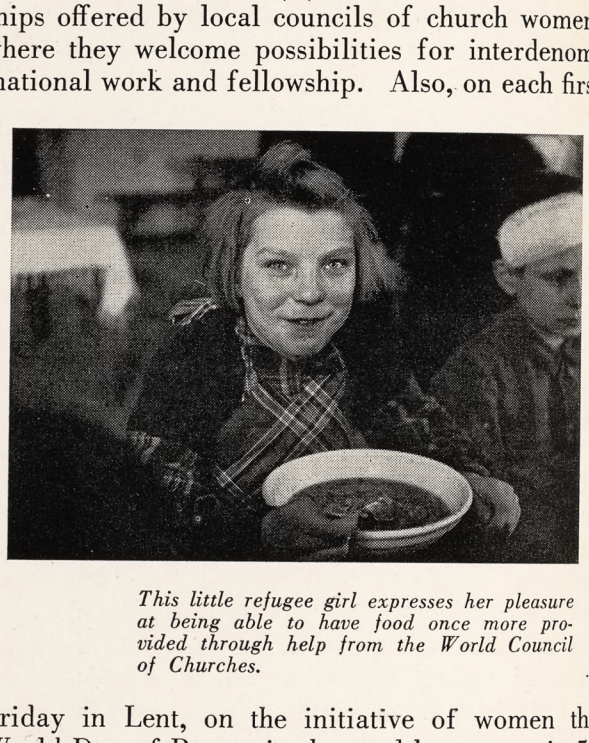
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that onlookers were haunted by their radiance: "What have they?" Well, they had enough leaven to be hid in three measures of Roman barbarism until the whole land began to be changed.

This is such stuff as Christian womanhood has been made of; the Ecumenical Movement beginning to come true as, more and more women identified themselves with "the whole family of the whole Church in the whole world; a family which is interracial, international and inter-denominational, because of a common Father, a common purpose, a common love." Coming down across the centuries it is possible to see how France, England, Scotland received this leaven which three women took—first, there was Queen Clotilda whose tender devotion to her Lord convinced the rough Clovis, master of all Frankish men, that here was a God worth trying; so he and all his three thousand soldiers were baptized. Somewhat later, Clotilda's granddaughter, Bertha, was sent to England to marry King Ethelbert, accompanied by her own priest, building her own little St. Martin's chapel in Canterbury for her daily devotions; later, when Pope Gregory sent Augustine from Rome to convert the Angles, it was Queen Bertha who persuaded Ethelbert to meet Augustine under an oak—and the beauty of the chanted litanies, and the lovely simplicity of the friars, convinced him. And when their daughter Ethelberga went north to wed Edwin, King of Northumbria, it was natural for her to take a priest, also; so that the leaven in royal hands had crossed seas and borderlines within the record of one household, into three nations.

EMERSON once said: "You ask me, what is civilization? I reply: It is the power of good women!" But not the tepid passionless goodness content to sit in a pew on Sunday morning upholding the status quo, viewing with alarm those flaming souls who have flung themselves into the anti-slavery and the suffrage and the missionary movements of our own country, traveling incredible distances with incredible discomforts—leaven in hand, to be hidden in how many a ladylike audience, in spite of ridicule in high places; as witness this pastoral letter sent out in 1840 by the General Associations of Churches of Massachusetts against women who spoke in "promiscuous assemblies": "When woman assumes the place and tone of a public reformer, she yields the power that God has given her for her protection, and her character has become unnatural. If the vine whose strength and beauty is to lean upon the trellis, thinks to assume the independence and overshadowing nature of the elm, it will fall in the dust in shame and dishonor. We therefore regret the mistaken conduct of those who encourage females to bear an obtrusive and ostentatious part in measures of reform, and we do not countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers."

Quaint as this sounds echoing down the hundred years (reminiscent of St. Paul; who, in his letters, mentioned with thorough approval 15 women and 18 men, by name!), the disturbing discovery of our own day is that most denominations are still reluctant to elect women to significant positions, either on the national or local levels, so that Christian women who recognize their own leadership qualities now find outlets in (1) their women's missionary activities, (2) outside the church proper, in Y.W.C.A., League of Women Voters, and various clubs, and (3) in ecumenical relationships offered by local councils of church women, where they welcome possibilities for interdenominational work and fellowship. Also, on each first



This little refugee girl expresses her pleasure at being able to have food once more provided through help from the World Council of Churches.

Friday in Lent, on the initiative of women the World Day of Prayer is observed by women in 51 different countries on earth, through the use of the same worship service sent out many months in advance (10,000 observances are held in the U.S.A. alone; another 2,000 in Canada).

Lillian Smith once said that we do small things about race because we are unwilling to do the big things. In much the same way, the woman in the usual pew does the usual small things about ecumenicity; if she is unusual, she may join a study group to learn about the practices and liturgies of other denominations, thus gaining insights on Christian history and new reverences for varying religious viewpoints. But the more she comes to love the ecumenical idea, the more she feels it is leaven which a woman could take and hide in the three measures of worldly indifference—if she only knew how!

Meanwhile, a ready-made bit of Christian leaven

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awaits her, which she hardly wants to handle: for last March in Columbus, the Federal Council of the Churches asked all its member Churches to do what they could to erase segregation from their own ranks—as unchristian and undemocratic. Yes, she has the leaven for this, all right—it being purely a household affair. Instead of taking that leaven she probably makes the less ecumenical gesture of packing a box of old clothes for Europe. If she emptied more of the clothespress, to the point of actual inconvenience, it might be a nobler substitute. For both *race* and *relief* are ecumenical naturals where the supposed tenderness of a woman has its real opportunity to shine; indeed, in other lands, during all the war years, Christian women under the oppressor have displayed such tenderness superbly, under constant peril of arrest and imprisonment, as the files of the World Council of Churches could disclose.

Consider Madeleine Barot in France, inspiring French youth to form "CIMADE" to befriend the hunted refugees from all lands and creeds; helping them to escape underground into Switzerland, perhaps; or to endure the horrors of homelessness. Consider Norwegian mothers, during the occupation years, daring to send their children out into the black streets with wet sponges, after curfew, to erase the malicious Nazi signs from certain shops: "This Is a Jewish Store, It Is Forbidden to Trade Here." Consider young Mrs. Hoekendijk and her husband in the Netherlands, secretly rescuing 450 Jewish orphans from Nazi cruelty by persuading Dutch housewives to hide and feed these little waifs, although their homes were stripped of all necessities even for their own children—for in Holland also it is true that "there are no working plans for a Christly world, save the expansion of the home in the world, so that no human being shall be motherless." And in this rosary of saintly names, let us close with that of the Rev. Mrs. Tamaki Uemura, the first Japanese civilian allowed outside of Japan, who has been speaking in the United States since last May—amazingly gentle, but with enough flintlike firmness to have hidden twelve forbidden Koreans under her roof! Then, her church having been bombed, she preached to her congregation in her own home, until the fragile floor gave way; when she had initiative enough to find a carpenter in another town. And through all the eight war years, she sponsored ardently the Chinese-Japanese student prayer fellowships, so that these interchanges of intercession never stopped . . . leaven which a woman took!

For as in the days of our Lord, his kingdom continues to be as silent as yeast; and he expects its infectious influence to reach out and out from each Christian household on earth.

Seminarians and Ecumenicity

By

ROBERT S. BILHEIMER

Secretary of the Interseminary Movement

IT IS well known that one of the largest contributions which has been made to the emergence of the Ecumenical Movement generally has been that of the student Christian movements. In pioneering towards Christian unity, in achieving that basic understanding of Christian fundamentals upon which all ecumenical advance rests, and in providing leadership, their role has been a significant one. The World's Student Christian Federation has been a chief means for the achievement of ecumenical Christianity.

The interseminary movement, as part of the World's Student Christian Federation (the total U.S.A. branch of which is the United Student Christian Council), is the student movement in the theological seminaries. It has a special purpose. Sponsored by the national student committee of the Y.M.C.A. and the American committee for the World Council of Churches, it exists to bring home to students, through the traditional functions of a student movement, the full significance of ecumenical Christianity.

It is generally recognized that one of the most urgent problems before the ecumenical movement is that of achieving a vigorous expression of the mission and unity of the ecumenical Church at the local level. By confronting theological students, who are, of course, the ministers of the churches in the future, with the wide-ranging claims of the world Church, the interseminary movement seeks to contribute to the solution of this problem. The achievement of an ecumenical consciousness and commitment on the part of theological students is its central aim.

The means by which this is done are five-fold:

First, the interseminary movement is a student movement. Its major activities are planned and promoted by theological students themselves. Eight different regional councils, which among them cover the main regions throughout the country, are composed of representatives elected from approximately one hundred seminaries. These councils are responsible for all of the activities of the movement within their respective regions. Each has student officers and an operating budget which is contributed wholly by seminary student bodies.

Associated with each regional council is a field representative of the movement. These men are

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students in seminary, who are engaged for one year to do their seminary field work for the interseminary movement. Each receives a modest stipend from the national interseminary committee and his work is supervised both by the national committee and by the field work department of his seminary. The work of the field representatives is of the utmost importance, not only because through this means more program activities are scheduled, but because as students they can challenge their contemporaries to the claims of ecumenical Christianity as perhaps no one else can do. Through the total work of the regional councils and the field representatives, as well as in basic intent, the interseminary movement is a student movement.

Conferences form a second major part of the work of the interseminary movement. Between twenty and twenty-five conferences annually are held, of different types and duration. They are, as indicated above, planned and promoted and financed by students. While it is not possible to indicate in detail the themes of these meetings, it may be said that they all deal with some aspect of the mission and the unity of the Church. The foremost leaders of the Churches speak at them, thus providing an unusual opportunity for seminary students to meet at first hand those engaged in the active work of the Church and the ecumenical movement.

Thirdly, the movement, through the regional councils, has scheduled some outstanding speakers to visit the seminaries. In this way students are able to confer for a longer and more leisurely period with men who know from present experience the problems and opportunities before the Church as a whole.

THE fourth means by which the interseminary movement seeks to fulfill its purpose is the establishment of study groups, organized on individual seminary campuses. For over a year, the interseminary committee has been in the process of having written and published a series of five volumes. These books, known as the interseminary series, seek to set forth in positive and comprehensive fashion the essential task, message and nature of the Church in the modern world. The titles indicate their general contents: *The Challenge of Our Culture*, Vol. 1, Clarence T. Craig, ed.; *The Church and Organized Movements*, Vol. 2, Randolph Crump Miller, ed.; *The Gospel, the Church and the World*, Kenneth Scott Latourette, ed.; *Toward World-wide Christianity*, O. Frederick Nolde, ed.; and *What Must the Church Do*, by Henry P. Van Dusen. Thirty-two different authors representing ten of the major Churches in this country have contributed to this survey of the ecumenical Church and its function. The volumes will be available and widely distributed among the general Christian public; they have been specially produced, however, for the purpose of study in the theological seminaries, in order that there may be available to seminary students a fresh appraisal for these post-war days.

The fifth aspect of the interseminary movement program is a national conference of seminary students on "The Order of God and the Present Disorder of Man." This conference, the theme of which is the same as the theme for the forthcoming assembly of the World Council of Churches, will bring together from 1000 to 1500 theological students from most of the seminaries in the country. The above mentioned volumes form study material as preparation for it; the conference comes as a climax to the entire program. The impetus gained from it, and particularly from the internationally known speakers—from Europe, Asia and this country—who will form its leadership, are expected to provide a significant step forward for the ecumenical movement among seminary students in this country.

The interseminary movement is hardly an organization. It is distinctly a movement, depending for such effectiveness as it may have, upon the contagion of student conviction, as this in turn is motivated by the demands of Christ. The purpose of the movement is in essence spiritual: to assist in bringing forth in the seminaries that renewed dedication to Christ and his Church which will result in a more effective witness in these fateful days.

SANCTUARY

conducted by W. M. Weber

Miracles, Not Uniform but Rational

. . . If God is personal, if His being is better expressed in human will and character than in mechanical motion and unconscious life, miracles with adequate cause are neither impossible nor unnatural. It is blind instinct which works on in monotonous uniformity where conditions are exceptional. It is rational character which from time to time will violate uniformity in the interest of rational consistency.

—Charles Gore, The Incarnation of the Son of God.

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Unity Commission Group Give Reasons for Support

Meeting Informally Four Majority Members State Why They Favor the Basis of Union

Edited by Philip L. Shutt

New York:—In submitting their report to General Convention the majority of the commission on approaches to unity did not indicate their reasons for favoring the proposed basis for union. On the other hand the minority did expound their objectives, ably and at some length. It therefore seemed to some members of the commission, in the interests of fair play, that some members of the majority should indicate why they favor the plan. Four members of the majority, finding themselves together at a meeting held for another purpose, therefore drew up a statement. In submitting it they make no pretense to speak for all of the majority, nor was any attempt made to secure the signatures of others of the majority. The four are Dr. Alexander Guerry, vice-chancellor of the University of the South; Prof. Sherman E. Johnson, professor at the Episcopal Theological School; the Rev. Theodore O. Wedel, warden of the College of Preachers; Dean Alexander C. Zabriskie of Virginia Theological Seminary. Their statement follows:

We are in favor of the proposed basis of union, because it is the nature of the Christian Church to be united, and we wish to support any sound plan which gives real hope of restoring this unity. No Christian dare be complacent about a break in the fellowship of those who accept the good news of salvation through Jesus Christ. The disunity of Christians is intolerable and unthinkable. "Is Christ divided?"

A plan for the union of two Churches must, if it is to succeed, be both fair and realistic. The proposed basis of union deals fairly with our heritage. It safeguards our sources of doctrine—the Bible, the Creeds, the Book of Common Prayer, and the Articles of Religion. It continues the threefold ministry of bishops, priests, and deacons. It provides that the episcopate shall have its traditional powers and duties and that the succession of bishops shall be maintained. Every celebration of baptism and the holy communion will contain those elements which we consider essential for their due performance. Confirmation and other sacramental rites will be available. Any usage connected with wording which has been permitted under our Prayer Book will continue to be permitted. Unusual care is taken to protect the Prayer Book against speedy and radical amendment, and congregations are assured the right to maintain their traditional wording as long as they so desire. In view of statements made by the Lambeth Conference and the Archbishop of Canterbury relating to the South India scheme, it appears that Episcopalian clergy and people would continue to be in communion with the See of Canterbury. Episcopalians will forfeit nothing of their heritage if they enter into this union.

It is also fair to the Presbyterians. As we shall be able to teach from the Prayer Book, so they may use the Westminster Confession. Just as the episcopate is preserved, so is the ruling eldership, and with it the office of lay deacon and the parish council system by which the laity have a greater opportunity to take part in the spiritual government of the church. Not only is the episcopal succession preserved; so is the presbyterial, for ministers representing the presbytery will participate in the laying on of hands in consecrations and ordinations. The presbytery will assist the bishop in many pastoral and administrative functions, much as the standing committee does now. Although many congregations may wish to have the bishop confirm new communicants, it will be possible for a duly authorized presbyter to confirm, as in the Eastern Orthodox Churches. Presbyterian methods of worship, and the right of congregations to maintain them, are guarded as carefully as the Book of Common Prayer. What is extremely important to Presbyterians is that the Basis of Union does not repudiate their ministry and sacraments. Ministers of b o t h Churches will be formally commissioned to minister in the United Church, while at the same time their former ministry is explicitly recognized.

The proposed basis of union is not only in accord with the Bible, the Christian tradition, and the genius of the two Churches; it also takes account of the realities of the situation. If Episcopalians and Presbyterians are to unite, they must be ready to bear with one another. We must deal with each other as branches of the Holy Catholic Church in full good standing; the Episcopalian making no pronouncements against Presbyterian orders and sacraments, and the Presbyterian putting to one side those clauses in his Confession of Faith which offend many Episcopalians. Neither Church can be expected to condemn or repudiate its saints and founding fathers. We Episcopalians cannot demand Presbyterians to accept theories regarding the episcopate, the priesthood, and the sacraments which go beyond those doctrines which the Prayer Book explicitly demands. Nor can the Presbyterians expect the Episcopalians to teach the "parity of ministers," even though presbyters take part in consecrations. As we understand the philosophy underlying the proposed basis of union, it is this: The Churches are substantially one in the faith, and where they differ, the differences are not so serious that they need destroy the fellowship. We believe this to be true. Are the two Churches prepared to adopt this assumption and act upon it? Otherwise, we can see no prospect of union being achieved between the Episcopal and any other reformed Church in any foreseeable future. We say this because a plan of union between our Church and some other Protestant Church other than the Presbyterian might indeed differ in many details from this plan, but the underlying methods and assumptions would remain the same. Some day the Episcopal Church must decide what its reunion policy shall be.

That is not to say that the basis of union, as it stands, is perfect or complete. Much remains to be done in working out the governmental machinery. Both the Churches have a series of graduated councils or judicatories. The Presbyterian Church is a good example of a representative democracy in which the highest court has absolute legislative and judicial powers, and in which clergy and lay elders have equal votes. The Episcopal Church is, by contrast, weighted on the conservative side. It has many checks and balances,

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such as the device of voting by orders, and many powers are reserved to the bishops, to the clergy, and to the congregations. The negotiating groups have tried to write out a governmental plan which will combine the two. We have not, however, been able to settle whether the highest council should have two houses or one, how much power the lay and clerical orders should have, and what the functions of provincial synods should be. We have confidence that out of frank and friendly discussion will emerge a solution of these and other problems which will be mutually acceptable.

What the commission asks is modest enough. It is that the Church devote three years to the serious study of these proposals and then decide whether we should go ahead along these lines. We who sign this statement will be favorably disposed toward constructive amendments which will improve the proposed basis of union, and we expect to work for its final adoption because we believe it to be religiously sound and practically feasible.

Christian reunion has always been an urgent task. It is now, if possible, more urgent than ever. There is a world to be captured for Christ. The gospel must still be proclaimed to millions in all the continents and islands of the earth. We must stand against injustice and cruelty, and bear witness to the claims of justice, mercy, forgiveness, and other Christian principles in the relationships of individuals, families, classes, races, and nations. This is not a work which any existing Church can do by itself, least of all after this greatest war in history, when the world is disillusioned, suspicious, sad, and broken.

Twenty years ago the movement toward Church unity was greatly encouraged by the atmosphere of international cooperation which produced the League of Nations. Today the absolute necessity of understanding and peace is even more keenly felt, even though in the perplexing post-war period each economic group, political party, nation and Church is tempted to seek its own advantage. In this time of decision, we appeal to the Church to show the world the true way toward its unity. We trust that however great the discouragement and obstacles, the Episcopal Church will exhibit its true spiritual vitality by standing for the unity of Christians in a world which threatens to be torn apart by hatred and fear.

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Decatur, Ala. — A barbed wire fence provides music for St. Peter's mission here in the open country. An abandoned school house is used for weekly services. To this place of worship the Rev. E. M. Chapman takes an album of hymn records and an electric turn-table. Electricity is obtained from a nearby tenant house using two strands of barbed wire fence. The people say that the charged fence helps materially in keeping their cattle and horses out of the corn and cotton as well as improving the music for their services.

Supports Unity

Sweetbrier, Va. — The advanced conference of the province of Washington meeting here recently memorialized the coming General Convention to take favorable action in regard to organic unity with the Presbyterians.

Enters Politics

St. Louis—The Rev. Charles C. Wilson, rector of Grace Church here, has filed for the Democratic nomination for Congress in the 13th Missouri district comprising the north end of the city to succeed Cong. John J. Cochrane, St. Louis progressive, who is expected to retire because of illness. Mr. Wilson, who is past president of the Missouri association for social welfare, has been active in supporting welfare projects. His work to finance the purchase of the Delmo Labor Homes from the Farm Security Administration, so that their occupants might own them, won him state-wide attention a year ago. He is still treasurer of the corporation controlling the Homes project.

Plan Campaign

Madison, Wis.—That rural clergy and lay leaders are alive to the needs of religion in the present day was amply endorsed by the annual national Episcopal conference on rural Church work which met here July 8-19. A drive to enlist clergy and an appeal to the people of all racial backgrounds in America were suggested among several recommendations. Changes were made in future plans for this conference. It was decided to have a rotating pol-

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icy of changing locations in three-year cycles among the several mid-western universities, the Madison conference to be used as a graduate training school to supply leaders for other regional conferences.

The conference emphasized Negro work, looking forward to a period when all clergy may have complete equality wherever they may be called upon to serve. A three-year certificate was given to the Rev. Granville Peaks Jr. of Virginia, the first time the award has been given to a Negro.

In addition to Mr. Peaks four other Episcopalians received certificates indicating they had completed the three-year course in training for rural Church leadership. They are the Rev. Messrs. Ethan Allen, Saugatuck, Mich.; Raymond Gayle, Bucyrus, Ohio; Charles Hawtrey, Waverly, Iowa, and Fred Raasch, Independence, Kansas.

Tries Unity

Brooklyn—A grass roots movement looking towards Church unity has been started by the Phi Sigma fraternity of Christ Church, Bay Ridge, N. Y. This is a national order for high school boys dedicated to service and fellowship in the Church, of which the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, is chaplain. Recently the boys initiated a chapter in the Ft. Hamilton Presbyterian Church at Bay Ridge, this being the first group taken in outside the Episcopal Church. Additional Presbyterian chapters are being planned.

Churches Unite

Denver—After several months of careful planning and with the full approval of their vestries, three Episcopal Churches here have announced a united program of Christian education. The Church of the Ascension, St. Mark's, and St. Thomas' will cooperate in the use of a common curriculum and teaching methods. They will, at the same time, retain their separate identities in administration. A cooperative course of study covering a period of the next five years has been outlined and is in preparation by the rectors of the three parishes. Three qualified instructors from the public schools will be employed. Adults, and particularly parents, will be invited to attend adult classes in each parish studying the same subjects on an adult level, and meeting at the same time with the Church schools.

"Jim Crowism"

Silver Bay, N. Y. (RNS):—The greatest obstacle to the world-wide spread of Christian missions is the "Jim Crowism of the Church in the United States." The Rev. Charles T. Leber of the Presbyterian Mission Board declared here in a keynote address opening the annual Silver Bay conference on the Christian mission to the post-war world. "We must strip the Church of a hard and stubborn layer of pride and prejudice which reveals itself in a false sense of white superiority," said Leber. "It is too late to argue about racial segregation."

New Aide

New York—The Rev. Charles E. Fish, rector of Christ Church, Xenia, Ohio, will become assistant secretary in the National Council's youth division September 1. He has been editor of the Southern Ohio diocesan youth paper, *The Beacon*, and a member of the youth commission as well as of the religious education committee of that diocese. He graduated from Episcopal Theological School, Cambridge, Mass., in 1943.

Asks Expression

London (by wireless to RNS):—Efforts for Church reunion must be preceded by agreement among Free Churchmen that the issue is worth pursuing, Archbishop Geoffrey Francis Fisher of Canterbury declared here at the Methodist conference of



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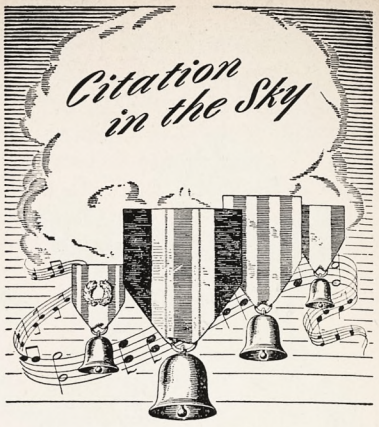
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Great Britain. He recalled that when he put the issue to the last annual meeting of the Free Church Federal Council, the only answer he got was from one man who described reunion as a "phantom or mirage."

Trains Nurses

Tokyo, Japan—St. Luke's College of Nursing here is being heavily drawn upon for nursing training and to provide nurses, according to Major Grace E. Alt, chief of the army's nursing affairs division. A council of nursing education has been formed, and a three-year demonstration school has opened headed by St. Luke's graduates, all of whom are Japanese.

Support Pastor

Port Huron, Mich. (RNS):—Ministers and laymen of the Detroit Methodist Conference have formed a committee to back the Rev. John Safran, minister of the Marysville church, who was discharged by his official board for opposing racial discrimination in a baccalaureate sermon at the high school. At a luncheon of the conference branch of the Methodist Federation for Social Justice, unofficial organization of ministers and laymen devoted to social action, a committee was named to wait on Bishop Raymond J. Wade, head of the Detroit Area, and the conference cabinet of district superintendents, to support Safran's denunciation of race discrimination in employment in the St. Clair River communities.

Unintelligent Restoration

London (wireless to RNS):—Many British cathedrals have been damaged by "unintelligent" restoration work, the Archbishop of York, declared in a sermon here. He said that "misplaced zeal has swept away much that was beautiful and valuable and replaced it by what is cumbersome, inappropriate and vulgar."

"Educated public opinion today," Dr. Garbett asserted, "is vigilant against repetition of disastrous past errors. Never in their long history have British cathedrals been more used than at the present time. They no longer stand apart from the dioceses, but are mother churches in reality as well as in name."

Labor Chaplain

Washington, D. C. (RNS):—Appointment by Bishop G. Bromley Oxnam of two ministers of the New York east conference of the Methodist Church as "chaplains to organized labor" was praised here by Frederick E. Reissig, executive secretary of the Washington Federation of Churches, and Frederick Brown Harris, chaplain of the Senate. The chaplains are the Rev. Charles G. Webber of Richmond, Va., and the Rev. Nelson H. Cruick-

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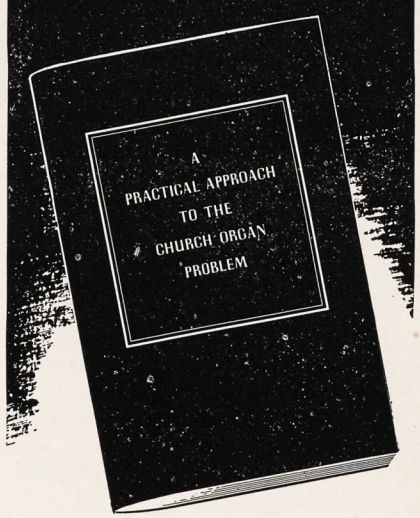
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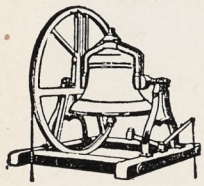
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shank of Washington, D. C. Both are active in labor circles. "We ought to wear a path to labor, just as we ought to wear a path to every organized group," Dr. Harris declared.

Adopts Church

Louisville, Ky. (RNS):—Members of Christ Church Cathedral here have sent the first of a regular series of food packages to their "adopted" Catholic parish of Moselle in the war torn vicinity of Metz, France. Clothes, seeds, and any other materials that may be used to help the community get on its feet are being sent.

Negro Leader

New York, N. Y.:—Appointment of Fenton B. Sands, a Negro, for work as an agricultural missionary in Liberia is announced by the Overseas department of the National Council. Recently separated from the Army in which he was an air corps instructor he hopes to leave for Liberia October 1. He received a degree in agronomy from Cornell univeristy in 1942. His wife, a trained dietitian will accompany him.

Gets Rectory

Penacook, N. H.—St. Mary's Church here is rejoicing over the gift of a home given to it by Mrs. Mabel S. Locke to be used as a rectory.

All classified ads are 6 cents a word for one insertion; 5 cents a word for three or more. 50 cents added for keyed ads to cover postage and handling. Minimum cost for any insertion, $1. Copy is to be sent to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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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 SAVAGE
Layman of New York

As a regular reader of three Episcopal Church papers, including THE WITNESS, I am not only surprised but a bit shocked at the stress given to unity and the marriage canon. Are the leaders of our Church so lacking in vision that they are unaware that unless more vital matters are justly settled the 1946 General Convention may well be the last? THE WITNESS, practically alone of our papers, has urged better international relations, particularly with the USSR; civilian control of atomic energy; full production and employment, without which we will have another world depression leading to world war three. This is all to the good. But I have yet to see any indication that the Convention plans to give any leadership in these vital areas but is rather to concern itself solely with questions which might well wait until the human race decides whether or not it has the intelligence to so order affairs that it will remain on this planet. Mr. Truman in his address at the meeting of the Federal Council of Churches earlier this year declared that a true prophet is demanded for these times. Has the Episcopal Church such a prophet? If so I for one hope that he may speak with tongues of fire this coming month in Philadelphia.

* * *

MR. A. H. TURNEY
Layman of Houston, Texas

I believe everybody recognizes the good work the Pension Fund does for our clergy. Those who criticize do so constructively, recognizing that the Fund has not yet accomplished the purpose sought at its inauguration: security for the sick and old. May I therefore make a few suggestions:

1. Until the Fund can pay a living pension to all, remove all restrictions about length of service in one parish.

2. Pay up from surplus, deficiencies in premiums for those delinquent from necessity and not choice (published figures indicate this would be a very small sum) thus allowing these men the current minimum instead of having the miserable $50 a month for married men cut.

3. Let every bishop having retired men living in his diocese do his utmost to provide them with enough work so they can live and not barely exist, if unable to obtain secular work.

4. Let every parish provide a living wage for supplies. I know of cases that are disgusting, whether rector or parish bear the responsibility. For example, friends tell me of the omission of the Sunday early service and weekday services, seemingly so they can pay but a small sum for supplying one service a week.

The Rev. F. K. Howard (WITNESS, May 16) suggests a good plan. But how many rectors now having charge of such missions would be willing to relinquish the income from them? It is no good shutting our eyes to the fact that some of our clergy are out after every possible dollar.

Let us hope that something will be done about this serious matter and that it does not end in just talk and letters.

* * *

MRS. JOHN M. SWIFT
Churchwoman of Boston

I have come to expect important news stories on pages three and five of each number of THE WITNESS. Mr. Day's article in the July 25th issue certainly is not news, however important his opinion may be on the subject of unity. It is definitely an article rather than news. I hope you will follow your long established policy of presenting news in the front pages.

ANSWER: Correct. This number was devoted largely to the Episcopal Service for Youth, with very limited space for other material. We therefore varied from our usual practice of printing only news on pages 3-6 in order to present Mr. Day's timely article.

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To all the Readers of the WITNESS

Dear Friends:

I feel sure that you share my increasing concern about the present trends in world affairs and the lack of decisive influence on the part of the Christian Church. If not by any means a negligible factor, it certainly is not the vital force in the world of today that it should be—that it **must** be if humanity is not to sink back into the Dark Ages.

And yet we can show a real advance over the situation as it was at the close of the last war. At that time the machinery for making Christian unity real had not been found—now we have a network of cooperating Christian centers in various parts of the world and there are ninety-three non-Roman communions associated in the World Council of Churches. And the World Council, though still technically in process of formation, already has a record of fine work accomplished and a program-in-action which, if successfully carried out, should go a long way toward fulfilling the heart's desire of so many of us for a Christian world order.

The chief lack at present is a greater "spread" of the ecumenical movement among the multitude of believers, the men and women who form our Christian public. Too much of the responsibility and planning for the future is left to a handful of devoted pioneers. They resemble a detached company trying to hold a vital bridgehead with inadequate numbers.

There are three ways in which you can reinforce this united effort and help build it into the consciousness of millions of our fellow-Christians in America: by making a personal gift; by getting a group or society in your church or community to do so; or by securing a gift from the congregation of your church as a whole.

This letter is a frank request for your interest and support. It is only a feeble echo of Christ's plea for one-ness among those who love Him, yet I trust that it will not fall on deaf ears. Come and share **now** in this great enterprise, once described by Archbishop Temple as "the great new fact of our day."

Faithfully yours,

Henry Smith Leiper

Executive Secretary

The American Committee for the World Council of Churches

297 Fourth Avenue, New York 10, New York

(Gifts may be addressed to W. Rodman Parvin, Treasurer)

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The WITNESS

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AUGUST 22, 1946

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The WITNESS

For Christ and His Church

AUGUST 22, 1946

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Commission on World Affairs Seen As Anti-Russian

Church Leaders Approve Commission Idea But Are In Doubt About Vatican Tie-Up

By William B. Spofford

New York:—Action taken by the special committee on international affairs of the World Council of Churches meeting at Cambridge University, England, August 4-8, in setting up a permanent world commission on international affairs composed of thirty Protestant and Eastern Orthodox Church leaders has been met here with mixed feelings. While Church leaders approve the idea of such a commission they are cautious about endorsing its purposes and some have expressed fear that it will have an anti-Russian bias. Statements in the secular press attributed to John Foster Dulles, new vice-chairman of the commission and apparent leader of the American delegation to the Council, imply a suspicion of the Soviet Union since he advocates bringing about a peaceful solution to international difficulties along apparently Vatican-inspired lines. It is generally thought that such cooperation would almost immediately align official western Christianity against Russia.

THE WITNESS asked a number of churchmen to comment on the functions of the new commission. Word came back from the secretaries of a couple of them that their bosses were lost in the wilds of Canada and could not be reached. Others declined to comment on the grounds that they did not have sufficient information to make worthwhile statements.

Those replying are headed by Presiding Bishop Henry St. George Tucker who comments:

"I certainly cannot conceive of the World Council nor any of its commissions, joining with any group in an anti-Russian campaign. We may not approve of Russia's domestic policies any more than the Russians approve of ours, but after all the responsibility for determining domestic policies falls upon the people of the respective countries. There are doubtless many areas of disagreement between the Russians and ourselves in regard to foreign policies but it would seem to me that what we are trying to do is to find some way in which nations who disagree can work together in achieving world peace and unity. This is difficult, but anything resembling an anti-Russian campaign would make it impossible. It would seem to me that the great contribution which the Christian religion can make is to demonstrate the possibility of a 'Fellowship of Uncongenial Minds.' It is easy even on the human level to cooperate with those with whom we agree, but only the grace of God can make possible a real fellowship of uncongenial minds. It is a time when we need to ponder seriously on the implications of our Lord's words, 'If ye love them which love you, what have ye?'

"I am afraid this does not answer your inquiry satisfactorily but perhaps it may show why I would disapprove our joining with the Vatican or any other group in an anti-Russian campaign."

The Rev. William H. Melish, associate rector of the Church of the Holy Trinity, Brooklyn, and chairman of the National Council for American-Soviet Friendship, has this to say:

"Church cooperation to influence world politics must be judged by its results. An international commission is good in theory. In practice its leadership and strategy are crucial. In both respects the Cambridge conference stirs apprehension. The Churches must help lessen the tension between the west and the Soviet Union. They must re-establish relations with the Moscow Patriarchate. Cambridge has made both tasks more difficult. For the conference, without a statement of qualification, to call for top-level cooperation with the Vatican in the light of the Pope's resumption of an anti-communist crusade and his affirmation of the corporate state as the ideal Christian society can only compound the suspicions of the Soviet Union and new European democracies that western religious bodies are going to permit themselves to be used to buttress existing political systems. Nor will the American representation on the new commission allay such fears, for few things have so influenced American public opinion towards an anti-Soviet orientation as have Mr. Dulles' recent political writings. Nothing is more tragic than that the World Council of Churches, committed to help bind the nations together should by its first actions serve to drive them still further apart. Since an international commission is now in existence, Church opinion must influence its orientation to make certain it expressed a deeper ethical insight."

The Rev. Joseph F. Fletcher, professor of practical theology and social studies at the Episcopal Theological School, Cambridge, Mass., said:

"The death last week of the Metropolitan Eulogius, in Paris,

The WITNESS

For Christ and His Church

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high lights the World Council's bid for tandem harness with the Vatican. Eulogius resubmitted to the Moscow patriarchate a year ago, after decades of schism which was political in nature (anti-Soviet), not religious. Orthodox Christianity is healing its divisions as anti-Soviet politics is abandoned by Orthodoxy. Only the Vatican remains firm in its anti-Russian policy, which is aimed against both the Soviet regime and the Orthodox Church. Roman Catholic missionaries followed the Panzer units into Eastern Europe only five years ago. There is complete mistrust of the Vatican in Orthodox circles. They understand why the Bruce Publishing Company, a Roman Catholic concern, publishes Hamilton Fish's book calling for atomic war now against Russia.

"For many years the ecumenical Protestants of America have, with conscious or unconscious political motives, sought unity with the schismatic (anti-Soviet) elements of Orthodoxy, even while they were repenting themselves of their schism. The World Council's proposal would close the door on further understanding with the Eastern Churches. It moves into the Vatican Line. It is the American delegation which has pressed this proposal, against protests from the European delegations. One American (Reinhold Niebuhr) has even proposed an open policy of forgiveness towards unde-Nazified Germany in terms which even the British members had to protest. Mr. Dulles, leader of the American group, recently published a series of anti-Russian articles in Life, now being mailed broadcast in the form of *Readers Digest* reprints! Deliberate identification of the "Protestant Bloc" with the Vatican is no doubt a clarification of its tendencies, but it deals a tragic blow to peace at the secular level, and to ecumenicity at the Church level."

THE PICTURE ON THE COVER

West Barrington, R. I.:—Unique among Church Schools is St. Andrew's, an institution of the diocese of Rhode Island. The school is for boys of lower income families and is an industrial and farm school, with all the students doing work on the farm and in the shop which not only helps greatly in financing the extensive program, but does much to equip the boys for later life. The center of the school life is the chapel, pictured on the cover this week. The rector of the school is the Rev. Irving Andrew Evans who has not only expanded the industrial and farm facilities but has also so raised the scholastic standards that it ranks high among the secondary schools of the country.

EPISCOPAL PACIFIST FELLOWSHIP

By W. Russell Bowie
Professor at Union Seminary

New York:—When the second world war began a number of men and women members of the Episcopal Church in and around this city were moved to confer together to see whether it was still possible to continue the disassociation from war which many persons in the Church, and indeed the Church itself by official utterances, had proclaimed as something which all Christians must consider. Prominent in these first meetings, as in later ones, were Bishop W. Appleton Lawrence of Western Massachusetts, the Rev. Elmore M. McKee, rector of St. George's church, New York, and Mrs. Henry Hill Pierce, one of the leading laywomen of the Church. After conferences of the original small group an all day meeting was held at the Church of the Incarnation to which a much larger number of persons both from New York and from other communities came.

It was at this time that Bishop Lawrence was chosen chairman of what then began to be called the Episcopal Pacifist Fellowship, an office which he accepted and in which he gave devoted leadership throughout the period of the last war. At the time when the Fellowship was formed Bishop Paul Jones was still living and he was present at the all day conference at the Incarnation. More than almost any other man in the Church he had become a symbol of resistence to war and of courageous devotion to his convictions. It was felt by others that the same standard which he had raised needed to be lifted up again as a rallying point for those who believed as he had believed, and as a support for those young men who had been influenced by many pronouncements of the Church and who undoubtedly as the war progressed would feel compelled to refuse military service.

Since that time the Episcopal Pacifist Fellowship has enrolled some hundreds of members in all parts of the country including laymen and laywomen and clergy of all orders including bishops. In annual conventions and in other smaller gatherings the Fellowship has drawn its members together for mutual counsel. Its most important activity has been the support of conscientious objectors who were sentenced under the selective service act to prison or to civilian public service camps. Mrs. Ernest G. Stillman of New York, the Rev. C. Lawson Willard, treasurer, and Mrs. Henry Hill Pierce of New York, have been the individuals through whom most of the work of personal counseling of men imprisoned in the camps and their families have been conducted.

Compared with the total membership of our Church, the numbers of the Fellowship have been small. Nevertheless, the fact that it has existed has been a witness to the incompatibility of Christianity and war which the beloved Dick Sheppard so winsomely exemplified in England, and which may be not without its effect in the period when the results of the war are reckoned up.





Prominent in the membership of the Episcopal Pacifist Fellowship are Mrs. Henry Hill Pierce of New York; Dean Paul Roberts of Denver; Prof. Adelaide Case of the Episcopal Theological School

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How Civilian Public Service Worked for the C O's

For Most of the Conscientious Objectors
It Was a Poor Answer to Their Problems

By Roger W. Drury
Former CPS Worker

New York:—The story of civilian public service comprises America's dealings with one sector of her conscientious objector problem during the second world war. C.O.'s fell perforce into three classes: those who refused to submit to the selective service act or were misjudged by its local boards—these men have served prison terms for their conscience—; those who, under the law, accepted non-combatant military service—these men served, sometimes heroically, in the medical corps—; and those who elected civilian service, according to the act's hopeful phrase: "work of national importance under civilian direction." The work of the third group was called civilian public service. How did it start. how develop and how end?

It was proposed that the men in this third group should do jobs of civilian character in the public interest and for the benefit of others. This was agreed at the start by the selective service system officials and by those members of the historic peace Churches who took the lead in accepting the administrative yoke of CPS under SSS regulation. But whereas the government thought in terms of a CCC pattern of labor camps doing forestry and conservation work, and viewed the problem as one of meshing a group of recalcitrants at least into the remote outer gears of total war mobilization, the Friends, Mennonites and Brethren wanted human service projects disconnected from prosecution of the war for the drafted C.O.'s placed under their care. Few of the men themselves knew any more than the draft boards which put them on their trains when their numbers came up, what manner of experience lay ahead of them. Yet they, as well as the other chief partners in the enterprise, peace Churches and selective service, powerfully influenced the pattern that was evolved.

Selective service, guided primarily in detailed policy by the fear of losing political prestige in its handling of C.O.'s, sought projects occupying large groups of assignees in locations where public contacts would be too few to provoke friction. Neither pay, nor compensation for accidents, nor dependency benefits were allowed. The policy was: hide them and squeeze them, and get as much work from them as possible meanwhile. Under this approach, the program early congealed to a point were unrest or even suffering by the assignees could scarcely dent some of its basic evils.

And unrest there was in plenty. It began with the peace Churches. Committed to a way of reconciliation in a world ripped by hatreds, death and distrust, they could not honestly expect the men in CPS camps to adjust to a steady diet of water-hole digging, forest fire fighting and seclusion. They pleaded unrestingly with SSS for a broader reading of "work of national importance," until finally after about a year, a group of C.O.'s started work as attendants in a state mental hospital. This urgently needed work soon became an acceptable part of the program in SSS eyes, and at the peak of CPS enrollment over 40% of all the men were engaged in it. The pressure to expand service opportunities grew apace. One by one, small public health, medical research and other special projects were grudgingly approved in Washington, but even at best, a great portion of the drafted C.O.'s continued restively in remote camps.

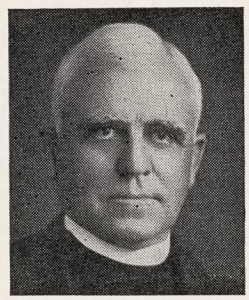
As groups of well-qualified C.O.'s sought and were repeatedly denied opportunities for relief service overseas, especially in China, many CPS men were increasingly forced, within the narrow confines of their daily tasks, into the bitterest sort of self-contemplation. Resentment against such SSS curbs on personal liberty as denial of pay or accident compensation, made even more galling the sense of being helpless onlookers in the general futility of war's destruction. This resentment was further frustrated by the benevolent interposition of the peace Church administration, acting as a buffer between assignees and the government which drafted them.

Thus, long before CPS began to be demobilized, a process still lagging far behind the armed services, a state of aching equilibrium was reached between government, Churches and men. Like a brake lining, the Church administrators of CPS units and camps were caught more and more between the inflexible restraints of selective service and the irrepressible eagerness or importunacy of the men. CPS began to smoke, and the energy and imagination of the peace Church administrators was gradually consumed in the process.

It commenced to be evident that beyond exerting a certain liberalizing tension on SSS, the peace Churches' voluntary administration was proving of more benefit to the government than to the men. In the dark foundry of the conscriptive system, the peace Churches found themselves with growing frequency a hammer in the raised hand of selective service, closing shackles upon men whose term of service they had hoped to illuminate and ennoble.

(*Continued on Page 17*)







Other leaders of the Episcopal Pacifist Fellowship include the Rev. Wolcott Cutler of Charlestown, Mass.; Bishop Walter Mitchell, the retired bishop of Arizona and the Rev. W. Russell Bowie, professor at Union Seminary

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Why I Want to Be a Pacifist

by Raymond S. Hall

First Parachute Chaplain in World War II

THE average soldier was very eager to get into combat. At times his morale was low because he couldn't seem to wait any longer. He wanted to get a crack at the lousy so and so's. All this changed a short while after he had his first taste of actual combat. Fighting was "blood, sweat and tears." It was monotonous. It was dirty. It was too cold or too hot. It was waiting hour after hour, day after day. It was sweating it out, air raids, enemy artillery. It was snatching a bite to eat when possible. It was catching a few winks here and there. It was hell!

Perhaps a few illustrations will show what soldiers thought of war. Some men hoped and prayed that they might be wounded so that they could get out of action—at least for awhile. They wanted to get back home. It wasn't because they were unpatriotic, but it was because they were taking part in something too tremendous for them to understand. So much terrible suffering seemed to be so useless when they couldn't help but feel that there would be more wars in the future.

There were two medics in my outfit, Jim and Bill. They had been buddies since the activation of the regiment. You would always find them together. During the fighting at Carentan, a few days after the Normandy invasion, they were working at the regimental aid station. Casualties were pouring in all day. Bill went out with the ambulance to bring back some of the wounded. He was returned on a stretcher—dead—ten minutes after he had been talking with Jim. An "88" had landed near him. There wasn't a mark on his body, but the concussion had killed him instantly. Jim broke down. "Chaplain, I can't understand it at all. Here are civilized people killing and being killed. It's all crazy. It doesn't make sense. The more I think about it, the more I think I'll go crazy trying to figure out why people fight wars."

There were many men who felt the same way. They were forced to harden themselves as they went along. It was kill or be killed. Men no longer thought about country. Home was in their minds day and night. When would it be over? When could they get home?

There were others in prison camps who were forced to spend a great deal of time alone. They thought things out. So many said that there must never be another war. Many made resolutions that if they ever got back home again that they would do all in their power to help prevent another war. We talked with many Germans, Poles and Russians. Those who saw the worst of it couldn't understand war. It was something above and beyond them. They hoped and prayed that it would soon end.

Many men came back from the first world war with the same attitude. We came back from the second world war thinking the same, but most of us aren't doing anything about it.

How many of us are identified with organizations striving for peace, How many of us are better Church members and more devout Christians? Some of us have become pessimists and say "What's the use? There will only be another war anyway."

Every person who desires peace ought to do something active about it. He should become identified with some peace organization. If he does nothing about the peace, then he can't be sincere in his desire.

I HAVE a number of friends who were pacifists during the war. I admired them for the tenacity with which they clung to their convictions when people, and many times brother Christians, were assailing them on all sides. They believed that according to God's law it was wrong to kill. Some became conscientious objectors and suffered intensely, and in many cases were neglected by their own Churches, even though they took their stand because of Christian principles.

I think that we all believe that it is wrong to kill, but many of us compromise because we are against aggression. Your writer is as guilty as the rest. Yet no matter what we believe, it is wrong to kill. We can't get around that basic law, "Thou shalt not kill." Certainly wars don't solve the problem of aggression. Perhaps there is some other way we can try?

A few weeks ago I attended the summer conference of the Episcopal Pacifist Fellowship. There I found people that I want to see more of in the future. Here are people who are actively trying to prevent wars. They have been working, studying and praying together during the war, and they go into the future in the same manner. They have suffered much because of their convictions, but it has only served to weld them together more and

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more. It has made them even more devout and thoughtful. These people have a spirit that we all ought to have. They go into all fields of human relationships in an attempt to find the answers that will enable men to live with one another as brothers. More than anything else they pray.

There are two types of membership, regular and associate. The regular member refuses to bear arms or take part in war. The associate member believes that war is wrong but doesn't pledge not to bear arms or take part in war. Personally, I wish I could become a regular member, but, knowing my own limitations, I have decided to become an associate member. Like many others I must confess that I have always been the sort of person who, when hit, wants to strike back. We are all made that way. The problem is one of overcoming self. Perhaps that it why we all are not pacifists, because we haven't learned to control ourselves. In my better moments I want to "turn the other cheek." With God's help and with the help of this organization I have a conviction that in the future I will learn to turn the other cheek. Here is my opportunity to take an active part in the prevention of war. My own personal experiences have taught me its futility. I had to learn the hard way. War is the most fiendish thing that the mind of man has conceived. All of us must do something to prevent another. Here is a splendid opportunity. Pacifists have the best answer but the hardest way to follow. That is why I want to try to become a complete pacifist.

Why A Pacifist Fellowship?

by W. Appleton Lawrence

Bishop of Western Massachusetts

I PICKED up an interesting hitch-hiker the other day. He was a college graduate, a lawyer. He had seen action, a good deal of it, in Europe. He had been home long enough to see the great contrast between what he had hoped and fought for, and what was actually taking place in the world and here in America. He was thoroughly disillusioned and pessimistic in spite of his youth and natural idealism.

I told him that I had felt exactly the same after the last war, which I had supported with all of my enthusiasm and ability, with the result that I was a pacifist, and had been for some years; that I had started on the road toward pacifism out of a spirit of disillusionment but that I had followed it up by restudying the Gospels, reading a bit of history, and re-thinking some of my theology, with the result that my pacifism was no longer based on disillusionment but rested firmly and fundamentally on theological convictions; that it was apparent during the war that those whose pacifism had been based on any less firm ground had discovered that their foundations were undercut by such arguments as necessity (what else is there to do but fight?), expediency (surely it is the lesser of two evils), patriotism (you certainly don't want the Germans or Japs to rape your sister or to overrun the country), and similar very definite and practical reasons.

The result of our conversation was that he wanted to know more and so I was glad to have this request to write this article which may serve as an answer for those who, like him, may be dissatisfied with present day trends.

In the report of the Oxford Conference we find it plainly stated: "War is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth. No justification of war must be allowed to conceal or minimize this fact." It then goes on to say, "The search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war," and continues, "In this respect there is a difference of opinion which issues in three main positions being held by those who are sincerely and conscientiously Christians. (1), Some believe that war especially in its modern form is always sin, being a denial of the nature of God as love, of the redemptive way of the cross and of the community of the Holy Spirit; that war is always ultimately destructive in its effect, and ends in futility by corrupting even the noblest purpose for which it is waged" . . . and therefore some "are constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military force by methods of active peacemaking." Then it speaks of the other two positions, namely, those who would support just wars as waged to vindicate what they believe to be an essential Christian principle, and

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those who believe that the state is the agent divinely appointed to preserve a nation and that therefore a Christian's duty is to obey.

It is the first position which certain people within the Episcopal Church hold and banding themselves together make up the Episcopal Pacifist Fellowship. We would rest our case on no special passage of the New Testament but rather on the spirit and practice of our Lord, who, in the wilderness, rejected the ordinary ways of man for accomplishing good ends and undertook to overcome evil with good, even though the sinfulness and wickedness of man was such that eventually he found himself facing the cross. It is our conviction that Jesus made a consistent life practice of overcoming evil not by violence but by the way of forgiving and reconciling love. This method, we believe, is not a mere appendage to the Gospel but its very core and condition. Jesus went to the cross rather than betray the love method. We believe that Jesus' positive command to love even our enemies is still a required and not an elective course in Christian living.

I find, however, that what troubles most people is the seeming impractical, futile ineffectiveness of such a position and attitude in the face of an aggressive, virulent, and threatening power such as Nazism presented and so I wish to make a few plain statements about pacifists and pacifism as I know them.

I WANT to make clear first, that pacifists are not neutrals. They, as well as others, can and do distinguish between aggressor and victim, right and wrong, guilty and innocent. We are not isolationists. We are as deeply concerned and care as much as anyone for those who suffer in other lands. Nor are we passivists, supinely acquiescing to the evil which is rampant or the power which ravages the innocent and which knows no justice. We take to heart the words "As he died to make men holy let us die to make men free" and do not change them to "let us kill to make men free." We are not appeasers. We hate the word and the practice. Christ went to the cross himself. He did not offer his disciples instead. He did not wait for compulsion. He set his face deliberately towards Jerusalem. We believe that war is wrong, that it does not really settle anything except the question as to which power has the greatest military machine. We believe that war is not only wrong but that it is futile; that for victor and vanquished alike it is destructive and contagiously contaminating; that it inevitably drags us down to the level of our enemies so that if they use conscription, we must; if they sink merchant vessels without warning, we eventually follow suit; if they bomb innocent women and children, we are led to do the same thing. The pacifist even believes that preparation against the possibility of war serves to create a psychology which eventually leads us into war; that strong armies and navies do not really intimidate the desperate but only irritate; that adding to our security only serves to make others insecure. Pacifists believe that the only adequate defense against our enemies is not to destroy them but to convert them and make them our friends; that this can be done only by fair dealing, by being ourselves just and generous and having concern and regard for the rights and needs of others as well as our own. We believe that this cannot be accomplished in a minute and only can be attained by the relinquishment of absolute national sovereignty, and by the limiting of armies and navies to the level and instrumentalities of police power.

BUT the pacifist also knows that he still lives in an armed, selfish, and warlike world where there is glaring injustice and where there are bound to be conflicts. What then? This condition has been true in all ages. When people asked St. Chrysostom, years ago, "Ought we not to resist evil?", he replied, "Indeed we ought, but not by retaliation. Christ hath commanded us to give up ourselves to suffering wrongfully, for thus shall we prevail over evil. For one fire is not quenched by another fire." Americans would suffer under such a program. They would be stood up against a wall and shot. But Americans suffer when we go to war. The pacifist knows that a price must be paid for peace and freedom. He is willing to pay that price, but he wants his suffering and his death if needs be, to be effective. The pacifist thinks that the world has tried war for many centuries and that war is not only not the answer but that war is, as the Oxford conference stated, "a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified," and that therefore it is time we tried another way—the Christian way. That the cross and not the sword is the nation's surest weapon of defense because only a kingdom built on love and sacrifice, on truth and justice, can endure. The pacifist believes that in the long run moral power is more than a match for miliary power; that dying for a cause is better than killing for a cause; that the forces of righteousness are in the long last greater than the forces of evil; and that, for Christians, the primary question is not whether pacifism will work immediately and practically but rather, what is the will of God as revealed in Jesus Christ?

The Episcopal Pacifist Fellowship exists because

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certain people within the Episcopal Church who have these common convictions feel the need of the support and comfort and courage that such a fellowship provides. It exists to bear witness and testimony to others within and without the Church, as to what pacifism stands for and is trying to accomplish. It exists because some of us believe that the fact that we cannot reach perfection is hardly a sufficient reason for not striving to move towards it; that we cannot and must not wait for the world to become Christian before we apply and practice Christian ethics. We are anxious that others who are haunted by a feeling that Christianity has an answer to the world's problems which perhaps has been missed, will want to join with us in seeking and fulfilling this way which Christians in the early Church and some in all centuries since have believed to be the way of Christ.

Four Years in CPS

By B. T. PIERCE

For Four Years in Civilian Public Service

I REPORTED to Ashburnham, Mass., in March of 1942. This was one of the first small camps administered by the American Friends Service committee, and I was the thirty-fifth camper to arrive. We were busy there building our camp recreation hall and camp infirmary. Those of us on government project cut the still existing hurricane damaged trees and generally reduced the fire hazard in that part of the state. We fought several forest fires, half of us working all night, the other half all day. It was fairly important work. All summer long we spent digging water holes in the woods. These were built to last six years, and were also quite important in the reduction of hazards from forest fire.

In October we were picked up and moved from Ashburnham to Gorham, N. H. This was a dreadful move. The camp in Gorham was not fit to live in. It had been a CCC camp years before and only one of the dormitories was safe to live in, the others had badly rotted sills. Morale began to go down at that time with the group I was with, and kept right on going. For the next four months I drove a truck. The CCC had left a great deal of U. S. forest service equipment lying around, and I picked it up and put it where it belonged. At the end of January I joined the project and for the rest of my stay there did what the other boys had been doing as work of national importance. I cut wood, not to reduce any fire hazard, but to keep us warm. When the temperature was below -20 we did not go out to work, but the thermometer showed itself reluctant to do so except on one or two occasions. It was, perhaps, the most futile time I ever spent in my life.

In March of 1943 I was transferred to the Brattleboro retreat, a mental hospital in Brattleboro, Vt. Our unit there was small, only twenty-five. I was sent to work my first day with no instruction at all. I knew I was being put on a bad ward but I had no idea how bad or what to do when a patient got difficult. I put in quite a day. The next day I spent washing walls and then was moved to the suicidal building where I spent most of my time with occasional tours of duty in other buildings. It was fascinating work in some ways, for the alertness of the attendant meant sometimes the life of the patient and sometimes the attendant could hit the right note and help the patient turn the corner on the road to recovery. In all truthfulness, this last was very occasional.

There is nothing we didn't do at Brattleboro. We fed people by spoon, and we helped hold them to be fed by tube. We gave a small amount of hydrotherapy such as continuous baths and wet sheet packs. I was taught a moderate amount of massage, but as the attendants became fewer as time went on these treatments had to be cut out for lack of time. We took care of the physically sick, we laid out the dead, we scrubbed walls and floors, we helped in the hospital operating room, we served meals, we put patients in restraint, and some of us prevented suicide.

At the time I left the retreat when my discharge came through this year I was second in charge of the suicidal building under the only trained nurse there was at the hospital. I worked in the operating room a great deal and was responsible for its clean instruments and gadgets. I made all the solutions they felt they could teach me, and I did all of the sterilizing done there. I was taught the use of all the operating instruments, I was taught how to fold the operating room linen (there is a lot of it and many varieties) and how to make dressings. I assisted at emergency treatments for such things as stabbings; gave insulin and morphine injections; and prepared the penicillin injections but did not give them as I did not feel capable of giving the deep intramuscular injections.

My experiences were not in the least unusual. We all had fairly frightful and frightening things happen to us and we all made ourselves useful in ways quite unexpected by us. We all have learned that we can do a lot more than we thought we could no matter how distasteful it seems. I don't believe that any of us will go into the work for life, but I am sure we are all grateful in different ways for having had the experience.

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Military Memories

By
O. R. MONTGOMERY
A Private in the U. S. Army in World War II

"G. I. JESUS," a voice called to the chaplain as he walked past enclosure "C" of the army prison camp. The chaplain was infuriated, and he ordered the enclosure commander to line up the prisoners.

"Listen, you men," the chaplain said, "there's one thing I want you to know. I'm no panty-waist." Then he took his coat off. "Now I haven't got my officer's bars on, and if the man who called me a G. I. Jesus has any guts, he'll step forward and we'll settle this, man to man." But no one moved. The prisoners knew that fourteen days on bread and water in a cold, dark dungeon awaited the man who dared answer the chaplain's challenge.

The chaplain's fury upon being called "G. I. Jesus" indicated that he was well aware of the hypocrisy of putting himself at the beck and call of his military superiors while at the same time declaring Jesus to be his master. And his instinctive recourse to the threat of force further belied the sincerity of his calling.

The conscientious objector in the army, or the 1AO as he is classified under the selective service system, probably more than the chaplain realizes the inconsistancy between the soldier's code and the way of the prince of peace. The main purpose of an army is to kill the enemy, and one way or another the 1AO must play a part towards this end if he is to escape punishment. It is true that many conscientious objectors made what was apparently to them a satisfactory adaptation to the army scheme by service in hospitals helping the sick and wounded. And these men gained great respect from the doctors with whom they worked. Other 1AOs were decorated as heroes for aiding wounded men on the battlefield.

Nevertheless many conscientious objectors were subjected to varying degrees of compulsion to give up their convictions. At one army induction center there was a sergeant assigned to interview men who had been classified 1AO by selective service. This sergeant by means of threats and personal vilifications sought to question the sincerity of 1AOs and to persuade them to change their draft classifications.

1AOs often received basic training of a combat nature. Great numbers were forced to take hand-to-hand combat training. They were taught how to crawl up behind a man and the best way to put a knife in so that the man would not cry out. Along with other men in drill they were ordered to practice charges screaming and shouting, not only to terrify the enemy but to make themselves more bloodthirsty. Conscientious objectors were made to walk guard duty and to perform auxiliary military police duty armed with clubs.

Towards the end the war was no longer fought with much regard for the principles of the Geneva convention. And the medical department gave full arms training to its personnel including training in the use of rifle, bayonet and hand grenade. At one large training camp it was the practice to order all men including conscientious objectors to take this training, and those who refused did so at their own peril. 1AOs who refused to take the particularly objectional parts of this training were punished for the most part only to the extent of being assigned to kitchen police work. But an example was made of a few who were particularly non-cooperative and they were given heavy prison sentences up to 12 years. Under this sort of pressure more than half of the 1AOs at this camp took full arms training.

MANY conscientious objectors entered the army believing that army leadership and army personnel were inspired by high principles. They felt that both the army and the conscientious objector were seeking a similar goal, that the difference was as to method. What a disillusioning experience army life was to them. According to army official propaganda the main reason for fighting the war seemed to be simply to get the other side before the other side got our side. And very little was said about the great democratic ideals for which the army was supposedly fighting. In the army the conscientious objector found a caste system in which a select few, the officer clique, selfishly took all rights and privileges for themselves. The inner rot of the army, a complete lack of idealism, came to the surface in mass drunkenness, an ever higher venereal disease rate, and an army way of speaking consistently profane and vulgar.

The army Chaplain was not so much a religious leader as a morale builder that one went to as to a wailing wall with personal problems and complaints. Apparently the really important communications with God were left to certain high ranking generals who intervened directly with God by means of special prayers and songs to arrange victory for our side. However we like to believe that the muddy infantry man who met death daily on the battlefield came face to face with a different God than the army god of battle.

During the war tens of thousands of men were tried by general court martial and given sentences ranging anywhere from one to twenty years and up. Probably even more men were tried by special and summary court martial and given lighter sentences. Whether these were good men or

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not, for the most part they were sentenced for the same reason—they would not cooperate with the military machine; they had refused to obey an order or they had been absent without leave.

Among these men the army punished were some conscientious objectors. Here is the experience one of them had before a military court. When he entered the room there was a sergeant hiding behind the door with a loaded riffle. As soon as the door closed the sergeant tossed the riffle to him. Apparently he was supposed to catch the riffle, hold it, and find out how really easy it was to carry a riffle. However when the riffle was tossed to him he simply stepped aside and let it fall on the floor. The result was a loud bang, a hole in the ceiling, and a great ducking under tables by the members of the court.

Another conscientious objector was seized by the army at an induction center where he had reported for a physical examination. He was sentenced to ten years for refusing to put on a uniform. He served almost three years in army prisons before he was able to get a hearing before a United States federal court. It took the court approximately half an hour to ascertain the facts of the case and to decide that this man had never been under the jurisdiction of the army and in effect had been kidnapped by them. He was freed on the spot.

THE army prison camp is the mailed fist with which the army punishes the man who will not cooperate in their game of war. The testimony at the recent trials of the officers and guards from the army guardhouse at Lichfield, England, reveals some of the brutalities that take place in these camps. In these prisons it is a standard practice as a punishment for the breaking of rules to put men in unlighted dungeons without clothing or bedding and to keep them there on bread and water for two weeks at a time. And there is evidence of men being kept in "the hole," as such punishment is called, for considerably longer periods. Men are beaten and often severely mistreated in these camps. Guards are commended for shooting prisoners trying to escape.

It is perhaps only natural that men in army prison camps tend to be friendly to the conscientious objector. The prisoner instinctively knows that the army way of life is wrong and the conscientious objector offers promise of a better way of life.

Unfortunately, although many people talk of refusing to fight if another war comes, most of them will be compelled to fight. Without a doubt the army will create enough concentration camps and in general institute the proper amount of terrorism to force the great mass of people to fight. If we don't get rid of the military humbug now, we certainly won't be able to do anything after the shooting starts. At present military minded and aggressive men have much too much to say in American diplomacy if we are to stay at peace with the rest of the world. They want to serve on the atomic energy commission which under their leadership would shortly become mainly the atomic bomb commission. Military men want to continue the peace-time conscription way of life apparently forever.

More important than simply limiting the power of the military is to get down to brass tacks in the struggle for a brotherly and peaceful world. Through UNRRA we ought to contribute two or three times as much food as we do at present, or whatever amount is necessary to completely eliminate hunger. To call a spade a spade, if the parable of the good samaritan really means anything, why don't we let down our immigration barriers to unwanted and displaced peoples? Another means of creating world friendship would be international youth exchange on a mass scale. And how about setting an example for the rest of the world of the way democracy ought to work—meaning specifically equality of opportunity, good medical care, no racial intolerance, and a lot more too? The truth is that to have peace means doing many things, but fundamentally it means spending our dollars and making considerable sacrifices towards a brotherly and livable world rather than a military world of war and mass suicide.

"Liberty and Justice For All"

By
THEODORE R. LUDLOW
Member of the Commission on Conscientious Objectors

AS ONE who did a chaplain's work in world war I, I remember with a heavy heart those men who were occasionally encountered in camps with overalls on instead of a uniform and a broad yellow stripe painted down both the front and back of their clothing. This was the army's way of showing its contempt for those who would not or did not fight. To this public ignominy was too frequently added the epithets of those who passed by. Outside of military camps I also remember the giggling girls who dashed up to men who were not in uniform and inserted white feathers in their buttonholes without inquiring as to why such persons were not in uniform.

We have made some progress since those days, but not all of the progress that should and could be made in our attitude toward those who conscientiously differ from us. Because of the unjust treatment accorded many conscientious objectors in the last war, the General Convention of 1934 created a commission on non-combatant war service to secure for members of the Protestant Episcopal

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Church the same rights and privileges enjoyed by members of the so-called peace Churches in world war I. A resolution passed by both Houses at this same Convention reads as follows:

> "RESOLVED THAT the General Convention affirms that war, as a method of settling international disputes, is incompatible with the teachings and example of our Lord Jesus Christ, and that when nations have solemnly bound themselves by treaty, covenant or pact, for the pacific settlement of international disputes, the Convention holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation, and that, in the language of its Bishops' Pastoral of 1933, the Church must wage unremitting war against war. "War is outlawed and solemn peace pacts affirm it. . . . As Christians we can have no part in any program that is designed to violate the principles enunciated by the Prince of Peace. War is murder on a colossal scale. . . . The Christian Church cannot and will not deny loyalty and fealty to its Lord by being party in any scheme, national or international, that contemplates the wholesale destruction of human life."

Brave words! How distant and unreal they sound today.

To implement these resolutions, the National Council in 1940 made provision for the registering with the executive secretary of Christian Social Relations such persons as were unwilling to bear arms because of their conscientious convictions. Under this provision some two hundred persons, members of our Church, registered and when the selective service act was passed later on, they were informed concerning their rights under that law.

The selective training and service act became law in September, 1940. The Congress profited by the experience gained in world war I and made provision for conscientious objectors to register as objectors and to perform non-combatant service of national importance. It provided that conscientious objectors should be removed from military camps and be detained or employed in other places. It appointed special officers to examine each conscientious objector personally and also allowed religious agencies to provide some care for those who were assigned to civilian service. During world war II, there was not evident the hysteria in connection with this matter that took place in world war I.

Curiously enough, these well-intentioned legal provisions resulted in practical effects which deny the effort of the law to provide justice for a minority. These effects came about by reason of the ways in which the provisions of the law were locally interpreted and actually resulted in the imprisonment of over three times as many conscientious objectors as were imprisoned in the last world war. These interpretations produced (1) a narrower basis of recommendation as to what constituted conscientious objection; (2) inadequate provision for civilian service of national importance; (3) control of the conscientious objectors by military officers at all critical points in their career; (4) no provision for appeal except on the part of those assigned to civilian public service to work without pay and, in fact, to support themselves and their dependents as best they could; (5) the prohibition of those who were on detached service (those who served as guinea pigs in government experimental service) from receiving all of the wages they so earned, although this was allowed in world war I; (6) no provision was made for the care of dependents nor for compensation for injury or death in such service.

During the present war, 103 members of the Protestant Episcopal Church have been in civilian public service camps and 15 of them have been in prison. For the most part, they and their dependents have been cared for by the "peace Churches" because the best efforts of our own commission to provide for them have been inadequate.

In 1943 the General Convention set up a joint commission on conscientious objectors:

> (a) To assure the members of this Church who by reason of religious training and belief are conscientiously opposed to participation in war of the continuing fellowship of the Church with them and care for them; (b) to maintain through the committee on conscientious objectors under the department of international justice and good will of the Federal Council of Churches an official relationship under the provisions set up by the selective service act; and (c) to inform the Church from time to time of the situation in its several aspects and to receive and raise such funds on a purely voluntary basis as are needed for the support of active members of our Church who are conscientious objectors and whose personal funds are inadequate; in such manner and in such sums as the National Council may approve—the necessary expenses of the commission being met out of other funds."

The efforts of the commission to discharge the responsibilities laid upon it by the General Convention will be found in its report to General Convention. By its own efforts, it has raised certain sums of money, but it is not enough to repay the Churches who have generously cared for our people as well as for their own. Here is a moral obligation which the Church should face and meet irrespective of any individual attitude toward war.

For conscience' sake, these men have endured hardship without pay, without provision for their dependents and without provision for possible injury or death in the course of the work assigned. Out of the total number of conscientious objectors, 24 of those who served in civilian public service were killed in the discharge of that service. It so happens that, so far as we know, no one of our own Church members was killed, but they are being mustered out of the service at a rate of 5 per cent as compared to 50 per cent with the armed services. They receive no mustering-out pay, they have no additional aids, no job priorities and no guarantee that they will have their old job back.

Men who obey their conscience are going to be needed as a bulwark of the nation in the difficult days ahead. In the present moral let-down of our people, it hardly seems necessary to argue such a point. Too many times, the most vociferous people are those who have had the least acquaintance with

(Continued on page 17)

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Seek Five Million Dollars To Support Rural Work

Leaders In Rural Church Work Ask Funds Of General Convention Promised In 1932

Edited by Philip L. Shutt

New York:—Calling upon General Convention to fulfill its 15-year-old promise of raising $5,000,000 to establish a missionary program for rural America, the national conference on rural work of the Episcopal Church meeting at Madison, Wisconsin, has now released its findings and expresses the fear that unless the Church takes such an immediate step to actively promote a rural life program it will become a declining urban group.

The report attacks the present General Convention set-up as being too largely urban in representation, the department of promotion of the National Council as being mainly interested in materials for city parishes, and just as strongly faults most of the Church seminaries for not providing adequate training courses in town and leadership training.

The report makes certain recommendations: 1) a redefining of the Church's position on theological education advocating a major financial responsibility for clergy training by the Church; 2) the establishment of a central agency for the acceptance of candidates whose own dioceses or missionary districts are unable to train them, and a central placement bureau both under the personnel committee of the National Council; 3) courses in Christian education for smaller churches where there may be, as an example, schools with four teachers or less; 4) cooperation with secular agencies and other religious agencies in ministering to the total community; 5) college pastors to be trained in rural work since most students come from the town and country; 6) clergy to be given basic training fitting them to serve in any part of the Church's work especially in the town and country field; 7) use of the national center for field training of rural clergy at Parkville, Missouri, for clergy whose theological education lacks such emphasis; 8) either a full time officer in charge of planning and survey as an assistant to the secretary for rural work or the use of three or four part-time assistants capable of evaluating rural projects; 9) no restrictions as to what seminary candidates for the ministry, irrespective of race, shall attend; 10) that it be the policy of dioceses to define, print and distribute to each bishop and diocesan chairman of missions and Church extension a program for rural work; 11) the use of radio transcriptions on local stations written in simple and direct language based upon the Prayer Book rather than using programs like the Church of the Air; and 12) discriminating use of visual aids.

The Rev. Charles G. Hamilton, Aberdeen, Miss., was chairman of the findings group and was joined by Irwin St. John Tucker of Chicago, Ralph Kendall of Alabama, Frederick Raasch of Kansas, Norman Stockett of Quincy, Ill., Ruth Whinfield of Fond du Lac, Wis., William Davidson of Montana, and Harry Robbins of Alabama, as co-signers.

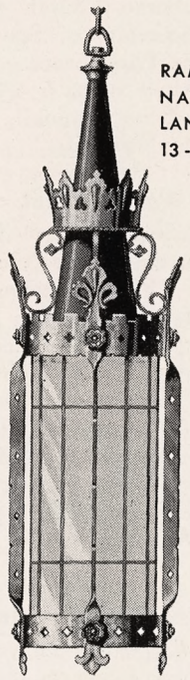
Budget Committee

Sewanee, Tenn.:—Bishop R. Bland Mitchell of Arkansas, vacationing here, has issued the following statement as the convenor of the program and budget committee of General Convention:

"Under the action of the 1943 General Convention creating the joint committee on program and budget for 1946, the resolution provided that this Joint Committee shall afford opportunities for public hearings, both before and during General Convention of 1946.

"Because of the opening day (Tuesday), the joint committee can have a pre-Convention session of only one day (Monday) which, perforce, must be devoted mainly to organization and the setting up of its many sub-committees and dividing out the work. The committee, therefore believes that it would be better for all concerned if public hearings may be deferred until after the Convention has opened, thus allowing the committee its one pre-Convention day in which to get its affairs arranged so as to be ready for hearings.

"However, since the resolution calls for provision of opportunities for public hearings before Convention, as the convenor of the committee I ask the courtesy of your columns to give notice that the joint committee on program and budget will meet at 10 a. m. (daylight time) Monday, September 9, in The Bishop White Room, second floor of Houston Hall, 3417 Spruce Street, Philadelphia; and that those desiring hearings on that day may write me



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to that effect, giving Philadelphia address (and phone number, if possible) at which the committee may notify them the approximate hour it will be far enough along in its work to hold public hearings.

Bishop Mitchell's address until September 1 is Sewanee, Tenn.; after that he is to be addressed at the Bellevue-Stratford Hotel, Philadelphia.

America's Faults

Fremont, Neb. (RNS):—G. Franklin Koch, executive secretary of the board of social missions of the United Lutheran Church suggested here that Secretary of State Byrnes admit to the Paris peace conference that the United States is selfish, suspicious, and has economic and imperialistic ambitions.

Women Meet

Grand Rapids, Mich.:—The third biennial assembly of the United Council of Church Women will be held here from November 11 to 15, according to an announcement made by Mrs. Harper Sibley of New York, president. Two thousand women representing 68 Protestant denominations are expected to attend from America and foreign countries. The chief theme of the conference will be "Till we attain to the unity of faith."

Archbishop Guest

New York:—When the Archbishop of Canterbury comes to this city in September one of the numerous functions he will attend is a reception and dinner given by the Church Club at the Waldorf-Astoria hotel Monday evening, September 16.

Welfare Group

Romney, W. Va.:—"If the Church people through cowardice or inertia stand idly by in the bleachers watching the struggle for justice in the arena, we have no reason to lament if intelligent, sensible and vigorous young adults go into secular reform movements leaving the Church to those who do little but express sorrow over its ineffectiveness," said the Rev. Ben W. Tinsley, rector of St. Matthew's, Charleston, W. Va., in addressing the conference on social relations sponsored by the department of Christian social relations of the diocese which met here July 27-29. Questions such as feeding Europe, the relationship of parishes to community agencies, and methods of combating projudice and hatred were discussed under such leaders as the Rev. Almon R. Pepper, executive secretary of the division of social relations of the National Council, Miss Dorothy Stabler, associate secretary for social relations of the Woman's Auxiliary, and the Rev. Beverley M. Boyd, WITNESS editor and executive secretary of the department of Christian social relations of the Federal Council of Churches.

SUMMER SERVICES

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Daily (except Saturday): 8 a.m.
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ST. MARK'S CHURCH
The Rev. Walter Williams, Rector
Sunday: 7, 8, 9:30 and 11.
Wednesday, 11 a.m. Thurs. and Holy Days, 7 a.m.

Ann Arbor, Michigan
ST. ANDREW'S CHURCH
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The Rev. Henry Lewis, Rector
Sunday: H. C. 8 a.m. Morning Prayer, 11 a.m.
Canterbury Club (students and servicemen) 6 p.m.
Wednesday: H. C. 7:15 a.m.

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The Rev. A. Dixon Rollit
The Rev. Thaddeus A. Cheatham, D.D.
Sunday: 8, 9:30, 11 a. m.; 8 p. m.
H. C. daily 8 a.m., Fridays, 7:30 and 10 a. m.
Holy Days, 10 a. m.

Palo Alto, California
ALL SAINTS' CHURCH
Stanford University
The Rev. Oscar F. Green, Rector
Services: 8 and 11.
Union Service: 7:45 p.m.

Cleveland
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The Rev. Robert B. Campbell, Rector
Sunday: 8 and 11 a.m.

Utica, New York
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Sunday: H. C. 8. Morning Prayer and H. C. 11. Evening Prayer, 4:30.
Weekday: Tues. and Thurs. H. C. 10.
Wed. 12:30. Friday, H. C. 7:30.

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The Rev. Stanley V. Wilcox, Rector
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Wednesday at 10 a.m.

Ridgewood, New Jersey
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The Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

Tulsa, Oklahoma
TRINITY CHURCH
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Fri. and Holy Days, 10 a.m.

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Student Center

New Orleans:—The diocese of Louisiana has purchased a lot adjoining the campus of Tulane University and Newcomb College here on which to erect a student center for Church work among the students of the two affiliated schools. It is to be known as the Francis Lister Hawks Student Center and construction is planned for early 1947.

Senior Warden

St. Louis:—The rare privilege of presenting his senior warden as a candidate for the piresthood was afforded the Rev. W. B. T. Hastings, rector of St. Paul's, Overland, recently when Bishop William Scarlett ordained Arthur B. Geeson. Mr. Geeson was mayor of Overland and sales manager of an industrial concern and lay-reader in charge of St. Paul's during his rector's absence as a navy chaplain. He has been placed in charge of Carondelet parish which has been under the pastoral care of Christ Church Cathedral and will also take charge of Christ Church mission, Afton.

Press Meeting

Philadelphia:—National Diocesan Press, the organization of editors of diocesan papers and magazines in the Episcopal Church will hold its annual meeting September 9 in Philadelphia in St. Stephen's community house from 2 until 7 o'clock, the Rev. G. R. Madson, Albany, Ga., president of the organization, announces.

Preceding the actual business of the association will be a series of papers and discussion on matters of concern to the editors. This will be the first meeting since the General Convention dinner meeting three years ago in Cleveland, Ohio, intervening meetings have been made impossible by the war.

Generous

Hillsdale, Mich.:—The Episcopal Church ranked fourth in 1945 in the total amount of contributions for benevolent purposes among 20 Protestant denominations according to statistics released here by the home office of the United Stewardship Council based upon reports from the national officers of the cooperating bodies. But it was almost at the bottom of the list in the amount of gifts per member for foreign missions.

Episcopalians gave $7,068,676 for all benevolent purposes to be exceeded by the Methodists, who gave the most, and by the Southern Baptist and northern Presbyterian Churches. In the total gifts for all purposes the Episcopal Church with $40,181,098 was topped again by the Methodists, Southern Baptists and northern Presbyterians.

Church support for foreign missions revealed that the Episcopal Church ranked tenth and that it gave only $.43 per member to rank sixteenth in the per capita estimate.

Announce Plans

Berkeley, Calif.:—The Church Divinity School of the Pacific will open its 53rd year September 18 with a capacity enrollment, classes beginning on the 23rd. A new program includes a careful supervision of the devotional life of the students. The Rev. Henry Shires is dean.

New Bishop

New York:—The Rev. Quentin K. Y. Huang was consecrated bishop of South China and Hong Kong August 14 in All Saints' Church, Santa Barbara, Cal., by Bishop A. A. Gilman of Hankow assisted by Bishops Y. Y. Tsu and W. Bertrand Stevens. The new bishop received his master's degree from the University of Pennsylvania and holds two degrees from the Philadelphia Divinity School. He has been working among students in Kweiyang, Free China, and will now take the work done by Bishop Tsu who will be in charge of the Church's new central office in Nanking.

Quakers

Philadelphia (RNS):—The civilian public service section of the American Friends Service Committee will be liquidated August 31 it was announced here. An interim committee will carry on services to Quakers affected by the draft. Formed in January 1941 Friends CPS totaled 10 camps and 21 units which served about 3.000 young men of draft age. They rendered service in fire fighting, soil or forest conservation, mental hospitals, and other work.

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by

Vernon McMaster

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The author makes his instruction painless by allowing the reader to "sit in" on a series of Tuesday night meetings of a pastor and his five teacher-trainees. In nine provocative discussions, the pastor helps his future teachers to understand the purpose of teaching, the child's way of learning, the goals of a Church School teacher, the tools which teachers can use, the weaknesses and strengths of workbooks, the value of a Church School library, and many other teaching problems. From time to time, the pastor summarizes his most important directions in a number of easily remembered "tips."

The appendix contains questions which test the reader's assimilation of the material and provides definite procedures for the reader to follow in making practical application of the instruction.

Chapter headings are as follows: Selected for Service, The All-Important Desire, Thinking and Doing, Center of the Target, A Contributing Member, Goal Ahead, Helps for You, Planning Together, Judgment Day.

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Liberty and Justice

(Continued from page 12)

real hardship and are chiefly concerned with furthering their own interests. They are so noisy that they sometimes sound like a great crowd, but it is the still small voice that provides the only sure direction for the nation. The nation remains sound only when complete justice is done to minorities. The nation and the world need the direction of Christian conscience. Irrespective of our own beliefs about war, these people are entitled to justice both as fellow citizens and fellow Christians. We hope and pray that those who are now imprisoned for conscience' sake will soon be released, and that the example of President Roosevelt in extending a general amnesty to those who stood out for conscience' sake in the last war will soon be followed by a similar act to those who took such a stand in the present war.

What are you willing to do to further liberty and justice for all?

How Civilian Public Service Worked for the CO's

(Continued from Page 5)

Some CPS men insisted upon and finally got camps under direct government supervision, in which they felt freer to resist the establishment of the system of forced payless labor in which they were involved. Then six months after the end of the Pacific war, the American Friends Service Committee withdrew from its direct responsibility for a large share of the program, feeling that continued cooperation with SSS in administering drafted C.O.'s was a condoning of conscription as well as of the fixed evils of CPS.

Space does not permit a detailed account of the types of work accomplished by men in CPS, but some evaluation of the program as a whole may be in order. A majority of CPS men would agree, I think, that it was wrong in principle for the government to draft men without pay, or dependency allotments or injury compensation. And this wrong begat the more insidious evils of careless project selection and careless job planning by the government agencies directing actual work. With a few striking exceptions, there was steady and unnecessary waste of time and talents in CPS camps. What is unpaid-for is unvalued. The demoralization produced by this single factor invisibly riddled every good fruit of CPS, robbing it of much of its worth.

The cooperating Church agencies, Brethren, Mennonite, Friends, Episcopal, and others, by undertaking the cost of administering many camps and units, including maintenance of the several thousands of assignees involved, found themselves in a superficially good position to counsel and guide the men and to influence SSS policy. In practice, the men very often distrustfully viewed the Church agency as an arm of the government, however, while SSS for its part, irked by Church sympathy with the C.O.'s, did not hesitate at times to push the agencies aside and issue its authoritarian dictates direct to the men. It seemed sometimes that the authority of the Church agencies was either by tolerance of SSS or not at all.

Selective service has felt that CPS provided the best solution yet devised for handling a dissident minority in wartime. It offered a well-controlled and sufficiently punitive restraint for men who would otherwise be a burden on the prison system. Under its roundabout suasion, some men preferred to subdue their principles and join the army, rather than leave wife or children destitute, and, of course, such conversions made good political capital for SSS in Congressional hearings.

CPS was one of those experiments which have to be tried once. It is certainly one which must never be repeated. Only a few great goods will remain to sweeten its memory. Among these are the fruits of some of the medical guinea pig experiments in which a handful of CPS men were allowed to participate, and the harvest of public enlightenment on mental hospitals which should

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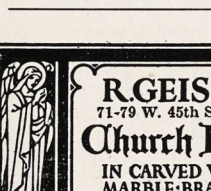
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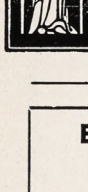
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CLERGY NOTES

COOL, WILLIAM I. JR., was ordained priest July 16 by Bishop Austin Pardue in St. Thomas's Church, Barnesboro, Pa., and is priest-in-charge of St. Thomas's and also Trinity, Patton.

COLE, A. E., rector of Trinity, Bloomington, Ind., has been elected a director of Rotary International to become the first American clergyman so honored.

D'AMICO, CANON S. R., director of religious education for the diocese of Rhode Island, and Miss Alice Virginia Shepherd were married July 21 at the Church of the Transfiguration, Edgewood, by Bishop Granville Bennett.

EDWIN, CHARLES J., assistant at St. Andrew's, Fort Worth, Tex., will become rector of the Good Shepherd, Norwood, Ohio, September 1.

FREEMAN, ARTHUR C., was ordained deacon by Bishop Duncan Gray in St. Columba's, Jackson, Miss., July 24.

GRIBBIN, R. EMMET JR., assistant at the Chapel of the Cross, Chapel Hill, N. C., becomes rector of Harcourt parish and chaplain of Kenyon College, Gambier, Ohio, effective Sept. 15.

HACKWELL, R. LLOYD, former navy chaplain, will become rector of St. Andrew's, Albany, N. Y., where he is now assistant, Oct. 1.

HARGATE, ARTHUR W., rector of Trinity, Coshocton, Ohio, becomes rector of St. Timothy's, Massillon, Ohio, Oct. 1.

HARRIMAN, CHARLES G., rector-emeritus of St. Peter's, Albany, N. Y., died suddenly July 28 at his home in Greenfield, Mass.

LAMBERT, GUY W., was ordained deacon by Bishop-coadjutor Conrad Gesner at the Good Shepherd, Standing Rock reservation June 29 and will be in charge of St. Elizabeth's, Wakpala, S. D.

LANDON, HAROLD R., rector of St. Thomas's, Port Clinton, Ohio, becomes rector of St. Paul's, Steubenville, Ohio, Sept. 15.

LEAKER, ARTHUR W., was ordained priest by Bishop James DeWolfe Perry at St. John's Cathedral, Providence, R. I., Aug. 6.

MARTIN, SIDNEY U., was ordained deacon by Bishop-coadjutor Conrad Gesner June 29 at the Good Shepherd, Standing Rock Reservation, and will be in charge of St. Luke's, Ft. Yates, N. D.

MILLER, BENJAMIN has resigned as vicar of St. Mark's, Downey, Calif., to become locum tenens at Grace Church, Glendora, Calif., Sept. 1.

MOORE, EDWARD O., was ordained deacon by Bishop-coadjutor Conrad Gesner June 29 at the Good Shepherd, Standing Rock Reservation, and is in charge of the Church of Jesus, Rosebud Agency, S. D.

NOCE, SISTO J., 65, vicar of St. Anne's Spanish American Mission, El Paso, Tex., died July 30 after a brief illness.

REISTER, ROBERT A., assistant at St. Paul's, Chicago, becomes rector of All Saints', Appleton, Wis., Sept. 1.

SCOVIL, ARCHDEACON CHARLES B., associate rector of St. Andrew's, Kansas City, Mo., died July 9.

TAYLOR, CHARLES E., rector of All Saints', Toledo, Ohio, becomes rector of St. Augustine's, Gary, Ind., Sept. 1.

WATTLEY, DONALD H., rector of Grace Church, New Orleans, for 21 years, resigned Aug. 16.

WEST, PAUL L., former business man, was ordained deacon by Bishop Fred Ingley Aug. 6 in the Ascension, Pueblo, Colo., and will enter Seabury-Western this fall.

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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.

WALTER MITCHELL
Retired Bishop of Arizona

The Rev. Mr. Longley did the whole Church a great service when he started the discussion with respect to the next Presiding Bishop, but the discussion has not gone far enough (WITNESS, Feb. 28). Both as to this matter and everything else affecting the life of the Church, we shall not get very far until we agree and act upon it that "The Work Comes First", and individual workers, no matter who and no matter how much we love them are, after all, important only as they set forward the work. As I have had occasion to say before, we are too tender of persons and that practice should cease. In discussing the sort of man we should select next time, we are apt to list qualities which no one man has ever had and that he must be a saint to boot. I should like to get down to earth and mention just one thing in particular.

THE CHURCH MISSIONS HOUSE NEEDS CLEANING OUT! And I do not refer to the building. This house cleaning is long over-due. Any one familiar with the situation knows that but, as I say, we are so tender of persons, to date we have done nothing. Some, not close enough to the situation to do more than to point out this need, have done that. As far back as the General Convention in Cincinnati—nine years ago—the committee on budget and program came right out and said that such a cleaning out was necessary and (I write from memory but I think I am correct as to the effect of their statement), the secretaries should understand this. That was plain notice that at least some of the secretaries should take the hint, if such a plain statement could be called a hint. It also put the new Presiding Bishop and National Council on notice that action would be expected. This report was accepted by both Houses of General Convention, which makes it about as wide an opinion of the whole Church as we can get.

The Presiding Bishop and National Council have done a grand job. As a result, they have the confidence of the Church as a whole as, I think it fair say, none of their predecessors have in a long time. But they have failed as to this particular and most important job of cleaning house. Hence my suggestion THAT NO BISHOP NOW A MEMBER OF THE NATIONAL COUNCIL WOULD BE APT TO DO THIS JOB PROPERLY. We are too tender of persons. Such bishops would agree that the job badly needs doing but he would be apt to be on such friendly terms with the personnel that he just might not have what it takes to do the job properly.

There is nothing unusual in this situation. It is apt to be so as to any organization or institution in the Church. A generation ago the University of the South was in equal need of a house-cleaning. When a friend was elected Vice Chancellor (executive head to those who do not know Sewanee), I urged him to tackle this job almost as soon as he went into residence; otherwise, he would find himself on such intimate terms with the personnel that he would just not have the heart to clean house. He agreed that the job was long overdue; he meant to do it but he waited too long and never did, to the great damage of the University.

The work comes first. Since the law of averages is against any bishop now on the Council being hard boiled enough, let us not run that risk by electing any of them. They are all good friends and it is not easy to write this, but the work comes first.

* * *

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LET'S PAY OUR JUST DEBTS



Photo by Ed Nafzigev

SMOKE JUMPER C. O. Paratrooper used in fighting forest fires. Smoke Jumpers Camp, Huson, Montana

Ninety members of the Episcopal Church have served as conscientious objectors during World War II. Because their religious convictions forbade them to enlist in the armed forces of our country they were sent by the government to C. P. S. (Civilian Public Service) camps and later were assigned as orderlies to mental hospitals, as smoke jumpers in the U. S. Forest Service and human guinea pigs in medical experiments. Their record of service during the war years is a remarkable report to read.

These men however had to serve without pay, without provision for dependents, with no G. I. Bill of Rights and had to maintain themselves to cover food and lodging (cost in C. P. S. camp $30 a month). Most of these men had no resources to support themselves, much less their families. Over the years a deficit of $50,000 grew. The General Convention of 1943, recognizing this very real obligation to these men, set up a commission to raise funds for their support. $10,055.67 has been so far raised by this commission. 300 members of Episcopal Pacifist Fellowship have contributed $33,918.68 of their own money for this same purpose.

$6,000 is still owed by the Episcopal Church to the Historic Peace Churches who have temporarily met OUR obligations. SO LET'S PAY OUR JUST DEBTS!

Many of these ninety young men, loyal to our church and its teaching found their convictions from such statements as the following taken from the Pastoral Letter issued by the House of Bishops in 1933.

> *"War is outlawed and solemn pacts affirm it. . . . As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. . . .. The Christian Church cannot and will not deny loyalty and fealty to its Lord by being parties in any scheme, national or international, that contemplates the wholesale destruction of human life."*

It is understandable in view of such statements as this why some of our members should have felt moved to become C. O.'s and we of the church have an obligation as General Convention says, "To assure such persons of the continuing fellowship of the church with them and care for them."

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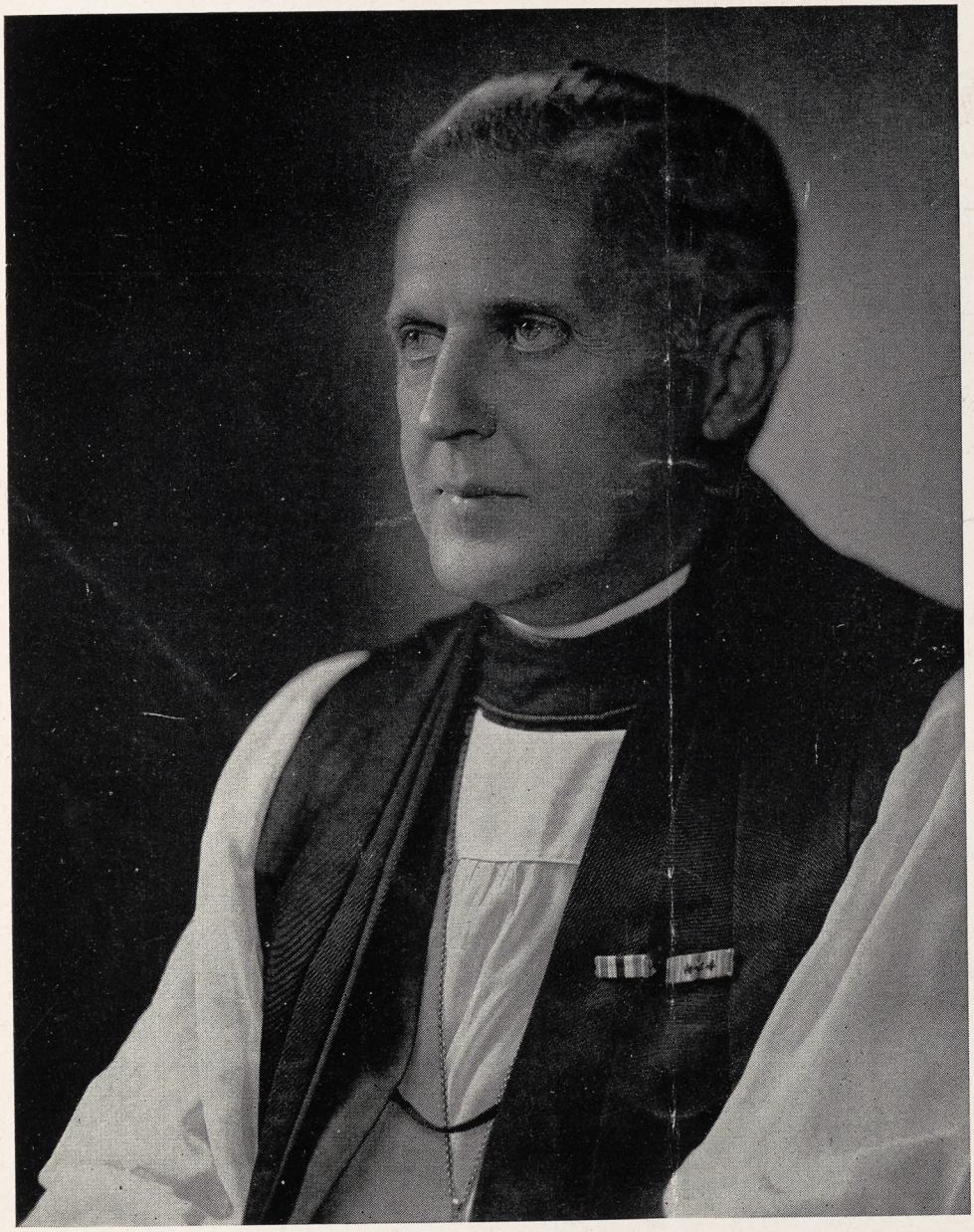
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The WITNESS

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SEPTEMBER 5, 1946

BISHOP OLIVER HART
OF PENNSYLVANIA
HOST OF CONVENTION

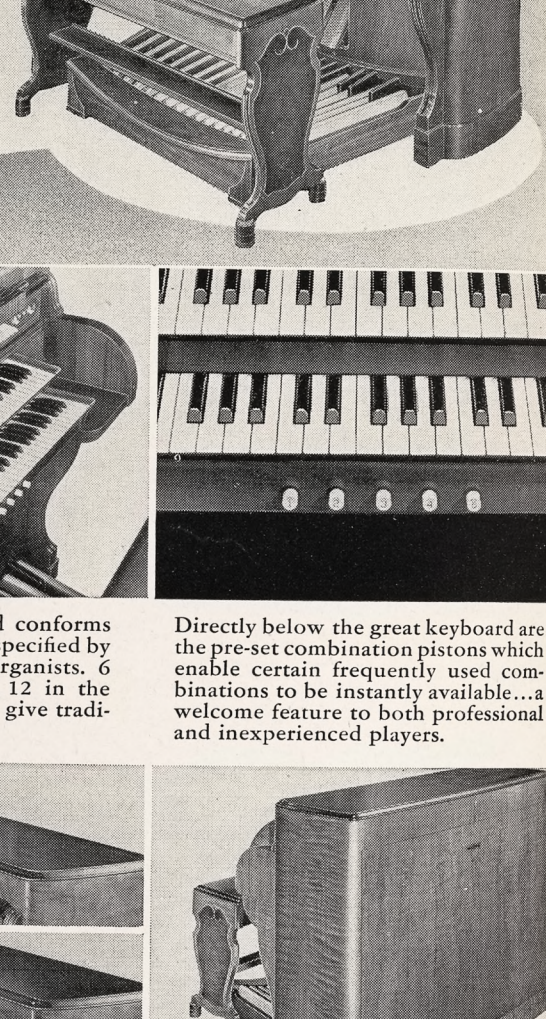
THE COMING GENERAL CONVENTION

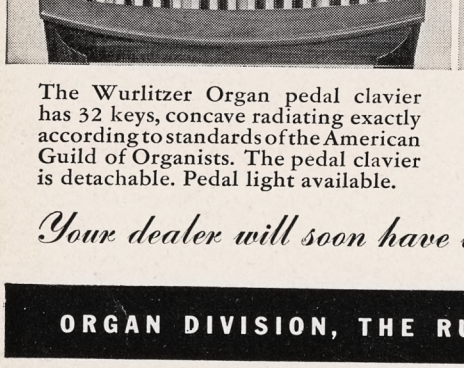
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Preview of the superb new

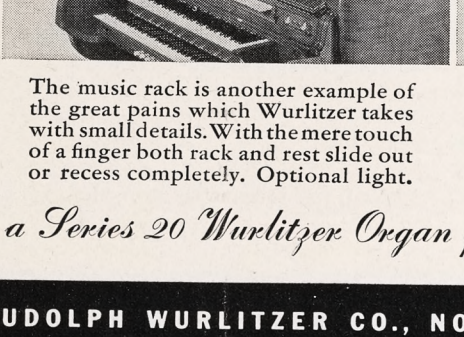
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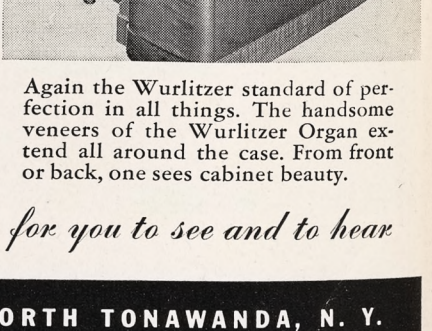




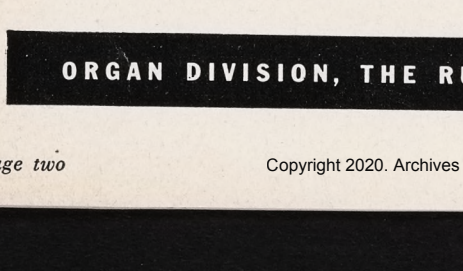
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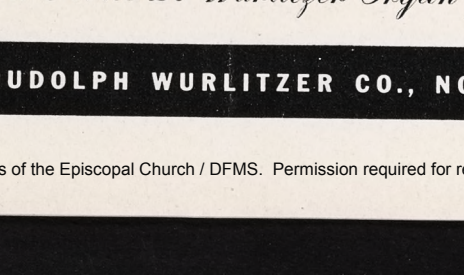
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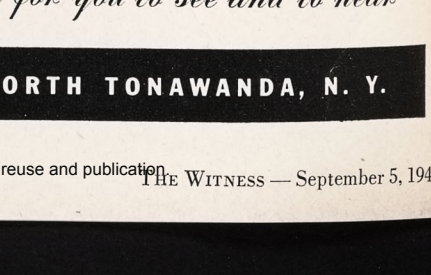
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VOL. XXIX. No. 41.

The WITNESS

For Christ and His Church

SEPTEMBER 5, 1946

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A Busy Convention Program Planned for Delegates

Business Sessions, Teas, Dinners Provide A Full Program for Those in Attendance

By Philip L. Shutt

New York:—When several thousand leaders of the Church gather in Philadelphia September 10-20 for the 55th triennial General Convention they will find days and nights filled with activities from special services to dinners according to the program recently issued by national headquarters here. Special committees under the direction of Bishop Oliver J. Hart have been making preparations weeks in advance and this Convention will be a busy one. The visit of Archbishop Geoffrey Francis Fisher of Canterbury highlights the parade of distinguished onlookers for it will be only the second time in the history of the Church that an Archbishop of Canterbury has attended. Then, too, Philadelphia offers many historic reminders of the influence of the Episcopal Church in the early days of our country and pilgrimages to these places of interest are part of the Convention program. Churches of the city have made plans for welcoming visiting clergy and laity. Because of the crowded housing conditions visitors have been requested to stay away except for the opening services.

Sessions of the Convention will be held on the campus of the University of Pennsylvania, some distance from the downtown section of the city but adequate transportation is planned. Headquarters and information booths will be in Houston hall, 3417 Spruce St. Registration of bishops, deputies, and national council members will be handled on Monday and Tuesday, September 9 and 10 in the foyer of Irving auditorium. Woman's Auxiliary delegates register at the museum of the University. Youth leaders will be recorded at the Christian Association building on the campus. Mail should be addressed to General Convention in care of the University of Pennsylvania. There is a cafeteria located in the basement of Houston hall prepared to serve lunch each day only to members of the Convention and the Woman's Auxiliary. For those who find time for recreation guest cards for golf clubs and other clubs will be provided.

Churches providing daily services of Holy Communion are St. Clement's, 20th and Cherry streets; St. Mark's, 1625 Locust; Holy Trinity, 19th and Walnut; St. Stephen's, 10th above Chestnut, and in West Philadelphia, The Saviour, 38th above Chestnut, and St. Mary's, 3914 Locust street.

Every deputy or delegate is urged to make a pilgrimage to old Christ Church, 2nd street north of Market where the first General Convention was held. Here in 1695 the first place of worship for members of the Church of England was established. Part of the building was erected in 1727.

Sixty-nine years ago General Convention voted to have the Presiding Bishop preach at the opening public service. This event occurs Tuesday, Sept. 10 at 10:30 o'clock in Convention hall, and bishops and clergy will form in a vested procession. Tickets of admission will be given to all bishops, deputies and delegates to the Woman's Auxiliary, and visitors may secure them as far as they are available. At this service announcement will be made of the total of the Reconstruction and Advance Fund, and dioceses and missionary districts will present their offerings. For this occasion the stage of the great hall will be transformed into a chancel. In the center of the platform an altar 14 feet long will be erected against a background of red brocade bordered in blue and gold. The canopy over the altar is of red and gray brocade and the frontal and superfrontal is of deep red. Flanking the altar will be two stained glass windows. Above the altar an 8 foot cross of blue and gold will be hung. Six towering gold and blue candlesticks as well as gold vases filled with white flowers will decorate the altar. Presiding Bishop Henry St. George Tucker, Archbishop Fisher and host-bishop Oliver J. Hart will occupy chairs in the sanctuary and bishops will sit in stalls on both sides of the chancel. Vested choirs and clergy will sit in the center section of the hall facing the chancel.

Business sessions of the Convention begin at 2 o'clock on Tuesday when committees on dispatch of business report and then the hours for the remaining meetings will be fixed by action of each house.

Joint meetings for all bishops and deputies and delegates to the Woman's Auxiliary are planned for Wednesday, Sept. 11, when the report of the National Council is heard and the general Church program for 1947-1949 presented. That afternoon. Bishops Alfred Gilman of Hankow, and Robin Chen of An-

The WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor;* Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Philip L. Shutt, *News Editor;* Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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king will tell of their work. The second joint session is Thursday noon, Sept. 12, when the Archbishop of Canterbury has tentatively agreed to speak.

Corporate communions for women of the Church will be held in Convention hall on Wednesday, Sept. 11, and for laymen at the Church of the Holy Trinity, Sept. 12. At the woman's service the United Thank Offering, always the climax of the untiring efforts of Churchwomen, will be presented on the gold alms basin used only for this purpose since 1889.

The Woman's Auxiliary have their own business sessions at the same time as the Convention. Mrs. Clinton S. Quin, wife of the bishop of Texas will preside. Mrs. William P. Hobby, executive vice-president of the Houston Post, better known as Col. Hobby when head of the WACs during the war, will be parliamentarian. Prominent speakers at special conferences will include Bishop Angus Dun of Washington; Frances Perkins, former secretary of labor; Mrs. Arthur M. Sherman, executive secretary of the Auxiliary, and Methodist Bishop G. Bromley Oxnam who is also president of the Federal Council of Churches.

Missionary work of the Church will be stressed at a mass meeting in Irving auditorium on Thursday night, Sept. 12, at 8 o'clock addressed by Bishops Norman Binsted of the Philippine Islands and Bravid Harris of Liberia, as well as Dr. T. Z. Koo, of the World Student Christian Federation.

No business sessions are planned for the week-end. The Philadelphia newspapers will publish lists of guest preachers at the different Churches for Sunday.

Delegates will be able to choose several dinner functions and special meetings of allied Church organizations. A subscription luncheon honoring the Archbishop will be held Wednesday noon, September 11 at the Bellevue Stratford hotel given by the Bishops of Pennsylvania and the Standing Committee. That same evening four Evangelical groups will join in sponsoring a reception and dinner to the Presiding Bishop, Archbishop Fisher, and Bishop Hart at this hotel. Over 1000 persons are expected to meet and hear the Archbishop. Addresses will also be given by Bishop Beverly Tucker of Ohio and Churchman Charles P. Taft of Cincinnati.

On Thursday night, Sept. 12 the Church Congress will gather in the ballroom of the Bellevue for dinner. That same evening in different hotels throughout the city the seminaries will hold meetings.

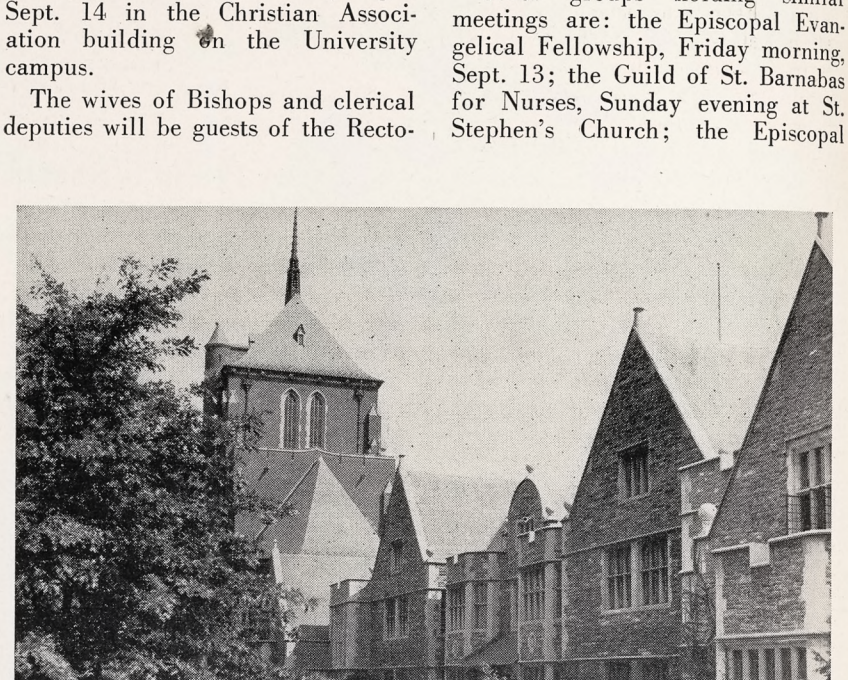
Another large dinner will be that for members of the first triennial youth convention on Saturday night, Sept. 14 in the Christian Association building on the University campus.

The wives of Bishops and clerical deputies will be guests of the Rectory club of the diocese of Pennsylvania at tea in the Churchwoman's club, 1919 Walnut street Monday afternoon, Sept. 16, from 4 to 6 o'clock.

Provincial dinners will be held also on the 16th beginning at 6 o'clock. Provinces I, II, and III meet at the Bellevue Stratford; IV, V, VII, and VIII at the Benjamin Franklin, and Province VI at the Sylvania hotel.

Also included in the unofficial program is the corporate communion and breakfast of the Church League for Industrial Democracy at 7:30 on Saturday morning, Sept. 14, in Holy Trinity Church. Retired Bishop Edward L. Parsons of California, president of the CLID, will be the celebrant assisted by Bishops Beverly Tucker of Ohio and W. Appleton Lawrence of Western Massachusetts. Bishop William Scarlett of Missouri will speak at the breakfast in the Homestead restaurant across the street from the Church. The Rev. William B. Spofford Jr., executive secretary, has announced that matters of strategy and planning will also be discussed.

Other groups holding similar meetings are: the Episcopal Evangelical Fellowship, Friday morning, Sept. 13; the Guild of St. Barnabas for Nurses, Sunday evening at St. Stephen's Church; the Episcopal Pacifist Fellowship, Tuesday morning, Sept. 17 in St. Stephen's; the Church Historical Society at the University club, Wednesday evening, Sept. 18, and the Church Society for College Work dinner at the Hotel Philadelphian.



Houston Hall at the University of Pennsylvania where the House of Bishops will meet. It will also be the headquarters of General Convention

Many Convention guests will want to take the tour of historic places arranged for Sunday afternoon, Sept. 15. That evening there will be a service of re-consecration in Calvary Church, a memorial to Bishop White, the first Presiding Bishop.

The wives of the bishops are invited to a luncheon honoring Mrs. Fisher, wife of the Archbishop, at Strawberry Mansion on Thursday, Sept. 19.

Final sessions of the Convention will be held Friday, Sept. 20.

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General Convention to Consider Many Urgent Matters

Lively Debates Expected On Many Issues That Determine the Church's Future Work

By William B. Spofford

New York:—Few General Conventions have had such important matters before them as the triennial meeting which opens in Philadelphia on September 10th. There are nineteen commissions to give an accounting of their deliberations since the 1943 Cleveland Convention. Of these three stand out; unity with the Presbyterian Church and the proposed changes in the marriage canons. In addition there is the report of the budget and program committee, which first receives a proposed budget from the executives of the National Council, goes through it item by item, with hearings given to those who care to appear before it, after which it is presented at a joint session of the two houses, with recommendations. Newspapers give little attention to this since there is little to give it news value. Nevertheless if you want to know what the Church is going to do for the next three years, and how much it is going to cost, the place to go is to the room where this committee will be in session sixteen hours a day. While its members are sweating it out, the two Houses of Convention will be amusing themselves, and the public through newspaper headlines, with heated debates on less relevant matters as far as the life of the Church is concerned.

Whether the Convention will deal, through resolutions, with such matters as control of the atomic bomb, international relations, race relations, social security, remains to be seen. The commission on social reconstruction headed by Bishop Scarlett of Missouri undoubtedly will raise these and other matters relative to the question as to whether or not mankind is to continue to live on this planet. (The article by Joseph F. Fletcher elsewhere in this number says about all that needs to be said on this subject.)

Elections will be exciting, and particularly this year since a new Presiding Bishop is to be elected and also a President for the House of Deputies. They are important positions since the appointment of committees is largely in their hands, and in the case of the Presiding Bishop he has the responsibility of being the number one administrator of the national work of the Church, as well as its spiritual head, in the years ahead. Throughout the summer there has been a good deal of conferring and letter-writing aimed at lining up delegates for candidates.

Most frequently mentioned for Presiding Bishop is Bishop Henry Knox Sherrill of Massachusetts. He is known at home and abroad for his fine work as head of the army and navy commission. He has demonstrated his abilities as the executive head of one of the Church's strongest and most efficiently run dioceses. Everyone seems to agree that he would do an outstanding job as the headman at 281. Nevertheless he will undoubtedly be opposed by some who fear his liberalism. Others, it is reported, will be against him on the ground that "he is too young"—being but 56, the age when business men start thinking of retiring.

Others mentioned prominently for the office are Bishop Strider of West Virginia, the chairman of the unity commission; Bishop Stevens of Los Angeles, who is a middle-of-the-road churchman and would doubtless be acceptable to both Anglo-Catholics and Liberals; Bishop Lawrence of Western Massachusetts whose gifts as a leader have been amply demonstrated; Bishop Clingman of Kentucky who, like Bishop Sherrill, has a fine reputation as an administrator; Bishop Wallace J. Gardner of New Jersey, who is said to have the backing of one section of the Anglo-Catholic group; Bishop Keeler of Minnesota, who not only has been a fine executive in his own diocese, but has given real leadership as a member of the National Council. One thing can be said historically however: nobody prominently mentioned for the office in the pre-convention gossip and lobbying ever has been elected. It therefore might well be a dark-horse.



Thomas S. Gates, chairman of the trustees of the University of Pennsylvania, is the general chairman of the General Convention committee

As for the presidency of the House of Deputies, unhappily vacant at the moment, a move is on to elect a layman. To do so would be a departure from tradition since clergymen alone have held the office. But it is generally known that Owen J. Roberts, former judge of the Supreme Court and a delegate from Pennsylvania, is to be nominated. Dean Claude W. Sprouse of Kansas City, second in the election in 1943, is sure to be again nominated and is the most likely candidate if the deputies insist upon a clergyman. Others who are mentioned and who will, presumably, be nominated, are the Rev. Charles W. Sheerin, former vice-president of the National Council and now rector of the Epiphany, Washington; Dean Sidney E. Sweet of St. Louis, and the Rev. Don

GENERAL CONVENTION

* The next number of THE WITNESS will present complete reports of the opening days of General Convention. This will be our issue of September 19 since we are on an every other week basis from June 15 to September 15. The numbers for September 26 and October 3 will also be devoted exclusively to Convention news. The issue of October 10th will be a Post-Convention number, with a review of action taken and an appraisal of accomplishments. A large number of parishes, commencing with this present number, are distributing copies through our Bundle Plan. It is of course too late for us to send others copies of this number. But those desiring Bundles of the four remaining Convention Numbers should send orders at once to either our Chicago or New York offices as given on page three. We will then bill you at 7 cents a copy following Convention. No Bundle orders can be accepted for less than ten copies for each of the four numbers.

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Frank Fenn of Baltimore who was a candidate in 1943.

Another precedent will be shattered if Mrs. Randolph Dyer of St. Louis is seated as the first woman deputy. The Missouri delegation is asking the House of Deputies to interpret the word "layman" in the canons to include women. Opposing this action will be those who will argue that once women are seated the time will not be far distant when the majority of deputies will be women. Whatever is decided, it will mark a milestone in General Convention history.

The two reports which will create the most discussion are undoubtedly those on holy matrimony and unity with the Presbyterians. Bishops and deputies will be asked to consider changes in the present Church law on holy matrimony which would set up a permanent ecclesiastical court in every diocese to advise the bishop as to the disposal of a divorce case when the parties wish to remarry, and to also handle other disciplinary matters. Adultery, said to be scripturally unauthentic, will be omitted as grounds for divorce and only the abuse of marriage as a "physical, spiritual and mystical union created by mutual consent of heart, mind, and will" to quote the commission's report. is to be the ground upon which the ecclesiastical authorities are asked to make their decision as to the standing of the divorced persons in the eyes of the Church. If the permanent diocesan groups and the bishop cannot decide, the subject is passed on to the permanent commission to be set up nationally which will advise the diocesan authorities as to the merits of the cases brought before them. Clergy are strongly urged to give pre-marital instruction and parties to a marriage shall be asked to sign a statement which signifies their understanding of marriage as a life-long mutual fellowship for the procreation of children and their spiritual and physical upbringing. Because the tone of the report is decidedly liberal there is already opposition to its theses which will create energetic debate.

THE WITNESS published in detail the findings of the commission on approaches to unity (July 11) and it is significant that this one report has created more pamphlet warfare previous to Convention than any other subject.

The report on conscientious objectors may cause heated discussion since it is reported that a resolution is being prepared strengthening its clauses. The commission is asking General Convention to set up machinery to care for C.O's and for raising funds for them, after which it will ask to be discharged.

The commission on rural work is submitting a strongly worded report calling upon the Church to give wholehearted support to town and country work (WITNESS, August 25). The army and navy commission will report over $600,000 raised by direct appeal during 1944 and 1945, and will also recommend that the Church do something to provide discharged chaplains with work commensurate with their abilities.

The commission on architecture and allied arts will present an official seal for the presiding bishop recommending its adoption. In red, white, and blue, it will have a red cross on a white field symbolizing our connection with the mother Church of England, a St. Andrew's cross, representing our Scottish heritage in our liturgy, and nine small crosses indicating the nine dioceses which originally formed the Episcopal Church. The commission also asks for a list of competent Church architects to be made and kept available, booklets on advice for planning of small churches, more publicity in the Church press, and the establishment of diocesan committees on architecture.

Of interest to delegates will be the information from the committee which has been assisting the Russian Orthodox Church. Eighty-five per cent of its financial grants has gone to the support of the theological academy in Paris, France and scattered sums to individual churches. No financial assistance was asked for from the Soviet Church. The Good Friday offering portion of $19,000 was of help to the Russian Church in Europe. The commission asks to be continued.

After 12 years of successful effort the Forward Movement commission will make a full report of its activities. While it has appeared to be a publishing effort, because of the tremendously popular booklets on scripture meditation and some 65 related titles, the commission will point out that much consideration was given to setting up local diocesan evangelical groups and the different ministries to college youth, rural life and other units of the Church's life. Over $96,000 has been given as financial aid to many organizations and groups and sometimes to needy GI's. The commission will recommend that if it is continued it be kept unofficial and untrammeled, and used as a contact without partisanship between educational processes and the Church, but that it will remain as before under the Presiding Bishop.

The advisory commission on the work of deaconesses will urge the emphasis of opportunity for work in the Church by consecrated women willing to forego normal family life. It recommends that provision be made for them if they become disabled or seek retirement.



Mrs. Randolph H. Dyer of Missouri is the first woman ever to be elected a deputy to General Convention. Whether the word "layman" will be interpreted to include women will be decided by whether or not she is seated

The members of the Church serving on the Federal Council of Churches have explained in their report to General Convention what a great opportunity is provided for inter-Church cooperation. These leaders also point out that the Council speaks officially only through its biennial meeting or its executive committee and that reports and pamphlets published by departments or individuals may not necessarily reflect agreement of the Council.

If the plans of the commission on the see of the Presiding Bishop are adopted by General Convention it will be located in an area near Washington, and specifically in Arlington county, Virginia. The diocese of Virginia is willing to cede a 32

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EDITORIALS

Our New Presiding Bishop

THE editors of THE WITNESS have deliberately omitted from the following statement many qualifications for the office of Presiding Bishop which they think any bishop should have. Only those special capabilities which the times demand from the leader of our Church are given.

An English mayor once took office with the promise that he would make every effort to avoid partiality on the one hand and impartiality on the other. We imagine that while he found such fence-sitting difficult, he knew how to maintain a precarious balance. We want no man-pleaser in the position of Presiding Bishop, but a father in God who knows how to say yes and no and whose decisions will be clear cut and definite; the primary qualification for that office it seems to us is decisiveness.

Along with such decisiveness we would like to have the other qualities which make an able administrator. The Presiding Bishop and no one else must be the head man at 281. Policies are discussed and formulated at National Council meetings, directives are handed down by General Convention, but the Presiding Bishop is what his title says he is, the presiding officer of the National Council and the administrator of its affairs. To meet such a requirement, let the Church choose for this office the most capable executive that can be found in the House of Bishops.

But while we would have an able administrator, we would like a man who believes in the democratic process. There are some dioceses in the Church in which there is a remarkable spirit of fellowship and it is due in large part to the way in which the bishops of those dioceses seek the help of clergy and laity in making plans and setting policy. We are confident that such democratic leadership wins the confidence of people throughout the Church.

The Presiding Bishop must believe in the Church's mission. That calls for much more than a demonstrated interest in the missionary work of the Church, although that is important. It calls for a man who knows that the Church has a gospel and that the Church is sent with that gospel to men everywhere and in every area of life. He will be concerned not only with missions in the traditional sense, but he will see to it that the Church is in the thick of the struggle for economic and social justice, for racial equality, for world order.

The Presiding Bishop must be a man who has proved by his actions that he will carry on our participation in the ecumenical movement. We want no ecclesiastical isolationist in the office on the fourth floor front of 281. The primary job of Presiding Bishop is, of course, to be the leader of the Episcopal Church, but his job is also to maintain and further the cooperation of our Church with the Federal Council and with the World Council of Churches.

In this global age another essential is a bishop who has a comprehensive view of what is happening in the world and first hand experience with world affairs to give substance to his attitudes. A man who has already committed himself to the cause of ecumenicity and who is in touch with the great political and social movements of our world is the man with the proper stature to preside over the destinies of the Episcopal Church in the next decade.

Convention Prayer

ALMIGHTY GOD, who alone canst quicken thy servants to hear thee and obey, we pray for all Bishops and Deputies to the General Convention and Delegates of the Woman's Auxiliary of this Church, that they may be cleansed by thy Spirit from all unworthiness. Give them a world vision of the mission of thy Church; grant them patience and insight, faith and obedience to thy holy will, that being themselves led of thee, they may by thy Spirit lead thy people on from strength to strength in the work of thy Kingdom; through Jesus Christ, thy Son, our Lord. Amen.

Chance for Progress

WE BOAST that the Episcopal Church is democratic. Certainly there are few clergymen who haven't preached sermons drawing the parallel between the legislative set-ups of the U. S. government and the Church. In doing so we remind our people that it is a Church in which laymen have equal voice and vote with rectors and bishops. We have had to remain rather silent on the subject of women, saving face with the crack: "The women, God bless 'em, the Church could not exist without their devotion." Thanks to the diocese of Missouri, General Convention now has a chance to make a beginning in correcting our undemocratic attitude by seating, promptly and with trumpets, Mrs. Randolph Dyer as a deputy.

It is on much the same grounds that we would like to see the Hon. Owen J. Roberts elected president of the House of Deputies. In spite of our

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boast of the place of laymen in the Church, never in our entire history has a layman held this high office. And it is taking nothing away from the clergymen mentioned for the office, all of whom are our friends, to say that it is doubtful if there will be any man in the House better qualified for the post. Justice Roberts is, first of all, a devoted Churchman. As senior warden of St. John's, Washington, he was zealous in every work of the Church, faithful in attendance, president of the men's club, skillful in presiding at vestry meetings. During the war, when this parish was without a rector, it was chiefly due to his leadership and the men he gathered around him, that the parish continued to thrive. His election to be chairman of the committee on nominations for Bishop for Washington met with universal approval in the diocese and the conduct of the committee meetings was above reproach. It is a tribute to their careful work that the man they gave as first choice was selected as Bishop.

As a public servant he is known for his honesty and absolute fearlessness. He resigned from the Supreme Court chiefly because he wanted to devote the remaining years of his life to the cause of world peace and the various religious and philanthropic organizations in which he is interested. His resignation was a surprise since he was known as one of the younger justices in vigor and outlook.

Justice Roberts is easy to meet, affable, fond of jokes, but exceedingly earnest and enthusiastic for good causes. He is an expert parliamentarian and makes a splendid presiding officer. And, above all, he is a layman.

The Church and Its Press

by Virginius Dabney

Editor of the Richmond Times-Dispatch

THOMAS JEFFERSON was right when he said: "Our liberty depends on the freedom of the press, and that cannot be limited without being lost." Jefferson was probably the most maligned and abused man of his generation, but despite the calumnies that were systematically heaped upon him by hostile newspapers, he never modified his view that a free press is a vital and indispensable bulwark of our civilization.

William Cullen Bryant, a distinguished newspaper editor for half a century, as well as a poet, once declared: "The press is a mill that grinds all that is put into its hopper. Fill the hopper with poisoned grain and it will grind it to meal, but there is death in the bread."

The importance of maintaining the purity of the "grain" cannot be overemphasized. Some of the least admirable of newspaper publishers and editors are among those calling loudest for "freedom of the press," but the fact remains that once this freedom, in the true sense, is undermined or poisoned, the road to dictatorship is open.

No one would contend that there is serious danger of dictatorship in the Protestant Episcopal Church, and the arguments for freedom of the Church press are not absolutely identical with those which apply to the secular newspapers. At the same time, the arguments in the two cases parallel one another closely, and the principles involved are much the same.

The suggestion has been made that the four magazines of the Episcopal Church with national circulations be given an annual subsidy by the Church. It is proposed that this method of aiding the four publications be used for the first time as a substitute for paid advertising—the means employed in the past, and terminated because of the depression. The editors of the four papers are strongly opposed to the subsidy method, but they favor the resumption of advertising by the Church.

They are right. A subsidy is something which inevitably places the subsidized person or institution under obligation to the source of the funds. Advertising, on the other hand, is a commodity purchased at a rate commensurate with its value, which means that the publisher of advertising need feel no obligation to the advertiser. A good deal of nonsense has been spoken and written about the supposed subservience of American newspapers to advertisers. In almost a quarter of a century of active newspaper work, I have never been threatened even once either directly or indirectly by an advertiser. There was a time when advertisers indulged in such practices, and sometimes successfully, but that time is past—at least insofar as my knowledge extends. Subsidies, on the other hand, are apt to be lethal in their impact upon the newspaper which accepts them.

Editor's Note: This article appears also in *The Churchman, Living Church* and *Southern Churchman* this week.

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There is no intention here of closely comparing proposed subsidies from the Church to the four papers with, for example, the subsidies which the French munition makers and the *Comite des Forges* used in corrupting so large a percentage of the French press in the 1920's and 1930's, but there are striking analogies, nonetheless. The French papers were placed under heavy obligations to the armament manufacturers the instant they accepted funds from that source, just as the Episcopal papers would be indirectly, if not directly, committed as soon as they took a subsidy from the Church. In such an event, their freedom to criticize the official position of the Church would be seriously hampered.

At the present time, the Church is faced with two questions of paramount importance, both of which are to come before the General Convention. These relate to the proposed union with the Presbyterians and to liberalization of the marriage laws. Both are controversial and solutions in both should be reached only after the most thorough airing of all viewpoints, from ultra-conservative to extreme liberal. Where can these viewpoints be thoroughly canvassed, except in the Church press? But if that press is subsidized and subjected to anything remotely approaching official control, there will be grave danger that only the "official" position will find expression in its columns.

THOSE in position of power in the Church need the constant stimulus of free and frank discussion in the Church press. All persons who exercise authority over considerable periods run the risk of getting into a rut, of taking the easiest way, of becoming ultraconservative. They are entirely sincere, and they may see no reason at all for the presentation of a dissenting viewpoint in the Church papers, but the fact is that the more fixed they are in this opinion, the more necessary it is that their position be subjected to periodic editorial scrutiny. The Church press should serve as a gadfly to those in posts of power, and should be the means of introducing the beneficent catharsis of open discussion into the area of debate.

Any member of the Church should be free to express himself in the press of the Church. He should have this avenue through which to reach the membership on matters of moment, whether or not his views happen to coincide with those of persons in authority. If his views are sincerely advanced, no other criterion need be applied. Since the secular press is not likely to provide space for the discussion of denominational matters, the Church press should be the untrammeled vehicle for such expressions.

Three examples may be cited from the recent history of *The Southern Churchman* to buttress this thesis. A question relating to the communion service will come before the General Convention because it was broached in a letter to the editor of that paper. Two diocesan conventions accepted the concept of the letter writer, and the matter will have the attention of the General Convention, in consequence. A subsidized paper might well have declined to provide a forum for this particular discussion, since it might have preferred to stay within the present canonical framework. Furthermore, *The Southern Churchman* is publishing a series of articles on the authorship of the Gospel according to St. John, embodying a radical new idea. In no other way could the author have got this idea effectively before the Church for its critical appraisal. While the thesis which this series sets forth may be entirely fallacious, it is good to have a means of testing whether it is or not. The third example from the current files of *The Southern Churchman* is to be found in its recent publication of a series of articles by Negroes dealing with the Negro in the Church. Similar examples from other Church papers could be cited.

It should be clear from the foregoing that a free and unsubsidized Church press which provides a forum of uninhibited expression for all is a priceless asset. No one will agree with everything that is said in the editorials, articles and letters appearing in such a press. But the essential thing is that there be no official rein upon the papers, and that they furnish a forum for the interplay of ideas.

The Episcopal Church is a mixture of ancient Catholicism and modern Protestantism, a bridge Church which holds within its grasp the two strands of Christian heritage. As a bridge Church, it tends to walk officially down the middle of the road, while many individual members tend to lean to one side or the other. In this situation, an unsubsidized Church press fills the valuable role of criticising the extremists in both camps, and of bringing them back to a common position which all can hold. It serves, therefore, as a safety valve of incalculable significance.

The editors of *The Churchman*, THE WITNESS, *The Living Church* and *The Southern Churchman* are men who can be trusted with this responsibility. They have exercised it discriminatingly in the past, and we need have no fear of their failure to do so in the future. If they are given the advertising revenue which they require, together with an adequate number of subscriptions, they can be counted on to make their organs more effective than ever in promoting the great objectives of the Church. But an official subsidy would be a grave step backward. Despite the unquestioned sincerity and good intentions of those providing it, a subsidy would be the "poisoned grain" of which William Cullen Bryant spoke, the grain which carries within itself the seeds of death.

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Marriage Canon Procedure

by Bishop Cameron J. Davis

Chairman of the Commission on Matrimony

THE questions that have been raised by the proposed canon of the joint commission on holy matrimony have to do chiefly with its workability. A number of dioceses have approved it in principle. But, it is asked, can it be administered effectively? And, since the bishop's judgment under it rests so often upon an analysis of personality and character rather than upon objective tests or facts, can it be administered with sufficient accuracy and uniformity to avoid "ecclesiastical Renos" on the one hand and inconsistent rigidity on the other?

This article is in reply to these questions. It deals with possible procedures. Lack of time has made it impossible to submit it to all the members of the commission so that it has not been acted upon officially by that body. It is, however, a composite of suggestions made by a sub-committee of the commission, namely Mr. Jackson Dykman, chancellor of Long Island, The Rev. Burton Easton, The Rev. Beverley Boyd, The Rev. Stephen Bayne, Jr., and the chairman.

In the first place we call attention to the fact that under the present canon there is often laid upon the bishop the necessity of careful inquiry into character and personality. This is true particularly in application for a declaration of ecclesiastical nullity for which the canon provides. One of the impediments listed in the present canon is "lack of free consent." Lack of free consent cannot always nor even generally be proved by objective evidence. Sometimes the only evidence obtained by the civil court is the sworn statement of the plaintiff. In the Church's conception of marriage, if the bishop believes it to be more than a civil contract, he must then make careful inquiry into the character and personality of the applicant. The determination of a person's freedom and accountability is one of the most difficult and delicate exercises required of men and still is one that is required every day. Granted that the consent given to marriage is vastly greater and more complicated than most others, the problem under the present canon must often be faced by a conscientious bishop and demands for its solution careful inquiry into personality. And as a matter of fact this today gives rise to a very wide variety of episcopal judgment in the several dioceses.

The proposed canon frankly recognizes the subjective character of these judgments as necessary. Because it holds that Christian marriage is more than a civil contract, because it holds that it is a mystical and spiritual union, it holds also that the tests as to its existence must be as well in the realm of the spiritual, in qualities of personality and will. But it provides for a guiding body which will make for uniformity but which the Church today does not possess, namely the permanent commission. And as an offset to the subjectivity of an individual judgment it provides a diocesan court or advisory council.

Neither of these bodies is a court of nullity. The canon purposely refrains from describing the bishop's judgment as an "ecclesiastical annulment." The courts are rather courts of inquiry: their function is more pastoral than legal. They are to aid the bishop in the exploration of whether there was lack of freedom or competence to give complete consent in either party to a former marriage.

It would seem then that procedure under the proposed Canon would be as follows: The permanent commission will issue a blank form of application for use in the several dioceses. This will set forth the applicant's desire for a judgment on the ground that complete consent was not given to the former marriage by one or both of the parties. This application will also state (a) the ecclesiastical status of the applicant, i.e., date and place of baptism, and if confirmed, of confirmation; (b) name and location of the applicant's parish together with the rector's certificate that the applicant is a member in good standing. ("Good standing" should be defined by each diocese. It should include regular attendance.) (c) Length of time of such membership, and a statement of whether the applicant consulted a minister before legal action was taken to terminate the former relationship; (d) a copy of the civil court's decree and the summons or complaint with a further certificate that the interlocutory judgment has been made final; (e) a copy of the minutes of testimony in the civil action if possible; (f) last known address of the other party to the civil action.

These papers having been presented and found in order, and a year having elapsed since the final

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judgment, the diocesan court will be ready to proceed in its inquiry as to whether the marital bond as the Church conceives it, in fact exists.

IN THE proceedings it should be borne in mind that the burden of proof rests upon the applicant, and, if possible, the other party to the previous marriage should be given opportunity to be heard. And the court will not only examine the testimony presented but will exercise the right of examining the applicant.

The evidence presented may be to the existence of one of the impediments listed in the present canon. It may be evidence of the presence of a defect, physical or psychical, developed or incipient at the time of marriage which would clearly make complete consent impossible or at least gravely remote. The evidence of this latter kind would lie in three fields. First, did the parties to the former marriage reveal, in their life together, unmistakable signs of such a fundamental lack of consent? Cruelty of an unusual nature, compulsive sexual abnormalities, irresponsible alcoholism, emotional immaturity so great as to be an arrested development—behaviour, in a word, which clearly revealed not simply an evil will but a crippled will, crippled beyond the bounds of responsibility.

Second, what were there in the circumstances of the marriage in question which bear on the court's inquiry? The length and character of the courtship, the preparation and readiness of the parties to consent to marriage, the intentions, as far as they can be discovered, of the parties (as revealed, for example, in pre-marital agreements as to children, divorce, etc.), the physical relations between them, environmental factors at work (the influence of parents and friends, of religious bias, of racial prejudices), the fact of children and the characteristics of the family life—these, and many others are factors which would throw light on the nature of the relationship between two persons which is what the court would be exploring.

Third, what evidence is there of growth, change, maturity, conversion, which would affect the judgment of the applicant and the court as to his future? The court would require certainly that there be positive evidence that a second marriage would not repeat the pattern of the first—the court would require it and any applicant who took the trouble to get as far as the court would surely insist upon it.

In actual procedure it is to be expected that the applicant's pastor would normally play a large part in the preparation of the application and in the presentation of evidence. Very likely each diocesan authority would instruct both clergy and laity in the nature and principles of its procedure. Indeed the possibility of any successful administration of the proposed canon would hinge on the intelligent and informed preparation of the Church as a whole for its use, and on the active leadership of pastors in screening applications before they are submitted and in preparing them for submission.

This procedure will take time and effort. It should. There are few things which the Church does in the field of pastoral and social work of greater importance. It will be difficult. It would be much easier to say simply that the Church will not marry anyone whose previous marriage contract has been dissolved by a civil court during the lifetime of the other spouse. But would the Church then express the mind and spirit of her Lord? And would she then be facing her pastoral and social responsibility fairly? She cannot, if true to the spirit of Christianity, turn her back upon this critical problem of human life because it is a hard problem. She must make a beginning towards a solution, and this is what the proposed canon if adopted will accomplish.

Quick or Dead?

By

JOSEPH F. FLETCHER
Professor at Episcopal Theological School

THE General Convention in Philadelphia will reveal, conclusively, whether the Episcopal Church has the moral and spiritual stature we like to claim for it. The grim facts, as gleaned from pre-convention discussions, tend to show that the Church's mood is Neronian. There is a marked disposition to fiddle while fire rages all about us.



There would be no sense in ignoring details of household administration: good management requires us to do something about such little things as a new Presiding Bishop; a budget; divorces; pension-premium percentages; unity with another small body, the Presbyterians. But they *are* little things, on any view of the Church's redemptive mission and the world's tragic, crucial, condition. If these ecclesiastical minutiae, these *trivia* of organized religion, claim and keep the center of the stage it will be, on perspective, only sound and fury signifying nothing. We may have to swallow the bitter truth that Churchmen have lost all sense of proportion as seen by the sensitive people of this generation. This unhappy gen-

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eration. If present debate is any sign of the reigning mood there is good reason to fear that we have not only lowered our sights instead of raising them, but that we have filed them off!

God reconciling the world to himself through Christ. The Church, as the body of Christ, meeting to argue molehills while the American government turns its stockpile of atom bombs into a mountain of fear and destruction. The tension and contrast is intolerable. As Hutchins of Chicago has put it, there is no use in even talking about rest from world war (to say nothing of presbyter-bishops!) if we cannot control ourselves when armed with uranium-235. The atom bomb faces us, for the first time in civilization's policy discussions, with *the question of survival.* In this context the Convention's agenda takes on something of the shape of a pre-schizophrenic conversation.

THERE are four questions before men of God just now which come first in every effort of word and deed. They do not exclude other realities; but they make them pale in comparison. There is the matter of the bomb, first and foremost, and its control for peace. This is the 64 dollar question for which the world seeks prophetic light and leading. Second, there is the urgent and truly moral question of understanding with Soviet Russia; the task of pressing our diplomats to relieve Russia's fears of Britain and the U.S.A., rather than legalistic arguments about voting procedures which only ignore and get around the fears. Here again the bomb casts its shadow, the stockpile. The alternative to mutual understanding with Russia is not a parting of the ways but a clash of forces. War. Third, there is the matter of economic security and full production in an age when the demands of war have proved that God endows us with the brains and materials for an age of plenty. And fourth there is the problem of racial justice, tied inescapably at home to our flagrantly undemocratic voting procedures and Judge Lynch politics, and abroad to the *growing* colonialism of our nation and Britain.

It will not be enough for the Convention to receive a few pre-digested and smoothly worded resolutions on these departmental matters. They are the real pay off for religious leadership. If the Churchmen cannot sweat them out as a fellowship in Christ, and provide light with courage and leading, then we are indeed without hope among men. Nor will it be good enough to talk as men of good will. Men of good will are a dime a dozen. The test that waits upon the Convention is whether we can give leadership in these crucial issues in *operational* terms; who does what under which circumstances?

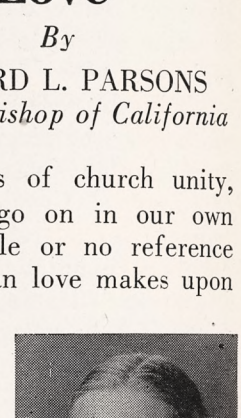
There are sure to be some who complain that Churchmen cannot lay down programs, only recite principles. The world knows the principles already; we repeat them in our nightmares. Actually, there will be people in Philadelphia who know how to speak the word of God to the human situation in more than verbalistic terms. Let them speak out. If they do not it is sure that they will forever after hold their peace. Silence is a better word. *Dead* silence. Spectator theology is a very dead theology now that the issues of life are so widely drawn, and so tightly drawn. The world's despair gives the Church its evangelical chance. *Aut vincere aut mori.*

The Plea of Love

By

EDWARD L. PARSONS
Retired Bishop of California

IN THE current discussions of church unity, certainly in those which go on in our own Church papers, one finds little or no reference to the demands which Christian love makes upon us or to the part which it should play in our search for solution of our problems. One would sometimes think that salvation depends upon bishops or a particular doctrine concerning the episcopate or a particular view of the sacraments or what you will. But St. Paul seems to make it fairly clear that the one thing needful to bring man into reconciliation with God is love. St. John is equally emphatic. It is not that these other things are not important. It is that the most important thing is what love does with them and to them in creating and developing fellowship among men.



This is a plea that we let love take its course; let it dominate our thinking; let it touch with its heavenly glow all the problems which must be faced as we work towards unity—and they are many. It is a plea that can be made only in humility, only with the knowledge that any judgment may be wrong, that we, all of us, try as we will, are chained by inheritance, by education and by our social environment. We come to our discussions with our prejudices, our presuppositions, our likes and our dislikes. We can but pray that in the flood of God's love they may grow less and less and love grow more and more.

What then happens when we try to make love, which is the longing for fellowship, primary in our thinking and our actions? Here are some of the

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answers to that question as they come to one seeker after unity. The first and most important result is that our desire for unity is lifted from an amiable hope, or an Utopian ideal which can be realized only in some vastly distant future, to a passion for the achievement of God's will. We recognize that disunity among Christians is a daily and hourly repudiation of the fundamental meaning of our religion. There are plenty of good reasons for achieving unity, but in the end they all go back to the fact that God is love and that therefore there can be no ultimate realization of the meaning of life and human society save in unity. To this the Church is the witness. In this a divided Church fails. As love sweeps over us we grow impatient of delay, not in the sense of hurry but in the deep sense of the urgency of God's will. We are troubled daily by our divisions. We are happy in Church councils which help us to get nearer to other Christians. Direct negotiations, be it with those who rejoice in their Protestantism or those who are sure that Catholicism is the only true faith, are a joy. We must break down barriers. We must open the way for the surging flood of God's love. That is the first thing that happens.

And the second is another lifting, this time of all the discussions and the controversies above pettiness and bitterness. Is there anything more humbling to a Christian thinker than the fact that men talk of the *odium theologicum* or anything more disturbing to the Christian reader of history than the large place filled by the quarrels of Christians. There must be differences. It would be a dreary world if there were not. But why cannot Christians, we ask, settle their differences in peace, in quietness and in love. God's love will always find a way if we give him a chance. And by the same token why should Christian men who have only tried to open ways to achieve the purpose of God's love be constantly attacked because they are "disturbing" the peace of the Church. No step forward has ever been taken without someone being disturbed. Look at Nicea! Look at the England of Cranmer's day! Change always comes hard for some of us, but peace without change is death. The point for Christians is that if they have love flooding their hearts they don't get angry, they don't despair, they don't accuse. They sit down quietly and talk it over. If we think especially of our own Church, they get up to debate in General Convention let us say, not trying just to win votes but rather to discover the way of love.

STILL another change comes to pass when the spirit of love dominates. Men's hearts go back, their minds are focussed more and more upon him who was the incarnation of love rather than upon the traditions of the elders, more upon the life-giving spirit than upon the letter which killeth. Always with Christ the child of God comes first. Always with him the question is not "what is the law?" but "what is the effect of the law upon human beings?" The sabbath is made for man, not man for the sabbath. Episcopacy, priesthood, sacraments, creedal statements, liturgies all are made for man. Love is concerned with what they do to and for man. As they are held do they divide rather than unite? Are they exclusive or inclusive? Are they held rigidly, inflexibly, measuring all men on a Procrustean bed or do they recognize the vast diversity of human natures and human needs? Love keeps insisting upon such questions as fundamental.

Or to put it another way: because love's horizons are wide, the primary question in the love-dominated heart is not of theology or of ecclesiastical standing but of relation to God. "Can we pray together?" is fundamental. Do we have the same views of history, of the Church, of the sacraments? Those must be in some sense secondary. We cannot measure John Woolman by the thirty-nine articles nor John Bunyan by the Westminster Confession.

And therefore as we come to the problems of unity under the guidance of love we are very humble. We know that our vision of truth is very inadequate. We know that everywhere there are saints of God who whatever their theological views, are and can be united with us in the deeps of the love of God. It is this love we must translate into the fabric of life, the visible structure of the Church of God. We are sure that living and working in that love the questions which divide us will find solution and a larger and nobler vision of Christ's Church be revealed. Sometimes these questions touch faiths which are very precious to us. Sometimes we are fearful lest this decision or that may hurt a cherished faith; but love gives us confidence in the victory of truth and love forbids that refuge, which, alas, is sometimes held as a threat, the refuge of a further schism.

The dire need of the world today is Christian love. Love has the persuasive power to bring men to unity. Love has the compelling power to hold men in unity. To his Church God has entrusted the revelation of the meaning and power of love. In our divisions it is denied. In our unity it triumphs.

There is not a word which I have said that cannot be refuted, not a point which a keen debater cannot sweep away—and yet? and yet? St. Paul gave love the supreme place among Christian virtues and the Lord Christ is the Incarnation of God who is Love.

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Convention Meets in Setting Of Historic Interest

Over 1200 Delegates Will Have a Chance To Refresh Themselves in Church History

Edited by Philip L. Shutt

Philadelphia:—Those Episcopalians fortunate enough to attend General Convention this year who may have lost some sense of historical perspective in Church affairs will have opportunities of refreshing it as several thousand delegates from all over the country gather here Sept. 9-20. For this city can claim several firsts in the history of the Episcopal Church. It was where the first General Convention was held in Christ Church in September 1785; it was the home of the first Presiding Bishop, William White; here it was that our Prayer Book was set forth and ratified; the Constitution of the Church was adopted here; the Domestic and Foreign Missionary Society was formed in this city; the first missionary bishops of the Church, Jackson Kemper and William Boone, were sent forth from Philadelphia; the first Sunday School in the country was established here, and the Lenten offerings for missions were begun here by Mr. John Marston of St. John's, Cynwyd.

Students of Church history will recall that the first General Convention was a preliminary to the actual organization of the Church after the Revolution for it drafted a tentative Constitution, sent a communication to the bishops in England regarding consecration of American bishops, and took steps to revise the English Prayer Book to conform to the newly won independence from the mother country.

The General Convention, the supreme legislative body of the Church, meets every three years and is made up of a House of Bishops and a House of Deputies. Either House may originate and propose legislation but it does not become Church law until ratified by both. All of the bishops of the Church are members of the first House. Retired bishops may speak but not vote. Four clergy and four laymen from each diocese and one clergyman and one layman from each missionary district comprise the second House.



Bishop Scarlett of Missouri will present the report of the Commission of Social Reconstruction and will be the speaker at the breakfast following the corporate communion of the CLID on September 14

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Presiding Bishop Henry St. George Tucker will conduct the business sessions for the last time this Convention, while the House of Deputies must elect their presiding officer. The Rev. Franklin J. Clark, secretary of the Deputies, will call that group together and preside until the new head is elected.

The first General Convention was attended by sixteen clergymen and twenty-four laymen. At this Convention there will be approximately 150 bishops, 325 clergymen, 325 laymen and some 500 women delegates to the Woman's Auxiliary. Ranks will be swelled somewhat by some alternates to the delegates and by guests. The delegates to the first Convention represented seven of the original thirteen states. When the Convention meets this time 74 dioceses and 28 missionary districts in the United States and in overseas missionary districts have representation.

Brotherhood

Philadelphia: — The Brotherhood of St. Andrew, which is the oldest and largest organization for men and boys in the Church, will open its 49th convention, Friday, Sept. 6 at the Benjamin Franklin hotel. This is the first convention to be held since the war and delegates from all parts of the United States and Canada are registered. One of the highlights of the meeting will be the dinner held on Sept. 7 at the hotel with Archbishop Geoffrey Fisher of Canterbury and Gov. Edward Martin of Pennsylvania as honored guests. Principal speakers will be Presiding Bishop Henry St. George Tucker and President Clark Kuebler of Ripon College. This dinner meeting will be principally devoted to youth and its problems so that the division of youth of the National Council will have strong representation. Dr. Carl Zapffe, prominent consulting metallurgist of Baltimore, president of the Maryland Assembly of the Brotherhood will act as toastmaster.

The other big event is the mass meeting in Convention hall on Sunday afternoon when the Archbishop will make an address on the subject of world brotherhood. Others taking part in this program are John Foster Dulles of New York, Bishop Bravid Harris of Liberia, and the Presiding Bishop. There is no charge for admission to this mass meeting.

During the convention sessions discussion groups will be led by: Bishop Everett Jones of West Texas; the Rev. Messrs. John B. Fort, Springfield, Mass.; Thorne Sparkman, Chattanooga, Tenn.; John I. Hartman, Lancaster, Pa., and C.I.O. representative John G. Ramsey.

Pre-Convention Meeting

New York:—A full program has been arranged for the triennial meeting of the Daughters of the King preceding General Convention in Philadelphia. Gathering at Holy Trinity Church Sept. 5-9 this society of lay women will find the arrangements of interest since it will be the first general session since 1940. Joining with the Brotherhood of St. Andrew on Sunday, Sept. 8 members will jointly sponsor the mass meeting to hear Archbishop Fisher. Discussion leaders of regular sessions are: Bishops Oliver Hart of Pennsylvania, Stephen Keeler of Minnesota, G. Ashton Oldham of Albany; the Rev. Messrs. Nathan B. Groton, rector of St. Thomas', Whitemarsh, Pa.; W. Roulston McKean, rector of St. Matthew's, Philadelphia; Frank Salmon, host rector, and chaplain Clarence W. Brickman of the Brotherhood of St. Andrew.

Chaplains Honored

New York:—When army and navy chaplains and former chaplains meet in Philadelphia on Thursday, Sept. 12 they will find a special program arranged in their honor.. One of its highlights is the awarding of war crosses to all World War II chaplains. A buffet luncheon is under consideration. Bishop Hart has asked that chaplains who can be present notify him as soon as possible at 202 South 19th St., Philadelphia, 3.

Pacifists to Meet

Philadelphia:—Bishop Kaines of Iowa is to be the speaker at the breakfast which will follow the corporate communion of the Episcopal Pacifist Fellowship to be held here at St. Stephen's at 7:30 the morning of September 12th. Mr. Douglas Steere of the Society of Friends will be the speaker at a similar meeting at St. Stephen's on the 17th.

Negroes Meet

Philadelphia:—One of the preliminary General Convention meetings is that of the eighth annual triennial conference of Church workers among colored people according to a program just issued by the Rev. Jesse F. Anderson, rector of St. Thomas' Church and host to the sessions. Beginning Wednesday night, September 4, the conference lasts through Saturday, September 7, when the climax comes in the consecration of St. Thomas' by Bishop Oliver J. Hart at 11 o'clock. Round table discussions have been planned led by such persons as the Rev. Tollie L. Caution, secretary for Negro work of the National Council, retired Bishop E. Thomas Demby of Arkansas, Bishops William P. Remington, suffragan of Pennsylvania, Charles Voegoli of Haiti, Bravid W. Harris of Liberia, W. Bertrand Stevens of Los Angeles, the Hon. Hubert T. Delany, justice

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of the domestic relations court, city of New York, the Rev. William B. Spofford, managing editor of THE WITNESS, and other clergy and lay leaders.

Convention Guest

New York:—Among the distinguished guests to attend the General Convention will be the Rev. Gilbert Cope, secretary of the Coventry Council of Churches and editor of *The Magnificat*, official paper of the English society of Socialist clergy and ministers. Mr. Cope, who is travelling in this country as guest of the Anglican Fellowship for Social Action (Canada) and the C.L.I.D., will speak briefly at the C.L.I.D.'s corporate communion and breakfast to be held in the Church of the Holy Trinity, 19th and Walnut Streets, at 7:30 a.m. on Saturday, September 14th. Others who will participate in the session will be Bishop Parsons, president of the C.L.I.D., and Bishop Scarlett, chairman of the Church's Commission on Social Reconstruction.

College Workers

New York:—The Church Society for College Work announces that it will sponsor a public dinner in Philadelphia on September 18 to which members of the society, deputies to the General Convention and others interested in the work of the Church in colleges and universities are invited. Speakers will be Dr. Gordon K. Chalmers, president of Kenyon College, Gambier, Ohio; Prof. George Thomas, Princeton department of religion; and the Rev. C. Leslie Glenn of Washington, president of the society who will also serve as toastmaster. About 200 can be accommodated according to the Rev. Thomas Barrett, executive secretary of the college work division.

Visitors

Washington, D. C. (RNS):—With an average of 300 daily visitors so far this summer, the Washington Cathedral is experiencing a return of the peace-time American habit of visiting national shrines of the capital area. Visitors come from every state in the union.

Bishop Improves

Detroit:—Bishop Frank W. Creighton of Michigan is making a good convalescence at home from an operation which he underwent earlier in the summer. It will be some time, however, before he can engage in any of his official duties.

Meanwhile, Bishop Richard S. Emrich, the new suffragan, has arrived with his family from Cambridge, Mass., and the Emrich family has made its home in Ann Arbor.

Staff Worker

Washington:—The Rev. Calvin H. Elliott, just released from active duty in the navy chaplaincy and formerly at St. Paul's Cathedral, Boston, has joined the Church Society for College Work staff here. He is avidly concerned about the veteran and the Church to act now upon this vital and potential group of men. At the moment while settling into civilian routine he is obtaining his flying license in order to use aircraft in expediting and extending the help and influence of the Society.

Bishop Better

Sioux Falls, S. D.:—Bishop W. Blair Roberts returned recently from the Mayo clinic, Rochester, Minn., where he had been receiving treatment for an infection in his right wrist. He announced he would be unable, however, to attend General Convention, but was making a good recovery.

School Grows

New York:—Conditions at St. John's University, Shanghai, are improving rapidly with increased enrollment and the repairing of war damaged buildings by the local mission. All buildings are expected to be in use this fall and the athletic field will be rebuilt. Funds for the university have been raised locally from wealthy Chinese families and from other sources.

Union Plan

Montreal (RNS)—A proposed plan for union with the Canada conference of the Evangelical Church will be discussed by the General Council of the United Church of Canada when it meets here next month.

The plan differs from that being considered by the United Church and the Church of England in Canada in that it is a proposal for organic unity. The Anglican agreement would be in the nature of a cooperative system with an interchange of ministers between the two denominations.

Unique Feature

Philadelphia:—Unique feature in connection with the General Convention and the triennial meeting of the Woman's Auxiliary here will be a presentation of women's work in

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General Convention

(*Continued from page 6*)

square mile of land with 4 parishes and several missions having a combined communicant strength of 1,175 as the special province for the head of the Episcopal Church. It is thought by the commission that this location is good because it is easily accessible to New York headquarters, to Washington Cathedral where the presiding bishop has an Episcopal throne, and to the country as a whole.

Other commissions and committees that will submit reports are those on Church debt, music, liturgics, faith and order, theological education. Whether or not there will be reports by the commissions on the legal title of the Church, clergy placement, retirement of clergy, clergy salaries, status of provinces and social insurance for lay employees, this latter one of the hotly debated issues before the 1943 Convention, remains to be seen. In any case no reports from these commissions had been received by the secretary of the House of Deputies, the Rev. Franklin Clark, when this number of THE WITNESS went to press.

Another matter which will come before Convention is whether or not the assessment of the Church Pension Fund should be raised from 7½% to 10% of clergy salaries. It is thought that this issue also will cause a lively debate.

That about covers it. Anything we have overlooked will be covered thoroughly in our Convention numbers, the first of which is the issue of September 19th which will report the first week of Convention.

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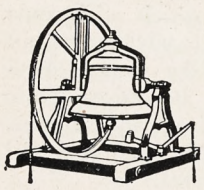
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CLERGY NOTES

ABSON, MELVIN, rector of St. Paul's, Brownville, N. Y., is now rector of Emmanuel Church, East Syracuse, N. Y.

BOYD, JAMES C., Pittsburgh, Pa., rector of the Advent, died August 19.

CATLIN, LLEWELLYN B., rector of St. John's, Versailles, Ky., is now rector of Christ Church and St. Andrew's Chapel, Mt. Pleasant, S. C.

CLEBSCH, WILLIAM A., was ordained deacon July 26 by Bishop Dandridge of Tenn., and will assist at St. Paul's, Lansing, Mich., working with Michigan State College students.

COBURN, JOHN B., assistant at Grace Church, N. Y. City, is now rector of Grace Church, Amherst, Mass.

COOK, ROBERT M., was ordained priest by Bishop Dandridge of Tenn., July 25, and is in charge of St. Andrew's, Harriman, Tenn.

GARDNER, JOHN A., rector of St. Andrew's, Providence, R. I., will resign from the active ministry Oct. 1.

HARRIS, T. CECIL, rector of Trinity, Hayward, Calif., is now non-parochial because of ill health and may be addressed at Holliday House, Pacific Grove, Calif.

HEBBERGER, PAUL F., was ordained priest by Bishop R. Bland Mitchell of Arkansas for the Bishop of Missouri in Christ Church Cathedral, St. Louis, and is rector of St. Peter's, Smyrna, Del.

HOAG, DEAN VICTOR of Eau Claire, Wis., has resigned to become associate rector of Trinity, Tulsa, Okla., effective November 1.

JOHNSON, ROBERT I., founder and director of the Good Shepherd Hospital for Negroes, New Bern, N. C., and rector of St. Cyprian's and Archdeacon for Colored Work in the diocese of East Carolina died August 5.

KANAGA, MILTON S., rector of St. James', Lindsay, Calif., will become rector of Trinity, Coshocton, Ohio and in charge of Zion Church, Dresden, Oct. 1.

KEW, CLINTON, J., former rector of St. Clement's, Greenville, Pa., is now rector of St. James', Youngstown, Ohio.

KING, HANFORD L. JR., was ordained deacon by Bishop W. Appleton Lawrence of Western Mass., in All Saints', Worcester, and will study at Union Theological Seminary, New York, this fall.

LOVGREN, BERNARD N., former canon of Grace Cathedral, San Francisco, has been appointed dean of the Cathedral.

POWERS, HENRY, rector of St. Margaret's, Annapolis, will become rector of St. Helena's, Beaufort, S. C., effective October 1.

RAUSCHER, RUSSELL T., former navy chaplain, is now vicar of St. Matthew's, Iowa Falls, Iowa.

ROBINSON, KENNETH R., ordained deacon by Bishop Lawrence of Western Mass., is now assistant minister at St. Peter's, Albany, N. Y.

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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.

DON FRANK FENN
Rector St. Michael and All Angels, Baltimore

I rarely write to the Editor, but I am moved to do so by the editorial "Do We Trust Our Commission?" (WITNESS, July 25). Quite frankly, the editorial board of THE WITNESS is quite inconsistent. THE WITNESS is constantly urging us to write our Congressmen and Senators to petition for this, that, and the other thing in social legislation. Please understand, I'm all for this. I do it, and further urge other people to do it, and yet it is true that many of our Senators and Congressmen are well-educated, intelligent people who in many cases have given much more thought to the subject about which we write than we have.

What is the difference between that and a petition addressed to the House of Bishops, which is comparable to the Senate, on the subject of "Report of the Commission on Approaches Toward Unity"? Certainly the lay-people of this Church have a right to express themselves on this subject as much as all subjects before the Congress of the United States. Dozens of my people who have given prayerful and careful thought to this subject, who have read the report that will be made to the General Convention have expressed their great gratitude for the opportunity to do something about a situation that has filled their hearts with foreboding.

I shall not comment on the report itself, but I could not help ribbing you just a little about the inconsistency of policy. You know how highly I value our friendship, even though so far as the Church is concerned we do not see eye to eye.

* * *

MR. FRED NEWTON
Layman of Philadelphia

I want to thank THE WITNESS for publishing the excellent article on religious education by the Rev. David R. Hunter (WITNESS, July 11). As the director of a Church School it was helpful to me and I plan to read it at the meeting of teachers before we open in September.

* * *

MARY B. ANTHONY
Churchwoman of Providence, R. I.

I have received from the Episcopal Evangelical Fellowship the pamphlet, "A Plea for Greater Democracy in the Episcopal Church" which interests me very much. I certainly agree with your point of view and I am thankful that the subject is being taken up before the General Convention. It seems amazing that they have been trying for 114 years to make the Church more representative in its conventions. I hope some progress may be made this year.

But why stop at men being the representatives for the whole Church, do not the women have as much interest as the men and do they not give as much time, thought, devotion to the Church as the men? In counting the numerical strength of the Church the women are counted. The Church needs them quite as much as the men and needs them in their councils. The women should be given an equal share with the men and an equal share in opportunities and responsibilities.

I believe it is not good for men to arrogate to themselves and I also believe that the Church needs the women's point of view. Even though the representation in the House of Deputies was made up equally of men and women laymen still the Convention would have many more men in it than women, the clergy and the bishops. Then, too, the clergymen are more vocal at meetings than the men.

What will the Convention do about seating the woman delegate who has been elected from Missouri? I hope something definite will be done in Convention, I am sure it would be a forward step.

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PHILADELPHIA

Week of September 10, 1946

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TRINITY CHURCH, Staunton, Va.
CHRIST CHURCH, Williamsport, Pa.
TRINITY CHURCH, Greeley, Colo.
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The WITNESS

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SEPTEMBER 19, 1946

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OWEN J. ROBERTS
ELECTED PRESIDENT
HOUSE OF DEPUTIES

(story on page four)

GENERAL CONVENTION NEWS

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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 1 and 4.
Weekdays: 7:30 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer. Open daily 7 A. M. to 6 P. M.

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

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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector

8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
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: 11:00 and 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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The Very Rev. Edward R. Welles, M.A., Dean

Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector

9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS

For Christ and His Church

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SEPTEMBER 19, 1946
Vol. XXIX No. 42

CLERGY NOTES

BROWN, RICHARD T., candidate for holy orders, is lay-reader in charge of St. Augustine's mission in Detroit, Mich.

BUGLER, WILLIAM J., recently released as chaplain from the Canadian army, is now in charge of St. Mary's, Detroit.

DAY, EDWARD J., Lenox School, Mass., is now assistant at St. Paul's, Stockbridge, in addition to his duties at the school.

HALL, WILLIAM, formerly a chaplain with the Canadian army, took charge of St. Mark's, Marine City, Mich., Sept. 1.

HATFIELD, J. LYON, former rector of Holy Cross, Utica, N. Y., is now rector of St. Stephen's, Brideburg, Pa.

KNAPP, JOHN L., resigned Sept. 1 as rector of Trinity, Detroit, Mich., to become rector of Trinity, Marshall, Mich.

PUGH, ERNEST B., curate of Grace Church, Utica, N. Y., is now rector of St. Augustine's, Ilion, N. Y.

SCHULTZ, PAUL T. JR., rector of Emmanuel, West Roxbury, Mass., will be rector of Atonement, Westfield, Mass., effective Sept. 16.

SMITH, BIRNEY W. JR., was ordained priest June 23 by Bishop Creighton of Michigan in St. Matthew's, Detroit, and is now in charge of St. Mary's, Keokuk, Iowa.

SPURRIER, WM. A., ordained deacon by Bishop Lawrence of Western Mass., is now teaching at Wesleyan University, Middletown, Conn.

STINNETTE, CHARLES R. JR., recently separated from the army as chaplain, will do graduate work in pastoral psychiatry at Columbia University with residence at Union Theological Seminary, New York.

TEMPLE, REV. SYDNEY A., on leave of absence as rector of the Mediator, New York, because of health, is now active as rector of the parish.

THOMAS, ROBERT F., former rector of St. John's, Huntington, Pa., is now rector of Christ Church, Point Pleasant, W. Va.

WATTS, DAVID E., ordained priest July 25 by Bishop Dandridge of Tenn., is in charge of Christ Church, Tracy City, Tenn.

WICHER, EDWARD A. JR., ordained deacon August 3 by Bishop Block of California is curate of St. Luke's, San Francisco.

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In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
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REV. FREDERIC B. KELLOGG, CHAPLAIN
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Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
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Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

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Saints' Days: 12 noon.
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VOL. XXIX, No. 42

The WITNESS

For Christ and His Church

SEPTEMBER 19, 1946

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

Controversial Issues Debated At General Convention

A More Liberal Marriage Canon and Unity With Presbyterians Cause Much Speaking

By The Editors

Philadelphia:—Debate of the two controversial issues before General Convention, change in the marriage canon and unity with the Presbyterian Church, featured the first week, though neither was presented until the fourth day. The first three days saw nothing much of anything happen as far as actual legislation is concerned.

The net result of the action in Deputies on unity, and it is yet to come before the Bishops, was continuation of the commission and its negotiations with the Presbyterians; the authorization of a formal statement, in harmony with the Lambeth Quadrilateral, of faith and order on the basis of which the Church will proceed to organic federation and intercommunion with the Presbyterians and any other interested Christian body; requesting Lambeth Conference of 1948 to appoint a standing commission on the reunion of Christendom "to consider all specific approaches to unity."

The Bishops, after hours of debate, unanimously passed a new canon on marriage, yet to be approved by Deputies, the result of consultations by a committee. Essentially it provides for remarriage in case of civil divorce or annulment for causes essentially existing before marriage or contrary to Christian marriage ideals. It includes a doctrinal statement on what the basis of matrimony should be, and lists impediments to marriage. An interim committee is suggested which will obtain from dioceses their decisions, collating and publishing them once a year. This committee will serve until next Convention. An advisory board to the bishop is for each diocese to determine. If approved by Deputies, which is likely, it means a new canon on marriage after 21 years of efforts to that end.

Confusion worse confounded characterized the first day's deliberations in the House of Bishops upon the joint commission's report on holy matrimony. After an able presentation by the chairman, Bishop Cameron Davis of Western New York, the consideration of this important change in the marriage law of the Church was befouled by parliamentary tactics and, as one bishop said, "assinine amendments" so that after two hours of wrangling the matter was postponed until the following day.

The crux of the opposition was the provision for the court of advice to the bishop. This provision was placed in Canon 17 which Bishop Davis asked to be considered first. After considerable debate Bishop Davis said his committee had a change up their sleeve which would answer the criticism, and when pushed to tell it said it was to change the word "court" where it appeared to "council of advice." Thereafter this was known as the up-the-sleeve amendment. Bishop Wallace Conkling of Chicago opposed it on the grounds it was not workable in a metropolitan center where a dozen or more requests for opinions on remarriage or divorce weekly flooded his mails.

Another interesting feature was the slowness of debate on the question and even good-humored attempts of Presiding Bishop Tucker to get his brethren to speak seemed for a while to be of no effect. This was true when the house went into the committee of the whole. But they got into such a state over this procedure they thought it wiser to again sit as a deliberative house. While this made debate freer it caused confusion as amendments were presented, voted down, reconsidered, voted down and reconsidered again. Even the presiding officer lost some of his accustomed aplomb in conducting the business session and the debate ended on a note of tiredness and frustration.

On the second day of debate, Friday, the report being a special order of business, various attempts were made to clarify the confusion of the preceding day. Bishop Malcolm Peabody of Central New York opposed any liberalization of the canon and went so far as to advocate the forbidding remarriage by the Church of divorced persons under any circumstances.



Dean Claude Sprouse of Kansas City, Missouri, was a good second to the Hon. Owen J. Roberts for the office of the House of Deputies: 338 to 236

He was joined by Bishop Wallace Conkling of Chicago who spoke against the lowering of standards and that while it is right to recognize human nature it must not be yielded to, and lower standards to the lowest common denominator. He characterized present legislation as being like a corpse in a coffin with roses about it.

Bishop Scarlett of Missouri arose in opposition to Bishop Peabody's proposal on the ground that it does not allow even the innocent person

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a right to Christian marriage. He offered an amendment but the presiding officer ruled it out of order. Then, Bishop Gravitt of Upper South Carolina, tired of the procedure moved that the matter be referred to a committee to be reported upon Saturday morning. On this committee were Bishops William Scarlett of Missouri, Cameron Davis of Western New York, Wallace Conkling of Chicago, John J. Gravitt of Upper South Carolina, and W. H. Penick of North Carolina.

Meanwhile the House of Deputies on Friday used up the entire day, and everyone's nerves, with endless speech making, on the question of unity with the Presbyterians.

In presenting the report, Dr. Alexander Guerry of Tennessee said that the majority group were only asking that the Convention submit, without approval or disapproval, for study by the Church the proposed bases of union with the Presbyterian Church, with action to be deferred until the General Convention of 1949. In the meantime it was proposed that negotiations with the Presbyterians should be continued. The commission, he said, was not asking for a decision on any section or any commitment at this time. It was merely an opportunity for the people of the Church to study concrete means, which might yet be amended after further study —rather than have before them only the abstract ideal of unity. This latter idea was also echoed by the Very Rev. Alexander C. Zabriskie of Virginia, who was given the remainder of Dr. Guerry's time.

The opening argument for the minority report was given by Dr. Howard T. Foulkes of Milwaukee, who first read in detail the printed report. His time was divided with the Very Rev. Claude W. Sprouse of West Missouri, who said that the minority report was not a negative report but an affirmative, constructive one. He made much of the word "concurrence," the laity having to "concur" with the Bishop in certain Episcopal decisions and acts, as provided in the proposed bases of union. He also predicted that the Book of Common Prayer would be lost after 25 years.

These opening addresses were followed, believe it or not, by eighty-four speeches of three minutes each, with the good humor and firm hand of President Owen J. Roberts, and the excellent time keeping of Charles Sheerin, Dean McAllister and Anson McCook keeping the delegates from talking endlessly. The day ended without vote after summing up statements by Clifford Morehouse and Clark Kuebler of Fond du Lac for those opposing the majority report, and Canon Theodore O. Wedel of Washington and Mr. Charles P. Taft of Cincinnati for those favoring the report.

Other matters:

Legislation making madatory the

(*Continued on page 16*)

by a man who knows his way around. The Rev. Franklin Clark resigned, had his resignation accepted; the Rev. C. Rankin Barnes, former assistant, was nominated for the office and was elected; the Rev. Charles H. Long of Philadelphia and the Rev. Fred Hamlin of Newark were appointed assistant secretaries, all within a space of four minutes and twenty-three seconds by the watch. All we can say at this writing is that if the Hon. Owen J. Roberts does not slow down he will do two things—have the Convention adjourned before this number of THE WITNESS can go to press; two, make it impossible ever to elect a clergyman to the office again.



Lt. Governor E. N. Carvel of Delaware is one of the many distinguished laymen attending General Convention. Here he is shown discussing affairs with his rector, the Rev. R. Y. Barber who recently completed a long term as a member of the state board of welfare.

OWEN J. ROBERTS PRESIDENT

Philadelphia:—The Hon. Owen J. Roberts, former Supreme Court Justice, is the first layman ever to be elected President of the House of Deputies. But two men were nominated: Mr. Justice Roberts by the Rev. Charles Sheerin of Washington, and Dean Claude Sprouse of Kansas City by the Rev. Roelif Brooks of New York, followed by dozens of speeches seconding the nominations. There were 576 votes cast, two of which were defective. Mr. Justice Roberts received 338 votes and Dean Sprouse, 236. Judge Roberts was escorted to the platform by Dean Sprouse and the Rev. Mr. Brooks; made a speech which was a gem for brevity (32 words) and then gave a demonstration of how a meeting could be run

Mr. Roberts, an outstanding and devoted layman (WITNESS, Sept. 5), was appointed to the Supreme Court of the United States in 1930 by President Hoover. He filled the position with distinction, resigning in July, 1945, to devote himself to the furthering of world peace and to his many Church and civic interests. In addition to his Church activities these include the presidency of the United Nations Council of Philadelphia; many positions connected with the war effort; a trustee of the University of Pennsylvania where the Convention is being held. A recent picture of Mr. Justice Roberts is on our cover.

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Expanded Missionary Program Urged By Bishop Tucker

Twelve Thousand Attend the Great Service Which Opened the 55th General Convention

By W. B. Spofford Jr.

Philadelphia:—Early on September 10th crowds began to gather before the municipal auditorium on the campus of the University of Pennsylvania where the opening service of the 55th General Convention was to commence at 10:30 o'clock. It was a very warm day and wilted clerical collars and perspiring brows testified to the humidity as old friends met and shook hands on the steps of the building. A steady stream of delegates and guests entered the huge auditorium filling it by the hour of service. Official figures placed the attendance at 12,000.

As the auditorium filled up strains of organ music helped cover the sound of shuffling feet and rustling programs. Massed choirs of boys, men and women gathered from churches in the diocese of Pennsylvania occupied the front seats. Directly behind them sat the clergy and lay deputies. The long procession was headed by the crucifer and behind him the Church flag and the American flag. The hoods of many colors added color to the line of march. Bishops dressed mostly in black chimeres but wearing brilliantly colored hoods followed the deputies taking their places on either side of the altar. At the end of the procession was Archbishop William Hardie of the West Indies, the Archbishop of Canterbury and his chaplains and the Presiding Bishop.

Before the offertory, Bishop Hart of Pennsylvania welcomed the assembly and made routine announcements. The lessons were read by the Rev. Franklin Clark, secretary of the House of Deputies and the Rev. John H. Fitzgerald, secretary to the House of Bishops. Bishop William Remington, suffragan of Pennsylvania, read morning prayer.

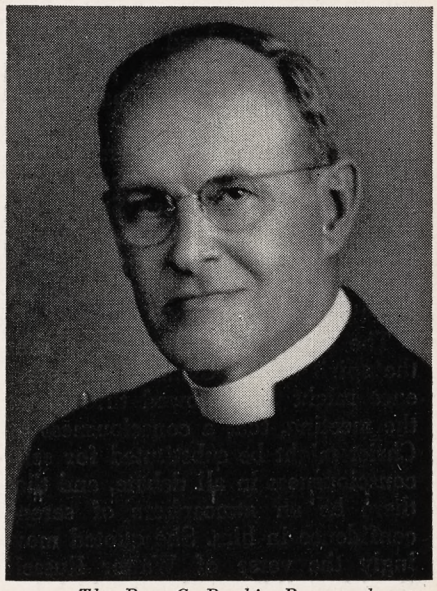
Thousands joined in singing "Christ is the King" as Presiding Bishop Henry St. George Tucker took his place in the pulpit to give the opening sermon of the Convention.

Emphasizing the critical nature of the times, in which all men are confronted by the choice between individual and social progress or utter disaster, he called upon the communicants of the Protestant Episcopal Church to dedicate themselves more completely and honestly to the winning of Christ's justice and peace. Using two texts, "How hard it is for them that trust in riches to enter into the Kingdom of God" and "With men it is impossible, but not with God: for with God all things are possible." (St. Mark 10:24 & 27), he beseeched Church members to abstain from the temptation of Pharisaical hypocrisy which looks upon wealth and power as absolute symbols of Christian truth and goodness.

Under the Christian view, he stated, wealth imposes a two-fold responsibility upon its possessors. First, it must be regarded as a trust to be used not only for one's own needs but also for helping those who lack the opportunity or capacity to provide for their own essential requirements and, secondly, it imposes the responsibility to provide those opportunities and conditions under which all men, regardless of tongue, race or nation, might develop their richest latent capacities. Linking man's material need with his spiritual need, he said, "We are earthen vessels and in our approaches to our fellow men we can be of real service only in so far as we are carriers of heavenly treasure. Our ministrations have a real value, but it is a passing value unless it also serves as an opportunity for bringing men to a recognition of God and their dependence upon him."

Applying the same principle to social institutions such as the Church and state, Bishop Tucker said, "The attainment of world peace and world unity depends upon the further moralization of the relationships between those groups which we call nations. Through the U. N. the countries are attempting to create a framework within which the problems that so often in the past have led to war can be peaceably resolved. This may ultimately result in a body of international law to which the nations will, in theory, be bound to conform. While, no doubt, means for enforcing this law will be devised, that law will be effective only to the degree that there is a will to obey among those to whom it applies. Too often, however, we pay lip service to our conscience by making a resolution or by enacting a law which, if we were honest with ourselves, we would have to acknowledge runs counter to those impulses by which our actions are going to be determined. The statement of a purpose is made a vicarious atonement for its non-execution."

Stating that we must look to God



The Rev. C. Rankin Barnes, deputy from Los Angeles, is serving his fourth Convention, three as assistant secretary of the House of Deputies and at Philadelphia as secretary, succeeding the Rev. Franklin Clark, retired

to furnish the remedy for law's ineffectiveness, Bishop Tucker said that God had sent his own Son to condemn sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. "The cynical remark, human nature being what it is, idealistic schemes will not work is true enough on the human level. God has, however, provided in Christ Jesus a way by which human nature and its impulses can be changed until our inclinations are brought into accord with our obligations. When the love of Christ has kindled in our hearts an answering love, selfish and sensuous objectives lose their appeal

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Faith, Home, World and Missions Discussed By Auxiliary

Divide Into Discussion Groups for Various Topics Following a Meditation and Address

By Mrs. F. C. Grant

Philadelphia:—The Woman's Auxiliary Triennial meeting opened in the Museum of the University of Pennsylvania. The circular auditorium of beige brick was reasonably cool in the terrific heat, and the lighting around the circumference excellent, but extremely difficult for delegates sitting in the center of the room.

Mrs. Clinton S. Quin presided with great dignity and distinction. Mrs. Roger Kingsland of West Virginia the vice-president, and Mrs. W. P. Hobby, Texas, parliamentarian, sat on her right. On her left were Mrs. Arthur Sherman and Miss Mildred Capron. About them the flags of the United States, the Episcopal Church and the University of Pennsylvania, together with colorful autumn flowers, made an effective background.

The presiding officer asked that the spirit of the Cambridge conference might be followed throughout the meeting, that a consciousness of Christ might be substituted for self-consciousness in all debate, and that there be an atmosphere of serene confidence in him. She quoted movingly the verse of Walter Russell Bowie's well-known hymn which has been chosen as the keynote of the Convention.

Give us, O God, the strength to build
  The city that hath stood
Too long a dream, whose laws are love,
  Whose ways are brotherhood,
And where the sun that shineth is
  God's grace for human good.

Mrs. Francis Packard cordially welcomed the convention to Philadelphia and received a response from the auxiliary through Mrs. L. A. Short of Lexington.

Mrs. Geoffrey Fisher, the wife of the Archbishop of Canterbury, was then introduced. She was impressed by the size of the meetings. Those of the Mothers' Union of Britain of which she is now president are smaller, but she added that the organization, with a membership of five hundred thousand women throughout the Empire, was "not to be sniffed at." She commented that in her husband's sermons at home and in those of Bishop Tucker's here, she found the same hard truths spoken with courage. She hoped that the Triennial would bring about the rededication of every member.

Delightful speeches were also made by Mrs. W. W. Peder, the president of the Daughters of the King, and by vivacious Mrs. Quentin Huanq, the grand-daughter of a Buddhist priest and the wife of the new bishop of Kwanming.

Because the assistant presiding officer was nominated a year ago, the committee lists are now complete and include women from every diocese and missionary district. A report on the rules of order was passed as read, while resolutions on the budget for the United Thank Offering for 1946, the revision of the by-laws, the place of women at the General Convention and the representation of minority groups were all referred to committees.

Mrs. U. Grant Beath of Pennsylvania reported 473 accredited women present, delegates, board members, province presidents, and the previous presiding officer, Mrs. Edwin Allen Stebbins. It speaks very well for the flexibility of the Woman's Auxiliary and their noted ability to train new material that over half of the delegates have never been to a Triennial before.

The present meetings deal with four chief topics, the Christian faith, the Christian home, the Christian world and the World mission of the Christian Church. Each of these topics is treated by Bishop Dun in a meditation, in a speech by a member of the Auxiliary particularly familiar with the field, by discussion groups in which the Convention will be divided into twelve groups under twelve leaders, and finally by summaries from a planning and action committee and a message on findings at the close of the meeting.

Miss Frances Perkins, one of the headliners to address the Auxiliary meeting during its sessions, spoke on Friday. The personal needs of human beings and the obligations of Christians to society as a whole were rarely mentioned or discussed forty years ago, Miss Perkins observed. But Church groups have been agitating and developing Christian social action, starting with immediate and concrete needs and working out to wide support of fundamental principles. She urged that a deepening individual personal sense of obligation for society is necessary to good community life in America.



Mrs. Sam H. Morris is attending the Triennial of the Auxiliary. She is president of the Auxiliary in Arizona and represents the eighth province on the national executive committee

Next week, in addition to Bishop Oxnam who is to speak on world citizenship, there will be addresses by Bishop Harris of Liberia; Bishop Elfram Salinas of Mexico; Bishop Lewis of Nevada and others from missionary fields.

Women are gladly attending the joint meeting of the House of Deputies and the House of Bishops whenever possible since they are interested in the lively debates on marriage and on unity with the Presbyterian Church.

The United Thank Offering of $1,631,576 has given enormous satisfaction to the Auxiliary as a whole and should give even further

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EDITORIALS

A Good Start

THE fifty-fifth General Convention has returned to the place of its birth. Here in 1789 the Constitution of the Protestant Episcopal Church was adopted, and the history of the Church as a separate entity from the Church of England of colonial days was begun. There have been sixteen General Conventions in Philadelphia, some of them very important, matching the importance of the original convention of 1789. Here in 1820 the General Theological Seminary was authorized; here in 1865 the first convention after the Civil War was held—signalized by the responses of the southern dioceses at the roll call: though their names had always been called, in spite of the war, for the Episcopal Church was one which the war did not divide. It may well be, as Bishop Oliver Hart has said in his welcome to the present Convention, that the 1946 Convention will go down in history as equal in importance with any that has been held in the City of Brotherly Love.

Though we write from an hour early in the session of this Convention, it is clear that a wonderful spirit of progress has taken hold. The seating of Mrs. Randolph Dyer as a deputy from Missouri (the first woman deputy in our history) was prompt and almost without debate—the only questions raised were from that peculiar angle which appeals so strongly to some minds, viz. the precedent, if it is going to be established, has to be well and firmly established, with plenty of whereases, so that it may not in future be questioned.

The overwhelming election of Justice Owen J. Roberts as President of the House of Deputies was another forward step. In the 157 years of the General Convention there has never been a lay president, heretofore, even though in theory there is no reason why any deputy may not be elected. It is time the laity asserted themselves a little more, and that time is now—they are already doing it! Ecclesiastical bodies that tend to become clerical (and most of them do) end up usually by making the laymen mere yes-men, and make it appear that the issues before the Church are purely theological, and sometimes purely personal. It is a very bad thing when religion becomes professionalized, or its welfare identified with the interests of one class or group. And we must say that Justice Roberts' manner of pressing forward the business of the House of Deputies, his manifest fairplay and utter courtesy combined with a great parliamentarian's firmness of grip, his immense practicality and clearness of mind—which results in the deputies knowing exactly where they are every minute, and avoids the vast entanglements of conflicting motions and resolutions—if the new President of the House of Deputies continues in his stride and pace, the choice of a layman for that office will be fully justified.

All this augurs well for the days to come, when the tremendous issues that confront us are going to be debated: Reunion with the Presbyterian Church, the Marriage Canon, and other issues. Perhaps, let us earnestly hope, the laymen and the women of the Episcopal Church have discovered their voices, before it is too late, and have decided to speak up and be heard. That is what General Convention is for: and the constitution of the Church provides that the House of Bishops shall be balanced by a house of clerical *and lay* deputies, the clergy and the laity being equal in number and that house not being a "lower house" (as in English common parlance) but on a parity —as far as the General Convention goes—with the House of Bishops. Now that our laymen are talking, let us hope they will keep up the good custom; the more articulate they are, the better for the Church!

The Minorities

CHURCH workers among Colored people held a conference in Philadelphia for four days just before the opening of General Convention. Two things can be said about it: for devotion to Christ and his Church and for a first rate affair in every way it could hardly be surpassed. It was marked by tolerance and understanding at a time, at home and abroad, when bitterness would be understandable. We congratulate those responsible for the program.

But why should there be a conference of Negro Churchmen at all? Of course it was not called as such. It was for Church workers among Colored people. The fact nevertheless is that, with the exception of a half dozen whites, most of whom were there because they were on the program, it was a 100% Negro affair. It was a case of voluntary segregation. Negroes and other minorities ought to be represented in General Convention.

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South Florida has repeated its fine gesture of three years ago by electing the Rev. John E. Culmer, a Negro, as a deputy. Haiti is represented by the Rev. D. E. Morisseau, a Negro; Honolulu by the Rev. Wai On Shim, a Chinese, and Puerto Rico, Mexico and Cuba have natives as clerical delegates. And in the House of Bishops there is Bishop Bravid W. Harris of Liberia. But the presence of these men, fine as they are, serves chiefly to stress the Jim-Crow character of all our General Conventions. Certainly race from any Christian point of view is a secondary characteristic and men—and women, too, we hope from now on—should be elected deputies solely for their devotion, intellect, leadership. And if this happened we know that there would be many Negroes and other minority groups taking their seats beside their white brethren.

And as is so often the case, it is the women of the Church who are making a beginning in correcting our un-Christian and undemocratic attitude. At this Convention, as formerly, there are five dioceses with two delegations attending the Triennial of the Auxiliary, one white and one Negro. But it will be the last time, unless the Triennial votes down the unanimous recommendation of the national executive board which is most unlikely. The board has expressed the conviction "that all members should work together without discrimination or division within the Church, which is the body of Christ, and that the women of the Church should aim at complete integration of all racial groups in their organizations." So, while working for the ideal, an interim plan is proposed whereby from now on every diocese will be represented by only one delegation and this delegation, if the diocese has at least three congregations and at least 225 communicants of any minority group, shall be entitled to one additional delegate from that group.

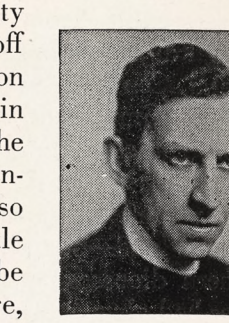
Shall Be Entitled does not mean, obviously, that a diocese must elect a Negro, a Japanese, a Chinese, if these minorities have the required number of communicants. But it surely is a strong recommendation that they should. And, judging from past performances, we hazard the opinion that the women representing the Church in the Triennial will promptly take whatever steps are necessary if they discover that the present change in their by-laws does not further their purpose of eventually ending discrimination completely.

General Convention would do well to follow the example of the women by instructing the committee on canons to recommend such revision in the general Church canons as to guarantee representation to minorities.

Talking It Over

By
W. B. SPOFFORD

IT IS ALWAYS possible to write pretty pieces about General Convention: the pageantry of the opening service; the splendid fellowship; the meeting of old friends; the unity in diversity. I've tossed off my share in past Convention years. And I can say again that all of these make the Philadelphia Convention enjoyable. I have to say also that, so far, there is little awareness that this may be the last Convention. Sure, you are sick of hearing about the atomic bomb. So am I. But the thing exists and it makes men's eyes melt in their sockets and run down their cheeks like tears. John Hersey has told us all that in his story of Hiroshima in the August 31st *New Yorker*. Anyone reading it is made thoroughly aware that what the scientists have been telling us is perfectly true: use it and mankind on this earth is probably through. Nevertheless millions of Americans have been so completely taken in by the campaign against Russia—a campaign which amounts to a conspiracy against humanity—that they talk glibly about dropping bombs on our ally as though we are completely immune from such a catastrophe.



General Convention, if it is to give leadership to confused humanity, must speak out on this issue which overshadows everything else—and we say "issue" rather than "issues" since world affairs have so far developed that control of the atom bomb and American-Soviet relations are inseparable. And since we are addressing Christians it is not out of place to suggest that the Golden Rule be the text for any pronouncement—the Pastoral of the House of Bishops possibly. In other words, how does the world look from Moscow rather than Philadelphia?

Let's put ourselves in the other fellow's shoes: wouldn't the world look something like this if you were sitting in Moscow:

1. The U. S. has the atom bomb. It is creating stockpiles. Their leaders assure the world that they are too civilized to use it. Yet the U. S. has used it.

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2. In Moscow we are told that a U. S. base in Iceland is none of our business. We know nevertheless that Iceland is but 1,000 miles from our borders whereas it is 3,500 from the nearest border of the U. S.

3. We know that the U. S. has a $6,000,000 air base in Arabia. We know that this is but 1,000 miles from us and 7,000 miles from the U. S. We wonder what American newspapers and commentators would say if we made a deal with Venezuela to establish a similar base there?

4. We know that the U. S. has bases throughout the Pacific as well as in Iceland and Greenland. All of them are nearer the borders of the Soviet Union than they are to the shores of the U. S.

5. We hear leaders of the U. S. protest vigorously against our proposal that the Dardanelles be internationalized. Yet the Dardanelles is closer to Odessa than the Panama Canal is to New Orleans. What would the U. S. say if the proposal were made that it have nothing whatever to say about the control of Panama?

6. We know that during the war agreements were made by the United Nations, including the U. S., Russia and Britain, to wipe out fascism everywhere. We now know that representatives of the U. S. as well as Britain are hobnobbing with known Nazi collaborationists in Greece, Yugoslavia, Poland, Germany, China—about everywhere.

7. We know that the Roman Catholic hierarchy, for reasons best known to itself, is anti-Soviet to the point of being willing to risk an atomic war. We now discover western Protestantism, through the World Council of Churches, creating a commission on international affairs, which, among other things, is to "consult from time to time with other organizations holding similar objectives in the advancement of particular ends." And we read in the press that one of the leading spokesmen for the commission states that there must be close cooperation with the Vatican.

8. We know that this spokesman for world Protestantism, John Foster Dulles, this summer wrote articles on the Soviet Union for magazines with a combined circulation of fifty million. The basic thought in his articles was that the U. S. should "get tough" with us and that in the event this policy fails that the people of the U. S. should be prepared to fight us. So we look up the record of this leader of American and world Protestantism and we find that in 1939 he was attorney for the Franco regime; the attorney for Count Rene de Chambrun, son-in-law of the French traitor, Pierre Laval; as late as last year the attorney for the discredited Polish government-in-exile in an attempt to recover some sixty million dollars resting in the Bank of France.

In April, 1941, the New York Tribune exposed the Nazi agent, Gerhard Alois Westrick who was trying to get help for Hitler from the Texas Oil Corporation. Westrick, arrested finally by the French, was defended by John Foster Dulles who said of him (Drew Pearson, September 26, 1944): "I don't believe he has done anything wrong. I knew him in the old days and I had a high regard for his integrity."

We know, too, that Senator Claude Pepper of Florida said of this leader of Protestantism on October 10, 1944: "One of Mr. Dulles' foreign connections, which I believe the American people are especially entitled to know about, is his relationship to the banking circles that rescued Adolph Hitler from the financial depths and set his Nazi Party up as a going concern."

And going a bit further back we know that Mr. Dulles, speaking in New York on March 23, 1939, said: "There is no reason to believe that any of the totalitarian states, either separately or collectively, would attempt to attack the United States. Only hysteria entertains the idea that Germany, Italy or Japan contemplates war against us."

We have read, too, the recent United Press dispatch dealing with hitherto secret documents of the 1919 Paris Peace Conference, released by the State Department, which states that "John Foster Dulles, top Republican Party expert on foreign affairs and now a GOP advisor to Secretary of State James F. Byrnes, helped draft the plan for blockading Bolshevik Russia in 1919."

That blockade we in Russia remember well. We remember well also the effort made by the armies of many nations, including the U. S., to crush us at that time.

So it will be understandable, we hope, to our friends in America if we are uneasy as we sit here in Moscow. Atom bombs; surrounded by bases; British and American warships near our shores; leading Americans advocating war at once against us; the Roman hierarchy shrieking against us; and now, added to it all, a gentleman high in the counsels of World Protestantism whose record belies his oft-noble words.

Bishops and Deputies: Consider please, how the world looks from Moscow. Then speak boldly so that the world, threatened with extinction, may hear.

"Do to others as . . ."

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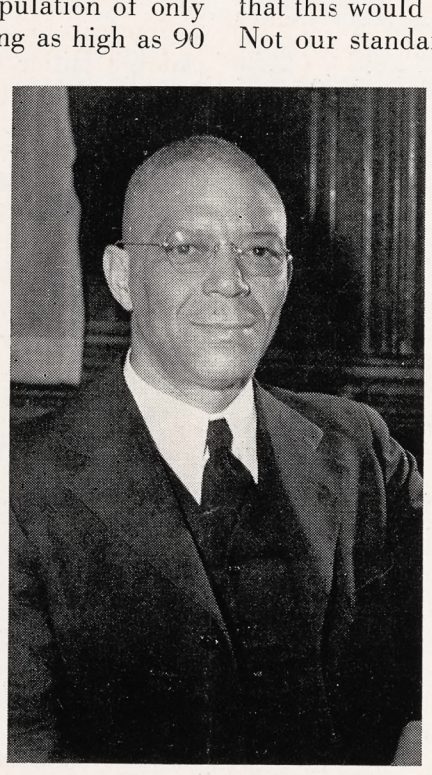
All God's Children

by Bravid W. Harris

Convention Address by the Bishop of Liberia

THERE is a large group of God's children which no man can number. The multitudes whom men in part of the world call "coolies"; in another, "untouchables"; and in still another, "serfs and peasants"; and in my own part of the world, with a certain condescension, "natives" in their own land. You will find them on all continents by one designation or another.

The problems are many. The first, that of ignorance and at best a school population of only five per cent, with illiteracy running as high as 90 per cent; diseases, which doom God's children both before and after they are born. Modern medical science has the answer to many of these diseases but for various reasons the answers may as well not be known. Poverty is still another, growing out of their ignorance of even the most elementary modern techniques, and ignorance of the values of wealth in natural resources with which a good God has surrounded them.



But wait. Millions still even approach their fellows crouching on all fours. Others are afraid even to approach at all, but rather stand afar off with outstretched hands. Private citizens are still lashing their fellows in some parts of the world and with impunity. Forced labor, another name for human slavery, is still a factor in my Continent. The Dark Ages. It is still practiced in some areas and condoned in others even by a certain branch of God's Church.

We, with all our class warfare and racial strife, live in a part of God's world, where even the lowest live in hope of better things to come; and they do come.

It is one of the chief functions of God's Church to set forward this hope. The multitudes for whom I plead do not ever have such hope. They think, if indeed they think at all on these matters, that theirs is the condition for which they are born.

Somehow I feel that God is getting weary with man's inhumanity to man. When I see men's and women's heads used as we use beasts of burden, then I wonder if we have ever read Christ's bitter condemnation of some very religious people of his day.

I have been shocked by Christian people who have said to me, "do you mean that these peoples should be brought up to our standard of living; to want the things we want and have? They are perfectly happy where they are, and why disturb them? Why not leave them alone?" I submit that this would be easy, but I am afraid disastrous. Not our standard of living but one commensurate with their essential dignity and capabilities, the essential dignity of sons of God.

One of the fundamental principles of the Christian religion is that of the sacredness of human personality. The most sacred thing in all of God's creation is one of his children, and not so much in himself but because he is a child of God. Somehow we must come to see men as men and never something less than man.

But we cannot come to any such conception except it grow on us out of our faith in God. A faith in the light of which we see men not as they are, but as they are capable of becoming, bearing on their very personality the image of him who created us.

While these observations in general still stand there are some on a slightly higher level. Among these I observe general restlessness, uneasiness and even frustration in the people of the south central and some western parts of Africa.

I AM afraid that men forget that they cannot live as free men even among slaves without implanting in their breasts the feeling that they enjoy a freedom which is denied others. So it seems to me that it is well within the function of the United Nations Assembly either to draw, or cause to be drawn, a blueprint for the future development of these people; and give responsible government a reasonable length of time for their realization.

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The country which I serve is in an unique position in this regard. We have the great opportunity and challenge to show the way, to blaze the trail in the development of free men and a free society on a Continent which desperately needs such an objective demonstration. My feeling is that the task can more easily be accomplished in our country, and further, that it can more easily be accomplished in a social order which is more or less primitive than in one where the task would be more or less changing an established way. Are we willing to help in such an undertaking?

We propose to get under these problems as far as our resources will permit. It is the business of education to develop the mind and skills which our day will continue to demand. But education without Christian character is not only questionable, but dangerous. This is the function of religion.

Unless our mission is about this then we might with profit re-examine the grounds of the compulsion laid on us by God. There is one spirit and only one even as we are called in one hope of our calling—the spirit of Christ—in which we transcend the barriers which now divide.

But before we can embark with any effectiveness on our world mission the immediate imperative is building a more genuine Christian fellowship at base. Our witness on the mission field can arise to no greater heights than that at the home base. The call is for a new conception of our God and his purpose for us and his children. We need not embark on such a mission with any easy optimism. But our Christianity is a call to a selfless and a sacrificial life. It means a new surrender to his will and above all courage, nurtured and strengthened by the strength which God alone supplies to follow where he leads. The chances are that our commitment will lead us to the foot of the Cross. But if the captain of our salvation could not escape, neither can we.

Convention Highlights

There were two "firsts" the first day: the first layman was elected President of Deputies; the first woman was seated as a deputy. But there were those in Deputies who thought the entrance of Bishop McElwain, retired Bishop of Minnesota and Bishop Oldham of Albany was to challenge the seating of a woman on constitutional grounds, and all the more so since Bishop McElwain is an authority on constitution and canons. The secretary had just read: "Missouri, Mrs. Randolph Dyer" in the roll call when it was announced that a deputation from the Bishops was present with a message. "The bishops are going to object to the seating of a woman" was quickly whispered about. The two dignitaries marched to the stage in a dead silence. Bishop McElwain went to the mike: "The House of Bishops announces to the House of Deputies that it is organized and ready for business." Turning on their heels, out they marched, apparently quite unaware that they had entered the House of Deputies at one of the dramatic moments in the history of the Episcopal Church . . . the acceptance by 576 men of the first woman ever to sit in the House of Deputies as a delegate.

* * *

There may be a canon or something requiring it but one rather wished, in the hot stuffiness of the convention hall, that some way could be devised to avoid a roll call. It took exactly forty-five minutes to read the names of several hundred deputies . . . and it was never "Smith" but "The Rev. James Hughes Rilley Smith." Waiting for "Missouri: Mrs. Randolph Dyer" of course helped. Nobody knew exactly what would happen there. Then later on the tension was snapped a bit when the secretary read: "Mr. Pot of Gold." The response "here" caused a thumbing through the printed list of deputies to reveal that it was Mr. Potter Gould of Georgia.

* * *

The Rev. Franklin Clark wound up his long service as secretary with dignity and determination. Anson McCook insisted upon renominating him. Frank Clark however, in a pretty little speech, said he meant it when he said he was to resign. He remained long enough to see that Rankin Barnes succeeded to the office, shook hands with the new secretary, marched off the stage. A couple of minutes later when Walter Stowe of New Jersey offered a resolution commending "our late secretary"—as though he had dropped dead in the wings—Franklin Clark was not even present to receive the tribute from the deputies. Apparently he was already on his way to that garden in New Jersey and that handball court in New York.

* * *

Hotel lobbies were filled with perspiring delegates and visitors for Philadelphia greeted the Convention with 100% humidity and a 90 degree temperature. But among those who appeared the coolest was Archbishop William Hardie of the West Indies. Attired in the Anglican costume of gaiters and apron he walked benevolently among the persons gathered at the Bellevue-Stratford, headquarters of the Convention. Interviewed he said how friendly the American people were on his first visit to this country and how much he was impressed with its beauty and busy-ness. Times Square, on Saturday night, gave him one of his big thrills. He reads and enjoys THE WITNESS.

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A Greatly Increased Budget Presented to Convention

Expansion of All Work at Home and Abroad Explained by Treasurer Lewis B. Franklin

Edited by Philip L. Shutt

Philadelphia: — The budget for the national work of the Church, administered from the Church Missions House, was $2,735,058 in 1946. If the recommendation of the National Council is accepted the budget in 1947 will be $3,213,769, an increase of $478,711. The budget was presented at a joint meeting of the two Houses of General Convention on September 11th in a handsomely printed thirty-six page book, with colored cover and many pictures. It was explained by Treasurer Lewis B. Franklin.

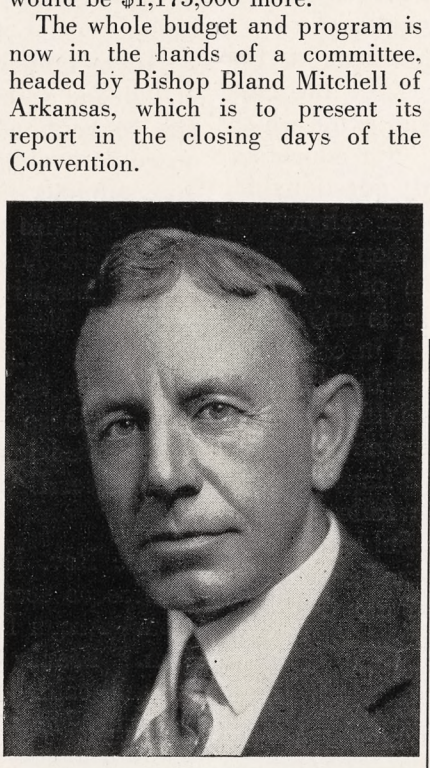
"The enlarged budget," he said, "provides for new workers in the domestic field, more help for our Negro churches and schools, support of our new work in Colombia, South America, enlarged work in the Philippines, support of Bishop Harris' new plan for Liberia and more adequate assistance in other areas. The new budget calls for an increase in the appropriation to China in the amount of $118,952. Now is the time above all others when our missionaries are needed in that great land, just emerging from ten long years of war and still beset by famine and civil strife."

He explained also that the Church in Japan, self-supporting before the war, was in the proposed budget for $40,518. The budget also provided $19,000 to produce a new curriculum for Sunday schools, and the promotion department is jumped from $150,000 in 1946 to $205,000 in 1947 for "a more adequate staff and larger funds for conferences and visual education."

Mr. Franklin also stated that the organization at headquarters "is understaffed in the higher brackets" and that the proposed budget gives "some relief in this area as well as increased salaries to both officers and staff to meet at least part of the increased cost of living."

When he came to the matter of how this increased budget is to be raised, he stated that "it is upon the increased gifts of the people of the Church that reliance must be placed" and he ended his speech with the announcement that the budget in 1948 would be $825,000 more than this year and that the 1949 budget would be $1,175,000 more.

The whole budget and program is now in the hands of a committee, headed by Bishop Bland Mitchell of Arkansas, which is to present its report in the closing days of the Convention.

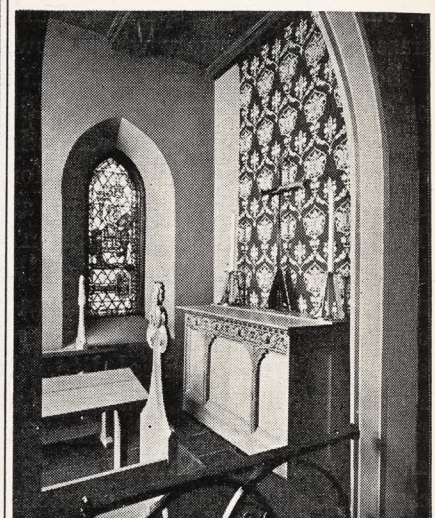


Lewis B. Franklin, treasurer of the National Council, presents the budget to General Convention calling for $478,711 more in 1947; $825,000 more in 1948 and $1,175,000 more in 1949

Approved Consultation

New York (RNS): — Establishment of unofficial and informal consultation between the World Council of Churches and leaders of the Roman Catholic Church was approved by the Vatican as early as 1939, according to minutes of a World Council meeting held in Geneva, Switzerland, last February and published here for the first time.

The minutes revealed that seven years ago the late Archbishop William Temple of Canterbury, at that time chairman of the provisional committee of the Council, sent a letter to the Vatican giving information about the World Council which is composed of Protestant and Orthodox Churches. The Archbishop, it was disclosed, received a reply from the Most Rev. William Godfrey, apostolic delegate in Britain, to the effect that consultation in an entirely unofficial way would be approved. A book is now in preparation by the Council giving documents concerning relations with the Roman Catholic Church and an analysis of some of the relevant statements. In addition, that collaboration is regarded as desirable by World Council leaders was indicated at the recent conference of Church leaders at Cambridge, England, which set up a commission of the Churches on international affairs. Also, prior to the opening of the Cambridge meeting, Protestant leaders from eight nations were asked to make known their views in the matter and they agreed that there should be some kind of a satisfactory understanding at a high level.



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Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistry, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

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Face Problems

Lakeside, Ohio (RNS): — Departing from the usual procedure of adopting resolutions, members of the national conference of young churchmen meeting in session here passed a series of commitments in which they pledged personal action to achieve Christian goals. One of these goals was the suggestion that a national staff leadership division be set up in the Federal Council of Churches. They also committed themselves to the removal of race discrimination.

At the same time Methodist youth leaders meeting at Grand Rapids, Michigan, demanded the end of racial discrimination through the abolition of the central (Negro) jurisdiction in their Church. They also urged full support of the United Nations organization, and daily prayer and worship for the cause of a lasting international peace.

Labor Troubles

Winnipeg (RNS): — Canadian Anglican bishops issued a statement here deploring the prolonged and widespread industrial strife which is disuniting the people of the nation. Meeting in connection with the general synod of the Church, the bishops asserted that industrial unrest has provided a unique opportunity for Canadian churchmen. "The Church cannot forget that Jesus was a working man," they stated. "After 20 centuries his sermon on the mount is the only charter of man's hope, happiness, and peace."

Fine Record

New York:—A summer of preparation for General Convention is crowned by a splendid record of payments from dioceses on their expectations, Lewis B. Franklin, treasurer of the National Council reported to the September meeting of that body. The payments are equal to 111 per cent of the amount due to the close of August, and is unusually good according to Mr. Franklin in view of Reconstruction and Advance Fund efforts.

World Peace

Philadelphia: — "We won't become brothers by force," Archbishop Geoffrey Francis Fisher of Canterbury told 10,000 persons gathered in Convention Hall here Sept. 8 at the national convocation of the Brotherhood of St. Andrew.

In his first public appearance in the United States, the Archbishop emphasized the importance of Christianity as being the only basis for world peace. "We must believe in, pray for and work for brotherhood."

On the preceding evening he attended a banquet of the Brotherhood apologizing for the lateness of his train. "As I traveled through this glorious country I could only think what a pocket handkerchief sort of country England is. But of the very best linen."

Other speakers at the banquet told of plans for enlisting laymen in Church activities and especially

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youth on college campuses. The laymen's movement has sent a man to Paris to form a prayer group in the gallery of the Peace Conference to pray for the conditioning of the delegates toward the doing of God's will, President Clark Kuebler of Ripon College, head of the movement, announced to the assembled guests.

Consecrate Church

Philadelphia: — The Bishop of Pennsylvania, the Rt. Rev. Oliver J. Hart, consecrated St. Thomas' Church on September 7th. Many attending the conference of Church Workers among Colored People, held at this parish, stayed over for the service. The parish has shown remarkable progress under the direction of the Rev. J. F. Anderson and with over 1200 communicants is one of the largest parishes in the country.

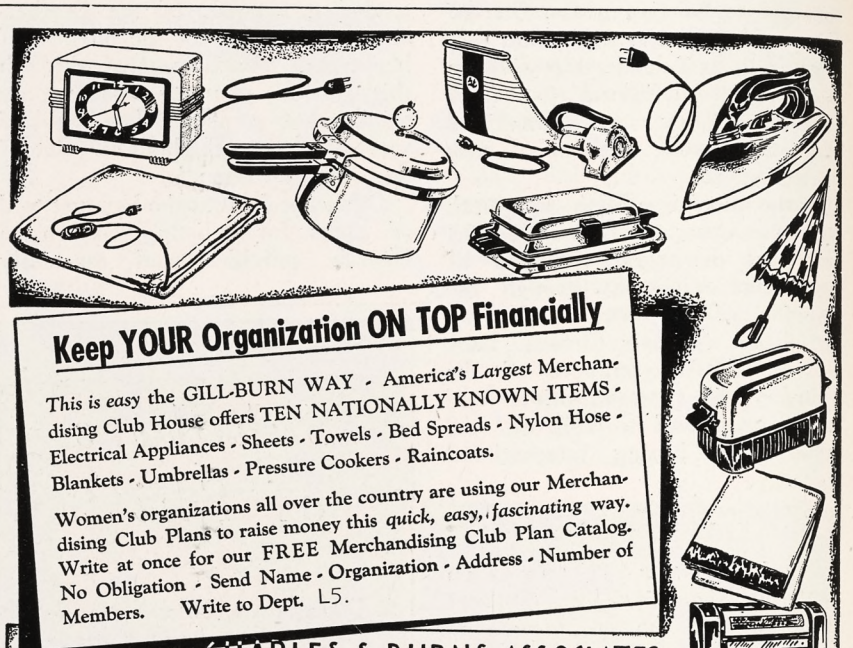
Urges Union

Winnipeg (RNS): — Archbishop Derwyn T. Owen, head of the Church of England in Canada, urged the union of all Christian groups before the General Synod held here. "We must draw closer together within the Church itself . . . The way of controversy has proved a fruitless way to better understanding. I believe the way of understanding, of study, of fellowship in prayer is proving to be a way of helping heal the wounds of the past."

The Archbishop asked that the Synod study for the next three years the plan for a mutual ministry.

Scores Warmongers

Lakeside, Ohio (RNS):—Post-war prophets who daily predict the advent of a third world war were



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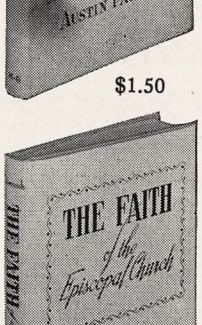
by Austin Pardue

Based on the author's religious experience, this book shows us that we must accept much on faith—that we must practice the religion of the Prayer Book—that our knowledge thereby gained and proved by devotional practice will enable us to "experience the joy of the doctrine of the Communion of Saints."

The Faith of the Episcopal Church

by Frank Damrosch, Jr.

The Episcopal Church " . . . which neither claims infallibility nor denies the truths that are in other faiths, offers to the American people a religion that is reasonable and that satisfies the needs of the soul."—*The Rev. Frank Damrosch, Jr.*

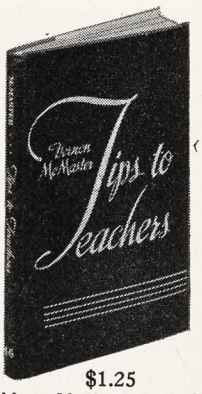


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by Vernon McMaster

Consisting of a series of nine provocative discussions in the guise of Tuesday night meetings between a pastor and his five teacher-trainees, this much-needed guide to some fundamental approaches and principles of effective teaching will be welcomed by Church School teachers and those who are preparing to become Church School teachers.



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scored here by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in a keynote address opening the national conference of young churchmen. About 350 delegates, most of them ex-service men under 30 years of age, attended. "The American will not be duped by the stupid propaganda that would turn him from the task of establishing world law and order based on economic justice and racial brotherhood," said the Bishop. "Protestant and Roman Catholic alike must beware lest their property interests silence prophetic utterance and they must cleanse themselves of those political entanglements that make chaste conduct impossible . . ."

Gen. MacArthur

New York: — Arrangements have been made by Gen. Douglas MacArthur for the commission of the National Council to fly from Manila to Shanghai next month, and in addition, to Japan, China, and the Philippines. Church officials of the commission are the Rev. Messrs. James Thayer Addison, Lewis B. Franklin, Robert A. Magill, and Mrs. Arthur Sherman.

Youth Meeting

Louisville, Ky.:—On October 4-6 an all youth convention will be held for young churchmen of this diocese in Trinity Church, Owensboro, to hear reports of delegates to the national youth convention held in Philadelphia. Other advance plans call for a series of missionary meetings to be led by Bishop T. S. Chen of Anking, China.

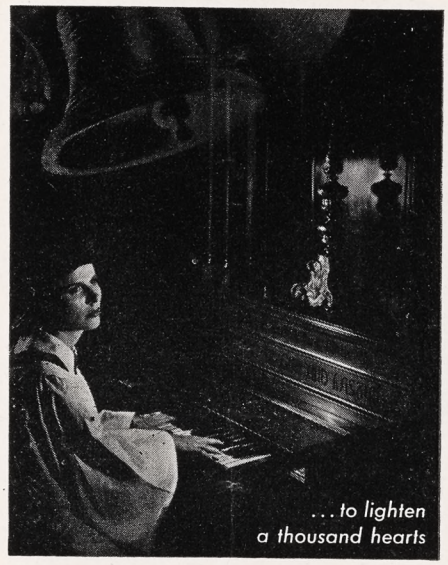
National Council Meets

New York:—"Christianity can be the greatest force towards promoting democracy and its ideals in post-war Japan," Bishop Charles Reifsnider reported to members of the National Council meeting in pre-convention session here Sept. 5-7. He pointed out that the Shinto shrines in the rural districts had been abolished so there was an open opportunity for evangelization in these areas. He also said that 71 buildings needed work done on them and that the economic life of the Church had been seriously hurt by the war. Not only was there a large reduction in communicants reported but pastoral supervision was handicapped because ministers had to resort to secular jobs to supplement their income. While the Japanese countryside was prosperous looking, Bishop Reifsnider contrasted it with the starvation in the cities.

The progress of the Reconstruction and Advance fund engaged the attention of the Council the first day and created a minor flurry in the otherwise routine program when Bishop Hobson of Southern Ohio objected to the words "successful completion" in a resolution commending the department of promotion for its efforts on behalf of the fund. He pointed out that the fund was now not only considerably below the eight million dollar goal but that it looked as if it might not be more than seven millions. So the department of promotion, by an amendment to the resolution, was complimented on what it had done towards the progress of the campaign.

There was a general sentiment on the part of most of the Council members for an established policy in regard to allocation of funds from the RAF and to have in their hands when they met a statement of how the money had been already spent and what the future askings were with reasons for the requests. A special committee was appointed to bring in a statement of policy and did so on the second day.

Then missionary bishops taking



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part in a discussion of the kind of missionaries needed and the training they should receive, made an interesting interlude in the formal agenda of the sessions. A fervent plea for aid for Liberia was made by Bishop Bravid Harris in a prepared statement which received applause.

Urges Voting

Pittsburgh:—In a special letter to the communicants in his diocese, Bishop Austin Pardue recently called upon them to fulfill their responsibilities as Christians by registering to vote. "Politicians regard as of no consequence the religious vote in America," he stated, "and it is time that we remedy the situation."

New Bishop of Erie

Erie, Pa.:—The Rev. Harold E. Sawyer, 56, rector of Grace Church, Utica, New York, since 1924 was elected Bishop of Erie on the fifth ballot at a special convention of the diocese held Sept. 4 in St. Paul's Cathedral here. He will succeed Bishop Edward P. Wroth who died this summer.

The bishop-elect is a graduate of Trinity College, and of the General Theological Seminary. He also has a master's degree from Columbia University.

He is president of the standing committee in the diocese of Central New York, president of the examining chaplains, chaplain of St. Luke's hospital, Utica. He has been a deputy to General Convention four times. Prior to his rectorship in Utica he served as curate of St. Agnes' Chapel, New York from 1918 to 1923.

Others nominated for the office were the Rev. Messrs. Don Frank Fenn of Baltimore; Thomas L. Small of Oil City, Pa.; Malcolm DeP. Maynard of Milwaukee; Francis Bloodgood of Milwaukee; James E. Foster, Gary, Indiana; William T. Heath of Buffalo; Wilford O. Cross of Kittanning, Pa.; Frederic B. Atkinson, Batavia, Ohio; Lauriston L. Scaife, Pittsburgh; Henry S. Sizer Jr., Meriden, Conn., and Ray E. Carr of LaGrange, Ill.

Marriage Laws

Toronto (RNS):—Revision of the marriage laws of the Church of England in Canada, which would have the effect of making remarriage possible for the innocent party of a divorce, is proposed in a motion scheduled to be placed before the Church's general synod when it meets in Winnipeg in September. The proposal was made by Chancellor R. V. Harris of Halifax.

Free Churches

Williams Bay, Wis. (RNS):—Protestant Churches must open their memberships to people of all races and nationalities if they are to maintain principles of Christian brotherhood, the commission on minority rights and group tensions declared at the national adult work planning conference held here at Conference Point Camp on Lake Geneva. The commission further recommended that denominations be urged to include more material on racial understanding and international relationships in their curriculum material for Church schools.

Layman Honored

Savanah, Ga.:—Hugh Hill, an active member of Christ Church here and lay chairman for the Reconstruction and Advance Fund in the diocese of Georgia, was recently elected president of the Chamber of Commerce.

Hit Lynching

Atlanta (RNS):—Clergymen of the Episcopal Church here have joined with ministers of other denominations in assailing the recent lynching of four Negroes at Monroe, 30 miles east of Atlanta. "We can think of no atrocity in this generation of our state quite so loathsome and ominous," their statement said.

CONTROVERSIAL ISSUES

(*Continued from page 4*)

presentation and acceptance of the resignation of bishops on reaching the age of 72 was adopted by the Bishops by a vote of 86 to 15. The matter now goes to Deputies before becoming law.

Union of the missionary district of Western Nebraska and the diocese of Nebraska was approved by the Bishops. They also voted to continue the missionary district of North Texas and a bishop will be elected to fill the vacancy there before the close of Convention.

The following resignations were accepted: Bishop Perry of Rhode Island; Bishop Moulton of Utah; Bishop Moore of Dallas; Bishop Reifsnider, formerly of Japan; Bishop Maxon of Tennessee; Bishop Manning of New York; Bishop Huston of Olympia; Bishop Davis of Western New York; Bishop Colmore of Puerto Rico; Bishop Aldrich, coadjutor of Michigan.

Recommendations that a Presiding Bishop's See be established was defeated by the House of Bishops by a vote of 70 to 30.

There was applause at one of the joint sessions when the Presiding Bishop announced that the Reconstruction and Advance Fund had reached a total of $7,057,919. And there was further rejoicing over the announcement of an all-time high for the United Thank Offering which was $1,631,576.

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Convention Highlights

(*Continued from page* 11)

The Archbishop of Canterbury fascinated 1100 people who attended a luncheon in his honor with an address on the relationship of Church and state. "A full share of the good things for everyone and at the same time freedom—that is the problem. How to solve the problem I do not know since I am no expert in such matters," he said. But he seemed to please most of the audience since he stated that he was very sure that "neither your country nor mine will solve the problem in the Russian way."

* * *

Judge Augustus Hand of New York, one of our most distinguished laymen, wasn't fooling when he went to bat for Mrs. Dyer. It looked for a time as though she would be seated without a peep from anyone. However when Franklin Clark, secretary, said at the end of the roll call, "Speak now or forever hold your peace," the Rev. Tom Akeley of Maine wanted to know if a woman could be seated. The venerable New York judge then made his lively little speech to the effect that it was "absolutely preposterous in this day and age not to permit women to serve as deputies." Then came Lawyer Lydecker of Newark, Charles Taft of Southern Ohio, Layman Cochran of Oklahoma, with motions and substitute motions until the House hardly knew where they were. But after defeating the Cochran motion to refer the matter to the committee on canons, Anson McCook of Connecticut proposed voting "yes" or "no" on seating Mrs. Dyer, leaving the matter of canons to worry about later if anyone wants to raise the question. Whereupon Mrs. Dyer was voted a deputy by an overwhelming majority. It was clearly the will of the House that she should be admitted, with a good deal of impatience shown when anyone raised objections.

* * *

To the strains of "Praise my Soul the King of Heaven" deputies from all of the dioceses processed to the sanctuary of the Municipal Auditorium where they placed certificates on a gold offering plate held by the Presiding Bishop. These indicated the Reconstruction and Advance Fund offering. Immediately they were taken to an armored car and rushed downtown to be counted at one of the Philadelphia banks.

FAITH, HOME

(*Continued from page* 6)

impetus to their splendid program. Some of the money will go toward larger salaries and retiring allowances for missionaries; some for better equipment, including typewriters, larger printing allowances, bicycles, gasoline and radios. The women of the Church feel that it expresses to some degree their gratitude for reunited families, the strength that has come to them through sorrow, and a growing sense of stewardship.

Women Meet

Washington: — One of the first post-convention conferences for women will be held here Sept. 30-Oct. 1 at St. Paul's Church to hear reports about General Convention and what was accomplished at the Triennial Auxiliary sessions. This conference takes the place of a number of separate meetings held formerly through the winter. Bishop and Mrs. Angus Dun will entertain the whole group at tea on the afternoon of the opening day.

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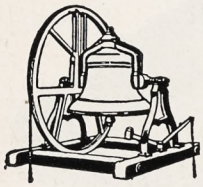
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EXPANDED MISSIONARY

(*Continued from page* 5)

and those to which Christ directs us become for us the pearl of great price."

Calling for more complete Christion dedication, Bishop Tucker suggested that "we were tempted to interpret the victory won in the war as an elimination of threatened danger, which left us free to exploit our opportunity. During the past year we set our hands to this task only to find that the seeds which inevitably produce a harvest of calamity are still deeply imbedded in human nature. This present occasion calls for the full use of all the capacity and resources with which God has blessed us, but it also reminds us that these will be effective only in proportion as we accept the leadership of him whom God has sent. From the beginning the purpose of Christ was 'to seek and to save them that are lost' and this purpose was universal in scope. No problem is resolved today on lesser than world terms. If we are to have international law there must be a universal will to obey. A moral plague in China or Africa will spread its direful influence to every section of the globe."

Calling for a progressive expansion of the Church's missionary program, Bishop Tucker said that to follow Christ in the contemporary revolution is to enlist under one whom God sends forth to carry forward his purpose to a new stage of development. (See page twelve for proposed missionary program.) "The war with all its evil and tragedy supplied us with a sense of cause strong enough to unify our aims and to call forth our utmost capacity. Now that its pressure is removed, our attention tends to be dissipated among countless little aims, or becomes absorbed in the satisfaction of those selfish impulses which have such an irresistible fascination for a will that is not committed to some great enterprise. Christ opens our eyes to what William James called 'a moral equivalent of war.' He invites us to enlist in a cause whose success or failure involves the alternative of worldwide welfare or disaster. It is a cause in which no individual or body of individuals can be neutral. Shall we not, therefore, lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith?"

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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. CHARLES R. STINNETTE, JR.
United States Army Chaplain

May I say a word about the current discussion concerning the proposal "to study" unity with other Christian bodies. It would seem to me that there is a note of insecurity in articles on this issue which read either proponent out of the Church on the basis of Prayer Book loyalty. When we begin to speak of "the great betrayal" in these discussions perhaps it should be a signal for all of us, conscious of our own most grievous sin, to look into our own hearts, our own Prayer Book loyalty and the religion of Christ.

* * *

REV. JAMES CARMAN
Trinity Cathedral, Phoenix, Arizona

There has been a great deal said of late about cleaning out 281. The cry once again is "Let them resign and give the new Presiding Bishop a chance." Having just resigned from the aforesaid institution may I, through you, make a comment? If there is merit in the suggestion let's do it right. Let's make it a policy applying to all who are paid workers in the Church. Whenever a diocese gets a new bishop let all the clergy resign. Give the new man a chance. How can we expect a new bishop to succeed handicapped as I hear many are? Let's not be cowards and ask others to step out into the cold, cold, world. Let's all be brave and do it. Let's make it 100%.

ANSWER: We believe the top executives at 281 should place their resignations on the desk of the new Presiding Bishop, just as members of the Cabinet do when a President takes office. It is assumed that the new Presiding Bishop would not accept them all and perhaps none. As for all the clergy resigning their parishes when a new bishop takes office, we would remind Mr. Carman that rectors are called to parishes not by diocesan bishops but by parish vestries (Canon 20 "Of the Filling of Vacant Cures"). In our judgment this is a very important canon with which laymen, and particularly vestrymen, ought to be more familiar than most of them apparently are.

* * *

ROBERT H. WHITAKER
Former Navy Chaplain

Arrival of THE WITNESS was always an event during the eighteen months I was in the Pacific. This is still so as I resume the life of a civilian. Its down-to-earth presentation of vital issues, its fearless editorial policy applying scorching criticism in high places and in low, and its thoroughly progressive application of the Gospel to the whole of life inside and outside the Church, to my mind, make good religious journalism. Yes, I read THE WITNESS for amusement, too, especially when some irate reader has drawn and quartered the managing editor and, thinking him neatly disposed of, with triumphant glee raises the Red flag over his temporary grave.

Another fine feature of THE WITNESS is its policy of free debate, never hesitating to discuss an issue because it may not be popular. The recent issue headlining the Episcopal Pacifist Fellowship is an excellent example of this. As always, my blood pressure varied from page to page. But it was a job well-down: informative, thoughtful, and (as it should be) provoking. Although I have never seen my way clear to adopt the particular pattern of thinking upheld by the EPF, I found it most gratifying that the pages of THE WITNESS could be opened to such a statement of its position thus affirming "the continued fellowship of the Church" with this group.

Each articie was admirable but the one I liked and disliked most was "Military Memories." Perhaps it was because I have heard many a GI gripe which has demanded more than the usual parochial pat on the hand some of us may have applied to our kindly elderly ladies. I do not question the truth of Mr. Montgomery's statements. Some of them are altogether too true. I share his indignation. I do, however, feel sorry for the "Chaplain [who] was not so much a religious leader as a morale builder" but I am inclined to remark that if that were all he was, it was his own fault regardless of his commanding officer's ideal of a chaplain. Personally, I found the Naval Chaplaincy a most satisfying wartime experience and I would never have forgiven myself if I had missed this opportunity of serving my contemporaries. The charges of "GI Jesus" (strangely enough, I had never heard it before. and I think I have been around a little) or "morale builder" do not disturb me too much for I (along with a considerable number of our clergy) have the deep personal satisfaction of having placed myself in a situation where there was a job to be done—and a job which *only* a priest of the Church living among his men could perform. But, no hard feelings Mr. Montgomery. Thanks a lot for your frank statement.

* * *

MRS. E. L. WOODSTOCK
Churchwoman of Pittsburgh

Peace! What a travesty. My son, along with myriads of other starry-eyed youths volunteered in the service and how disillusioned some have become . . . even embittered. You have a large order in trying to change "man's inhumanity to man." We scan the horizon and miss what is close to us, to wit, just being kind to those we meet everydav in our lives. Hunt for the cause and cure of war and it is our own next door.

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The WITNESS

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SEPTEMBER 26, 1946

BISHOP HENRY SHERRILL, NEW PRESIDING BISHOP, WITH THE ARCHBISHOP AND BISHOP G. B. OXNAM
(story and addresses this issue)

GENERAL CONVENTION NEWS

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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 1 and 4.
Weekdays: 7:30 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.
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Rev. Louis W. Pitt, D.D., Rector

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Sundays: 8 and 11 A. M. and 4:30 P. M.
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Thursdays and Holy Days: Holy Communion, 11 A. M.

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9:30 A. M. Church School.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evening Prayer and Sermon.
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

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Charles W. Sheerin, Rector
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Thursdays: 11:00 and 12:05.

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Daily Services: 8:30 A. M., Holy Communion.
Thursdays: 11 A. M., Holy Communion.

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Sundays: 8 and 9 H. C.; 11 A. M., 4:30, 8 P. M.
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Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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SEPTEMBER 26, 1946
Vol. XXIX No. 43

CLERGY NOTES

BARKER, H. RUSSELL, formerly assistant at the Chapel of the Incarnation, New York, is now rector of Zion, Hudson Falls, and St. James', Fort Edward, N. Y.

CLARK, HUGH S., former army chaplain, is now rector of the Redeemer, Pittsburgh, Pa.

CLARK, WALTER L., died at his home at Benicia, Calif., on September 8th.

CRIPPS, WALTER T. H., formerly canon of the cathedral, Spokane, Wash., is now assistant at the Ascension, Pittsburgh, Pa.

DAVIS, ROY, formerly curate Grace Church, Oak Park, Ill., is now assistant at St. John's, Ames, Iowa.

HULTGREN, HAROLD G., formerly in charge of St. James', Long Beach, N. Y., is now assistant at the Advent, Boston.

JENKINS, ALBERT E., formerly curate at All Saints', Pasadena, Calif., is now the rector of St. Matthias', Whittier, Calif.

KOULETSIS, NICHOLAS, ordained deacon in June, is now curate at St. Luke's, Racine, Wisconsin.

LEWIS, EDWIN T., has resigned as rector of St. Matthias' Church, Whittier, Calif., to retire from the active ministry.

MARNER, W. JAMES, formerly assistant rector of St. Paul's, Oakland, Calif., will become assistant rector and organist-choirmaster at St. James', Wichita, Kansas, on October 1.

ROLLIT, A. DIXON, formerly assistant at St. Thomas' Chapel, New York, is now assistant at Calvary, Pittsburgh, Pa.

SHAW, ROBERT M., former navy chaplain, is now rector of All Saints', Pittsburgh, Pa.

WHITLEY, HARRY B., formerly of Puerto Rico, has accepted the rectorship of St. Stephen's, Wyandotte, Michigan.

WILSON, HERBERT A., of the Detroit Episcopal City Mission Society, is now in charge of St. Alban's, Manistique, and St. Paul's, Nahma, in the diocese of Northern Michigan.

WITHERS, ROBERT JR., of Farmville, Va., will have charge of Holy Trinity, Grahamville-Ridgeland, Va., and associate missions Nov. 1.

WITTKOFSKI, JOSEPH, formerly in charge of St. Paul's, Monongahela, Pa., is now in charge of St. Mary's, Charleroi, Pa., and the Transfiguration, Clairton, Pa.

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REV. FREDERIC B. KELLOGG, CHAPLAIN
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8:30 and 11:00 A. M.
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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

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Rev. Harry Wintermeyer, Curate
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Holy Communion, first Sunday. 6 P. M., Young Churchmen.

CHRIST CHURCH
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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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

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Saints' Days: 12 noon.
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VOL. XXIX, No. 43

The WITNESS

For Christ and His Church

SEPTEMBER 26, 1946

Publication Office, 5140 Cottage Grove Avenue, Chicago 37, Ill. Editorial Office, 135 Liberty Street, New York 6, N. Y.

Bishops Accept Unity Action Of House of Deputies

By W. B. Spofford Jr.

Full Afternoon of Lively Debate Results In Close Votes and Passage of Resolutions

Philadelphia:—Following a lively and interesting debate the House of Bishops concurred with the House of Deputies (WITNESS, page 3, Sept. 19) by adopting the report on unity with the Presbyterians. This provides for further conversations with the Presbyterians and negotiations for unity but, as amended by the bishops, asks for diocesan-wide studies of the whole question of unity and the ecumenical movement. The bishops also requested that suitable material for study be prepared by the Presiding Bishop, the National Council's department of Christian education, the joint commission on unity and the commission on faith and order. A resolution was also passed, offered by Bishop Henry W. Hobson of Southern Ohio, directing the Presiding Bishop to submit the matter of unity, including the Majority Report which was rejected by this Convention, to the Lambeth Conference of 1948 for consideration and advice.

The debate centered around amendments offered by Bishop Robert Strider of West Virginia, calling for general study of the subject by the whole Church, and amendments to the amendments by Bishop Hobson which would have submitted the report of the joint commission and other documents relating to unity with the Presbyterians to the Church for study. In the midst of the debate, Bishop Wallace Conkling of Chicago asked if the Hobson amendment would not be a "back-door" to getting approval of the Majority Report of the Commission on Unity to which Bishop Hobson calmly replied that it was a "front-door policy." Bishop Conkling, therefore, offered an amendment to the Hobson amendment by eliminating any reference to "the reports of the commission on unity or other material." The Conkling amendment was defeated 58 to 52. A standing vote on the Hobson amendments then rejected his plan to have the Church study the majority and minority reports by a margin to 14 votes, 64 to 50.

The afternoon's debate was opened by Bishop Strider who called for the unanimous concurrence with the action of the deputies in the interest of Church peace and harmony. "I am not voting to concur because I believe this action is anything like the action expected of us," he said. "Nor because I think it is indicative of profound Christian faith, and not because it can be squared with our 1937 action. Neither do I do so because such concurrence is fair to the Presbyterians, nor because it will promote unity. I do so in the interest of peace within the Church and in the hope that a larger unity will be eventually possible."

Bishop Hobson followed with his proposed amendment stating that, while he would like peace within the Church, he didn't like to win peace by dodging important issues. "I do not feel that there has been any real progress in the past nine years and I do not believe that we have considered the real issues," he said. "We are shying away from the real issue, which is the validity of Presbyterian orders, and I say that we must inform the world what we really believe or withdraw and say that we are not ready."

Challenging Bishop Hobson, Bishop Conkling said that when he took his oath as bishop he promised to fight all erroneous and strange doctrine which he felt was present in the concern to study the report of the commission on unity further. He stated that "until we have our own house in order, we cannot offer the privileges of our communion to others."

Then, in rapid succession, bishops proceeded to the microphone to have their say. Bishop Angus Dun of Washington stated that he could not look on the proposed basis for unity as founded on strange and erroneous doctrine and suggested that it was psychologically impossible for individuals to study unity as an abstraction. "Persons study matters which have a decisive effect upon their lives. They study when they have to make a choice that concerns them. By bringing to them the report of the commission, based on many years of conscientious work by experts," he said, "we give our people the dynamic for study."



Bishop Robert Strider of West Virginia presented the report on unity to the House of Bishops as the chairman of the commission

Bishop Coadjutor Frederic Barry of Albany said, "We ought to be realists. I have made a study of the Church in the state of New York and find that we are but a two per cent Church. Why do we not realize that this is true elsewhere and that there is a real indifference to what our Church does here?"

Retired Bishop Edward Parsons of

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California gave one of the most resounding speeches of the afternoon when he warned the House that it was not acting "off in some obscure corner but in full view of the whole Christian world" and said that it was inconceivable to think that "the Church would not be guided by the Holy Spirit in making a study of these matters. What have we got to fear by taking this vital matter to the Church at large?" he asked. "Certainly, if we truly believe what we claim, we will receive divine guidance in our studies and discussions."

Bishop Coadjutor J. E. Hines of Texas said "Let the grass root people wrestle with unity" lest some day a monument be raised over Christendom with the inscription "rent asunder by bitter sectarianism." Bishop Elwood Haines of Iowa stated that "the resolution of the House of Deputies is an evasion and a postponement of the issue. I ask for a defeat of all amendments, a refusal to concur with the House of Deputies and beginning all over again on this whole matter."

Bishop Benjamin Ivins of Milwaukee said that he realized that his participation in the debate might prejudice some of his brethren but that he felt that, if words mean anything, "how can we honestly present ourselves as a via media, as some of us wish, to the Christian world if we carry through discussion and action on this matter."

Bishop Coadjutor Charles F. Boynton of Puerto Rico suggested that world and Church unity seemed to be progressing along the lines of federalization, as in the Federal Council of Churches, and the United Nations, and stated that it was his belief that having the Churches working together on federated projects was a wiser way to proceed than along the lines of organic unity.

Bishop John Walker of Atlanta, Ga., gave a strong speech for continued study of the proposed basis for unity by saying "We are spiritually slothful, fearful and lazy. We cannot supinely turn our backs on this God-given opportunity to promote unity. It is downright sinful. We should tackle these difficulties with the idea of assimilating differences."

Others who spoke in the debate were Bishops Powell of Maryland, Tucker of Ohio, Creighton of Michigan, and Moody of Lexington. The final vote, concurring with the action of the House of Deputies and calling for study of unity and ecumenicity, with the motion that the Presiding Bishop submit the matter to Lambeth, was passed unanimously.

BISHOP SHERRILL ELECTED PRESIDING BISHOP

Philadelphia: — Bishop Henry Knox Sherrill was elected Presiding Bishop on September 17th and will succeed Bishop Henry St. George Tucker on January 1st. Under the canons he is required to resign as bishop of Massachusetts in order to devote his full time to heading the national work of the Church. He fills the position until he is 68, which means a 12 year tenure of office since he is now 56.

Bishop Sherrill is a graduate of Yale and of the Episcopal Theological School. After serving for three years as curate at Trinity, Boston, he enlisted as a chaplain in World War I. He became rector of Trinity on leaving the service in 1919 and was elected bishop of Massachusetts in 1930. Through World War II Bishop Sherrill was head of the army and navy commission, and travelled widely, at home and abroad, both as the head of this commission and as a representative of the Federal Council of Churches. He has made several visits to England and Europe during the past two years to confer with Church and government officials on relief and other problems.

The editorial in THE WITNESS for September 5, *Our New Presiding Bishop*, did not name Bishop Sherrill as the bishop we would like to see elected. However, we there set forth the qualifications we believe a Presiding Bishop should have, and they so accurately list the qualities possessed by Bishop Sherrill that it can now be said that we had him in mind.

Our cover picture this week is of three outstanding men at General Convention: the new Presiding Bishop, Henry Knox Sherrill, the Archbishop of Canterbury, and Methodist Bishop G. Bromley Oxnam, whose address to the Auxiliary is printed in this number. The picture was taken at Canterbury Cathedral in 1945 at the time of the enthronement of the Archbishop.



Three General Convention leaders have a chat: Bishop Oliver J. Hart of Pennsylvania, host of the Convention; the Hon. Owen J. Roberts, president of the House of Deputies and Bishop Arthur R. McKinstry of Delaware

BISHOP REIFSNIDER SPEAKS ON JAPAN

Philadelphia: — An impassioned plea for an aggressive Christian missionary program in Japan was presented to the House of Bishops by Bishop Reifsnider, formerly a missionary in Japan.

"We have a wonderful opportunity to present Christ to the Japanese," he said. "A vacuum was created by the defeat and collapse of the nation. If we do not give them aid, they will turn to Communism. If we fail to take this God-given opportunity, the cause of Christianity in Japan will be set back at least a decade, and probably never will return."

The Bishop praised the leadership of General MacArthur, and quoted him as emphasizing that Japan's future rested with Christian leadership.

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Auxiliary Elects To National Council and Its Board

Adopts Amendment Looking Toward Ending Of Racial Segregation and Discrimination

By Mrs. F. C. Grant

Philadelphia: — The triennial meeting of the Auxiliary elected the following as members of the National Council at their meeting on the 18th: Mrs. John E. Hill of Philadelphia; Miss Anne W. Patton of San Marino, Calif.; Miss Adelaide T. Case, professor at Episcopal Theological School, and Mrs. Harper Sibley of Rochester, N. Y., who is now president of the international Council of Churchwomen.

The day before the meeting elected new members for its own national executive board: Mrs. Alfred M. Chapman of Washington Crossing, Pa.; Mrs. John F. Head of Atlanta; Mrs. Roy Hoffman of Oklahoma City; Mrs. Francis L. Thompson of Helena, Ark. These four were eligible for a second three-year term and were reelected.

New members elected were Mrs. Rollin T. Chamberlin of Chicago, who is president of the Auxiliary in that diocese; Mrs. Francis O. Clarkson of Charlotte, N. C.; Mrs. Lewis D. Pilcher of Petersburg, Va., president of the Auxiliary of Southern Virginia, and Mrs. Theodore O. Wedel of Washington, D. C., who is vice-president of the Auxiliary in the diocese of Washington.

The board consists of 21 members, with eight others elected by the provinces, one representing each of four other national Church societies, and the executive secretary, Mrs. Arthur Sherman.

The United Thank Offering budget was adopted on the 18th and provides for an addition of $200,000 to the pension fund for women workers; $984,000 for the support of women missionaries (there are about 100 at present, with others to be appointed); and $491,126 for 17 miscellaneous items, including $100,000 for the Church in Japan; $150,000 for new buildings in mission fields; $90,000 to aid work done in cooperation with other Churches.

The change in the by-laws whereby each diocese and district will be represented by but one delegation was passed. This provides that in any diocese (which means practically if not all) where there is a minority group with three congregations or 225 communicants, that this minority may be represented by an additional delegate to the triennial. (WITNESS editorial, Sept. 19.) There were delegates who spoke against the change as being contrary to democratic principles on the ground that a woman should not be elected solely because she was an Indian, a Negro, etc. However, delegates from South Florida, Florida, East Carolina, Upper South Carolina and other Southern dioceses spoke strongly for the change. One of the most effective speeches was made by Mrs. Dean, one of the Negro delegates from South Florida, who said: "It is a step forward. Of our 105 dioceses throughout the United States only five are now represented by a delegation of Negro women. In the future, if our by-laws are changed, there will be one Negro representative from each diocese. The so-called 'integrated' dioceses of the South in reality send only white representatives and that is unfortunate for the Colored people need leadership. In the words of the old spiritual, it seems to those of our people in the Episcopal Church as though we were beginning to 'climb Jacob's ladder'."

The report of the committee on the place of women in the Church, presented by Prof. Adelaide Case, and which called for representation of women in the House of Deputies, was strongly supported by the delegates. However, the vote favoring it was but 2 to 1 so that many felt that it should not be presented to the House of Deputies until more united action could be secured. (The report was presented to the House of Deputies by Spencer Miller Jr. of Newark, but since it requires unanimous consent to re-introduce a subject, it was not considered. The Deputies had previously voted, 262 to 256, not to change the word "layman" to "lay person." The matter will be the subject of an editorial in our issue of October 3.—Ed.)

Bishop Oxnam's stirring address to the Auxiliary is presented in this number of THE WITNESS so it is unnecessary to say anything further here except to report that it was enthusiastically received. But I should like to say more about the address of Miss Frances Perkins than it was possible to report in the issue of September 19th.

She congratulated the Auxiliary on its United Offering, but also on its gift of leadership in Christian thinking, both within and without the Church. She admires the way in which the Auxiliary teaches women to work together, bringing them from specific incidents within the parish to larger issues, as from the predicament of old Mrs. Jones to universal old age pensions.

Thirty or forty years ago, there was no discussion of human needs. Recreation centers were unheard of. The program of the Woman's Auxiliary like that of other humanistic agencies is of slow growth. It turns our minds to Community with a capital C and to a sense of reality in the common life.



Frances Perkins, former secretary of labor, addresses the women of the Church at General Convention

We should appeal more to natural law, to our common feeling of response to God, our duty to God. As our conception of the care of the aged grew, agitators stepped in and we had a great economic movement for "$30 every Thursday." Americans are at their best when agitated and everyone expressed some opinion.

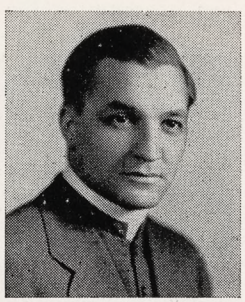
On the whole, however, it is purpose we lack. Is our aim to develop a Christian society or to give

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our people material welfare? Our soldiers abroad, when asked what America is like, have stressed ball games and soda fountains and have missed the answer. They do not think of what American society can be. "I believe in democracy," a young girl said, "as I believe in the Nicæan creed." There must be a systematic program of prayer. The increased use of the sacraments is essential. Out of this only will come leadership, a sense of community and a knowledge of supernatural strength.

MISSIONARY BISHOPS ARE ELECTED

Philadelphia: — Three missionary bishops were elected by the House of Bishops on September 17th. The Rev. Lane W. Barton, a member of the WITNESS editorial board and the rector of Grace Church, Orange, N.J., was elected bishop of Eastern Oregon. He will succeed Bishop Remington who is now the suffragan bishop of Pennsylvania.



The Rev. Stephen C. Clark, rector of St. Mark's, Pasadena, Calif., was elected bishop of Utah where he will succeed Bishop Moulton who retired at this Convention.

The Rev. George H. Quarterman, rector of St. Philip's, Ardmore, Oklahoma, was elected bishop of North Texas and will succeed Bishop Seaman who retired three years ago.

All three have stated that they will accept the positions.

URGES STUDY OF MARX

Philadelphia: — "Churchmen throughout the world must seriously study the tenets of Marxianism if they hope to understand the contemporary world," said the Rev. Gilbert Cope, executive secretary of the Society of Socialist Clergy and Ministers of England, speaking at the CLID breakfast at the General Convention on September 14th. The meeting, attended by approximately one hundred members and presided over by Bishop E. B. Parsons, president of the CLID, followed a corporate communion in the Church of the Holy Trinity.

Citing the fact that a large portion of the world's surface is being ruled under a system of political-economic socialism, with more people turning to such a form of rule continually, Mr. Cope stated that churchmen, if they hoped to have a responsible voice in our era, must understand the many points in which the teachings of Marx are compatible with the Christian gospel and be prepared to withstand a strong and concerted drive on the part of American conservatives to prevent this country and the world from advancing to true political and economic democracy. He said that he was amazed at the vehemence of the anti-Soviet Union drive which is expressing itself in the American press and stated that he feared that the United States was not expanding democracy sufficiently at home to prevent a possible "strong-man" regime from coming into power. He cautioned against having the Churches unite in such a way that it might be construed by the peoples of the world as a coalition against the revolutionary surge of the times.

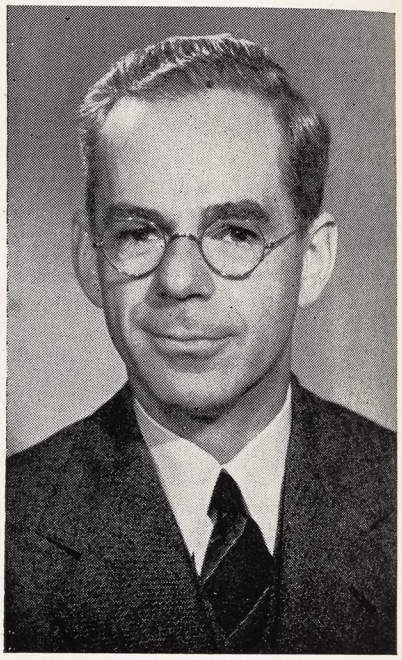
Speaking on the program also was Bishop William Scarlett, chairman of the Church's commission on social reconstruction, who outlined the plans of the commission to bring out a Penguin Book entitled *The Church Takes A Stand*, containing papers by William Ernest Hocking, Reinhold Niebuhr, Eleanor Roosevelt, Frances Perkins, Stringfellow Barr and others dealing with the Christian social position in today's world. He stated that the commission hoped to set up a series of regional conferences to discuss and analyze this book during the next triennium so that some comprehensive program could be worked out for adoption at the next General Convention.

BANS LIBERAL DIVORCE

Montreal (RNS):—A 58 page report on Christian marriage made to the General Council of the United Church in Canada here urged that any attempt to extend the grounds of divorce be resisted and that the Church support current efforts to make marriage laws in the provinces more uniform.

URGES PERPETUAL DEACONS

Philadelphia:—The report of the commission on the perpetual diaconate and the ministry for laymen was presented to the bishops by Bishop Stephen Keeler of Minnesota. Ordination of outstanding consecrated business or professional men to the perpetual diaconate was recommended as a means of strengthening the Church's work in small towns and communities with buildings and congregations available for services, but with no ordained men to conduct them. These men would receive their livelihood from their businesses or professions, and would not be a burden on parochial or diocesan budgets. The report was received by the House of Bishops, and steps taken to prepare legislation to carry out its recommendations.



Professor Wilber G. Katz is one of the many prominent laymen at the Convention. On the faculty of the law school of the University of Chicago, he is a deputy from the diocese of Chicago

DEPUTIES AGREE ON MARRIAGE

Philadelphia: — The final action on the new marriage canon is as it was reported in the issue of September 19th since the deputies agreed with the action taken by the bishops. An article explaining the action will appear in the October 10th WITNESS by Bishop Davis, the chairman of the commission.

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EDITORIALS

Action on Unity

OUR Presbyterian brethren have been wonderfully patient with us during these past nine years and we hope their patience and their understanding will continue. We are really making progress, though slowly! The report of the commission on approaches to unity was the occasion of a whole day's debate in the House of Deputies. It was finally received, the next day, with two major revisions. The deputies voted to continue the commission, but instead of "The Proposed Basis of Union" being the subject of study by the whole Church during the coming three years, it was decided to ask the commission "to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which" we are "prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U. S. A. or with any other interested Christian body," and to report to the Convention in 1949. "Cordial greetings" are to be extended to the Presbyterians and gratitude for their "brotherly courtesy," and an invitation to them to prepare a similar formulation, also "taking into account the points of the Lambeth Quadrilateral." Further, the Lambeth Conference of bishops to be held in 1948 is to be asked to appoint a standing commission on reunion, "to consider all specific approaches to unity, in which any Church of the Anglican Communion is concerned."

Some of us naturally view all this as a defeat for the commission. But in reality it is a step forward—not a long one, but a sure and firm one. If our commission does draw up such a statement, similar in some ways, perhaps, to the one published in England in 1938 (*Doctrine in the Church of England*), we shall have gone far toward establishing a unified and central position among ourselves. If it is properly prepared, as we should certainly expect it to be prepared by the scholars now on the commission, firmly based upon the official statements and formularies of the Episcopal Church as found in Holy Scripture and in the Book of Common Prayer, and with due regard to Anglican history and tradition, we may be sure that only good can result. With such a formal statement in hand, some of the Convention speeches in opposition to the majority report would have been simply impossible. Nor could the facile assumption any longer be made, as it is now often made, that "the Church teaches" this or that particular doctrine which some individual or group has selected out of various non-Anglican sources, in complete defiance of the settled standards and traditions of the Protestant Episcopal Church. In the long run, this will be a decided advantage, not only to Episcopalians but also to our patient friends, the Presbyterians—and likewise to all other Protestant Christians with whom we hope eventually to join hands in the reunited Church.

Yet to Come

SPACE limitations prevent us from giving readers in this number a number of important news items which were in hand at press time. We assure you, however, that action taken at General Convention which is not reported this week will be found in the number for October 3rd. Among these will be a report of the final action taken on the budget and program of the National Council and a story about resolutions and pronouncements on social and international affairs. The number for October 10th will review the entire Convention action, with a feature article by Bishop Cameron Davis, chairman of the commission on the marriage canon, on the meaning of the new marriage canon, and another by the Rev. Theodore O. Wedel, member of the commission on unity, which will state just where we stand on the matter of unity with the Presbyterian Church in the light of action taken in Philadelphia.

Rome Declines

ONCE more the Roman Catholic Church has been invited to share with the Protestant world in taking a united stand on issues which confront the whole Christian world, and once more it has declined. At least this is implied by an article in the sharp-tongued *Osservatore Romano,* which usually voices the Vatican. "Jesus Christ founded 'the Church,' not 'the churches' and the 'World Council' of them," it says. This is smart, quotable, superficially logical, but simply ignores the reality of the situation. The tone and attitude it adopts toward Evangelical Christianity sounds very much like the tone and attitude Mussolini and the fascists used to adopt toward the democracies.

We might retort that our Lord did not "found" the Roman Church either, in the sense in which this Italian article uses the verb; Christ was the "founder" of the whole Catholic Church, and is its true head and Lord. But he did not "found" it by laying down a scheme of doctrine or practice: the

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historic organization of the Church was a later development under the guidance of the Holy Spirit. And the Ecumenical Church has never acknowledged the peculiar Roman theories of government, the supremacy of the Pope, his claims to unique authority and to occasional infallibility, and so on.

But the *Osservatore's* article should serve one good purpose at least: it ought to be a warning to those among us who think that the way of reunion lies in the Romeward direction rather than in the direction of Protestantism, i.e., of non-Roman Christianity. The road to reunion with Rome is closed, and will remain closed as long as Rome persists in its totalitarian attitude toward all other Christians. Meanwhile, the road that leads toward reunion and real ecumenicity lies on the other side. And that is the side where Anglicanism has most to gain, as well as most to contribute.

Responsibility As World Citizens

by G. Bromley Oxnam

An Address to the Auxiliary by the President of the Federal Council of Churches

IT WAS precisely 150 years ago today that the Farewell Address of George Washington was printed. The American of that day confronted a continent and his primary obligation was to establish national unity. The American of today is confronted by a world and is obligated to cooperate creatively with other nations to build a united world. Washington held that national unity was the main pillar in the edifice of real independence, tranquility at home, peace abroad, safety, and prosperity. It is equally true that world unity is essential to these ends in contemporary society. Fearful that wars between the states might endanger liberty, he saw in unity the "main prop of . . . liberty" and concluded "The love of the one ought to endear to you the preservation of the other." It is now true that the liberty of the sovereign nation is dependent upon such exercise of that sovereignty as shall be necessary to establish world order, since freedom of the nation is finally dependent upon the world unity that issues in true security. When Washington faced the question whether a common government could embrace so large a sphere as the continent, he wrote, "Let experience solve it. To listen to mere speculation in such a case is criminal. We are authorized to hope that a proper organization of the whole, with the auxiliary agency of governments for the respective subdivisions, will afford a happy issue to the experiment. 'Tis well worth a fair and full experiment." Washington distrusted the patriotism of "those, who in any quarter may endeavor to weaken its bands." To those who question the ability of the United Nations to bring law and order to a sphere as large as the world, the same answer must be given, and those who would weaken its bands should find their patriotism questioned.

Washington was opposed to alliances between the American states, and insisted upon union. It is intelligent problem solving within the United Nations upon which world peace rests. Peace will not be found in the military alliance of parts of the world against similar military alliances of other parts of the world. Security is not to be found in alliance. It lies in unity, in which the parts obey the law democratically determined by the whole.

George Washington abhorred the party spirit that put sectional or other interest before national interest. He argued that change should be effected by democratic and constitutional means and repudiated change sought by usurpation, holding that the right of the people to establish government presupposes the right of the people to change it and likewise the duty of all to obey established law until changed by an authentic act of the people. He saw in dissension the eventual disorder that inclines people to "seek security and repose in the absolute power of an individual" and points out with amazing pre-vision that such a society would be reared on the "ruins of public liberty."

COMMUNISTS who refuse to expound their views in democratic freedom and face the searching criticism of those who reject the philosophy of materialism, who repudiate the doctrine of dictatorship, and who refuse serfdom of socialization; communists who infiltrate labor and other organizations under orders from abroad and who follow party line for revolutionary ends; fascists who send out their fifth columns and plot once

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again for the seizure of power before the smoking ruins of their destroyed cities are cool; fascists who would hide their own sinister designs by masquerading themselves as the saviours of mankind from communism; capitalists who refuse to cooperate in those basic revisions of the economic life, that must be made if democracy is to be extended to the economic life; capitalists who are willing to face the deluge tomorrow if their vested interests can be preserved today, and who therefore cooperate with the fascist to destroy the communist; ecclesiastics who put the power, property, and prestige of the Church before the good of the common man; ecclesiastics who declare war on communism, sign concordats with fascism, and fail to summon the Church to the democratization of its own organization; ecclesiastics of whatever religious persuasion who regard the institutions of religion as ends in themselves rather than means to enthrone the teaching and spirit of Jesus in the heart of the individual and the practices of society; and all with eyes to see and ears to hear who prefer ignorance and intolerance, to light and love; must be brought to bear on an informed public conscience and repudiated by Americans who believe in democracy and seek liberty, equality and fraternity. There is no place in America for dictatorship, whether of communist, fascist, capitalist, or Church. Attempts to use force, whether the coercion of physical force or the coercion of falsehood, will be resisted by a free people who know it is truth that frees, it is the lie that enslaves. The American people are unafraid of ideas and in the freedom of our civil liberties are willing to hear any man state his views and peacefully to win adherents to them. When he has won a majority, the people will use their freedom to vote their convictions. But he refuses to be coerced by the bludgeoning of propaganda, left or right, backed by attempts to establish propaganda proposals by means of force.

WASHINGTON declared "Nothing is more essential than that permanent inveterate antipathies against particular nations and passionate attachments for others should be excluded;—and that in place of them just and amicable feelings towards all should be cultivated. The nation, which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable, when accidental or trifling occasion of dispute occur . . . The government sometimes participates in the national propensity and adopts through passion what reason would reject."

Our foreign policy must be based upon our national interests considered in terms of world good. It must not be determined by class interests, religious interests, or any other interest that puts itself before the common good. World peace demands that the big powers shall learn how to live together. Peaceful relations between the United States and Russia can and must be maintained. At present neither government trusts the other. Peace will not be maintained by one or the other seeking to appease the other. It calls for a realistic facing of the problems to be solved, and the friendly meeting of technically competent leaders pledged to solve these problems in terms of world good. It calls for concrete acts upon the part of both nations designed to re-establish trust. Each nation must understand there is a line beyond which the other dare not pass in the matter of fundamental convictions. Understanding can be reached before such lines are passed if there be a policy that arises from the honest desire to reach understanding. The Church must dissipate the suffocating fog of pessimism that assumes a third world war is inevitable. Washington declared religion and morals to be the base of unity. Let the Church proclaim the moral principles and release the religious dynamic essential to world unity.

Convention Highlights

The University of Pennsylvania is not overlooking any details in entertaining the Convention. For instance, outside the door of the House of Bishops sits pretty Emily Snyder, a nurse from the hospital across the street. When THE WITNESS had a little chat with her to find out what it was all about she said: "Oh, the university office thought it would be well for a nurse to be here when the bishops meet. Some of them do look rather old and feeble so I'm here to give first aid, just in case. You know—fainting for instance. They tell me there'll be a lot of excitement in some of the debates, like on this marriage business for instance. Course I'm a Lutheran myself and don't know much about what's going on here. Must say I haven't heard anything exciting enough to cause anyone to faint yet. Looks like I'm in for a pretty dull week."

* * *

There was a good deal of talk around the lobbies about statements made by the Archbishop of Canterbury in a pre-convention address at a luncheon of the World Council of Churches in New York which seemed to be against Church unity. In the newspapers, which gave a lot of space to his address, he was quoted as saying: "I should hate it

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if we all merged into one show. It would be perfectly dreadful. When two or three churches try to get together it only results in each one sticking up for his own constitution." However the Archbishop stopped in the middle of his written address before a joint session, delivered just a few hours before the subject of Presbyterian-Episcopal unity was to come before the House of Deputies to say: "If any have read in the press my remarks made in New York, and have interpreted them as an expression of my opinion on any matter to come before this Convention, I wish to take this opportunity to say that I had nothing of the sort in mind. I had, and have, no intention whatever of expressing any opinion about any of your schemes—on unity with the Presbyterian Church, or anything else. It would be quite improper for me, as a visitor, to do so."

Which is about as far, we suppose, as an Archbishop can go in apologizing.

* * *

Rectors in and about Philadelphia got a rest from sermon writing last week. On Sunday the 15th the pulpits at 122 churches were occupied by bishops and clerical delegates to the Convention. No lay deputy or delegate to the Auxiliary meeting was invited to preach apparently—at least none appeared in the long list. Most of them had assignments in or fairly close to Philadelphia. But not Bishop Avery Mason of Dallas who travelled to Pittsburgh to preach at the Ascension.

* * *

When the new bishops were introduced in the House of Bishops, among them was Bishop Donald B. Aldrich. He doubtless was the first bishop to have resigned from his office before there had been an opportunity to present him as a new Bishop. He resigned as Coadjutor of Michigan a few months after his consecration because of a heart condition. He told THE WITNESS here, however, that he had completely recovered. The position in Michigan is now filled by Bishop Richard (Joe) Emrich, recently consecrated Suffragan.

* * *

The Archbishop of Canterbury, in his address to the Convention, brought a smile to the face of Bishop Oldham of Albany by endorsing a proposal made by the American bishop this summer when he attended a meeting of the planning committee for the Lambeth Conference, to be held in London in 1948. The Lambeth Conference of Anglican Bishops throughout the world meets every ten years. Bishop Oldham's proposal, which the Archbishop said was receiving favorable consideration in England, is that five years after each Lambeth Conference there should be a sort of World General Convention, attended by clerical and lay delegates as well as bishops representing the Anglican Churches throughout the world. If the proposal is acted upon favorably by the 1948 conference it is likely that such a World General Convention will be held first in the United States in 1953.

* * *

Present and former army and navy chaplains nearly stole the show from the Archbishop the day he addressed Convention. Immediately following his address, Bishop Sherrill took over to present the report for the commission on army and navy chaplains. He stated that he did not know whether there were seats enough on the platform—a couple of dozen—for them but he would be glad if any chaplains present came to the stage. Fully 125 clergymen, some still in uniform, came forward—so many in fact that some could not even get on the stage. There is a rule against applause, but the more than 2,000 persons present burst into vigorous handclapping. Bishop Sherrill solemnly read the names of those who lost their lives in service and closed the spontaneous demonstration with a short memorial service.

* * *

The Journal of Portland, Oregon, carried this interesting bit of Convention news: "Owen J. Roberts, retired U. S. supreme court justice, was elected president of the House of Clerical and Lay Deputies of the Protestant Episcopal Church, *and fled with between* $2,000 and $3,000."

We hasten to add that the make-up man for the paper dropped a line in the wrong place. The corrected line (italics above) should have gone in another news item which was headed, "Gunmen Stick Up Seattle Bank."

* * *

One of the press services at the Convention, sending out a story of the service of holy communion which preceded the election of the Presiding Bishop, called it a "service of holy communism." The operator doubtless is a fellow-traveller.

* * *

During debate in the House of Bishops on the marriage canon the Schulmerich Chimes, which are played at regular intervals during the day, rang out with the familiar hymn, two lines of which caused smiles to appear on the faces of the bishops, "by schims rent asunder, by heresies distrest." The chimes, incidentally, at the request of President Roberts, are used as a call to the deputies that their House is to meet in five minutes.

* * *

The Women's Auxiliary is urging all delegates to read John Hersey's great article, *Hiroshima*, which is being run serially in one of the Philadelphia papers. One wishes there were the time and opportunity to have it read aloud to a joint session of the Convention.

* * *

During his short stay in this country, the Lord

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Archbishop of Canterbury, the Rt. Hon. Geoffrey F. Fisher, has totalled up nearly as many honorary academic degrees as President Truman. The latest in the series was bestowed upon him on September 12th by the University of Pennsylvania. Both he and Presiding Bishop Tucker received the honorary degree of doctor of laws at a special convocation of the University's trustees.

The Anglican Church

by Geoffrey Francis Fisher

From an Address to General Convention By the Archbishop of Canterbury

IF OUR Anglican Church is to fulfill its task and discharge the responsibility which Our Lord lays upon it, it must be coherent in its own life and practice. The Anglican Communion embraces many national Churches, provincial in name or character and a large number of dioceses not yet organized as separate provinces or national Churches. They are spread all over the world. The name Anglican is already a misnomer; it indicates their remote origin; but it does not at all describe their present condition. They are indigenous Churches not only here and in England and in the British Dominions, but in India, China, Japan, Ceylon, Africa East and West. Wherever they are, they stand for a particular tradition within the Holy Catholic Church of Christ: and until that tradition is taken up into a wider fellowship, they must cohere. But separated as they are by geography, by race and tongue, by environment, how shall that be? They are not, I think, to be overcome by any form or unified control or by giving any overruling power to a Lambeth Conference or any other body. The autonomy of provinces or national Churches is not an accident of history with us; it embodies a principle which is derived from the New Testament and from the early Church and which is to be preserved and treasured. Yet it may well be that more attention should be given to securing a frequent and effective interchange of thought and understanding throughout the communion to assist in coordination and correlation, to giving mutual encouragement and increasing unity of action. This is a matter which, I hope, may engage the attention of the next Lambeth Conference. Autonomy is no more important and absolute than in the secular field sovereignty should be. It is limited by obedience to the essentials of the faith and of the corporate life of the Church. It is these essentials, as we have been led to see them, which create our fellowship in one communion.

WHAT is the final authority within our communion? The Bible has its authority with us—but it does not stand alone. Tradition, the working out in history of the Christian faith, has its authority—but it does not stand alone. Empiricism, the living voice of today's thought and spiritual experience, has its authority, but it does not stand alone. The past has shown that any one of these, taken in isolation as the one authority, leads to confusion and loss. Each requires constant correction from the others. We believe that in each the Holy Spirit speaks to us, though in each what he would say may be misinterpreted by the fallibility of man. In the Anglican communion we rely upon the fellowship of the Holy Spirit, speaking to us through a fellowship of authorities, the Bible, tradition and the voices of today expressing himself in a fellowship of Churches. That is our unity. Of its nature it cannot have definition in a supreme council, a code, a confession. It carries with it the Bible as the record of what God has spoken and done in Christ: it orders its life by creed and sacrament and those corporate acts which unite it to the Church of Pentecost: it looks upward to God and outwards on the world of human experience and seeks to hear what God would say to us and do through us now. The Book of Common Prayer units us not by the letter of it but because it represents the union of scripture and tradition and empiricism which is the mark of our tradition.

I have not spoken to you of the secular world. I have not described the task of the Church in presenting with new fire and zeal the challenge of Christ to that world, or called you afresh to it. These things are ever present to our minds and in our prayers and service. If I have spoken only of this communion to which we belong, it is partly because it is natural for one who holds my office with its historic place in that communion so to do; it is partly because to that communion I owe all I am and give all the loyalty of my heart; it is yet more because I believe that as God had done great things, for all our faults, for us and through us, so God still has a work for us to do, of great moment, for him, for his redeeming purpose, for the whole Church and for the world. May we be faithful, and his will be done.

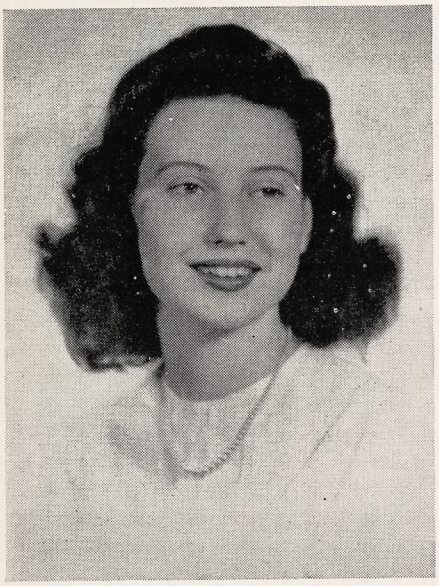
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Episcopal Young People Face World Problems Boldly

They Ask for Study of Soviet Issues In Their First National Convention

Edited by Philip L. Shutt

Philadelphia: — Enthusiastic young people from 85 dioceses as well as from Alaska, Puerto Rico, Mexico, Liberia, and Hawaii held their first national convention here Sept. 14-16 in the Christian Association building on the campus of the University of Pennsylvania. The convention, sponsored by the United Movement for Christian Youth, official Episcopal youth organization, was arranged and conducted by the young people themselves. Charming Betty Street of Cincinnati was presiding officer of the sessions.



Miss Priscilla J. Hannah of St. Mark's, Pasadena, attending General Convention as a delegate from Los Angeles to the Youth Conference, is secretary of the National Youth Council

That the young people today think and have opinions on world issues was illustrated in the resolutions introduced and unanimously adopted. Aware of the importance of the Soviets they asked that a survey be made of the possible relationships that might exist between the youth of the two nations recommending that the study be printed in unit form in their national church magazine *Plan*. They asked for full and definite information about the activity of Christian Churches in the Soviet union and the attitude of the country towards such groups.

Interracial attitudes and relations were considered and it was resolved that study, prayer and action be the basis for the Christian solution to interracial problems.

Significantly the delegates sought means whereby they could work towards the unity of the Church especially in regard to the Presbyterians, resolving to cooperate with Presbyterian young people in a study of each other's problems and through prayer, work and study labor for union of all Christian groups.

Another important resolution was the provision for the appointment of a special committee on world relief which was to gather data on definite projects of world relief, assign these projects to the diocesan youth groups and to publish periodic reports in the Church press of progress made.

The convention also endorsed the efforts of the World Council of Churches and of the international youth conference to be held in Oslo, Norway, next year.

A banquet on Saturday night, Sept. 14, had as its toastmaster Dr. I. Q. of radio fame, who is James McClain, a theological student at Seabury-Western seminary. Nineteen young people from Hawaii presented native songs and dances and one young woman dressed in a cellophane hulu skirt and brassiere stole the show. A mass meeting open to the general public heard Bishop Harry Kennedy of Honolulu present the Christian solution for the race problem as seen in the life of the Church in Hawaii where all work together for the promotion of brotherhood among diverse groups. The Rev. William Crittenden, executive secretary of the division of youth of the National Council, spoke of the significance of young people's work in the Church and presented the major emphases of the youth program.

On Sunday there was a corporate communion in St. Mary's Church and the offering was given to Bishop Bravid Harris for his work in Liberia.

Other action taken by the conference included continued support of the United Nations; calling upon the Presiding Bishop to issue a call for a wheatless period each week or to figure out some other feasible means of meeting the current world need through personal deprivation, with the young people pledging



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themselves to further such a project.

New members of the national youth commission elected are John Booty of Detroit; Eleanor Anderson of Springfield, Mass.; Robert Larkin of Upland, Calif.; Anne Stonry of Charleston, S. C.

At the opening of the conference several speakers declared that there was a disposition on the part of too many young people to follow blindly the leadership of clergy advisors on issues before them, and they urged that the conference be in fact a youth affair where they would decide issues for themselves. There was a marked indication throughout the meetings that they were doing just that. In fact one clergyman said to one of the officers of the conference: "It is too bad that the resolutions passed here could not be passed by General Convention." To which he replied: "When we get into General Convention in a few years we will pass them."

Free Service

Washington, N. C. (RNS): — A new dry cleaning plant which has opened here has advised "all churches and Christian organizations" that robes and church paraphernalia will be cleaned free of charge. Carl Swicegood, proprietor, in announcing the policy stated that "I have never charged for this kind of work in my 35 years of experience."

No Vice-President

Philadelphia:—A motion by Clifford P. Morehouse of New York and seconded by Peter Day of Milwaukee, calling for the election of a vice-president for the House of Deputies was voted down. Instead any vacancy in the presidency is to be filled by the secretary and the first assistant secretary, in that order, until the next Convention.

Installation Service

Philadelphia:—A suitable installation service for the new Presiding Bishop, to be held at Washington Cathedral or some other appropriate place, was endorsed September 18 by the bishops.

Proposed Service

Philadelphia: — A proposal by Alexander G. Robinson, lay deputy from Kentucky, that a service be provided for the solemnizing of the adoption of children, was adopted by the House of Deputies. He said that the commission on the Prayer Book had approved the idea and he recommended that the matter be referred to the liturgical commission for its consideration with a view to their providing a service for experimental use during the next three years.

Bishop Resigns

Philadelphia: — Bishop John C. White of Springfield (Ill.), who announced last week that he would not conform to Convention action requiring the resignation of bishops at the age of 72, changed his mind on September 18, when he suddenly announced to the bishops that his resignation was in their hands. It was accepted. He is 79 years old. He stated that he had decided to resign after consulting with his friends in the House of Bishops.

Translation of Bishops

Philadelphia: — The House of Bishops has approved legislation permitting the translation of bishops from dioceses or missionary districts, providing they have served at least five years.

Assessment Increased

Philadelphia: — Both Houses of Convention have approved the report of the trustees of the Church Pension Fund whereby the assessment of clergy salaries is increased, effective January 1, 1947, from 7½% to 10%. The action was taken in both Houses without debate.

Evangelical Societies

Philadelphia:—Over 1,200 Church people jammed the large ballroom at the Bellevue-Stratford hotel on September 11th for a dinner in honor of the Archbishop of Canterbury. The management of the hotel stated that it was the largest dinner ever held there. It was sponsored by the Episcopal Evangelical Fellowship; the Evangelical Education Society; the Protestant Episcopal Church League; the Society for the Promotion of Evangelical Knowledge. In addition to the Archbishop, the speakers were Bishop Beverley D. Tucker of Ohio and Mr. Charles P. Taft of Cincinnati.

On the morning of the 14th the Episcopal Evangelical Fellowship held a corporate communion, followed by a breakfast meeting, at which the Rev. Gardiner M. Day of Cambridge presented a report as the retiring president. There was also a brief address on unity by a member of the commission, the Rev. Sherman Johnson of the Episcopal Theological School. Officers elected were the Rev. Charles D. Kean of Kirkwood, Mo., president; the Rev. Charles F. Penniman of St. Louis, first vice-president; the Rev. J. Clemens Kolb of Philadelphia,

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second vice-president; the Rev. Malcolm Ward of Maumee, Ohio, secretary; Miss Elsie Hutton of New York, treasurer.

Delay Action

Winnipeg (RNS):—The lower house of the General Synod of the Anglican Church voted here after a two-day discussion not to alter the Church's canon on divorce and remarriage but to study it for the next three years.

Other action taken by the General Synod sought a solution to the refugee problem, asking all nations to share responsibility for the settlement of refugees, and endorsed the principle of full collective bargaining. This was the first such action in the history of the synod.

Rural Work

Philadelphia:—In a stirring appeal for a strengthening of rural work, including an entirely new and realistic approach, William V. Dennis, professor of rural sociology at Pennsylvania State College, said that the Church must act now. General Convention three years from now may be too late. Our work and activities, he said, are largely city centered. We are still an urban Church, and all of our cities are dying, while rural areas become increasingly pagan.

Dr. Dennis, who has served for years on the joint commission for rural work, also gave figures to show that the average age of active clergymen has risen constantly. There is need for more younger men to be attracted to our seminaries, and for our seminaries to develop a better approach to the rural problem. The Church must develop a better attitude toward such fields of service.

Citing the approach which the Roman Catholic Church initiated some years ago, Dr. Dennis said that one Roman Catholic city church had furnished funds for the establishing of sixty new rural churches in the surrounding territory. We, he said, must consider every church in every city a center of genuine missionary activity in the area in which it stands.

We must, he continued, take action now in an effort to create deeper appreciation of the rural parson and his work. Each diocese must recognize its responsibility to develop a dynamic program in this field of action.

We are, he said, faced with but two alternatives: 1. Proceed in a



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sincere open minded way to meet these needs in the next quarter century, or 2, continue our complacent attitude in the seminaries and in satisfaction with the work already established in non-urban areas.

Woman's Commission

Winnipeg (RNS):—A commission on employment of women workers was set up by the General Synod of the Church of England in Canada following charges by delegates that the treatment of women workers was disgraceful. The pension committee was also asked to study the question of providing adequate retiring allowances for deaconesses.

Disarmament

Chicago (RNS):—Delegates to the national convention of the Fellowship of Reconciliation here asked the United States to propose world-wide disarmament and to lay down arms if other nations do not. The fellowship, an organization of religious pacifists, voted to launch a strong campaign advocating American support of world-wide disarmament and stated that the government should take the initiative. Other plans call for an amnesty day demonstration in Washington, D.C., and by many returning their draft cards on October 16 to show their dissatisfaction with peacetime conscription.

Bishop for Chaplains

Philadelphia:—The bishops voted on September 18 to so change the constitution as to provide for a suffragan bishop to supervise the work of chaplains. Approval by the 1949 General Convention is required before it becomes effective.

Back Labor

Charlotte, N. C. (RNS): — The North Carolina synod of the southern Presbyterian Church at its annual session here adopted a resolution recognizing the right of labor to organize and asking ministers to study conditions of labor and wages. The synod also asked President Truman to increase his efforts to bring Jewish refugees to the United States.

Win Youth

Chicago (RNS): — The Churches of Russia are faced with the crucial problem of winning over the generation that has grown up since 1917 without any knowledge of vital Christianity, Ralph Sockman, Methodist pastor of Christ Church, New York, declares in the current issue of the *Christian Century* published here. Dr. Sockman was one of seven representatives of the American Society for Russian Relief who toured Russia this summer.

Seek Exchange

Lakeside, Ohio (RNS):—A resolution recommending that the Federal Council of Churches initiate steps looking toward the exchange of young churchmen between Russia and the United States for the purpose of achieving better understanding between the two peoples, was adopted here by 350 ex-servicemen at the closing session of the national conference for young churchmen.

One recommendation brought before the final session asked for equal opportunity of education for all races though not necessarily through the immediate removal of

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segregation. It was explained that the segregation clause had been inserted as a compromise to Southern delegates. But a number of ex-GIs, including several Southerners, took exception to the statement on the ground that while it might be expedient to compromise with a sectional viewpoint it was not ethical to compromise with the Christian gospel of the brotherhood of all races.

Laymen Meet

Southborough, Mass.: — The annual laymen's conference of Massachusetts met here Sept. 14-15 with 200 in attendance. This conference has in the past played a constructive part in the preparation of the every member canvass. Leadership is from business executives chiefly in addition to the clergy.

Both large and small churches held their special group meetings under the direction of Frank P. Bennet Jr., of St. John's Church, Saugus, and Samuel Hall Jr., of Trinity Church, Boston. Chairman of the conference was Victor G. Harnish of Christ Church, Waltham, and Byron T. Atwood of Grace Church, Salem. Also on the program were the Rev. Fred Arterton, rector of All Saints' Church, Belmont, and Philip H. Stafford, diocesan treasurer and executive secretary of the field department.

Progress in Mexico

Philadelphia: — Bishop Salinas y Velasco of Mexico told THE WITNESS in a special interview that the government of Mexico has taken care of peasants and workers in his country through social legislation to counteract the influence of the Roman Catholic Church and that under government supervision progress is being made in improving their economic life. The people are getting better wages, but there are many strikes because of the high cost of living.

The government is combating illiteracy and is providing tools and equipment to help in agriculture. It has also established an agricultural bank. Attempts are being made to awaken the people to their own rights. In this way the government is partly succeeding in getting Mexicans from out under the Roman Catholic influence.

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But since the end of the war they have been doing more sober thinking. They are gradually examining the departures from American procedure—the curtailments of freedom—and are realizing they have responsibilities to check those tragic trends. Then in the midst of this postwar rethinking there has appeared a book, "The New Leviathan" by Dr. Paul Hutchinson, who is known and respected by all clergymen for his articles and editorship of the *Christian Century*.

That book has given a lot of preachers the jolt that was needed. They are, at long last, beginning to understand. They are putting aside their prejudices and viewing matters objectively, realistically, and with genuine shock. They are embarrassed to realize they have been party to this trend toward a mortal God state. What can they do about it?

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tensibly to cooperate with the government but to burrow into government departments and regain its influence. The Church goal is to control the government but it is not done openly.

The only thing the Roman Catholic Church is interested in in its relationship to Protestantism is to destroy it, according to Bishop Salinas. For example, the people are stirred up against the Protestants by pastoral letters and even promote killing of natives to gain their ends. Often Protestant churches are stoned and their pastors killed.

The bishop felt there was little Communistic influence and where it existed, as among intellectuals, was of a mild kind.

Centennial

Philadelphia: — Calvary Episcopal Church, Northern Liberties, which maintains a mixed congregation of whites and Negroes, and is a monument to Bishop William White, first Presiding Bishop of the Church, was re-consecrated Sunday night, Sept. 15 at a special Service conducted by Bishop Oliver Hart of Pennsylvania. Calvary will hold its centennial anniversary in September this is part of the program. Rector is the Rev. Thomas Logan, formerly pastor of St. Michael's and All Angels', who came to Calvary in 1945. Over 30 persons will be presented for confirmation to Bishop Hart on Sunday, Sept. 29.

Shows Growth

Easton, Md.: — Bishop William McClelland recently expressed optimism over the growth of this diocese in a letter to the clergy. He pointed out an increase of 31 per cent in the collective budgets of the parishes and to the addition of more than 600 communicants since his consecration in 1939. At the same time he expressed alarm over the decrease in the number of children enrolled in the Church schools.

Foreign Bishops

Philadelphia: — Among the distinguished guests of General Convention were Bishop Huang K'uei-yuan of Hong Kong who is in charge, under Anglican Bishop Ronald Hall of Hong Kong of the Mandarin-speaking portion of a vast diocese stretching across southern China which includes a large section of the Burma road. He was in charge of the last refugee train which left Hankow before its capture by the Japanese. Other well known bishops from foreign shores who visited Convention were Archbishop William Hardie of the West Indies, Bishop Robin Chen of Anking and Bishop Bravid Harris of Liberia.

Field Officer

New York:—The Rev. Stanley M. Fullwood, rector of Trinity Church, Muscatine, Iowa, for the past nine years has been appointed field secretary for the National Council representing province VI, with headquarters in Omaha, Nebraska. He has been an examining chaplain in Iowa, editor of the *Iowa Churchman*, vice-president of the diocesan council, and is a fellow of the College of Preachers. He has also held several provincial offices.

Chapel Dedicated

Tahoe City, Calif.:—A summer chapel here built by the diocese of Sacramento has attracted many visitors. More recently a rock wall, constructed along the 550 foot frontage, was dedicated in honor of service men and women with their names inscribed on it, according to Bishop Noel Porter.

Church Kindergarten

Savannah, Ga.: — So successful was the week-day kindergarten sponsored last year by the Church of the Good Shepherd here that it has opened again with thirty pupils, the limited number. This is a new adventure in religious education in the diocese of Georgia. The director and head teacher is Miss Rose Shanklin, formerly of Benton House, Chicago, who will be assisted by Mrs. W. G. Sheriden, a graduate of Georgia State College and Duke University.

Relief Workers

New York:—The Rev. Raymond E. Maxwell, formerly rector of St. Mark's Church, St. Louis, is one of three persons to be selected by Church World Service, which coordinates relief work for major Protestant groups, to serve on the CRALOG liaison committee in the British and French-occupied zones of Germany.

The other two members are Rev. and Mrs. James C. Flint, Congregationalists from Great Neck, L.I.

Joint Commission to Study 281

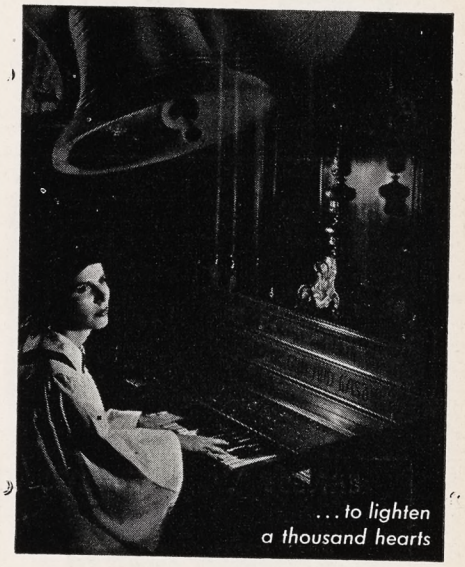
Philadelphia: — A joint commission is to be appointed to study the duties of the Presiding Bishop in relation to the National Council. They will review and analyze the administrative organization of the Council and its departments and recommend, where deemed advisable, changes in departmental and administrative functions. The sum of $2,000 was provided for the expenses of the commission.

Ask Study of Unity

Winnipeg (RNS):—The House of Bishops of the Anglican Church recommended here that a report on reunion with the United Church of Canada be received and commended for study for the next three years.

Canada Synod Seats Woman

Winnipeg (RNS): — Mrs. R. E. Woodhouse of Ottawa, president of the Dominion Board of the Woman's



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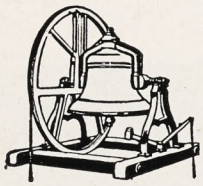
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Auxiliary, is the first woman to be given full delegate status at the General Synod of the Church of England meeting here. The Synod had authorized such action three years ago provided she was seated by the ecclesiastical province of the diocese naming her.

Anniversary

Detroit—Members of the clergy and laity of the diocese of Michigan met here recently at the home of the Rev. and Mrs. Gordon Matthews to help them celebrate their silver wedding anniversary. Over 200 friends attended the open house. Mr. Matthews is at present executive secretary of the diocese.

New Worker

Augusta, Ga.—Miss Rose Shanklin of Clemson, N. C., a specialist in pre-school and kindergarten programs will come to the Church of the Good Shepherd here in September to organize the work in these departments of the Church School. At present she is assistant nursery director at Benton House, Chicago.

Bid to Workers

Vienna (wireless to RNS): — An immediate aim of the Roman Catholic Church in Austria is to win back the loyalty of workers who were alienated during the Nazi regime, Theodore Cardinal Innitzer, Archbishop of Vienna, declared in an interview here. He reported that improvements have taken place in all phases of church life since the liberation of Austria last summer.

"We must bridge the gap between the Church and the workers," Cardinal Innitzer said. "We must not bind ourselves so strongly to the conservative parties that the workers feel that the Church belongs to these groups."

The 70-year-old churchman warned, however, that priests must not meddle in politics. He recalled his order to Church officials last Fall forbidding priests to make political statements or to engage in political activities without special authorization, and said "the new policy has worked out very well." The cardinal's order did not affect Catholic lay groups.

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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. ALFRED R. LOUCH
Layman of Los Angeles

As an Episcopalian and as a conscientious objector I wish to thank you for your recent issue of THE WITNESS devoted to a discussion of the various aspects of conscientious objection in this war. As one of a group of strikers at the Civilian Public Service camp at Glendora, California, protesting by this method the many evils of the CPS system brought out in the article "How Civilian Public Service worked for the CO's" by Roger W. Drury, I wish to thank you on behalf of this group for that very fair evaluation of the CPS program.

Our strike here at Glendora is now in its fifth month, and in spite of the arrest of all of the strikers, and the approaching prosecutions and possible prison sentences, it continues to hold to the five aims formulated at the beginning of the strike: 1) that we should receive pay for work required, 2) that some system of dependency allotments, accident compensation, and death benefits should be set up. 3) that the demobilization schedule of CPS men be put on an equal basis with discharges in the armed forces, 4) that civilian control should replace the arbitrary military authority now exercised over the camps by Selective Service officials, and 5) that the strikers, in order that the right to strike might be preserved, not be penalized for their action of protest. For five years none of these aims have been met by Selective Service, although, in the case of the first two, Congress provided for pay not to exceed rates paid the armed forces (Public Law 630) and although, in the case of the fourth, the military officials in Selective Service are such in direct violation of the law which provides for "civilian direction" of the camps.

Already six strikers at a camp in New York have been sentenced to 18 months in a Federal penitentiary, which indicates the only response of the government to an action of protest.

Thanks again for your very fair discussion of the CPS system.

* * *

MR. ROBERT MANN
Layman of Memphis, Tennessee

I am a regular reader of THE WITNESS and enjoy it very much, but I was very much surprised when I read the August 22 issue and found it devoted entirely to pacifism. Is this the editorial viewpoint of THE WITNESS, or (as I hope) are you allowing the pacifists to speak for themselves in your columns?

I was amused to see that one of the writers seems to think that because a certain conference "plainly stated" that war was a sin, it must be. Anyone but a fool knows that, but it seems to me that's not reason enough for our country to refuse to arm itself adequately when the alternate is absolute destruction of, not only our physical possessions, but also what is more important, our ideals.

Nor do I believe that the Christ would endorse the stand of non-combatants. If he would, why did he not condemn military service in the face of the greatest military power the world had ever seen—that of Rome? Why should our church protect conscientious objectors when we certainly must realize that it would be absolutely fatal for everyone in our country to refuse to bear arms? Especially since the rest of the world is armed to the teeth and has no idea of disarming? Are we fools enough to believe that everyone would drop their arms the minute we did? I don't recall that this has been the case in the past.

As Christians we don't believe in conquering by the sword, but if the Christians of the Middle Ages hadn't taken up the sword against the Saracen, very likely Christianity would have perished then and there. Can we honestly say all men who served in the armed forces were sinners for not refusing to fight?

Let's wait until the clouds of war are not quite so thick before advocating disarmament and pacifism.

ANSWER: Signed articles in THE WITNESS do not necessarily state the position of the editorial board. We do believe, however, that all points of view should be heard.

* * *

MR. F. C. BRIGGS
Layman of New York

THE WITNESS is to be congratulated for the excellent number of September 5 which so clearly presented the issues to come before General Convention. It was a thorough report which will make it possible, I am sure, for all readers to follow the action in Philadelphia with interest and understanding. You are bringing out a lively and timely paper—the best of several religious journals that I receive.

* * *

MRS. GEORGE CARR
Churchwoman of Pittsburgh

The two editorials in THE WITNESS for September 5 were excellent. You surely stated clearly the capabilities which the times demand of the new Presiding Bishop. One only hopes that the House of Bishops will be guided to elect such a man. I agree also that it would be tragic in this day and age for a House of Deputies not to seat the one woman who has been elected a deputy. With women serving in Congress and in many positions of importance our beloved Church would look real silly not to give women the place they have earned. Also I hope that a layman may be elected President of the House of Deputies and I am glad that THE WITNESS saw fit to endorse such an outstanding man as Judge Owen J. Roberts.

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Prophetic, Lay Religion vs. Priestcraft

Protestantism is a prophetic, lay religion. It logically emphasizes the claims of social justice, like the great Hebrew prophets. It is completely opposed to priestly mediation between God and man. The tendency of progressive Protestantism is to see God not only in Biblical history, but also to find Him as the partner of man in the stream of general history and in the cosmic process. The discovery of atomic fission suggests that the atom is a constantly seething focus of God's power, and that there was no original "creation" of a universe consisting of small, hard, material particles, in the conventional sense. Protestant religion tends to move away from orthodoxly understood supernaturalism and the miraculous.

An alien ecclesiastical organization, reciting its ritual in a foreign tongue, tending to obscure social justice behind a cloud of theological supernaturalism, is now rapidly moving to penetrate the vitals of the American republic. Proclaiming infallible knowledge of the Bible, it asserts that non-Catholic religious bodies have no right to interpret and teach the Scriptures.

It accepts the historicity of the Jewish priesthood as having been objectively organized around an alleged matter-of-fact sanctuary known as "The Tabernacle in the Wilderness" (Vide Dr. C. L. Souvay, Professor in the Roman Catholic Kenrick Seminary, St. Louis, writing under the imprimatur of Cardinal Farley, in Catholic Encyclopedia). In other words, the "infallibility" centering at Rome declares that the "Tabernacle" was an actual fact, built according to revelation from the Almighty. But the same revelation provides also that the desert sanctuary shall be enclosed in a personnel-pattern of remarkable, startling, and arresting character:—It is completely in charge of tribes which are said to be descended from Leah, the legendary unloved wife of Jacob, to the ignominious exclusion of tribes which are said to be descended from Rachel, the legendary beloved wife of Jacob, as follows:

The "Tabernacle" is depicted in a narrative known as the "Priestly Document", which composes the topmost layer in the literary strata of the Pentateuch. The Tabernacle itself allegedly stands in the very center of the camp of Israel in the wilderness. On its eastern, or front, side "toward the sunrise", occupying the most honorable position, are three Leah-tribes (Judah, Issachar, Zebulun). On the south side are two Leah-tribes (Reuben, Simeon), together with a Leah-bondmaid-tribe (Gad). On the north side are stationed three other slave-girl-tribes, one of which (Asher) is descended from Leah's bondmaid; while the others on the north side (Dan, Naphtali) are derived from Rachel's bond-maid. The priests come from a special clan in the Leah-tribe of Levi; while the sanctuary itself is entirely surrounded by a police-guard of lower grade Levites. But the climax of the story relates to the back side, or west, of the structure, where the refuse material from a sanctuary would naturally be thrown out: Here, in obscurity and in humiliating subordination to the Leah-tribes, and even to the tribes descended from the bondmaids;—here, in ignominious insignificance, we find "the camp of Ephraim", consisting of three tribes (Ephraim, Manasseh, Benjamin) the only tribes descended from Rachel, the legendary beloved wife of Jacob.

The "Priestly Document", containing the Tabernacle-narrative, is anti-Ephraimite and pro-Judaic. The nature of the Tabernacle as a Leah-monopoly can be easily verified by noting the legendary tribal origins in Genesis and checking them alongside the camp stations in Numbers. The Hebrew Bible is "bottlenecked" through Jewish priestly writers, who labored in the Babylonian Captivity and after, at a period when the Ephraimites (identified with Rachel) had already vanished into the void and were known as "the lost tribes".

Roman Catholic interpreters of Scripture have never shown any knowledge that the "Tabernacle in the Wilderness" was not a literal fact, but was merely post-exilic propaganda against the "lost tribes" of Ephraim. Modern Protestant Biblical scholarship long ago opposed the historicity of the Tabernacle (Hastings, Dictionary of the Bible, IV, 666). But its character as a vindictive, imaginary Leah-monopoly, growing out of tension between social groups in Israel, gives new point to critical scholarship and punctures effectively the Catholic assumption that infallible knowledge of Scripture is enthroned on the Tiber.

Hebrew prophecy arose in Ephraim. It was aborted in Judah by the tragic failure of King Josiah's reformation and the rise of the Jerusalem Tammany. Judah, on the map, lay wedged in between Ephraim on the north and the enemy Edom on the south: "Jacob divided the people . . . into two bands . . . Rachel and Joseph hindermost", i.e., farthest from the Edomites. The Judaic scribes in the Babylonian Exile were unable to gainsay the legend that Leah, the mother of Judah, was thrust out of Jacob's tent in the same way that the tribe of Judah was thrust out of the Hebrew nation by the Ephraimite, or Josephite, rebellion against the house of David.

Resenting the prestige of the Rachel-Joseph-Ephraim element in history and legend, the post-exilic scribes transformed the prophetic religion into an ecclesiastical cult by means of the pro-Judaic, anti-Ephraimite "Priestly" document, centering around the "Tabernacle". This material is endorsed as actual history by the Roman Catholic hierarchy. The disclosure and public discussion of the Tabernacle in its real nature is possible only under the free, scientific regime of progressive Protestantism and modern evolutionary Judaism. (In addition to the Catholic Encyclopedia as above, consult Steinmueller. Companion to Scripture Studies, published under imprimatur of Cardinal Spellman. Professor Steinmueller is teaching in the Seminary of the Immaculate Conception, at Huntington, Long Island, N. Y.).

—Louis Wallis

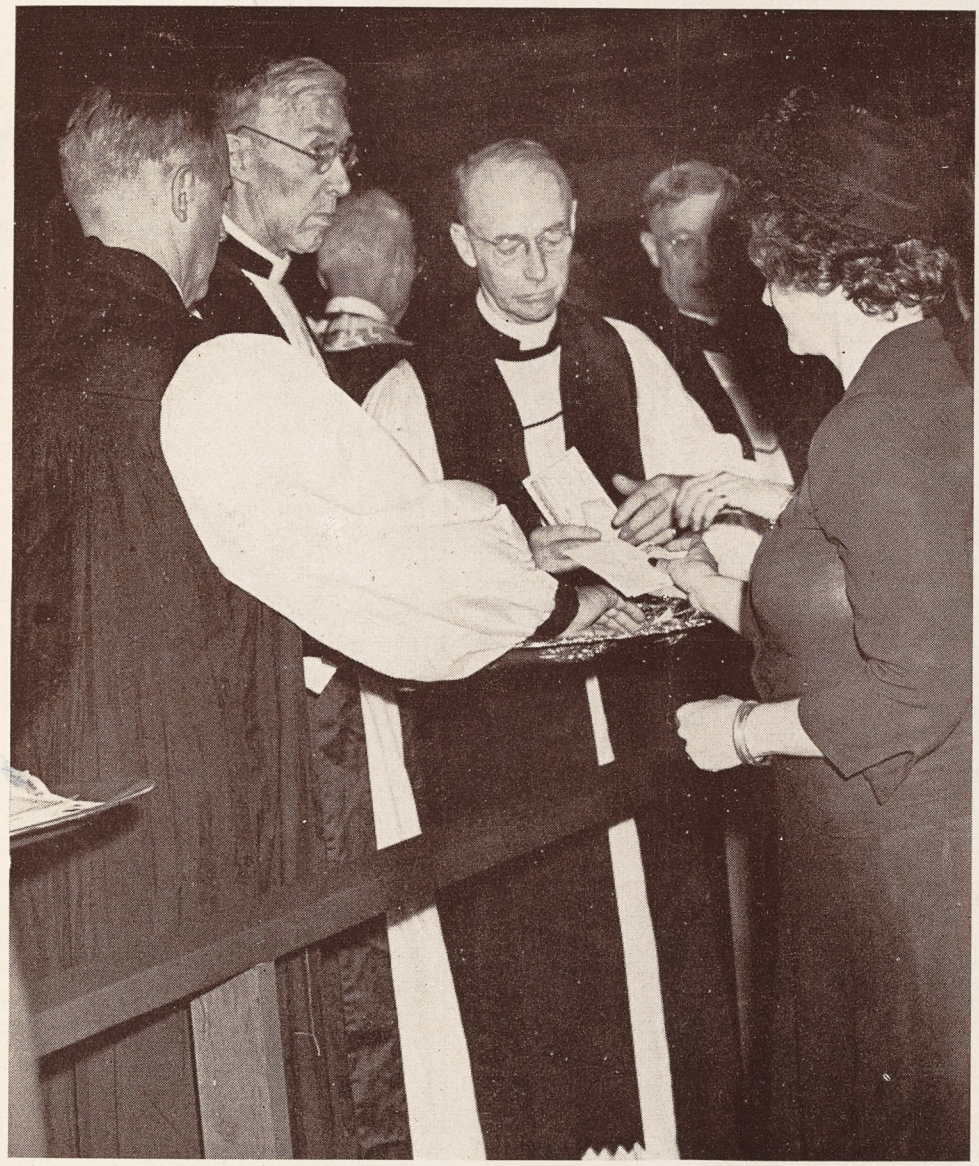
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The WITNESS

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GENERAL CONVENTION NEWS

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For Christ and His Church

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Vol. XXIX No. 44
OCTOBER 3, 1946

CLERGY NOTES

ARNOLD, HOWARD S., formerly rector of the Holy Comforter, Washington, is now rector of St. Barnabas', Leeland, Md.

BARRALL, HERBERT M., curate at St. John's, Waterbury, Conn., was ordained priest on September 7 at St. Stephen's, Wilkes-Barre, Pa., by Bishop Frank Sterrett.

BRADY, CHARLES H., rector of St. Barnabas', Denver, Colo., has resigned and will study for a year at Union Seminary, New York.

DUN, ANGUS JR., was instituted as rector of Christ Church, Hamilton and Wenham, Mass., Sept. 8 by Bishop Henry K. Sherrill. He had previously served on the staff of Christ Church, Cambridge.

GARNETT, WILLIAM B., former navy chaplain, is now curate at Christ Church, Whitefish Bay, Wisconsin.

GILLISS, CARTER S., former army chaplain, is now rector of Christ Church, Washington.

GREAVES, LYMAN B., formerly of St. George's, Nanticoke, Pa., is now rector of Christ Church, Kensington, D. C., and the Chapel of St. James, Garrett Park.

GROSS, FREDERICK S., S.S.J.E., was ordained priest by Bishop Oliver Loring of Maine Sept. 3 in St. John Evangelist's Church, Boston. He will return to Caribou House, Maine.

HAMILTON, FRANCIS M., formerly rector of St. Mark's, Pikesville, Md., is now rector at Silver Spring, Md.

LANGLANDS, CHARLES F., former rector of Addison Parish, diocese of Washington, is now rector at Kissimee, Fla.

LUKENS, ALEXANDER M., former navy chaplain, became rector of St. Barnabas', Denver, Colo., on September 8th.

PATRICK, W. E., rector of All Saints', Oxnard, Calif., chaplain in World Wars I and II, has been promoted to colonel in the chaplains reserve corps.

SHUTT, PHILIP L., news editor of THE WITNESS, is now part-time assistant at St. James-the-Less, Scarsdale, N. Y.

WHITAKER, ROBERT H., former navy chaplain, is to study at the University of Edinburgh.

WILBUR, PAUL D., former army chaplain, is now rector of Trinity, Covington, Ky.

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VOL. XXIX, No. 44

The WITNESS

For Christ and His Church

OCTOBER 3, 1946

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Bishops Resolutions Defeated By House of Deputies

Lay and Clerical Deputies Unwilling to Urge Friendship Between United States and Soviets

By William B. Spofford

Philadelphia: — On the closing day of General Convention the House of Deputies gave themselves a pat on the back in a resolution praising the press "for their full and understanding reports of this Convention." They stated that the press, by faithful reporting, "helped to show a groping world that the Christian Church is a living, growing body, able and eager to do its part in the making of a better world."

I can say that the House of Bishops did the best it could to justify such a resolution but was almost invariably blocked by the House of Deputies. First a resolution was introduced on the control of atomic energy. Owen J. Roberts, president of the Deputies, relinquished the chair to talk on this and made an impassioned speech against the resolution as offered and presented a substitute which condemned the United Nations as futile and called for world government now. Nobody uttered a single word in support of the United Nations, and Judge Roberts' resolution passed with but one man voting against it, and we suspect he voted against it for the wrong reasons.

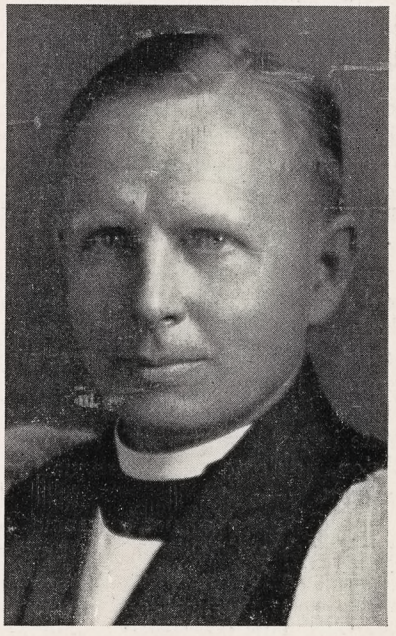
When this resolution came before the House of Bishops two days later, with not more than half of the bishops in their seats, it probably would have passed had it not been for the alertness of Bishop Parsons, the Presiding Bishop, Bishop Scarlett of Missouri, Bishop Beverley D. Tucker of Ohio and one or two others. Bishop McElwain had quickly moved concurrence when Bishop Parsons jumped to his feet to point out the importance of the resolution, moving that it be referred to a committee. The Presiding Bishop, speaking from the chair, likewise said: "If I understood the resolution correctly it is a slap at the United Nations. If so it is a very serious matter." Whereupon, by vote of the bishops, it was referred to a committee.

This committee, headed by Bishop Scarlett, the next day presented an entirely new resolution as a substitute for the one which had passed unanimously by the Deputies. In the strongest terms it supported the United Nations, declaring that it "has already demonstrated the value of the Security Council" and stated that through its various councils and commissions "has laid the foundation for an effective agency to advance social justice, human rights and the general welfare" and then went on to say that "the United Nations is our present best hope and the only established agency through which the peoples of the world can at this time pursue the establishment of world law." After thus backing the existing United Nations, the resolution went on to declare that a federal world government would be desirable "as soon as possible."

The resolution was presented by Bishop Sterrett of Bethlehem and was strongly supported by Bishop Henry W. Hobson of Southern Ohio, who declared that "the Church should be in the vanguard in the support of such an effort to outlaw war and develop brotherhood among nations, rather than in the rear guard. Let's take the lead in this great ideal for insuring peace and the welfare of the world."

It passed the House of Bishops by an overwhelming vote. The Deputies later concurred, thus throwing out the resolution sponsored so vigorously by Mr. Roberts.

The day before Convention closed, Bishop Scarlett offered a resolution in the House of Bishops urging friendship with the Soviet Union. It declared "that the building of world order, to which the American people and their duly elected representatives are irrevocably committed, is a task which demands the sustained effort of all men of good will. It is as well a task central to our Christian faith as one which gathers added significance from our deep conviction that Christianity offers the only solid ground on which to build a decent world. The achievement of world order will come not without strivings, tensions and agony of spirit. For while 'we are members



Bishop Penick of North Carolina was the vice-chairman of the House of Bishops and presided in the absence of the Presiding Bishop

one of another', and stand alike under the judgment of God, we are also members of a family of nations who differ widely from one another in religious, social, economic and political ways of life. These very differences and diversities of culture enrich the world community, and at the same time give rise to tensions and misunderstandings. This is particularly true in the case of the Soviet Union and the Western Democracies. To conclude that the

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only way in which these tensions between the Soviet Union and the United States can be resolved is by war would be calamitous and to contemplate such a war in the name of religion, unthinkable. It would be to reject completely the power of good will, mutual understanding and cooperation between peoples which we are seeking to implement through the United Nations. Moreover, there is a record of two centuries of unbroken friendship between the peoples of our country and of Russia, under varying forms of government, which should buttress our conviction in an appeal to history.

"In view of the enormous peril to civilization of modern warfare, both nations must be prepared to make reasonable concessions. With God, and under his guidance, all things and all right solutions are possible.

"In the words of the report of the Federal Council of Churches, we 'as Christians base our view of life on the belief in the dignity and worth of man as a child of God . . . That is a conviction to which we must hold fast. The faithful practice of that belief has . . . wrought a remarkable degree of political and religious freedom.' Standing firm in that belief we must demonstrate both within our nation and in our dealings with all peoples that justice and freedom under law are the enduring foundations of a peaceful world. These convictions, recently expressed by the President of the United States and the Secretary of State in our dealings with the Soviet Union, deserve our unequalified support.

"While we do not presume to speak with authority on the precise steps to be followed by our government in its political and economic relations with the Soviet Union, we are convinced that in faith and fellowship with the Russian peoples we can mitigate the tensions and suspicions that exist between our two countries."

The resolution, which passed the House of Bishops unanimously, ended by commending the proposal which was approved by the 1943 General Convention "to send one or more bishops to Russia to confer with the leaders of the Holy Orthodox Church and express to them our faith in the power of true religion to become a healing of the nations."

The resolution however was voted down, without debate, by the Deputies by a substantial majority, with even a large number of the clergy voting against it. Apparently the deputies will risk an atomic and germ war if the alternative requires friendship with the Soviets. Anyhow they turned down the resolution which had unanimously passed in the House of Bishops.

Later it was moved in Deputies to reconsider that part of the resolution which reaffirmed the action taken in 1943 to send a delegation to confer with the leaders of the Orthodox in Russia. By this time about half of the deputies had gone home, with only 350 present and voting, so that 234 affirmative votes were necessary for a two-thirds vote. There were 232 voting "yes" and 118 voting "no." So this action, which the Bishops had approved unanimously, and which both Houses had passed at the Cleveland Convention, was lost by two votes. Thus have our relations with the Soviet Union "progressed" in the past three years as far as the House of Deputies is concerned.

The most progressive thing that the Deputies did was to pass a resolution, offered by Mr. Spencer Miller Jr. of Newark, commending President Truman for saying that he will ask Congress to admit to the U. S. a greater number of displaced and stateless persons than is provided under our present quotas; and another, offered by the Rev. Richard Preston of Western Massachusetts, reaffirming the resolution of the 1943 Convention which urged the inclusion of lay employees of the Church under the federal social security act. It was perhaps these two actions which they felt justified their closing resolution that "the Christian Church is a living, growing body, able and eager to do its part in the making of a better world." But having listened to discussions in both Houses through the ten days of Convention I most emphatically state that such a resolution would have come with better grace from the Bishops, who, as is always the case, revealed an awareness of the sort of the world we are living in that was almost totally absent in the House of Deputies.



The missionary Bishops administer the chalice at the corporate communion of the Woman's Auxiliary at General Convention

NO TRANSLATION OF BISHOPS

Philadelphia: — Legislation approved by bishops permitting the translation of bishops from dioceses or missionary districts, providing they have served for at least five years, was rejected by the deputies by a vote of 143 to 359.

PLANNED PARENTHOOD APPROVED

Philadelphia: — General Convention adopted a resolution commending the dissemination of information by doctors and hospitals leading to a more wholesome family life. Planned Parenthood is the new name for this—it used to be called birth control.

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New Presiding Bishop Comments On Pressing Problems

Says that He Hopes the Door Is Still Open For Unity with the Presbyterian Church

By W. B. Spofford, Jr.

Philadelphia:—"My hope is to see the forces of Christianity come to bear on the pressing problems of our historical period," Bishop Henry Knox Sherrill, new Presiding Bishop of the Church, told reporters soon after the announcement of his election on September 17th. He said that there should be a new spiritual outlook within the hearts of men and called for a united Christian approach to world problems. "I think this is pressing," he said, "because I am not sure there's so much time. Go to Europe and see what's happened there. It can happen here unless we have a peace which is based on righteousness."

Bishop Sherrill said "the problem is between Christianity and paganism. The forces of evil are always in the open. Our strength must lie in unity. He who believes in Christ can give a strong and cooperative answer to the needs of men everywhere today."

Commenting on Church unity further, Bishop Sherrill queried "how can the Church ask the nations to cooperate unless they are to cooperate themselves? Other people can say to us too easily, 'Physician, heal thyself!' I don't see any hope of immediate Church unity in many directions but there are such great issues before the world today that none of us has any right to emphasize those of secondary importance. What we think of Christ is supreme. What kind of vestments we wear is of secondary importance. I still hope that the door is kept open for union with the Presbyterians."

When questioned on the new marriage canon, the new Presiding Bishop said that in his opinion, "it is an improvement." Believing that it has not weakened the Church's stand that marriage is a life-long union, he said that "it only affords the bishop greater leeway and responsibility."

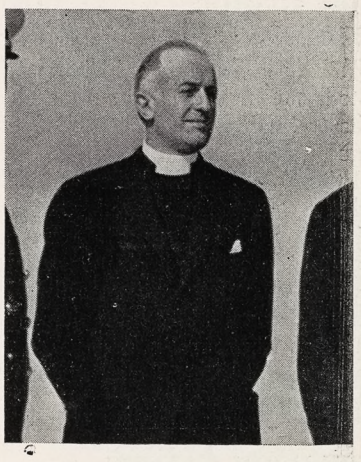
Asked how he felt the Church could help in world affairs, he said, "We can educate our people to a study of the facts—to an impartial study of facts with a background of Christian teaching and Christ's teaching. Through the World Council of Churches we can be a tremendous force, not only in relief, but in all kinds of ways. The immediate need of Europe are the needs of bare subsistence—food and coal and clothes. It's no good giving starving people tracts and pamphlets before you give them something to eat." Asked about his position in regard to atomic energy, Bishop Sherrill said "time is running out and we must put the atomic bomb under the control of an international organization."

The twentieth Presiding Bishop diplomatically turned aside a ticklish question in the best tradition of the late President Roosevelt when asked where his allegiance would lie in case the Brooklyn Dodgers (Dem Bums) should win the National League pennant (half game behind on day of interview) and have to face the Boston Red Sox in the world series. Born in Flatbush and for 16 years Bishop of Massachusetts, Bishop Sherrill smilingly said that he, personally, rooted for the Boston Braves. "Give me a 2 to 1 game, anytime," he said. Asked if he were planning to attend the series, he replied, "I'm not wealthy enough for that."

On the last day of the Convention, Bishop Sherrill was presented to the House of Deputies, which received him with a guard of honor and vociferous applause. In a brief address to that body, he expressed his deep gratitude for his election and said, "I know my own inadequacies better than you do. I pledge you my consecration of all that I have, but that is a small thing unless that same consecration is given on the part of our Church people."

Saying that the Church has a task of such major importance that it will demand the utmost loyal cooperation, Bishop Sherrill said that he was not asking peace at any price. "I am wondering if a short period of rest is not needed. Rest a little from converting ourselves to reach out into the world. Let us look out and get a little rest rather than taking ourselves up by our roots and looking too closely at ourselves. No one can realize the tragic nature of our time and of our day. I wouldn't take any position in the Church if I couldn't continue to express my own personal convictions."

"I have missed something in this Convention of the urgency of the day," he said, "so I hope you will tell your people when you go home about the work that is being done in the missionary field and not what Dr. so-and-so said about amendments to certain canons. We are united in a great missionary enterprise. I get tired of quotas and percentages. We do little in sight of the need of the world and the demands of the Church. We need less respectability and more fanaticism. We ought to have a half million or a million for the rural field and for educational efforts to convert others to Christ."



The newly elected Presiding Bishop as he recently stepped from a plane after visiting Europe. "Go to Europe and see what's happened there. It can happen here unless we have a peace that is based on righteousness."

With his thought obviously on the world situation, Bishop Sherrill stated that "we should have a knowledge of what sacrifices are needed today. Let's be broad-visioned, big-hearted. Let us see that the only hope of the world and the future is that human nature shall be changed into the stature of the fulness of Christ. Christianity is not a luxury or a conventionality. It is everything or it isn't much of anything. To answer that call of Christ, I ask more than your loyalty. I ask the consecration of all that you are."

Final action on budget and program is omitted from this number for lack of space. It will be reported in the issue of October 10th. We can say however that the Con-

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vention substantially approved the budget as offered by the National Council which was reported in our issue of September 19. Our next number will also feature the meaning of the new marriage canon by Bishop Davis, chairman of the commission, and the action on unity by Canon Theodore O. Wedel, member of the commission. We will also have asked a number of bishops and deputies for brief comments on "What I Think the Convention Accomplished."—Ed.

THE PICTURE ON THE COVER

Philadelphia:—Delegates to the triennial of the Woman's Auxiliary present the United Thank Offering at the corporate communion held at General Convention. The offering was over $1,600,000 and broke all records. Shown in the picture, left to right, are Bishop Hart of Pennsylvania, Presiding Bishop Henry St. George Tucker, Bishop Harris of Liberia (back to camera), Suffragan Bishop William Remington of Pennsylvania, Bishop Stoney of New Mexico and Southwest Texas. The woman presenting the offering was not identified.

MORE BISHOPS RESIGN

Philadelphia:—The bishops accepted the resignation of Bishop Robert Gooden as suffragan of Los Angeles, effective July, 1947. He will then have reached the age of 72 when retirement is required. The resignation of Bishop Blair Larned as suffragan of Long Island was also accepted thus making it possible for him to become bishop in charge of American Churches in Europe. Long Island was granted permission to elect another suffragan.

NEW BOOK CAUSES DEBATE

Philadelphia:—There was a great deal of debate in the House of Deputies over the announced intention of the commission on social reconstruction, headed by Bishop Scarlett, to bring out its report in the form of a book, "Toward a Better World," which is expected on the news stands this month in a 150,000 edition. There were those who insisted that the commission has no authority to publish a book which would seem to have the sanction of the Church. The issue was finally resolved by the passage of a resolution commending the commission for publishing statements concerning the application of Christian principles to social problems but instructing the commission to have inserted in any volumes issued the statement "that the views therein expressed are those of the authors only and are not official statements on behalf of this Church."

COMMISSIONS GET FUNDS FOR WORK

Philadelphia: — The liturgical commission was voted $1,500 by General Convention for its work; $500 to the committee on the state of the Church; $500 to the joint committee on structure and organization of General Convention; $5,000 for expenses of delegates to the Federal Council of Churches and a like amount for delegates to the World Council of Churches. An appropriation of $6,000 was also approved for the joint commission on unity; $2,400 for the commission on rural work for the next three years; $2,500 for supervising publication of supplement to annotated edition of constitution and canons; $5,250 for work of the commission on faith and order; $3,000 for commission on theological education; and $9,000 for the triennium for the Church Historical Society plus $1,800 to the Historical Magazine.

SEEK LARGE FUND FOR RELIEF

Philadelphia: — General Convention authorized the National Council to seek not less than a million dollars annually for the next three years for the relief and inter-Church aid programs coordinated by Church World Service through the World Council of Churches and the National Christian Councils in Eastern Asia. The director of the division of promotion, Robert Jordon, plans to leave for Europe shortly with two expert movie cameramen to take pictures of destitution in Europe. It is planned to show these later at Church gatherings as a part of the method for raising the fund.

ADMINISTRATION OF CHALICE

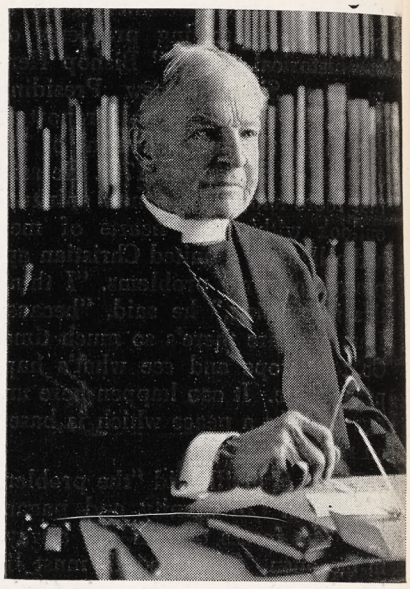
Philadelphia:—The deputies did not concur with the bishops in an amendment to the canons which would permit a layman to administer the chalice in holy communion.

NO REVISION NOW OF PRAYER BOOK

Philadelphia: — No action was taken by General Convention on a request that a tentative revision of the Prayer Book be made and presented to the Church for study.

THE STATE OF THE CHURCH

Philadelphia:—The report of the committee on the state of the Church revealed that we have passed the one and one-half million mark in number of communicants in the continental dioceses. The number of parishes and missions shows a slight increase. But the number of baptisms has remained almost static in the past three years. "Sermons must be preached on the subject of baptism," the report continued, "and parents must be reminded of the necessity of this sacrament. We look with utter disfavor on the prevalent fad of making the sacrament of holy baptism the occasion for a cocktail party."



Bishop James DeWolf Perry, former Presiding Bishop, whose resignation as Bishop of Rhode Island was accepted by the House of Bishops

Lay and youth work were commended, but lack of Christian stewardship within the Church was noted. "We need not only sermons on stewardship, but also willingness of Christians to venture in its practice. The cheerful discharge of the financial obligations of individual Christians to the work of Christ's Kingdom will increase the resources of the Church, both financial and spiritual."

SEEK GREATER ECONOMY

Philadelphia: — General Convention passed a resolution directing the National Council to continue surveys of work in missionary districts, seeking to effect economies in administration wherever possible.

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EDITORIALS

A New Precedent Established

THE seating by the House of Deputies at General Convention of a duly elected woman delegate from the diocese of Missouri does more than shatter an old precedent of 157 years standing; it establishes a new precedent to which future Conventions can refer for all time. Even the hasty adverse action taken by the House without debate just prior to adjournment on Saturday the 14th, when more than a hundred and thirty delegates were absent, on the constitutional committee's proposal to change the wording of the constitution from "laymen" to "lay persons" will not be controlling. It may suggest a seeming inconsistency if not a confusion on the part of the deputies on the issue raised in the proposed change in wording. The vote itself stood 263 to 256. But the woman delegate was legally seated by the Convention under the present constitution and women delegates duly elected by the dioceses can in the future be seated under Article IV of the present constitution by similar action of the House.

The basis for such a conclusion rests upon the sound and ancient principle of constitutional assemblies that "every Assembly is the judge of the qualifications of its own members." The United States constitution, adopted in Philadelphia in September, 1787, was used by members of the Protestant Episcopal Church as a model for the constitution which they adopted two years later in 1789 at its first Convention in Philadelphia. Section 5 of article 1 of the federal constitution reads in part as follows: "Each house shall be the *judge of the elections, returns and qualifications of its own members, and a majority of each shall constitute a quorum to do business.*" That is an accepted principle of constitutional law and practice.

The definition of the word "layman" in ordinary usage and in ecclesiastical law is clear and explicit. "One of the people in distinction from the clergy; one of the laity," says Webster's dictionary; "One of the laity," states the Oxford dictionary. The word "layman" in Corpus Juris and Bouviers Law Dictionary reads, "In ecclesiastical law, one who is not an ecclesiastic nor a clergyman, one who is not a member of the legal profession, one who is not a member of any profession." Here then there is no ambiguity, no reference to sex. The explanatory note attached to much legislation defines men whenever used in a general statute as including women. The word "man" as defined in Corpus Juris is "generically the human race; mankind; human beings collectively." The cases defining the word "man" and "men" are no less explicit. The rule of law is that man or men is always considered to be used in the generic sense unless the context indicates otherwise. One of the leading cases is 36 Missouri Appeals, 107, which states that "man means mankind which is generic and includes women."

It is significant that the final paragraph of this section 4, article 1 of the constitution, in which the word "layman" appears, also states "Each diocese shall prescribe the manner in which its deputies shall be chosen." This embodies in a sentence the revolution wrought by the Protestant Episcopal Church when they changed the center of political gravity from the king to the people—from appointment of bishops by the king to election by the people through convention. Power is thus in the local diocese to determine who is to be a deputy to General Convention. Each such duly elected deputy will be seated hereafter irrespective of sex.

BUT if the law and the dictionaries are explicit in the definition of laymen, so, too, is the practice in the Church. The Anglican Communion, which provides guidance on so many questions of Church policy, has long since recognized that laity means lay people and that includes women.

The house of laity of the Church Assembly in England, which is the corresponding body to the General Convention, has admitted women for many years. Approximately a third of this Assembly are women whose contribution to the life and work of the Church is notable. The Church in Canada has similarly admitted women to the General Synod if elected by the dioceses.

In our Church women are now admitted to full status in diocesan conventions in no less than 29 dioceses and missionary districts. It is clearly within the power of such dioceses by appropriate action to designate women as deputies to the General Convention. The National Council, which is set up on a tripartite basis, such as General Convention, and carries forward the work of the Church between Conventions, has for the past 6 years welcomed women in its membership—designated by the Woman's Auxiliary.

The women of the Church, who with magnificent generosity gave $1,600,000 in their United Thanks

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Offering through the Woman's Auxiliary, have petitioned the privilege of a closer integration in the work of the Church is an earnest of their intention to share more organically in the life and work of the Church, in the following words:

Whereas, the work of our Lord and His Church requires the full strength of the membership of the Church, and

Whereas, an extensive study shows that women in all Christian Communions are sharing in increasing numbers in important responsibilities in parishes, regional groups, and legislative assemblies, and

Whereas, the women of the Episcopal Church in Triennial meeting assembled in 1937 went on record as supporting the participation of women in parish vestries and diocesan conventions,

BE IT RESOLVED, that we request the General Convention so to interpret the word, LAYMEN, *in the constitution, canons, and other official documents of the Church, that it will be understood to include lay women as well as lay men, and further,*

BE IT RESOLVED, that we call upon the women of the Church to prepare themselves to cooperate with the fullest devotion in all types of work open to the laity of the Church.

It is custom—and custom alone, then, that has deprived the women of our Church in the past from participation in the work of General Convention. No constitutional barriers stand in the way of their participation. Each succeeding Convention can, in the exercise of its constitutional warrant, do what the Philadelphia Convention did—seat the duly accredited women delegates. A salute to Missouri which has shown us the way and the truth!

The Pastoral Letter

Of the House of Bishops

PROPHETIC voices have cried out through these past years of conflict, warning of the time when having won the war, we might lose the peace. That time is now upon us.

Our brave men allied with the brave of other lands saved mankind from the adversary of flesh and blood. But mankind is not yet saved. More subtle adversaries, "the rulers of the darkness of this world" have entered the field. They would make easy prey both of the victors, who are weary and impoverished, and of the vanquished who are desperate in their utter ruin. It is all too true that hundreds of millions are famished and bankrupt in body and goods; but far more is it true that the spirit of mankind cries out for rescue lest it perish.

At home we have confusion and vexation in every quarter, but these fade to nothingness once we become aware of the desperate plight of the world about us.

May it please God that the nations will never again resort to war as the means of settling their differences. Even as the war ended arms increased to such fantastic power that we face the specter of mankind's obliteration. Only with the armour of God can we withstand this evil day: with truth; righteousness; the gospel of peace; faith in our sovereign God and his power to save; the quick spirit speaking his word within men's hearts, moving them to do his will; and with unceasing, believing prayer.

All earthly devices have failed, but let no one scoff at the overcoming power of Christ's Church once she employs the weapons of the Spirit. For with them she can bring forth not mere idle professions and empty words but food to feed hungry bodies, shelter for the homeless, work for the unemployed, peace among factious brethren, peace among nations, solution of strife between races, and classes, forgiveness and reconciliation between those who once hated each other to the death—in short, the peace of God. We are no such fools as to think that our single communion, the Episcopal Church, can do all this alone, but we do believe that Christendom presenting an evermore united front can lead all men of good will into the fulfillment of God's eternal purpose.

We are conscious of the weakness resulting from the divisions within the Christian Church, and in deep penitence we ask God's forgiveness for whatever we have done or left undone to cause or prolong these divisions. We are thankful for the growing unity with other branches of the Christian Church which has come to us through the fellowship and work of the Federal Council of Churches and the World Council of Churches.

While we have not yet discovered a common basis upon which we may achieve organic union with the Presbyterian Church in the U. S. A., we shall continue in our search for it, so that such union may be achieved. During the war men put race, politics, personal prejudice, and self-advantage aside. In the face of the immense task confronting us let us rise above all differences, let us

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strive with a noble spirit for the values of eternal worth.

In joining the warfare against widespread selfishness, secularism and greed these questions press insistently upon us: Are we truly penitent for our share in the world's sin and suffering? Will what we seek bring God's peace? Does it heal? Does it let in light and reasonableness upon ignorance and perversity? Does it cheer the despondent? Does it again take up the burden and march onward? It is a "must," a first thing of the Kingdom of God? Does it issue in positive action for the common good? Does it cost us anything? Does it cost thought, searching of heart, amendment, sacrifice of lesser loyalties and cherished prejudices? Does it cost in self-denial, time, money, energy? Does it call us to hazard anything? Does it force us out of a snug place into the unknown, into some hardship? Let us charge ourselves with the necessities of the task:

In World Relief

We must provide food, clothing, shelter, credits, and all that will revive the spirits of broken peoples. We must help the peoples of the world to raise their standards of living through their own productive efforts. The Church is calling upon us to give at least a million dollars each year as our share in the inter-church relief program carried on by Church World Service.

In World Peace

The world situation demands Christian steadiness and courage in our insistence upon the exercise of justice and good will in the face of rumor, misunderstanding, and power politics among the nations; support of such steps as will lead to the strengthening of the United Nations, to make it an effective organization to promote human welfare and a just and durable peace. We believe that it is possible to bring about among the nations of the world a lasting peace, because Jesus Christ pointed the way to such a peace; that we should think and talk in terms of such a possibility, lending our aid to human agencies, not closing our eyes to reality, but daring to act on the premise that peace ultimately depends upon the Christian standard of life, "Thou shalt love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself."

In Racial Understanding

While opposing resolutely injustice to minorities, we must strive to give a positive demonstration personally, and by groups, to the fact that Christians, at least, act toward all men as brothers under the one Heavenly Father.

In Industrial Peace

Here we try first to learn the realities underlying and causing disputes, and seek reasonable and equitable remedies, meanwhile bearing inconvenience so that a solution may be found. Without a strong sense of responsibility to God and the common weal there can be no hope of anything approaching peace in the industrial area. If the parties concerned in the disputes are governed only by self-interest, anarchy will prevail and the life of the nation continue disturbed. An irresponsible labor movement is no better than irresponsible capital.

The Christian Family

The unit of any Christian civilization worthy of the name in the Christian family. It is besieged from without and betrayed from within. Lack of adequate housing, mobility of family groups, economic tensions and pressures have weakened the foundation of the home. Infidelity, the growing incidence of divorce, and parental delinquency have imperiled further its integrity and security. We must at all hazards bring Christ into the home.

The central hope of achieving this is in a renewed dedication of man and woman to lifelong unselfishness in the bonds of holy matrimony. Only through discipline, devotion and unselfish sacrifice sustained by the power and love of God can man and wife achieve an evermore perfect unity. Only through a complete acceptance of the duties of Christian parenthood can the home fulfill its function to secure a regenerated society. The Christian home is essential in the life of the Church and only the Church can undergird the Christian home.

The obligation of the Church to teach its youth in no sense relieves the home of a primary responsibility. Children obtain a set of character in the very earliest years and largely from the conduct patterns which they see at home. If young parents will acquaint themselves with the insights and information necessary to teach children the simple truths of God, of Christ and his Church with the same fidelity that they use in learning how to meet a child's physiological and emotional needs, the re-establishment of the Christian home is possible even among the difficulties so prevalent in a restless, hurried and pre-occupied age. We lay upon the hearts of our people the priority of worship. Deserted altars imperil the home, and destroy the fellowship that can build the still greater fraternity of the whole family of God.

In Christian Education

Cooperating with the home all responsible groups must realize that the Church school is not a mere afterthought in parish life but a major

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parish project. It deserves the complete support of all groups and individuals in personal service and in financial support. We call the attention of clergy and vestries to their present and continuing responsibility in this field.

Rebuilding Destroyed Properties

With deep gratitude for the loyalty and faithfulness revealed in the worthy gifts of many for the rebuilding of our war destroyed properties, through the Reconstruction and Advance Fund, we must ever be conscious of our failure to reach the goal that would provide all the monies for essential needs. Our people must therefore realize the necessity of continuing appeals for large gifts for capital expenditures in order that demolished churches, hospitals and schools may be rebuilt and adequately equipped.

The Gospel of Peace

The charge of Christ, "Go ye into all the world" has special urgency. Our individual response in the past has been feeble. We have spent each year for personal luxuries many times what we have given to the Church of Christ. Such a paltry response is a disavowal of our claim to allegiance.

Lack of knowledge is a chief cause of the indifference of many. We who are aware of our privilege must unite in a program which will provide all members of the Church with a more complete and inspiring knowledge of the Church's work and of our opportunities to serve Christ at home and overseas. The missionary budget for 1947, adopted by General Convention, will require contributions for the Church's program exceeding the giving in 1946 by $651,829, now reduced by a contribution of $60,000, from the U.T.O. Unhappily some of this increase must be used to meet the cost of inflation; and the budget calls for additional increases in 1948 and 1949.

Any hope for the ultimate triumph of justice and good will, for the coming of God's Kingdom on earth, depends on a more courageous and sacrificial witness to the gospel of Christ in all the world. The clergy and laity of the Church are urged to face anew the chief task that Christ committed to his followers; to enlist the full membership of the Church through prayer, worship, service and gifts in making Christ known to every race and nation.

The Youth of the Nation

In a global war we turned to our youth to save us from catastrophe. It is fitting that in our present dilemma, the youth of the Church should be heard. Representatives from all but three of our eighty-eight dioceses and districts and from five extra-continental districts met at the time of our General Convention. They made brave and high resolutions, and we believe that by God's help they will strive "to force the vision into realization." Let us join hands with these our sons and daughters.

This is their program: to support the world mission of the Church in all fields, the World Council of Churches and the United Nations; to study interracial questions and work for reconciliation by prayer and action; to exercise self-denial in food and luxuries and specifically to support areas of need; to obtain and study reliable information about the Russian people; to make a united youth offering for the Christian youth of Japan, and to dispatch to them a message of good will. They have resolved to institute in their homes the habit of family worship. They have pledged themselves to work for reunion with our separated Christian brethren. We call upon the Church to give these interested and devoted young people the encouragement of our prayers and our example.

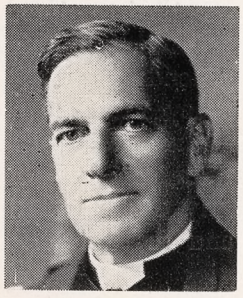
A thousand avenues are open for high and noble Christian action. Let us take them, praying always with supplication in the spirit and watching thereunto with all perseverance. In ten thousand places let us pray and work with the promise of our God upon us.

Call To Evangelicals

By
BEVERLEY D. TUCKER
The Bishop of Ohio

Opening Address of Toastmaster at the Evangelical Dinner at Bellevue-Stratford, September 11

THE word "Episcopal" in the official name of our Church is witness to the fact that in our polity we have maintained the continuity of the historic ministry. We still have bishops, and with all their faults, we love them still! The word Protestant in our name is witness to the evangelical character of our Church; the fact that we would constantly renew our contact with the living springs of the Christian evangel, as revealed in the New Testament. For the evangelical churchman the mind and spirit of Christ is ever the central loyalty, and the reality and value of every ecclesiastical tradition must justify itself in the light of its responsiveness to that test.



Moreover, the evangelical not only looks backward to the historic Jesus Christ for his unfailing

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standard and test, but he looks forward to the distinction and guidance of the Holy Spirit into ever new adventures for Christ in the yet unwritten future. We should keep ever fresh in outlook the valedictory of our Lord to his disciples on the eve of his departure. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when the spirit of truth is come, he will guide you into all truth."

There are new and clarion calls to the evangelical today to make his Christian contribution within the fellowship of our Church. The world's great need in this critical hour is for some central principle of unity, some instrument through which nations will be led to adjudicate their differences under the rule of law and order, rather than through the distinctive forces of international warfare. To that cause the Church brings the evangel of the unity of the human race in Christ Jesus. That is the motive of the missionary adventure of the Church, which has been a cardinal principle of the evangelical.

If the Christian Church, however, is to proclaim with conviction its evangel of the unity of human race in Christ Jesus, it is a duty of first importance for the Church to demonstrate that unity in its own corporate life. The earliest vindication of the bishop in the Epistle of Ignatius was that the bishop was needed as a center of unity in the community. Is not this the God-given time and opportunity for us to contribute our historic ministry as a center of unity for the divided religious groups of America? Our immediate opportunity is with one of the great evangelical Churches, the Presbyterian Church in the U.S.A., to whom we have made the proposal of working with them to achieve organic unity as in accordance with God's will. I want to express my conviction that our Church can take no more significant step for the cause of religion in our country than to go forward with this proposal.

An address at the dinner of the Evangelical Societies at General Convention.

Convention Highlights

The Rev. John E. Culmer of South Florida didn't get very far with his request for double time for his speech on unity. He announced to President Roberts that "Since I represent 65,000 Negro churchmen I asked for six minutes instead of the usual three." He got his answer like a shot, "You have three minutes, sir." When THE WITNESS asked Mr. Culmer who had authorized him to speak for 65,000 Negroes, since he was elected by the diocese of South Florida and not by all the Negro Churchmen in the country, he laughed and said: "They told me to say that." There was no opportunity to press the matter further but presumably "they" meant the group that was organized to defeat the majority report. Both sides of course had their caucuses, with their leaders described by Justice Roberts as "ambassadors, plenipotentiaries and diplomatic agents."

* * *

The secretary of the House of Bishops in announcing a meeting of the bi-racial committee inadvertently called it the "bi-social" committee, which was considered advanced thinking on racial matters.

* * *

During a discussion of matters relating to the Church Pension Fund, in speaking of the tables of pension figures, Secretary Fitzgerald of the House of Bishops read of "the iniquities in the pay tables." It proved to be a typist's error. It should have been "inequalities."

* * *

A prominent Roman priest was reported to have had a room in one of the leading hotels, presumably to be on hand to receive those who were to secede from the Episcopal Church in case the majority report on unity was accepted.

* * *

During the debate on the revised unity proposal in the House of Deputies Chairman Roberts said, "In order to reduce the temperature I wish to make a couple of announcements," thus restoring restless deputies to good humor.

* * *

The headwaiter in the bar of the Bellevue-Stratford, dolled up in a dinner jacket, looks so much like Justice Roberts that late one evening a deputy (name on request) was overheard arguing with him about the unity proposals. The headwaiter actually had a hard time persuading him that he was not the president of the House of Deputies and only succeeded with the help of one of his waiters.

* * *

We asked the Presiding Bishop how he felt in winding up the affairs of the Convention and his office. He said that every resolution passed took a load off of his shoulders and made him feel that he needed a rest. "After all," he said, "I have been in this business since 1899 when I went to Japan and I think it's about time I was relieved."

* * *

A letter from Justice Roberts to THE WITNESS: "Thank you for the typographical error in the Oregon paper that had me fleeing from the Convention with between $2,000 and $3,000. I shall keep it as an interesting souvenir. I am a better man than I thought."

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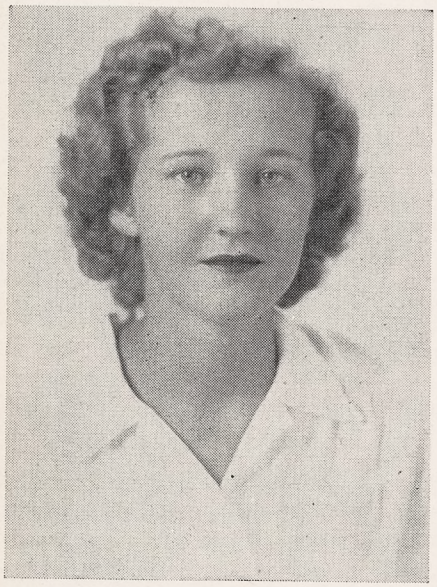
Women of the Church Issue A Triennial Message

Findings State Basic Needs and Recommend Specific Subjects for Study and Action

By Mrs. F. C. Grant

Philadelphia:—The women of the Auxiliary issued what amounts to their own pastoral letter at the closing session of the triennium as follows:

"Our times are urgent, these are days we dare not waste. Our building for God must begin today—not tomorrow. It must begin with ourselves. Only those can build peace who have peace within themselves. Only those can build a fellowship with God who learn to live so close to him that their smallest acts are done in his name and in his spirit. Only those can find all-embracing faith who have the utter conviction that his claim is above all others in their lives.



Miss Sarah Lewis, the attractive representative for Florida at the Youth Conference held at General Convention

"Our building of God's city must be deeply concerned with the building of Christian homes and Christian communities, for these must be built on the love of Christ, and this love constrains us to care for our brothers unto the farthest corners of the earth.

"To build this city of God, we pray for strength. We pray for tools. This Triennial Meeting has given us new strength and new tools —it has reassured us that God is power and that they that wait on the Lord shall renew their strength. It has laid the cornerstone for a community of builders called throughout the ages the Christian Church—it has strengthened the bonds of fellowship that cut across space and time, even across and under the barriers which now exist within the Church itself. We must try to find resemblances to other people — not differences — to find unity in diversity — to see other people as Christ saw them, as individual members of a great multitude.

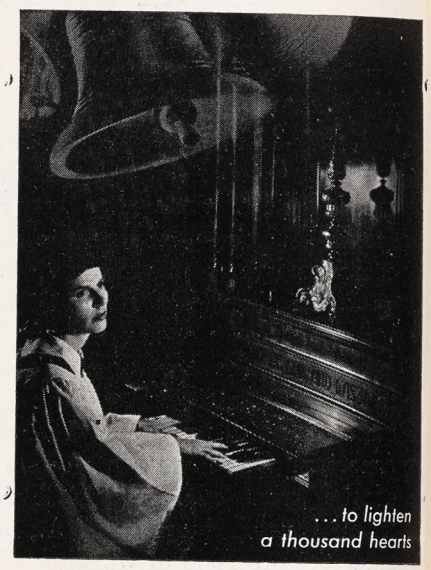
"These times are urgent. To you and to me, comes the imperative call to become women of deeper inner conviction that through our lives all men everywhere may be led to seek after God and find him."

Under the chairmanship of Mrs. Harold W. Whinfield of Sheboygan, Wis., diocese of Fond du Lac, the Triennial's committee on planning and action brought in its findings, which were adopted by the delegates. The findings outline a program of study and action for the women of the Church for the next three years. They summarize or include suggestions from four subcommittees, one on Christian faith, chairman, Mrs. E. B. Christie, Seattle; one on the home, chairman, Mrs. J. S. Barss of Andover, Mass.; a third on the Christian world, chairman, Mrs. B. H. Harvey of Manila, and a fourth on the world mission of the Church, chairman, Mrs. N. E. Wicker of Louisville, Ky.

Regarding Christian faith the findings said in part that some basic needs are personal responsibility and integrity, constant Christian attitudes and the need "to counteract apathy with action, bitterness with brotherhood, and confusion with conviction." Among subjects for study are the beliefs central to Christianity, teachings characteristic of the Episcopal Church, how to read the Bible, the use of the Book of Common Prayer. Suggested actions are briefly stated: "Worship, evangelize, cooperate, work, pray, and give."

For the Christian family, some basic needs stated by the findings included parental responsibility, certainty about standards, adequate housing, economic security, satisfying work, creative recreation. Recommending study of family life in every aspect, the findings recommend as action to begin early to give young people responsibility in parish life, to urge families to cooperate more fully with community agencies for strengthening family life, to work for improvement of films, radio programs and popular literature, to open more homes to foster children.

(*Continued on page eighteen*)



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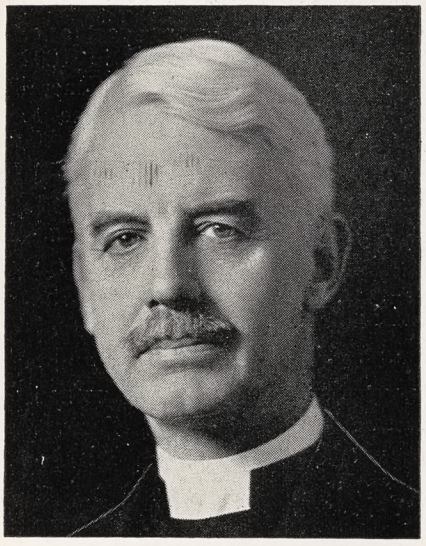
Georgia Churchwomen Speak Out Against Lynchings

Mrs. Harper Sibley, Episcopal Church Leader Presents Their Resolutions to President Truman

Edited by Philip L. Shutt

Washington, D. C. (RNS):—Mrs. Harper Sibley, prominent Church woman of Rochester, New York, president of the United Council of Churchwomen, was one of a number of religious, labor, and racial leaders who called on President Harry Truman at the White House and urged him to take definite steps to stop the wave of lynchings in the South.

She read the following statement,



James Thayer Addison who leaves San Francisco by plane on October 7 to study the needs of the Church in China, Philippines, Japan. Other members of the commission are Lewis B. Franklin, Mrs. Arthur M. Sherman and the Rev. Robert A. Magill

which, she said, had been formulated by the Georgia Council of Churchwomen: "Every churchwoman in Georgia who takes her religion seriously must be distressed and horrified by the brutal crime against innocent and helpless people which has been perpetrated in our state. Lest silence should seem to give consent to this humiliating event, we call upon churchwomen in every section of Georgia to speak out in this crucial hour against all intolerance and injustice and especially when shown toward members of any minority group, remembering that race hatred was the chief characteristic of the enemies we so recently gave our sons and treasure to defeat."

Others in the delegation headed by Paul Robeson, noted Negro baritone, included Rabbi Irving Miller of the American Jewish Congress, and the Rev. William H. Jernagin, president of the Fraternal Council of the National Council of Negro Churches.

New Council Members

Philadelphia: — General Convention elected the following as new members of the National Council: Bishop Mitchell of Arkansas; Bishop McKinstry of Delaware; the Rev. John S. Higgins of Minnesota; Messrs. C. M. Davis of East Carolina; Charles P. Taft of Southern Ohio; S. S. Schmidt of Harrisburg; Clark J. Kuebler. Those nominated by the Auxiliary and elected by the Convention were listed in THE WITNESS last week.

Praise for Roberts

Philadelphia: — Well deserved praise for Owen J. Roberts for his splendid job as president of deputies was one of the last actions taken by that house. Among other things it praised him for "his unfailing courtesy and for his great fairness in the treatment of all persons and problems. In making his rulings he has shown soundness of judgment combined with clarity of expression. The work of this house, and through it, of the Church at large has received a new stimulus through Mr. Justice Roberts' efforts."

New Residence

Philadelphia:—Bishops Lawrence, Budlong and Powell are the bishops on a joint commission which will seek a residence for the new Presiding Bishop. Bishop Sherrill had suggested the advisability of a residence in the vicinity of New York which would serve as the home of the Presiding Bishop and serve as "an hostel for the entertainment of bishops and missionaries who may from time to time find it necessary to consult with the Presiding Bishop and National Council, and perhaps a suitable dwelling for certain permanent members of the National Council."

Presiding Bishop

Philadelphia: — General Convention set the salary of the Presiding Bishop at $15,000 a year. The Convention also accepted the resignation of Bishop Sherrill as bishop of Massachusetts and gave permission, at his request, for the diocese to elect

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a bishop coadjutor. The reason for a coadjutor rather than a bishop is because, under the canons, Bishop Sherrill's resignation does not have to become effective until June, 1947, and the diocese wished to elect at the earliest possible moment.

San Francisco Next

Philadelphia: — General Convention accepted the invitation of the diocese of California to hold the 1949 convention in San Francisco.

College Work

Philadelphia:—Over 400 people crowded the dining room of a local hotel for the dinner of the Church Society for College Work. They heard leaders in college work ask for more men for this work and for more intensive and extensive Christianity in education. Among the speakers were the Rev. C. Leslie Glenn, president of the society; Mrs. Harper Sibley of Rochester, N. Y.; Gordon Chalmers, president of Kenyon College; Prof. George Thomas of Princeton University, and Bishop Everett Jones of West Texas, who declared that "More men have come back from the war more confused than ever. There are no long waiting lists of candidates for the ministry. We need religion rather than revival. Veterans are a field we should turn to in force. We need a strategy for getting vital clergy, interesting veterans in the ministry, who are lost to us and to their own best qualities. But we can find them."

Rural Meeting

Philadelphia:—About 75 persons from rural districts gathered for discussion of rural Church work for the first time at any General Convention on Sept. 18. Addressed by the Rev. Clifford Samuelson who told of plans for future rural work, now that there was a sizable budget item for advance work, the assembly also saw colored slides of the Roan Ridge, Missouri, project. This is a center for Church work among rural people in the diocese of West Missouri and is an experimental station. To it seminary students and women workers come for actual work among rural persons. This is only one of several such projects sponsored by the department of domestic missions of the National Council. Those who attended the Convention also saw the trailer of the Girls' Friendly Society which goes about the countryside and brings information about the rural work of the Episcopal Church. It was parked in front of Irvine Hall most of the Convention, and the Wednesday night meeting saw it appear in the colored slides as evidence of its usefulness.

The Rev. Mr. Samuelson, who is secretary for rural work, listed 12 advance projects that his department is undertaking. These are: 1) national and regional Church conferences during the summers at colleges, 2) town and country institutes held in seminaries, 3) southern leadership training school in mountain areas, 4) student field service in strategic places, 5) rural study scholarships for colleges, 6) lectureships on rural work in seminaries, 7) inter-church cooperation in the rural field, 8) the opening of 10 new fields for rural church work, 9) surveys of dioceses to determine where assistance in rural work should be given, 10) travel expenses of department workers, and 11) new evangelistic efforts.

Following his presentation there was a lively discussion on rural problems out of which came several valuable suggestions for future work.

A. G. Cummins Dies

Poughkeepsie, N. Y.:—The sudden death on Sept. 22, after a short illness, of the Rev. Alexander Griswold Cummins, 77, rector emeritus of Christ Church here, and editor and owner of *The Chronicle*, a monthly Church paper saddened many friends through the Church. He was a pronounced critic of anything that smacked of Anglo-Catholicism and emphasized the liberal evangelical teachings of those who agreed with him and who looked to him as their leader.

Born in Smyrna, Delaware, the son of Alexander Griswold and Louisa Hayes Cummins, he attended the public schools, graduating from Swarthmore College in 1889 which gave him an honorary doctor of letters in 1909. Ordained in 1892 after a period of study at General Theological Seminary he came to



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Christ Church in 1900 retiring on July 1 this year.

In addition to his publishing business he was also secretary of the Protestant Episcopal Society for the Propagation of Evangelical Knowledge, president of St. Barnabas' hospital fund, state charities visitor. member of the board of Evangelical Education Society, and prominent in diocesan administrative commissions.

Funeral services were held Sept. 25 in Christ Church conducted by Bishop Charles Gilbert of New York, a life-long friend.

Conferences

Washington:—Plans for the fall term of the College of Preachers here have been announced by the Rev. Theodore O. Wedel, warden of the college. Clergymen from all parts of the United States will attend the sessions, meeting at the college on the grounds of Washington Cathedral in groups of twenty-five for intensive study under the guidance of outstanding preachers and teachers. The first session opening on Sept. 23 was led by the Rev. Douglas Horton, a member of the Congregational - Christian Churches General Council who discussed the theology of the New Testament. The next meeting was from Sept. 30-Oct. 5 when preaching the psalms was considered under the direction of Provost F. H. Cosgrove, Trinity College, Toronto. Others who will have seminars on preaching are the Rev. Messrs. Roland F. Palmer and Granville M. Williams of the Cowley Fathers. Dean Alden D. Kelley of Seabury-Western Seminary, Evanston, Ill., and Canon V. Auguste Demant of St. Paul's Cathedral, London, are also to conduct courses of study.

McKee Joins Friends

Philadelphia:—The Rev. Elmore M. McKee who resigned as rector of St. George's, New York, in June is to join the central European staff of the American Friends Service Committee on October 7th.

Stranded

San Francisco: — When 400 missionaries representing 123 denominations on their way to China were stranded here recently by the seamen's strike it looked as if going-away plans would be held up. But the party was held anyway in the War Memorial opera house where the United Nations was born. The missionaries filed in a great processional to the flag decked stage, and over 4000 persons packed the auditorium to hear speeches of farewell.

Celebrate

New York:—One of the features of "Country Week," an annual patriotic observance in Brazil is the lighting of a symbolic fire or torch of liberty and sending it cross-country by a runner, from whom communities and groups light their torches. This year the torch was first lighted at the tomb of the late President Roosevelt and flown to Brazil. After what is said to be the longest cross-country run in history the fire was brought to Trinity Church, Porto Alegre, and carried into the choir accompanied by the vestry and the clergy while the national anthem was played.

Speaks Out

Seattle:—"If you want to have a totalitarian government the first thing you have to do is to destroy the worship of God," Frank Rose, labor relations director of the Republican party and former head of the teachers' union here told churchmen of Trinity parish recently. Mr. Rose cited disintegration of man's belief in a moral code as the cause of current labor strife, and said that

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spiritual values must be brought back to the people.

Support for Wallace

New York:—The Church League for Industrial Democracy sent a statement to ex-secretary of Commerce, Henry A. Wallace, on September 21st, thanking him for the vigorous leadership that he has given to the liberal and progressive forces of the United States in his recent letter and statement on the foreign policy of the Truman administration. The statement said in part, "We regret deeply that you have been forced to resign from the government but urge you to speak forth even more powerfully with a prophetic voice to show exactly how the contemporary aims and actions of the government, backed up by reactionary forces in industry and the press, lead this nation and the world down the path towards a civilization-destroying war."

Plans Canvass

Poultney, Vt.; — The Rev. John Norris, rector of St. John's Church here, and chairman of the diocesan department of promotion for Vermont has announced plans for a thorough every member canvass this fall. The diocese will be divided into five districts with a chairman in each one responsible for his own campaign. They in turn will confer with parish and mission chairmen in their areas and at several fall meetings they will hear speakers from the National Council's department of promotion.

Protest

Detroit: — Letters from churchmen of this city protesting the inclusion of members of the Council of Churches in the clinic on political technics sponsored by the Michigan Citizen's committee recently ended in the council endorsing such involvement over the criticism of the Rev. Adolph Studer, council president and acting executive secretary. The council also agreed that the Church should take an active interest in politics as a means of correcting social evils.

Endorsed

New York (RNS):—Former Secretary of Commerce Henry A. Wallace, an Episcopalian, was lauded for his stand on international affairs by the Methodist Federation for Social Service recently through its secretary, the Rev. Jack R. McMichael. In a telegram sent to Mr. Wallace he said, "We are confident that you

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Yale University:

"I think so much of your work *G—Suiting the Body* and the *Voice Governor* that I put it on my required reading list for the voice class of the Yale Drama School. Actors and public speakers are becoming more and more aware of the fact that the best way to develop a good speaking voice is by developing a good singing voice, and that neither of these goals can be achieved without adequate breath control. Your writing on this point is scientific and clear and cannot help but be useful to any student or teacher who will take the trouble to study it."—Marshall Bartholomew, Associate Professor of Singing and Director of Undergraduate Musical Activities, Yale University.

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will not abdicate your right and responsibility to continue to express your honest convictions concerning the greatest problem before our world."

Conference

Providence:—The fall session of the diocesan school sponsored by the department of Christian education of the diocese of Rhode Island will be held here Monday evenings in October at All Saints' Church, with outstanding teachers and clergy on the faculty.

Changed

Winnipeg (RNS):—The General Synod of the Church of England in Canada here approved several changes in the Prayer Book, most outstanding of which is an alternate form in the wording of baptism. The present phrase, "for as much as all men are conceived and born in original sin" was protested by Dean S. H. Elliott of Victoria because, he said, there was often a harassed look on the face of parents when they heard their child was born in "sin." The alternative form will read, "seeing that all men of their own nature are inclined to evil" and will be used on trial for three years. Another revision provided for a special brief service for emergency baptism of children by laymen.

Evangelism

London (By wireless to RNS*)*:—A Christian "commando" campaign to reach all sections of the population will be launched here by the Church of England next April enlisting at least 1,500 clergymen and laymen in London plus an equal number from the provinces in a great evangelistic effort.

Unity Moves

Montreal (RNS):—Further negotiations between the United Church of Canada and the Anglican Church were recommended in a report to the General Council of the United Church held here recently. The Very Rev. J. R. P. Sclater of Toronto said "it is agreed that the first step towards reunion should be the achievement of a mutually acceptable ministry."

Sidesteps

Montreal (RNS): — The General Council of the United Church of Canada sidestepped the issue as to whether married women can be ordained in the Church when it decided to pass back to the Montreal Presbytery the case of Mrs. Margaret Butler. She was graduated with her husband from a theological seminary, but was not ordained with him. The referral to the Montreal Presbytery was on a technical point in Church law.

School Opens

Geneva (By wireless to RNS*)*:—For the first time since the Nazi annexation of Austria, when all Evangelical schools were ordered closed, a Protestant school was opened recently in Vienna. It is being conducted by an interdenominational committee of the World Council of Churches in a former orphanage. Enrollment is limited to 47 first and second grade pupils.

Education

Sydney, Australia (By wireless to RNS*)*:—Improved government educational facilities for Australia's aboriginal natives and half-castes were urged by the South Australian synod of the Church of England. It recommended establishment of a college for their exclusive use.

Coincident with the appeal was a protest by Bishop Batty of Newcastle, New South Wales, against use of the Central Australian aboriginal reserve as a rocket testing site.

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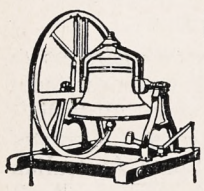
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Women of the Church

(*Continued from page twelve*)

A long list of needs for a Christian world include the Christian faith, health and sanitation, education, leisure, recreation, a sense of community, cooperation among racial, religious, economic groups, opportunity for work and creative activity and emotional fulfillment. Recommending study of community problems and world problems, industrial relations, child welfare, opportunities for under-privileged groups, race relations and world peace, the findings recommend as action more use of the Church's private schools, more use of released time for religious education, improvement of Sunday schools, leadership training, sharing in the work of world agencies for relief and rebuilding, supporting the efforts of labor organizations to improve the conditions of their members, voting with care and teaching young people their responsibility as citizens, working for better race relations, supporting the United Nations and its activities, praying in thoughtful, specific ways, and both as employers or employed, trying to further Christian cooperation.

In connection with the Church's mission the findings state the need of a new appreciation of the missionary, increasing emphasis on Christian vocations for young people, rehabilitation of child life all over the world. Suggested study includes the whole subject of missionary work, specifically, the Episcopal Church's program, comparative religion, basic human rights, and the whole subject of faith and order. Cooperation in interdenominational activities is urged, closer cooperation with young people, and emphasis on the Episcopal Church's work of reconstruction and advance.

Acting on a resolution received from several dioceses and brought to the house by the reference committee, of which Mrs. W. H. Grimball of Charleston, S. C., is chairman, the delegates voted unanimously to recommend to the women of the Church a study of the Lambeth Quadrilateral as a basis of unity with all Christian bodies.

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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. DANIEL E. WILLARD
Vestryman of Nebraska City, Nebr.

The most edifying word I have seen ever is the communication "The Plea of Love" by Bishop Parsons (WITNESS, Sept. 5). I wish this article might be read by every churchman of every denomination in the land, and particularly by those Episcopalians who seem to regard religion as the Church—"episcopacy, priesthood, sacraments, creedal statements, liturgies." "Love never faileth." The Man of Galilee taught love for our fellowmen. This seems to me to be the aim and purpose of his teaching. He suffered for his love of man. I do not find in his teachings that he laid emphasis on creed, holy communion, or Church formularies. "The dire need of the world today is Christian love," truthfully says Bishop Parsons. Instead the emphasis seems to be laid in sacraments—the saving of our own souls. Seeking salvation seems to me to savor of selfishness, and has little to do with love for our fellowmen, which seems to my mind to be the essence of religion.

* * *

REV. PERCY T. OLTON
Rector of St. James', Newark, N. J.

Congratulations on your scoop in reporting General Convention. In the same mail with the Sept. 19th number of THE WITNESS I received another of our Church papers. I searched this latter paper in vain for news of the Convention. There wasn't a single word in reference to what was going on in Philadelphia. Then I turned to THE WITNESS and got all the news to date. It was a fine piece of reporting and those of us who could not be present thank you for it.

* * *

MRS. R. ALFRED HASSLER
Churchwoman of New York

The Sept. 5 issue of THE WITNESS just fell into my hands today, and I had the pleasure of reading Joseph Fletcher's penetrating article. I was certainly glad to see that some theologians are still able to put their fingers on the crux of our religious problem. What he says tells exactly why the Church has been losing its best young people to the cause movements, where they have been finding more fertile ground for the seed of the Kingdom of God.

As Mr. Fletcher states, even in these times it is necessary to keep our houses in order. But to keep our houses in order to the exclusion of living in them is what appears to be the policy of many of our churchmen. It is tithing mint, cummin and anise without paying attention to the weightier matters of the law. One wonders whether all of Christ's tears today would be shed over Jerusalem.

* * *

MRS. GULIAN LANSING
Member of the Auxiliary's executive board

Since I have sometimes written to you in protest, I take particular pleasure in writing this time to thank you for your editorial (WITNESS, Sept. 19) on the resolution on racial integration and the interim plan for racial representation presented by the national executive board to the Triennial. It is gratifying because we did work very hard, both in board meetings and in a special bi-racial committee, to produce a clear statement of our convictions and, at the same time, to deal realistically with existing conditions.

I wonder if you would feel it expedient to mention that the Auxiliary of Newark and of New Jersey each had a Negro in its regular five-member delegation. Could you also pay some tribute to the fine spirit of the women of the Negro Auxiliaries who expressed their willingness to give up four-fifths of their representation so that more women from more parts of the country might be able to have a part in the national planning and work? Their expressed willingness to sacrifice in order to share their privileges and to help develop stronger Negro leadership augurs well for the spirit which we may expect to find in delegates who may attend future Triennial meetings.

* * *

REV. ELIOT WHITE
Clergyman of New York

I have just been reading the grand article by Spofford in the Sept. 19th WITNESS. My warm thanks and congratulations. The spirit of truth and righteousness hath not left himself without a true witness, clear-voiced and sorely needed. If, as seems to be the case at present, it is William vs. Convention, so much the worse for the latter if it does not take up the challenge with earnestness and courage.

* * *

MR. P. L. SNOW
Layman of New York

It was heartening to me to discover a clergyman of the Church with the vision shown by the Rev. Joseph F. Fletcher of the Episcopal Theological School in his article "Quick or Dead?" (WITNESS, Sept. 5). As important as unity with the Presbyterian Church is, and also the marriage canon, I cannot see that either matter much unless the world learns how to control the atom bomb. And the control of this deadly weapon depends, I am afraid, on working out understandings with that powerful ally, Russia. It is shocking to find so many of my friends denouncing Russia without any apparent facts upon which to base their opinions and I have far too many friends who are saying quite openly that we ought to use the bomb against Russia while we alone (if this is the case) possess it.

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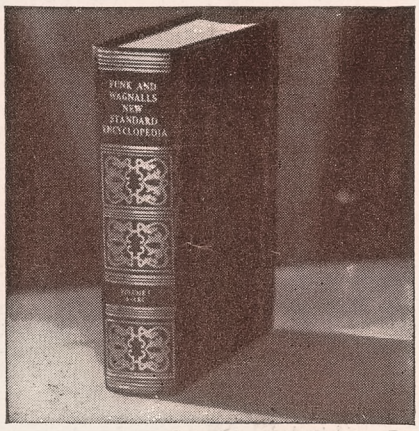
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OCTOBER 10, 1946

CLERGY NOTES

BASKERVILL, LEWIS A., released from the army chaplains corps, is now vicar of St. Augustine's mission, Oakland, Calif.

CARRINGTON, F. L., formerly of St. Paul, Minn., is now rector of the Redeemer, Superior, Wisconsin.

CHAPMAN, JAMES J., retired priest of the diocese of Virginia, died Sept. 10 at his home in Gordonsville.

DENNIS, BENJAMIN, 94 retired priest of the diocese of Virginia, died Sept. 13.

GRAHAM, DAVID W. C., formerly rector of St. Paul's, Bellingham, Washington, and chaplain in the army, is now rector of St. Paul's, Walnut Greek, Calif.

HINSHELWOOD, GEOFFREY C., rector of St. Stephen's, San Luis Obispo Calif., will become rector of Trinity, Hayward, Oct. 31.

HOHLY, HAROLD, rector of Christ Church, Bronxville, N. Y., has been elected chairman of the commission on Christian social relations of the diocese of New York succeeding the Rev. Elmore M. McKee, who recently resigned.

MERYWEATHER, THOMAS A., formerly associate rector of St. Luke's and the Epiphany, Philadelphia, is now rector of the Church of the Advocate, Philadelphia.

O'GRADY, GERALD B. JR., chaplain at Cornell University since 1943 and assistant rector of St. John's, is now chaplain of Trinity College, Hartford, Conn.

SHAW, GEORGE C., 79, rector of several Churches in the diocese of Virginia until his retirement in 1937, died Sunday, Sept. 15.

STURGIS, RICHARD L., locum tenens of St. Stephen's, Goldsboro, N. C., is now archdeacon of the Wilmington district and priest-in-charge of St. Andrew's and associate missions, Wrightsville.

THOMAS, LOUIS O'V., assistant rector of St. Andrew's, Jackson, Miss., will become rector of Trinity, Natchez, Nov. 1.

WALLACE, DAVID R., formerly vicar of St. Augustine's mission, Oakland, Calif., has retired as of Sept. 30.

WHITEFIELD, WILLIAM J., was ordained priest Sunday, Sept. 29, at the Holy Comforter, Atlanta, Ga., by Bishop John Walker and will continue in charge of the parish.

WIECHERT, HILLMAN R., formerly rector of Trinity, London, Ohio, is now associate rector of Grace Church, Medford, Mass.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday
8:30 and 11:00 A. M.
Weekdays
Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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VOL. XXIX. No. 45

The WITNESS

For Christ and His Church

OCTOBER 10, 1946

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

Convention Accomplishments Stressed in Letters

Opinions Mixed On Unity But All Pleased With Election of Bishop Henry K. Sherrill

New York:—THE WITNESS asked a number of Bishops and Deputies to the 1946 General Convention to commend briefly on "What I Think the General Convention Accomplished." We present their replies:

* * *

HENRY WISE HOBSON
The Bishop of Southern Ohio

For a Church which is generally as slow moving and conservative as the Protestant Episcopal church this past Convention accomplished more along most lines than I dared hope for. We elected a courageous, liberal and far-seeing man as Presiding Bishop. The House of Deputies elected, and had the privilege of sitting under the chairmanship of one of the great leaders—who possess true vision—in the world today. After twenty-one years of struggle we adopted a Christian marriage canon. A resolution on world government was adopted which puts the Church among the leaders who are expressing sound policies in building for peace.

We made certain that Bishops would resign in obedience to constitutional requirements. We accepted a big job in our share of the world relief program.

True, we went around in a circle on Presbyterian-Episcopal unity, mainly due to a widespread ignorance of the subject, but we did reaffirm our intention to find a common basis upon which union can be achieved. Most important of all we faced the world mission of the Church with a courageous spirit and adopted a missionary budget which holds a more worthy goal before our Church people. This Convention impressed me more and more with the fact that it takes the Episcopal Church a long time to move, but with patience there's much hope for great progress in the years ahead.

JOHN E. HINES
Bishop Coadjutor of Texas

This General Convention overwhelmed one bastion of entrenched conservatism and stormed the ramparts of a half-dozen others. In the realm of Christian marriage, this Convention, at long last, put the force of the Protestant Episcopal Church behind the spirit of the New Testament. Just how closely we were able to approach the Christian pattern of marriage it will take years to determine. However, heartening



Bishop Hines of Texas thinks there is much still to be desired

possibilities lie within the new canon.

We elected a man to be our Presiding Bishop who will not be afraid to grapple with the grave issues challenging all Christendom. In a very real sense, the "times" and the "man" have met.

We have adopted a budget which, if supported at home, may prove to be a decisive factor in the coming struggle for the mission fields of the world between Roman and non-Roman Christianity.

We recognized (not enough, but some) the profound importance of the laity in our Church by electing a layman as the presiding officer of the House of Deputies, and by "bowing" to the vanguard of what is destined to be a representation of women in our legislative body.

Those who had ears heard an unanswerable argument that our Church must recapture rural areas or atrophy.

We came to the "Valley of Decision" with reference to Church unity, and we turned back—having taken counsel of our fears!

We showed that we still had heroic stuff within us; but we also showed that few of us really wanted to be heroes—because the cost is still prohibitive for most Episcopalians!

FRANK W. STERRETT
The Bishop of Bethlehem

While I was sorry the General Convention did not adopt the majority report on unity and remain convinced that the fear of dire and disruptive results from three years' study was not well founded, I am not one of those who feel discouraged or who maintain that the Convention accomplished little or nothing. There were heartening evidences of readiness for greater cooperative fellowship with other Christian communions in federal, national and world councils, and of a forward outlook on conditions at home and abroad.

Talks with many clergymen and laymen make it clear that we need much more information about many things before we can have the sympathetic understanding that is vital for strong action. Much can be accomplished between now and San Francisco.

HARRY LONGLEY
Rector of St. John's, Charleston, W. Va.

Three years ago, I came away from General Convention disappointed and, in my Church Bulletin, called it "the do nothing convention." This time, I came away with a distinct feeling of hope for the future. Perhaps nothing very great happened at Philadelphia with the exception of the great United Thank Offering and the election of Henry Knox Sherrill as Presiding Bishop; but there was very evident

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an undercurrent of determination to move forward effectively in the affairs of the Church. As a result of General Convention, it should be crystal clear to those in executive positions that there is dissatisfaction in the Church over vision-less and ineffective leadership in many places. The contest over the election of National Council members, the appointment of a strong committee to investigate the workings of the National Council, and of another committee to study the relation of the Presiding Bishop to the National Council, together with the talk in the lobbies and certain other significant announcements and actions all combined to make the directive plain. The Church wants effective action on the part of its leaders. I believe that the Convention said this plainly. The tide has turned away from past mediocrity. The trend is good.

EDWARD R. WELLES
Dean of St. Paul's, Buffalo

General Convention chalked up five major accomplishments. First, a distinguished layman, Mr. Justice Roberts was elected to preside over the House of Deputies. He did this with humor, dispatch, and fairness. Second, the Convention showed that it wants reunion, but on terms that will not jeopardize either part of our dual Protestant-Catholic heritage. Third, after years of controversy, a new marriage canon was adopted with enthusiastic acclaim from all sides. Fourth, a 25% larger budget for 1947 was undertaken which includes: a raise in missionary salaries from starvation (at present inflation prices) to subsistence levels, a new awareness of the urgency of rural work, and throughout a realistic forward-looking program. The fifth accomplishment of General Convention was the friendly spirit in which even the most controversial debate was conducted.

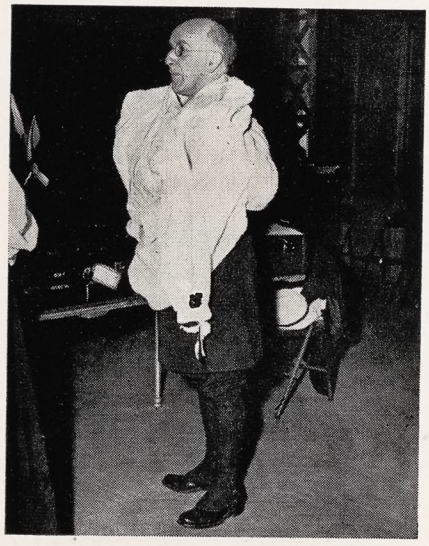
FREDERIC M. P. PEARSE
Chancellor of diocese of New Jersey

So far as deeds are concerned, no Convention ever accomplishes very much. But in Philadelphia, with little or no debate we adopted new canons on Holy Matrimony which, instead of weakening, strengthened the Church's position on what constitutes a Christian marriage. The reference to Lambeth Conference of the proposals for union with the Presbyterians, and submitting them to the people in the pews, were forward steps in the right direction.

Limiting debate as we did on such matters, the deputies were afforded a fuller opportunity of considering the various proposals made to aid in the great task of bringing peace to the peoples of all nations and spreading the Gospel among them.

WILBER G. KATZ
Dean of Law School,
Chicago University

In addition to approving a program and budget which commits the Church to advance in education and missions, the General Convention accomplished two things. The debate on unity proved that in spite of the incendiary pre-convention build-up, we can discuss such a question with



The Archbishop of Canterbury vests for a service at the General Convention

no more than "normal" evidences of fear and pride; the decision avoided stamping as worthy of study with a view to action in 1949, a plan so vague as to justify the fears of many that some of the strongest elements in our heritage would be jeopardized. The second accomplishment of the Convention was the embodiment in the canons of the view that Christian marriage requires a competence and consent beyond those requisite for a civil contract; that serious defects of personality may make free consent impossible and the party not spiritually competent. This provision makes it clear that psychiatrists, as well as priests and lawyers, are needed for the councils of advice which the Bishops may establish.

ROBERT HATCH
Dean of St. John's Cathedral,
Wilmington

Many of us left General Convention with mixed feelings. Much good was accomplished. The election of a man of outstanding ability as our new Presiding Bishop, the more elastic marriage canon, the increased budget with its emphasis on the needs of missionary and rural work—all of these promise a new, forward-looking chapter for our Church.

In the earlier days of the Convention the action on unity was disheartening. It was not so much a question of whether or not the majority report was perfect in all details. It was a question of whether or not the Episcopal Church was willing to make an honest and searching study of one concrete plan for unity.

Fortunately the situation was relieved by the House of Bishops. Study will continue during the next triennium. New approaches may yet be found. The door is not closed. Sound doctrines need not fear the effects of patient reassessment and open-minded debate.

Further comments on the General Convention by Bishops, Deputies and delegates to the Auxiliary Triennial will appear next week.

BECOMES CANON IN PARIS

Columbus, Ohio:—The Rev. Richard S. Zeisler, formerly on the staff of Trinity Church here will leave October 17 for Paris, France, to become canon of Holy Trinity Cathedral. He will also teach at the American School which is reopening for the first time since the war. The American and French governments have given him special permission to bring in relief supplies. He informs THE WITNESS that he will be happy to carry messages or news of people to Paris. Until his sailing on the maiden voyage of the S. S. America he may be reached at 85 Hamilton Park, Columbus 3, Ohio.

INDONESIAN AID SOUGHT

Geneve (by wireless to RNS):—Plans to solicit aid of American and international missionary groups toward reconstruction of Protestant missions in Indonesia were discussed at a recent missionary conference held at Batavia, the first of its kind since the war. It was agreed that two guiding principles should be that Indonesia must be considered a mission field for Indonesian churches and that the Gospel must be applied to all spheres of life.

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Nearly Eleven Million Dollar Budget for Three Years

Salary Raises and Increased Appropriations All Along the Line Account for Larger Sum

By W. B. Spofford

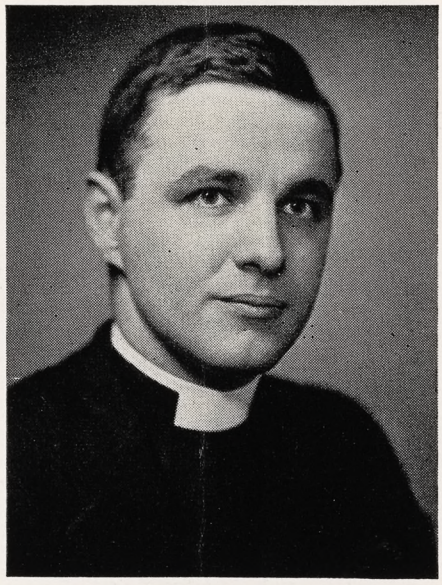
Philadelphia: — General Convention unanimously adopted a National Council budget for the next three years totaling $10,856,887, divided as follows: for 1947 the sum of $3,386,887; 1948 calls for $3,560,000; 1949 the sum is $3,910,000. It is left to the National Council to determine whether the increased budgets for 1948 and 1949 are justified. The increase for next year over 1946 is $651,829. The budget was presented at an afternoon meeting of a joint session and was approved the same day by deputies, which was considered rapid action for such an important matter. The bishops approved the budget the following day.

Good news was brought to the session from the Auxiliary with the announcement that $60,000 had been appropriated from the United Thank Offering for the 1947 budget. Interest from trust funds and miscellaneous items of income means that $2,735,097 must be given by the people of the Church, as against $1,883,804 in 1945, the last full year to be reported.

The budget provides for salary increases for missionaries and for executive and staff workers at 281 which total $68,000 "as a safeguard against inflation." These increases are further protected by a resolution directing the National Council "to protect the salary increases by making those items the very last to suffer reduction."

Declaring that the Church weeklies offer "the most effective channel for the presentation of new plans and urgent opportunities to the members of the Church," the sum of $6,000 was written into the budget for advertising in the four magazines. This actually restores an item which was dropped from the budget in the depression years.

A commission consisting of six bishops, six presbyters and twelve laymen is also to be created which is "to keep in touch with the developments arising from the program and budget, with an executive committee of the commission meeting from time to time with the National Council." This commission is also to meet in the convention city sufficiently in advance of General Convention to consider the proposed budget to be offered, thus taking some of the pressure from the hard-working budget and program committee which sweat it out sixteen hours a day in Philadelphia, as they have done at previous conventions. The sum of $4,500 was appropriated for the triennium for the expenses of this commission.



Dean Robert Hatch of Delaware was a member of the hard working committee on Budget and Program. His answer to "What General Convention Accomplished" is in the story starting on page three

In presenting the report Bishop Mitchell of Arkansas, chairman, pleaded for a larger vision in the mission field. "The hour for vital witness to our faith is notably at hand," he read from the report. "Your committee approved the increased budget recommended by the National Council and calls to the attention of every devoted Churchman the task which confronts us in helping to reunite a broken world.

"The real concern of the people of our Church should be over the fact that this great and wealthy Church should find difficulty in financing a budget for 1947 which represents the cost of a three cent postage stamp per week per communicant. To meet the vast problem and opportunity in China, Japan, India and the islands of the sea, we face the terrifying cost of a one cent stamp per week per communicant.

"This then does not become a financial problem at all. It is not expressive of the economic level in this Episcopal Church. The national income in America today is at its highest point in history. The problem is vision—not finance.

"We desire to lay upon the heart and conscience of the Church the need of more adequate provision for those who carry the good news of God to mankind. Salaries of Church workers, clergy or lay, are low at the best. So the bulk of the increase in the budget is for salaries."

Of interest to youth is the provision of an appropriation of $500 a year for the next three years so that when the second national youth convention of the Church meets at San Francisco there will be $1500 to underwrite expenses.

The National Council was commended for its surveys of work in missionary districts and urged to continue them; China was pointed out as the greatest field for missionary opportunity; Japan, the Philippines, and the Panama Canal zone as well as American Churches in Europe came in for increased askings.

MAY GO TO JAPAN

New York: — Bishop Shirley H. Nichols of Salina, former bishop of Kyoto, Japan, may soon go to Japan for six months to survey conditions of the Church there, according to information received by THE WITNESS. During discussion on the state of the Japanese Church in the House of Bishops at General Convention it was generally agreed that because of his long experience in that field he would be the logical person to make the survey, and it was stated that as soon as negotiations could be completed with the Japanese authorities his name would be suggested. The formal appointment will be made by the new Presiding Bishop Henry Knox Sherrill, but it has not yet been officially announced.

Bishop Nichols was consecrated as the third missionary bishop of

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Kyoto in 1928 and served until 1940 when war conditions caused him to leave and he resigned his jurisdiction. In 1943 he was elected the fourth missionary bishop of Salina.

COUNTRY CLUBS LISTED

Rehoboth Beach, Del.: — Bishop and Mrs. Oliver J. Hart took a couple of days to "unlax" following General Convention, coming to this resort. The Bishop sent THE WITNESS a guide issued for the convenience of visitors by the chamber of commerce. Under the heading of "Country Clubs" it lists All Saints' Episcopal Church and the Westminster Presbyterian Church. Spofford says it is the strongest argument against Episcopal-Presbyterian union he has heard yet.

NEW BISHOP IN CHINA

New York:—Notice of the consecration of the Rev. Mao Keh-Tsung to be assistant bishop of the diocese of Kiangsu, China, has been received here at Church Missions House. Bishop Philip Tsen of Honan was the consecrator assisted by Bishops John Curtis of Chekiang, William Roberts, Kiengsu, William White, formerly bishop of Honan, and Frank Houghton, formerly bishop of East Szechwan. The event took place on August 6.

FIRST AMERICAN TO ENROLL

New York: — Miss Constance White of this city, a communicant of St. George's Church has been honored by being selected to attend the new Ecumenical Institute at Celigny, Switzerland, as the first American to enroll in this school. Established by the World Council of Churches, it offers students a variety of lay training courses. Miss White intends to follow a course which will prepare her for ecumenical religious journalism. Her classmates will be about 60 young people from many of the war-affected countries of Europe and Asia. She has been in promotion and editorial work for the Church here, and a contributor to religious journals.

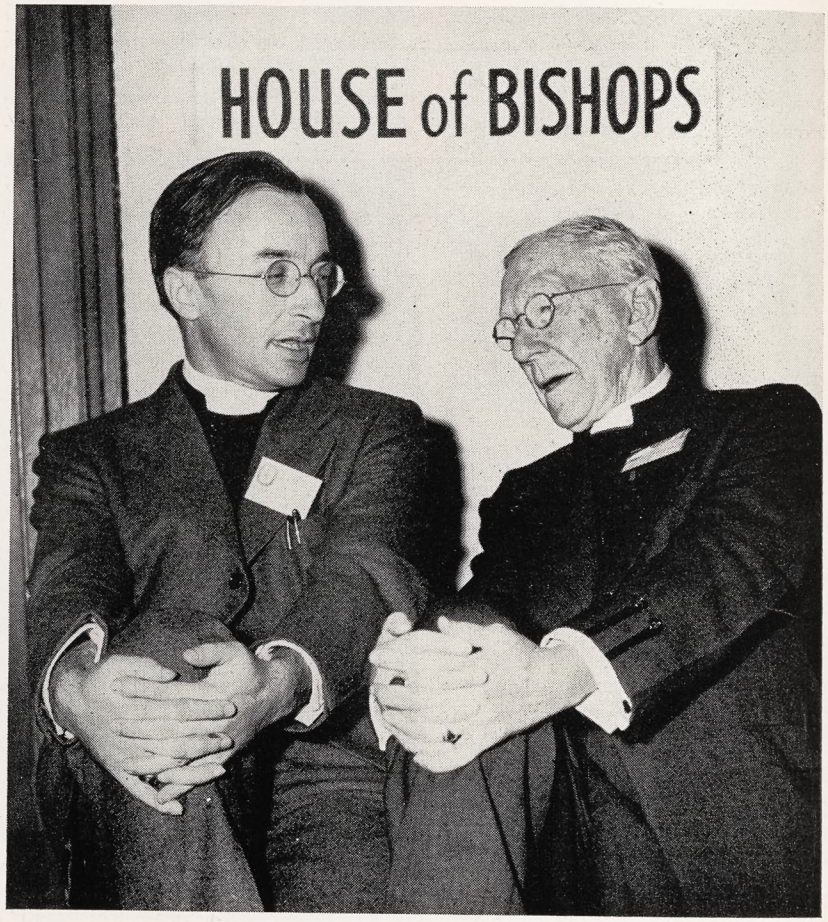
CHURCH CONGRESS DINNER

Philadelphia: — More than 500 persons filled the ballroom of the Hotel Philadelphian, Sept. 12, to hear the Archbishop of Canterbury give an address revealing the axioms of Christian thought that have come into conflict with the secular world. "The duty of the Church," he said, "is to make people aware of these conflicts and to bring them to realize that man is dependent upon God."

Bishop Walter H. Gray of Connecticut was the toastmaster and introduced the guests of the evening who were Mrs. Fisher, wife of the Archbishop, Bishop and Mrs. Oliver Hart of Pennsylvania, Archbishop Hardie of the West Indies, Mrs. Clinton Quin, national president of the Woman's Auxiliary, and Mrs. Francis Packard, president of the Pennsylvania diocesan branch.

ENGLAND CELEBRATED UN WEEK

London (by wireless to RNS):— Special sermons were preached by Anglican and Roman Catholic cathedrals throughout Britain in connection with United Nations week starting Sept. 29 to be climaxed by a special United Nations service in St. Paul's Cathedral on Sunday, October 20 attended by King George.



Bishop Emrich, suffragan of Michigan, has a chat between sessions at General Convention with Bishop Moreland, retired bishop of Sacramento. The latter is the oldest member of the House of Bishops and Bishop Emrich is the youngest

YOUNG PEOPLE MEET

Brattleboro, Vt.:—St. Michael's Church here, of which the Rev. Clarence C. Silvester is rector, recently joined other denominations in promoting a state-wide Christian youth convention. It was addressed by many leaders of young people outside of Vermont, and stimulating discussions were held. Over 300 attended.

CANON LIEF RESIGNS

Providence:—Canon Richard Lief, since 1941 executive director of the department of Christian social relations of the diocese of Rhode Island will leave Nov. 1 to become director of the Episcopal city mission society of Los Angeles. He was active in promoting a juvenile court for Rhode Island, and was often consulted on social problems by many agencies. Under his supervision six paid chaplains and six volunteers have been making visits to all of the state institutions.

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EDITORIALS

The Christian Gentleman

AT THE General Convention, Generalissimo Chiang Kai-shek was referred to as a "Christian gentleman." The proof given for the statement was that during his spare moments during the war he translated the New Testament into Chinese. Unfortunately, there are more important and valid criteria for judging both a gentleman and a Christian.

On June 23rd, 69-year-old Professor Ma Hsu-lin, formerly of Chekiang University, and 50-year-old Dr. Lei Chieh-chuen, woman professor in Spochow University, were beaten to the streets of Shanghai by agents of the Kuomintang Gestapo. Their sin? As representatives of the Democratic League, they were urging that China have peace and that the United States get its troops and supplies out of their country.

On July 11th, Li Kung-po, a liberal writer and educator, was shot while out on a walk with his wife and children, and on July 17th, Prof. Wen I-tu, of the Southwest Associated University, was killed in front of the office of Kunming's Democratic Weekly. In both cases, the murderers were gangsters hired by the Kuomintang.

Those are just sample incidents. There have been many more cases. It is conceivable that, even while they were occurring, a good "Christian gentleman" was sitting in his study translating the Beatitudes.

The situation in China, to all thinking people, is the most dangerous threat to world peace now existing. The situation is confused, admittedly. Confusion, however, has been bred by the refusal of the United States government and army to let any honest light be shed on the subject. It has been bred by the rigid censorship applied by the Kuomintang government which consistently refuses to issue visas to any members of opposition groups to get out of the country and present their case.

But some light does get through and that light shows that our government, in collaboration with the "Christian gentleman" of Nanking, is pursuing a devious and anti-democratic path. Prof. J. Spencer Kennard, Jr., resident of China for 26 years, says "It is not just Communists who are crying imperialism to America's policies in China, but every Chinese patriot of whatever party affiliation. I except only the cliques whose rule we are now fastening upon a resentful people by the force of American arms."

In China, we see the picture of four hundred million people being ground into a poverty which makes living almost unendurable. We see the inhumanity of a feudal, dictatorial system under which peasants and workers are victimized by money lenders and landlords, protected by the most powerful politicians in the Kuomintang. And then, if we have the eyes to see and the ears to hear, we behold this mass of humanity awakening to the possibility of true democracy and forging political and economic hammers with which to break their restrictive chains.

Rather than helping the mass break those chains, however, we find our arms and planes used by Chiang Kai-shek as a vital link in the shackles. Dean Acheson, Under-Secretary of State, confirmed on July 31st that "the equivalent of thirteen Chinese armies of three divisions each have been supplied with American arms and equipment, and some twenty of these divisions have received thorough American training."

Also, from reports and articles that we have seen, the Churches and their leaders often do all they can to bolster that old regime on the theory that a "Christian gentleman," even with bloodied hands and a guilty conscience, is better than having political and economic power in the hands of the people. Thus, once again, those who wish to exploit both material resources and human personality sit down in their plush chairs, puff their expensive cigars and chuckle! The game has worked before and, apparently, is good for one more twirl.

"QUOTES"

WE LAYMEN need desperately a Christian evangel, expressed in modern terms, adapted to modern methods. It can work. Can we devise a political system of conducting our foreign affairs so as to avoid war with Russia and build friendly relations with her and the rest of the world? Certainly we can. But it takes a number of qualities in our state department and federal administration generally which seem now absent. Christian qualities of understanding in the political process is only one of them. It is a deeply technical problem, but it can be illuminated by Christian idealism in the men at the top and down the line.

—Charles P. Taft
From an address at General Convention before the Evangelical Societies

Sign of Progress

GENERAL Convention approval of the new Revised Standard Version of the New Testa-

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ment is a step that all who know that version will approve. It is more like the familiar Authorized Version than the American Standard R. V. which it replaces. It is in greater accord with modern scholarship. It uses the language of today, just as the King James' Bible used the language of 1611, or the Vulgate that of Jerome's time, or the original Greek the language of the first century. Perhaps a few older persons will miss the "familiar cadences" of the old translation; but the new generation will have the New Testament in a language they can understand and remember. And by the way, some of the most ardent champions of the old version that we have met have turned out to be persons who scarcely read the Bible at all!

Another important step forward is the deletion of the "exception clause" from the marriage canon. This is not a matter of New Testament text, but of historical interpretation. There is no question that the words stood in Matthew's Gospel from the beginning; but they simply did not mean what the canon (up to now) has made them mean. It is a triumph for intelligent interpretation of the Bible, and means that at long last the Episcopal Church is beginning to take seriously what her scholars have been teaching in the seminaries for many years! This is a sign of progress, and we hope it means that the study of Holy Scripture is entering a new era among us—as the 1611 Bible inaugurated a new era of Bible study, and the 1881 revision, and the 1901.

Convention and Unity

by Theodore O. Wedel

Canon of Washington Cathedral and Member of Commission

IT IS VERY difficult for a member of the commission on approaches to unity, a signer of the majority report, to express an objective view of the action of General Convention on the unity issue. Many of the speakers of the opposition accused the "Basis of Union" of subverting the Church's fundamental faith, and of being (as the minority report actually says) "repugnant to the mind of Christ" and "the religion of our Lord." As I listened I felt that, if they were right, I and my colleagues ought to be tried for heresy. All that happened at Philadelphia can still receive hopeful interpretation except the revelation of this deep cleavage in our Church family—a cleavage which neither majority vote nor suppression of documents nor reference to Lambeth will heal. The compromise resolution which finally passed has given us a breathing space. But our opposed convictions will have to meet each other again on the firing line of debate and decision.



One could say to the opposition, "You have, perhaps, got rid of the 'Basis of Union' by relegating it to historic archives, but you have not got rid of us who believe in what it stood for. You and we are still brethren in the same Church, and, we trust, brethren 'in the Lord.' The difficult task of resolving our differences of conscience has only just begun."

Clearly, the clashing convictions on the unity issue have deep roots. They go down to the level of an ultimate divergence in the doctrine of divine grace. They will not be easily resolved.

The debate in Philadelphia was full of confusions and misunderstandings. "The Basis of Union" is a complex document. I can assert, as one member of the commission who was privileged during most of nine years to spend many hours in conference with Presbyterian scholars, that it takes a long time to understand another Church. Differences between Churches are often a matter of nomenclature and symbols, not of basic faith. Could the "Basis of Union" have been accompanied by a full commentary, members of our Church might have been surprised to discover how "Catholic" many Presbyterian formularies actually are. Surprise might have come also in the realization of how genuine on the part of the Presbyterian negotiators was their acceptance of the historic episcopate, of the "three orders of the ministry" (leaving our preface to the ordinal intact), of our sacramental developments, and a host of other details. Commentary was sadly needed to explain our yielding in the matter of organizational nomenclature. The phrase "bishop in concurrence with the presbytery," for example, is not half so frightening when for "presbytery" you sub-

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stitute "standing committee and diocesan convention."

Furthermore, no member of our commission wanted the "Basis of Union" to be accepted for study as anything more than it was meant to be—a first sketch. It was a reply to the invitation of 1937. "Here is what organic union looks like. Corporate criticism is now invited." In my opinion the concept of organic union itself ought to receive searching reexamination. Alternatives exploring the possibilities of a "federal union" should by all means be tried. It was not a surprise to me personally that, as the confusions at Philadelphia prove, the ideal of organic union is probably premature. The 1937 resolution, one must remember, used the phrase, and our past negotiations have remained true to this directive. Any union must be organic, involving, at the very least, intercommunion and mutual ministerial recognition. But might not this retain a federal principle also in which our present autonomy in government and liturgy could be preserved? Such a union—call it "organic federation" for want of a better term—would avoid half at least of the scruples which the "Basis of Union" aroused in the hearts of scores of delegates who were by no means opposed to negotiating on a basis of generosity with a non-episcopal Church.

THE debate in Philadelphia did not make clear that all the negotiations between the two Churches were and are subject to amendment, or even to a "starting over again," except one. This is the issue of recognition of the other Church as part of the "Church of God" and consequently recognition of its ministry and sacraments. The story of our nine years of negotiating with the Presbyterians has clarified this issue. We can see clearly now that without an honest mutual recognition no non-episcopal Church will be able to consider meaningful union without violating its conscience and repudiating its own history.

The hopeful aspect of the action of the General Convention of 1946 is that we are back at last to 1937 and can go forward from there. We have moved "the previous question." Our Church has now to wrestle with the central issues of Church reunion. We should have faced these issues and settled our own internal dilemma of conscience before we burdened another communion with the embarrassments of our disunity. The Episcopal Church, blithely voting a union resolution like that of 1937, and then repudiating those who tried to carry out its mandate, has little notion of the courtesy and Christian forbearance which our Presbyterian brethren have shown. We owe them an act of penance.

A nineteenth century German theologian, Vilmar, once prophesied that the twentieth century would see an agonized wrestling with the doctrine of the Church comparable to that of the early Church with the doctrine of the two natures of Christ. May God not now be laying upon the Anglican Communion the vocation to face the inner tension in our historic fellowship, and with his help to resolve it? The whole ecumenical movement awaits the solution.

The next triennium, in obedience to the resolution passed at Philadelphia, could, if we are all willing, become one of the most fruitful periods in our Church's history. The Quadrilateral is not as provocative a document to elicit frank debate as the "Basis of Union" would have proved itself to be. But a wrestling out of the doctrine of the ecumenical Church may be the burden laid upon us. It will mean agony and heart-searching, and a laying bare of our clashing convictions of conscience. Yet there will be no real peace among us, nor united action on the ecumenical scene, until we have, in repentance and trust, faced each other. We can relegate the debate at Philadelphia to history. We cannot, however, blot out the revelation there made manifest of our torn corporateness. We need healing. May we humbly turn to God for it.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

I COMMENTED previously on the un-Christian and anti-democratic manner in which Hollywood deals with the racial question. Now comes word from England concerning a picture entitled *Men of Two Worlds* which, for the past two years, has been before the technicolor cameras of Two Cities Film Co. The picture has not been imported into this country but, from advance comments, one sincerely hopes that it will be.



The theme of the picture is the dramatic conflict between the new and old Africa in the battle against the dreaded scourge of sleeping sickness, which still takes many lives each year. The hero of the film is

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an African Negro who is educated in England and shows promise of being a truly great pianist. In spite of his artistic genius, he chooses to serve his native people and elects to return to Africa to build and strengthen the communal growth. Back home, he comes into conflict with the dark superstition of witchcraft and the film's main struggle shows him and his white friends trying to bring enlightened medical and social methods to his people.

Musical symbolism is used throughout the film. The picture opens with a shot of a pair of black hands crashing down on a piano keyboard in a midday concert at the London National Gallery. But in back of this and antagonistic to it is the insistent African drum beat, token of ignorance, poverty and disease. The struggle between Beethoven and the jungle drums continues through the whole picture.

Husky, left-wingish Robert Adams, a close friend of Paul Robeson, plays the lead role in the film and the second lead goes to Eseza Makumbi, a Ugandi native who was in high school at the age of seven and is now the first African-trained woman teacher at Kings College. Eric Portman and Phyllis Calvert, both familiar to American audiences, play a British district commissioner and a white woman doctor who assists the educated African youth in his effort to help his people.

A fine social purpose could be achieved if *Men of Two Worlds* could be shown on the screen of American theaters.

The New Marriage Canons

by Cameron J. Davis

Bishop of Western New York and Chairman of the Commission

AFTER twenty-one years of study the Church has at last adopted canons on holy matrimony which unlike the present canons reflect the doctrine of marriage that is expressed in the Prayer Book form of solemnization. This doctrine is, in brief, that Christian marriage is more than a civil contract; it is a physical, spiritual and mystical union of two persons, like "the mystical union that is betwixt Christ and his Church"; that if such a union is once formed it is life-long and cannot be dissolved by divorce. It is formed by the will of God when two free and competent persons give their mutual consent of heart, mind and will to it; but if that consent is not complete by reason of lack of freedom or competence to give it, the marital bond in the eyes of the Church does not exist; if the consent was complete, given by two free and competent persons, it does exist even though the civil court has annulled the marriage or divorced the parties. It is the responsibility of the bishop to discover whether the bond exists.

The canons were adopted unanimously by the House of Bishops and almost unanimously by the House of Deputies. They differ from the canons proposed by the joint commission in that they make a diocesan court or council of advisors permissive rather than compulsory. Secondly, they do away with the permanent commission and substitute for it by resolution a special committee of the House of Bishops to which is given the same duties as were given the permanent commission, that is, the duties of collecting judgments, publishing findings therefrom to the House of Bishops, and giving advice, in order that a code of precedents may gradually be formed. Thirdly, they restore the "impediments" listed in the present canon with the addition of two more, namely "concurrent contract inconsistent with the contract constituting canonical marriage" which requires right intention, and "defects of personality" which of course derives from the Church's doctrine of marriage as a spiritual union to which consent of heart, mind and will must be given by persons free and competent to give it. Fourthly, they restore by resolution the two sub-sections (a) and (b) of section 3 in canon 15 with the omission of the clause which authorizes a minister under certain conditions to bless the parties to a marriage contracted otherwise than as the Church allows, though the amended canon does not forbid him to do so.

Thus the canons adopted retain the principle on which the joint commission's proposals rest and all of the essential procedure though somewhat simplified. Practically they open a way through which the Church can treat each case of marital failure on its individual merits, and as a problem of character rather than wholly by legal and ob-

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jective tests. Objective tests may be available in a case, but an analysis of personality traits is the essential in any case to the formation of a judgment. A civil divorce or annulment creates a presumption that defects of personality or some other impediment existed in the first place, but the presumption is not always correct. For example many divorced people find after their divorce that they are still spiritually bound to each other and are therefore married again to each other. The attendant conditions of the marriage, the history of the marriage, and the character and life of the applicant all must have a bearing in determining whether the marital bond exists. Wide discretion is given the Bishops in administering the canons. This is as it should be. It is a pastoral rather than a legal problem. And in dealing with a personality problem legalistic tests cannot be specified.

ON THE other hand, the Church's doctrine is clearly stated, and the bishops are bound by their vows to conform to and to guard it, as they are to any other doctrine of the Church. We believe Jesus' teaching to be that a God-made marriage is indissoluble, no matter what the civil courts do, but we believe, too, that all marriages are not necessarily God-made marriages, and in such cases the Church may give permission to remarry. Thus the duty of the Church to build united homes is made possible of fulfilment in many cases where formerly she could do nothing; the Church in many cases can now make contact when a new home is contemplated after a previous failure.

It was undoubtedly the consciousness of this all-important duty along with the feeling that our present canon has put up bars to such contact and has also been ineffective in stemming the tide of divorce amongst our people that brought forth unanimous approval of the new canons.

The resolutions adopted with the canons are also important. The most important of all is the following: Resolved, that this Convention shall, and it does hereby, direct that the National Council, through its divisions of Christian education and Christian social relations, in co-operation with such other agencies as may be involved, and in consultation with the commission on holy matrimony, to prepare suitable guides for the preparation of persons for holy matrimony, offices of instruction on the nature of Christian marriage, the responsibilities and duties of family membership, and the doctrine and discipline of this Church in regard to holy matrimony, and to use every effort to obtain the use of such material in the parishes and missions of this Church.

For no canons will work unless the people are instructed; and no canons will maintain the Christian doctrine of marriage unless children and adults alike are taught the blessings and the responsibilities of a united family life.

The canons differ from the present canons in omitting the "exception clause." This is partly because it is of doubtful scriptural authenticity and also because a physical act of infidelity in itself ought not to be taken as determining evidence of the nonexistence of a spiritual union.

In conclusion it should be noted that by inference no minister is permitted to marry a person previously married during the lifetime of the former spouse, unless the applicant is an active member of this Church in good standing who has obtained permission from the bishop of his or her domicile to be so married. This provision will also guard the bishop from a multiplicity of cases. It is to be noted also that the new canons do not go into effect until January 1, 1947.

Enemies of the Church

By

J. CLEMENS KOLB

Chaplain at University of Pennsylvania

THE General Convention has just left our campus. Since the House of Bishops met right here in Houston Hall where I have my office, and the House of Deputies met next door, I was able to see a good deal of the Convention. We have had a good many conventions of one kind or another at the university and we have never had one that had more pleasant people. As that comes not from me but from the managers of the buildings, you may be certain that it is true; for it is the managers and the help that carry the brunt of a convention. The manager of Houston Hall is a Methodist. His wife is an Episcopalian. I told her that if she was going to make an Episcopalian out of her husband, she had better do it before Convention because she would never get him afterward. But now Convention is over and I am going to baptize their baby in the Episcopal Church. Her husband said he met only one man in the whole Convention who wasn't a gentleman. He is strong for the Episcopalians.



Furthermore, both in the House of Deputies and in the House of Bishops, there was a courtesy that was good to see. One had the feeling that even when the Church was most sharply divided, the arguments always rose above the personal.

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There was never a hint of such a convention as that reported by the historian, Ammianus Marcellinus, in the year 355, when two bishops, Damasus and Ursinus "engaged in bitter strife because of their opposing interests and the supporters of both parties went even so far as conflicts ending in bloodshed and death. In the struggle, in which Damasus was victorious through the efforts of the party which favored him, it is a well-known fact that in the Basilica Sincinius, where the assembly of the Christian sect is held, in a single day one hundred thirty-seven corpses of the slain were found; and it was only with difficulty that the long-continued frenzy of the people was afterward quieted."

There was no long-continued frenzy at the 55th Triennial. There was no frenzy at all. Some people said that the majority report on unity would split the Church. It didn't. Even if it had been voted on, it wouldn't. There are those who say that if we ever achieve organic unity with the Presbyterian Church, it will split the Church. I don't believe it. If we didn't split on the Civil War, I don't believe we are going to split on the Presbyterians. If nothing else, we have exhibited a genius for staying within the same fold and we have proven time and again that the Church has very wide arms to enfold the differences among her people.

Yet, everybody knows that there is a great deal of tension within the Episcopal Church—far too much tension. We are not the only Church that is troubled within as well as without. And yet I am wondering if we do not have more than most? For while other Churches may be split on the liberals versus the conservatives, our own basic differences spring from another source and that is from our two heritages, Catholic and Protestant. Everyone has heard the saying that half the Episcopal Church looks towards Rome and the other half toward Geneva. There is just enough truth in that saying to keep it alive. The pity of it is that I can't see why we can't have bifocal vision and look at both Rome and Geneva. In fact, in just that kind of vision lies the real solution to our problem. One of the reasons for our present differences and tensions is the fact that whether we say so or not, we would like to apply the solution of the Roman Church to our internal tensions. The Roman Church brooks no opposition. There is no such thing as a loyal opposition within her fold. The liberal movement of the last century was crushed. The present day growth of the liturgical movement within the Roman Catholic Church is due in part to the need for it and in part to the fact that it is the only place where a man with a liberal spirit can take a stand. Liberalism in the Roman Church is coming in via the back door of the liturgical movement.

I THINK that there are Anglo-Catholics and Evangelicals within the Episcopal Church who would like to apply the Roman solution. They would like to make the whole Church Evangelical or the whole Church Anglo-Catholic, and they bend all their efforts toward this end. If a church is vacant, no matter what its churchmanship, one party would put in a high churchman who would gradually "educate" the people; and the other party would try to see that the new rector was a black-tie Protestant, sure to lead the people in the right way. Now that is wrong, and everybody down in his heart knows it is wrong; but some of this sort of thing goes on just the same.

Fortunately, in our Church neither side has the power and most of the leaders have too much Christianity and too much realization of the true history of their Church to want it to be merely Catholic or merely Protestant.

There is another solution common among evangelical Churches. When they disagree, they split into minor bodies until there are sects within sects within sects. I don't know how many branches of the Mennonite Church there are, but they are many. The causes of the schisms within some of the evangelical bodies would be humorous if they were not so pathetic.

What is the real solution to this problem? The other day at Convention one of the younger bishops made a remark I like: "I have one ecclesiastical enemy," he said, "and he is the man who is not an inclusive churchman." That seems to me the only statement that a good Episcopalian can make and the only stand that a good Episcopalian can take, insistence on the inclusiveness of the Church. When a man says the Evangelical influence is ruining the Church, I say, let him be anathema. Or when a man says that the Anglo-Catholics are ruining the Church, let him be anathema, too.

I grant that it is the lunatic fringe on both sides that causes most of the trouble; but sometimes we vote for a candidate on the lunatic fringe not because we think he is a very good churchman but because he will fight our side of the battle. Now if there is anyone who simply goes out to make the Church as Anglo-Catholic as he can or as Evangelical as he can, let him know that he is not an Episcopalian, that he is a sectarian—and the worst kind of a sectarian, for he is trying to create a sect within the Church and he blindly, foolishly thinks that a part is the whole and that one side of the Church, his side, can speak or ought to speak for the whole Church.

The outward courtesy at our Convention was good to see; but it will be still better when the outward courtesy springs from a deep conviction that Catholic and Protestant belong in the Episcopal Church, and that both Rome and Geneva are capital cities in the Kingdom of God.

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A Summary of Action Taken By General Convention

Very Little Legislation Stands Out as Being Significant Except the New Marriage Canon

Edited by Philip L. Shutt

Philadelphia: — In this brief review of action taken at General Convention we will say nothing here about what undoubtedly were the most important: unity; marriage canon; budget and program; resolutions on social issues; elections. The first three of these are reviewed and appraised by articles in this number; social issues were covered in the story on page 5 last week, and the elections of course were reported in our issue of September 26th. As a matter of fact practically everything else done at General Convention has been reported already but we present this summary with the hope that it will be useful to many readers.

There were many new bishops who watched the precedings of their elders with what must have been secret amusement. However, two forward steps were taken by the Convention, the first of which was the restoration of the division of Christian Education to the rank of a department with increased power and responsibility in producing Church school material (a sore point with many clergy) and supervising youth work, the second was the taking of initial action in providing for a suffragan bishop to have charge of the Church's work in the armed forces to be finally decided in 1949. After a brief, but stimulating debate, the canonical retirement of all bishops at 72 was made definite. If the pension and allowance for such bishops amounted to less than $2,500 the difference would be made up from General Convention funds.

A joint commission was established to look into the matter of providing an official residence for the Presiding Bishop near New York together with a chapel, a house for guests of the national Church, and dwellings for certain staff members. A proposal to give the Presiding Bishop an area of jurisdiction in Arlington County, Virginia, was rejected. The House of Bishops also accepted the resignations of 12 bishops for reasons of age or ill health, the resignation of Bishop John Chanler White of Springfield causing the greatest surprise since he announced it during the closing hours of the Convention, after having said previously that he would not resign under any circumstances.

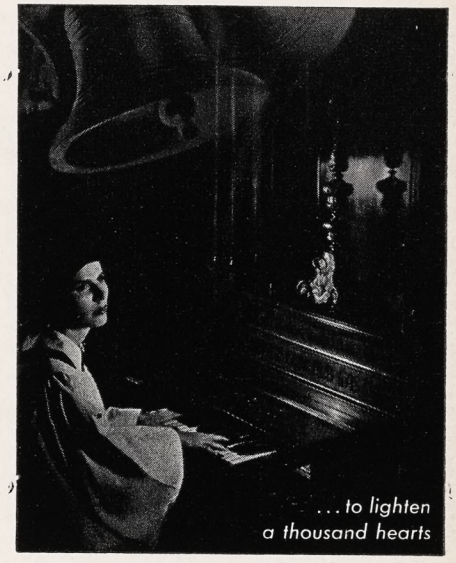
The House of Deputies had one of its finest presiding officers in the person of Justice Owen J. Roberts, and created a precedent by seating Mrs. Randolph Dyer of St. Louis as the first woman deputy. But by a narrow vote defeated a proposal to change "layman" in the Constitution to "lay persons" which would have permitted women to serve as deputies in the future. (See WITNESS editorial, Oct. 3). The Convention voted to increase the Pension asssessment from 7½ per cent to 10 per cent to compensate for reduction in assumed rate of interest due to decline of yield on investments but not until after much verbal protest. Other action saw the deputies establish several new commissions including one to prepare a canon defining "communicant," one to consider the raising of a fund to supplement inadequate pensions of the clergy and their dependents, one to study business methods, responsibilities, control, ownership, and property management of Church affiliated institutions all to report to the 1949 General Convention.

Another important action which received less attention than it should was the appointment of committees to study the whole set-up at the Church Mission House and to study the relationship of the Presiding Bishop to the whole work of the Church.

Little need be said about the Triennial of the Woman's Auxiliary since there is little legislation at this conference. But they did present a record-breaking Thank Offering of more than $1,600,000; listened to inspiring speeches by Bishop Oxnam of the Methodist Church, Frances Perkins, former secretary of labor, and Bishop Angus Dun of Washington. The women, as usual, were forward-looking and progressive in dealing with social and international questions and so changed their constitution and by-laws as to go a long way toward ending racial discrimination at future Triennials.

To this reporter, attending his first General Convention the most impressive sight was the vast array of personalities from all over the world who, although sometimes taking part in heated arguments on the Convention floor, yet met as friends outside the deliberative halls. That there was bustle and confusion was to be expected, but the business of both houses was carried forward with courtesy and dispatch unusual in the handling of so many people.

The only side-shows of interest were the private sessions of partisans on the unity question, reminding one of smoke-filled political convention



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rooms, and the meetings of commissions and extra-curricular Church organizations for dinners, speeches, and propaganda.

A word of summary should be said, too about Philadelphia's hospitality. The hotel personnel were courteous; the street car conductors invariably helpful, and the taxi-drivers friendly.

UN Delegates Welcome

New York (RNS) : — A resolution welcoming officers and delegates of the United Nations General Assembly, scheduled to convene in this country Oct. 23, was adopted here by the executive committee of the Federal Council of Churches.

"We pray that God," said the resolution, "may so guide and bless their deliberations that the peoples may be led to undertake those curative and creative tasks of reconstruction through which new international fellowship may be achieved and the perils of our common insecurity may be allayed."

Displaced Persons

New York (RNS) :—President Truman and members of Congress were urged here by the executive committee of the Federal Council of Churches to take immediate steps to permit the entry into this country of a large number of displaced persons, pointing out that their plight may be even more critical when UNRRA comes to an end.

Vestry Conferences

Syracuse, N. Y.: — So that the work of the Church at home and abroad may be better known, a series of ten vestry conferences are being held throughout the diocese of Central New York addressed by Bishop Harry S. Kennedy of Honolulu, George W. Laycock, director of the Hospital of the Good Samaritan, Raleigh, N. C., and the Rev. Thomas V. B. Barrett of New York, secretary of the National Council's division of college work.

Similar conferences for the clergy on the subject of worship have been recently conducted by Bishop Malcolm Peabody assisted by president John M. Potter of Hobart College, and Rev. Massey H. Shepherd of Cambridge, columnist for THE WITNESS.

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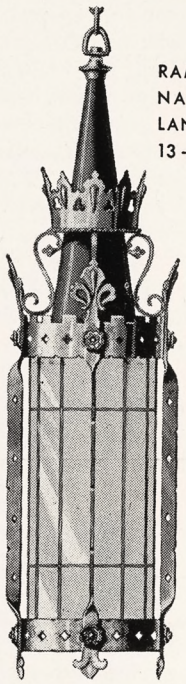
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Tribute to Rector

Albany:—The Rev. Charles W. Findlay, for nearly 25 years rector of St. Andrew's Church here, and a leader in community activities, was honored recently by a reception attended by hundreds of friends who came to bid him farewell as he left to become rector of St. Philip's, Wiscasset, Maine. During his rectorship the new church was erected and its debt paid off so that it may soon be consecrated.

Study Economics

New York (RNS):—A national conference on the Church and the economic order to instill in lay leadership a desire to study from a cooperative standpoint the relation of the church to the economic order will be held under the auspices of the Federal Council of Churches in Pittsburgh, Pa., Feb. 18-20, 1947. Some 400 delegates from many religious groups are expected to be present, mostly laymen.

Parish Birthday

Baltimore: — The Church of the Holy Nativity here, served by the Rev. Hugh W. S. Powers, will celebrate its thirty-fifth anniversary as a parish the week of October 13. A full program has been planned for the week climaxed by a confirmation service and a service of thanksgiving at which Bishop Noble C. Powell of Maryland will preside. A free-will offering has been asked to help remove a $49,000 mortgage on the church. During the rectorship of Mr. Powers the parish has had a most successful career, and has made a place for itself in the surrounding community.

School Opens

Raleigh, N. C.:—St. Augustine's College here opened its 79th year recently with a record enrollment of 360 Negro students taxing the capacity of the school. More than half are ex-GI's. Bishop Edwin A. Penick of North Carolina was the principal speaker at the opening service.

Painless Death

New York (RNS): — Voluntary euthanasia, which Webster's says is the "practice of painlessly putting to death persons suffering from incurable disease as an act of mercy" practiced under careful safeguards is not contrary to Christianity, according to a statement by 40 Protestant clergymen of this city. Prominent Episcopalians signing the statement were the Rev. Russell Bowie, Union Theological seminary, and Editor Guy Emery Shipler of the *Churchman*. They were joined by Unitarian, Universalist, Presbyterian, and other clergymen.

Church Crusade

Los Angeles (RNS):—Twenty denominations will take part in a huge Church crusade here beginning Oct. 13 under the direction of the Rev. Guy Black, associate secretary of the general board of evangelism of the Methodist Church. A house to house survey will be conducted as part of a religious census and a visitation campaign closing with a series of services at the great Shrine auditorium will anticipate the conversion of many to Christianity.

Anti-Semitism

London (By wireless to RNS*)*:—The rise of anti-Semitism and the denial of human rights to other religious minorities in Europe are evils "which civilized men cannot tolerate," Archbishop Geoffrey Francis Fisher of Canterbury declared at an inaugural rally here on the eve of the week-long international conference of Christians and Jews at Ox-

The September selection of The Religious Book Club

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ford university. Of the recent King David hotel bombing he said, that, "the deed was not done by the Jews but by some Jews and has been utterly condemned by Jewish leaders in Palestine and throughout the world . . . Let us be careful not to condemn the whole people of Jews or others for the evil deeds of some."

At the same conference Jewish religious leaders urged unity of Christianity and Judaism in the common task of promoting world peace in a message prepared for presentation. The statement was issued from the "Jews of Jerusalem."

Hope in Church

Washington (RNS): — The church can—and will—take the lead in establishing permanent peace by helping to channel atomic energy into ways that will help the human race, Rep. Ellis E. Patterson (D.-Calif.) told the House of Representatives in a speech.

"Through the voice of the Church the people will be informed and in turn their representatives in government will take heed. Atomic energy has appeared upon the world's horizon as a force which can glorify or destroy man, the choice is up to man himself. More than ever before, we, as decent citizens of whatever nation we may belong to, must take advantage of the wisdom of the great religious leaders to guide us into safe waters."

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Milwaukee, Wis.: — A drive to "mobilize the forces of the Church to carry the gospel more effectively to the farm and factory workers of the nation" was mapped here at the annual conference of The Methodist Church's board of evangelism. James S. Chubb, associate secretary of the board, charged that "labor unions are not aware of the existence of God and the Church, and the Church is not aware of the existence of labor unions." He said "We must reveal the gospel to them." To facilitate its program, the board acted to establish five additional schools of evangelism throughout the nation, increasing to 17 the total number it maintains. In addition, the Church will step up its use of radio programs and its distribution in homes of evangelistic publications.

Canon Is Honored

Washington: — Canon Merritt F. Williams of Washington Cathedral has been awarded the gold star by the navy. It is "for meritorious service in connection with the combat operations against the enemy as chaplain aboard the West Virginia during the period of July 1, 1944 to July 13, 1945." A veteran of both world wars, Chaplain Williams had previously been awarded the bronze star for his services to wounded crewmen aboard the war-lost aircraft carrier Wasp.

Goes After the Men

Buffalo, N. Y.:—The average American church has a preponderance of women in its pews, says Dean Edward R. Welles of St. Paul's Cathedral. Declaring that "religion is failing if men aren't active in the church," Dean Welles hopes to raise the ratio of men in his own congregation in which women usually outnumber men 3 to 1. Instead of doing all their residential calling during the day—the custom in most churches—Dean Welles and his two canons, the Rev. Robert E. Merry and the Rev. Henry H. Wiesbauer, will make some of their calls at night "to reach the men who work days." In some cases calls will be made on non-attending members at their places of business.

The junior vestry will organize a lay team of more than 100 men "to try to sell the rest of the men on the idea of coming to church regularly." In addition the cathedral will publish a magazine "for men only" and will run newspaper and radio advertising "slanted" for men.

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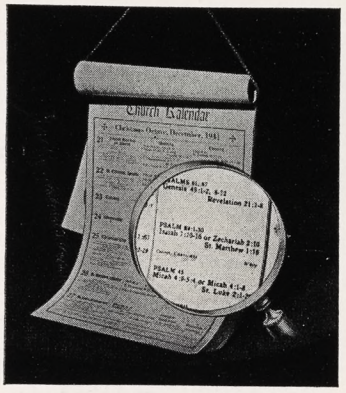
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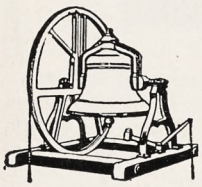
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Archbishop in Albany

Albany: — Archbishop Geoffrey Francis Fisher of Canterbury finished his tour of Canada and the United States by visiting here Sept. 23 and 24. He preached to an overflow congregation at the cathedral, speaking convincingly of the world problems faced jointly by Britain and America, and also set forth in his persuasive way the catholicity and evangelical character of the Anglican communion.

Bogus Degrees

Montreal (RNS):—Bogus degrees are out so far as the United Church of Canada is concerned. Its general council voted here that degrees must be certified by the presbyteries. "We don't want men in the ministry getting degrees by reading a couple of books, writing a thesis and paying $2 to somebody outside our jurisdiction," General Secretary Gordon Sisco said.

Brooklyn Slipping

Brooklyn (RNS): — Traditionally known as the "city of churches" Brooklyn has experienced a severe decline of organized religion, according to a survey released here by the Brooklyn Church and Mission Federation. It also shows that Roman Catholicism and Judaism have declined, but Negroes and Lutherans have been saving the day for Brooklyn Protestantism. The growth of the Negro population however has pointed up another acute problem for the churches, say the survey. A lay commission of all churches is planned to help check the decline.

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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.

HENRY P. VAN DUSEN
Dean of Union Seminary

As a long-time and warm admirer of THE WITNESS, will you permit me to say that the lead article in your August 22nd issue strikes me as one of the most regrettable pieces of irresponsible journalism which has appeared in the religious press in some time.

You head your article "Commission on World Affairs Seen As Anti-Russian." You state that the new Commission falls under suspicion of advocating "bringing about a peaceful solution to international difficulties along apparently Vatican-inspired lines."

There is not, so far as I can discover, the remotest justification for either of these charges. It happens that I served as chairman of a committee at the Cambridge Conference which was charged with drawing up the charter for the new Commission. In the discussion regarding the Commission, there was not one word uttered, either publicly or privately, which could possibly be interpreted as giving it an orientation either Anti-Russian or pro-Vatican. The relevant paragraph of the Commission's Charter is the last of the aims to which its efforts are to be directed:

"9. To concert from time to time with other organizations holding similar objectives in the advancement of particular ends."

An earlier phrasing of this paragraph read somewhat as follows: "To cooperate from time to time with other organizations, Catholic and Jewish, holding similar objectives, etc." The wording was changed to eliminate the word "cooperate" on the ground that this might suggest a closer collaboration than was possible or intended, and by the elimination of the specific reference to "Catholic and Jewish" organizations on the ground that this reference was too restrictive. Incidentally, these changes were made on the suggestion of a member of the Conference against whom you and your correspondents level special attack.

As for Professor Fletcher's comment, Dr. Fletcher talks sheer nonsense. He speaks of "the World Council's bid for tandem harness with the Vatican." He says, "For many years the ecumenical Protestants of America have, with conscious or unconscious political motives, sought unity with the schismatic (anti-Soviet) elements of Orthodoxy." "The World Council's proposal would close the door on further understanding with the Eastern Churches." He concludes, "Deliberate identification of the 'Protestant Bloc' with the Vatican is no doubt a clarification of its tendencies, but it deals a tragic blow to peace at the secular level, and to ecumenicity at the Church level."

There is not one iota of truth in Professor Fletcher's charges. The same sequence of World Council meetings of which the Cambridge Conference was one took further steps to reestablish relations with all the Churches of Eastern Orthodoxy including the Church of Russia—an objective on which the World Council has been unremittingly at work.

Mr. Melish is equally irresponsible, and untruthful, when he declares that the Cambridge Conference called "for top-level cooperation with the Vatican." There could be no more damning disclosure of the unfairness of your whole article than the objection to Mr. Dulles as one of the American members of the new Commission on International Affairs on the ground that he is anti-Soviet, combined with the careful omission of any reference to the fact that another of the American members of the Commission is Bishop Oxnam whose frank and vigorous criticisms of Vatican policy are known to the whole Protestant world.

This letter contains strong words. They are strong, they are not exaggerated. How can we hope to educate ordinary church folk in an intelligent and fair attitude toward world problems when Christian journals from which they have a right to expect trustworthy guidance stoop to such distortion of truth?

ANSWER: We asked a number of Episcopalians to comment on the newly organized committee on international affairs of the World Council and also on Mr. Dulles' statement reported from London that the committee hoped to work closely with the Vatican. The Presiding Bishop, Mr. Melish and Prof. Fletcher were kind enough to respond and we were glad to print their comments. There are two facts we would point out: first, the Vatican is, as everyone knows, anti-Soviet to the point of being willing to risk a third world war. Mr. Dulles, high in the affairs of the World Council, has connections that can be described only as fascist, as was pointed out in THE WITNESS for September 19, where we gave chapter and verse. These two facts, in our judgment, justified Prof. Fletcher and Mr. Melish in making the statements that appeared in our issue of August 22.

* * *

MR. R. D. CRAIG
Layman of Philadelphia

Apparently all your excitement about the efforts of John Foster Dulles to get the World Council to play ball with the Vatican in their anti-Soviet game is a false alarm. You uttered your solemn warning in your September 19 number and then followed in the 26th issue with the editorial "Rome Declines." I take it that even if Mr. Dulles and the Council are ready to join in a holy crusade against Russia that the Vatican prefers to carry on alone.

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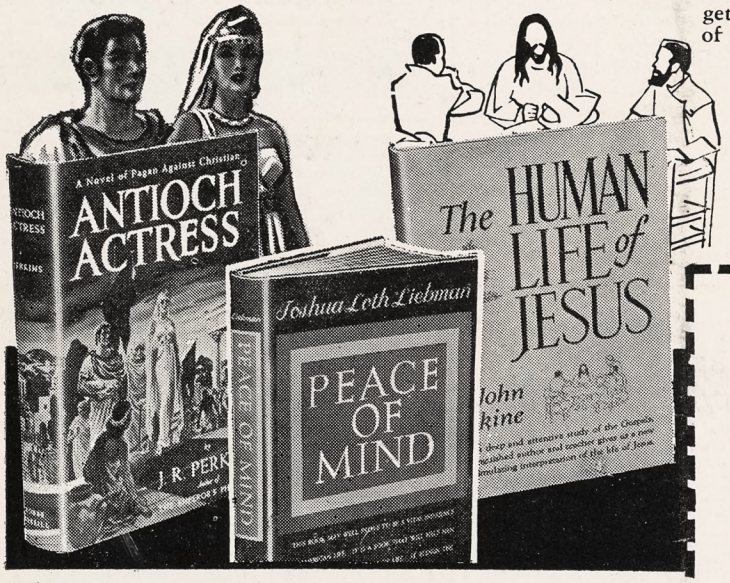
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Vol. XXIX No. 46
OCTOBER 17, 1946

CLERGY NOTES

BARRALL, HERBERT M., was ordained priest by Bishop Sterrett of Bethlehem on Sept. 7 in St. Stephen's, Wilkes-Barre, Pa., and is curate at St. John's, Waterbury, Conn.

HEAGERTY, WILLIAM B., retired priest of Los Angeles, died on Sept. 20 at his home at Sierra Madre, Calif.

HEILIGSTEDT, C.A.G., dean of St. John's Cathedral, Quincy, Ill., has resigned to do mission work in the diocese of Fond du Lac.

HOMER WILLIAM O., of the monastery of the Little Portion, is now curate at the Incarnation, Detroit.

MANN, WILLIAM S., formerly of All Saints', Tupelo, Miss., is now the rector of St. John's, Laurel, Miss.

McCREA, THEODORE H., formerly curate of St. Martin's, Providence, R. I., is now in charge of St. John's in the White Rock section of Dallas, Texas.

McELWAIN, HAROLD, was ordained deacon in St. John's Church, Old Orchard, Maine by Bishop Loring Sept. 30 and is in charge of St. Paul's Church, Portland.

SPERRY, WILLIAM B., director of social service of the Detroit Council of Churches, has resigned to become vicar of Christ Church, Detroit, November 1.

STURGIS, RICHARD L., locum tenens of St. Stephen's, Goldsboro, N. C. is now rector of St. Andrew's, Wrightsville and archdeacon of the Wilmington district.

THOMAS, LOUIS, formerly assistant at St. Andrew's, Jackson, Miss., is now rector of Trinity, Natchez, Miss.

VAN METER, WILLIAM S., was ordained priest by retired Bishop Jenkins of Nevada for the Bishop of Oregon Aug. 25 in St. Mark's, Portland, Oregon. He is chaplain at Oregon State Training School, Woodburn.

WELLS, HOLLY, formerly rector of St. John's, Laurel, Miss., is now chaplain of All Saints' College, Vicksburg, Miss.

WILLIAMS, CHAS. W., formerly assistant at St. Francis', San Francisco, Calif., is now curate of Christ Church, Alameda.

WILLIAMS, WALTER, 74, retired priest of the diocese of Virginia, died Sept. 17 in Richmond.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sunday
8:30 and 11:00 A. M.
Weekdays
Tuesday, Thursday, Friday at 12:10; Wednesday and Holy Days, Holy Communion, 12 noon.
The Cathedral is open every day.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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VOL. XXIX. No. 46

The WITNESS

For Christ and His Church

OCTOBER 17, 1946

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

Comments On Accomplishments Of General Convention

Boston Layman Thinks Much Has Been Lost By Shortening the Time of the Convention

New York:—Last week we presented a number of answers to the question "What I Think General Convention Accomplished." There are a number of replies presented this week, concluding the subject:

* * *

BEVERLEY D. TUCKER
The Bishop of Ohio

In general, I would say that the Philadelphia Convention was at its best in the election of its leaders and somewhat disappointing in its action on specific measures.

The election of Bishop Henry K. Sherrill as Presiding Bishop, and that of Justice Owen J. Roberts as President of the House of Deputies, will give the whole Church a high sense of confidence and satisfaction. Moreover there was a splendid spirit of fellowship in this Convention, which came to expression particularly in the innumerable evening dinners, at which the Archbishop of Canterbury, the Presiding Bishop, and the Bishop of Pennsylvania were the distinguished guests.

In measures under consideration by the Convention I was deeply disappointed that we could only continue our negotiations with the Presbyterians and take no step forward. On the other hand, this conservative action was somewhat redeemed by the progressive note sounded in the pastoral letter of the House of Bishops and by the unanimous action taken upon the new marriage canon.

NORMAN B. NASH
Rector of St. Paul's School

The best accomplishment of the Convention was the election of our strongest leader as Presiding Bishop. Next to that, the reforms in our canons on marriage and divorce registered progress. The House of Deputies did well to seat the lady from Missouri, but evidently frightened itself, and absurdly rejected the canonical changes consistent with its own action. The Convention did great harm to the cause of reunion by its action on the Plan of Union with the Presbyterians, combining timidity with an isolationism worthy of a sect.

STOUGHTON BELL
Chancellor Diocese of Massachusetts

The fact that the Convention was put through in ten days when those in attendance were war weary and sick of all the international bickering that is going on all around us may have been a large factor in what I shall describe as its failure to accomplish very much in a constructive way. I am not unmindful of the election of Bishop Sherrill as Presiding Bishop. This I believe was very constructive. I also believe that the passage of the new matrimonial canon was constructive. While it is subject to differing interpretations it is a distinct advance in my opinion, and when clarifying amendments are offered in the next Convention the argument that this is what we have had for a long time, let's not change it unless, etc., will have disappeared.



The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., says that the General Convention combined "timidity with an isolationism worthy of a sect"

The situation on unity is not lost. On the contrary, we are to have a pronouncement from Lambeth before our next Convention and I doubt not that the whole subject will be more generally studied than it has been in the past.

Before I close I do want to refer again to the ten-day session. At Kansas City we had an opportunity to come to know many Bishops and Deputies in the many social gatherings and to learn of the doings of other dioceses. Neither in Cleveland nor Philadelphia was this possible. Personally, I believe this is a serious lack in a religious gathering of any kind. It may be that this contributed to the sharpness of the party lines so very tightly drawn. I hope that future Conventions will not be so short.

H. W. B. DONEGAN
Rector St. James' Church, New York

As I think of what was accomplished by General Convention I have the distinct impression that it made definite progress in many directions. It gave us a new marriage canon that is merciful and realistic. It voted three million dollars for world relief, evidence of the Church's desire to help suffering humanity. It revealed an awareness of the opportunity and obligation to Christianize the world by giving unanimous approval to an increased budget that envisions larger work overseas. Full support was given to the plan of National Council to establish the Episcopal film and radio commission thereby demonstrating that the Church is adopting modern methods for the presentation of the world mission of the Church. The Convention expressed its intention to seek closer cooperation and joint action with other churches, the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith the material, moral, and spiritual issues of the day. The disposition of the report on approaches to unity was an endeavor to advance. Proof that the laity have rights and privileges in our Church was given by the election of the Hon. Owen J. Roberts, and the presence of Mrs. Dyer in the House of Deputies.

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Finally, the choice of Bishop Sherrill as Presiding Bishop revealed the desire of the Church for vigorous forward-looking leadership in the days ahead. These are some of the accomplishments of the 55th session of General Convention. They clearly indicate that the Church is not standing still or going backward, but moving slowly yet surely forward.

CHARLES W. SHEERIN
Rector of the Epiphany, Washington

While disappointed that General Convention did not go further in its attitude towards many big things, particularly Christian unity, to me the outstanding accomplishment was its election of Bishop Sherrill as Presiding Bishop. After all, the Church works through men, and God's spirit uses human personalities. With such a leader as Bishop Sherrill, we can be sure that the attitude of the Church will never be allowed to narrow down into small matters of mere Church management.

The marriage canon is at least better than the old canon, and some of us feel it is a great step when we rise above the mere legalities of the secular court in our attitude towards marriage in general. Perhaps most of us forget that this legislative body we call General Convention must accomplish for the next three years much in the way of budget planning, and the necessary legal work that the life of the Church might go on. Ten days is a pretty short time to do all that must be done every three years and hope or expect such a body also to reach heights of Christian statesmanship in matters such as unity and social questions. Perhaps we ought to meet every two years or even every year.

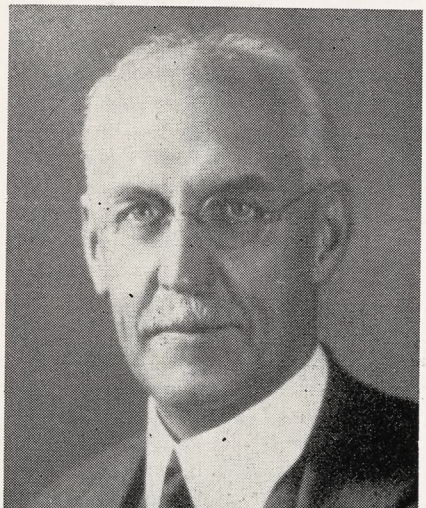
In the House of Deputies we could not have had a better spirit, and I believe that much of this was due to Justice Roberts' remarkable ability as a presiding officer. My feelings of disappointment are overcome by the fact that in the persons that were selected as the leaders of our Church, we have great hope for the future.

MRS. LEWIS D. PILCHER
Southern Virginia Delegate to Triennial

The Triennial meeting of the Woman's Auxiliary left no doubt in the minds of those present that we are living in a completely disorganized, disillusioned world where war and hatred and strife are rampant. It awakened in each of us an increasing awareness of our responsibility as Christians to meet these changing times with faith and determination that out of the chaos a better world for all peoples shall arise.

There were three emphases that recurred again and again as directives in this task. First, the necessity for deepening and strengthening our own faith; faith in God and faith in the historic teachings of the Christian Church; second, the necessity for a more effectual witness, in every area of life, to the transforming and redeeming love of Christ, by those who dare to call themselves Christian; third, the conviction that, as we appropriate God's power we shall be given the strength to build for peace, for brotherhood and for unity of purpose.

Religion and democracy are two



Stoughton Bell, chancellor of the diocese of Massachusetts, expresses the hope that future General Conventions will not be so short

of the pillars upon which the structure of American life has been built. I believe the women of the Church have greatly strengthened these pillars in passing a by-law which entitles "each Diocese with at least three congregations and with at least two hundred and twenty-five communicants of any racial minority group to one additional delegate from each of those groups" at the Triennial meeting of the Woman's Auxiliary.

If we are to build this city of God it can only be done as we think together, work together, plan together and share together as children of a common Father who gives to each without respect of person, tribe, nationality or race.

JOHN C. SPAULDING
Chancellor Diocese of Michigan

The election of Bishop Sherrill as Presiding Bishop was the most important act of the Convention, and met with general approval. The three new missionary bishops also were well chosen. A notable legislative feature was the adoption of a new marriage canon. While not entirely clear, it is an improvement on the old one. The question of retirement of Bishops was settled by canons clearly making retirement compulsory at 72. The proposal for unity with the Presbyterians was defeated, but the commission was continued, and the possibility of future action is not entirely destroyed.

J. MILTON RICHARDSON
Rector of St. Luke's, Atlanta

The General Convention faced a choice of submitting the majority report of the commission on approaches to unity to the Church for study or of killing the possibility of union with the Presbyterian Church in the foreseeable future. Its choice was to permit laymen to study the plan or to kill the plan. Unfortunately the latter alternative was taken. Beyond the plausible reasons that were given for not permitting the Church to study the plan one could not help but feel that the real reason beneath the plausible reason was a lack of genuine interest in unity.

EAST CAROLINA CLERGY MEET

Washington, N. C.: — The clergy of the diocese of East Carolina gathered at the diocesan camp near here the last week in September at the usual annual clergy conference to discuss plans for future work in the diocese, and to attend an inspiring quiet period under the direction of the Rev. A. Ronald Merrix, field officer of the National Council for the eighth province.

THAYER ADDISON IS ILL

New York:—A cable from Guam was received at Church headquarters here on October 11 reporting that the Rev. J. Thayer Addison, vice-president of the National Council, suffered a heart attack and is now in the naval hospital where he is receiving efficient care. Mrs. Addison remains with him and both will return to the U. S. as soon as a steamer is available. Meanwhile, the rest of the commission, consisting of Lewis B. Franklin, Mrs. Arthur M. Sherman and the Rev. Robert A. Magill, who left San Francisco on October 7th to study the mission fields in the Orient, have gone ahead. It is announced, however, that they probably will omit the planned visit to Japan.

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Great Tasks Before the World Discussed at Kenyon

Dr. Harold Laski Declares that Democracy Cannot Live Without Changes in Society

By Frederick C. Grant

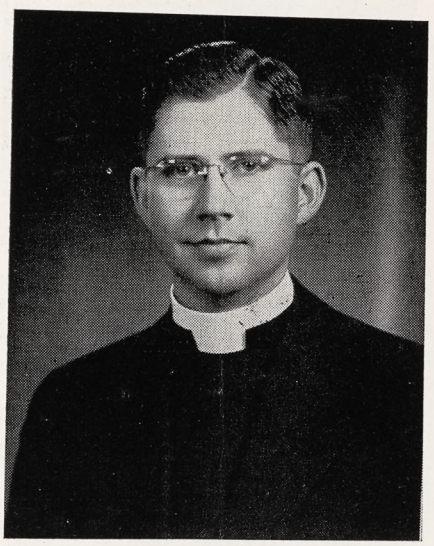
Gambier, Ohio:—Kenyon College is one of our strongest historic ties with Great Britain and the Church of England. Founded in the wilderness of Ohio five generations ago by the indefatigable missionary Bishop, Philander Chase, the first funds for the erection of the college were raised by the bishop in England. The college bears the distinguished name of Kenyon, as the second Lord Kenyon made the original contribution of money. Bexley Hall, its divinity school, was named for Lord Bexley, another donor. The town was named for Admiral Lord Gambier, another generous benefactor.



DR. CHALMERS

A significant conference has just been held there, under the leadership of Gordon Keith Chalmers, president of the college, on "The Heritage of the English-speaking Peoples and their Responsibility," attended by over 500 visitors and participants, and with addresses by English and American scholars of note in politics, literature, political economy, government, law, religion and the press. The general tone of the conference was optimistic but deeply serious, and tremendous stress was laid in paper after paper upon the great responsibility of the English-speaking peoples for the peace and welfare of the world.

Perhaps the most dramatic session was the one addressed by Prof. Harold Laski of the University of London and member of the present Labor government of Great Britain, who spoke on the need for a new renaissance; the other address was by Senator Robert A. Taft of Ohio, on justice and liberty for the individual. The two addresses were almost a debate. Mr. Laski pointed out that with the technology of 1946 a United States tied to the demands of 1940 will have 16 million unemployed before long (which means 48 million on relief). Democracy cannot survive unless there is a change in the organization of society: there must be a fuller degree of effective participation in government by the mass of the people. Voting now and then is not enough: "Citizenship means the contribution of your instructed judgment to the public good." He quoted Plato: "I judge a society by this test, does the minister of education rank higher than the minister of war?" Capitalist democracy is no longer able to satisfy the needs of society: the needs of the community are prior to those of any group. Mr. Taft stated that he was in agreement with most of what Mr. Laski had said: "The bases of our thinking must be reconsidered in a time when the needs of the whole world are to be considered." Government is the safeguard of liberty under law, and equal justice is the most essential part of liberty—but for the past twenty-five years the conception of "equal justice under law" has been declining. The senator cited his experience with the administration of the Wagner Act and the experience of the nation with the O.P.A. in evidence.



The Rev. J. Milton Richardson, rector of St. Luke's, Atlanta, Ga., a clerical deputy, thinks the Church lacks a genuine interest in unity

Professor Ananda Coomaraswamy of Boston stated the Indian viewpoint, criticizing the British program and record in India, but without convincing many of his hearers when he suggested that India had little to learn from the west, even in medicine and agriculture. But his paper should be required reading for those enthusiastic people who wish to substitute foreign missions for everything else in the Church—education, social welfare, even worship. For a generation now, "missions" has carried all before it, often without any awareness of the intellectual, moral, and spiritual struggle involved in presenting Christianity to India, say, or China, or the Moslem world. One of the finest papers was that of Professor Douglas N. Bush of Harvard, on the ethical tradition in English literature, a paper which reflected a wholesome reaction against much of the unidealistic novel-writing of today.

Distinguished guests of the conference were the very charming young couple, the present Lord Kenyon and his bride, now making their first visit to America. Their friendliness and democratic spirit won every one to them.

The sermon was preached by the Archbishop of Quebec, Dr. Carrington, who emphasized the common elements of law, literature, and religion as well as language that bind us together, and also the great responsibility that lies before the English-speaking peoples today. "Nationalism has no place in the world we are now entering, and has little right in the world of the past. Greece, Rome, Britain, America—all of them have been great borrowers, skillful at taking over the traditions and institutions and ideas of other peoples, and justifying their place in history by their ability to pass on these institutions and ideas to other peoples. So it must be still. We must be sharers as well as borrowers, and take into account the needs of the whole world and not merely those of ourselves."

Optimism, humility, diversity, confidence, a fundamental faith—these were the notes stressed in the conference. We were proud to share in a conference which got down to the things that really matter in our common life, where religion and learning were geared to the needs of the world, and where it was recognized that privilege and responsibility are linked together indissolubly, in the law of God and in the nature of things. And we were proud to see a college of the Episcopal Church pulling its full weight in the intellectual world of our time.

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LAYMAN READS EPISTLE

Great Barrington, Mass.:—For the first time in the history of St. James' Church here a layman read the epistle during the service of Holy Communion, when Lord Audley, a British peer assisted in the ceremony. The New York press made it a precedent in the Episcopal Church, but it was almost immediately pointed out by Church officials that it had been done elsewhere and there was no Church law prohibiting such participation.

BISHOP-ELECT IN UTAH

Ogden, Utah: — The Rev. S. C. Clark of St. Mark's Church, Pasadena, Calif., recently elected missionary bishop of Utah will visit the parishes and missions in his new field Oct. 8-11 accompanied by his wife. During his stay in Utah he will formally announce his acceptance of his election and expects to move to Salt Lake City Nov. 30, the date of his resignation as rector of St. Mark's. His consecration will be sometime in December.

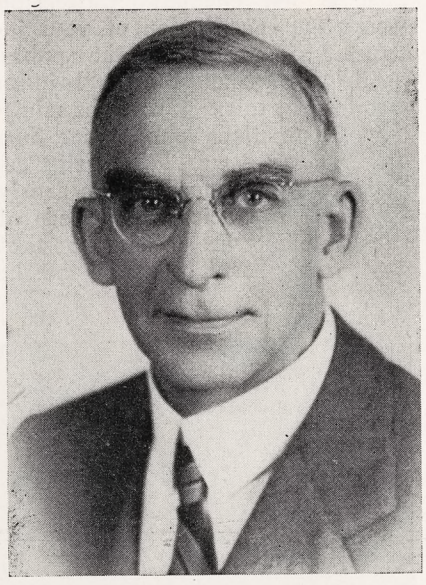
QUIZ-MASTER ORDAINED

Louisville (RNS):—Dr. I. Q. of radio fame who quit the air waves last June to study for the ministry at Seabury-Western Seminary, Evanston, Ill., was ordained deacon here in his home town recently by Bishop Charles Clingman of the diocese of Kentucky. His real name, James Wesley McClain, is little known. He expects to do missionary work in his diocese.

WAR INDUSTRY AREAS AIDED BY CHURCH

New York: — The report of the National Council's committee on work in the war industry areas has been released here indicating the vast program of the Church in aiding dioceses and parishes meet the problems caused by mass migration of peoples into such areas. Bishop-Coadjutor Edmund P. Dandridge of Tennessee, chairman of the committee, submitted the facts at a recent meeting of the National Council showing among other things: 1) a total of 33 dioceses were helped either with their own Church work in these war industry areas or with an interchurch program, 2) 26 dioceses operated Episcopal Church programs, and 15 participated in cooperative planning, 3) over a five year period 16 clergy, 15 women and two laymen were employed specifically for work in these fields, 4) nearly 4,000 families of Episcopalians were found among the new populations and over 7,000 individuals not in families, 5) 520 persons were baptized, 304 confirmed, and 164 buried, 6) total Church school attendance was reported as 16,658 and 7) $6,000 was received through regular pledges, and $9,741 in open offerings.

"In making this report," said



John C. Spaulding, chancellor of the diocese of Michigan, speaking on unity, says "the possibility of future action is not entirely destroyed"

Bishop Dandridge, "we are conscious of the fact that thousands of parish churches extended their regular program and activities in many ways in order to meet the needs of new people among them. Many dioceses assumed additional financial responsibility for extending their programs and had no need to call on National Council. We believe that in this program a national strategy has been successfully carried through as well as the promotion of corporate responsibility."

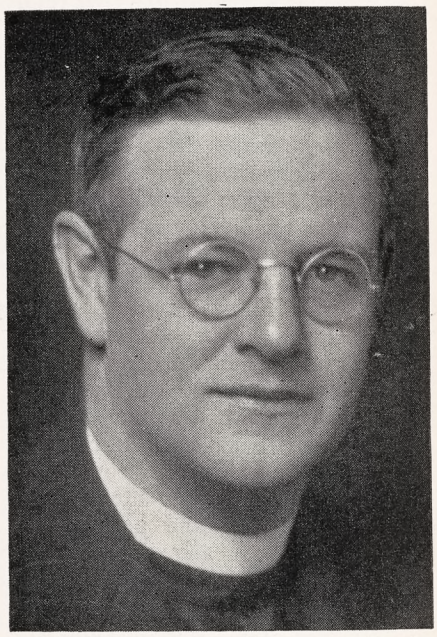
CALIFORNIA EEF HAS MEETING

Berkeley, Calif.:—It was generally agreed here at a recent meeting of the Episcopal Evangelical Fellowship to discuss the results of General Convention that the cause of the Church had been advanced even by the politically minded compromises which were the chief achievement in the major issues. However, President John Leffler commented that he had trouble finding divine guidance or inspiration at General Convention.

INTERFAITH GROUP BACKS UN

Syracuse, N. Y. (RNS): — An interfaith group has been formed here to unite Protestant, Roman Catholic and Jewish religious bodies in support of the United Nations organization.

"We need to remind ourselves in and out of season that the hope of peace and progress for the future lies along the road of conference and cooperation, rather than conflict," said Rabbi Benjamin Friedman in announcing the organization of the group.



The Rev. Charles W. Sheerin of Washington sees lack of statesmanship in matters such as unity and social questions

PACIFIC SCHOOL TERM OPENS

Berkeley, Calif.: — The 54th year of the Church Divinity School of the Pacific opened Sept. 18 with 50 students for the ministry. Of these 15 new students, 13 are on the "G.I. Bill" after extended service in the armed forces. Due to the large influx of married students a seminar has been planned on the life of a clergyman's wife. There will also be a number of interseminary meetings planned by the Rev. Messrs. Randolph C. Miller and Hugh Vernon White, the latter a member of the staff of the Pacific School of Religion.

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EDITORIALS

Deputies to Bishops to Deputies

EVERYONE presumably knows how difficult it is to correct misstatements by newspapers. Newsmen have to have "spot news," which means a story that has an up-to-the-minute flavor and gives the headline writer something to work on. If the story later proves to be incorrect or inadequate it's just too bad; the reporter has to have another spot-story the next day and he hasn't space to correct his previous mistake.

All of which is illustrated by the reporting of General Convention. The day Justice Roberts took the floor in Deputies to object to a resolution on international affairs had been dull. Reporters were asking each other what in the world they could send their papers since little had happened. Mr. Roberts saved the day. A former Supreme Court Justice made a stirring speech on the futility of the United Nations and persuaded the Deputies to pass his amendment which supported world government. That was, quite correctly from a reporter's angle, the story of the day. But as every Episcopalian knows, action is not completed by General Convention until it has been approved by both Houses. The House of Bishops not only did not concur with the Roberts' resolution but insisted that an entirely new one be drafted, which was later passed by both Houses. And this document, which is the official action of Convention, instead of minimizing the importance of UN, declares that "the United Nations is our present best hope and the only established agency through which the peoples of the world can at this time pursue the establishment of world law."

Nevertheless agencies that are campaigning for world government are now using the rejected Roberts' resolution as propaganda material. One of them, World Federalists, USA, Inc., is circulating a document headed "Episcopal Church Begins to See" which quotes Justice Roberts at considerable length and speaks of the "confusing optimism about UN." Also Miss Tracy D. Mygatt, New York secretary of an organization called Campaign for World Government, writes THE WITNESS about "The significant action taken in passing Judge Roberts' amendment on world government" and says that she assumes the action "is binding on the Church for the succeeding three years, and if on the Church then also on Church publications." With that assumption she asks that THE WITNESS publish an article written by her as secretary of the above organization, "explaining more of the reasons" for the action which she thinks General Convention took.

We have written her of course to tell her that the Convention did not pass the Roberts' resolution, explaining that it was rejected by the Bishops, and enclosing a copy of the October 3 WITNESS which carried a report of the completed General Convention action. The newspapers had the Deputies making an unassisted double play. The play however was Deputies to Bishops to Deputies, with the Bishops saving the game with their skillful handling of the ball. So if any readers are confused over just what did happen, or are receiving erroneous reports from world government pressure groups, we suggest that they turn back to page three of our October 3rd number for the correct story.

"QUOTES"

THE organizations of religion must not only preach democracy but must themselves reveal democracy in their organizational structure and routine practice. Ecclesiastical organizations based on autocracy are not designed to give effect to democracy. Authoritarianism is repugnant to democratic man whether it be heard in voice of a fascist dictator or seen in the pageantry of ecclesiasticalism. Free men demand the right to make up their minds in the realm of religion as well as in politics. The property interests of a Church must never be put before the personality interest of the people. Power must be democratically controlled because it corrupts a religious institution just as it corrupts a political institution. The freedom therefore that religion demands and which is necessary for the proclamation of its faith, if religion would counteract ideology, must be universal. It is not a freedom which one section of religion can claim for itself and deny to others.

—Bishop G. Bromley Oxnam.

Minority Defeats Majority

LORD HELP US! This is not meant to be a bit of exclamatory slang but a sincere prayer. How can anyone pray otherwise who has read that the House of Deputies refused to concur in a resolution urging friendship between the United States and the Soviet Union. Like the Southerner who stopped reading books about the Civil War because he always thought his side would win

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until the last chapter, we still can't believe this can happen in our Church.

How come this so great lack of faith? It is clear that this warlike antagonism to Russia arises from two sources. There is the propaganda which originates in the Vatican and is forcefully promulgated all over the world, and particularly in America, by the Roman publicity agents. Then there are those so strongly wedded to the status quo that they would rather see an atomic war than to have their investments threatened by new ideas. They are using the great power of press and radio, which they largely control, to turn public opinion against the Soviets. That the laymen who represent our Church at General Convention are largely from this economic group is of course perfectly obvious.

The Bishops had spoken boldly and sensibly by declaring that "to conclude that the only way in which these tensions between the Soviet Union and the United States can be resolved is by war would be calamitous and to contemplate such a war in the name of religion unthinkable." By failing to concur with this resolution the Deputies inferred, however innocently, that "such a war in the name of religion is thinkable."

It has to be said, of course, that a majority of the Deputies did favor the resolution as it was received from the Bishops. The vote was on whether or not the resolution should be reconsidered which requires a two-thirds vote. There were 232 who voted "yes" and 118 voting "no". Thus was the majority defeated by just two votes and the damage done.

It is a grave responsibility for the Episcopal Church and it is one which rests upon us all. Pastors and people alike who are tied to no line but Christ's are required for leadership now to repair the damage. Ministers particularly must rise to this occasion who are unwilling "to reject completely the power of good will, mutual understanding and cooperation between peoples." Preachers are needed in the Episcopal Church as never before who can present convincingly to the people the good news that there is a greater power than the power of war.

Discipline of the Liberal

by Frederick C. Grant

The Editor of THE WITNESS

IT MIGHT surprise some persons to learn that a group of Christians gathered for a day in 1946, to consider the subject, "The Discipline of the Liberal." It has been said that liberalism is dead — but apparently, like Mark Twain's obituary, "the report is slightly exaggerated." Even the official title of the liberal group in the Episcopal Church has been taken away: they are no longer "Liberal Evangelicals," but are now "Episcopal Evangelicals." But the liberal tradition, the liberal outlook, the liberal movement is not so easily disposed of. Its tradition is too old, too deeply rooted: Anglican Liberalism goes back of the Anglo-Catholic movement, back of the Oxford Movement, back of the Cambridge Platonists, beyond Hooker, to the earliest Oxford Reformers—Colet, Erasmus, Sir Thomas More—and even past them to a strain in English Church life, even before the Reformation, which can fairly be called liberal. It has nothing to do with "the liberalism of the twenties" (i.e., the 1920's) here in America. It is no name for disagreement or for loss of faith, or for compromise with science or sociology or with a purely scientific, humanitarian, modern ethics. It is an old name, and is itself an adjective, describing and qualifying something positive. A liberal theology opposes an obscurantist or reactionary theology: but it is a theology, not the lack of one. A liberal faith is a particular kind of faith—but it is certainly faith, not its absence. Liberal churchmanship is opposed to narrow, authoritarian, ceremonious, ultra-dogmatic churchmanship: but it is still churchmanship, it is still loyal—devoted to the Church, not merely to the "Church Idea", but to the actual, historical institution, Christ's One, Holy, Catholic Church.



What then is liberalism, in the Anglican Communion, and what kind of person is the liberal? We might try to list the characteristics of this movement and its leaders: Liberalism—i.e., the liberal—believes in the proper use of reason. So does the Catholic. So, at the opposite extreme, does the rationalist. But the liberal does not set faith and reason in opposition, and insist that either one must be followed to the exclusion of the other. There is no point at which reason must give up, and faith takes its place—nor does

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reason crowd faith out completely. Instead, both proceed side by side, and, as Browning held, faith does not help reason more than reason helps faith. That is authentic liberalism. As a great English bishop of the 18th century took for his motto, "Let reason *and* the will of God prevail." And its first expression is what Dean Inge has called "The Platonic Tradition in English religious thought"—a theme further developed and carried even farther back by our own Paul Elmer More.

Another characteristic note is enthusiasm for learning. We hear much criticism these days of "the Renaissance man"; and it is true, he had his dark moments, not to say his shady side. He relied too much upon human skill, human ability and power. But that was in the heyday of his youth, when his blood ran hot. And the examples usually chosen for reprehension were not the great creative minds of the Renaissance, but the lawless and the egotistical—the men of power who, as a rule, work some good but much havoc in any and every generation where they happen to appear. The creative minds were the poets, the painters, the architects, the scholars—not the tyrants of the rival Italian city-states or the warrior popes who patronized learning, but crushed all opposition in their pursuit of earthly power and wealth.

The genuine liberal cherishes learning—from whatever source. And he insists upon learning as the companion of piety. An ignorant clergy is utterly incompatible with a faith which is to be learned and taught. True, some men have not this gift; then let them pursue their humble way in peace and quiet, and let them stay out of the pulpit, out of the study, out of the lecture hall—and not force lower standards of education upon the Church. Learning, or scholarship, is not necessary to salvation; but learning is indispensable in those who are to lead others, counsel them in the way of godliness, help them in facing their problems, expound to them the teaching of Holy Scripture, and formulate the theology and morals of the Church.

THE true liberal is averse to over-much defining in theology. The fundamental principles of the Christian faith are relatively few and simple—and are more concerned with daily living than with abstruse speculation. In fact, the Christian dogmas (i.e., the authoritatively defined doctrines, set forth by ecclesiastical councils) are few in number—you can read most of them in the creeds. But since the Reformation there has been a veritable flood of theological definitions—as in the great Protestant confessions and catechisms, and in the decrees and the catechism of the Council of Trent, on the Roman side. And the trouble is, the presuppositions of all these elaborate definitions are untenable: the Holy Scripture is not a quarry of proof-texts from which to build these solid structures; no one system of theology can be found in the Bible, which is a book of religion, not of theology. The best that systematic theology can do is infer something from these sacred books, and then formulate the inferences in a consistent, logical system. But how many systems have been produced in this way! They cannot *all* be true, in every detail! On a long view, this late-mediaeval and Reformation and Post-Reformation zeal for exact definitions is seen to be largely the result of the infusion of Aristotelian logic into the traditional body of Christian doctrine. Aristotle is no longer the last word in physics, logic, and metaphysics: but the scholastic legacy is still with us, and is an incubus hard to be rid of, in theology. The liberal is eager to be free from this burden, and to go back to simpler, freer ways of religious thinking.

What a strange world a man must live in, for whom religion is chiefly a matter of argument—like the endless polemics, sometimes clever, sometimes stupid, of the paid propagandists with their columns of argument in newspapers and their endless output of pamphlets and tracts! Meanwhile, religion itself, the worship of God and obedience to his will, is in danger of being altogether lost from view.

AS I have already suggested, the liberal believes in the historical and literary interpretation of the Bible, as it is called. Coleridge once wrote an essay on the subject, and his theme was this: "View the Bible as you would view any other book, and you will discover how unlike any other book it is." You must hear for yourself the authentic word of God in it, speaking to you. This is what the Reformers described as the word of God speaking *internally* to us, from the external Book.

It is a further consequence of this same principle that the liberal is much more concerned with conduct, with the practice of religion, with the application of the Gospel to human life, than he is with doctrine. And that is exactly what we find in the Bible. The biblical religion, throughout the Old Testament and the New, is a religion of faith manifest in works. You might call it a lay religion, rather than an ecclesiastical or theological religion. Speculation, philosophy, definitions of doctrine (though legitimate in their place) have little place in the Bible. I do not discount theology: but the ratio of theology to morals, or to ethics, or to the practice of religion, is a very modest one, in the Bible.

At the same time, the liberal is an enthusiast for the social good. He conceives religion as practice, not as dogma, primarily; and he thinks

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of the Church as called to serve society. "I am among you as one who serves," said our Master; the corollary follows: the Church exists to serve, not itself, but society, the people, the world. We look back 400 years and marvel that some people were actually unaware (especially in the Church) of the vast changes taking place in the world. Will historians 400 years hence wonder why we—or any of us—were unable to recognize the signs of the times in 1946? The present social revolution going on in our world is the greatest upheaval since the 16th century.

But there is another aspect of liberalism that works against it, practically, in the rough and tumble of actual politics. We are terrible individualists, and—politically speaking—we shall never win unless we merge, or submerge, our individualism (and lose it) in devotion to a cause more important than the career of any individual. This calls for a higher quality of idealism among us, and for selfless devotion to the true welfare and progress of Christ's Holy Church, as we conceive it. But right here is the great weakness of liberalism: the liberal will not join, or form, a party—he insists upon being an individual. Therefore liberalism is no match for a vigorous, determined party, with its program and discipline, its concentration of support to back one man after another, its grooming of men for key positions, its planned seizure of one post after another in the Church. How do liberals vote? As individuals! And so other factors enter in: money, family, personal friendship, the old school tie! Nothing ever prevents two good liberals from candidating for the same post, and thus dividing the liberal vote! It happens again and again—and the party of reaction or of opposition wins the victory. That is our tragedy, and the end of our course is nothing less than gradual extinction! We never even think of looking for the man who can win the votes, whether he comes from Texas or Oklahoma or the Philippines, and then backing him through thick and thin, forcing every possible rival within the party to fall in line and back him up! But that is how victories are won and how parties succeed.

A further article on this subject by Dr. Grant will appear in our issue of October 24th.

Sunday School Material

by David E. Holt

Rector at Silver City, New Mexico

THE Episcopal Church must face at once the fact that its Sunday Schools are in a chaotic condition. This is largely due to our Church having neglected to provide any interesting, inspiring, practical Sunday School lesson material. The "Digest of Questionnaire" of the division of education showed that there is no such material available.

The name "Sunday school" is here used instead of the name "Church school" because the attempt to change to the latter term reveals one cause for the neglect to provide for the standard school with sessions of little more than one hour, a whole week between sessions. No courses which are said to be "suitable for use in week-day religious education groups on public school time" or for any other purpose can be suitable for the peculiar conditions of the Sunday school. An expert in religious education usually seems to be a person who has no comprehension of actual conditions.

As one who has for years had to struggle with small Sunday schools I would like to give some specifications for the lesson material which is needed in the hope that others will add their ideas to a demand which will have to be provided for by some publisher, by some organization, or by a reconstructed and renamed division of the Sunday school of the National Council.

There should be a departmental graded series of lessons, published each year, preferably quarterly. A dated lesson for each Sunday should have full and complete teacher's helps. These helps should include suggestions for presentation as well as additional information. The skilled teacher would make adaptations but the greatest number need this definite guidance. Most of the other larger denominations provide quarterlies for their schools. Most Episcopal schools still use quarterlies, resorting either to the very defective Episcopal Church Series or to publications of other denominations or of undenominational concerns. Freshness can be secured only by planning on a regular cycle of subjects with reworking prior to each quarter with enough flexibility to introduce timely topics.

The series should be prepared specifically for

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the schools of the Episcopal Church, that is, it should be adapted to the Church year, the Prayer Book, and the normal generally accepted observances of this Church. As long as this continues to be the Episcopal Church all official and semi-official publications should be required to use nomenclature found in the Bible, The Book of Common Prayer, and the constitutions and canons of this Church and to contain nothing at variance with its doctrine, discipline and worship. This would exclude all reference to Father Smith, the seven sacraments, the mass, etc. It should avoid ecclesiolatry, priestcraft, emphasis on millinery, and above all should avoid a bigotry that would stand in the way of Church unity.

In content the lessons should be modern. Legendary material should be treated as such from the beginning, especially in the teacher's helps but also in the pupils' material. The attitude toward Biblical criticism, science, social problems, history, now assumed in most of our theological seminaries should prevail. Too often Sunday schools have taught too much that has had to be unlearned. Good scholarship should never be sacrificed lest intellectual respectability be lost. Before publication each course should be sent to the appropriate professors of all of our major seminaries with a request for comment.

No matter what the cost the series must be colorful, illustrated, interesting, varied in treatment and in format. It must be assumed that classes are not composed of little saints and eager scholars but of normal American boys and girls. There will be little home study so the greatest possible use must be made of the half hour or forty minute class period and this will be done only if the assignment looks fresh, interesting and inspiring to both teacher and pupil.

IF THE course is God-centered, Christ-centered, or Bible-centered it will be all three. If Church-centered it will tend too much to traditionalism, sacerdotalism, or sectarianism. If pupil-centered it defeats its own ends, becomes vague, faddistic, and loses sight of the main ends in fixing on the whims of the present or the shallow experience of the individual teacher or pupil. There is a corpus of knowledge which a child should be taught to know and believe, and test for himself to his soul's health. Use of the catechism and other elements should lead up to confirmation at about the end of the sixth grade. There is a possibility that with a well planned system of lessons beginning with the kindergarten and going through high school, using a half hour fifty-two Sundays in the year for fifteen years, some introduction to this corpus might be given to most pupils. Flexibility should provide for the introduction of new missionary lessons each Lent and also for timely topics at the appropriate age level. For instance, when General Convention determined to find a way to organic union with the Presbyterian Church that became a policy of this Church. If this system had been in use classes would have been introduced about the Presbyterian Church, the advantages of the union, etc. Or when General Convention passes resolutions on social subjects, as soon thereafter as possible lessons should be introduced about them. Commissions of General Convention ought to release their reports before January of the year Convention is to meet and something of these reports should be discussed at least in the senior classes.

In addition to the pupils' and teachers' material there should be superintendent's material including outlines and suggestions as to seasonal assembly or opening service conduct. Plans should be sent forth well in advance for Christmas, Lent, Easter, Rally, etc. Missionary, Christmas box, and other units should be worked into regular curriculum not sent out to compete with schedules already set up.

For many reasons most Sunday Schools of the Episcopal Church will have to depend on untrained teachers. So-called modern methods would require far more training than is available even in metropolitan centers. A week or so at a summer conference can not give much training. Those who prepare the material must remember that in most schools there will be no person of their own preparation, personality or prestige. The material will have to be used by the untrained yet if there is a definite series there will be opportunity to give some help in improving its use through teachers' classes and conferences.

The material should be reasonable in price with all essentials included in the original order. This fact will perhaps make it impossible for any publisher or small group to prepare a course and keep it going. A staff and all of the resources of a national organization would be needed. Yet no other investment would more surely advance the cause of Christ.

No parish or mission would be required to use the material in whole or in part. Parishes able to afford a professional director of religious education might well experiment with other methods. Most Sunday schools would be grateful for such help. Lesson material is not everything but it is the one key element upon which all else depends. We shall not get adequate faculties until we can, instead of repelling with dullness or complications, attract them by offering the use of such interesting and practical tools.

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And The Mountain Labored . . .

by

WILLIAM B. SPOFFORD, JR.
Executive Secretary, Church League for Industrial Democracy

BEFORE the General Convention, an ex-army chaplain asked the head of the most dynamic of the veterans' organizations if that group's members knew of the unity proposals and whether they didn't think that the union of the Protestant Episcopal and Presbyterian Churches was a small step in the right direction. The answer was short and sweet. "Listen, chaplain, these fellows aren't interested in stuff like that."



The man was right. The veterans of world war two are interested in things like world peace, housing, jobs, education, health facilities, elimination of discrimination and segregation, decent food and clothing and reasonable prices. They are fighting for them by pushing doorbells to get out the vote, by lobbying, by challenging the leadership of the American Legion and the V.F.W. Church unity? "Listen, chaplain, we aren't interested in stuff like that."

While General Convention met, Henry Wallace made a speech and was fired. Prices continued to rise. More unions were forced to "hit the bricks." Millions of new families were still living doubled-up. A trial got underway in Lawrenceburg, Tenn.

And so the General Convention featured eighty-one, mostly puerile speeches on the question of whether or not to study union for three more years and but one real speech on world peace. This latter elicited no debate, discussion or conflict. It featured many talks on a new marriage canon—but no discussion of a housing situation which has helped to raise our divorce rate to one out of three marriages. It discussed Negro work in the Church and ignored such things as the rising lynching rates. It did, thank heavens, discuss conscientious objectors but where were the pros-and-cons on the continuation of the draft, American battle ships in the Mediterranean and marines in China?

During the Convention, I visited a Jewish settlement where I worked while in college. The all-Jewish staff was both disgusted and amused. At that very time, their co-religionists were being put in concentration camps in Cyprus and arrested in Haifa. They looked for some leadership from the Episcopal Church and when they read the papers all they found was froth.

There have been many editorials and speeches on the great work done by the General Convention of 1946. They would have sounded much better in 1900 than in year two of the atomic age. Many persons in the Church, from bishops through rectors and seminary students to many lay men and women, bid farewell to the Convention with a fundamental question left unanswered. Why, in this time of confusion and crisis, does the Holy Spirit seem to choose to work through secular groups like the A.V.C., the P.A.C., the N.A.A.C.P. and the Southern Conference of Human Welfare instead of the Church? Or, put another way, why did the mountain labor so strenuously for ten full days and come forth with nothing that fundamentally answers or deals with the great needs of the world? Many of us would really like to know.

SANCTUARY

conducted by W. M. Weber

Where Lies Sanity?

★ They gave the party in an alcove just outside of Ward Thirty-three . . .

Two women in civilian dress assisted at the party. Virginia had a sickening conviction that they were church or club women earning merit badges and the privilege of telling over teacups about exotic and dangerous adventures among the insane. In loud saccharine voices these amateur social workers explained that there was to be a very gay game with prizes. Virginia was unable to concentrate on anything but the bitter difference between her clothes and the costumes of the hostesses, but the other patients got through the game of lotto without effort or enthusiasm. They played it as if it were a chore to be got out of the way. When a lady filled a row she announced it and she took her prize, a candy bar, and divided it among the other players at her table. The hostesses were upset about this dividing and would try to explain that when you won you were entitled to keep the prize for yourself. The sick ladies looked at the well ladies and did not understand; they had quite forgotten the ways of the world.

—Mary Jane Ward, *The Snake Pit.* Random House, 1946.

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China and Hawaii Provide Rich Fields for Missionaries

Resident Bishop Tells About Opportunities Before New York Woman's Auxiliary Meeting

Edited by Philip L. Shutt

New York:—Over 400 Episcopal women of the diocese of New York met for luncheon October 5 at the Hotel Astor to hear Bishop Robin T. S. Chen of Anking, China, and Bishop Harry S. Kennedy of Honolulu tell of the wealth of missionary opportunities in their fields.

Bishop Chen pointed out in the course of his remarks that there was no objection as far as he could see on the part of Nationalists or Communists to the work of the Church. "In fact," he said, "just before I left China we had a letter from two leading Communist delegates praising the work of the Church and inviting us to send workers into their areas. The post-war years are presenting greater opportunities to the Church and a challenge to greater effort than it met in wartime. The Chinese should do everything to live up to the expectations of their friends, especially Christians, in the United States."

He also pointed out that the problems created by economic deterioration, civil strife and political corruption demand new leaders who will be first-class men and women capable of struggling with illiterate people.

Bishop Kennedy inspired the meeting by his picture of mission work in the diocese of Honolulu. Particularly was this true when he told of the lack of race prejudice. "Over there," he said, "we people of all races live together and like it. Two great factors are responsible for this, first the work of the early Christian missionaries and second, the gentle nature of the people of the islands."

Both bishops plead for realistic approaches to the solution of the many problems presenting themselves in opening new fields of work.

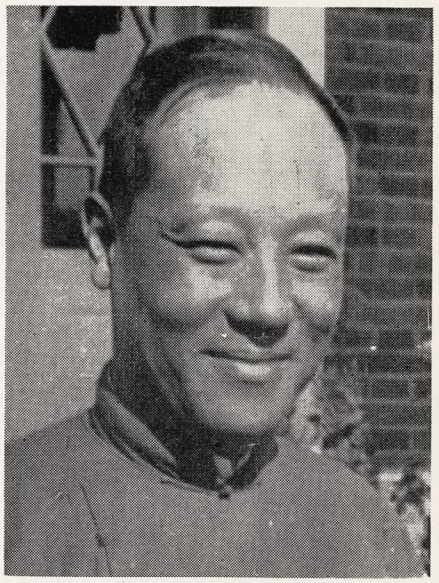
Bishop Charles A. Voegeli of Haiti told of educational opportunities in his area, emphasizing in particular the need for nurses and pastoral care for lepers.

Mrs. J. S. McCulloh of Rye, N.Y., president of the diocesan Auxiliary presided. Suffragan Bishop Charles K. Gilbert of New York brought the greetings of Bishop William T. Manning who was unable to be present.

Twenty-three missionary workers also attended the luncheon.

Visits Bethlehem

Mt. Pocono, Pa.: — The headline speaker at the clergy conference of the diocese of Bethlehem, meeting here for three days following General Convention, was Bishop Thomas N. Carruthers of South Carolina. In four lectures on preaching he spoke of the way sermon ideas come alive as a minister studies and ministers to his people. He sketched methods of developing sermons and how to illustrate them. Also addressing the conference was Dean Frank Gifford of the Philadelphia Divinity School who spoke of the rise in the seminaries of the concept of a ministry steeped in practical attainments as well as scholastic knowledge. The Rev. G. Clayton Melling, chairman of the art and engineering commission of the diocese, presented a report based upon a recent inspection tour of diocesan property. The report was entitled "Chronic headaches in church maintenance" and pointed to the flaws in upkeep and repair which are sure to result soon in expensive repair jobs.

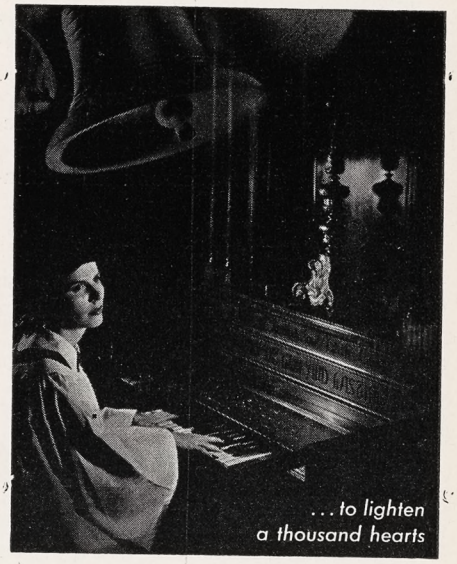


Bishop Robin T. S. Chen, assistant bishop of Anking, China, told the Auxiliary of New York that the Communists of China praised the work of the Church and "invited the Church to send workers into their area"

There was a good deal of discussion of General Convention action, with Bishop Sterrett explaining the meaning of the new marriage canon. Disappointment was expressed over the failure of Convention to take more positive action on the matter of unity.

Wallace Writes CLID

New York:—"I deeply appreciate the message of support from the Church League for Industrial Democracy," Henry A. Wallace stated in a personal letter to the C.L.I.D.'s executive secretary on October 7th. In replying to the C.L.I.D.'s statement of regret at his resignation



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from the Cabinet and expression of thanks for the lead he has given American liberals and progressives, Mr. Wallace said: "You don't know how much it has encouraged me to receive the spontaneous response of many thousands of people—those who, through political alertness and action, ultimately will determine whether we are going to live in a world at peace, or whether we are going to be swept into a world-wide holocaust. We must all of us keep up the good work, each in his own way." Mr. Wallace, of course, is a well-known Churchman.

Young People Meet

Camp Wingmann, Fla.: — The Young People's Service League of South Florida held its annual convention here September 29-30, with delegates present from twenty-four parishes in addition to many counsellors and clergy. Highlighting the affair were reports of General Convention which were made by delegates to the youth convention held over the first week-end in Philadelphia.

Consecrate Church

Detroit: — Bishop Creighton consecrated the Church of the Incarnation here on September 29th, following a celebration of the Holy Communion conducted by the Rev. Clark L. Attridge, rector. Memorials were blessed at the service, including a plaque honoring the eighty-one men of the parish who served in the war; a stained glass window which was a memorial; and a bronze cross inlaid in the floor of the sanctuary to commemorate the consecration of the building.

The evening before there was a banquet with mortgage burning ceremonies and addresses by Suffragan Bishop Emrich and the Rev. Darwin Kirby Jr., curate at St. Luke's, Evanston.

The Incarnation, one of the few Anglo-Catholic parishes in the diocese, was formed in 1940 by the merger of St. Barnabas' and St. George's.

Aid from Hannah More

Reisterstown, Md.: — Students at Hannah More Academy here who are members of the missionary society voted at their first meeting this year to adopt two Chinese orphans, which makes a total of three supported by the students. In addition the society aids a girls' school in Belgium. Then they voted to get in touch with St. Mark's mission in Alaska where they had an "adopted child" for many years. The child grew up and became self-supporting so that the society now is offering similar help to another.

The headmistress of Hannah More, Miss Janet Ward, reports "interesting and appreciative letters from the orphanage which cares for our Chinese proteges" while the head of the school in Belgium recently sent a picture of the students "all clad in warm and adequate outfits which had been bought with Hannah More's contributions. The sight of this little group of grateful children has made our girls even more enthusiastic about doing as much as possible for relief in the lands that are still in such dire need of help."

Incidentally the picture on the cover this week shows a Hannah More student enjoying one of the favorite sports at this famous old school for girls.

Scheme Goes Forward

Boston (RNS):—A further step toward the creation of a unified Church in South India was taken by the Assembly of the South India United Church when it approved the proposed merger with British Methodists and the Anglican Churches in India, Burma, and Ceylon. News of this action was cabled here to the American Board of Foreign Missions of the Congregational-Christian Churches of America.

"It means full organic union between Congregationalists, Presbyterians and Episcopalians, based on the historic episcopate in a constitutional form," said the Rev. Raymond Dudley, secretary for India of the board.

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The Story of Jesus

A New 32-page **Booklet,** *The Story of Jesus,* offers to its readers the highlights of the life of Christ. The text is from the King James Version of the Bible; the illustrations are full-color reproductions of famous Old Masters.

The frontispiece is Carlo Maratta's painting, *Holy Night* with this inscription from St. Luke: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Some of the other illustrative masterpieces are: *Shepherds in Adoration* by delle Motti, *Boy Christ in the Temple* by Hoffman, *Baptism of Jesus* by Maratta, *Christ Blessing the Little Children* by Vogel, *The Transfiguration* by Raphael, *The Last Supper* by Rubens, and *Jesus Appears to Magdalene* by Fra Angelico.

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Bishop Moore Honored

Dallas: — Retirement of Bishop Harry Tunis Moore as bishop of Dallas was marked by a special service and breakfast Oct. 4 in St. Matthew's Cathedral here. A special festival service was held a week later in the same place with Bishop Robert N. Spencer of West Missouri, as preacher, and Bishop C. Avery Mason, assisting. Bishop Mason's installation as bishop of the diocese is expected to take place Nov. 11.

Bishop Essex Honored

Peoria, Ill.:—Over 400 churchmen of the diocese of Quincy gathered here Sept. 30 to join Bishop William L. Essex in celebrating the tenth anniversary of his consecration. Several gifts were made to the bishop, the main one being checks and gifts amounting to $600 with a pledge by the laity of the diocese that additional gifts would be made up to $2500 so that the bishop might attend Lambeth Conference in London in 1948. The Rev. John K. Putt of Griggsville, on behalf of the clergy, presented him with a small hand wrought swivel for his pectoral cross in the shape of a miter. Zion mission, Brimfield, announced that it had balanced its budget for the year as a gift. Because Bishop Essex is an indefatigable golfer one vestry gave him a dozen balls.

The bishop paid tribute to the clergy and laity of his diocese who had helped in its progress, and outlined future projects.

Guests present from outside the diocese were Bishops James DeWolfe of Long Island, who gave a congratulatory speech; John Chanler White of Springfield, Edwin J. Randall, suffragan of Chicago, and Louis B. Whittemore of Western Michigan.

Berkeley Opens

New Haven, Conn.:—The Berkeley Divinity School opened Sept. 23 with nineteen new men to make a total of thirty-three in the student body. For the first time since the beginning of the war Berkeley has on its staff for the autumn term an English lecturer in the person of Canon-Chancellor Vigo Auguste Demant of St. Paul's Cathedral, London. He will deliver lectures in the fields of moral and pastoral theology and speaking engagements for him throughout the Church are now being arranged.

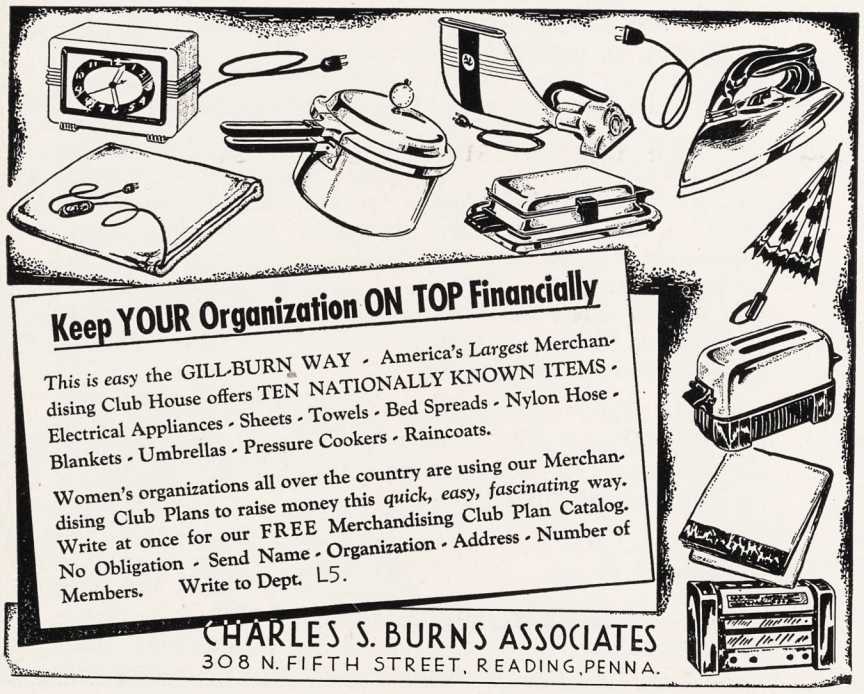


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It is our fault as citizens, not Congress' fault, that we have moved so far into pagan, stateist patterns of controls. It will be our fault if we do not reverse the trend before it reaches the totalitarian level.

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The democratic process, constitutional government, and the basic freedoms are costly in responsibility but upon them depend the things that matter most in life. Communism, socialism, fascism, or stateism cannot take root in a society of responsible citizens.

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Says Army Failed

Webster Grove, Mo.: — "The United States army has substituted psychiatry for religion and custom as the basis upon which to control the conduct of troops," Dr. William E. Hocking, professor-emeritus of philosophy at Harvard, told the annual fall clergy conference of the diocese of Missouri, which was held at the bishop's home, here on Sept. 30 and Oct. 1.

Dr. Hocking said that after his own Plattsburg days in 1914 he had believed in the value of compulsory military training but that today he no longer did because "the army has failed in its moral job." In the course of his three addresses to the conference, he spoke on "God in civilization," "God in international matters," and "God in history."

"The political situation in the world is such," he asserted, "with its spiritual and political complexities, that the Church cannot evade uttering words to guide the minds of Christians toward righteous solutions. It can pronounce on the ingredients of a just and durable peace." Dr. Hocking said that he did not believe the statement, given to "*The Stars and Stripes*" by Archbishop Fisher before his enthronement in Canterbury, in which he said the Church could not be involved directly in the necessary compromises of the peace, would be repeatable today.

Troops in China

New York: — The campaign to withdraw American troops from China being held under the joint auspices of the National Committee To Win The Peace and the Committee For a Democratic Far Eastern Policy this week received the strong endorsement of religious leaders in China and the United States.

In a cable from Shanghai to Miss Maud Russell, executive director of the Committee For a Democratic Far Eastern Policy, Mrs. Herman C. E. Liu (Wang Li-ming), founder and general secretary of the Women's Christian Temperance Union of China, expressed the "wholehearted support" of 10 Chinese people's organizations for the campaign to end one-sided intervention in internal Chinese affairs. Known as the "Frances Willard" of China, Mrs. Liu is a member of the People's Political Council and a graduate of Northwestern University.

The "Get-out-of-China" campaign will be climaxed by the Conference on China and the Far East which will be held in San Francisco from October 18 to 20th to discuss the current crisis in the Orient. More than 750 delegates are expected to attend the conference which has been called by Brigadier General Evans F. Carlson, famed Marine leader of "Carlson's Raiders," and a number of distinguished Americans in cooperation with the Win The Peace group and the Far Eastern committee.

Among the organizations endorsing the conference is the Church League for Industrial Democracy that will be represented by the Rev. Edward J. Mohr. Among religious leaders endorsing it are Bishop Walter Mitchell, retired bishop of Ari-

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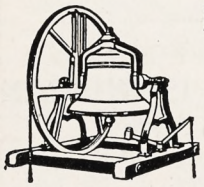
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zona; the Rev. Stephen H. Fritchman, Unitarian leader; Dean Edwin McNeill Poteat of Colgate-Rochester Seminary; the Rev. Jack McMichael, director of the Methodist Federation for Social Service; the Rev. Harry F. Ward, professor-emeritus of Union Seminary and the Rev. William B. Spofford Jr., director of the CLID.

Leaders Die

Natchez, Miss.:—The diocese of Mississippi recently lost two of its most liberal leaders. The Rev. Joseph Kuehnle of this place died on September 26. For thirty years he preached a gospel of liberal and social emphasis in a traditional and aristocratic parish. He fought the KKK in the days after world war one and was a leader in all liberal movements.

Another leader lost to the Church in September was Wallace Battle, the founder and head of the Negro college at Okolona, and nationally recognized as a leader of his race. Originally a follower of the Booker T. Washington tradition, he came in later years to a more realistic and advanced position. He was forced to leave Okolona before sundown for objecting to local thugs shooting his students. The school survives, a monument to a great Negro.

Labor Service

Detroit:—The third annual labor service, arranged by the department of Christian social relations of the diocese of Michigan in consultation with labor leaders, was held in St. Paul's Cathedral, Detroit, on Sunday, September 29th. After greetings were presented to the congregation by Anthony Tashnick of the A.F.L. and James Wishart of the C.I.O., the Rt. Rev. Richard S. Emrich, suffragan bishop of the diocese, preached a sermon in which he outlined the chief Christian social principles and their bearing upon the history of the labor movement. The service, arranged by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church and chairman of the department, was the third of its kind, designed to promote better understanding between the leaders of the Church and the leaders of labor. Assisting in the service were Dean Kirk B. O'Ferrall of the Cathedral, the Rev. William B. Sperry, newly elected vicar of Christ Church, Detroit, and the Rev. James G. Widdifield.

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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.

LEON C. W. KETTRING
Former Major, U. S. Army

After wandering over a large section of the United States and overseas during more than four and a half years in the army, plus what I have seen since coming out of the service, this offering is given for the consideration of those who are looking for sermon themes. Stay away from book reviews, deep theological subjects and some of the other obscure ideas that are heard. Instead, the world's people need a great deal of talking to about sincerity, honesty and practical workings of the golden rule. Preach more of modern application of Christ's teachings. Also more of what God did in teaching faith and discipline to his chosen people. Needed very much is carefully and forcefully given sermons on good workmanship. People really want religion—genuine Christian religion, and the Episcopal Church can provide it. The Church is the lighthouse of civilization. People need guidance more in the basic teachings of Christianity than in the deeper ones. Teach them and we will get farther along toward world peace in the long run and life, at once, becomes much more livable.

* * *

REV. WALTER N. WELSH
Rector at Oradell, New Jersey

Of course you have read the last issue of FORTH magazine. I hope you have made a special note of the article on "Six Philadelphia Churchmen," and its sub-heading "representative of the men and women who are the Church in Pennsylvania."

I wonder where the coal miner in his shack in the anthracite regions comes in. I wonder whether the grandmother with her home congested by the housing shortage belongs or not. I wonder if that steelworker in Pittsburgh, or that fellow in Philadelphia who wants "brotherly love" even for the Russians haven't done yeomans' jobs for the Kingdom. And what about the "form" and vitality of youth.

Is the Protestant Episcopal Church a philanthropic society or a Christian brotherhood? Perhaps the FORTH list represents the Church in Pennsylvania. If so, then I reverse my stand that unity with the Presbyterians is a good thing. It would be a top-heavy holding company in Pennsylvania.

One of the things that seem to "come naturally" these days to publicity departments of certain "humble and contrite" Christian bodies is the setting forth in print and half-tone of exhibit-A Christians whose stature and countenance, not to mention business and political acumen, might sell the faith to admiring spectators in the back pews. The Roman Church used Senator Wagner and Representative Luce. Must we mimic them in this way, too?

This is a symptom of the disease of secular success which is constantly eating at the core of Christian life. It is a stumbling block to the average Christian who is earnestly seeking the meaning of the Christian answer to our economic confusion.

I suppose it is the nature of the news policy of publications, including the WITNESS that makes it necessary from time to time to single out leaders who deserve recognition, but to constantly dig out one strata and call them "the Church," that's different!

Now again, on the same thesis in a different chapter, the National Council has released the picture "Go Forth" which uses the Hollywood pattern of putting Negroes as "help" in a Christian missions picture for the sake of so-called comic relief. The argument that it might be an average doctor's family doesn't help at all from the economic point of view of the Negro. "Woe unto him from whom the offense cometh!"

Is the WITNESS going to let these matters get by?

* * *

EDWARD G. PARISH
Layman of New York

The reports of General Convention that appeared in the September 19 and 26 numbers of THE WITNESS were superb. As a mere layman, without too much knowledge of the finer points of the issues under consideration, I was able to follow them in your pages and come out with a clear understanding of what it was all about. The Highlights also added a great deal to the numbers, making the Convention human, and your pictures were good, too, particularly those on the covers. To have such a fine picture of three of the leaders, the Archbishop, the New Presiding Bishop, and Bishop Oxnam, on the cover of September 26th was particularly appropriate. The Church ought to be proud to have such a lively and interesting journal.

* * *

MRS. F. S. ROSE
Laywoman of Boston

The report of the young people's convention in Philadelphia (WITNESS, Sept. 26) was interesting and some of us at least were glad to learn that these youngsters were interested in the live issues of our day. The reports by Mrs. Grant of the Auxiliary meetings also I thought very well done. In fact the General Convention numbers of the magazine were of a high order all along the line.

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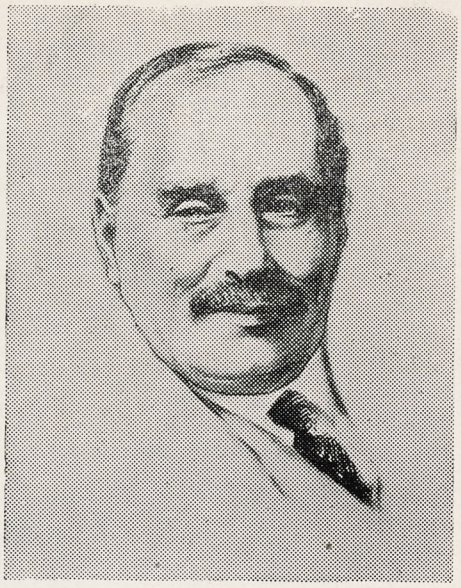
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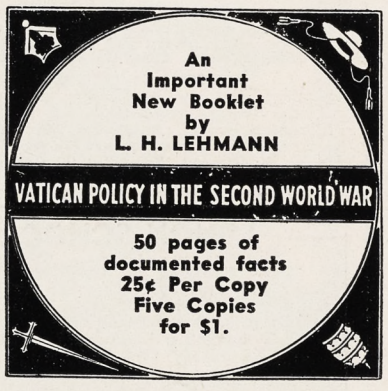
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ST. JOHN'S SCHOOL AT SALINA, KANSAS HAS CRACK SQUAD

(*story on page four*)

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6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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OCTOBER 24, 1946
Vol. XXIX No. 47

CLERGY NOTES

BESSETTE, THEODORE A., priest-in-charge of St. James', Kemmerer, Wyoming, has accepted a call to become rector of the Ascension, Salida, Colo., early in November.

BURT, JOHN N., former navy chaplain is now chaplain to Episcopal students at the University of Michigan, Ann Arbor.

DeCAMP, BENJAMIN C. JR., formerly vicar of Christ Church, Harlan, Ky., is now curate of St. Paul's, Oakland, Calif.

HASKELL, LOUIS A., rector of St. Paul's, Suffolk, Va., has accepted a call to St. John's Church, Florence, S. C., Dec. 1.

HAUBER, JOSEPH A., has resigned as rector of Ascension, Silver Spring, Md., to teach in Florida.

MACE, WARREN EDWARD, formerly rector of Christ Church, Sherburne, N. Y., is now rector of the Holy Comforter, Washington, D. C.

MANN, WILLIAM S., minister-in-charge of All Saints', Tupelo, Miss. has accepted a call to St. John's, Laurel, Miss., effective Nov. 1.

MEADOWCROFT, rector of All Angels', New York City, has accepted the rectorship of Grace Church, Charleston, S. C., effective Jan. 1, 1947.

NISHI, SHUNJI F., formerly assistant at Christ Church, Cambridge, Mass., is now taking graduate work at Columbia University, N. Y., and is assistant to the chaplain.

NORRIS, DEACONESS ANNA C., for 25 years a worker in the diocese of Pennsylvania, now retired, died Oct. 3 in Philadelphia after a long illness.

PARKE, JOHN H., formerly assistant at St. James', Greenfield, Mass., is now rector of St. John's, Worcester, Mass.

VEAZIE, HENRY P., formerly rector of St. Francis-in-the-Wood, San Francisco, has resigned because of ill health. His new address is 27 Diaz St., San Francisco, 12, Calif.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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VOL. XXIX. No. 47

The WITNESS

For Christ and His Church

OCTOBER 24, 1947

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

Cultural Missions Treatment Offers a Contrast

Two Distinguished Churchmen of America Report of Their Visit to Soviet Union

By W. B. Spofford

New York:—Eleven delegates from the Soviet Union, all members of cultural groups, were invited to the United States as guests of the American Slav Congress. Each of them received a letter from our department of justice, dated September 19, demanding that they register and make public statements of their activities while in this country. A second letter from the department, dated October 4th, threatened to regard their failure to register as a violation of the criminal provisions of the law which provides for a fine of not more than $1,000, imprisonment for not more than two years, or both.

The visitors refused to register, cancelled all of their appointments to address American audiences, and arranged to return to their native land at the first opportunity. They were supported in this by Jacob M. Lamokin, Council General of the USSR, who told the press that the demand of the department of justice was a "surprising" action to be taken against members of a cultural mission who were here as guests of an American organization. "I must emphasize," he said, "that these delegates all are very prominent persons in cultural fields and they came here as guests."

A number of Americans visited the Soviet Union this summer, also as guests. In the delegation were two leading churchmen, the Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York, and the Rev. Louie D. Newton, president of the Southern Baptist Convention. By way of contrast in the way the two delegations were treated we here present the report of their visit written by Dr. Sockman and Dr. Newton:

Because we know that you will be interested in such observations of religious life in the Soviet Union as we had the opportunity to make, we are taking this occasion to transmit some of our impressions during our recent trip.

As you know, we went to the Soviet Union on July 12th at the invitation of the Soviet government as part of the delegation representing Russian Relief. During our three weeks stay in the Soviet Union we were guests of the government and were received everywhere with a cordiality which was, to say the least, heart-warming.

We travelled more than 5000 miles within the USSR in a plane which was placed at our disposal by the government. Our tour, which we planned ourselves, took us to cities as widely separated as Leningrad in the far north and Tbilisi in the Georgian Republic. Our movement throughout was unrestricted. There was not a single request for information by any member of the delegation which was not granted. We took hundreds of photographs. In Moscow we were afforded the privilege of addressing the Soviet people over the radio. In short, we travelled with as complete freedom as any tourist might have in our country.

Of course it is difficult, after a trip of only a month in a country which numbers nearly 200,000,000 in population, to draw generalizations which are valid. We can, however, report on our direct experience. The single most vivid impression upon the delegation, we think, was the unbelievable devastation wrought upon the Soviet Union by the invasion and occupation of the Nazi armies. We can report that we saw American clothing and other relief supplies being used wherever we went. We talked with hundreds of people and everywhere the story was the same—the Russians knew of American aid through Russian Relief, were deeply appreciative of it and asked us to carry back messages of thanks and friendship to the American people.

Naturally our primary interest was in the religious life of the Soviet Union. We visited churches and talked with many religious leaders, among them the Patriarch Alexei, the Archbishop of Odessa, Dr. Yakhov Zhidkov, Pastor M. A. Orlov and many others in Moscow, Leningrad, Minsk, Tbilisi, and elsewhere. We discussed church affairs with Mr. Polyansky and Mr. Karpov, the government representatives who are charged with relations with the church, and with Baptist pastors everywhere we went.

So far as we were able to observe there is freedom of religious worship. All of the ministers and other religious leaders with whom we talked assured us that there was no governmental censorship of the pulpit. Of course the pulpit does not conceive its message to cover certain social aspects which our American ministers discuss. However, the churches do have their own philanthropies and may present petitions for the redress of any community problem.

The Russian religious leaders with whom we spoke stressed strongly the separation of Church and State. Both government officials in charge of church relationships and ecclesiastical leaders with whom we spoke agreed that church membership is growing. Certainly we had ample evidence of religious interest in the crowded churches which we visited and in the long queues of people waiting admission so that they might join in church services. One Sunday morning, as a matter of fact, members of our delegation had some difficulty getting through the crowds at the Greek Orthodox Cathedral in Moscow. It was only when the congregation learned that we were Americans that they made way for us to get into church. At the same hour Dr. Newton was preaching to a congregation of 2000 in the First Baptist Church of Moscow.

On several occasions we were given an opportunity to extend greetings to the worshippers at

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church services, including Jewish congregations.

There is a great deal more to tell you than can now be written within the limitations of a letter, but we can at least pass on our major conclusions to you. From direct observation we feel that there is a considerably greater interest in religion in the Soviet Union than many of us have been led to believe. As far as we could see, no obstacles are interposed by the Soviet government which would prevent the free growth and development of religious institutions or the right of individuals to pursue their faiths and worship as they please. We found a number of churches making improvements in their buildings, an indication, we feel, of the forward strides of religious faith in Russia.

Certain images remain vividly in our minds. The stark ruins of cities like Stalingrad and Minsk reveal the heroism of the Russian people under conditions which we in America cannot quite realize. Our thoughts, however, turn to the future, rather than to the past, and we think of those children whom we saw in the camps — children, orphaned by the war who need clothing, care and affection. They are now the responsibility of those of us who remain — we saw the garments which had been sent— we saw the need for much more clothing. We saw the gratitude for our gifts and the affection which the average person in Russia has for the average American. Amid the tension of diplomacy these human bonds, we feel, are our greatest hope for peace.

We hope that we may soon have an opportunity to report at greater length on the delegation's tour, but we felt that you would be pleased to have some word, no matter how brief, upon the occasion of our return.

THE PICTURE ON THE COVER

Salina, Kansas:—The present day Crack Squad of St. John's Military Academy shows military skill, the result of an interest in precision drilling that goes back to 1904 when the drill squad from this school entered in a nation-wide competition at the St. Louis world fair and won a series of honors competing against colleges and universities. The present drill consists of intricate foot movements accompanied by distinctive manual arms. A rapid cadence somewhat faster than double quick time is used and the climax of the drill comes with the presenting of the colors by the color guard which receives the Queen Anne salute from the drill squad. Exhibitions have been given throughout all the middle west at various kinds of public functions and before many military and civic dignitaries.

UNIVERSITY GETS BELLS FROM SCHULMERICH

Philadelphia:—Schulmerich Electronics, Inc., installed their Carillonic Tower Bells at the University of Pennsylvania as a service to General Convention. Hymns were played at regular intervals, and at the request of Justice Roberts they were used to notify Deputies that their House was to go into session in five minutes. Authorities at the University enjoyed the bells so much and received such favorable comment on their operation that they have given the company a contract to keep the bells permanently with complete automatic equipment. The University intends to use the equipment for keyboard playing on special occasions and automatic strike throughout the day-time hours. Also a special short musical program each day is being considered since the University Hospital across the street from Houston Hall recognized their therapeutic value.

APARTMENT SOUGHT BY PRIEST

New York:—A Chinese priest who is studying at Union Seminary desires an apartment for wife and two young daughters within reasonable commuting distance, possibly in exchange for help with services. He speaks fluent English. Anyone who knows of such an apartment please write THE WITNESS.

NEW YORK CLERGY HEAR DEMANT

New York:—Canon V. A. Demant of St. Paul's Cathedral, London, was the principal speaker at the 19th annual clergy conference of this diocese which met at the synod house Oct. 23. He told of the position the Anglican Communion has in the solution of present world problems. Others who addressed the meeting were Bishops William T. Manning and Charles K. Gilbert as well as the Rev. William Sprenger, director of the city mission society.



St. John's Military Academy, Salina, Kansas, in addition to maintaining an excellent Church School, also has the Bar I-L Ranch composed of over 10,000 acres in Grand County, Colorado, where boys combine wholesome play with study

A FESTIVAL OF FAITH

Washington:—A festival of faith in which all Protestant churches of this city will participate has been planned for Oct. 27 in Washington Cathedral. Preacher at this service will be the Rev. Abdel Ross Wentz, a member of the provisional committee of the World Council of Churches and president of Gettysburg Theological Seminary. Bishop Angus Dun, who is also chairman of the committee on strategy of the Washington Federation of Churches, will preside.

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Rev. Kimber Den Opens New Work Covering a Wide Area

Plans Also Made to Open a Home for Children Who Were Made Blind as a Result of the War

By Kimber Den

Nanchang, China:—Bishop Lloyd Craighill sent me a copy of THE WITNESS, the first I have seen since the war ended. You can imagine how thrilled I was and especially to see that it carried a report of my work. You were absolutely right in telling my American friends that our needs for their financial support in post-war reconstruction are, in many ways, far greater than the war period.

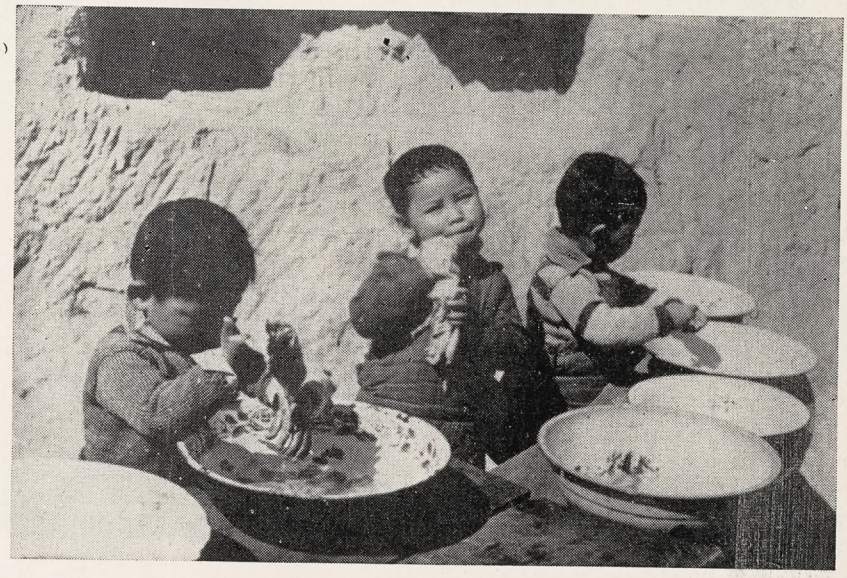
According to the new plans of the Kiangsi Christian Rural Service Union the scope of our service will be extended to five new areas in five strategic points covering several hundred miles. The current budget calls for $1,000 a month, U. S., at the present rate of exchange and in addition we hope to raise $20,400 in America as capital for farming implements and industrial machinery. After a year and a half all the work is expected to be self-supporting and self-perpetuating.

For the convenience of business transactions we have removed our head office to Nanchang from Lichwan which is too far isolated in the interior of the province. From this capital of the province I can more easily supervise the work and attend to things without spending too much time travelling.

Since coming here I have not attempted to open any new orphanage here as there is quite a large one in the city under the control of the local charity board and in which I am taking a keen interest. But I am planning to start a school for the blind children in China as I believe there are many hundreds of them suffering the loss of sight as a result of the war. It is a piece of work very much neglected by both our Church and the government. But it is always my great joy to dig in and do something for those neglected "ones of our least brethren." Perhaps it takes as much to run a school for blind children as it does for orphans. In any case we shall soon see. Any help for this new work will be greatly appreciated.

My heart sinks with pains when I think of those multitudes in war-torn areas in different parts of the world, especially in China. They are suffering not only from lack of food and clothing but more still from insecurity, fear and uncertainty, owing to political unrest. It is high time for the Christian Church at large to get busy in doing something to avert the disaster which threatens the world today. I am glad that the Church committee for China Relief is still functioning in the United States. For it is not enough to meet the present needs by relying merely upon such organizations as UNRRA in post-war rehabilitation work.

General Convention is soon to meet in Philadelphia. I hope that this message may reach you in time to convey my warmest greetings to my many friends there. I learn that there will be a delegation coming out to China soon after Convention. I hope very much that THE WITNESS may accompany the group. If such is to be the case you will, I hope, be my special guest if you do care to come to my humble country for a short visit. You can imagine how thrilled I should be in having the pleasure of taking you around to see all of the work in different fields in which THE WITNESS and its readers have played such a vital part. It would certainly be a fulfillment of my long-cherished hope.



Hundreds of children like these are being cared for in China by the Christian Rural Service Union directed by the Rev. Kimber Den. Any caring to help the expanding program are asked to make checks payable to "Treasurer CLID" and send to the Church League for Industrial Democracy, 155 Washington Street, New York 6, N.Y.

Any caring to contribute to Kimber Den's work should make checks payable to "Treasurer, CLID" and send to the Church League for Industrial Democracy, 155 Washington St., New York 6, N. Y.

PLAN CHURCH SCHOOL PROGRAMS

Wilmington, N. C.: — An adventure in training church school teachers was recently successfully completed in the diocese of East Carolina when two institutes were held under professional direction. These were part of a Christian education program sponsored by the diocesan department on Christian education under the leadership of Bishop Thomas Wright and the Rev. James Ferneyhough, rector of St. John's here, and chairman of the department. Church school material from many different publishers was presented as well as religious books and other printed matter relating to Church school teaching. Miss Frances Young of the National Council's division on Christian education was the headliner at the two meetings held respectively at St. Paul's, Edenton and St. James', Wilmington.

FOREIGNERS TO STUDY HERE

New York:—According to a statement by Church World Service, five Episcopal theological seminaries have given scholarships to foreign students from war-affected countries.

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The schools are Virginia, Seabury-Western, General, Episcopal Theological School, Cambridge, and Berkeley. The students will prepare themselves for ministry and religious leadership in their home lands. Twenty-six students will make up the first company of visitors. Most of them will be graduate students and will remain here at least a year. Presbyterian, Methodist, and the Union Seminaries are also offering scholarships to foreign students.

YOUTH TRUST INC. ORGANIZED

Ft. Wayne, Ind. (RNS):—To encourage practical Christian living a $100,000 non-profit trust corporation to be known as Youth Trust Inc. was announced here by Baptist layman David Hogg. Episcopal parson Irwin St. John Tucker of Chicago is one of the directors. The trust will disseminate literature, establish training centers, promote lectureships, and advance money for needy students. The educational activities will emphasize the practical side of Christian life over doctrines and theology.

WILL VISIT NEW FIELD

Pendleton, Ore.:—The Rev. Lane W. Barton, bishop-elect of Eastern Oregon plans to tour his new field in December with Mrs. Barton, following his consecration at Norwalk, Ohio in November. In mid-January or early February he plans to take over his new jurisdiction. His acceptance has been received with much pleasure by the Church people of that diocese.

SEES RELIGIOUS COOPERATION

Geneva (by wireless to RNS):—Signs of cooperation between the Russian Orthodox Church under the Moscow Patriarch and the Protestant and other Orthodox Churches of the world through the World Council of Churches continues to mount, according to general secretary Visser 't Hooft who conferred this summer with Moscow religious leaders. The recent official visit of Seraphim Rodioroff, Russian priest, to the World Council headquarters here is a case in point indicating the Moscow patriarch wants first-hand impressions.

To strengthen this belief news sources from Moscow reveal that Patriarch Alexei asserted recently that the patriarchate is studying the problem of the ecumenical movement which is regarded in Church circles throughout the world as that sponsored by the World Council of Churches.

The Patriarch also told this news service that no decision had been made to send a representative to the council of bishops of the Russian Orthodox Church in America scheduled to meet late in November at Cleveland. Major discussions at this meeting are expected to revolve around the question of reconciliation of the so-called dissident groups here with the Moscow patriarchate.

COLORADO ASKS FOR CHAPLAIN

Denver:—Because of the enrollment of more than 1,200 students who gave their Church preference as Episcopalian in the colleges and universities of Colorado, Bishop Fred Ingley has issued to his diocese a plea for the employment of a student pastor who would make his headquarters at the University of Colorado, Boulder, where more than 600 of these students are registered.



Mrs. Francis Lewis Luce is in charge of the work at Ruge Hall, student center at the Florida State College for Women at Tallahasse

EXPLAINS UMCY

New York: — The United Movement of the Church's Youth, known as UMCY, is not a youth organization in the technical sense as reported in THE WITNESS (Sept. 26) according to national secretary William Crittenden but is a program for all of the youth of the Episcopal Church. It has no constitution, officers, dues, or membership list. Participation in its program is for every young person in the Church between the ages of 14 and 25. It is a coordinating agency for other youth groups. The recent National Convention held at Philadelphia heartily endorsed UMCY's program urging all young people to support PLAN, the official program and emphases in pamphlet form.

CONVENTION DISCUSSED

Atlanta:—Feeling that his congregation should know more fully than through sermons what happened at the recent General Convention, the Rev. Matthew M. Warren, rector of All Saints' here, is promoting a series of weekly parish suppers when delegates from the diocese of Atlanta will relate their experiences and reactions. This program follows a similar one held during Lent when the problems of General Convention were discussed.

LAYMAN SCORES COMPETITION

Richmond, Va. (RNS): — Competition by Protestant denominations to secure numerical strength was scored here by Richmond banker Thomas C. Boushall, who told a conference of Episcopal laymen that the important function of the Church is to reach those with no religious connections. He also criticized clergymen who devote more time to economic and political matters than to the spirituality of man.

LAYMAN WILSON ACTIVE

Syracuse, N. Y.:—W. Dexter Wilson, vestryman and Sunday school superintendent of All Saints' Church here, and a member of the standing committee of the diocese of Central New York has recently been appointed as representative from the second province on the Presiding Bishop's committee on laymen's work.

NEW OFFICERS IN CNY

Syracuse: — The Rev. Frederick T. Henstridge, rector of Grace Church, Elmira, N. Y., was recently elected president of the standing committee of the diocese of Central New York to succeed the Rev. Harold E. Sawyer, rector of Grace Church, Utica, who will be consecrated bishop of Erie Nov. 6. The Rev. Franklin P. Bennett, rector of St. Paul's Church, Syracuse, was elected secretary.

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EDITORIALS

The Meat That Perisheth

ONE might use as a text for a homily on the present meat situation those words of Job: "they wander for lack of meat." For surely the public has been led by the newspapers, with an eye to political advantage, to wander far from reality in an over-simplification of the problem. It is only necessary to point out, now that price control has been removed, that the present great purchasing power and hence over-consumption, will result not only in exorbitant prices but an even more acute shortage in the not distant future. Meanwhile in Canada, with price control and rationing, there is a satisfactory supply of meat at a decent price—and butter at forty-five cents a pound.

But more important is it for us to recognize the indisputable fact that what we have just experienced is a *strike*—a strike of packers and cattlemen for higher profits. One can imagine the headlines, the hue and cry that would be raised, if meat production stopped because laborers went on strike in the industry. Let's be fair and not wander: strikes for wages or profits—is there any essential difference? Strikes are enjoyed by no one, everybody suffers, not least the consumer. What is to be learned is that something is radically wrong with a system that permits, nay, entails, the devastating economic damage that strikes, whether of management or employees, can create.

Since this is an economic matter it is also a religious one. For economics deals with the relations of men and their welfare, and men are related inevitably to God. "Labor not for the meat that perisheth but for the meat which endureth into everlasting life." Until our sense of values is reversed we shall be far from realizing those words of the Master.

"QUOTES"

TODAY no man lives for himself alone. This means fellowship between individuals, between classes, between nations and races. The greatest task that lies before the Christian Church today is to promote this fellowship. Should it wane and die no peace can either come or survive. The Christian is learning in the hard way that it is against God's will to live for self alone. Therefore, we must withstand all tendencies that undermine Christ's ideals of fellowship and unity. However great the obstacles, Jesus Christ and the Christian religion give us the strong power we need to overcome them. Only thus is lasting peace possible. Only thus can we gain freedom in a new order in accordance with God's plan.

George Paull T. Sargent
Rector of St. Bartholomew's,
New York

Franco's Finger Man

A NEWS dispatch has been received by THE WITNESS which states that Enrique Cardinal Pla y Deniel, Archbishop of Toledo, and Primate of Spain, will arrive in this country in the near future to attend the Confraternity of Christian Doctrine to be held in Boston on October 25. Among those who will greet the primate are Francis Cardinal Spellman, Archbishop Richard J. Cushing of Boston and Archbishop Amleto Giovanni Cicognani, apostolic delegate to the United States.

In his book, *Wind in the Olive Trees*, Abel Plenn, ex-staff member of the United States Office of War Information in Franco's Spain, has this to say of Primate Pla y Deniel: "Some members of the hierarchy had jumped on Franco's bandwagon from the very beginning. Archbishop Pla y Deniel, for instance, had written a pastoral letter which, as the clergy's first endorsement of the uprising, had been circulated widely throughout Franco-held Spain and surreptitiously in many churches in Republican Spain. Franco's victory had been celebrated by Pla y Deniel, who had succeeded to the primacy by that time, with another pastoral letter entitled 'The Triumph of the City of God and the Resurrection of Spain.' . . . Throughout Spain, the lay priests had been quick to follow Pla y Deniel. Thousands of priests in cities, towns and villages had been foremost in the ranks of the 'denouncers' who pointed out to the Falange strong-arm squads not only the Communists and Socialists, but also the liberal Republicans, the doctors and school teachers — pet hate of the Spanish clergy — and members of other professional groups; not only the few Protestants and Masons, but also the less regular among the Catholic churchgoer. Thanks to the diligence of these priests, in Malaga alone, according to an American vice-consul who had been stationed there at that time and with whom I later spoke in Barcelona, more than 18,000 people had been put to death. In Oviedo, an equal number had been slaughtered. There were instances, such as that cited by the deeply religious Spanish Catholic writer, Jose Bergamin, where priests had even taken an active part in the raping

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of the wives and daughters of local Republican leaders." Now this finger-man for Francisco Franco is coming to this country as a visitor. To do so he has had to get a visa from the state department. In the light of the government's demand that eleven visitors from the Soviet Union register as alien agents (see page three), we wonder if the Primate of Spain will also be requested to register. Or are "alien agents" only those persons who disliked fascism in Spain when it reared its head in 1936 and continue to dislike it when they see it rising in China, Greece or the western democracies?

Hollywood Triumphant

IT IS often interesting to analyze a movie that you have seen. A perfectly harmless bit of entertainment will frequently appear, after consideration, to have been filled with many subtle amoral and immoral implications. The Department of Promotion of the National Council has had produced for the purposes of the Every Member Canvass a film entitled *Go Forth.* They have used the movie to point a moral, and done a much better job artistically than they did last year with *Thy Kingdom Come.* But in their latest, a trite bit of Hollywood technique has entered, and it is one of the most insidious immoral procedures of the film industry. In picture after picture out of the screen capital, certain racial groups are shown invariably as having ability and capacity for only one role. It happens in *Go Forth.* For no discernible reason of plot, but probably with the intention of giving a light touch, there is a Negro cook and her son portrayed. Many people seeing the movie glibly accept the customary Hollywood relegation of the Negro to an inferior place with comical overtones, but assuredly those of the Church sensitive to racial matters, particularly our Negro friends will not accept this quite so calmly. The producers of the film should make apology by cutting out the whole of this part from the movie. It will not damage the continuity, and might repair some of the damage already done to brotherhood by such thoughtless following of the Hollywood line.

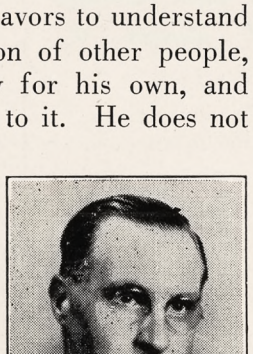
And by the way of action we would like to commend the field department of the diocese of Newark which last week voted unanimously to cut from the two copies of the film that they own this "lemon pie sequence". We hope that other dioceses will do the same thing, and will so inform the division of promotion of the National Council.

Discipline of the Liberal

by Frederick C. Grant

The Editor of THE WITNESS

THE liberal is one who endeavors to understand and appreciate the religion of other people, even while standing manfully for his own, and endeavoring to win other men to it. He does not like controversy — which usually throws dust in the air and obscures every issue under debate, and he is averse to partisanship, even though it spells defeat for his cause. He will not coerce — since faith that is under compulsion is not real faith but only conformity or submission. He is not greatly interested in ceremonial—though he will not forbid it, so long as it is not substituted for genuine worship, the love of God, and the service of man. He believes with Erasmus, in his famous letter to Luther, that "old institutions cannot be rooted up in an instant. Quiet argument may do more than wholesale condemnation." And he would take to himself Erasmus's advice to Luther: "Avoid all appearance of sedition. Keep cool. Do not get angry. Do not hate anybody. Do not be excited over the noise which you have made." If only Erasmus's counsels had prevailed! The history of the Church since those days, and its condition now, would have been and would be vastly different from what these intervening 400 years have produced. The Reformation has not yet succeeded; and we may, in fact, have to go back and do it all over again, by a better method and with a better spirit. Rome has gone one way, we another. And the Protestant Churches have gone many various ways—while the tiny sects have gone in every direction, by a hundred tangled paths, all at once. There are signs of a deepening religious zeal in Rome, and of a deepening theological concern in Protestantism. Let us hope that eventually the whole body of Christ on earth may be knit up and strengthened—not in some uniform, rigid, ecclesiastical system, as in the later Middle Ages, but in a genuinely liberal, Christ-



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like, devout and earnest fellowship of Christians everywhere, the world over.

But we are trying to define liberalism. I have already quoted Erasmus; and I can think of no better example to sum up this description than we find in another of his letters. It was addressed to an anonymous correspondent; we do not know to whom he wrote it; and it bears no date; but it was obviously written in the midst of the throes of the opening years of the Reformation—some think it was really addressed, via his correspondent, to the young Emperor Charles V, faced with the enormous and growing problems of his reign: the Turks threatening him in the east; the French, the Pope, and the English threatening him south, west, and north; and his own Germany quivering with internal discord and confusion. Here is what Erasmus wrote:

"The two parties are dragging at opposite ends of a rope. When it breaks they will both fall on their backs. The reformers turn the images out of the churches, which originally were useful and ornamental. They might have been content to forbid the worship of images and to have removed only the superfluous. They will have no more priests. It would be better to have priests of learning and piety, and to provide that orders are not hastily entered into. There would be fewer of them, but better three good than three hundred bad. They do not like so much ritual. True, but it would be enough to abolish the absurd. Debauched priests who do nothing but mumble masses are generally hated. Do away with these hirelings, and allow but one celebration a day in the churches. Indulgences, with which the monks so long fooled the world with the connivance of the theologians, are now exploded. Well, then, let those who have no faith in saints' merits pray to Father, Son and Holy Ghost, imitate Christ in their lives, and leave those alone who do believe in saints. If the saints do not hear them, Christ may hear them. Confession is an ancient custom. Let those who deny that it is a sacrament observe it till the Church decides otherwise. No great harm can come of confession so long as men confess only their own mortal sins. Let men think as they please of purgatory, without quarreling with others who do not think as they do. Theologians may argue about free will in the Sorbonne. Laymen need not puzzle themselves with conundrums. Whether works justify or faith justifies matters little, since all allow that faith will not save without works. In baptism let the old rule be kept. Parents may perhaps be left to decide whether it shall be administered in infancy or delayed to maturity. Anabaptists must not be tolerated. The Apostles bade their people obey the magistrates, though the magistrates were heathens. Anabaptists will not obey even Christian princes. Community of goods is a chimera. Charity is a duty, but property must be upheld. As to the eucharist, let the old opinion stand till a council has provided a new revelation. The eucharist is only adored so far as Christ is supposed to be present there as God. The human nature is not adored, but the divine nature, which is omnipresent. The thing to be corrected is the abuse of the administration. In primitive times the eucharist was not carried about by priests on horseback, or exhibited to be made a jest of. In England at this present time there is neither house nor tavern, (I had almost said brothel,) where the sacrifice is not offered and money paid for it. For the rest, let there be moderation in all things, and then we may hope for peace. The experiment has been tried with good success in the Duchy of Cleves. It will succeed everywhere if the clergy will only consent. . . ."

OF COURSE the experiment did not succeed—it was not even tried, outside the Duchy of Cleves! But to this day, it seems, at least to some of us, that this was the only way the Reformation could have succeeded, i.e., a real reform of the Church, not a revolution, not a sundering of the Church into fragments, with all its consequent impotence and ineffectiveness in modern society. Erasmus's proposed way was the way of liberalism, i.e., the way we ourselves advocate today. Perhaps we would not have phrased his proposals quite as he did. But his fundamental principle was sound, and we believe it is still sound. Moreover, no Church in Christendom came nearer to following Erasmus's principle than did the Anglican—though we admit it veered off some points from the true course of reform. And, speaking for ourselves, we might even say that we are either Anglicans because we are liberals, or liberals because we are Anglicans. Liberalism belongs to the very genius and ethos of our Church. They call us Pelagians because we believe in free will; or half-Catholics, because we observe and love the sacraments; or Lutherans, because we rejected the decrees of Trent; or Calvinists, because we accept a measure of the doctrine of foreordination and of divine foresight and insist on the full sovereignty of God. But no matter. We know what we are—loyal members of Christ's Holy Catholic Church, who love God with the mind as well as the heart, and are not eager to break with any of our fellow-Christians, or to indulge in the petty and superficial consistency of "separating for opinion's sake." We are not proud, let us hope; but we are loyal, and the "truth of the Gospel" is something greater than

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any man's conceiving or defining—our own included. In brief, a genuine Anglican liberal is humble, friendly, and loyal; bound by ties of genuine affection to the whole body of Christ's faithful servants, from the Pope (with all his pomp!) to the noisiest, narrowest, stubbornest of Jehovah's Witnesses; but he is loyal to his own Church, his own standards, to the very core of his being.

Now if this is what liberalism is, and what liberals are—or aspire to be—what is "the discipline of the liberal"?

His own religious life must be clear, transparent, selfless. No one can advance this cause who undertakes to do so with ulterior motives: to do that is to betray the cause he would advance, since it is no partisan cause, nor does it promise party advantages, if it remains pure.

He must be devoted to learning, especially sacred learning, biblical, theological, pastoral. Much more time than is now devoted to study is needed, if the clergy are to be real leaders in thought. It is to be feared that we have slumped considerably, in this ultra-activist, motor-minded generation. This does not mean merely taking courses, in university or seminary, but following courses of study, either alone or in association with others. The ancient Church, as Glover said, out-thought the pagan world, as well as out-lived and out-died it. Will the victory be repeated? I hope so—but it is a question.

In ecclesiastical matters, his discipline includes regularity in worship—daily prayers, daily services (alone, if necessary), devoted pastoral ministration, care for the sick and needy, and religious education. A lazy liberal is no more a true liberal than a hazy one is. We deplore the efforts being made in our Church to bring back the Middle Ages, and to effect our eventual submission to the Council of Trent. But are we working as hard at our task as the reactionaries are doing? I don't know. For one thing, we do not talk about it all the time, and make propaganda of our methods. But one thing is clear: we shall have to study, pray, teach, preach, persuade, yes, propagandize a lot harder than we are doing, or we may never succeed. For, finally, an indifferent liberal is no liberal at all. Does this cause—true, historical Anglican Christianity—mean everything to you, or not? There is the test. Pray God every reader can answer, "Yes, it does."

IT IS frequently alleged that the main source of spiritual strength for the priest is a careful and strict observance of a semi-monastic rule of life: daily mass, the breviary hours, weekly or at least monthly confession, regular fasting, daily spiritual reading, meditation, regular hours of study, and so on. Some of our bishops have undertaken to establish such a regimen among their clergy, requiring them first to submit their rule for the bishop's approval and then to send the bishop monthly reports upon its observance. Such a program is impossible among liberals, both bishops and other clergy. But there is a decided value in a rule of life, and the discipline of the liberal ought to include one: regular attention to worship, whether attendance at public worship or the conduct of services or the observance of private worship and prayer; regular periods of self-examination (such as the old evangelicals observed) and regular times for prayer and meditation; and certainly regular time for serious study. Whether the clergyman observes such a rule privately or in association with others, it ought to be a normal feature of the clerical life. Our great weakness is lack of regularity and concentration—like Leacock's horseman, we "ride off rapidly in all directions," and get nowhere fast.

But the chief value of such a rule is that it is self-imposed and self-administered. To impose it upon others, or to accept it as imposed by someone else, means that it is a burden, not a delight, a nuisance rather than a means of spiritual strength. But the misuse of the method is no excuse for its disuse. Many priests and laymen have found it of great value. I know of three boys in college who used to read a chapter in the Bible every night, and follow it with the comment in the Abingdon Bible Commentary. They kept this up for the four years of college: and they are Episcopalian laymen. The students at Duke University school of theology have recently worked out a calendar for the year, with one chapter in the Greek Testament for each day, to be read and studied devotionally. They are liberals, too—like their spiritual forebears, the Wesleys at Oxford. May great good come of their 'methodism' in study and devotion—for that is what it is, once more. These are examples of good beginnings—and may the movement spread, throughout the Churches!

I could wish that we liberal Anglican clergy had a similar rule of life, with strong emphasis upon study and devotion. There used to be a rubric in the English Prayer Book, requiring every clergyman to read daily Matins and Evensong, "unless hindered by study"! What a provision! As if the two were incompatible! No wonder that both daily offices and daily study fell into disuse, among great numbers of busy clergymen! I wish we had—not a rubric, but something better, a self-imposed rule—requiring us all, parochial

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clergy and academic, to engage in both daily prayers and daily study. The discipline of the liberal must be, first of all, self-discipline. Then we could begin to think of moving and strengthening the whole Church, of holding it firm, and even of advancing it in the liberal direction, which for us means the authentic, historic, sane and wholesome way of genuine Anglicanism—the saving Gospel of Christ "as this Church hath received the same."

This concludes an article the first section of which appeared in THE WITNESS for October 17th, and which was originally read at a meeting of the New York group of the Episcopal Evangelical Fellowship.

A Church Rite for Marilyn

by Thurston Greene

Layman of New York City

MARILYN came to us last February, aged six months. Soon she will become our daughter by adoption. Although the *legal* and *social* aspects of adoption have been acknowledged since Roman times, the Church has not yet recognized the *religious* significance of the act. My wife and I propose that after all present legal requirements have been met, adoptions should be completed under the spiritual auspices of the Church whenever the parents so desire.

Marilyn has proved how the reality of parenthood can make the brightest dreams seem dull. Among the pinnacles of our joint lives, her adoption will be second only to our marriage. But in one vital respect the adoption law fails to parallel the law governing matrimony and the second pinnacle will therefore be less lofty than it should be. Both marriage and adoption create a new status in which society has an interest. Thus the state becomes a party to every marriage and to every adoption. Neither can be altered without the state's consent. Before the state will establish the new status of parents and child, a trial period of six months of family relationship is required. Thus the day we received Marilyn at the adoption agency was no time for formality. That comes later—in court. An investigator will first examine into our fitness to become Marilyn's adoptive parents. Legal papers will later be presented to the court with the investigator's report. When all statutory requirements have been met we will be notified to assemble in court with the other adopting couples, their children, and their lawyers. When our turn comes, we will be called into the judge's office for the pronouncement we have so long awaited. Fortunately, the proceeding will take place in New York County, where both probate judges are as well known for their religious and humanitarian qualities as for their outstanding judicial abilities. With the maximum human interest possible under the circumstances, but necessarily without religious emphasis, one of the judges will sign the order that makes us parents and child. Thus legally does our daughter become truly ours forever. The propriety of having our relationship created by act of the state alone seems never to have been questioned.

My wife and I believe that in so intimate a family concern we should be allowed to have a minister of the Church, rather than a judge of the court, say the final word that makes us parents. As a lawyer I appreciate the responsibility of the court in fulfilling the public policy of the state. Yet as a churchman I feel the inadequacy of a legal system that robs the adoptive parents of the spiritual preparation and triumph accorded to natural parents through gestation and birth. We chose to be *married* in Church. We want Marilyn to be *adopted* in Church in a private ceremony at which only close friends and relatives will be present. Her entry into our family should, of course, be *recognized* by a court order, but it should also be *solemnized* by a Church rite. The precise form of rite should be determined by the clergy, and would vary as widely as the Churches themselves. Certainly the step should be taken in an atmosphere of reverence. Obligations should be assumed beyond those imposed by the state, which merely requires that parents educate and support their children. We might pledge ourselves to show Marilyn love and understanding, to give her comradeship and guidance, to treat her with patience and forebearance. We should undertake to place her needs above our own, whatever her trials and whatever tribulations we as parents may be put to in the course of her maturing. In token of our resolution, I should like to present our daughter with some appropriate symbol of the occasion. This would be received and kept by her mother until Marilyn has reached years of discretion. It would finally be given to her when she arrives at another important pinnacle in her own life, such as the birth or adoption of her first child.

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LAST year over 2,500 children were adopted in New York State alone. This was more than double the number adopted ten years earlier and indicates a rate for the nation of over 25,000 a year. If this continues—even without further increase—it means over half a million adoptions a generation in the United States alone! In writing about our Marilyn, therefore, I feel that I am but one in a large and world-wide company. Though I cannot speak for others, do not many of them feel that the legal masonry requires some spiritual mortar to cement forever the foundations of family unity? Since the twelfth century such necessity has been recognized in *matrimonial* matters. The vows exchanged at the altar go far beyond the legal duties between husband and wife. An amendment to the law of adoption could conform it to the law of matrimony. Ministers of religion can now pronounce a man and woman to be husband and wife. They should also be authorized to pronounce that adopting parents and the one they adopt have become parents and child. The mechanics would vary in different states just as they do in marriage. The results would be the same. In New York, the law could be amended to provide that *if the adopting parents so request* the judge may direct that his adoption order shall not become final until a minister solemnizes the adoption. *All the state's present requirements would still have to be met* — one of them more fully. For the law now requires that before signing an order of adoption, the judge must be satisfied that it is for the *moral* as well as *temporal* interest of the child. Surely the adopting parents' desire for a Church rite would tend to reassure rather than alarm the court, and would promote the established policy of the state to protect the child's religious affiliation.

The Church's delay in recognizing the spiritual import of adoption can be explained on three grounds. First, it used to be customary for parents to conceal from their adopted children the fact that they were not their own flesh and blood. Second, until recently there were too few adoptions to cause serious thinking about the Church's responsibility in connection with them. Third, the institution is the creation of state legislatures—the practice of informal adoption was never recognized by the courts. Massachusetts was the first to provide for adoption in 1851. New York followed in 1873. In the history of institutions as ancient as the Church, it is thus a new phenomenon —Church weddings did not become the rule until the twelfth century!

The practice of legal adoption is now ninety-five years old. It is growing rapidly. The former custom of secrecy has largely been abandoned. It is now time for churchmen to call upon the legislatures of the several states to put adoption on an equal footing with matrimony. It will then be up to the Churches to formulate the liturgy and make the rite available. Too frequently, the Churches are regarded as the archaic symbols of a declining faith, rather than as the living instrument of God's will. If they are to fulfill their primary mission of bringing man closer to God, they must reassert their traditional leadership in spiritual affairs. There are great moments in the life of everyone when his soul is receptive to what the Church has to say. Baptism, confirmation, marriage, and bereavement have long been recognized as such moments. Many otherwise unchurched persons insist upon being married in Church, upon having their children baptized there, and upon solacing their bereavement there. For at all these points the Church, representing God the Father, has something to say—something that may disclose the meaning of life and give them an insight into religious mysteries that will make them feel the presence of God in all they do and see. Would not adoption have been considered such a moment by him who said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God?"

The recent General Convention referred the subject matter of this article to the Standing Liturgical Commission with instructions to prepare a service and send it to the bishops for whatever use they care to make of it during the coming triennium. Also the commission on marriage and the home of the Federal Council of Churches has recommended to its executive committee a resolution calling upon the legislatures of the several states to enact the type of law advocated in Mr. Greene's article.—Ed.

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SANCTUARY

conducted by W. M. Weber

For Minority Groups in Danger of the Ku Klux Klan

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within,
The hostile men that mar my course;
Or few or many, far or nigh,
In every place, and in all hours,
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry,
Against the wizard's evil craft,
Against the death-wound and the burning,
The choking wave, the poisoned shaft,
Protect me, Christ, till thy returning.

—St. Patrick's Breastplate. The English Hymnal, No. 212, stanzas 6 and 7. Oxford University Press.

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Superior of Cowley Fathers Backs Church Unity

R. F. Palmer Declares That It Does Not Lead To Pan-Protestantism As The Critics Claim

Edited by Philip L. Shutt

Toronto (RNS): — From an unexpected source in the Church of England in Canada comes strong support for the movement toward unity of the Anglicans with the United Church in Canada. This source is the Rev. R. F. Palmer, Superior of the Society of St. John the Evangelist (Cowley Fathers), with headquarters at the little town of Bracebridge, in Muskoka, Ontario.

"The greatest obstacle to unity is not faith and order," said Father Palmer, "it is social and ecclesiastical snobbishness. Some of us would like to be united with the socially acceptable Presbyterians, but not with some body largely made up of people of foreign extraction. Others would like to be united with people who wear fine vestments, but not with people we label 'nothing but a bunch of Methodists'.

"Our ignorance of the United Church of Canada is simply staggering when we remember that we live in the midst of United Church people who bake our bread, bank our money and marry our daughters. We do not know what they believe and teach. And their ideas about us are also vague.

"The Church of England is in a very good position to be the rallying point for the forces of Christianity in Canada. Because of her ancient heritage she has much in common with the ancient Catholic Churches of Rome and the East. Because she is reformed and evangelical she has much in common with the Protestant bodies.

"She has already made some progress in the friendly relationships established with the ancient Churches of the East and with the old Catholics. Rome presents at present a blank wall. We can only hope and pray for the day when we can have conversations with them.

"The proper place to begin would seem to be with those bodies of Anglo-Saxon origin who became separated from us in the past few hundred years. It is to them that we have a special duty, since it was partly our fault that the divisions took place.

"If you leave unity in the hands of Protestants only, you will get Pan-Protestantism. If the Church of England stands aside from efforts at unity, and from such things as the Council of Churches, then the Catholic note will not be sounded. We are a large enough body in Canada to make our presence felt. We are in a position to give a lead. It is our duty to join in these efforts, and to bear our witness.

"We aim at nothing less than the unity of all Christians from the Pentacostals to the Romanists."

Father Palmer is a member of the joint commission of Anglicans and United Churchmen which drew up the plan of a mutually acceptable ministry as a first step towards unity, and his voice is expected to have a large influence not only in his own Church but outside of it.

To Report From England

Cambridge, Mass.: — The Rev. Joseph F. Fletcher, professor of Christian social ethics at the Episcopal Theological School, sailed on October 21st for three months in England. He is to speak before various Christian social groups and make a study of the role of the Church in post-war community organization. He is also to represent THE WITNESS and will write a number of articles during his stay abroad on English Church life and affairs generally. He plans to be back in the United States about the middle of January.



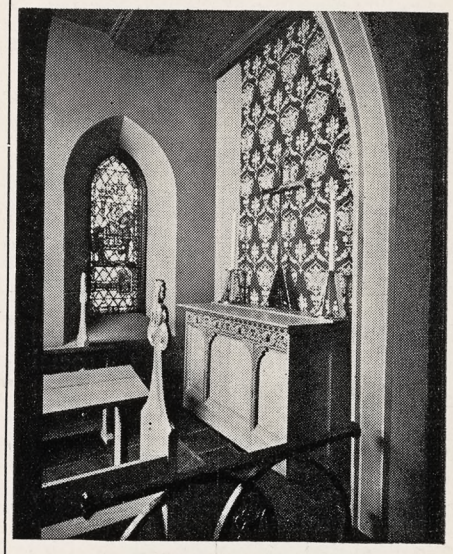
Large Budget

Milwaukee:—For the first time in many years delegates of the diocese of Milwaukee had a chance to review their missionary budget before it went into operation, due to an adjourned meeting, and as a result there was an increase of nearly $10,000 over the 1946 budget. The local diocesan missionary program was increased nearly 30 per cent resulting in the placing of resident priests in several locations where there have been none for a number of years.

A committee was appointed to prepare for the centennial of the diocese to be held in 1947.

Bishop Chen Speaks

Louisville: — Protestant religions in China are trying to remain neutral in the current Communist-Nationalist civil war, Bishop Robin T. S. Chen, assistant bishop of Anking, China, told the press of this city recently prior to addressing an Every Member Canvass diocesan-wide meeting. He observed optimistically that Communist and Nationalist leaders have at least reached the point where they can argue across arbitration tables as well as trenches, and expressed the



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Warner & Mitchell, Architects

Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistry, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

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hope that China may be nearing the end of its long civil war.

"The Chinese people are—what is the term?—fed up with war," he stated.

Bishop Charles Clingman presented the budget for 1947 which is the largest in the history of the diocese of Kentucky, and a 25% increase over 1946.

Lecturer Named

Gambier, Ohio: — Canon Residentiary V. Auguste Demant of St. Paul's Cathedral, London, and chancellor of the Cathedral will give the 1946 Bedell lectures at Kenyon College here Oct. 28 and 29 on the subject, "A Philosophy of Christian Spirituality." At present he is lecturer at Berkeley Divinity School, New Haven, Conn. He is noted for his work in Christian sociology.

Iowa Meeting

Des Moines:—A significant conference for welfare workers of the Episcopal Church was held here Oct. 17 in connection with the annual state meeting of the Iowa Welfare Association when the Rev. Almon Pepper, chairman of the department of Christian social relations of the National Council, addressed the meeting on parish counselling. Others participating were the Rev. Fred Putnam, rector of Trinity Church, Iowa City, and Miss Elizabeth MacGoey, social worker and child welfare consultant for Iowa.

Helps Students

Sewanee, Tenn.:—Two emergency housing projects built by the government at the instigation of the University of the South here for veterans and their families who are students at the school are nearing completion. One of them for 30 families of married veterans will be ready in November and the second unit housing 90 unmarried vets will soon be finished. As in all colleges the great majority of the students are world war GI's.

Postpone Convocation

Sioux Falls, S. D.: — The 62nd Convocation of the missionary district of South Dakota which was to have been held at Calvary Cathedral here the first week in October has been postponed until Nov. 6-7 due to a delay in renovating the Cathedral. The renovation will cost $30,000 and will see the church completely redecorated and new furniture in the sanctuary, chancel, and nave. The Very Rev. L. W. F. Stark is dean.

Church Congress

Asheville, N. C.: — A regional meeting of the Church Congress was held here Oct. 9. At the night session the subject, "How Should the Church Present Her Message to the Men of Today?" was presented by the Rev. Wm. C. Cravner of York, S. C., and retiring secretary Dudley J. Stroup, who leaves soon for the diocese of Albany. The Rev. Charles G. Leavell of Morganton, N. C., was elected secretary, to succeed Mr. Stroup.

Protest Sale

London (by wireless to RNS):— Plans of the Church of England to sell Fountains Abbey, Yorkshire, for restoration as a Roman Catholic monastery were protested here by the Protestant Alliance which presented a petition of 10,000 signatures to the government.

First Ordination

Texarkana, Tex.: — One of the first acts of Bishop C. Avery Mason who became bishop of Dallas upon the retirement of Bishop Harry Moore this year at General Convention, was to ordain the Rev. Charles R. Leech, a Baptist minister, as deacon on Oct. 10. Added interest was given to the ceremony because the Rev. Thomas H. Carson, rector of St. James' Church here who presented Mr. Leech had been a neighboring pastor of the former Baptist minister in Harrisburg, Pa. Mr. Leech, a graduate of Harvard and Crozier Theological Seminary, and a graduate student of Seabury-Western has been placed in charge of a mission circuit in the northeastern corner of the diocese.

Philbrook Dies

Davenport, Iowa:—The Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral here, four times deputy to General Convention, and active in civic affairs of this city died Sept. 28 at St. Luke's hospital after an extended illness. Services were held in the Cathedral Oct. 2 with Bishop Elwood Haines of Iowa reading the office, and Bishop Howard Brinker of Nebraska acting as celebrant at the Holy Communion. The Rev. Harold Bowen, rector of St. Mark's Church, Evanston, Ill., was the preacher.

Rural Work

Burlington, Vt.:—A new project in rural work was started here recently when a group of young men were elected to serve as the vestry of a rural mission field nearby. Its first successful meeting was a vacation Bible school. The new ves-



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Creative Thinking On the Creed

WITH A CONFIRMATION CLASS

By the Rev. William Grime, M.A.
St. Paul's Church, Great Neck, N.Y.

Foreword by Dr. Adelaide Teague Case

"A grand job of teaching coming alive! This pamphlet deserves a very wide distribution."
—Theodore O. Wedel

The Department of Christian Education of the Diocese of Long Island
170 Remsen Street
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trymen also succeeded in reopening Calvary Church, Underhill, which had been closed during the war years. Congregations range from a low of 25 to about 60 which indicates vitality in an unchurched rural community, say its sponsors.

Aid to Refugees

Green Bay, Wis. (RNS):—America's postwar immigration policy should have as a prime objective the resettlement of homeless Europeans on the land it was recommended by the 24th annual convention of the national Catholic rural life conference here. It also endorsed the family-type farm. It expressed approval of the principle of a world trade organization committed to the progressive outlawing of restrictive bilateral trade agreements. Living family wages, decent housing and at least the minimum requirements for health and sanitation were also recommended.

Issue Statement

New York: — Organized cooperation of economic groups for the common good and subordination of the profit motive to the dictates of social justice were urged in a joint statement issued here by 122 Protestant, Roman Catholic, and Jewish leaders. Among Episcopalians signing the statement were Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women, and retiring President Bishop Henry St. George Tucker.

Peace Body

Geneva (By wireless to RNS*)*:— Plans for a new international peace organization were announced here at a meeting of religious leaders representing sixteen national peace groups embracing an estimated 70 million members to be known as the World Peace Conference. It will be formally organized in September, 1947. It is expected to represent an amalgamation of these groups with the International Peace Bureau in Geneva.

Bishops Speak

Lawrence, Mass.: — When Grace Church here celebrates its 100th anniversary Oct. 13-20 four bishops, formerly connected with the parish, will appear on the speaking program. All served either as curate or rector. Present will be Bishops Arthur Moulton, retired, of Utah; W. Appleton Lawrence of Western Mass.; Malcolm E. Peabody, Central New York, and Raymond A. Heron, suffragan of Massachusetts.

General Seminary

New York: — The General Seminary opened its Michaelman term on September 25th with sixty-two new men, thirty-five of whom are veterans, and seven of whom are already ordained priests. The new men represent forty-three colleges and come from twenty-eight states. There are three members of the Greek Orthodox Church, graduates of the University of Athens, and two men are from the Armenian Seminary in Jerusalem.

Back UN

Cleveland (RNS):—Support of the United Nations as an important means for achieving world order was expressed in a resolution adopted here by the biennial convention of the United Lutheran Church. The Rev. O. F. Nolde, dean of the Lutheran Theological seminary, Philadelphia emphasized this, saying, "World order must be placed on the continuing agenda of the church program and must also find a permanent place in the curriculum of church schools."

He recently attended the Cambridge conference on world order sponsored by the World Council of Churches.

Ask Amnesty

New York (RNS): — The United Lutheran Church and the Evangelical and Reformed Church through their agencies on Christian social action have recently petitioned President Truman to release conscientious objectors from CPS camps and those still held in federal prisons.

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WORLD YOUTH—

By William Keys

New York:—Sixty youth leaders from 20 countries including sixteen from the United States gathered in July at the Chateau de Bossey, Geneva, Switzerland, to plan the second world conference of Christian youth, to be held at Oslo, Norway, during July and early August of 1947. At that time some 1300 youth leaders will meet to discuss the theme, "Jesus Christ is Lord."

This was the first meeting of the group for seven years due to the interruption of the war. Many who attended were familiar with the life of prison and concentration camps. Differences in theological belief did not keep the sessions from agreeing on the responsibility of the Christian giving witness to his faith.

Alex Johnson, 35 year old Oslo pastor and former General Secretary of the Norwegian Student Christian Movement, was appointed general chairman of the Oslo conference, and Anglican Francis House, formerly on the staff of the World's Student Christian Federation and also with the UNRRA in Greece, will serve as executive secretary.

Pamphlets for advance study are being prepared for distribution throughout the world which will be discussed and the findings reported to Oslo.

During the war years the youth movement saw few meetings but much activity by individuals, especially in the international Christian press and information service which was maintained by the daring efforts of young couriers who kept the lines of communication open in Europe between the Churches on both sides of the conflict.

Now that the war has ended the World Council of Churches has called together for the first time in its history youth leaders from many countries to form the committee of the youth department. It has been a center of ecumenical contact and inspiration for the youth movement internationally.

"Our task," said its leaders, "now is to develop not only in great international meetings, but in the youth groups of our local churches —a truly ecumenical mind, the consciousness of belonging to a fellowship which binds men to God in common dependence and which overlaps all barriers of social status, race, or nationality."

Pick Beans

Great Barrington, Mass.:—Twenty students from Lenox (Episcopal) School in Lenox, Mass., under the direction of the Rev. Edward Day, believing that practical work offers a good field for experience and service, journeyed to Gould Farm here recently to aid in the harvesting of a field of beans which had been turned over to an agency which aids in feeding the starving children of Europe. Eleven teams participated in the bean shelling contest with "Greece" winning the contest. Fifteen or more men and women of the Society of Friends from Albany, N. Y. also helped in the enterprise.

Cathedral Expanded

Fargo, N. D.: — Gethsemane Cathedral here is expending over $20,000 in reconstructing the crypt to make it adequate for the enlarged needs of the congregation. It is the first unit in a large scheme for the erection of an added building, for the use of a chapel and for cathedral offices, and for more parish house arrangements.

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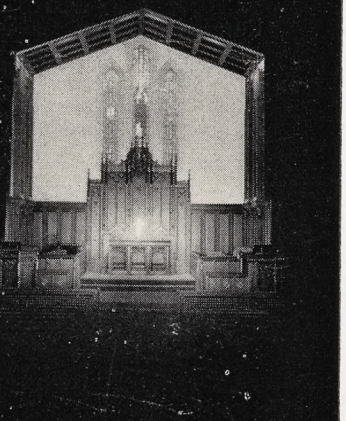
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4. Arrange an interview with the local parish priest, to discuss with him the Church, its beliefs and its ways.

We consider this one of the finest pamphlets ever published and we recommend to the Clergy the purchasing of a supply for reading by parishioners and for giving to others. All churchmen should have copies available to give away to non-churchmen.

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Kimber Den Expands Work



A group of Chinese orphans sing hymns and patriotic songs at one of the centers directed by Kimber Den.

The latest account of the expanded work of the Rev. Kimber Den will be found on page five of this issue. In spite of the great inflation in China, $15 will clothe and feed a child for a month. Will you be one of many to make it possible for us to send him $1,000 in American currency for Thanksgiving? We call upon individuals, Church Schools, Young People's Societies, Auxiliaries.

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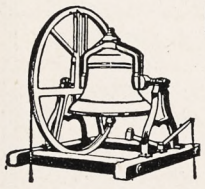
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Shows Growth

Fargo, N. D.:—Bishop Douglass Atwill, welcomed back to the 62nd annual convocation of the missionary district of North Dakota after an extended illness, presented a fine report indicating growth in his area, and pointing towards an expanded program. The convocation, held on Oct. 7-8 here at Gethsemane Cathedral heard that two new church buildings were to be erected, Holiday House renovated and improved for summer conferences and that the district had given over $11,000 to the Reconstruction and Advance Fund. Bishop Atwill also plead for a personal evangelism as something much needed to assist in diocesan growth. Bishop Stephen Keeler of Minnesota preached at the opening service pointing out that the Church, as the Body of Christ, should possess some of our Lord's characteristics, and that it should be a worshipping, teaching, serving body.

Delegates to the Provincial synod are: Dean A. C. Barnhart and the Rev. H. R. Harrington, and Messrs. T. F. Alderson, C. J. Vogel, and J. G. McCutcheon.

A delegation of Indians appeared at a joint session on behalf of the Ft. Berthold people asking support to their objection to placing the garrison dam at the currently established location. The matter was referred to the Bishop and Council for study.

Sawyer Consecration

New York:—The Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y., will be consecrated as fourth bishop of Erie in his home parish Nov. 6. Bishop Henry St. George Tucker will be the consecrator with Bishops Malcolm Peabody of Central New York and John C. Ward, retired bishop of Erie, as co-consecrators. Bishop Wallace J. Gardner of New Jersey will preach.

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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. APPLETON PACKARD O.H.C.
Kailahun, Sierra Leone, Africa

Hurrah for the diocese of Southern Virginia! That goes on two counts. First. In your issue of June sixth—the latest one reaching us away off in the Liberian hinterland—you record a couple of the present and possible future decisions of the recent Convention down that way. The diocesan vote to allow Negro parishes hereafter to elect delegates to its representative body is naturally of deep interest to, and utmost commendation by, most Christians in general, and in particular those of us, Whites as well as Colored, working among black people out here in their own independent Republic. This splendid move is also, I am very happy to see, being repeated or re-echoed in one or two other dioceses where the arrangement previously in force prevailed until now. Elementary Christianity, and that "witness for Christ and his Church" which you, sir, endeavor to represent, provide both the reasons for and the logical actions resulting from, this equality between brethren in our divine Lord for which missionaries at home and abroad stand shoulder to shoulder.

Second. Your local correspondent writes from Williamsburg, Va., that "the convention also took under consideration a proposal to change the name of the diocese to Jamestown." Speed the day! Not only does that word denote the real permanent beginnings of American Church history and so deserves wide perpetuation, but the awkward names of many of our dioceses and districts are to be deprecated in the extreme. Why is it that—from the ponderous title "The PECUSA" down—we USA Episcopalians must insist on standing out like a sore thumb from the rest of the whole Anglican Communion. not to say the historic Catholic Church of the ages, in our misguided genius for inaccurate and inept names? Ancient and universal practice named a diocese after its see or central city. Instead, we sport "North, South, and Western North Carolina"; and Charles Fiske, the Bishop who ordained me, used to say his English friends occasionally slipped up and dubbed him "The Bishop of (the) New York Central!" So—Jamestown it should be. Let's have shorter, city or town names, in place of the outmoded states' rights titles of a pioneer but now long-since-outgrown era in this great Church of ours.

* * *

REV. CHARLES L. BIGGS
Clearwater, Florida

I have been reading with care the Revised Standard Version of the New Testament. It is a beautiful bit of translation and transvaluation. It deserves to take the place at once of the King James Version of the New Testament now on the lecterns of our churches. I say this after reading the King James Version from the lectern for more than fifty years.

* * *

DR. LEWIS T. GREGORY
Layman of Urbana, Illinois

I have been a subscriber and backer of THE WITNESS since its very beginning. While I tend to lean a bit more to the Anglo-Catholic side than the Evangelical, I have regularly read THE WITNESS to help balance my reading of The Living Church. I have always admired the virile way that you have defended your beliefs and have always respected your right to say what you thought, although in many cases I have had to disagree with you. My one criticism of THE WITNESS has been the many times that I have felt that very poor taste was displayed: where by no stretch of the imagination could Christian kindliness be evidenced—little cutting jibes and sarcasms, etc. But the most outstanding bit of poor taste appeared in the October 10th number when a picture of the Archbishop of Canterbury was shown while he was in the process of vesting. What a pity the photographer did not arrive a bit sooner and catch him while he was shaving or putting on his shirt. The Archbishop was too distinguished a visitor to be subject to such mistreatment. No crime was committed, but whoever permitted the picture to be printed either had a diabolical sense of humor or a skin far thicker than an hippopotamus to believe that the tenets of the Golden Rule were displayed. For too long, the American press, under the guise of free speech, has intruded into the privacy of private citizens, who in turn are entitled to a certain freedom. When this intrusion fails to advance any fundamental issue, it becomes license. I firmly believe that the Archbishop is entitled to a public apology, even though I believe he is enough of a true English sport to laugh it off if he saw it.

ANSWER: When the photographer started to take the picture mentioned a representative of the promotion department of the National Council started to stop the shot being taken. The Archbishop however said: "Oh, no, let him go ahead. I had a picture just like it taken at my enthronement and everyone was very pleased with it." We did not talk with the Archbishop personally about the picture but we are assured on the highest authority that he was quite pleased with it. and not in any laughing-it-off spirit either.

* * *

MR. RUSSELL CARTER
Lay Deputy to Convention from Albany

In comment upon your quip (October 3) that a Roman priest was at hand in Philadelphia to receive those who were to secede from the Episcopal Church in case the majority report on unity was accepted, I wish to remind you that Dr. Coffin of the Presbyterian Church was on hand in Cleveland in 1943. Not only was he there but he addressed the Convention. Was he there to welcome anyone into anything?

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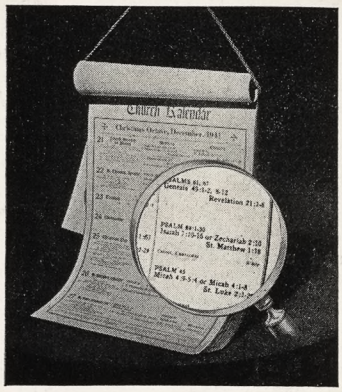
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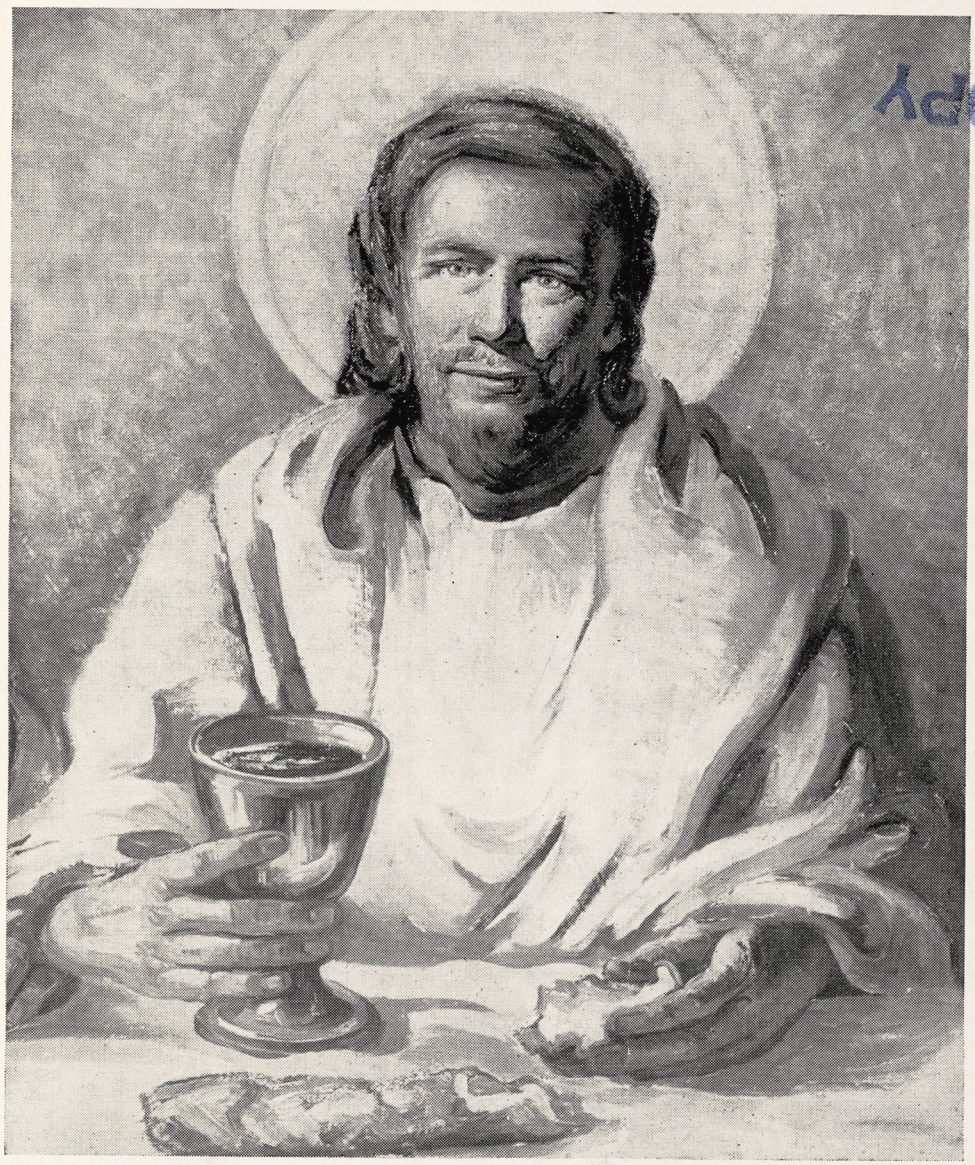
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THE CHRIST OF UPPER ROOM BY JEAN TREADWELL

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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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OCTOBER 31, 1946
Vol. XXIX No. 48

CLERGY NOTES

AIKEN, WARWICK, formerly of Trinity, Pass Christian, Miss., is now rector of Christ Church, Vicksburg, Miss.

BESSETTE, THEODORE A., formerly in charge of St. James', Kemmerer, Wyoming, has accepted the rectorship of the Ascension, Salida, Colo.

BURT, JOHN H., former navy chaplain, is now chaplain of Episcopal students at the University of Michigan.

DeCAMP, B. C., JR., formerly vicar of Christ Church, Harlan, Ky., is now curate at St. Paul's, Oakland, Calif.

EMERSON, JAMES, formerly of the Epiphany, Tunica, Miss., is now rector of the Resurrection, Starkville, Miss.

HARGATE, ARTHUR W., formerly rector at Coshocton, Ohio, is now the rector of St. Timothy's, Massillon, Ohio.

KANAGA, MILTON S., archdeacon of the district of San Joaquin, is now rector of Trinity, Coshocton, Ohio.

LANDOLT, FRANK J., was ordained deacon on October 26 at St. Andrew's, Plainfield, N. J., by Bishop Gardner.

MILLER, EDWARD O., assistant at Christ Church, Cincinnati, O., has accepted the rectorship of St. George's, New York, effective December 1.

MURRAY, FREDERIC R., formerly rector at Branford, Conn., became the rector of St. Paul's, Elkins Park, Pa., on October 28th.

PARKE, JOHN H., formerly assistant at St. James', Greenfield, Mass., is now rector of St. John's, Worcester, Mass.

PARSONS, DONALD J., curate at Immanuel, Wilmington, Del., was ordained priest there on October 6th by Bishop McKinstry.

VEAZIE, H. P., formerly rector of St. Francis' Church, San Francisco, has retired from the active ministry because of illness.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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VOL. XXIX. No. 48

The WITNESS

For Christ and His Church

OCTOBER 31, 1947

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

New Architectural Ideas Are Adopted By Churches

Trends in New Church Construction Show Need for Buildings That Are Worshipful

By W. B. Spofford

New York:—Among churches in America there is a growing realization of the need for a building that is churchly without and worshipful within if information compiled by the interdenominational bureau of architecture of the Federal Council of Churches is any criteria. Every church building project or improvement should in some way, according to the bureau, show a distinct advance in the religious life of churchmen so they can render more effective service to a community. At the same time the experts in new trends of church architecture warn of over-expansion in planning new projects.

Several denominations, it has been pointed out, are spending many millions of dollars in building plans, but these are said to be modest in comparison with the need. Of the 252,000 churches in America, more than 40,000 are one-room structures. The physical equipment for religious education has been pronounced less than 10 per cent as efficient as that provided by the public schools.

The growing realization of the worship needs of a congregation has produced the conclusion that a church is more than a building. It should be a convincing symbol of the truth and the vital faith at its foundation. Good acoustics, comfortable seats, adequate ventilation and heating are some requirements.

These are to the good, but, says the bureau, the church must help people in their prayer life, in the use of the sacraments of the church so that there will be created a place for reverence, a place where the groping, insecure, unchurched person can find peace and rest.

Church design outside and inside should have proper proportions, color, and decoration, just as if it was preaching a sermon about these ideals. If this is done, based upon past testimony where Christianity has grown, it is entirely probable that a religious revival can be considered approaching.

Those who are inexperienced in building should, of course, consult the students of church architecture if money and time are to be saved. A church need not be large to be beautiful, and a small church can by its purity of line and proportion equal the taste of a larger building.

A note of caution is sounded by the bureau which reveals that it is



Christ Church, Middletown, New Jersey, founded in 1702, attracts many visitors because of its attractive simplicity and historic interest. Legend has it that Captain Kidd buried part of his booty in the walls of this little church. Certain it is that associates of the noted pirate were benefactors of the church

inadvisable for churches to engage in the construction and management of commercial and income-producing buildings of any kind. With sensible planning it is never necessary for a church to become debt-involved so that its message will be compromised. Then, too, the art of church design has fallen low, and such a design presents therefore a complicated and difficult problem to the architect. He must provide a place for worship, a school, rooms for fellowship, service and often recreation.

There is little evidence that extreme, modernistic designs will be widely accepted for churchmen want stability and permanence. Without departing, therefore, from excellent designs that call out human responses of reverence, worship and devotion, the competent architect can create designs that are not alien to our time and place.

The bureau would also caution congregations in the use of new materials. They suggest that other agencies should be allowed to experiment, and point out that most of them employ only fireproof materials in their exterior construction.

In recent years there has been a decided trend towards what may be called a liturgically correct church. The pulpit on a platform with a choir facing the congregation are less in favor than formerly, according to the bureau's survey. The newer churches have the divided chancel with the altar table as the central focus for the congregation. Even the terms altar, reredos, dossal, nave, and chancel are becoming familiar among American Protestant denominations. Increased appreciation and utilization of religious art has accompanied the movement.

Religious education is now viewed as an experience of growth in Christian living as contrasted with the former idea of purely imparting knowledge. The work now calls for rooms to be used both Sundays and weekdays for all age groups. One of the favored additions, it is pointed out, is a worship center which may well be a chapel since training in worship is now considered important by most denominations. This chapel may be kept open during the day for use.

The small church needs a fellowship hall. Whether it needs a gymnasium presents a debatable issue. The bureau points out that the tendency in most communities seems to be toward less institutional equipment in churches and the bringing together of all service activities on a community-wide basis. The church can and must scrutinize such activities and lend its support where the project seems good for the welfare of the whole.

The heavy debts that have hampered the churches in America are a warning to all congregations. Modern methods of planning make possible the erection of a building by units or by sections attractive in themselves, as financial resources permit. Financial campaigns are

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now being conducted on a short-term basis, but since several months are required in the development of architectural plans, some churches plan to raise funds over a two-year period at the minimum with the expectation that at the end of the drive estimates of cost will be ready and progress can be made in construction. But since building costs at present are too high for wise investment, the bureau suggests that churches should give attention to preparing plans and be ready to build if the cost becomes reasonable.

The question is poised as to whether such plans should go forward when there is so much rehabilitation needed in foreign mission fields which is providing active projects in money raising on the part of several denominations. The answer, thinks the bureau, will be found in much heart searching and as a result a proper balance may be found.

ROMANISTS JOIN OUR CHURCH

By Francis S. North
Priest of the Diocese of Long Island

Brooklyn, N. Y.:—On October 13th, at Christ Church, Brooklyn, the Venerable A. Edward Saunders presented to Bishop James DeWolfe twenty-six Spanish-speaking Americans. Some were to be confirmed but the majority were received into the Episcopal Church, since they had already been baptized and confirmed in the Roman Catholic Church. Essential parts of the rite were read in Spanish by the Rev. Guy H. Frazer and the Bishop's address was translated sentence by sentence by Mr. Angel Fernandez.

The reception of this congregation of former Roman Catholics into the Episcopal Church may prove to be a historic occasion. Behind it lies an interesting story. Most Spanish-speaking Americans and Puerto Ricans are now in a religious dilemma. On the one hand they want the Church and the only Church that most of them know is the Roman. So they feel that they must go there for baptisms, communions and the other Church ministrations.

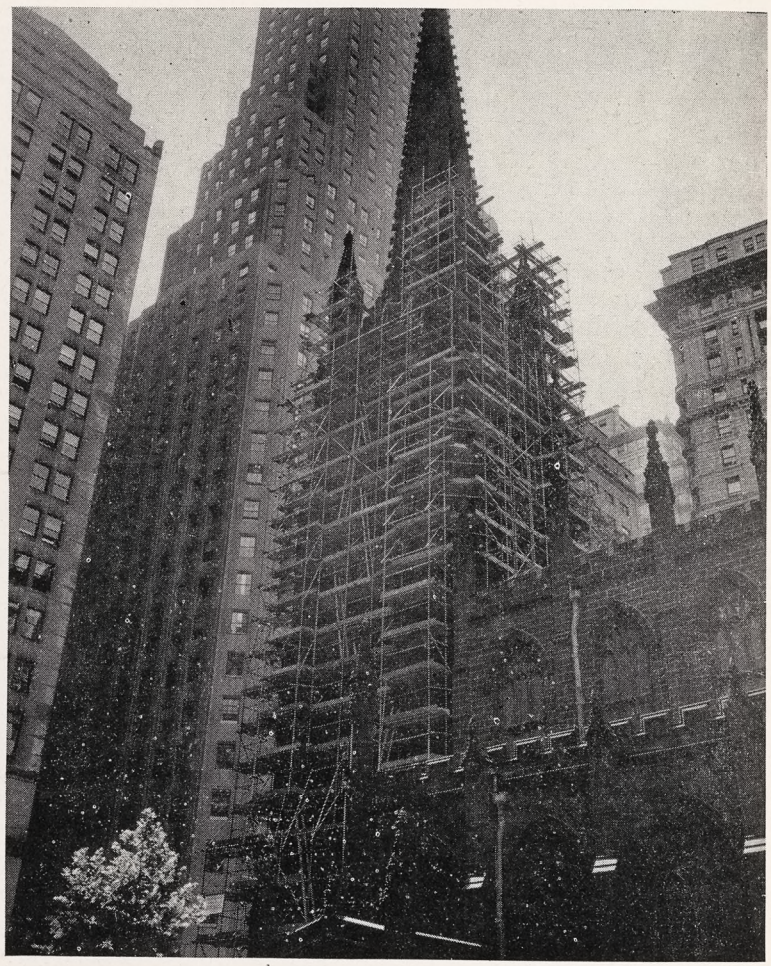
On the other hand they are bitterly opposed to the clerical fascism of the Romanists. In the words of Mr. Fernandez, the pastor of this congregation, they object "because of the high authority the clergy of the Roman Church claim to have over the Romanists; because of the pretense of the Roman Church that she is the only one having authority from God to grant salvation to the people; and because they have found that the Roman Church has put Jesus in the last place rather than first in the worship of the Church—but especially because of the autocracy of the Romanist clergy. There is no proper sacramental teaching in the Roman Church. Teaching about our Lord is largely limited to Holy Week. The Romanists are Mariolatrists rather than Christians. Most of the year they do not worship God but men and women, the saints."

Mr. Fernandez recalls his early school days as a young child in a Roman school of Puerto Rico. The road to the cemetery passed the school. Whenever a funeral went by, they would all kneel and pray for the soul of the departed. After every such prayer the sister would say, "That is for him if he is a Catholic—but if not, let him go to hell."

According to Mr. Fernandez ninety-five per cent of the Puerto Ricans and the Spanish-Americans are opposed to the way in which the Roman Church is dealing with Franco, the dictator of Spain. He points out that the Mexican government has never had diplomatic relations with the Franco regime.

In the last general election in Puerto Rico, the Protestants, Communists, Masons, Odd Fellows and others opposed the Romanist religious teaching in the public schools. The Roman Church promulgated a bishops' pastoral letter to the leaders of the political parties, saying that the Roman Church would not give its backing to any candidate who did not publicly declare himself in favor of this Romanist teaching in the state schools. The Popular Party alone took up this challenge, with the result that it defeated the Independent, Republican and Liberal Parties throughout the island. It was the first time that any one party had carried all seven electoral districts. Thus did the Puerto Ricans

(Continued on page 17)



Trinity Church, one of the landmarks of New York, with one of the towering office buildings of the world's greatest financial district for a background. Captain Kidd, who figures in the history of Christ Church, Middletown, pictured on page three, was a pew holder at Trinity, sharing the pew with the sheriff of Manhattan Island

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London's Churches Rise Again With Careful Planning

Population Shifts Carefully Considered In Plan of Rebuilding Blitzed Churches

By George Gretton
British Writer and Broadcaster

London:—The Bishop of London has recently announced a comprehensive plan to rebuild or restore hundreds of blitzed churches in his diocese. Of 701 churches in the London area, 91 were totally destroyed by enemy action during the war. A further 533 were more or less heavily damaged. Thus, only about one London church in ten escaped the fury of the air bombardment.

Some of these have been repaired, but the reconstruction plan which has been worked out involves the huge task of completely rebuilding fifty bombed churches and repairing or restoring about 500 more. This is a costly undertaking: the repairs to St. Paul's Cathedral alone, which was hit by one relatively small bomb, will cost $400,000.

The damaged churches include some of the finest architectural monuments of London. The loveliest of all, to my mind, was St. Clement Danes, at the entrance to Fleet Street. It was originally built from designs by Wren a few years after the great fire of London, and in 1719 the great English baroque architect, Gibbs, added the tall, slender tower which gave it its graceful proportions.

Dr. Johnson was one of many famous and devout Englishmen who worshipped there, and the site is compact of British history. The name Clement Danes preserves the tradition of the burial place of Canute's son, Harold Hare-foot, and other Danes. Next to it stands St. Mary-le-Strand, completely designed by Gibbs. St. Thomas á Becket was once the rector of the parish. Today both churches are gutted shells.

The historical associations of these and a dozen other blitzed churches in London must appeal deeply to all the British peoples throughout the world, but they are not the primary purpose of the reconstruction plan. The function of the churches is to focus and minister to the religious life of the community, and it is with this in mind that the churches are to be rebuilt. Indeed the plan goes beyond the scope of architectural reconstruction. It provides for the training of clergymen and for the modernization of Church schools, together with a general reorganization of sites to bring the parishes into line with the changed needs of the London of today.

Even before the war big changes in the distribution of population were going on. The total population of the London diocese increased between the two wars by not far short of one million, but the population of the central districts—more and more given over to offices and business premises—was falling. There was a movement into London from the provinces and simultaneously a movement out of central London towards the suburbs. Thus, great new communities grew up in outer London round what had been villages with one or two churches.

An attempt was made to deal with this problem by creating a new diocese in northwest London and by a plan to build 45 new churches. Before the project was half completed the war came and the German Luftwaffe began to play havoc with the church buildings in the whole area.

The new plan aims to build 40 new churches, as well as restoring a big proportion of the blitzed ones. The new churches will be distributed according to the present-day needs of London's people, and a number of destroyed churches will not be rebuilt, so that the total result will be a pattern which will give every 10,000 people access to a church and to the religious life it provides.

At the same time the schools in the London area controlled by the Church of England will be reorganized. Between 30 and 40 will be handed over to the state, in order that the remaining 170 can be effectively modernized and main-



The East Window at Trinity Church, Branford, Connecticut, illustrates the three Persons of the Trinity. It is the work of Len R. Howard of Kent, Connecticut

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tained. Under the new education act the state meets half the cost of building for the schools run by the various religious communities, of which the Church of England is the biggest, and the rest is borne by the religious body, which has discretion in the selection of teachers and in the curriculum. The latter can thus be linked directly with the life and functions of the parish church.

During the war, the number of clergymen becoming ordained was very small, so that there is also a shortage of personnel in the churches. This will be remedied, since no fewer than 4,000 ex-servicemen have offered themselves for the ministry. The training of those who are selected will necessitate considerable funds.

The comprehensive London church plan will, of course, be mainly financed by payments due from the war damage commission and by the sale of sites of blitzed churches which are not being rebuilt, but additional sums will be required. The Bishop of London hopes to raise these by an appeal for 750,000 pounds ($3,000,000) by voluntary contribution.

Perhaps the most dangerous aftermath of war is the possible disintegration of moral values. Families are broken up—particularly was this the case in the United Kingdom, where, apart from the mobilization of between five and six million in the forces, millions were evacuated, factories were dispersed, and two million additional women were brought into industry. Normal life is thus interrupted, men are set to work on destruction instead of creating, and the faith and values of simple people are undermined by the suffering and gratuitous devastation they see. At such a time, the Christian ideas and standards for which the British peoples went to war might well be sacrificed, and the evil powers of Naziism might achieve a posthumous triumph. Victory at such a price would be defeat, for "what shall it profit a man if he gain the whole world and lose his soul."

It is to prevent such a catastrophe that the Church in London is preparing for a physical and spiritual renewal. Side by side with the important minority religious communities of non-Conformists and Catholics, it is putting its house in order. By so doing it can fortify the moral leadership which is being demanded of the British peoples more urgently today than ever in history.

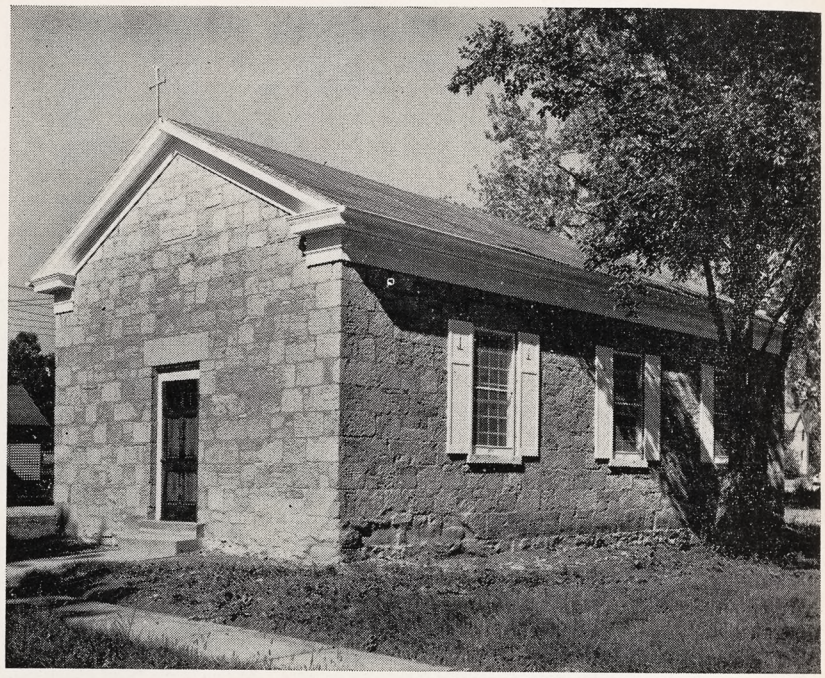
ST. GEORGE'S HAS NEW RECTOR

New York:—The Rev. Edward O. Miller, assistant at Christ Church, Cincinnati, is the new rector of St. George's, New York, succeeding the Rev. Elmore McKee who is now doing relief work for the Quakers in Germany. Mr. Miller was graduated from Harvard in 1937 and from the General Seminary in 1941. Mr. Charles C. Burlingham, senior warden of St. George's, had this comment to make:

"It was a sort of poetical justice that the new rector should come from Christ Church, Cincinnati, for forty-seven years ago St. George's gave Christ Church two young men who were assistants at St. George's under Dr. Rainsford, Alexis W. Stein and Frank H. Nelson. Stein became rector of Christ Church in 1899 and Nelson his assistant. Ill health compelled Stein to resign within a year or two and Nelson became rector and built up Christ Church to what it is now under the Rev. Nelson Burroughs, present Rector, and Mr. Miller. The two churches are alike; both are liberal and independent; both are downtown churches which have refused to move as their neighborhoods changed; both are what are known as institutional churches, with many forms of social and community activity, all motivated by religion.

"We of St. George's count ourselves fortunate to have found a young minister of unusual ability, of the greatest promise, whose training and experience seem to have fitted him to lead St. George's.

"Our old church has been here on Stuyvesant Square one hundred years and means to stay here. With the building of Stuyvesant Town, Peter Cooper Village and other housing projects, 50,000 new people will move into this neighborhood—many of them Protestants. The Catholics have a new chapel on 14th Street and here we are at 16th Street. It is no flowery bed of ease to which we have invited Mr. Miller, but he is young and strong, with courage and sympathy. We pledge him loyal and continuing support and that means more than attending church on Sunday and contributing to its support. We must not ask him to carry the whole load."



Zion Church at Brimfield, Illinois, has been restored as a simple but beautiful rural church after being out of use for fifty years. Most of the work was done by members of the congregation and the total cost was extremely low

CONFERENCE IN ARKANSAS

Pine Bluff, Ark.:—The fall conference of the clergy of the diocese of Arkansas was held at Trinity Church here October 23-25. Matters coming out of General Convention, together with diocesan programs, were discussed.

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EDITORIALS

Church of the Future

THE central purpose of the Church does not change from age to age. It always assembles in definite places to worship God and goes out from those places to preach the good news that it may bring more and more people into the unity of the Body of Christ. The purpose of the Church does not change but the methods and the emphases which it uses to convert the world do change. These changes largely reflect the situation the Church faces as the world about it changes.

The Church has always had to use the art of building because like everything else the Church needs shelter, and at least from the time it ceased to be considered a subversive organization it has built public buildings that have met its practical requirements and have reflected very subtly its attitudes and emphases. It has used architecture for shelter but also for indirect teaching.

The early Christian basilica with its sumptuous decoration reflected the then new public nature of the Church and the development of a public worship, but in the central position given to the altar it retained the old sense of family worship in which all gathered around one table, which was found in the old house of God.

Gothic architecture was a development out of the old basilican form that came about through an attempt to solve two practical problems, to have a well-lighted building and to have a fireproof roof. Using stone and the arch principle of construction, the architects of the middle ages developed a style of building which in the superb logic of its revealed structure, and in its dramatization of the exquisite stability, achieved by a balance of thrust and counter thrust, satisfies and excites us in exactly the same way that we are moved by George Washington Bridge or the Pulaski Skyway.

When we compare a mediaeval church to a modern building why do we refer to a bridge instead of an American Gothic church? It is because we know unconsciously that modern Gothic is not logical or exciting. Steel, reinforced concrete, the cantilever principle of construction, to name only a few of our advances, have made the traditional methods of building anachronistic. We do not respond to modern Gothic as beautiful in itself. To quote Thomas Aquinas, we do not see in it "the glory of form shining through matter." We respond to it sentimentally. We escape from the modern world into a church building that recalls the middle ages where we are not faced by the atomic bomb. Esoteric symbolism keeps our minds off the problems of our day. Pretty little side altars, the result of the cult of relics and of traffic in requiem and votive masses, takes part of our attention away from the urgent demand made on us by one altar that reminds us that we human beings are all one family and that all of us must be gathered around one table at one feast. Screens and choirstalls help relieve us of the message of the altar which in its remoteness reflects the days when the clergy claimed to be the Church and the people were relieved by the clergy of their obligation to carry on the work of the Church.

Can't we face the demands made on us by the presence of the altar to solve the problems of our age? Some of those problems came from the science and techniques that make modern architecture possible. Modern architecture reminds us of our age and our problems. Can't we face them when we come into our church buildings? Must we always be just a "congregation here present" to have something done for us? Can't we be "servants, whose faith and devotion are known unto thee and who here stand around" (the altar)?

Let's make it clear in our buildings that we are servants and let's face the modern world.

"QUOTES"

WHILE it would be too much to say that a wave of church building would cause a religious revival, it is a fact that great eras of growth in Christianity have been characterized by extensive church building. It may well be that the next great religious revival will be stimulated through the eye rather than the ear. A traveling loan library of religious art might do much to deepen religious feeling and to cultivate esthetic appreciation.

—Information Service of the Federal Council of Churches

Discriminate November 5

WE IN these United States have been most profuse of late in our zeal to have free elections held in certain countries in Europe, but without asking how free an election can be, anywhere, even here at home on Tuesday, November 5th, 1946. The question certainly arises for all progressively minded Americans this coming Election Day. True, we have a choice, but only a very limited one, because it is made between two political parties that really are of the same fundamental nature, between

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which there is nothing much deeper than which gang of lawyers will run what way, for whom, at how much.

Political candidates, however, are people and some are more honest and more consecrated than others. These progressives, of whatever parties, deserve our votes as Christians in order that as sound and progressive a Congress as possible may be elected to fight the unholy coalition of big business Republicans and race-minded Democrats and to put spinal fortitude into a very weak President. Progressivism, even as reaction, does cross party lines and we must vote accordingly.

The recent Conference of Progressives in Chicago made this non-partisan approach to politics a fundamental plank in its platform. We are glad to see that this conference is now being set up on a permanent basis with plans to make it, in the words of Philip Murray, "the most powerful liberal agency ever brought together in the history of this country."

In calling for a return to the foreign and domestic policies laid down by men like President Roosevelt, Wendell Willkie and Henry A. Wallace, the Conference said "The real danger to America today rests in the power of our native fascists, reactionaries, isolationists, cartellists" and stated that a country like ours need never be afraid of any other nation or group if we make our economy work and act internationally according to our public commitments.

The findings maintained that the real issues before the country were being hidden behind a concerted drive in the American press on false issues to disconcert and frighten the people. It is the meat shortage, it is the rising dairy costs, and the policies of the huge milk industry; it is the N.A.M.'s constant and concerted attacks upon the O.P.A., labor and the legal right of collective bargaining. The conference pointed out that the "Red scare" and the "Russian imperialist bogie" are fine things to occupy people's minds lest they question huge military expenditures, the support of fascist-minded governments in Greece, China and Spain and the lack of national action on the many lynchings that have occurred during the past year.

We wish it well and hope that through its activity it will soon give the United States really free elections in which voters can make a choice between progressives and reactionaries and not have to shop around for good men and women for whom to vote.

But until that happy day arrives, we urge all Church people to vote for those sincere candidates who honestly believe that all persons should have a full life and have it more abundantly. In finding out who these persons are, we ask that you ignore the campaign speeches and promises and look at the past voting records and past histories of the candidates, paying especial attention to whom their friends are and with which social strata they associate in the off-years.

Art and the Modern Church

by Grace Treadwell

Vice Chairman of National Association of Women Artists

"Art should go deeper than the expression of self, or the objectivity of surface. God-centered art has ever been a powerful force in the Christian community. We need it today to deepen the quality of our worship."

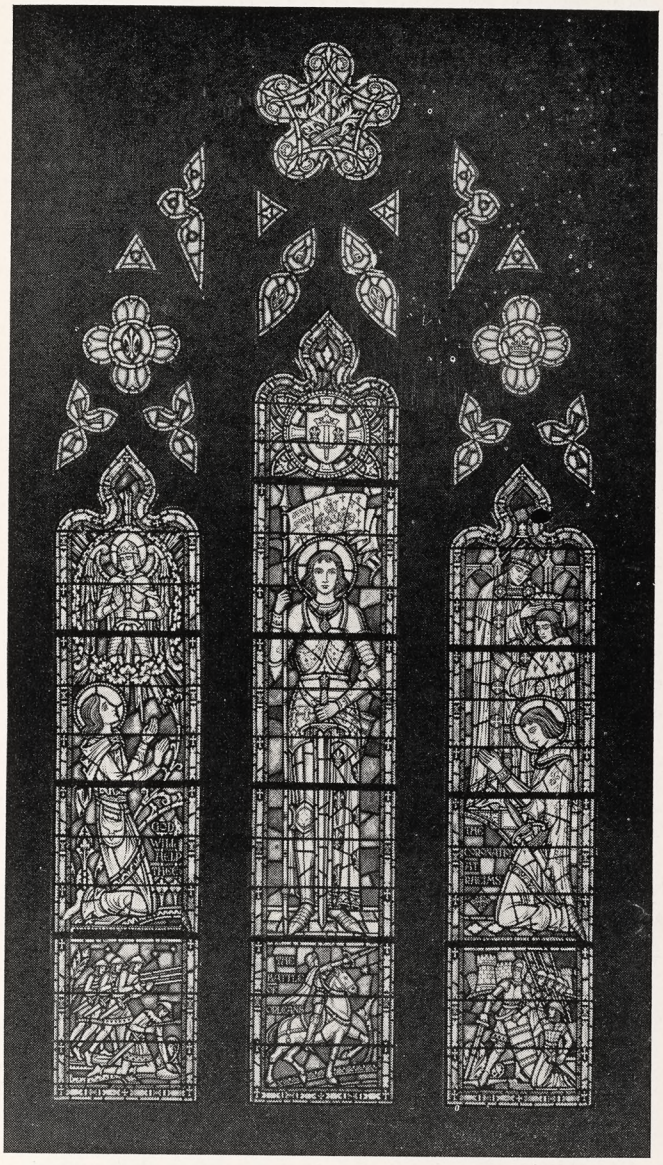
THIS is a reprint from a folder which advertised the Christmas festival at St. George's Church, New York, 1945. The decorative scheme of the bazaar was a community exhibition in which the work of gifted children, amateurs, and well known professionals made a colorful background for sales booths. It was fun. Lots of new people came because of it. Several races participated. At the same festival, an excellent exhibition of the best women artists in New York was hung in another part of the building. This, too, was a great attraction.

Since this affair a series of excellent exhibitions have been hung. One entirely by members of the National Academy was particularly successful. Several other churches have undertaken exhibitions and more are inquiring how they may be obtained. St. John's in Greenwich Village is allowing the Village Art Center to use its parish house for regular exhibitions.

To the St. George's gallery many art groups have come and many hundred people have seen the paintings. The parish life goes on about them. The children notice and are delighted. These exhibitions will be changed once a month and the idea is to invite a varied list of artists, not only those whose reputations are established, but gifted amateurs whose work is sensitive. The selection is made regardless of race or reputation, but no

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work which is motivated by unworthy conceptions of art is included. Some fields of art which are incomprehensible to the uninitiate are also excluded because it is felt that the exhibitions should be understood and should uplift and help if they



The Joan-of-Arc Window in Washington Cathedral which was designed and made by Wilbur Herbert Burnham, designer and craftsman of stained and leaded glass. Mr. Burnham is a member of the Church's commission on Church architecture and the allied arts

are to be part of a church program. The church school is planning visual aids for 1946-1947 with slides of famous paintings; and photographs of the best church art will be used in their studies.

The idea behind this experiment has been studied and worked out over a period of years, and the progress recently is very gratifying. It has been apparent to artists for some time that art has ceased to hold an honored, or even a dignified position in the ordinary life of a parish. It is thought of as something remote from parish activities, something expensive, to be purchased by well endowed churches for memorials and is looked for only in studios selling "church art" and where the artist remains anonymous, so that the work of art is not an expression of the religious thought of the parish it is painted for; it is not a shared experience between artist and congregation.

In the Anglo-Catholic churches the visual still holds an honored place, and the fact that they lay less stress on social service creates a more favorable atmosphere for art production. But even in the Anglo-Catholic churches, a good deal of the art is inferior and looks backwards in nostalgic imitation of fine early Gothic work. The virility of modern art is not lending its life-blood to vigorous religious painting. The easel paintings "about" religion frequently exhibited in galleries are seldom motivated by a serious church background based on prayer and humility.

In the low churches, activity of a social order has overlaid the state of mind conducive to art production. No one can paint and also do a proper social service job. Painting is a quiet, meditative and wholly absorbing work. It is intended to be used for the visual revelation of God in people or God in nature. It is intended to help people to feel more devout. Or it can be used for social reform, as Diego de Rivera uses it, or for propaganda as cartoonists use it. But its service is indirect and not objective in the same sense as a good deed involving direct contact with an individual.

The experience of artists wishing to be really included in parish life is revealing. To hold an honored place, they are, as things are now, required to live up to the high standards of active service and somehow be successful painters in their odd time! This is an impossible assignment and one to frustrate and bewilder any artist taking either art or religion seriously.

Music is accorded its full place as a serious contribution because it is part of the service and important in that way, but it is doubtful whether there is much comprehension of the temperament which produces creative religious music to be used by our choirs. Such comprehension would include other arts and then there would be no situation to improve.

There has been so much emphasis on humility as the basis for parish service, modest contribution based on self-oblivion, that it is difficult for church people not to condemn a profession which has to have an audience to complete itself. For this reason, artists appear arrogant to those accustomed to unobtrusive group contribution.

In the 14th to 16th Centuries of Renaissance splendor in Italy, artists were very much accepted in the churches. They expressed their thinking in

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sculpture, holy vessels and murals intended for church decoration. The artists were valued in their church and were at the center of the thinking of the parish as the historians of its sermons and the narrators of Bible stories. Their work stimulated and intensified the degree of worship.

When the quality of decoration in the churches became over-ornate and decadent in spirit, it was distracting to holy thoughts, not because it was art, but because it was the wrong sort of art. The Reformation cut off the arts without a shilling of further patronage, whitewashed the glowing colors, and left music and architecture, the indispensables, to carry on alone. The best artists turned to other means of expression.

FOR several hundred years a revolution in painting has been taking place: the introduction of light, impressionism in new techniques, but most of all the introduction of self, self-expression, the importance of one's own impressions and emotions. If God enters into things at all, it is because the artist, like the pure in heart, has a certain capacity to visualize God, not as a person, but in the perception of his glory all about. Thus art always has an important contribution to make. It is always derivative of God, but seldom fully aware of the Christian implication. Christian art must have a human application, possibly through sensitive portraiture, or characterization in subject pictures, or in religious painting which understands the Gospels. The art for art's sake compulsion changes to an art for Christ's sake compulsion. There is nothing new in this idea except in what it does to the output of the artist. Since the reception of modern art is controlled by a complex system of galleries or groups who exhibit, it is important that the Church be ready to receive a type of art which would not fit into the mundane requirements of art galleries. Art designed especially for the churches should be the product of prayer, and it should have passed beyond a mere consciousness of self to a consciousness that the self is devoted to a religious purpose. It should not be produced for publicity or fame.

We could teach our children such a devotional attitude if our Sunday schools included a well thought out art program bearing this in mind. Such art instruction would bring out a child's spontaneous expression of what he was learning of religion. Instead, we show our Sunday school children third rate drawings, illustrations poorly characterizing the Bible stories, and effeminate versions of Christ which any boy would reject. Children are conditioned by such art and should only be shown the very best and instructed by professionals.

Modern instruction in art classes in day schools develops only self-expression or the imitation of objects. It has not occurred to anyone that a religious art can never be produced unless the mood of self-expression has been disciplined to a religious motivation. When the tryptichs were being done for the army and navy during the war, it was evident that good craftsmanship was more available than religious thought. Though many were works of art, patriotism was the motivation. The conception was seldom a proper background for services. To do a religious painting, the artist needs to be in a condition of deep spiritual concentration. Prayer and meditation are necessary as well as a full understanding of the episode to be portrayed.

The detail from The Upper Room illustrated on the cover was done for St. Luke's English Gothic Church in Smethport, Pa., for the Reverend Rodney Cobb. When the wood panels of the altar-piece were set in place and joined, some plastering and some adjustments had to be made. The artist from New York spent a week in the life of the parish and was invited to join in the church supper and other activities of the moment. One evening, a little time was devoted to a detailed explanation of the altar-piece, by that time fully in place. We spoke of the Upper Room, of Peter and John and Andrew, and of Christ, of the symbols of each painted underneath in a band of Gothic tracery. When the talk was over, everyone voiced the same question: "Where is the original?" It was not possible to convince them that they had the original, that it was not a copy from some famous painting.

Here was the proof of the estrangement between the life of the Church and the creation of a work of art. To them the connection was simply impossible. Somebody who seemed quite normal in parish behavior would not produce a new visualization of Christ.

Having art exhibitions in our churches means that the Church takes the initiative in establishing the necessary relation between art and artists on the one hand and the congregation in general on the other. But this is only the beginning of what must be done. The next step is for the people to make an effort to comprehend the calibre of mind and spirit which creates good art.

It is time that our churches learned to accept artists with the full implication of their contribution, as they are including many other minorities, and all artists are minorities. There should be no effort to cure them of their basic function, which has to be service through art. With the desperate tension and the lack of time now to prepare the Church to meet increased demands, we need more and more vital Christians, not just nominal ones.

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More imaginative ones would perhaps have some new solutions to offer. Certainly the creative minds can no longer be allowed to do no work in connection with church people. Church people should be versatile enough to find jobs for all. Separate goodness, kindness, sportsmanship are admirable, and artists work wonders among themselves in charitable connections. But the intellectuals need, somehow, to be re-integrated into the common cause. St. Exupery says the cathedral is composed of a proper relationship between the ornamentation and the bricks. Our artists tend at present to be more than a little remote. Many are afraid to be comprehensible lest they be considered old-fashioned. Psychology has taken the place of religious inspiration. Destructive analysis replaces beautiful constructive effort. It is smart to be hard and brittle and vulgar. The Church has a job to do and a new sort of conversion to help the good and discourage the bad, to accept what is offered in purity of spirit, and to try seriously to reclaim what is unregenerate.

If accepting good art to be shown in our churches can give confidence to artists, let us do what we can to make the first steps easier. Artists are the most generous people in the world: they give of themselves and need to be accepted. Refusal of this gift on the part of the Church is inconceivable and unforgivable, like a refusal by God. Therefore, we must remember that Christ knew when the gift was sincere. He accepted at once, without waiting for the giver to prove himself. Faith carried him strange gifts, like the precious ointment of Magdalene, seemingly useless. But he knew that with the security of accepted giving many people would stay and finally be able to measure the value of their original gift. The sensitive need no reminder if they find that any adjustment has to be made.

A Factory For Souls

by

MASSEY H. SHEPHERD, JR.

WHILE spending a pleasant and profitable week this summer at the Champlain conference of the diocese of Vermont, I made a wish of several years come true by visiting St. Mark's Roman Catholic Church in Burlington. In the August 1943 issue of *Liturgical Arts* I had read an account of this parish church and had taken a fancy to it from the pictures of its design and furnishing. Through the kindness of our rector of St. Paul's in Burlington, the Rev. Charles Martin, several of us at the conference were privileged in meeting the pastor of St. Mark's, Fr. William A. Tennien, who talked to us most engagingly of the germinal ideas which lay behind the planning of his church. His architects were the local firm of Freeman, French, Freeman. They were not Roman Catholics, and, what is more, they had never designed a church before!

A few in our group thought the architects should never design a church again. They said St. Mark's looked like a factory. Maybe so. But somehow I have always thought that the Church was a kind of factory—for the repair of damaged souls no less than for the formation of bright, new, shiny ones. The verse of the psalmist came to mind:

> Make me a clean heart, O God,
> And renew a right spirit within me.

Now St. Mark's was clean and new, and there was about it, so it seemed to me, something decidedly



St. Mark's Roman Catholic Church at Burlington, Vermont, which is described by Professor Shepherd

right. With simple, unadorned dignity and directness it expresses what is essential in the Catholic faith of Christ, no more and no less, in terms of our own day and age.

The church is literally built up around the altar, a massive slab of green Vermont marble with a V-shaped base. It is a true table, and mass can be celebrated from either side. The candles and tabernacle required by Roman ceremonial law for the altar are deliberately low in scale so as not to obstruct the view of the priest when he celebrates mass facing the people—a custom which Fr. Tennien said was becoming increasingly favored by his people. From the tester in the ceiling inscribed with a Chi-Rho monogram is suspended a crucifix of lovely proportion and design, executed by Frank Feigeler. Whatever vantage point one takes in the interior the altar and pendent crucifix dominate the attention. Even the passer-by on the outside is attracted and invited by them, for they are all one sees through the doors. There is no mistaking what kind of a "factory" this building is.

It so happens that the floor plan of the church is cruciform, a feature not due to any studied sym-

(Continued on page 18)

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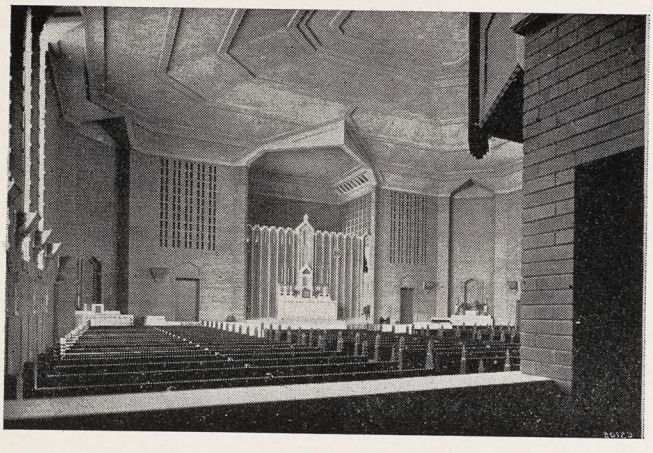
The Church of the Future

by Alfonso Iannelli

Chicago Architect and Artist

THE church of the future will be more adequate and more convenient for the people who use it. Plans based upon precedent which were a natural solution for a mediæval town do not fit the town or city of 1946. Openings for light were restricted by masonry sizes, and the span of the roof was also limited by the size and length of the rafters. Today, steel and reinforced concrete make possible wider spans so that the interior of the church can be kept free of columns and piers. A source of light adequate for the illumination of the building, seating arrangement planned for good visibility, proper acoustics, all combine to make the services held in the church more satisfying.

The nature of the materials, honestly recognized, is another factor that contributes to the character of the church. If steel structure is used it should reveal itself as such. Also great volumes of glass can be employed, and recognized as such, with or without metal frames. The creative artist's handling of these basic facts shapes the forms that result, and the harmonious relation of the different parts with the use of color, tend to produce something fresh and new.



St. Patrick's, Racine, Wisconsin, is an example of modern church architecture. Barry Byrne was the architect and Alphonso Iannelli the associate designer and sculptor

An example which has followed this premise is the Church of St. Patrick, Racine, Wisconsin, Barry Byrne, architect. In this structure, built in 1925, we find a good auditorium plan and an honest use of brick. The terra cotta coping and finials are treated sympathetically within the nature of terra cotta, and are harmonized with the brick walls. The terra cotta is kept in the natural clay which is similar in color to the brick. The coping is modeled with motifs suggesting illumination. The whole design achieves an aspiring quality. On the interior the walls are of the same buff brick. The reredos is also in brick with a light terra cotta capping—giving additional rising accent to the upper part, and the altar is of the same terra cotta. The ceiling is of plaster. From projecting reflectors at the walls about seven feet from the ground, light floods the ceiling, illuminating the whole interior. The stained glass windows comprise the prophets of the Old Testament and the New. The St. Patrick window is placed over the main entrance. The windows furnish the brilliance of color—reds, blues, and gold—in the church. Thus is achieved a simple housing with sufficient symbolic significance to make it a fitting house of worship in the best tradition.

THE chapel at Camp Parks, California, completed last year, Bruce Goff, C.C.M. architect, is another example of the frank recognition of the materials of which the chapel is built. It is a laminated wood truss structure with brick and glass. The glass areas are at the front and the rear. The light from the rear is sufficient to flood the interior, the vestibule is held low. The two brick pylons containing service equipment, are handled in a masterly manner in conjunction with the arc form of the chapel, to rest it and furnish a suitable place for the symbol of the cross. The interior has a rose-colored plaster wall. The reredos is of a golden-colored brick in a stratified horizontal motif, and the glass of the great area of the end of the chapel is of a blue color, giving an ethereal quality of light to the church. The lighting is obtained by a trough projecting from the wall flooding the whole area of the arc walls, creating an atmosphere of a majestic tunnel, quiet, meditative and conducive to worship.

Across the whole front of the chapel there is a pool of water with floating flower boxes. As you approach it you see the chapel reflected in the water—a very appropriate and delightful use of water—adding much to the symbolic character of this special building.

Out of consideration of a sensible plan that solves the seating problem with comfort, and a sympathetic use of materials of which the structure is built, with proper illumination and use of color dramatizing the structural forms, combined with a proper use of symbols, a living church will emerge that is fitting to our times.

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Soviet-American Friendship Essential Says Council

A New Formula for Tolerance is Presented By Council for Consideration of Churches

Edited by W. B. Spofford

New York:—The Federal Council of Churches declared here in a statement on Soviet-American relations that a "formula of tolerance" could prevent war with Russia, without compromise of basic convictions. The statement, submitted by the commission on a just and durable peace and adopted by the Council's executive committee, called for a "new way of international accommodation which will reckon with fundamental differences in outlook and practices."

"We are convinced," said the Council, "that a dynamic and fruitful peace can prevail in a world society where conflicts of faith are unavoidable."

The Council proposed a three-point platform in its "formula of tolerance" which, it said, is necessary to make the program workable:

(1) "The existence of conflicting beliefs must be considered as normal. People everywhere must recognize that differing beliefs and practices are normal in world society, now and in the future. Also, they must see that those who hold beliefs firmly will seek to propagate them without dilution or compromise.

(2) "All men must renounce the effort to spread abroad their way of life by methods of intolerance. The method of tolerance begins with recognition of the sacredness of the individual human personality. From that it follows that men should not be subjected to compulsion in matters of faith and reason.

"Individuals must be free to believe as their reason and conscience dictate. They must be permitted to propagate their faith by reason or emotional appeal and by the persuasion of good example.

"Governments, parties, and other organizations must refrain from imposing or promoting their own particular faith by means which involve violence or intimidation, legal privilege or legal disability, or fraud founded on concealment. It is that formula of tolerance which makes it possible to combine peace and diversity.

(3) "The United States must accept primary responsibility to secure international acceptance of the method of tolerance. The American nation knows the method of tolerance. Our people have used that method—even though imperfectly—for 160 years. They know that it can work both for peace and progress. They have learned that they cannot disregard it with impunity. They are equipped by experience to explain, and by faith to persuade. The American people and their government ought to dedicate themselves to do that with all the urgency appropriate to the greatness of the cause."

The Church body urged the United States to renounce for itself the use internationally of the method of intolerance.

"Our people generally consider the faith and institutions of Soviet Communism to contain grave evils," the Council said. "But they must recognize the right of others to believe what their reason and conscience may dictate, to reflect their belief in human institutions, and by fair means to propagate them. The American people must be resolved never to advance their own faith by forcibly crushing out such another faith."

At the same time, the Council called upon Communists to abandon their own methods of intolerance.

"It must equally be made clear," said the statement, "that persistence internationally by the Soviet government or the Soviet Communist Party in methods of intolerance, such as purge, coercion, deceitful infiltration, and false propaganda shielded by secrecy, will not in fact make their faith prevail and will jeopardize the peace."

The Council advocated that the United States eliminate from its national policy "certain prejudices and practices that unnecessarily create tension."

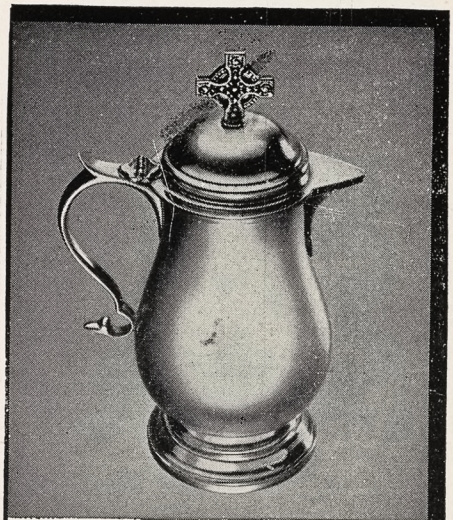
On the positive side, the Church group called for cooperation of the American and Russian peoples at the scientific, economic, cultural and religious levels, and cooperation of both governments in the "curative and creative tasks envisaged by the United Nations."

The Church body demanded an end to the armaments race, warning that if this race is continued "it probably will lead to the destruction of both countries."

A section of the Council's statement was devoted to an analysis of the points of difference and contact between Christianity and Communism. This section declared:

"Within the Soviet Union there are many people who share . . . Christian beliefs. Moreover, Communism as an economic program for social reconstruction has points of contact with the social message of Christianity as in its avowed concern for the underprivileged and its insistence on racial equality.

"However, Marxist Communism in its orthodox philosophy stands clearly opposed to Christianity. It is atheistic in its conception of ultimate reality and materialistic in its view of man and his destiny. Its utopian philosophy of history lacks the essential Christian notes of divine judgment, divine governance, and eternal victory. Its revolutionary strategy involves the disregard of the sacredness of personality



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which is fundamental in Christianity.

"Such differences will never be removed by the compromise or surrender of faith by Christians. Also, Christians will not renounce, as to any part of the world, the right to go and preach the Gospel, teaching men to observe what Christ commanded. They will seek, everywhere, institutions and practices which reflect what they believe to be God's will for man.

"On the other hand, we cannot realistically anticipate that Soviet leadership will, at an early date, compromise its beliefs or institutions in such a way as to make them compatible with the Christian faith. Neither can we expect it to give up the right to propagate Communist beliefs in the world. Therefore, continuing tensions are unavoidable."

But, the Council added, despite these and other differences, peace is possible.

As to economic tensions, the Council asserted, "Neither state socialism nor free enterprise provides a perfect economic system; each can learn from the experience of the other.

"We cannot expect the proponents of either state socialism or free enterprise to abandon their beliefs. But they need not, on account of their beliefs, hate or despise each other. Only blind fanaticism looks upon either system as perfect."

The occasion for tension will largely be removed, said the Council, if the democratic peoples will make their democratic institutions "so vigorous and life-giving that men everywhere will want them.

"A democratic people can, and should, retain antipathy to dictatorship," it added. "Their opposition, however, should not be sterile denunciation. The American people must make their democracy work. Racial intolerance, discrimination, and oppression are a standing negation of democrcy and Christian morality. Only as we establish a good society at home can we expect that our society will have a spiritual appeal to the masses of mankind."

Asking Protestants to support its program on Soviet-American relations, the Council also urged a "united effort by all Americans of every faith."

Clear of Debt

Sunbury, Pa.:—For the first time in 122 years of history, St. Matthew's, here, is out of debt, the last of its obligations having been paid recently. The final payment on a debt of $5,500 was paid during the

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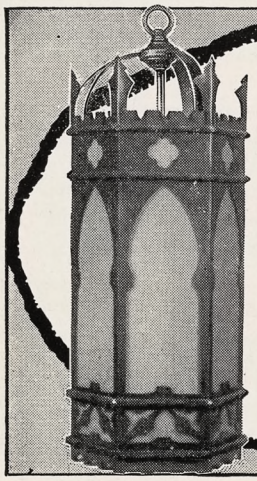
For a time of world upheaval—

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By Louis Wallis

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The Uncommon Man

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage.

Stalin has rightly said, "Communism and democracy cannot live permanently in the same world! Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, "mortal God stateism" (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their *prayers* to Washington and have lost their sense of personal or community responsibility.

One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravenchko (author of *I Chose Freedom*), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter, 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reprints of Paul Hutchinson's *The New Leviathan* can we send you free for distribution in your parish?

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(Since 1934)
Los Angeles **Chicago** **New York**

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eighteen months' rectorship of the Rev. George B. Armstrong.

Recent action of the vestry of St. Matthew's resulted in the sale of various parcels of real estate given in trust by the estate of the late Mary Greenough. Through legal action the trusts were abolished last year, and the properties became the absolute possession of the parish. The funds derived from the sale of the properties will be put in trust, to be known as the Mary Greenough Trust Fund, and the interest used for general church upkeep.

The proceeds of the sale of other properties will be used to reinforce the walls of the nave of the church, which have been sagging due to floods. It is also planned to redecorate the interior of the church, last painted more than forty years ago.

Money for Music

Harrisburg, Pa. (RNS):—Churches which do not appropriate sufficient funds for music were scored here by clergymen, choir directors, organists and other laymen attending a forum sponsored by the Harrisburg chapter of the American Guild of Organists. The forum also discussed the lack of qualified persons on church music committees. It was stated that frequently church music is out of harmony with theological beliefs because the music is not properly selected.

Use of the electrical organ was viewed by many as "the salvation of the smaller church which cannot afford a pipe organ." At the same time the organists declared the two types of instruments cannot be compared as the small unit, though better than a piano, "is not a pipe organ." Use of a piano in church services was generally labeled as "undignified."

Attend Synagogue

Flint, Mich.:—Sunday school students from Methodist, Protestant Episcopal, and Congregational churches here filled the chapel of Temple Beth El to participate in the synagogue's Feast of the Tabernacles. Temple Beth El, one of this city's two Jewish congregations, developed the inter-faith program in 1945, and the repetition this year is being publicized nationally by the Union of American Hebrew Congregations.

The observance, which is in the nature of a harvest festival, was presided over by the rabbi, who explained the Old Testament ritual. At the close, the children filed to a booth where each received a sample of the harvest fruit.

Polish Church

Scranton, Pa.: — A resolution authorizing inter-communion with the Episcopal Church was adopted here by the Polish National Church of America at their synod. Copies of the document were ordered sent to the Presiding Bishop and to the Archbishop of Canterbury. Inter-



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communion between the Old Catholic Church of Europe, in which Bishop Francis Hodur, head of the Polish Church, was consecrated, and the Church of England was approved by a congress of the Old Catholics in 1931. Subsequently this inter-communion was approved by the Episcopal Church at the 1937 General Convention.

Praise for Russia

Atlantic City, N. J. (RNS) :—A big stumbling block in the current peace negotiations is the "Anglo-Saxon sense of the white man's superiority," Mrs. Harper Sibley, of Rochester, N. Y., president of the United Council of Churchwomen and a leading Episcopalian said here.

Addressing educators representing 175 of the country's private schools at the national conference on religion in secondary education, Mrs. Sibley declared that this "superiority complex" was much the same as any Aryan superiority claimed by the Nazis. She said the United States was wrong when it placed hemispheric solidarity over an ideal and voted to admit Argentina to the United Nations.

"Subsequent events proved Russia was right in voting against the move," she said. "I covet my country that she'll be so great that she shall be the first country to admit that she's wrong."

She declared that the United States had been given an opportunity for world leadership and should frankly admit when mistakes are made.

The older generation was advised by another speaker, William Hubben, of George School, Pa., to consider the younger generation as adults and explain things so that youth might judge for itself.

A general indifference to, and lack of knowledge of, religion among soldiers was reported by Robert L. Curry, headmaster of Lenox School, Lenox, Mass., a former army chaplain.

Secular Education

Atlantic City, N. J.: — Stressing the vital need for a program of religious education in the schools, George A. Buttrick, pastor of the Madison Avenue Presbyterian church, New York, told the national conference on religion in secondary education meeting here that the "final issue of secular education was the bombing of Hiroshima."

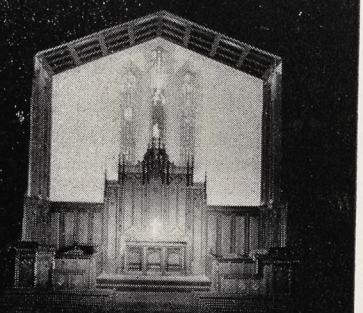
"Secular education, in avoiding religious indoctrination, is guilty of the most diabolical indoctrination of all, that of giving no religious faith at all," Buttrick told secondary school heads from all parts of the country.

"The faith of secular education will not bear scrutiny," he said. "State schools claim that they advocate living by facts and the objective mind, but the human mind is unable to disentangle the mind from the emotions.

"Man cannot know himself or the world that he lives in; he can only live by faith.

"The state schools chose to teach that Christ was an unworldly figure who died a tragic death, but is remote from the problems of the day. The secular theory of man is that he can live by facts and reason, but there is no magic in man that can transform facts into knowledge. The

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final issue of secular education was the bombing of Hiroshima."

Director of Education

Little Rock, Ark.:—Mr. Maurice E. Hunt of Denver, Colo., has accepted the position of director of religious education at Christ Church here, it was announced last week by the Rev. W. P. Witsell, rector. He is well known in the parish since he was stationed at a nearby army camp for two years, where he served as a lay assistant to chaplains.

Mortgage Burning

Shamokin, Pa.:—A debt which reached $34,000 in 1942 has been cleared at Trinity Church here and plans are now being made for a service of thanksgiving and mortgage burning. The present rector of the parish is the Rev. George B. Armstrong.

Freeman Memorial

Washington: — A memorial to Bishop James E. Freeman is to be dedicated at Washington Cathedral on this coming Sunday at a service at three in the afternoon.

Romanists Join Our Church

(Continued from page 4)

declare themselves against the political fascism of the Romanist hierarchy.

Mr. Fernandez' congregation comprises some of those who could no longer have dealings with the Roman Church. For several years they had religious services outside the Church, meeting in a store in the navy yard district of Brooklyn. After a fire they found themselves with no place to meet. The large denomination, with which they were affiliated, offered them $34 in this emergency. A neighboring congregation of this denomination let them have one service in its building but absolutely forbade a second "because of the condition of the building." Some of the members of the Spanish congregation are quite dark-skinned and this was a "white church."

Mr. Fernandez next approached Archdeacon Saunders of Brooklyn. He told him that the doors of Christ Church were wide open to him and his congregation. Remembering his past experiences, Mr. Fernandez pointed out that there were a few Negroes among his people. Mr. Saunders declared that his Church was open for all Christians regardless of color and creed.

The first Spanish service was held in Christ Church on the feast of the Epiphany last. Mr. Fernandez is now a candidate for holy orders in the diocese of Long Island. His

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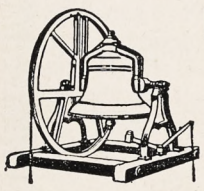
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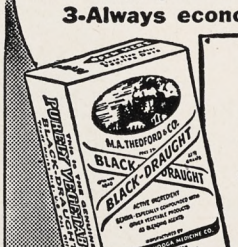
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A Factory for Souls

(Continued from page 11)

bolism but rather to a very practical purpose of getting the people as near to the sanctuary as possible. For the sanctuary is set in the square of the crossing, and the congregation is grouped in three wings of equal size (each wing seats 160 people). The fourth wing of the cross is reserved for the choir, side shrines and sacristy. Thus everyone can see and hear the mass without strain or discomfort. Fr. Tennien spoke of this arrangement rather winsomely when he said that his flock were disposed about him on three sides of the altar very much as he imagined the Indians grouped themselves about Champlain when he set up an altar in the woods of that region. I could not help recalling to mind the antique phrase in the Canon of the Mass which describes the people as "those who stand about" (*circumstantium*).

The only ornaments in the church outside the sanctuary are the "modernistic" stations of the cross, done in turquoise ceramic by Raymond Barger. This sculptor also did the terra cotta statues of Christ and the Virgin on the exterior. A worshipper in St. Mark's is not distracted or confused by extraneous symbols and decorations. His mind is fixed upon that pendent crucifix and the drama of its subject which unfolds in the liturgy celebrated upon the table beneath. "Jesus Christ and him crucified" is the one and only theme of this building—a theme very much at the heart and center of the apostolic gospel. And St. Mark's gets the theme across.

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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. LLOYD B. THOMAS
Rector at Hood River, Oregon

I believe a majority of the members of the Episcopal Church deplore the action on unity of General Convention, but whether with intelligent understanding of the report of the commission is an open question. For this, no doubt, we of the clergy are responsible. We have taken too much for granted that the rank and file of our membership are somewhat informed upon the process of negotiations and of the several statements which have been issued by the commission during these nine years. I have been remiss in presenting this important subject. This was brought home this past month, in presenting the issues before General Convention, by the interest and the inquiries aroused on this subject. Certainly, in my opinion, the subject is not going to be dropped now. The basic principles are going to be presented to the laity, and the plan for organic unity will be studied, even without the recommendation of General Convention. I dare say also that the Lambeth Conference will, of necessity, face this issue squarely. Let us hope that we can come to understand each other.

* * *

MRS. GEORGE TROWBRIDGE
Triennial Delegate of Pennsylvania

Many resolutions were passed during the Triennial. So many of these were passed unanimously and the nature of them was so liberal that I wondered whether the delegates were deaf to their implications or suffering from a siege that had brought a tic doloreaux to their vocal chords. A resolution barring the Auxiliary or any group thereof to endorse specific legislation or political candidate was presented. Twenty-three delegates spoke against this resolution:

QUOTE: 1. If this resolution goes through, my resignation as Christian social relations chairman of my Diocese (Mass.) goes through with it. If my women cannot put into action what we believe, I will have to find another group that can.

QUOTE: 2. In Georgia the backing of the Church of a specific political candidate becomes a necessity if we are to make democracy and Christianity survive.

The delegates rekindled my faith. They were not dozing. The resolution did not pass.

* * *

MR. F. E. JONES
Layman of New York City

There is no area on this earth where such a momentous conflict is going on as in China. It might very easily be the powder keg that will set off world war three. There will be those I presume who will be critical of your editorial "The Christian Gentleman" (WITNESS, Oct. 10), which is all the more reason why I should express my appreciation of it. Shouting "Reds" is a very simple and apparently a very effective propaganda device that we have seen a good deal of in recent years. But any who have read the excellent books by people, such as Agnes Smedley, who have first hand information about the so-called communists in China, are fully aware that they come far closer to the ideals of democracy held by the vast majority of the American people than is the crowd in China headed by Chiang Kai-shek. As a matter of fact the word "Christian" today is being used by all sorts of individuals and forces today as a screen to cover up their fascist aims. THE WITNESS seems to be fully aware of this and some of us are grateful for your fine leadership.

* * *

MRS. ROGER W. SHAPLEIGH
Churchwoman of St. Louis

I feel constrained to write and say how much I regret the publication of the Spiritual Mobilization advertisements in THE WITNESS which has always stood for progress in Christian teaching. I have read a good deal of what Dr. Fifield has to say on this favorite subject of his and realize how reactionary he is, appealing as he does to that which is most unprogressive in the economic and social teaching of his time. Living as I do in California I know also how many of our people are also opposed to Dr. Fifield's point of view and influence.

ANSWER: It is the policy of THE WITNESS, as it is of most other religious publications, to keep our pages open to the expression of opinion. We stress, however, that such opinions do not necessarily express the point of view of our editors, as these advertisements of Spiritual Mobilization certainly do not. We have had a number of articles exposing the reactionary program of this organization and doubtless will present others.

* * *

REV. L. C. REED
Rector at Charlestown, N. H.

I wish to express my agreement with and approval of the most timely article by the Rev. David E. Holt on Sunday School Material. (WITNESS, October 17). It my opinion Mr. Holt had put his finger on a crying need in our Church. The most common criticism I receive from my teachers is that the material put out by our Church does not teach the Bible lessons enough. May this article be brought to those in position to remedy the condition as soon as possible.

* * *

REV. ELIOT WHITE
Clergyman of New York

Accept thanks and appreciation, in degree, for your editorial in the October 10th number on "The Christian Gentleman." This is a true witness for honor and righteousness and hits hard and in the right place as it should.

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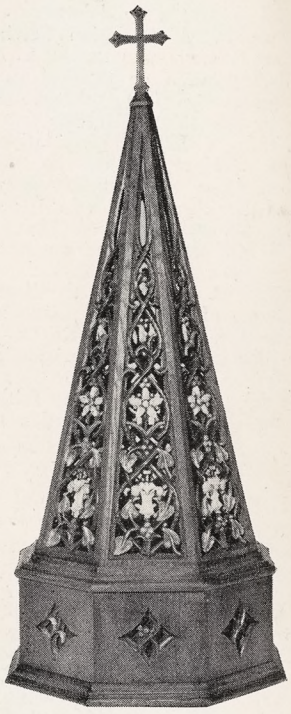
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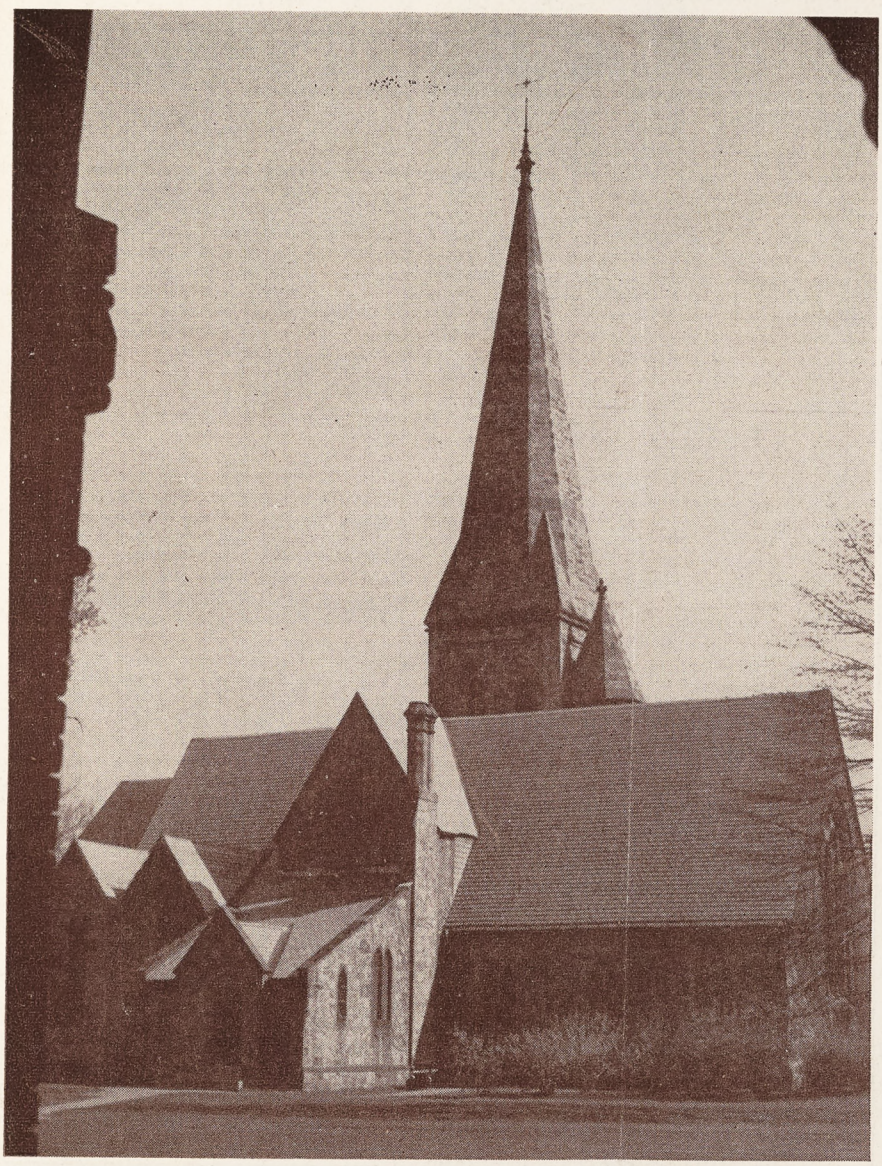


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For Christ and His Church

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NOVEMBER 7, 1946
Vol. XXIX. No. 49

CLERGY NOTES

BUDD, OSBORNE, New York City Mission Chaplain at Wallkill State Prison, became rector of Saint John's Church, Tuckahoe, New York, on November 1st.

DAVIS, SHELDON, is now general missionary in the diocese of Arkansas and temporarily in charge of parishes at Marianna and Forrest City.

HANN, GEORGE H., became chaplain of Wallkill State Prison, Wallkill, N. Y., on November 1st. Mr. Hann has been chaplain of the New York State Training School for Boys, Warwick, N. Y.

KOEPP-BAKER, HERBERT, formerly on the faculty of Pennsylvania State College, has joined the faculty of the school of medicine of the University of Illinois.

LOCKE, GEORGE W., a retired priest of the diocese of Michigan, died September 30th, at the age of 85. Before his retirement in 1929, Mr. Locke served as rector of the Church of the Epiphany, Detroit, for 22 years.

MACE, WARREN E., formerly rector of Christ Church, Sherburne, N. Y., is now rector of the Church of the Holy Comforter, St. Andrew's Parish, Washington, D. C.

McDONALD, PEERCE N., rector of the Church of the Ascension, Montgomery, Ala., for 27 years, died on October 23rd at the age of 67. The funeral service was conducted by Bishop Clingman and the Rev. J. W. Brettman, rector of St. John's Church, Montgomery.

MONTGOMERY, DAVID K., formerly rector at Morristown, N. J., is now in charge of St. Luke's, Fort Worth, Texas.

REASNER, JAMES DAVID, was ordained deacon by Bishop Beverley Tucker in Trinity Cathedral, Cleveland, on October 18. Mr. Reasner is now assistant at St. Mark's Church, Toledo, Ohio.

SHELMANDINE, DeVERE L., formerly in charge of churches at Mount Carmel, Kulpmont and Centralia, Pa., is now vicar of Christ Church, Berwick, Pa.

STROHSAHL, VINCENT H., on the staff of Grace Church, Newark, N. J., has accepted appointment as a missionary in the Philippine Islands.

TALBOT, DAVID MERRIMAN, was ordained deacon by Bishop Beverley Tucker in Grace Church, Mansfield, Ohio, on October 19. Mr. Talbot is now assistant at the Church of Our Saviour, Akron.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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The WITNESS

For Christ and His Church

NOVEMBER 7, 1946

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

Eric Mann in Interview Says We Fail in Germany

He Finds No Democratic Group in Country and Says Allies Should Stay Twenty Years

By W. B. Spofford Jr.

New York: — "The problem of Germany today is primarily a religious one," said Dr. Eric Mann, noted German scholar in an interview on his return from Europe. "But, though it is a religious problem, I do not see much hope that the present leadership of the religious institutions in that country will help to develop a spiritual revival. Today, the German Church is still a nationalist Church and it is presenting no new ideals before the people of that country. We must remember that the Germans have lost an ideal, albeit a false one, in the defeat of Hitlerism but there seems to be no real or sound plan to present them with a new one. The educational and religious institutions are in the hands of the same leaders who controlled them under the Weimar Republic and, in many cases, under the direction of men who held those positions throughout the Nazi regime."

Dr. Mann, who is a member of the American Academy of Social and Political Science and has lectured in universities throughout this country, in discussing our occupation in Germany said that "I doubt whether any soldiers of ours now in Germany will leave one democratized German when they depart. Rather, it would seem that many of our troops will come back Germanized. The reasons for this are, first, that our occupation troops are young men who did not go through the fighting; secondly, they receive no adequate indoctrination from the army on why the war was fought and, thirdly, they fraternize with German frauleins who have been taught foreign languages and the art of love-making in special schools set up by the Nazi regime."

Stating that there seems to be no serious attempt on the part of the A.M.G. to build up the intellectual life of the Germans, Dr. Mann said that to become an artist or teacher today all one needed to do was to fill out a questionnaire. It is only after appointment to a position that the applicant receives a personal interview with a represenative of the military government. What screening is done, he said, is rather specious since it depends entirely on whether the applicant was a member of the Nazi party prior to 1935. If the applicant only joined the party after that year, they are usually considered to be safe risks, he said.

He expressed great concern over the rebuilding of Germany's industry and said that American, British, French and German experts had told him that German's industrial war potential had only been lessened by 25% as a result of the war and that, even this deficiency, was rapidly being built up in all zones. "As soon as Germany becomes strong enough to be a good war partner for either the Right or the Left," he stated, "we will be in imminent danger of the third world war."

"Peace, as we know, is not an absence of war," he said, "but a way of life; a state of the soul. And yet, we have no plan to get at the German soul. We rebuild the schools physically but their curriculum is exactly the same curriculum employed in the Weimar Republic and, too often, in the Nazi regime. There is no attempt to root out the ideas of pan-Prussianism or the master race which have been inculcated in the German people, not only since the Nazis came to power, but since the days of Bismarck. And yet, we have let the German general staff off scot-free to allow it to use its freedom to plan once again."

All authorities told him, he said, that there is no positive democratic group in Germany today and that, for safety, an occupation, with complete control, should continue for at least twenty more years. "However," he said, "unless we get a policy — or change our present policy—such a long occupation will not be effective."

When questioned, Dr. Mann said that it was true that there had been a few Churchmen of all denominations who had been extremely vocal and active in denouncing the Nazi movement but that, in almost all cases, these dissidents had been individualistic and did not represent either the desires or wishes of the leaders of the German Churches. It is safe to say, he said, that these are not the Church leaders who now represent the post-war German Church.

BISHOP SHERRILL CALLS ELECTION CONVENTION

Boston: — Presiding Bishop-elect, Henry K. Sherrill, has called a special diocesan convention here on December 11 for the purpose of electing a Bishop Coadjutor, who will become Diocesan Bishop on June 1st, 1947. In his notifying letter, Bishop Sherrill said, "So far as I am concerned I shall express no preference in regard to individuals who may be suggested for this office. No one has any right to speak for me in any way, directly or indirectly, in this matter. I hardly need to remind you of the importance of this choice. We have had in this Diocese a notable spirit of brotherhood. Here is a sacred responsibility to be met in the presence of God and under the guidance of His Holy Spirit. I ask you, therefore, to pray that your action will bring to this Diocese a Bishop 'of holiness, wisdom, courage and faith'."

HISTORIC CHURCH RECEIVES U.N.

Flushing Meadows, L. I.: — Historic St. George's Church, one-half mile from the meeting place of the United Nations' General Assembly, has been appointed a special place of worship for the delegates to the assembly according to Wallace M. Speers, chairman of the Laymen's Movement for a Christian World. One of the first wardens of the

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Church was Francis Lewis, a signer of the Declaration of Independence, and Bishop Samuel Seabury, first bishop of the American Church, was rector of the parish from 1757 to 1765. In designating St. George's as the convention's spiritual center, Mr. Speers said, "It is particularly fitting that a church which was providing spiritual inspiration at a time when our nation was going through the birth-pangs of freedom and the interdependence of man should be used by the United Nations' delegates who are trying to construct a peaceful world society for the benefit of all mankind." The rector of St. George's Church is the Rev. D. L. MacLean.

CHURCH ARMY OPENS SCHOOL

Cincinnati: — The Church Army opened its training center at 634 Oak St., Cincinnati, on Oct. 7th. The first post-war class consists of five men from the dioceses of Maine, Northern Michigan, Albany, Oklahoma and Los Angeles. It was announced that a faculty of ten will serve the school.

PERCY HALL HEADS ARMY-NAVY WORK

New York:—The Rev. Percy G. Hall, who was an active Army chaplain from 1941 to 1946 and was released from the service with the rank of colonel, has been appointed executive secretary of the Army and Navy Division of the Church. Before he went into the service, Mr. Hall was rector of St. Martin's Church, Oak Lane, Philadelphia.

ALMON PEPPER ADDRESSES IOWA WELFARE WORKERS

Des Moines, Ia.: — Stating that pastoral counseling is and always has been an important part of the ministry of the Church, the Rev. Almon R. Pepper, executive secretary of the Church's Division of Christian Social Relations, cited need for more sociological training for parish priests at the 46th Conference and Institute of the Iowa Welfare Association on October 22nd. Mr. Pepper said that the parish needs to know more about what social workers and psychiatrists know, and they need to know more about religion and the profession of the ministry and, went on to prophesy, that as ministers of religion and social workers and psychiatrists get to know each other, and as there is more common ground of understanding, they will learn better how to work together on a cooperative and complementary basis. In conclusion, he said that he "believed that many of man's ills are complicated by the neurotic world society in which we live and that all of us must work together to make this world more like the Kindom of God—a society in which all men can grow in wisdom and stature and in favor with God and man."

CHURCH WORLD SERVICE APPOINTS MAXWELL

St. Louis:—The Rev. Raymond E. Maxwell, rector of St. Mark's Church, St. Louis, has been appointed a Church World Service represenative serving in the French zone of Germany on the Council of Relief Agencies Licensed for Operation in Germany. Writing after being in the French zone four weeks, Mr. Maxwell's initial observations are: "The spirit of French revenge and understandable fear, plus the absurdities of Potsdam, plus the fact that the French in great numbers are living off the land are working havoc in this smallest of the zones at an even greater rate than in other parts of Germany."



The Rev. E. C. Tuthill of Sonora, California and the Rev. Harry B. Lee of Modesto, California enjoying life at Camp Sierra

DEDICATE PHILADELPHIA GOOD-WILL BUILDING

Philadelphia:—The Rev. George A. Trowbridge, rector of St. Paul's Church, Chestnut Hill, and chairman of the Philadelphia Fellowship Commission, presided at the dedication ceremonies for the Fellowship's new seven-story office building. The building, which houses eight city-wide agencies working to build a better understanding and unity among people of every race, religion and national background, features a complete library on inter-racial and inter-religious subjects and possesses a projection room with a complete film library dealing with similar themes. In speaking at the ceremony, which also marked the fifth anniversary of the commission, Judge Curtis Bok of Philadelphia said "I do not want to dedicate this building to the people of this city. I would rather dedicate the people of Philadelphia to this building."

C.L.I.D. CONSIDERS NAME CHANGE

New York: — Acting on a resolution presented by the Washington Chapter, the executive committee of the Church League for Industrial Democracy, meeting at the Church of the Ascension on October 21st, moved that a committee be formed to draw up a new statement of purpose and suggest a new name for the organization. In presenting the motion, the representative of the Washington Chapter stated that the activities of the C.L.I.D. were no longer confined to the establishment and expansion of democracy in the industrial sphere and that, in an interdependent culture, it was impossible for an organization to localize its action for democracy. Likewise, it was felt that the denominational label, Episcopal Church, should be added to the name. The report of the new committee will be presented to the annual meeting of the C.L.I.D. in New York on Lincoln's Birthday.

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New Weapon Demands the Church Denounce Use By America

The Country Is Waiting to Hear the Voice Of Christian Leaders Speaking in Protest

By Marjorie Hoagland

Americans awoke on the morning of May 24 to read headlines saying, "U. S. Has Weapon Far More Deadly Than Atomic Bomb House Is Told." This was followed the next day by the terse statement: "Congressmen Reveal Germ Weapon Can Wipe Out City At Single Blow."

According to the new stories the Navy was known to be conducting germ warfare research at the University of California. The principal disease under study was not identified but it was said to be one of the greatest of killers. The sensational element of the press hinted it might be infantile paralysis. Congressman Albert Thomas of Texas indicated that the Navy's bureau of medicine and surgery had it in "usable shape."

So far no denial has come from Government sources, and the public has waited vainly for the thunderous protest that might be expected from the churches of America.

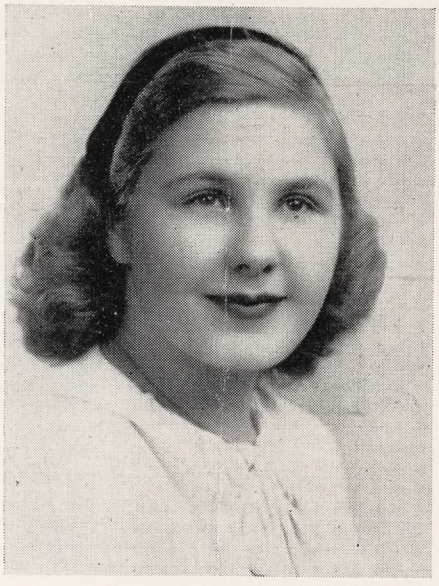
The only ethical condemnation came by indirection from the secular Glasgow (Scotland) Herald which headed the germ bomb report in understandable sarcasm, "Progress, By Gosh" and concluded, "popular phrases such as 'brotherhood of man' and 'advance of civilization' have a slightly hollow sound."

The headlines brought shocked unbelief, it is true, which might be a reason for the prevailing silence of church leaders. It is so against nature, so contrary to all good and upward trends among peoples, so suicidally short-sighted it benumbs the mind. Surely adequate Church action will yet come.

Warfare of this kind if attempted obviously will be not against armies and military installations but rather against whole populations of people, against nations and (since germs cannot be "briefed" on boundary lines) against continents.

This projected new weapon is worse than the atomic bomb. If mankind is not to be destroyed warfare must be restricted rather than following the discredited Nazi doctrine of utmost destruction. The best military minds fully realize this. Because universal Utopia has not been created doesn't mean the attitude "All right, anything goes" is a solution. It is a negative attitude surely taken by the idealistic extremist who has no belief in God and who tends to collapse when confronted by terrifying evil. The Christian should have more courage.

Historically Church and State are separate in America. But the Church must remain the conscience of government and of the people reminding them of ethical standards based on Christ's teachings. It represents God in the world. The assignment is not easy.



Blond, rosy-cheeked Ruth Hines, communicant of St. John's Cathedral, Wilmington, Delaware, is an accomplished organist who is now studying at Curtis Institute, Philadelphia, having won a competitive scholarship

Yet the Church must answer for the discharge of it. Christian leaders must tell the world that they disapprove the weapon. They must exert pressure for fuller information for the public on matters vital to its welfare and for greater democratic control over all agencies of government. America should be reminded that if it is the world's most powerful nation with power comes responsibility. There must be a new statesmanship based on "right" which must not be confused with "might." In brief, America must be strong in the Lord.

What is needed is a new breed of men who speak with mighty authority, with passion and power because they declare "Thus saith the Lord . . ." A militant fellowship of Christian minds capable of bringing Christ's ethics to a new world society is also necessary. Then there must be spiritual insight and power matching scientific development. Above all leaders are needed who will weld peoples into a discipleship, who want nothing except the new life in Christ universally applied, and who will settle for nothing else.

UNITARIANS DEFEND RELIEF POLICY

Boston (RNS):—Charges that the Unitarian Service Committee has Communistic affiliations and favors Communists in extending relief aid were denied here in a statement of policy by the committee. The committee's statement was prepared on the basis of an investigation made by William Emerson, chairman of the group. It is worthy of note that Mrs. Martha Sharp, who was an overseas representative of the Unitarian Service Committee, is the election opponent of Rep. Joseph Martin and the attacks on the Committee were perfectly timed from an election propaganda point-of-view. In its statement, the Unitarian Service Committee pointed out that its policy has been "to help the victims of Nazi or Fascist tyranny regardless of political affiliations, religious convictions, or racial or national origin." Work of this kind, the committee continued, "will inevitably expose the agency doing it to criticism. Those who receive its aid are victims of Nazi persecution, but they are often bitterly divided among themselves in policies and ideology, and quick to suspect discriminaton, when scarce amounts of aid have to be distributed among many sufferers. "In some regions those who suffered the most persecution may be predominantly Jews, and help will go to them in accordance with their need, numbers, and alternative sources of help. In other regions the main victims may be Socialists, in still others the greatest

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sufferings and hardships may have been borne by Communists. In each case our aid must go to the main sufferers, not because of any preference on our part but because our help must follow the preference of the Gestapo as determined by the list of its victims. We believe that, in extending this help according to need rather than discrimination, we are rendering a constructive service to the community at large. We believe that, by seeking the basis of common human decency and individual worth behind different creeds and institutions, we can make our contribution in helping the peoples and nations of the world to learn to live together."

CARDINAL HLOND ASKS CATHOLIC VOTE

Warsaw (wireless to RNS):— August Cardinal Hlond, primate of Poland, has urged all Poles to vote against political parties hostile to "Christian morality and the Catholic viewpoint" at the forthcoming national elections. He declared in a pastoral letter read in all churches that Catholics "have a right by their vote to decide about the basic laws of Polish Catholic life" and that they should vote "only for such persons, lists, and an electoral program that do not oppose Catholic teachings and morality." The letter declared that "the greater the authority of the state with respect to the life and the rights of the citizen, the more important it is that those who control that authority should be good, worthy and deserving Christian people."

DEAN GIVES Y.W.C.A. TALKS

Atlanta, Ga.: — Dean Raimundo de Ovies of the Cathedral of St. Philip, Atlanta, is giving a series of lectures in November for the Y.W.C.A. on the relationships between children and their parents. The four lectures in the series deal with the infant, the child, the adolescent and the parent.

IOWA HOLDS MEETINGS

Des Moines, Ia.:—During October and November separate meetings of youth, women, clergy and laymen have been held in the six districts of the diocese of Iowa, with outstanding speakers on the programs. Among the speakers have been Mrs. Helen Hogue, executive secretary of the National Girls' Friendly Society; the Rev. William J. Gordon of Point Hope, Alaska; Bishop Bravid Harris of Liberia and the Rev. F. T. Osborn of So. Brazil. A clergy conference on the techniques of the Every Member Canvass was led by the Rev. David R. Covell, chaplain at Hobart and William Smith Colleges, on Oct. 9th and 10th.

BISHOP SHERRILL ADDRESSES CHAPLAINS

Washington: — "Peace organizations will prove ineffectual unless there is a change in the hearts of men," said Presiding Bishop-elect Henry K. Sherrill in an address before the 16th annual convention of the Chaplains' Association of the Army and Navy on October 23rd. Saying that the chaplains must bring about the needed change in the thinking of all men, Bishop Sherrill pointed out that in civilian life men are hemmed in by the healthy restrictions of civilization whereas the chaplains see men as they really are and, therefore, must be realistic in facing problems. He said that the chaplain can help spread the idea of brotherhood of man through being in the service with men of all faiths.

DISCRIMINATION LOST US GANDHI

Amesbury, Mass. (RNS):—Racial discrimination in a South African church may have been the deciding factor in preventing Mahatma Gandhi from becoming a Christian states Professor Eddy Asirvatham of Boston University. Dr. Asirvatham, who is in this country on leave as head of the department of political science of the University of Madras, said that Gandhi, while a young man in Africa, tried to enter a church there to hear a famous English preacher. He was refused admission, however, and was told that the church was for white people only. Because of that treatment, he said, the Mahatma never again entered a Christian church.

TWO MORE SPANISH PRELATES IN U. S.

New York (RNS): — Bishop Urivarri of Ciudad Rodrigo, Salamanca province, and Bishop Gregorio Modrego y Casaus of Barcelona in Franco's Spain have joined Enrique Cardinal Pla y Deniel (see WITNESS, Oct. 24) in this country. These members of the Spanish hierarchy attended the eighth annual congress of the Confraternity of Christian Doctrine in Boston on October 25 and are now touring portions of the country as guests of the United States Roman Catholic Church.



Clergy of the diocese of Louisiana go into a huddle to discuss Church affairs: kneeling: Corwin C. Von Miller and Girault Jones. Standing: Bishop Jackson, J. Hodge Alves, John L. Womack, J. Dean Maurer, Philip P. Werlein

SERVES ON CIVIC COUNCIL

Lodi, Calif.:—The Rev. Norman Young, rector of St. John's Church, Lodi, is now serving as a member of the board of directors of the Lodi Coordinating Council, the body which serves as a clearing house for ideas for civic betterment. During its six years of existence, the council has established a child care center for working mothers, a comprehensive safety program and worked on improving home and school relationships.

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EDITORIALS

The Continent of Shame

BACK in the days of "normalcy" it was customary to label Africa as the dark continent. Africa is still the dark continent. It is dark with our shame as Christians, Americans and citizens of a very small world.

If even a small part of what we recently heard at a conference on Africa is true, the United Nations and its Commissions on Human Rights and Trusteeships had better get busy. In Portuguese Angola, for example, there is real slavery carried on by the Roman Catholic Church with the full cooperation of the government. When workers are needed for the fisheries operated by the Church, the government requisitions them from the tribal chiefs. They are then moved away from their homes for at least two years, and more often six, while their wives and children manage to exist by working at road building. The workers are paid one dollar a month—that is correct, one dollar a month! The government, however, takes $9 of this annual income in taxes and various fees. Living conditions in the work camps are so bad that fully one quarter of the men never do return to their homes.

In the Union of South Africa, where striking African miners were recently forced back to the pits by government bayonets at the prevailing wage rate of 50 cents per day or less, we find similar conditions. Of this situation, the Rt. Rev. S. W. Lavis, Bishop Coadjutor of the Anglican Synod, Cape Town, said: "Here we find rooted tyrannies which deny human freedom. . . . In no other country in the world is it possible for a group to have its own prejudices legalized and turned into a powerful weapon for serving its own interest at the costly harm to some other group." It is here that we find eighty percent of the people confined by law to twelve percent of the territory and, also, required to carry passes which they must show if they desire to go from their zone to the other. Right now, General Smuts of the Union of South Africa is appealing to the United Nations that his government be allowed to annex the mandated territory of South-West Africa with its 350,000 people.

The educational system throughout Africa, and particularly in the Congo region, is largely controlled by the Roman Church and does not extend beyond the sixth grade. Protestant missionaries have a difficult time working at all, with every effort made to keep them out of Africa. Some have been known to wait in Portugal as long as six years before being admitted.

Naturally, it is not the Roman Church alone that is exploiting the resources and peoples of Africa. Fascist Portugal and Spain still possess African colonies for exploitation. American finance capital, operating under British colonial protection and on its own, is pouring in millions of dollars and thousands of technicians to operate under systems that approach slavery all for the greater glory and profit of General Electric, Firestone Tire, Goodyear Rubber and other corporations.

The United Nations, if it is to fulfil its promises, should take the following actions now:

1. Send an investigating committee over to study the facts. This committee should be made up of impartial observers like Eleanor Roosevelt.

2. Reject the South African Dominion's request for annexation of South-West Africa and place that territory under the direction of the Trusteeship Council of the U. N.

3. Use the powers of the Economic and Social Council to provide for the full protection of the rights of labor in all sections of Africa on the same basis as labor in free countries.

4. Place the colonies of fascist Portugal and Spain directly under U. N. supervision.

5. Provide for the representation of African colonial peoples in the U. N.

6. Provide guarantees to the subject peoples of Africa for the immediate exercise of full democratic rights, and the achievement of political autonomy and self-determination within a definitely stated time limit.

Such a minimum program can never, of course, wipe out our past shame. It might, however, help to make us honest democrats in the future. What are you, as a Christian citizen of the United States,

"QUOTES"

I BELIEVE that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth. To replace a social life in which division, falsehood and violence are all-powerful, with a new order in which humanity, truth and brotherhood will reign. I believe that the will of God has never been more clearly, more freely expressed than in the teachings of Jesus. I believe that this teaching will give welfare to all humanity. save men from destruction, and give this world the greatest happiness.

—LEO TOLSTOI

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going to do about it? Letters to Secretary James Byrnes, the United States delegation to U. N. and Secretary-General Trygvie Lie would be positive and tangible evidence that you mean what you pray.

Niebuhr Goes Right

REINHOLD NIEBUHR came to *Life*, with John Foster Dulles, William Bullitt, Henry Pitney Van Dusen, Paul Hutchinson and others. In an article, "The Fight For Germany," he has given the haters of the Soviet Union, the Wallace denouncers, and the multitude of American reactionaries a great lift. Most of them will probably read no further than the subhead, which tells them all they want to know,—"A distinguished theologian declares America must prevent the conquest of Germany and Western Europe by unscrupulous Soviet tyranny." Some of us who desire friendship with the Soviet Union, who are admirers of Wallace and political progressives, reading the article, must admit that Prof. Niebuhr has answered nearly every point of debate arising in our minds. It is a masterful piece of rebuttal given before the presentation of the case. One feels the frustration that comes to any in a discussion when he cannot triumphantly say "but this is quite opposed to what you said in 1940 and '41." The Niebuhrian theology, admitting the sinfulness of man, makes it possible for him to have a contrite statement that where once we could make a moral distinction between the tyranny of Soviet Communism and Nazi Germany, we were wrong. There is no difference, he says, except that the "new tyranny" is even more unscrupulous.

Niebuhr has probably been as thorough in his investigations of the situation in Germany as he is in his writings. It would be difficult for anyone who has not been recently on the scene to argue that the picture he has drawn of the workings of the Soviets in Eastern and Middle Europe is mistaken. If it is granted that they are a menace to all the things that are considered good for children of God, then the only point that can come into discussion is how best the menace can be combatted.

In the article, the solution is to bring about the economic unity of Germany by opening the channels of trade between Germany and the West. Pump-priming to bring about the reconstruction of German industry will be necessary including shipments of food so that a vigorous man-power may be available. It insists that the United States will have to see that this is done. Right here is where one detects a slip into "sentimental illusions." He has already told of the refusal of our military government to sanction anything in the way of a planned economy to rebuild a small section of Germany on the grounds that such a thing would be "incompatible with democracy." Surely the political and economic thinking and bias of those directing the reconstruction of German industry will be of paramount importance. Under the Roosevelt administration there would have been a slight hope that the men working in Germany would have opposed the cartel system of monopolistic capitalism. But what hope is there under the Mr. Byrnes who separated himself from the Roosevelt policies after Yalta, and then appeared immediately to guide the Truman peregrinations as soon as Mr. Roosevelt had died. The steady onrush to the right in the American political scene means that that kind of a philosophy would determine the reconstruction of German industry. To depend on the Labor Government of Britain for a modifying influence toward left-of-center is illusory in view of their steadfastness in maintaining the imperialistic system.

The end result of the rebuilding of economic unity in Germany by our present government would be fascistic, with Schacht under a new name. As before, this tyranny could only survive under a war economy. No matter what other changes may be laid against the Soviet tyranny, it did not precipitate the world war. Possibly the organization of Germany under a joint agreement would lessen the continuous threat of war, and make for greater

SANCTUARY

conducted by W. M. Weber

WELDING CHURCHES

. . . Without hesitation we believe that the ultimate road to Reunion lies not in contemporaneous discussions of our differences in the hope of somehow welding our different traditions together. Some of us worked long enough in a shipbuilding district to know that welding is impossible except the materials to be joined are at white heat temperature; and none of our denominational convictions is at white heat. When you try to weld them they only fall apart. Reunion lies in all of us becoming responsive to the perennial Reformation that is the work of the Holy Spirit speaking to each succeeding age. And it is of His guidance that we are all being drawn back to see again the early expressions of our worship, and the early emphasis men laid upon the Incarnation. When, in obedience, we all get back there to find again the Gospel principles of Fellowship and Worship, that are never old, the temper of our respective zeals will rise again to white heat and union will become a possibility.

—George MacLeod, *We Shall Re-Build*, The Iona Community, Glasgow.

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economic security for the people of Germany. It is also in the realm of possibility that greater good might come from Soviet direction alone than from Western cartelism. This may be illusion, too, but it does seem to face some of the facts of politics, economics, and human frailty.

Under our tutelage, the recreation of a nationalistic Germany is a certainty. France, Poland and others in Europe fear that, and it will lead to constant instability in international affairs. Even Prof. Niebuhr grants that the Soviet Union does not develop nationalism. Under the tutelage of the Soviet Union, it is not certain that a nationalistic Germany will be recreated. It is, then, seemingly less illusory to accept Wallace's position than Niebuhr's.

The Marriage Service

by Hugh McCandless

Of THE WITNESS Editorial Board

SO YOU wish to get married. Well, all the world loves a lover, and you hie to your church, or at least some near-by church, with the happy news. The clergyman's reaction, especially if you are a stranger to him, is rather sober. He informs you that it is his duty to have a conference with you and your intended because the implications of a church wedding are so deep, and its contract so complete. If people simply went through the service for the first time at the actual wedding, their nervousness and self-consciousness would prevent their realizing much of what the clergyman was declaring and they were promising. It will be necessary to go over the service line by line.



The service starts with a declaration by the clergyman. His first sentence tells us that the ceremony is taking place "in the sight of God." It is a religious service, not a preliminary to a party, and is suitable only when one or both of the contracting parties is a baptized *and believing* Christian. Promises made in the name of a God in whom one doesn't believe are not very good promises.

"In the face of this company." The Church assumes that there will be some assemblage, and the hasty or clandestine appearance of weddings with only two witnesses is to be avoided. A reception is not indispensable. The couple may greet their friends at the church door or in the parish house. But the marriage of members of a community is of importance to the community and it should be represented at the wedding.

"Holy Matrimony . . . is an honorable estate . . . . and is not to be entered into unadvisedly or lightly." The Church—represented by the clergyman and the other witnesses—is going to pray for the couple, that God may give them his grace. It is more possible for him to confer grace when the couple is prepared to receive it.

They should come "reverently." They should not only have a healthy respect for the dangers that can threaten their marriage but also a strong faith in him who can carry them through all difficulties, and who will reward them, if they accept his help, with an ever deepening love and happiness.

They should come "discreetly." The Church recognizes the fact that great disparity between the ages, backgrounds, races, conditions, or finances —while in a perfect world these would be no bar— do present added difficulties in our present society.

They should come "advisedly." Parents and contemporaries should approve, if the prognosis of a marriage is to be good. Occasionally the possessiveness of parents wreaks havoc in forcing an unwise marriage or preventing a good one. But it is usually better if they approve.

They should come "soberly." This depends a good deal on their parents. If one has been shielded from the harsh practicalities of family cooperation and home economy, or if one's education has been sentimental or unrealistic, or if, on the other hand, marriage spells escape from an unhappy home—under any of these circumstances one may be led to feel that all one has to do to live happily ever after is to get married. This is not so. A happy marriage is an achievement. While married people are often rewarded with happiness beyond their deserts (at least one married person is, to my sure and certain knowledge), nevertheless it takes will power on the part of both.

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Newlyweds hope they are "soul-mates." They can become perfectly mated after some years of living together, but they will find at first that not all their preferences, prejudices, and possibilities fit perfectly. It is adaptation to one another that makes married people grow.

They should come "in the fear of God." At least one of them should believe in and respect his maker. If the other qualifications are not indispensable for Holy Matrimony this one is. This qualification can make the most unpromising marriage a success, even if it be a hard-won victory.

The clergyman then says that if "any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace." This challenge, formerly uttered on the church porch facing the village square, was necessary in the old days. The marriage license has rendered it more or less obsolete.

The clergyman then challenges the couple, "If you know any impediment, confess it." The responsibility is theirs, not his. They are the officiants of this sacrament, not he. He merely puts the vows to them and prays for them. If the ministers of the sacrament are not valid, the sacrament itself will soon prove to have been invalid.

In fact, the institution of a "church wedding" is less than a thousand years old in most parts of Christendom. (This is one reason the Eastern and Western marriage rites differ so. They were developed after the split between Rome and the East. It takes a mighty healthy couple to stand up to a Greek Orthodox wedding, which lasts for hours.) In the first thousand years of the Church, people were married by whatever the secular customs of their country might have been. Then they went to church for the Holy Communion. We shall see traces of these old secular customs, and of the way marriage entered the Church, a little later on in the service.

NEXT come the betrothal declarations. They parallel the nuptial promises pretty closely, but the difference is that they are made to the clergyman and the company, and are statements of intention, not promises made to one another.

The Church's idea of Holy Matrimony is made pretty clear here. It is a life lived together in full confidence and self-giving, terminated only by death. Separation is a tragedy, and divorce is rarely a solution. Divorce is hard on the children. Fortunately, divorced persons do not have children in over ninety per cent of the cases. Divorce is often merely an opportunity to make the same sort of mistake again, under less glamorous circumstances. People are frequently attracted only to one general type of person of the opposite sex, and psychologists can tell amazing tales of people who have picked a succession of consorts of certain identical characteristics, without realizing it. Divorce can be an escape from practically everything except oneself.

However, every one knows of marriages after divorce which have improved the characters of the people involved, which have lessened the tensions the children felt in their first unhappy homes, and which thus seem to the earnest observer to have been blessed by God as the first marriages were not. These are not many, perhaps, but they exist.

The mind of the Church is not clear about this. Life is very big, and people vary greatly. When I say that the mind of the Church is not clear, you may reply that the Church has spoken, in definite and unfaltering words, at such and such a time, through this priest or that saint or that council. But you and I are the Church, too. It is not limited to the clergy or to bachelor saints who lived centuries ago. Life has not changed very much in the intervening time; nor have people changed much; but our opinion of the worth of individuals has changed.

Next, the father hands over the bride. Possibly this is the main reason for bringing the service into the Church. In ancient Germanic nations, women were property, and had no status in court. Women whose fathers were dead, and whose brothers or sons were either dead or too young to appear for them were helpless in pressing any case against their husbands; if their husbands and kinsmen were dead, they had no one to plead for them in the courts. The case of orphans brought up in convents was different; the chaplain of their old convent could state that he stood *in loco parentis*—in the place of a parent—to the woman and could represent her cause.

So perhaps some thoughtful priest decided to hold the ceremony on the church steps, which often faced the village square. He had the father give the girl to him, and he then gave her to the bridegroom. The Church has maintained this custom. Women are no longer barred from law courts, but the Church has a right to expect that couples who are married in her precincts, and who later differ, owe it to her to consult a clergyman before they consult lawyers. They owe it to themselves, too. Many couples who differ seek out lawyers. They find that the best ones shun marital cases or urge reconciliation. Even the best lawyers will handle property settlements; but, if they can afford to, they will refuse to take the case itself, or will hire other lawyers to do the pleading.

The object of hiring a lawyer is to win one's case.

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People are often shocked at the exaggerated charges which some lawyers tell them are necessary to make a good case. Sometimes these people come together again. It is a miracle, when you realize that they now have to buckle down and pay two lawyers' fees of considerable size for the privilege of calling each other names—in public—that they will always bitterly resent or bitterly regret.

The custom of handing over the bride is not a mere antiquarian fancy. It points up the right of the Church to be consulted, and the right and duty of the couple to do so, if need should arise.

Next, the groom leads the bride to the altar. (This custom sometimes varies.) The marriage vows are made to one another. Or, at least, they should be; some brides and bridegrooms look at the clergyman when they make these promises! They should be repeated after the clergyman in tones loud enough for the witnesses to hear. Read them over. They are very complete and specific, and they mean exactly what they say. Only thus can complete trust be the basis of a marriage. There is no need to be frightened by these pledges. A firm and disciplined intention is the main thing. If the troth is pledged with sober, prayerful, sincerity, people can keep their word under the most trying circumstances, in the face of the most insidious temptations. People are weak, but God is strong, and marriage can be an opportunity for people to receive his grace—his strength—in a way we cannot call less than sacramental, even if the Church rite does not go back to the earliest centuries.

Next follows the giving of the ring. This is the relic of a secular wedding custom in Latin countries, where the man gave the woman a coin or jewel *as a token gift of his property*. Finally the ring—which might at first have been a coin beaten into a circle—became universal.

In countries where the bride brings a dowry, a double ring ceremony is often used. The two-ring idea has come into this country during the war, and was at first inspired by rather serious motives on the part of young men who wished constant reminders of their marriage. The use of two rings is not expected in the Prayer Book, but may be made permissive in the future, if this custom maintains itself.

Marriage does have a financial side. No woman should want to be merely "kept"; she should be her husband's partner in his personal business affairs. She should share his worries as well as his decisions in money matters. Men who have kept money worries or speculations secret from their wives have been known to commit suicide rather than break the news of reverses. That kind of widowhood is no compliment. Women are often as practical as men, and while the home is the woman's sphere and the job is the man's, each should cooperate with, and consult, the other in both fields. Marriage should be a complete partnership in which neither party shall deprive the other by being silently secretive or too unselfishly uncomplaining.

THE prayers follow. First the Lord's Prayer, because no better prayer could be made for the bride and groom.

Then comes a prayer that they may keep their vows. This prayer is required, and rightly so. Innocent people sometimes get into apparently compromising situations, or into social groups which seem all right until it is almost too late. Curiosity, greediness, boredom, misunderstandings, separations,—all these can be dangerous. Self-discipline is needed; God's help is needed more.

A choice may be made of either, both, or neither of the prayers which follow. It appears to me that the choice is up to the officiants.

Before the war, most brides-to-be (the grooms usually feel the brides should decide this) would says: "Of course we want children, but it seems a rather personal thing to pray for publicly." During the war, the answer was usually: "Of course we want children, and what better time or place to pray for them?"

Married clergy tend to be less dogmatic on this score than unmarried clergy. It is customary to regard procreation as God's primary purpose in instituting marriage. Sex (a characteristic we share with animals and plants) was instituted for procreation; marriage, and especially Holy Matrimony—for there can be a difference—was "for this purpose, that they twain should become one"; in other words, for the spiritual growth of all concerned.

A marriage in which people who can have children do not intend to have children seems to lack that element of complete allegiance that makes a perfect match, and the divorce statistics bear this out.

The happiest children are those who are wanted; and the happiest marriages are between people who want to have children, or who would have them if they possibly could.

As to the limitation of families, I can only say that the unrealistic attitude of the Roman Church has made more liars in confessional booths than any of the devil's inventions.

The final prayer is that the home of the couple may be a haven of blessing and peace.

The minister now joins the hands of the (now married) couple together, and says, "Those whom God hath joined together, let no man put asunder."

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But are they married yet? Has God joined them yet? Undoubtedly they are married in a sense, but God will continue to join them more and more until death parts them in this world.

Should a marriage appear *not* to have been the will of God—and I cannot feel reasonably sure that every marriage is the will of God—those who do not oppose its termination need not feel they are flouting their maker. But let every man beware when he does step between man and wife. Such a step should not be taken without fervent soul searching.

The priest then declares: "Forasmuch as John and Mary have consented together in holy wedlock (the proposal and acceptance) and have witnessed the same (the statement of intention) before God and this company, and thereto have given and pledged their troth, each to the other (the nuptial promises) and have declared the same by giving and receiving a ring, and by joining hands: (you will notice that the bride and gridegroom are the only officiants mentioned) I pronounce that they are man and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The clergyman solemnizes the marriage in the name of our holy faith; they perform it, and validate it by their future living. Surely it is not right, where neither of the two are believers in God, for them to perjure themselves by promising mutual love and fidelity in the name of an idea neither of them can consciously believe in. Such people should limit themselves to civil weddings.

The Church says one or both must be baptized persons. The clergyman must ask if they believe the faith into which they were baptized. Those who believe in God can be baptized, and should be: that is easy; but there are many who are baptized who are agnostics.

The minister then gives them the blessing of the Church. This is the only time anyone kneels in the service, and it is only they who kneel. The rest of us are there as witnesses.

The words are tender and touching, and the blessing asked of God is even more complete than the promises required of the couple. Here the purpose of marriage is clearly stated, and we can assume that the Church is trying to describe God's will and purpose for each marriage: "that ye may so live together in this life, that in the world to come ye may have life everlasting."

To which we can all say: *Amen;* So be it; and thus make the blessing of the priest truly that of the whole Church.

This article will be reprinted as a leaftlet if a sufficient number of orders are received. The price will be $3 for 100 copies. Kindly send orders to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

PRAYER GROUPS

IN THE recently published "Collected Papers of Evelyn Underhill" (Longmans $2.75), the editor has included an address delivered in 1936 and entitled "The life of prayer in the parish." I wish every layman and clergyman interested in parish life would read this address, for in it the author outlines an activity which is fundamental to any Christian community. Indeed, I would say that without it, there is no true Christian fellowship.



She speaks first of the priest's devotional life as a way of leading others to pray, then she goes on to discuss the church as a house of prayer, in fact as well as in name, and finally she discusses the formation of praying groups. "I do not mean by this a hot-housy association of pious ladies, whose extreme exhibition of fervor too often tends to put every one else off. This should be avoided at all costs. But there is surely no parish where it is quite impossible to find a few people, preferably quite simple and ordinary people, who care for their religion, and, if asked to do a bit of real spiritual work for it, will respond. These are the people who can form, as it were, the growing-point of the parochial life of prayer. They will probably be found among the more frequent communicants; among those who are already doing some kind of parish work; and very often, among the quiet, diffident, rather unnoticed members of the congregation. They should be asked personally and individually—there will probably be only two or three to begin with—to undertake to meet in church once a week at a suitable time, and pray together for half an hour; or perhaps less than this at the beginning. At first, of course, the priest must take a leading part, help, suggest and perhaps instruct; and the fact that, as the group develops, he will naturally ask it to pray for particular things and persons, will always keep him in close touch with it. But the sooner these meetings pass into lay control, the better."

I first read this address in pamphlet form about four years ago. To date, there are no prayer groups meeting in this church or, as far as I know, elsewhere in the parish. Such an activity would

(*Continued on page* 18)

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Growth of Democracy Is Best Defense Says Oxnam

Head of Federal Council Decries Vatican Intrigue in Speech Before 12,000 at Rally

Edited by William B. Spofford

Cleveland (RNS): — "A church must practice democracy to witness for democracy," said Bishop G. Bromley Oxnam, president of the Federal Council of Churches, speaking before 12,000 persons at Cleveland's first city-wide Protestant Festival of Faith on October 28. Bishop Oxnam, speaking on "The Protestant Contribution to a Christian Peace," was the principal speaker at the rally which was paying homage in Reformation Day services to the founders of Protestantism. People of the world yearn for peace, he said, but world governments drift toward war. Blaming conflicting ideologies for the fear growing along international fronts, he said the massing of force along lines of tension may postpone war but will not create peace.

"Communism can't be conquered by force," the bishop said. "Communism makes no headway where plenty exists although poverty is the open door through which it enters. Communism does not reach the heart of a man who knows he is treated justly whether white, black, red or brown. It has no message to a society that has abolished the exploitation of man by man." Bishop Oxnam said that Communism moves forward with power "because its leaders know what they want and believe they know how to get it. They have kindled fires of enthusiasm in the hearts of their youth and these young people, united in a common cause, become a conflagration sweeping through the forests of exploitation. I am one who rejects Communism, believing its philosophy of materialism, its use of dictatorship, its theory of social development, and its economics will never bring freedom to man nor abolish the exploitation of one man by another. I am convinced that within the freedom of democracy we can build a society at once just and brotherly."

Stating that Protestantism does not seek to be both a church and a state, Bishop Oxnam said that American Protestants, often unread in Church history and unacquainted with those aspects of Roman Catholicism that are a part of its insistence upon being both a state and a church, discount the danger to freedom that lies therein. "They are unaware of the fact that the Roman Catholic Church as a state has been involved in unfortunate intrigue that matches the sordid bargains of so-called secular states. Not a few were shocked to learn that canon law forbids the Roman Catholic to bring a bishop, on account of anything connected with the duties of his office, to trial in a civil court on pain of excommunication. Does this canon law mean that if an American bishop of the Roman Catholic Church were brought to trial and we at the time had a Roman Catholic president that such a president would be automatically excommunicated? Should we by the same token have Methodist courts for Methodist bishops and Episcopalian courts for Episcopalians?"

Maintaining that the Roman Catholic Church is spiritually stronger where it holds less political power and owns less property, Bishop Oxnam said that "a careful study of such questions as religious freedom and civil liberties, public education, public health, or any one of the issues relating to the freedom of the individual in lands predominantly Protestant will indicate contributions to enduring peace of significant nature. They will reveal, too, that the Roman Catholic Church is more spiritual, more nearly a Church, in those lands where other Christian bodies live side by side in freedom than in lands where she is all powerful. Thus the real contribution of the Roman Catholic Church is greater in the very lands we call Protestant."

Dealing with the international situation, Bishop Oxnam said, "It would appear that the Roman Catholic Church has declared war on Russia by announcing a world-wide war on Communism. Protestants are as fundamentally opposed to the philosophy of materialism upon which Communism is based and to its methods, particularly as seen in dictatorship and repression, as is the Roman Catholic Church. But we believe there is a way to face and solve this difficult question without recourse to war."

BISHOP BACKS FEPC

Portland, Ore.:—Bishop Benjamin D. Dagwell of Oregon has been named honorary chairman of a new Oregon committee to establish a Fair Employment Practices Commission in that state. According to the acting chairman, William M. Wood, administrative assistant of the Bonneville power administration, the committee will be composed of religious, labor and women's groups and will conduct an educational campaign and sponsor legislation aimed to protect the rights of minority groups. Other clergymen on the organizing committee are the Rev. Mark Chamberlin, the Rev. William S. Van Meter and the Rev. Thomas McCamant.





"The Nativity", one of three interesting and beautiful grisaille windows recently designed, executed and installed by RAMBUSCH in a small Brooklyn Chapel

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Bishop of Pittsburgh

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Dept. of Christian Education, National Council

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C.L.I.D. Lauds Lilienthal

New York:—In a letter to President Truman on October 29th, the Church League for Industrial Democracy praised the appointment of an all-civilian Atomic Energy Commission and said that it was especially gratified with the appointment of David Lilienthal as chairman of the important group which will be entrusted with the task of finding ways and means to control and develop atomic power. In its statement, the C.L.I.D. said that "Mr. Lilienthal, through the years of consecrated work that he has put into the Tennessee Valley Authority, has proved himself to be a true servant of the people and, as such, will continue to protect the interests of all the people of the country in this most vital matter of atomic development and not allow this tremendous discovery to fall into the hands of either monopolistic corporations or military representatives."

Maritain in U. S.

New York (RNS):—Dr. Jacques Maritain, French Ambassador to the Vatican and internationally famed Catholic philosopher, is now in the United States on a diplomatic mission.

Lectures at Chicago

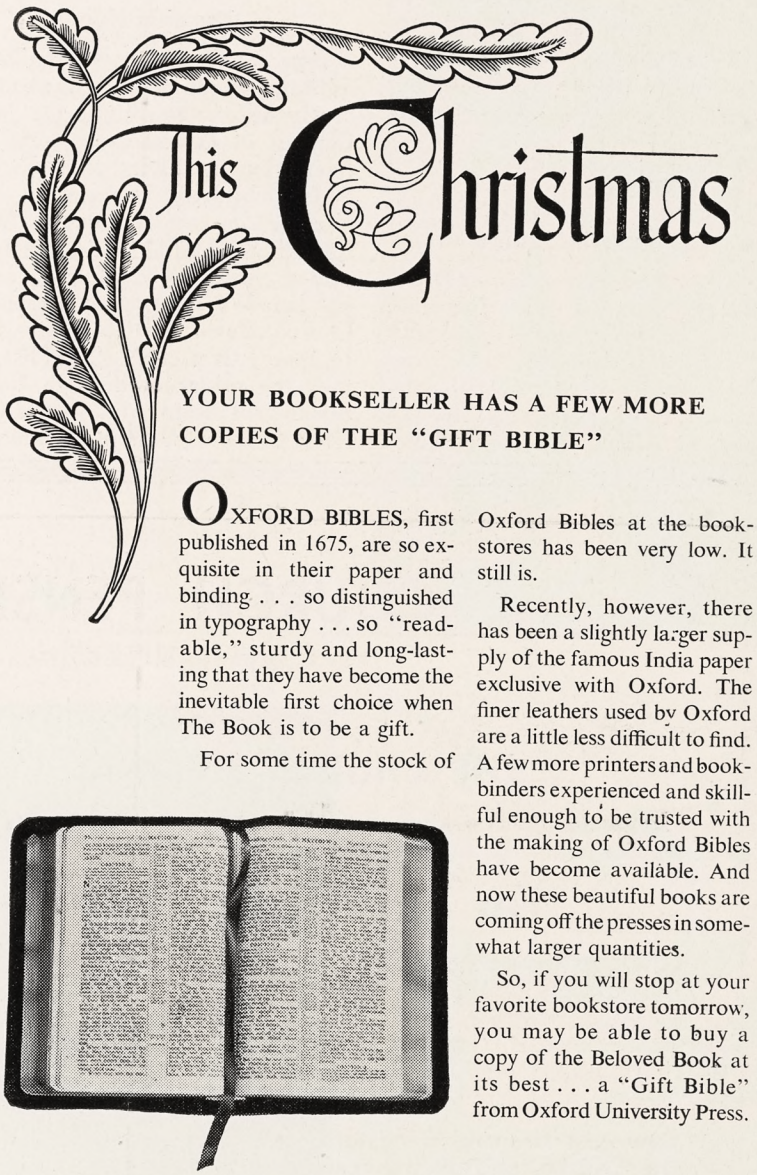
Chicago:—Bishop Angus Dun of Washington is to give the first of a series of lectures on Christian Unity on November 12 at the University of Chicago. There will be five in all, given each evening, Tuesday through Friday, at eight o'clock in Mandel Hall. Bishop Dun was chosen as the first lecturer under a new foundation because he combines both the talents of the scholar and the statesmanship of a significant ecclesiastical administrator. Formerly dean of the Episcopal Theological School of Cambridge, Mass., he became Bishop of Washington, D. C. in 1942. He is widely known among clergy and laymen who have been active in the work of Christian unity because of his studies on the meaning of unity carried out for the ecumenical conference held in Oxford, England, in 1937, and his participation in discussion and committees in this country since that time.

Barton Pleases

Pendleton, Ore.:—The acceptance by the Rev. Lane W. Barton, rector of Grace Church, Orange, N. J., of his election as bishop of the missionary district of Eastern Oregon has been received with much pleasure by the people in the district. He and Mrs. Barton will be visiting Eastern Oregon in early December and an itinerary has been planned which will enable them to visit nearly all parishes and missions during their fortnight's stay. His consecration is to take place in November at Norwalk, Ohio, his boyhood parish, and he will take over the jurisdiction of the district about mid-January or early February. Barton will be the third Bishop of Eastern Oregon, his predecessors being the late Bishop Paddock (1907-1922) and Bishop Remington (1922-1945) now suffragan of Pennsylvania.

Bexley Opens

Gambier, Ohio:—The 123rd year of Bexley Hall, divinity school of Kenyon College, opened on October 14, with an enrollment that surpasses the pre-war level, and with twelve dioceses represented. Bexley has returned to the semester schedule and the summers will now be available for clinical training and work in the mission field. The seminary is initiating a new program giving its students the requisite experience in the practical work of the ministry, especially in connection with the town and country area. The program is under the direction of the



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Rev. John R. Stalker who comes to the seminary as the first incumbent of the newly created chair of practical theology and rural work. With the fall semester, class instruction will be given in the work of the rural ministry to be supplemented by visiting lecturers and by actual field experience under rector-tutors. Bexley is making its special contribution in a strategic area of the Church's work, especially in the mid-west.

The new rural program is only one aspect of the post-war development planned for the seminary. Bexley is participating in the general Kenyon development program and will benefit by increased endowments for faculty salaries and student scholarships. There are now seven resident members on the Bexley faculty including six professors and one part-time lecturer. The seminary is stronger than ever before in its history.

Euthanasia Scored

Yonkers (RNS): — Voluntary euthanasia, or painless death for those suffering from incurable, painful, and lingering illnesses was condemned here by Msgr. Robert E. McCormick, presiding judge of the ecclesiastical tribunal of the archdiocese of New York before a group of Roman Catholic lawyers. He described as "false prophets" the Protestant churchmen who recently approved painless death in certain cases among whom were some clergy of the Episcopal Church. "It is against the innate moral code and the Bible," he stated.

Support Negro Clerks

Newark (RNS): — Department stores here will be asked to open their clerical positions to Negroes under plans formulated by the Presbytery of Newark in cooperation with the interracial committee of the Essex County council of churches.

Russian Zone

New York (RNS):—The Russian military government in Germany recently asked the aid of the World Council of Churches to avert a relief crisis involving the lives of 60,000 children, Sylvester C. Michelfelder, chairman of the World Council's material aid division revealed here. Michelfelder, speaking before a national conference of Church World Service directors and representatives, said "the Russians took the initiative, through General Zhukov, of asking the World Council at Geneva for help, and accepted



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The shipment was authorized "on the basis that it must be distributed in the name of the donor, as well as by a kindred agency," Dr. Michelfelder reported. "I have proof that it was. The story was headlined in the Russian zone press. We expect to continue in this manner in that zone."

Helps Veterans

New Haven:—When the rector of St. John's Church here, the Rev. John W. Gummere, learned that seventy-two returned veterans studying at Yale were to be housed with their families in Quonset huts erected nearby he began to enlist the interest of his parish in them. They were called upon soon after their arrival, a tea was given for the wives, a list of reliable doctors was presented, parking space was found and a class for expectant mothers organized. As a result of this special program a confirmation class has been started and some of the wives are teaching in the Church school.

Books for Europe

Geneva (RNS):—Plans to supply war-affected European churches with important religious books published in other countries during the past few years are being promoted here by the literature section of the department of reconstruction and inter-church aid of the World Council of Churches, in cooperation with American, British, and Swiss church reconstruction committees. British and American committees are expected to create standard libraries of from 50 to 100 volumes, selected from the best works printed in the last six years, to be sent to addresses supplied by the World Council department. Twenty-five libraries have already left England and five more are being prepared. In addition, British and American committees intend to translate into several European languages the most striking works which have appeared in their countries.

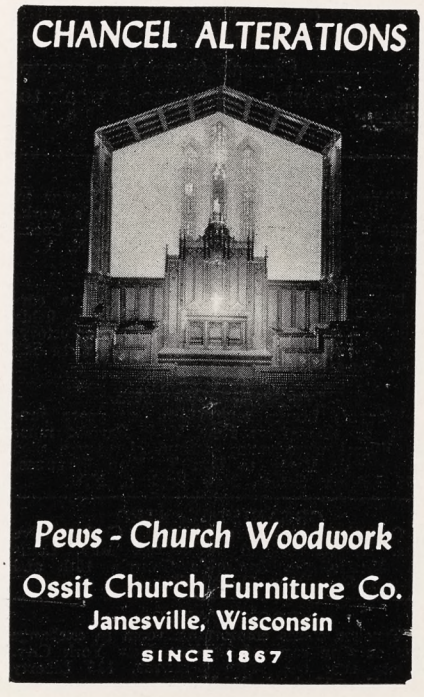
British Manifesto

London: — Sir Richard Acland, a leader at the Malvern Conference of 1940 and a leader in the Church of England, is now the head of the British Commonwealth Party, generally considered a left wing group. Recently, according to a wireless to RNS, the party issued a manifesto calling for the abolition of denominational schools as "incompatible with the socialist educational system" and also for the abolition of religious education in state schools. It declared that clergymen "should have no access to children during school hours, nor should children be withdrawn from school during school hours to receive religious instruction." In addition, the manifesto objected to communal worship in schools, and said applicants for school posts should not be asked questions "relating to personal religious views."

Mixed Marriages

London (wireless to RNS):—Anglicans contemplating marriage with Roman Catholics were warned by the Archbishop of York, Cyril F. Garbett, against signing any pledge that the children of such unions would be raised as Roman Catholics. The Archbishop, speaking before the full synod of the Convocation of York, described the conditions imposed on the non-Catholic marriage partner by the Roman Catholic as "humiliating." He particularly scored a statement printed in Latin on the reverse of the marriage document, and signable by both parties, which, he said, pledged the Roman Catholic to do everything in his power to induce the other party to embrace "the true faith."

Signing such documents, the Archbishop said, "means that Anglican parents married to Roman Catholics



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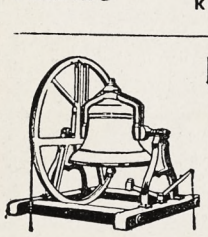
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Strategy and Tactics

(*Continued from page* 12)

be in most people's mind not only esoteric but also neurotic, to say nothing of its being an admission of weakness. The obstacles to overcome in establishing strong, healthy prayer groups are great. Nevertheless, I am sure that no parish can give a Christian witness to a community without one or more such groups.

Here is a need which can be met by the leadership and activity of laypeople. The cooperation of the clergy will, of course, be a tremendous help and, as Evelyn Underhill points out, the leadership of the parish priest is important in the beginning. It is not essential, however, for prayer groups can meet in homes, factories or offices as well as in the church. A layman or laywoman who undertakes such work will, as I have said, be looked at askance by many people, may even be openly ridiculed, but Christians are supposed to be a "peculiar" people and God alone knows what the effect on your home town would be if it were noised about. "Why in St. ——— Church there is a group of people who meet once a week to *pray!*"

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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. WILLIAM F. CORKER
Scranton, Pennsylvania

The remarks of William B. Spofford, Jr., (WITNESS, Oct. 17) on unity are completely irrelevant, for they can produce neither understanding of the problems nor any new approaches. It is my opinion that "the head of the most dynamic of the veterans' organizations" shows only dynamic stupidity in describing the problem of unity as "stuff like that." He should know enough of disunity, the struggle for power, and of self-interest to keep his mouth shut if he has nothing better to say. Mr. Spofford's claim that P.A.C., for example, shows more of the work of the Holy Spirit than the Church arises from a superficial knowledge both of P.A.C. and of the Church. P.A.C. is a pressure group; can we not assume that it has within its ranks some of the company of the faithful? Is not this then the work of the Church or do you, Mr. Spofford, think of the Church as a building? P.A.C., of course, only partially embodies what the Church knows ought to be, and the Church cannot supplant P.A.C. nor can it endorse it without reservation. As to housing, jobs, health facilities, decent food and clothing which seem to be the root of Mr. Spofford's basically purely materialistic concern, we might remind him there are enough at the task of the indoctrination of materialism. Recall, if you will, "though I could remove mountains . . . though I bestow all my goods to feed the poor and though I give my body to be burned, and have not charity it profiteth me nothing." (1 Cor. 13:2-3.)

* * *

REV. SAMUEL J. MARTIN
Chicago, Illinois

Your editorial in the last issue entitled "Hollywood Triumphant" is very significant. It is high time for the Church to lead and not to follow. Negroes are accustomed to Hollywood relegating Negroes to inferior and comical parts but when it is done by the Church it is too much to stomach; we look to the Church for leadership. The Diocese of Newark has taken a bold, courageous and Christian stand. I trust that the Church at large will take notice of this and will do likewise. At a time when we are making progress in race relations it is too bad to have this material presented for the Every Member Canvass when in part it is insulting and will certainly not be taken lightly by Negro Churchmen. Are we following Hollywood or Christ?

* * *

MR. JOHN E. BAKER
Mill Valley, California

With reference to your editorial "The Christian Gentleman," an intimate knowledge of affairs in China after thirty years of residence in several provinces, leads me to retort that the murders you cite can no more be charged to Chiang Kai-shek than can those by guerrillas during the American War Between the States be charged against Abraham Lincoln. Furthermore, they are infinitesimal compared with those committed by Communists in the process of spreading their terroristic control. The mines which they plant in the fields around Paotingfu are merely another and current manifestation. Further on, you speak of a "feudal, dictatorial system by which peasants and workers are victimized by money lenders and landlords, protected by the most powerful politicians in the Kuomintang." High interest rates and rents existed long before the Kuomintang, and the national government is doing infinitely more to correct them than are the Communists. If you want to find a "dictatorial" regime, where the common people have nothing whatever to say—if it differs from the views of the dictator—go into the Communist dominated areas of China. There you will find no one protesting—all the protestants have been liquidated. Instead of protesting as you do, against violence against three persons who were probably plotting something very much like treason against the authorities which were protecting them, you would be in better company if you protested against the mass murders which always accompany any advance of Communist forces into any new area, be it Europe or Asia. We have editors, college professors and other public figures in this country who at present are plotting the advance of Communism here. It will be some time before they will be numerous enough to attempt to seize physical control of some political unit. But when they do, if they follow the course of Communists in every other portion of the world, they will use terrorism—murder—as an instrument; and at such a time our police will use third degree methods on suspects under arrest.

* * *

C. T. RANSOME
San Francisco, N. Y.

I wish to commend Mr. Thurston Greene for his article, A Church Rite for Marilyn. Certainly we should have a service whereby adopted children may truly be made members of Christian families in the eyes of the Lord. However, in his article, Mr. Greene says "we want Marilyn to be adopted in Church in a private ceremony at which only close friends and relatives will be present." This note of privacy disturbs me. The adoption of a child, like the birth of a child or a baptism, is a time for rejoicing by the whole community of faithful. Certainly, since we are all members of one body, all the elements of that body should be welcome so that they might sing praises for the new, strengthening addition to the community. We have enough "private" baptisms and people who make "my" communion without having another exclusive rite in the Church.

* * *

MRS. THOMAS FLEMING JR.
Churchwoman of Pasadena

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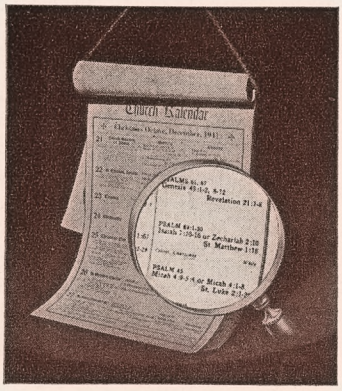
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CLERGY NOTES

ANTHONY, KENNETH, was installed as rector of St. John's, Waynesboro, Va., by Bishop Phillips on October 24.

BELL, LLOYD W. W., was ordained deacon by Bishop Goodwin on Oct. 18 at St. Timothy's, Herndon, Va., where he is in charge.

BUDD, OSBORNE, formerly chaplain at Wallkill State Prison, New York, is now rector of St. John's, Tuckahoe, N. Y.

CRAWFORD, M. K., who retired as rector of the Advent, Los Angeles, in February, died in Monterey Park, Calif., on October 22 at the age of 66.

HASTINGS, W. B., rector of St. Paul's, Overland, Mo., becomes rector of Trinity, Concord, Mass., on December 15.

McGEE, HAROLD F., was ordained deacon on October 13 at St. Paul's, Hanover, Va., by Bishop Goodwin. He is in charge of the parish.

SHANK, ROSCOE W., curate at St. John's, York, Pa., was ordained priest on October 28 by Bishop Heistand.

STEINMETZ, FRANCIS C., retired priest of Penna., died on October 17th at the age of 80. His last parish was St. Mary's, West Philadelphia, from which he resigned in 1933.

SMYTHE, THOMAS B., rector of St. John's, Aberdeen, Miss., takes charge of All Saints', Tupelo, and Grace Church, Okolona, Miss., effective November 15.

STITT, WILSON M., was ordained deacon by Bishop Mason on Oct. 17 at Whittle Memorial Church, Mission Home, Va., where he is in charge.

TIFFANY, EDGAR L., rector of the Transfiguration, Buffalo, N. Y., represented Kenyon College on November 1 at the inauguration of Richard L. Greene as president of Wells College, Aurora, N. Y.

WHITE, HUGH C., JR., was ordained deacon by Bishop R. S. M. Emrich on October 13th at Christ Church Cranbrook, Bloomfield Hills, Mich. Mr. White will graduate from the Virginia Theological Seminary in February, 1947.

WISEGARVER, HAROLD I., will serve as lay assistant to Dean John W. Day of Grace Cathedral, Topeka, Kansas, while he receives G. I. In-Service training looking forward to ordination in the ministry.

ZIMMERMAN, H. LYTTLETON, formerly assistant at Emmanuel, Baltimore, Md., is now rector of St. John's, Huntingdon, Pa.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 10 and 11 A. M.
Weekdays: Wed., 12 noon and 12:30.
Saints' Days: 12 noon.
This Church Is Open Every Day

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VOL. XXIX. No. 50.

The WITNESS

For Christ and His Church

NOVEMBER 14, 1946

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

Pot-Pourri of Problems Shown By a Simple Question

Asking People of Various Groups Their Chief Dilemma Gets Interesting and Varied Answers

By Vida D. Scudder
Contributing Editor of THE WITNESS

Wellesley, Mass.: — What chief problem confronts you as you face this bewildered world? Many leaders are talking: statesmen, religious authorities, journalists, sociologists, what you will. But what is astir under the surface, in the tossing ocean of the general mind? I wanted to find out. So, asking for written answers, I have been putting the question to sundry groups. Sometimes I said, "What is your chief dilemma?", for pretty much every problem, once faced, involves a dilemma. To religious groups, I added a word: "Your chief problem as a Christian?" I might have said, "as an American," "as an employer," "as a housewife," for this casual pedagogical method could be applied indefinitely. It is fun; I found the results interesting. The first group challenged consisted of college alumnae, assembled last spring in the class reunions which have happily begun to recur; the second was at a Church conference. Having formed the habit, I continued to indulge it; here is a selection of answers, loosely shuffled, but suggestive, I think, of what is going on in that mind of the common man on which in the long run solutions must depend.



Many people have treated me to platitudes,—from which may the Lord deliver us. For instance, "The unity and fellowship of all men." Other replies present special or minor issues. "The marriage question." "Which group of Christians is going to rise to the defense of the white collar worker?" "What is the right attitude toward the Roman Catholic Church?" (This last can hardly be described as minor.)

Many honest and thoughtful replies dealt with the racial issue. "Equal rights for colored,—yellow, black, all the minorities? I believe Negroes should have equal educational, living, and business opportunities; I am confused about the social side." Such confusion is evidently widely diffused. "How shall we eliminate racial and religious prejudice among so-called Christians?" Poignant distress is often evident: "How explain the past war to young people who question whether the sacrifice of those they loved was not in vain?" "How to answer those who say that a third world war is invitable?"

As queries and replies multiplied, I came slowly to think that our confusion, however tragic, has compensations. Never was a world crisis when the imagination on which Blake relied as a chief redemptive force so literally "global" in quality . . . and suffering. The time has passed when the common mind could be called provincial.

"Will there not be trouble so long as nations are grasping for more territory? How shall we interpret our own country's possession of Pacific bases?" "Paganism. Mammon (counting financial power as final). Greed for territory. Putting state above God, and . . . (surprising climax to this reply), Sabbath disregard." Some answers touch the quick: "How can abstract loyalty be converted into concrete action?" A large proportion deal with the most menacing problem of UN —"Is sympathy with Russia mere wishful thinking?" "Shall democracy be built up from the bottom (Magna Carta; British Labor Party), or imposed from the top (Soviet system)?" One slip carries a pertinent formula: "The problem of getting brethren to dwell together at once in unity and in freedom." No social order has solved that dilemma yet, clearly to envisage it is something. . . .

"How can you build a Christian society in our industrial world?" "Conflict between Christian ethics and modern business principles." A number of replies were still more explicit: "What role should I play as a Christian in the transition to international socialism?" "How to find an equitable division of this world's goods?" The perpetual problem of property! It is good that so many face it, whether from the angle of the modern capitalist, of the economic liberal, of St. Thomas Aquinas, of Stalin. Whatever one's answer, whether free enterprise, British socialism, Russian communism, another question instantly ploughs into the mind, especially the Christian mind, with sharp urgency; many of my replies, to my sad satisfaction, were cognizant of it. "Can nations behave with the same ethical code as individuals?" "How can we gain the benefits of corporate action without being overcome by the temptations of power?"

The relation of corporate to individual morality! There is my own deepest concern. It has been central to my mind, to many minds, long before the vast expanse of Russia forced it on every one looking at a map. It opens vistas to an area, never yet thoroughly explored by thought sacred or profane, wherein the pilgrim seeking the road to the Kingdom of God must press through thorny tangles of dilemmas and problems. I think I know that road, but I'm not talking about it just now. Some people may find this pot-pourri of puzzles discouraging; to me it brings invigorating cheer. In my dim distant life as a college senior, a classmate wrote an operetta. Its hero was named Gernutus, he was prophetic of Rodin's Thinker. He never did anything. He sat, still and solemn, with beetled brows,

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while we actors circled around him singing. Our song had a constant refrain: "Surely Gernutus is thinking." That absurd refrain has run through my mind as answers to my query have poured in:

"Surely America is thinking."

FEDERATION URGES UNDERSTANDING

St. Louis (RNS):—Greater cooperation between the people of the United States and the Soviet Union and the elimination of international intolerance and prejudices were called for in a resolution adopted last week by the commission on justice and good will of the local federation of churches.

INTERCOMMUNION PROPOSED

London (Wireless to RNS):—Full communion between the Church of England and non-Episcopal Churches throughout the United Kingdom was proposed by the Archbishop of Canterbury in a sermon last Sunday at Cambridge University.

Declaring the time has come for free exchange of both ministers and ministries, Dr. Fisher said he presupposed that those agreeing to full communion would agree on the essential principles contained in the Scriptures and creeds, as well as on the sacraments and the ministry itself.

The archbishop's announcement, although a surprise to Free Church circles, was cordially received as a basis for further discussion.

Dr. Fisher stressed that non-Episcopal Churches had accepted the principle that the episcopacy must exist with other elements in the re-united Church.

"If the non-Episcopal churches agree to such a communion, let them try it on their own grounds first," he said. "I should hope that preparation for it be along the lines of the recent Canadian proposals which saw both episcopal and non-episcopal ministries willing to interchange. By that means assimilation would be at work from the start at the presbyterial level.

"I love the Church of England as Presbyterians and Methodists love their churches. It is not possible nor desirable that any Church merge its identity in a newly-constituted union.

"What I desire is that I should be able to enter their churches freely, and they mine, in the sacrament of the Lord, that His life may freely circulate between us."

GREAT SERVICE IN ST. LOUIS

St. Louis (RNS): — There were 14,000 persons present at the interdenominational rally held here last Sunday at Kiel Auditorium to celebrate the Protestant Reformation. The speaker was the Rev. Ralph W. Sockman, Methodist of New York, who visited the Soviet Union this past summer. He told the vast audience that cooperation can be effective only in an atmosphere of mutual respect and trust and warned of a "third global war which would dissolve civilization unless the Churches of all faiths unite in a common goal of world peace."

The meeting was under the auspices of the Church Federation of the city.

HEADQUARTERS IN GENEVA

New York:—Bishop J. I. Blair Larned, former suffragan bishop of Long Island, who takes charge of the American Churches in Europe on January 1st, will make his official residence in Geneva, making the eighth large American Church to be represented there, all closely affiliated with the World Council of Churches. "These Churches comprise more than 35 million communicants," according to a statement issued by the Council, "and they are all undoubtedly prompted by the desire to render special assistance at this time of need through the department of reconstruction and inter-Church aid of the World Council to the stricken people of Europe."

ASKS UNDERSTANDING OF USSR

Boston:—The only American who fought, was wounded and given rank and decorations by both the American and Russian armies was the speaker at a recently meeting at St. Paul's Cathedral. He urged understanding between the USA and the USSR. Sgt. Leonard Bernhardt is the name of the young soldier. Others to speak in the series of lectures, held Thursday evenings under the direction of the department of education of the diocese, are Edwin B. Goodell Jr. of the United Nations Association; Dr. Edward L. Young, chief surgeon in a local hospital who visited Russia this summer, and Raymond Dennett of the World Peace Foundation.



The Rev. John S. Higgins of Minneapolis, left, a recent preacher on the Church of the Air, greets Bishop Irving P. Johnson, retired Bishop of Colorado and founder of THE WITNESS, *who was the preacher on the first of these programs fifteen years ago. With them are Norman Johnson, the Bishop's son who directed the musical part of the program and Organist Jean McIntyre*

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A Bishop from Franco's Spain Speaks on Freedom

However His Statements Are Challenged By Pronouncement of the World Council

By W. B. Spofford Jr.

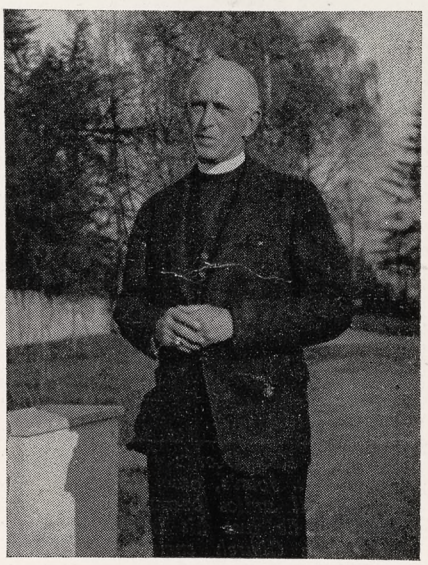
New York:—Freedom of worship is still considered one of the four fundamental freedoms of man even in a highly secularized civilization. The Roman Catholic Church, for instance, invokes this freedom in all of its arguments for its political activity at the present time. The definition of freedom that that Church uses, however, disturbs many people.

In a recent interview, Bishop Gregorio Modrego y Casaus of Barcelona, who is visiting this country, said that Protestants in Spain are given full liberty in the practice of their religion. "The Franco government," he said, "permits full freedom of religion to Protestants, except in one respect. They are not permitted to intrude in Catholic homes or to disseminate literature attacking the Catholic Church or the Catholic religion, which is the religion of the state. Furthermore, although the law prohibits Protestants from advertising, in practice this is being permitted."

Bishop Modrego declared that Catholics in Spain number more than 99 percent of the population and he claimed that any attempts by the small group of Protestants in the country to proselytize would be resisted by the people themselves. "Hence the government is merely following the wishes of the people in forbidding any attempt to undermine the Catholic faith," he said. "In some instances, Protestant groups have carried on propaganda sharply opposed to the Catholic sentiments of the people and have attacked leaders of the Church, especially the Pope, and this has compelled authorities to intervene."

To exemplify Spanish religious freedom, the bishop said that three Protestant students in the University of Barcelona who had to pass examinations in religion as a requirement for graduation were examined by Catholic priest-professors in the tenets of their respective faiths. He said, "These students had, of course, to teach themselves, since only the Catholic religion may be taught in any educational institution, but nevertheless they were not discriminated against, but rather helped in meeting graduation requirements."

On the same issue, the International Christian Press and Information Service, news organ of the World Council of Churches, has sent a statement from Geneva which says, "The situation of Protestantism in Spain is still extremely precarious. At the time of the promulgation of the religious laws of Spain in 1945, it had been hoped that true religious liberty would gradually be granted. But subsequent developments have shown that Spain still maintains in many essential respects a regime of religious oppression."



Bishop Blair Larned will make his headquarters in Geneva as the Bishop of the American Churches in Europe. Picture was taken in the garden of the headquarters of the World Council of Churches

Stating that the laws acknowledge in fact only the right to hold private services of worship, the statement says that "wherever public services are held they are merely tolerated, but not officially allowed. Moreover, the Protestant Churches suffer from the following further restrictions:

"Protestants still have to send their children to schools where the 'official' Roman Catholic religion is taught to all pupils and have no right to open their own schools.

"Protestants have no right to publish their own literature, since all such literature needs the Roman Catholic imprimatur.

"Protestants have no right to be married according to civil law. Those who are baptized as Roman Catholics are considered as Roman Catholics for the whole of their life.

"Protestants are not being accepted for public offices even if they are perfectly able to fulfil such positions. The argument used in such cases is that the state is Catholic.

"Protestants are not allowed to proclaim the Gospel freely."

Was it not Humpty-Dumpty who answered Alice, when she challenged him on his use of a word, that "words mean exactly what I say and intend them to mean"? And so, Bishop Modrego says that Protestants in Spain are given full liberty in the practice of their religion.

NAVY CHAPLAINS NEEDED

New York: — The procurement program for regular navy chaplains is now open, according to an announcement by Chaplain Percy G. Hall, secretary of the army and navy division of the National Council. Candidates should submit applications through the office of naval officer procurement, addresses of which can be supplied by the division.

CHURCH ARMY CENTER

Cincinnati:—Church Army opened its training center here in October for its first post-war class, with five men enrolled. There are Albert Huntley of Maine; Ernest St. Andrew of Northern Michigan; Earnest Swanker of Albany; Fred Nussbaum of Oklahoma; William Johnson of Los Angeles. Captain Earl Estabrook, national director, is in charge with lectures given by a number of the clergy in the diocese of Southern Ohio.

PASTOR NIEMOELLER IN ENGLAND

London (wireless to RNS):—Pastor Martin Niemoeller of Germany is in England as the guest of Bishop George K. A. Bell of Chichester. He is not scheduled to address meetings or conduct services.

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ARCHBISHOP MAY MOVE

London (wireless to RNS):—Lambeth Palace will cease to be the official residence of the Archbishop of Canterbury if the Church Assembly approves a report to be submitted by its ecclesiastical committee. The report states that the Archbishop should reside in the cathedral city of Canterbury and also stresses the financial burden imposed by the upkeep of Lambeth.

UNITED NATIONS INSTITUTE

New York (RNS):—An institute on the United Nations for secretaries of city and state councils of churches, religious press editors, foreign missionary executives, church social action secretaries and affiliated organizational leaders has been scheduled here for November 25-26 by the department of international justice and good will of the Federal Council of Churches.

In announcing the institute, Walter W. Van Kirk, secretary of the department, said it would be limited to 50 members. They will discuss methods by which the Churches can support "those activities of the United Nations that are designed to promote ends consonant with the Christian conception of world order."

Van Kirk also stated that the group will investigate the possibility of holding similar meetings throughout the country.

It is hoped, Van Kirk said, that institute members will be able to interview members of the American UN delegation as well as delegates from other nations.

MATRICULATION AT GENERAL

New York:—Fifty-seven new students matriculated at General Seminary on All Saints' Day. The matriculation sermon was preached the evening before by Bishop Austin Pardue of Pittsburgh before a congregation that filled the chapel. There are 92 students in the seminary, twenty of whom are graduate students.

Bishop Pardue had this to say about labor in his address: "When I became bishop of Pittsburgh, they gave a civic dinner for me. It is their custom. Everyone in every walk of life was represented, except labor. I asked the chairman to include representatives of the C.I.O., the A. F. of L., and another labor organization, active in Pittsburgh. He did, and the three representatives came. After the dinner, they said: 'This is the first time we have ever been invited to anything like this.' The very next week, when they gave a dinner to the chairman of the steel workers organization, assistant to Philip Murray, they invited me to be the speaker. When I stood up to speak, they cheered. It was not personal. I was a stranger, new to everybody and everything. They cheered because they had an Episcopal bishop there. I am no labor expert; but three of my clergy are. They are friends with labor. But I see no reason why any man cannot be friends with labor, if he is the right sort. Priests who will go and who will love these people, who will push door-bells and care about getting inside their houses will get to be friends with them. He need not be a labor expert."



The Rev. George F. Pratt, rector at St. John's, Stockton, California, is all smiles because of a home run he just hit in a ball game at a Church summer conference

LARGE ENROLLMENT AT VIRGINIA

Alexandria, Va.: — A matriculation service for the 100 students of the Theological Seminary here featured the observance of All Saints' Day. A quiet day followed, conducted by the Rev. Kenneth E. Heim, new assistant professor of Church history. The school has the largest enrollment in its history. There are also other additions to the faculty, with the Rev. Clifford L. Stanley now professor of systematic theology, and the Rev. Jesse M. Trotter the associate professor of apologetics. Still another addition to the seminary staff is Mr. Harrison Fiddesof as bursar and business manager. Seventy-one members of the student body are former service men. Fully half of the men are married and are living in a nearby housing development.

STEPHEN CLARK CONSECRATION

New York:—The Rev. Stephen C. Clark will be consecrated Bishop of Utah at St. Paul's Cathedral, Los Angeles, on December 6th with Presiding Bishop Tucker as consecrator and Bishop Stevens of Los Angeles and Bishop Moulton, retired Bishop of Utah, as co-consecrators. He will be presented by Bishop William F. Lewis of Nevada and Bishop Robert B. Gooden, the retired suffragan bishop of Los Angeles. The sermon will be preached by Bishop Edward L. Parsons, the retired bishop of California.

OVATION GIVEN DEAN BODE

Los Angeles:—An ovation was given Dean Arnold G. H. Bode at the recital of his sacred music given on October 20th at St. Athanasius' Church here. Now rector emeritus at Sierra Madre, Calif., Dean Bode continues to preach through music the message of these times: the end of war; the coming of peace; the establishment of justice; the ending of fear; the dwelling in safety of the common people throughout the world. One of his hymns, The Kings' Highway (432), is in the new hymnal. Before coming to this country he was organist and choirmaster at Cuddesdon College, Oxford, University.

USE OF VISUAL AIDS

Atlanta, Ga.:—Miss Irene M. Scudds, adviser to the department of education in the diocese of Southern Ohio, led a conference, October 28-30, on the use of visual aids in the Church. The conference was sponsored by the association of diocesan leaders in Christian education in the province of Sewanee, with 25 attending. Others to take part in the conference were the Rev. R. G. Urban of Jacksonville, Fla.; Mrs. John W. Crump of Alabama; the Rev. Henry Johnston of Oxford, N. C.; Dean N. E. Wicker of Christ Church Cathedral, Louisville.

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EDITORIALS

Failure of Nerve

THE late Prof. Gilbert Murray coined the phrase "failure of nerve" to characterize that period in a culture's development when the persons who possess the political, educational and economic power no longer have a living faith in the ideals of their civilization. Therefore, believing that the ideals are no longer dynamic and growing, they stop using them as springboards for action and as criteria for judgment, even though they continue to pay expedient lip-service to something they call the "great spiritual heritage of our culture." Such a failure of nerve sets in when those who possess the power are really challenged to live up to the ideals. Historically speaking, they have never been able to accept that challenge and, to defeat it, they are forced to sink deeper into their moral slough and indulge in even more gross betrayals of their spiritual foundations. Such a state of moral cowardice on the part of a culture, as Arnold Toynbee has pointed out time and again in his monumental history, leads but to the grave.

The recent election campaign, in which the candidates of both major parties steadfastly refused to tackle concrete issues, and the results at the polls on November 5th, were symptomatic of our failure of nerve. The real issues of the election were not whether the so-called Communists were going to take over our country (although the vast majority of the forces which mold our opinion would have us think so) but whether we were going to try conscientiously to live up to our ideals and attempt to expand democracy into every area of life, political, economic and social. Put into operational terms, this meant whether or not we really believed that all men, regardless of race, creed, color or national origin, were entitled to the life more abundant. That was the challenge of the election. It is ominous that we refused to accept it.

The challenge, however, still exists. It confronts the whole world. It is a spiritual and moral problem. It lies behind the hurly-burly over Yugoslavia, Palestine, Greece, India, China, Germany and Japan. It stands nakedly posed in our bleak city slums and their rural equivalents. It is summed up in the challenge of redemption and the vision of the Kingdom of God. To those who despair deeply, we would point out that there is nothing wrong with our ideals, based on the ultimate worth of the human personality made in the image of God, that a little practice of them would not cure. True Christianity is not a panacea but it is a good medicine for strengthening weak backbones and revitalizing nerves that have failed.

Eleven men once came forth from an upper room, beheld their Leader lynched and lost their nerve. They got it back through faith in that Leader and his ideals and went on to challenge the world. These eleven were our ancestors.

"QUOTES"

This is the way Prof. Bennett, of Wesleyan College, Macon, Ga., reads a famous story to the "Bible Christians" who often are also Ku Kluxers, and Bilbo-ites:

A certain man went down from Atlanta to Macon, and fell among thieves, who stripped him of his clothing and wounded him and departed, leaving him half dead.

And by chance there came down a certain Methodist bishop that way; and when he saw him, he passed by on the other side.

And likewise a Baptist deacon, when he was at the place, came and looked on him, and passed by on the other side.

But a certain mulatto, as he journeyed, came where he was: and when he saw him he had compassion on him,

And went to him, and bound up his wounds, giving him first aid, and laid him in his flivver and brought him to the De Luxe Hotel (where the mulatto could not of course be received as a guest)

And he said to the owner of the hotel: Take care of him, and whatever you spend, when I come again, I will repay you.

—submitted by Wilbur L. Caswell, rector of St. Paul's, Yonkers, N.Y.

A Modern Menace

NEW occasions teach new duties and what our country needs right now is a scientific study of a practical way of eliminating agencies. They are becoming a menace and a burden in both Church and state, and what we say here in print is mild compared to what is often said privately.

Take "281" for instance. It is staffed, at least in its senior and junior executive posts, with men who have been rather outstandingly successful in parish or business administration. They are promoted from effective contact with a few hundred souls to an ineffective contact with eight thousand waste paper baskets. From saving souls one by one they move up to composing mimeograph manifestoes. It is a dubious promotion but it often carries with it a salary which makes it difficult for a man to jump back into parish life. If things are going well he feels he is evading a challenge in leaving his agency

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post; if things are mediocre or worse, no one wants him.

Such a situation is faced by other Churches. Those of us who really believe in corporate action by the various Churches (you know of course that lots of people who talk about corporate action don't really believe in it. It's just a red herring to avoid definite action on unity) have good reason to think that the same floundering and overlapping is found in the extensive offices of "297"—the headquarters of the Federal Council of Churches.

Nor are our dioceses free from this. Some years ago one of the larger ones had a board of religious education functioning with one stenographer and the rest of the help volunteer. Someone got up in a meeting and after some sure-fire cliches on the importance of training the youth and so forth he said, "Wouldn't it be wonderful if we had a full time director." (Any survey will probably show that people who initiate motions with the phrase "wouldn't it be wonderful" should be ruled out of order immediately.) They got the director so things had to hum to make it worth their money and his time and talents. They changed a modest but useful mimeographed news letter into a slick paper monthly. At one time this cost $1,500 a year and its income from subscriptions totalled $26. This is not bad as official publications go. But how would you like to run a parish or a business that way?

Of course all this reminds you of the government, especially the national government. But the movement for putting ten desks where one was before it quite bi-partisan. It is found in other countries also. In England the long-established "Rodent Control Board" (rat-catching) is said to employ 100 clerks and fifty actual rat catchers.

And the Church and state are not alone in spawning offices where people spend most of their time sending inter-office memos to each other and questionnaires to the outside world. Private agencies abound which to the naked eye seem to have no reason for their existence other than to supply their executive secretaries with a living and an audience. Other matters are taken for "referral" (agency front-office language for passing the buck) unless they have enough publicity value.

For our own protection, as well as for the record, we want to say that among the thousands of private agencies, there are dozens of splendid, efficient ones. Since the source of their support can be disaffected, at least all of them have to be tactful. These agencies are hard to kill but they are not entirely immortal, as state and Church agencies are. The worthwhile agencies are hampered rather than helped by the existence of the others.

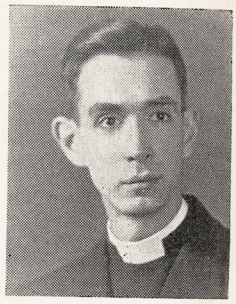
Some day, we hope, boards and commissions will be set up for closely defined purposes—and for definite periods of time; a few years at most. This would waste a lot less money and valuable manpower. Young men would not be accused of using such jobs as mere springboards nor old men of hanging on. But outside of this suggestion we have no others, save that the problem is widespread enough to warrant study, preferable by a non-permanent board.

The Living Liturgy

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

Name This Child?

THE national headquarters of our Church—commonly called "281"—is the butt of all too much unfavorable criticism on the part of the clergy. It is painful for us in this column to join the unhappy chorus. I only hope that in this case my remarks are not ill-considered or trivial. But some one must speak out against the unholy portrayal of Holy Baptism which is being sent out this fall as publicity for the Every Member Canvass. The October issue of *Forth*, which spreads the picture on its cover, says, "the poster itself . . . will be shown in every parish and mission during the coming weeks." We sincerely hope it will not be exhibited; and that if it has already found a place on parish bulletin boards it will be taken down at once. It is an utter travesty of one of the Church's most sacred and solemn rites.



Inasmuch as the officiant has the child in his arms it may be supposed that the picture illustrates that point in the service either just before the pouring of water in the Name of the Trinity or before the signing with the cross of the new member as a soldier and servant of Christ. Probably the former is meant, as there are no signs of any water as yet on the baby. The minister's gesture, however, is of neither action. Instead he seems to be pointing mournfully to the Prayer Book lying on the font (filled, it seems, with some liquid other than water) in a vain endeavor to direct the attention of the family and sponsors away from their utter absorption in what little Johnnie or Harry may be about to do—presumably he is about to coo. The expressions on their faces are, to say the least, one of mirthful affectation.

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It is perfectly natural and proper that both the minister and people look cheerful at Holy Baptism. It is a happy occasion. The sacraments are joyous mysteries. But there is a *sacred* expression of hilarity which this picture utterly misses. Were it not for the presence of the font—whatever the seven-branched candlestick in the background may mean is not clear—one would take this to be a tea-party ceremony. And with all due regard for the imitations of a close-up photograph the picture does not suggest that this service is *public* in the presence of the congregation. But that is the Prayer Book norm.

Where in this picture, except perhaps on the face of baby himself, is there a sense of the enfolding presence and wonderful, life-giving mystery of grace of Almighty God? The romanticized, sentimental version of the Christian religion which this picture reveals will be of small help, I fear, to that little fellow when he comes manfully to fight under Christ's banner against sin, the world, and the devil. And he has a pretty tough fight ahead of him, you may be sure.

The purpose of this piece of publicity is doubtless to enlist all of us fully and entirely in that total warfare of the Spirit against the rulers of the darkness of this world. But this picture hardly suggests our initiation into so hardy and adventurous an enterprise. It is too soft, too pretty. It will not bring much missionary offering to 281. Rather 281 should offer a prize to the Sunday School class that sends in the best name for the baby.

The Veteran Plus God

by

C. H. ELLIOTT

Former Navy Chaplain and now on Staff of Church Society for College Work

ACROSS the Church's threshold yet linger the shadows of war two veterans. They wait willing for guidance and the Church waits while talking about the veteran. During the war advertisements, politics, club addresses, Churches, and military training gave to the serviceman a composite picture of himself, ennobled, full of virtues, potentialities, and heroism. The firebrands of establishing truth, justice, and liberty were fanned white-hot around him. Over his own reticence was fitted the concept of titanic endurance and aggressiveness. Upon his natural fear was powdered the idea of undaunted courage. From all appearances this ordinary youth really must be something; everybody said so and showered him with praise and promise. Aye, promise for a peaceful world, a chance to live and let live, an opportunity to pursue his vocation, and help to raise a family. No doubting it, the serviceman felt good about America, the land of the brave and the free, of liberty and justice for all!

But today the danger is gone. The land of liberty is centripetally rushing to exert its individual rights and fill its individual needs first. The veteran has returned from his Armageddon with pulse high and expectancy keen for American and normal living.

Foresworn veteran-houses aren't in sight. Veteran priorities of surplus goods vanish in red-tape and graft. The land of equality places racial prejudice in local seats of government. Collusion in war-contracts, politics in veterans' administrations, lushness of blackmarkets are shocking the veteran who had found the hope of unselfishness to be worthwhile.

And now General Convention—what of its action? With mixed emotion one sees our "heroes'" disillusioned eyes upon us of the Church. More and more they become frustrated spirits grasping ever feebly at their longed-for picture of the American type of freedom. Occasionally these disillusioned men strike out in anger as in Tennessee at election time, or in isolated anti-social acts of murder, or in mass organizations of using their priorities to get what they can.

Much of this unrest can be traced to a condition in our society, because shattering before the veterans' eyes are the virtues they were led to believe in through our own efforts and commitments to him. Maybe he can't enumerate a neat logical bundle of virtues he feels to be solid. But they are the very qualities which our Lord taught to be daily values and the majority of veterans began to hope in them, although perhaps not from a direct Christian conviction. A shell-burst perchance cauterized these realities to a man. The long tedious months of waiting driving a man near to insanity perhaps led him to cut the periphery of cares down to the fundamental goods in life. Even the youngest serviceman matured along these lines far beyond his years.

NEVER before in American history has its human ground been so ready for the seed-planting of God's word. A potential crop whose fibers have shown themselves to contain strength vigor, hope, charity, compassion, and faith are component elements of war two veterans. The imminent action calls to place the key into the lock: the lock being the veterans who unwittingly long for Christ's way, and the only workable key being our Lord Christ.

Whether we as a Church will act rests upon our

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recognition of the situation and our willingness to move now. We must believe our Christian avenue of Jesus's teaching to be the best road we know, otherwise we couldn't be Protestant Episcopalians. We dare not hide from our view the signs of frustrated human souls in our midst searching for the drink of cool water which we are commissioned to give.

The immediate course of action is humbly and corporately to offer that draught of cool water which is Christ to the veteran, even though we fear spilling some. Time is of essence to buckle down before the veteran "faints" becoming entirely embittered against life, bowing and breaking under the force of evil which lashes out against his veiled hope in the virtues of Christian living.

It means checking our own personal lives, our own parish lives, our own national Church life. Colleges and schools must be invaded immediately as the Church Society for College Work is striving to assist in, since there we have a ready-prepared segment of these potential veterans. Individually rectors must reach out into their parish families and communities for the veteran. It can be that from these veterans we tap onto a great resurgence of life for all Christianity.

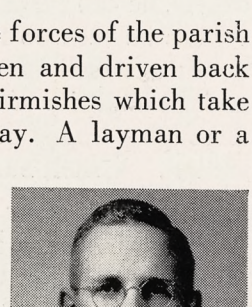
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

ONE of the ways in which the forces of the parish are most consistently beaten and driven back is in the thousands of little skirmishes which take place with the enemy every day. A layman or a clergyman has a chance to reveal the truth, or rather a part of the truth, about God and fails, whereupon the cause of Christ loses ground in the mind and heart of one or more individual. Sometimes this is due to lack of courage — more often it comes as a lack of preparation or training.



Take for instance the familiar encounter with someone on the fringes of the parish or outside of it altogether. "I suppose you think I'm bad because I don't get to church," a man will say to his rector. "I don't go to church but I lead a good Christian life," another will say to a layman, usually with chip on shoulder. There are countless variations on this same theme but they all boil down to the same point of view—a Christian is a man who refrains from beating his wife or stray dogs and who has good manners. In the same way, people speak to laymen or clergymen every day about Christianity, sometimes directly, sometimes indirectly, sometimes seeking the truth, sometimes trying to quiet an uneasy conscience.

The tragedy is that seldom do they receive a straight and honest answer. Clergymen as well as laymen tend to turn such questions away with a laugh, with a few embarrassed words, or, worse still, by nodding approval. As a result the questioner is confirmed in his error or left with the feeling that Christianity has no standards nor doctrine; the Christian forces receive a set-back which may be a minor loss in itself but which is in the aggregate a staggering defeat; most important of all, the souls of two human beings are endangered—that of the man who failed to answer the question as well as that of the man who asked it.

It is obvious to point out that this situation arises through lack of courage. Certainly all of us are ashamed to think of the number of times we have "begged pardon for God: in drawing rooms," to use words of Charles Peguy. Certainly we will agree that "he who does not bellow the truth when he knows the truth makes himself the accomplice of liars and forgers," but failure to speak the truth comes not only from lack of courage, not only from lack of knowing the truth, but also from lack of knowing how to speak it.

When a man says, "I suppose you think I am bad for not coming to church," the task is to convey to him that (1) the only opinion worth considering in the matter is God's and (2) Christian faith and worship are inseparable. The difficulty lies not so much in answering briefly and concisely as in keeping yourself from blocking his way to the truth. I am frank to say that I have never worked out an answer which would not permit the other person to go away feeling resentful, and to a certain extent justifiably resentful, at me. I realize that this may be just a way of excusing myself for begging pardon for God. Nevertheless I believe there is a real and vastly important problem here on which very little has been done.

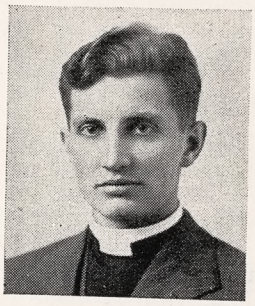
What I would like to see is a little manual of answers to the stock questions, a booklet which could be used by laymen as well as clergymen. There are men in the Church who could, preferably working together, write such a manual. In so doing they would point up the situation, help to meet it, and enable the laymen and clergymen to win some of these skirmishes instead of being constantly beaten.

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Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

AS I entered the theater union seamen were picketing the Times office building across the street. They were protesting an article that the newspaper had printed by Hanson Baldwin in which he had said, among other things, that "we produced ships in fantastic numbers and men to man them, but not seamen and not efficient ships" and "when unionism took to blue water, the death knell of an efficient maritime carrying trade was sounded."



Inside the theater, I sat enthralled by a technicolor motion picture of the sea, dealing with the war-time life and trials of merchant seamen. The film, *The Raider*, was produced in England and acted, not by professionals, but by members of the allied merchant marines, navy and air forces. As written and directed by Pat Jackson, the picture is almost documentary in its approach to shipboard life and, better than any other sea film I can recall, truly portrays the ambiguous nature of the sea—its placid, almost maternal qualities and its awesome, destructive power. The frequent shots of mountainous waves, threatening to engulf and swallow twenty-four men adrift in a lifeboat, are as hypnotic and horrifying bits of camera work as I hope to see in a long, long time.

The story, cut down to bare essentials, deals with the survivors of H.M.S. Jason who, following the blasting of their craft by German torpedoes, live in a small lifeboat for eighteen days amidst the storms of the war-time western approaches to England. To their rescue steams the freighter, Leander, cut off from its convoy and loaded with planes, locomotives and tanks. The villain of the piece, the German U-boat 157, has not been content with sinking the Jason, however, but trails the lifeboat day after day hoping to be led to further prizes. At the end, of course, the Jason's survivors are saved by the Leander after the freighter's lone gun has sent the U-boat to the bottom with all hands lost.

The power of the picture lies not in an original story, however, but in its honesty. The non-professional actors, time and again, present characters that know what it is to fear death, to know and love comrades, to be required to fire a deadly torpedo efficiently and without concern for the consequences. The U-boat crew in this film are not the Hollywood Nazis. Instead they are business-like workers who, without quite understanding why, are caught up in a vicious mode of life which says that they must sink the Leander . . . period. Presented thus, their action is, somehow, more horrible than the usual black-and-white heroics of the typical war film.

A preface to the film states that the actors are, in reality, replaying roles that most of them enacted for keeps during the war. As such, *The Raider* serves as a fitting tribute to the merchant seamen of the world.

When I came out of the theater 4,000 members of the maritime unions were still marching earnestly around the Times building carrying signs which said: "Does Hanson Baldwin know that 6,006 seamen drowned on the Murmansk run or shuttling in the South Pacific?" *The Raider* effectively proves their point.

SANCTUARY

The Common Chord of Worship

★ Three Gospel words must keep striking together like a common chord in the movement of a true Christian congregation. They are—Come: Abide: Go. We are to *come* out of the world into the New Life and Fellowship that is membership in the Body of Christ. We are to *abide* in Him as branches abide in a vine—nor is that a repose but rather a constancy of being pruned, trained, cultured. We are to *go* out into all the world as ambassadors go out—our real lives already hid with Christ in God, our citizenship already in heaven—into all the courts of this alien world, to apprehend men and share with them the secrets of our citizenship, for the further employment by them of those same secrets in the places where they live and work. For the sake of clarity, it is right sometimes to distinguish between these aspects of activity; but a true congregation can never segregate them, one from another, in its life. Let a congregation stop short at the first, glorying only that it has been taken out of the world, and it will soon come under the condemnation of the man who, being given a talent, buried it in the earth. Let a congregation luxuriate only in the second activity, in the elaboration of its services and the rigour of its discipline, and it will soon come under the condemnation of those who store up the manna lest no manna should fall the next day: the very materials of its nourishment will go bad on them. Or let a congregation be for ever running missions, concentrating only on the outsider, counting as indifferent both the state of their own redemption and the methods of its constant nourishment, and it, in its turn, will find soon enough that it has hewn out broken cisterns that hold no water.

—George MacLeod, *We Shall Re-Build*. The Iona Community.

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World Council Raises Millions Of Dollars For Relief

The Gifts Largely Made Up of Goods Sent Individuals and Churches for Distribution

Edited by W. B. Spofford

New York (RNS): — Protestant churches in America shipped more than 10,600,000 pounds of relief goods to Europe and Asia during the one-year period ending in September, it was announced here by Vinton E. Ziegler, executive secretary for the material aid program of Church World Service. Estimating the value of the shipments at $4,768,108, Mr. Ziegler said that 29 countries in Europe and Asia received supplies. Since February, shipments have averaged more than one-a-day, and totaled almost 1,200,000 pounds a month compared to the first month's 40,400 pounds.

A preponderance of the goods were gifts-in-kind from individuals and churches sent through Church World Service centers in nine cities. Shipments included dried milk, flour, cereals, hospital dressings, medicines, clothing, blankets, shoes, soap, needles and thread, seed grain, and some 15,000,000 vitamin tablets for the Orient. About 1,500 CARE (Cooperative for American Remittances to Europe) food packages were distributed in Germany and Austria.

Although these supplies were intended principally for emergency use, Mr. Ziegler stressed that many items were of a more permanent nature. Among the latter he listed kits of household linens for pastors whose homes were looted during the war; 1,000 cases of German language Bibles; hospital and surgical equipment; children's toys; bicycles for European pastors without means of transportation; periodicals and theological textbooks for seminaries, schools and church leaders; sewing machines for overseas relief clothing centers, and farming tools and kitchen utensils.

Countries which have received more than 1,000,000 pounds of aid in the last year are Germany, Greece, Holland, Italy, and Poland. Largest shipments to Asia went to China, India, Korea, and the Philippines.

New Church

Myersburg, Pa.: — Consecrated work by the Rev. Henry Russell, rector of Christ Church, Towanda, plus money from St. Mark's Mauch Chunk, where the Rev. G. Clayton Melling is rector, has made possible the opening of a new mission here. The building is an abandoned Methodist Church which has been renovated. It is said to be the first new work to be opened in the diocese of Bethlehem during the past twenty years.

Addison Is Better

New York:—Writing from Guam, the Rev. James T. Addison, vice-president of the National Council, who recently suffered a heart attack while on the way to the Orient to study the mission fields, has announced to the National Council that he is making a good recovery. He hopes to return to the United States by hospital plane, arriving in New York around December 1st.

Laymen Honored

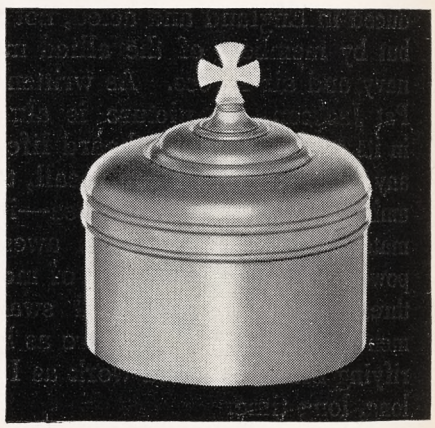
Fargo, N. D.:—The Hon. Daniel B. Holt and Mr. Percy L. E. Godwin were honored at a dinner held here on October 24 for their contributions of the life of the Church in North Dakota. When Gethsemane was established as the cathedral Judge Holt was a member of the vestry and has since served on the chapter. He has also served for forty years as the chancellor of the district. Judge and Mrs. Holt are now making their home in Delaware. Mr. Godwin, a member of the cathedral chapter since 1916 and treasurer of the district since 1919, was also honored on the completion of his long service. The new chancellor is the Hon. Charles J. Vogel, district federal judge, and Mr. G. A. Willming succeeds Mr. Goodwin as treasurer.

School on Education

Philadelphia:—A school on Christian education is being held on six successive Tuesday evenings at Church House here under the auspices of the diocesan department of education. Lecturers are the Rev. J. Clemens Kolb; the Rev. William H. Dunphy; the Rev. Louis A. Haselmayer; the Rev. E. Frank Salmon; Dr. Selinda McCaulley, school psychologist, and the Rev. E. Felix Kloman.

GET-TOGETHER

A large and progressive Southern parish seeks an assistant to the rector. All aspects of the work, including preaching, will be shared but the rector expects him to concentrate on young people's work and calling. The salary is $3600 plus $25 a month car allowance. He will have to pay his own rent. A young man is desired—two or three years out of seminary. . . . A parish in the Pacific Northwest is looking for a rector. Salary about $2,500 and very fine rectory. Churchmanship is moderate. Any clergymen interested in either of these positions write Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y., with self addressed envelope enclosed. This is a service given without charge. Parishes seeking rectors or clergy seeking positions are invited to use the service. But to save our time we ask that no personal calls be made at the office. Neither should extensive correspondence be expected. All we can agree to do is to do the best we can to get-together men seeking positions and parishes seeking rectors or assistants. Incidentally we have been successful in fifteen instances since the service started a few months ago.



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Father and Sons

Liberty, Mo. (RNS):—The names of Frank and Jesse James have a peculiar niche in the records of America but it took the centennial celebration for a rural Baptist church to recall that their father was one of the foremost pioneer pastors of his day in this part of Missouri. A century ago, the Rev. Robert James, father of the outlaw brothers of the post-Civil War era, believed there was need for a church northwest of this Clay County town. He was the moving spirit behind the erection of the Providence Baptist church. Continuous services have been held by the congregation since that time.

Preaching the centennial service, Homer S. Huff, Kansas City, Kan., pastor, said: "The sainted father of Frank and Jesse had the conviction that a church was needed on this spot 100 years ago. His life and teachings through the years have been an inspiration to the long line of consecrated men who followed him. I wonder what he would say about the exploiters if he were alive today."

Georgia Lynching

New York (RNS):—The Federal Council of Churches is concerned over the fact that no arrests have been made in the three-month-old "mob murder" of four Georgia Negroes. A resolution adopted here by the Council's executive committee stressed that perpetrators of the crime have not been brought to justice despite the fact that Georgia's governor promised unrelenting action against the criminals.

The committee commended several Church groups in Georgia for demanding legal action in the case, specifically mentioning the Georgia Council of Church Women, the Atlanta Methodist Ministers Association, the First Methodist Church in Monroe, Ga., the Episcopal ministers in Atlanta, and the Georgia Synod of the Presbyterian Church in the U. S. (Southern).

"We join," said the resolution, "with the Presbyterian Synod of Georgia in recognizing with penitence our own share of responsibility for the conditions of society which have made such acts possible in the past, and dedicate ourselves to combat the spirit of hatred out of which such deeds arise. We call upon our churches to rally to the support of the people of Georgia who through their churches are insisting upon action by the chief executive of the state."

Michigan Chaplain

Ann Arbor, Mich.:—The Rev. John H. Burt, former navy chaplain, is the first chaplain on the newly organized Episcopal Student Foundation at the University of Michigan, it was announced last week by Bishop Whittemore of Western Michigan, the president. Mr. Burt is a graduate of Amherst and of the Virginia Seminary, and was canon at Christ Church Cathedral, St. Louis, before going into the service. He has already taken up his new work at the university.

The Foundation marks a new step in the work of the Church on the university campus. It represents bishops, clergy and laymen from all parts of Michigan and plans are now being worked out to erect a student center building as soon as materials are available. Meanwhile Mr. Burt and his associate, Miss Maxine Westphal, who is counsellor for women students, will have their headquarters in St. Andrew's parish house.

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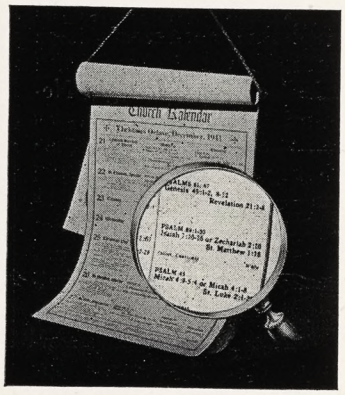
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Labor Conferences

Laconia, N. H.:—The Rev. Bradford Young, rector of Grace Church, Manchester, proposed joint Church-labor-management conferences as a means of reducing industrial strife. Chairman of a seminar at the meeting of the state council of churches, which passed a resolution he introduced, Mr. Young said it was the consensus of the group that such meetings should be held during periods of minor industrial conflicts in order to develop a spirit of conciliation which would lessen the danger of major disputes.

Institute Dean

Phoenix, Ariz.: — James W. F. Carman was instituted as dean of Trinity Cathedral here on Oct. 13th by Bishop Kinsolving. At an earlier service the bishop instituted the Rev. M. T. Kelsey as assistant to the dean.

Arizona Conference

Phoenix, Ariz.:—The clergy of Arizona met October 23 to consider the decisions, ideals and aspirations of General Convention.

Consecrate Church

Auburndale, Mass.: — Bishop H. K. Sherrill consecrated the completed and debt-free Church of the Messiah here on November 3rd. The service was the opening event of a week marking the 75th birthday of the parish. The present rector is the Rev. Richard P. McClintock.

College for Japan

New York:—Proposed establishment of the first co-educational, interdenominational university in Japan offers the Christian Church one of its greatest educational opportunities, Thoburn T. Brumbaugh, representing the Foreign Missions Conference and the Federal Council of Churches, declared here at a press conference a few hours prior to his departure by plane for Tokyo where he will assume direction of the project. According to Mr. Brumbaugh, the proposed educational institution will be operated on an international, interracial, and intercultural basis with various faculties of learning and with buildings, equipment, and staff comparable to the large secular institutions in many Japanese cities.

Brumbaugh, a missionary in Japan for 17 years and former head of the Detroit Council of Churches, was recently named director of the committee to establish a Christian University in Japan under the sponsorship of the foreign missions body and the Federal Council.

Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference, who is now in China, will join Brumbaugh in Tokyo to assist in laying plans for the foundation of the university.

Patton Bell

Beverly Farms, Mass.: — Impressive and deeply moving was the dedication recently of the 1500 pound bell given to St. John's Church here in memory of the late Gen. George S. Patton Jr., former vestryman, by his widow. The Pattons were also married in St. John's Church. Ceremonies were under the direction of the Rev. Messrs. Abbott Hastings, rector, and Cornelius A. Wood Jr., a nephew of Mrs. Patton.

Medical Examinations

Atlanta, Ga.:—Clergy of the diocese of Atlanta passed a resolution at a recent meeting urging a state law which would require medical examinations as a prerequisite for marriage. This matter has been before the General Assembly of the state on three occasions but so far has failed to become law. Bishop John M. Walker said the ministers took their stand in order to bring the matter before the public and indicated that they might later broach the matter to legislators with the hope of having a bill introduced.

Consultation Service

New York:—Youth Consultation Service of the diocese of New York held a luncheon meeting on October 28th at the Hotel Concourse Plaza, Bronx, N. Y., to celebrate the close of the first year of service given in its new center in uptown New York. The subject of the meeting was "Adolescents are People." The principal speaker was Miss Dorothy Hutchinson, associate professor of social case work at the New York School of Social Work. A discussion followed her talk in which representatives of the community, including the church, schools, social agencies and parents took part.

Youth Consultation Service has a long record of effective service and reflects credit upon the Church it represents. As Bishop Gilbert has said, "We need to remind ourselves that this organization is our agent and representative in a field of service that is the responsibility of all of us."



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Youth Service

Detroit:—There were 853 young people representing 33 parishes of this metropolitan area present at the annual youth service held at St. Paul's Cathedral. Bishop Richard Emrich in his sermon asked for ten young men to do volunteer work in the missions during next July and August and also asked the young people to combine their resources in order to build a summer chapel in one of the vacation areas.

Consecrate Church

Detroit:—St. Joseph's here was consecrated on October 27th by Bishop Creighton, marking the completion of the payment of a large mortgage. He was assisted in the service by the present rector, the Rev. William C. Hamm, and by the Rev. William R. Kinder, for twenty years rector of the parish, now of Youngstown, Ohio.

New Mission Workers

New York:—Three new missionaries have been assigned to important posts recently by the overseas department of the National Council. Construction engineer John Stokes of Walnut Creek, Calif., will go to Shanghai soon to assist J. Van Wie Bergamini, the Church's Far Eastern architect there. The Rev. Peter H. Paulson will go to the Panama Canal Zone after a successful ministry in Los Angeles, and Sister Virginia Cecilia of the Community of the Transfiguration who has been in Honolulu will go to Anking, China, where she will carry on the work of that religious order.

Union Service

Waterville, Me.:—An ecumenical service in which clergymen of ten Protestant denominations participated—the largest number in the history of the state—marked the annual convention here of the Maine Council of Churches. The Rev. Frederick D. Hayes, president of the Council, presided at the two day sessions, and denominational executives who participated represented the Congregationalists, Baptists, Methodists, Advent Christians, Presbyterians, Quakers, Universalists, Unitarians, the Salvation Army and Swedenborgians.

Joint Worship

Toronto (RNS): — Following discussions by the pastors of the Anglican Church of the Transfiguration and the Glebe Road United church a joint service will be held in the near future at the Transfiguration. The service will follow the ritual of both churches and it is hoped will be the first of many services looking to a more complete understanding of each other's religious problems.

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Gambling Curb

London (wireless to RNS):—Archbishop Geoffrey F. Fisher of Canterbury was named here by the British Council of Churches to lead a deputation which will present to the home secretary the need for increased government curbs on gambling which pointed out that the removal of many war-time restrictions had been marked by a great increase in gambling during the last six months.

Good Will Meetings

Benton Harbor, Mich. (RNS):—Discussion conferences to promote good will and understanding among labor, management, farmers, teachers, and minority groups will be conducted here and in St. Joseph during the winter. First meeting will be held at the St. Joseph Methodist church November 24. Good will conferences have been held in Berrien County in past years under the sponsorship of the Berrien County Council of Churches. This year's sessions, however, have the backing of numerous other groups, including the CIO Council of Berrien County, the PTA, the National Association for the Advancement of Colored People, the YMCA, ministerial associations, and the adult education department of the public school system.

World Order

Philadelphia: — Suffragan Bishop Remington of Pennsylvania has appointed a committee on Christian world order to promote parish discussion groups. The committee, headed by the Rev. Lars R. Barche-Wiig, is providing a series of regional meetings to which parish leaders may be sent for instruction and inspiration to be carried back to their parishes.

Period of Penance

London (wireless to RNS): — A resolution urging that a period of penance be set aside in the Church of England "for the inhumanity of man against man" was endorsed here by the Lower House of the Convocation of Canterbury. The resolution called upon the Archbishop of Canterbury to consult with the Archbishop of York on the plan.

The House approved a motion to appoint a committee of both Houses of the Convocation to investigate "the widespread moral and social evil consequent upon irregular domestic arrangements between men and women, unmarried and living together" from the point of view of English law and Church doctrine and discipline.

The Rev. F. F. Guy Warman, of Birmingham, charged that a "tacitly permitted" polygamy exists in Britain because the government food offices are at present providing means of livelihood for more than one wife.

"It has been reported from urban and rural parishes," he said, "that when men get tired of their wives they live with another woman, who changes her name at the food office without producing a marriage certificate. From that moment there are two Mrs. Robinsons, and if there are families on both sides, allowances are obtainable for both."

Warman asserted that "such things are now winked at to such an extent that there are Orders in Council admitting the legitimacy of these women to be regarded as the wives to all intents and purposes of these men."

Parish Administration

Philadelphia:—A new feature of the graduate department of the Philadelphia Divinity School is a course on parish administration, taught by Dean Gifford. Various church problems are discussed by the clergy who are enrolled and actual situations are taken as a basis. Another feature of school life is a book hour which is held once a month, in charge of the Rev. John M. Groton, when new books are reviewed and discussed.

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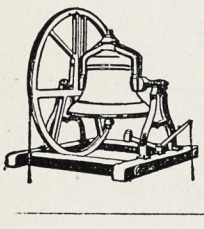
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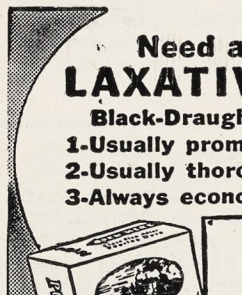
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Church to be Restored

London (wireless to RNS): — St. Clement Danes Church in the Strand, made famous in the nursery rhyme, "Oranges and lemons, the bells of St. Clement's," is to be restored and used as a Royal Air Force chapel. St. Clement's, one of the Christopher Wren churches, was burnt to a shell in two successive air attacks during the war. Only its walls are standing now.

Visit Seminary

Philadelphia:—The Rev. J. A. Winterstein, rector of Holy Trinity, West Chester, Pa., thought it would be a good idea for his vestrymen to learn something about how men are prepared for the ministry. So he led a delegation of seven to the Philadelphia Divinity School on October 29 where they were entertained at dinner, inspected the buildings, met with Dean Gifford and the faculty to discuss training ministers and wound up by listening to addresses by two of the students.

Changes Name

New York:—The National Association of Directors of Christian Education has changed its name to Episcopal Educational Association and has elected Mrs. Harold C. Kelleran, consultant on education in the diocese of Washington, as president. The purpose of the organization is to provide fellowship for the personal, spiritual and professional development of a competent educational leadership in 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.

REV. KENNETH HUGHES
Cambridge, Massachusetts

I would like to commend you for your editorial, "Hollywood Triumphant" relative to the Every-Member-Canvass film, GO FORTH. It might interest you to know that Massachusetts has followed the commendable example of Newark in deleting from the film the ostensibly minor but tragically important strip depicting the Negro in the traditional, stereotyped role in which Hollywood maliciously and designedly casts him. This is a moral issue in which the Church should lead. It is high time that the Church stop taking its cue from the secular world. In this regard some of the promotional material issuing from 281 is no less culpable. On more than one occasion the Every-Member canvassers of this parish of Negro communicants has refused to distribute the posters from the National Council affirming that they believe in the Holy Catholic Church, not the Holy Caucasian Church which the posters would lead them to believe were the case. The measure of protest against this inquiry is the measure of our catholicity.

* * *

ADELAIDE CASE
Professor at Episcopal Theological School

In the issue of October 20th you quite rightly called the attention of your readers to the altogether objectionable feature of the new National Council film in which Negroes appear as white men's servants and in no other role. But your own editorial comment is also objectionable in that it is written as if the Church were a white Church interested in Negro outsiders. You speak of "our Negro friends" as if the readers of THE WITNESS were all white people. Perhaps the "our" was an editorial "our." I hope so. But this practice of talking about how "we" in the Church should treat the Negro and the Indian and the Nisei ought to be stopped. The Church is made up of all of us and the question is how can we get along with others, and, what is more important, how can we unite to save the world!

ANSWER: We thoroughly agree and if the editorial in question gave others the impression that Dr. Chase received we take this means of correcting it. The Church is made up of all of us and we have tried consistently, in news and articles, to stress this fact.

* * *

REV. JOHN D. F. PETTUS
Rector of All Saints, Santa Barbara, Calif.

Frederick Grant makes the astonishing statement (WITNESS, Oct. 17) that "for a generation 'missions' has carried all before it." It is entirely possible that other things have been neglected but our giving for missions hardly justifies such a gross exaggeration. As Prof. Latourette says, "Missions are a minority interest."

* * *

DEAN CECIL SWANSON
Christ Church Cathedral, Vancouver, B.C.

A friend of mine from Texas sends me THE WITNESS which I have enjoyed reading, and regarded as a good Church paper of dignity and worth. But will you tell me just what gremlin got into you to persuade you to publish that picture of the Archbishop of Canterbury pulling his robes on? One would expect such a snap in unsympathetic papers who wished to ridicule the Archbishop and our common Church, but for you to print it, after having honored him as a guest and as the senior prelate of the whole Anglican Communion is simply inexplicable!

ANSWER: As previously stated in this department, the picture was taken at the request of the Archbishop who was much pleased with it.

* * *

VICTOR D. CRONK
Layman of LaGrange, Illinois

May I remind Dr. Lewis T. Gregory (WITNESS, Oct. 24) that all good Catholics, whatever prefix they use, are Evangelicals?

* * *

REV. RICHARD MORGAN
Rector at Bonham, Texas

Would it be unkind to state that we are glad to read your statement that you intend "to do it better"? Anyhow the one piece of Backfire we send in is the objection to the shine of the paper as we read by electric light. Let the printed matter have all the brilliance possible but please give a dull finish to the paper on which the shining rests. This no doubt is a general comment of the readers of all papers.

ANSWER: Anyone publishing anything these days is lucky to get any paper at all—shiney or dull. We have used a glossy paper in order to bring up the cuts better but the combination of scarcity and price may force us to use newsprint before we are through.

* * *

WILLIAM E. LEIDT
The Editor of Forth

THE WITNESS in its editorial, Hollywood Triumphant, makes a suggestion which the officers of the department of promotion heartily endorse and commend to any diocese which is sensitive to the Negro sequence in "GO FORTH." The procedure followed by Newark in cutting the sequence involving the Negro cook has been done successfully in Washington and elsewhere. This sequence, of course, is not essential to the main plot. It was included to give greater naturalness to the story. And incidentally, a Negro was cast as the cook simply because she was the best actress available for the part; the casting was on a basis of ability, not color.

The department of promotion itself would have cut this sequence had the problem been brought to its attention before the film was distributed throughout the length and breadth of the Church. The canvass time schedule made impossible recalling the film for cutting.

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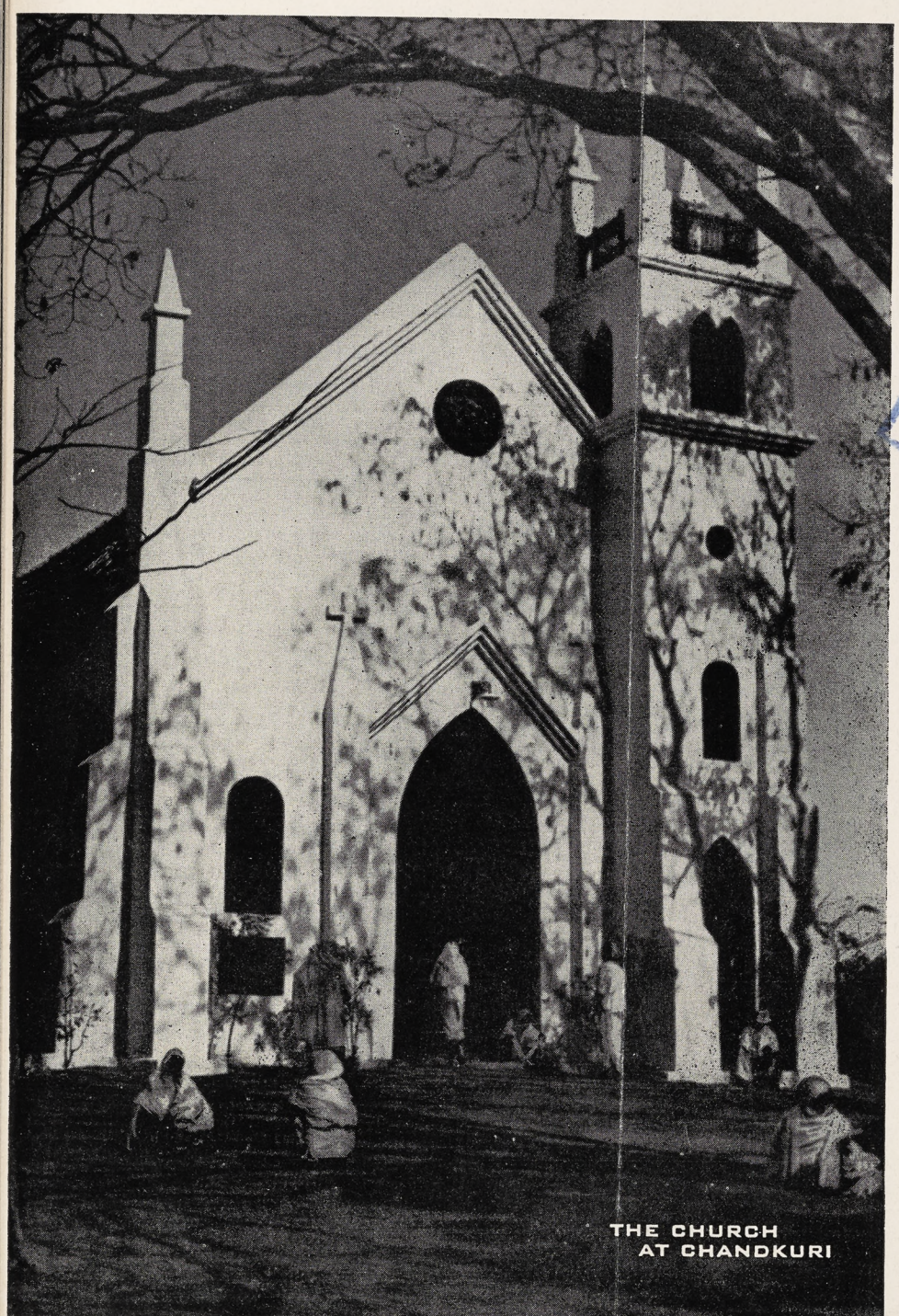
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The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor;* Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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NOVEMBER 21, 1946
Vol. XXIX. No. 51

CLERGY NOTES

BURGREEN, Charles L., was ordained deacon by Bishop Wing on Nov. 1 at St. Thomas Church, Eustis, Fla. He is curate at Holy Trinity, West Palm Beach and in charge of St. George's, Riviera Beach, Fla.

DEPPEN, J. RALPH, formerly of Trinity, Jersey Shore, Pa., is now vicar of St. Andrew's, Lewisburg, and Christ Church, Milton, Pa., and Episcopal chaplain at Bucknell Universtiy.

DIXON, H. CAMPBELL, is no longer assistant at St. John's, Detroit, and is for the time being on a non-parochial basis.

GIBSON, REV. ARTHUR F., formerly missionary of St. George's Mission, Richmond, Philadelphia, Pa., to be Rector of Ch. of St. Judge & Nativity, Philadelphia.

HORNBY, REV. FREDERICK B., formerly Vicar of St. Luke's Mission, Eddystone, Pa., to be vicar of St. Peter's Mission, Broomall, Pa., and St. Alban's Mission, Newtown Square, Pa.

KNOX, ORRIN M., was recently ordained deacon by Bishop Stevens at St. Mark's, Glendale, Calif., where he is assistant.

MARKGRAF, GUSTAV K., formerly rector of Trinity, Oakland, Calif., becomes rector of Holy Trinity, Richmond, Calif., on Dec. 1.

MATLOCK, CHARLES R. JR., has been transferred from the missionary district of Libera to the Philippine Islands.

McDONALD, PEERCE N., rector of the Ascension, Montgomery, Ala., died suddenly on October 23. He was a deputy to the 1946 General Convention.

SPINNER, RALPH J., formerly in charge of churches at Chicago Heights and Flossmoor, diocese of Chicago, has been appointed director of Lawrence Hall, diocesan institution for boys.

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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VOL. XXIX. No. 51.

The WITNESS

For Christ and His Church

NOVEMBER 21, 1946

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

Work Among Lepers Described By General Secretary

American Mission to Lepers Supports Work Among Sufferers in Many Parts of the World

By Raymond P. Currier

Los Angeles:—"The inefficiency of care or total neglect that is accorded to the victims of leprosy all over the world is a disgrace both to governments and to Christian churches," said Dr. Eugene R. Kellersberger, M.D., D.T.M. and H., general secretary of the American Mission to Lepers in address to the annual national convention of that organization held in this city.

Dr. Kellersberger spoke out of his observations during a six-months' trip through eighteen countries of Latin America and Africa. He found some governments doing a reasonably good job, perhaps the best possible under the financial and political conditions they had to cope with. Brazil was one of these, with 37 settlements — virtually small towns inhabited, governed and operated by persons with leprosy and their families—and with 27 "preventoria" where the uninfected children of patients are kept safe for life. The British government of Nigeria is another that has shown a high sense of responsibility, having subsidized several missionary settlements and appropriated large sums to meet the problem outside the areas reached by missions.

On the other hand, Dr. Kellersberger frankly said, most African colonial governments are indifferent or openly negligent, or are willing to let leprosy go untreated rather than give what they regard as too much leeway to Protestant missions in their countries.

In South America, Paraguay has an extremely black record in the treatment of its leprosy patients. Though a colony exists, founded some years ago by an enlightened President, the present conditions in it are bad beyond imagination, owing to sinister political influences. Protestant social services—even by the Paraguayan Protestant community—are subtly hindered or openly blocked, patients are ill-fed, ill-housed, medically neglected, and brutally abused. Even the United States health commission, which has built a hospital and other buildings and spent many thousands of dollars, is obstructed in many petty ways.

Ethiopia is a country in which leprosy treatment is almost paralyzed at present owing to the transition from Italian conquest through British protection to independence, but in which there is great interest and sense of responsibility. Dr. Kellersberger, during his visit there, submitted to the government a plan of agreement by which the American Mission to Lepers might get a comprehensive anti-leprosy program going in cooperation with the several Protestant missions already at work in the country.



Dr. and Mrs. Eugene R. Kellersberger, are the general and promotional secretaries of the American Mission to Lepers. The plaque was placed on the girlhood church of Mary Reed, storied missionary and leprosy victim of India

In all these countries, Dr. Kellersberger found Christian missions doing what they could, usually with funds provided by his organization, to care for victims of leprosy within their geographical reach, but usually hampered and often bogged down by the gravest shortage of missionaries.

Dr. Kellersberger was due to visit Maasateen Colony in Liberia—a colony belonging technically to the government but entirely serviced from St. Timothy's Hospital at Cape Mount—but had to miss his whole Liberia itinerary on account of a bad plane connection. Dr. Mears of St. Timothy's has reported the very unsatisfactory location and conditions of the Maasateen Colony and is in the process of getting it moved to a new site. Like all traditional colonies, Maasateen was placed on an island owing to the false supposition that leprosy is a highly contagious disease that requires extreme isolation. Now that it is established that leprosy is one of the least contagious of all diseases and in certain types and stages not communicable at all, such "prisons" are one by one being changed into hospitals, or more modernly still, into farm settlements, happy, self-respecting and self-supporting. Such, Dr. Mears hopes, will be the character of the new "Maasateen."

One of Dr. Kellersberger's most pleasant visits, in his estimation, was that in the Canal Zone, where he was the guest of Bishop and Mrs. R. H. Gooden. He spoke on leprosy to an interdenominational meeting in the cathedral and made two extended visits to the United States Leprosarium at Palo Seco. There he saw at work Archdeacon A. F. Nightingale, whose travel expenses to and from the colony, as chaplain, are paid by the American Mission to Lepers. Dr. Kellersberger spoke most highly of Archdeacon Nightengale's ministry in this government leprosy colony, and also of the colony itself, which he regards as the best of all he saw during his trip.

He praised its administration by Dr. Ezra Hurwitz, a devoted Jewish doctor, for nine points of exceptional merit: 1. Its ideal location by the ocean and yet convenient to a city. 2. The absence of any name or sign stigmatizing it as a "Leper

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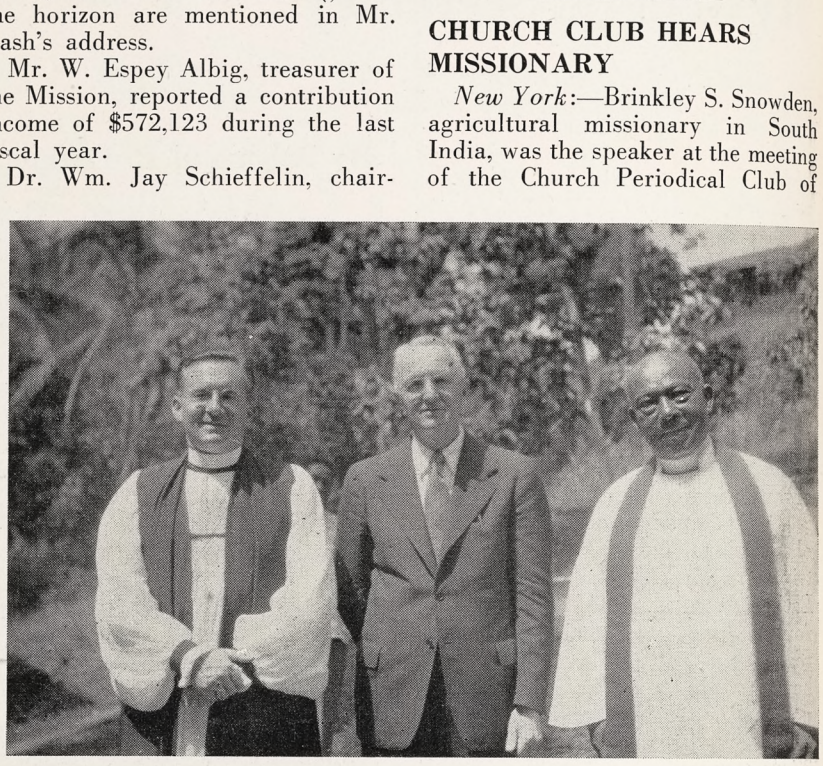
asylum." 3. The absence of a fence. 4. Ample cultivatable land, much of it already being worked by the patients with pleasure, health and profit. 5. A total impression of cleanliness, order and contentment. 6. Residences in modern two-story buildings for both unmarried and married people — marriage being, very sensibly, allowed. 7. A small enough number of cases for personal supervision. 8. Adequate meals, adequately served in cafeteria style. 9. Discontinuation of the use of chaulmoogra oil as a treatment and the substitution of a sulfone called promin. This list is almost a check-list of modernity in the treatment of leprosy.

Many other facts concerning the modern and Christian care of leprosy patients were also covered at the Los Angeles meeting. Some of these are found elsewhere in this issue in the quotations from Dr. and Mrs. Kellersberger and the address of Chaplain Rash.

- there are possibly as many as ten million people in the world who have leprosy, and that probably not more than 200,000 of them are under any kind of care, even when Roman Catholic, Protestant and government colonies and clinics are all counted.
- approximately a hundred American missions, two of which are Episcopalian, are regularly carrying on physical or spiritual work for people with leprosy.
- the American Mission to Lepers, Incorporated, is the recognized auxiliary of all American Churches to raise the funds and take financial responsibility for all leprosy work they undertake.
- the word "Leper" is becoming taboo, mainly through the impassioned efforts of the American patients in our National Leprosarium at Carville, La., who have been protesting through their magazine *The Star* and other channels for several years, that the word is an epithet of fear and revulsion, ridiculous and cruel in view of what is now known about leprosy. In response to the reasonableness of this protest, the American Mission to Lepers (ironically unable at present to change its own name) and several other national organizations now carefully edit the word out of all manuscripts and publicity. The American patients wish also to substitute the word "Hansen's Disease" (Dr. G. Armauer Hansen, of Norway, first isolated the bacterium in 1874) for "leprosy," but this change has gained less support.
- leprosy has been potentially curable, or better, arrestable, for about thirty years, the accepted treatment during that time having been the oil of a tropical fruit called chaulmoogra, and about 10% of all cases under treatment being arrested; but constant attempts to find something better, or to find the specific cure, have been made. A recently effective one is promin, referred to above, and others now coming over the horizon are mentioned in Mr. Rash's address.

Mr. W. Espey Albig, treasurer of the Mission, reported a contribution income of $572,123 during the last fiscal year.

Dr. Wm. Jay Schieffelin, chairman of the board of directors, reported steady progress in the development of the Mission's post war prevention plan, begun in 1944. This plan called for a special fund of $500,000, of which $200,000 has now been raised, to enable twenty mission hospitals in eight countries to add to their present activities a project in lay training. By this plan, local Christian leaders in the endemic countries — teachers, clergymen, social visitors, agricultural experts, nurses—will be trained to recognize and deal with leprosy in the villages where it originates, particular among children. This procedure is based on the now accepted view that leprosy is usually contracted in childhood, in the repeated daily contacts of home, street and bazaar. Trainees will learn how to know when a child has leprosy, how to find his source of infection, how tactfully to have him sent to a leprosarium for treatment or, if this is impossible, to have him soundly treated at home. Such a plan, if widely accepted, could eliminate leprosy in a generation. Union institutions in which the Episcopal Church shares and which have already accepted the Mission's offer of funds are The Vellore Medical College, India, Cheeloo University and West China Union University, China.



Dr. Kellersberger with Bishop Gooden of the Panama Canal Zone and the Rev. Arthur F. Nightengale, chaplain of the U. S. Leprosarium at Palo Seco, Canal Zone

CHURCH CLUB HEARS MISSIONARY

New York:—Brinkley S. Snowden, agricultural missionary in South India, was the speaker at the meeting of the Church Periodical Club of the diocese of New York, which met November 20 at St. James' parish house. Mr. Snowden is in this country studying medicine so as to be better able to minister to the "untouchables" in India.

SCHULMERICH BELLS AT SARATOGA

Saratoga Springs, N. Y.:—Under the will of the late Mrs. Ella Wood Mann of Ballston Spa, New York, a legacy was provided to install carillon bells in Bethesda Church, Saratoga Springs, Rev. Irving G. Rouillard, rector. The bells are of the Schulmerich Electronics, Inc. of Sellersville, Pa., similar to those used at the recent General Convention in Philadelphia. Engineers and electricians are now making the installation, and the dedication is expected to be made on Sunday, Nov. 17th, and bells also used for the union Thanksgiving Day services at Bethesda Church.

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Anglican Church Reforms Urged By Archbishop of York

Says Country Parishes Should Be Grouped And Directed from Center Under One Man

By Religious News Service

London (Wireless): — Far-reaching changes that would include greater freedom for the Church of England from state control than at any time since the Reformation were urged by Cyril Forster Garbett, Archbishop of York, in an address to the Liverpool diocesan conference. Major recommendation by the Archbishop, who is the second ranking leader of the Anglican Church, was that the King remain as nominal head of the Church, but that the Church be given "some voice in the appointment of its chief officers," who are now named by the prime minister.

He noted that prime ministers have taken "the greatest care" in nominating bishops and deans, but warned "there might be a prime minister who cared nothing for the Church, only for his party." He said that with the growth of the totalitarian state "it is possible in the future that only those who supported the government of the day would be chosen for ecclesiastical posts."

Asserting that the Church's freedom is "precarious" and that changes in Church machinery and administration are "matters of great importance," Garbett said the House of Commons has neither the time nor the desire to deal with forms of worship, but some method must be found to enable organizational changes to receive royal assent without debates in Parliament.

Among organizational reforms suggested by the Archbishop was the "strengthening of diocesan boards of patronage," which, he said, "would help to secure that the good are not overlooked for promotion in the Church." He declared that at present some appointments are unjustifiable and men with no obvious claims are occasionally promoted.

He proposed that many more country parishes be grouped together and worked from common centers by clergymen under an experienced vicar. He also favored fewer town parishes and many more larger parishes worked from a central clergy house.

He recommended that each diocese have at its center a group of men who were specialists in various departments of work which would not be undertaken by ordinary parish priests, and that groups of missionaries living together undertake evangelistic work wherever they are assigned by their bishop.

Declaring that parochial organization of the Church remains in structure the same as it was centuries ago, Archbishop Garbett asserted that the old parochial boundaries no longer mean anything to the majority of the people. He said that distribution of the clergy has had no relation to modern conditions and that evangelistic rather than pastoral methods are urgently needed in England at present.



These happy children of Korea are enjoying Christmas, untouched by leprosy in a mission home. The American military government has now taken charge of all leprosy victims in Korea

WORK AMONG LEPERS IN JAPAN

Tokyo, Japan: — Two historic pieces of leprosy work in Japan in which many American Episcopalians were interested have recently been heard from. At Kusatsu Miss Irene Nettleton was allowed to stay at the children's home as an internee throughout the war years. The adult patients had already been transferred before the war to a government colony built near Miss Mary Cornwall-Leigh's famous Church colony.

The Leper Hospital of the Resurrection of Hope of Kumomoto, founded by Miss Hannah Riddell, was taken over by the Japanese government in 1941 and the patients removed to a government institution. Miss Ada H. Wright, Miss Riddell's understudy and successor, had to leave and went to Australia. This year she received a letter from the Japanese chaplain, Rev. Namio Toyofuku, stating that he had been able to carry on his work with the patients, though under great difficulty, and that at Christmas, 1945, five patients had been baptized and 68 had received Holy Communion.

BISHOP TUCKER PREACHES ON WORLD ORDER

New York: — All the problems which are now troubling the world "must be stated and solved in world terms, and they can be solved only with the aid of God," declared Presiding Bishop Tucker, preaching last Sunday at Calvary Church. It was his first sermon in this city since General Convention. His text, "Owe no man anything but to love one another," he said sums up our Christian obligation. "It might be called the Christian extension of justice, for it applies to people beyond their deserts."

"This principle is important in the present state of the world," he explained, "because if we're going to have permanent peace and world unity, we must remember that all men are created in the image of God, and we must give opportunities for freedom, and develop the latent capacities of all the backward peoples, to make them able to become partners in the great family of nations."

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Bishop Tucker warned that before Americans can convince the rest of the world of the sincerity of their belief in Christianity, Americans must "make more effective witness of the Christian Gospel here at home, and must make their communities and their country more truly Christian."

NEW YORK PARISH CELEBRATES

New York:—St. John's Church in Greenwich Village observed the 100th anniversary of the erection of its building this week, starting with a service the evening of the 17th at which Bishop Gardner of New Jersey was the preached, with the service conducted by the rector, the Rev. Charles Howard Graf. St. John's, which is of classic architecture, was erected in 1846, on what was then called Hammond Street, and was known as the Hammond Street Presbyterian Church, which occupied the building for only a few years. Later it was occupied by a Congregational Church, and Henry Ward Beecher preached some of his first sermons in this building. Then it became the South Baptist Church. In 1856 the congregation of the Bishop Jonathan Mayhew Wainwright Society purchased the building, which then became known as the Church of St. John the Evangelist.

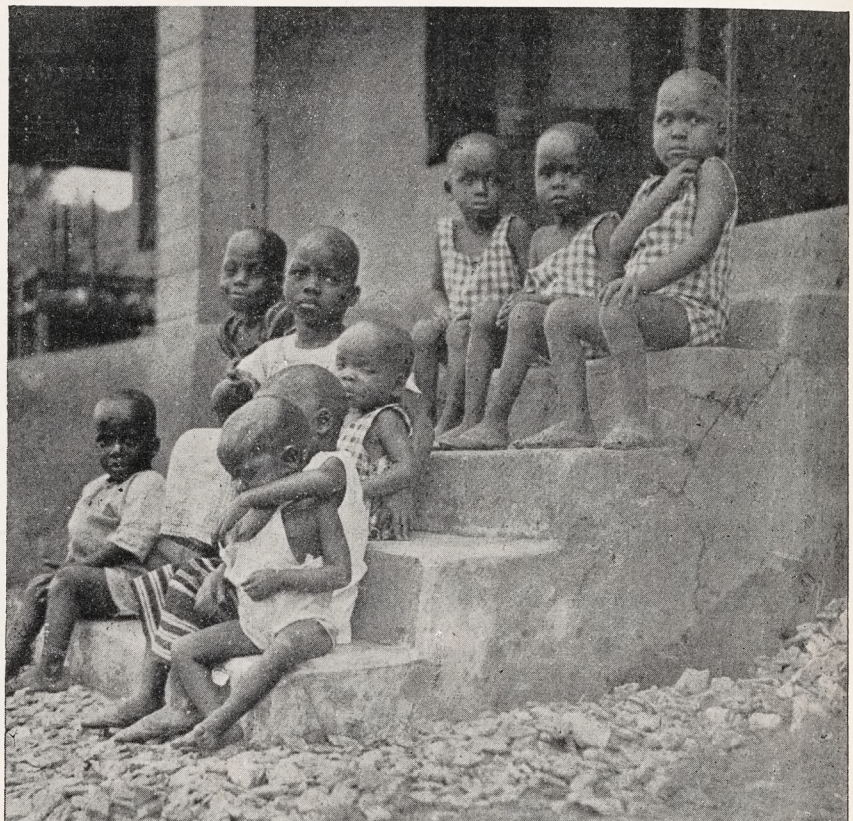
During the 20's the Church acquired considerable property in its vicinity and through renovation created what is now known as St. John's Colony, a very attractive group of residence buildings surrounding its own community garden. Under its then rector, the Rev. John Armstrong Wade, a handsome outdoor altar—one of the few in the entire United States—was erected in the garden. Its reredos is a fine mosaic of Christ at the wedding feast of Cana of Gallilee, and depicts Christ blessing a newly married couple. Underneath, in Greek, is inscribed "Nevermore to be two." In 1942 a handsome Caen stone altar and memorial to Father Sill, of St. Chrysostom Church, which once stood at 39th Street and 7th Avenue, was erected at St. John's.

In preparation for its centennial celebration, the church interior has been entirely redecorated.

VISION IS NOT LACKING

Brattleboro, N. C.: — Comes the story of a group of consecrated town and rural laity of this small farming community who were able to provide a local ministry after a Christmas eve tragedy. A sick baby of a family living on the outskirts of the village died. Early Christmas Day the father, without anyone to help or comfort him, took the body of his child to the local cemetery and there buried his baby. There were three clergy living in neighboring towns, any one of whom would have been most glad to come, but they did not know of the man and his trouble, and the father did not know any one of them well enough to ask him to come.

There had been a small Episcopal mission established fifty years previously but work lagged because clergy were not available. The community had been contented to drift through the years without the ministrations of any church, so it was this Christmas incident that caused the few loyal Churchmen living in the town to take immediate action. They were determined to have a resident minister to reach the unchurched. They went to the parish of the Good Shepherd in nearby Rocky Mount, which had been instrumental in establishing St. John's mission originally, again seeking its aid. With financial help here the Brattleboro laymen were able to perfect their plans for a rectory, a church, and a clergyman. A grant was made by the diocese to secure the right man for the job. As yet he has not been found, for they are seeking someone who has a vocation for rural work, who can love and work with all types and classes of people whether Episcopalians or not, and who can lead religious activities in the village.



These uninfected children at Nigeria, Africa, are cared for in a progressive, experimental government settlement at Uzuakoli

BISHOP ANGUS DUN TO PREACH

Norwalk, O.:—Bishop Angus Dun of Washington is to be the preacher at the consecration of the Rev. Lane W. Barton as Bishop of Eastern Oregon, to be held here November 26. The Presiding Bishop will be consecrator and Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio the con-consecrators. Mr. Barton will be presented by Bishop Tucker of Ohio and Bishop Washburn of Newark and the attending Presbyters will be the Rev. John F. Sant of St. Louis and the Rev. Charles W. Shearin of Washington.

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EDITORIALS

Thanksgiving Day

THE phrase "Thank God" has not entirely disappeared from our language. Grace before meat, indeed, has almost entirely disappeared; its place being taken perhaps by the Martini, or a dead fish on a toothpick, as a better way to put one in the proper mood for eating. City folk are not as apt to see the hand of God in the sun and rain behind the fields of ripening grain when the Wondercrust Baking Co. also intrudes itself into the picture, and we are an increasingly urbanized population. Scarcity to us means the nuisance of rationing, substitutes, and appeals from abroad on glossy paper; our thankfulness at escaping from such a vaguely imagined fate seems hardly enough to bother God with. Thanksgiving Day means turkey and Tums; maybe a football game, too. Church services on that day are no better attended than any other weekday services; some churches feel they must accommodate themselves to indifference and preoccupation of their members by having union services the night before. (The union in this case is a union of weakness, not strength.)

Yet the phrase, *thank God* is still with us. The way we commonly use it indicates to what dull depths our gratitude has sagged. For it usually is a convenient, accepted way of indicating that things are not *quite* as bad as they might have been. "I must spend the week end at Aunt Penelope's, but her friend Miss Bedfeather will not be there, thank God." In writing, this use of the phrase can be distinguished by the fact that it is not followed by an exclamation point. In speech, it is identified by a grudging, flippant, or even sarcastic tone of voice. It hardly needs these marks, as it is almost the only modern use. The serious use survives only in the Church, and in the Bible and Prayer Book; although of late it has become an archaism much fancied by politicians.

The Prayer Book still takes thanksgiving seriously, as one of the basic gates to religion, especially useful to those whose feeling of need or sinfulness is not developed. You will find suggestive and specific forms of thanks on the following pages: 19, 36, 38, 42, 48, 50-53, 76-81, 83, 152, 171, 259, 261, 306, 334, 336, 466, 472, 520, 522; and at the second prayer in Family Morning Prayer, the fifth prayer in Family Evening Prayer, and at the Grace Before Meat at the end of Family Prayer.

When we say "Thank God!" we should put an exclamation point after it. The best exclamation point is to want to help someone else say it, too.

"QUOTES"

At this season when the year is drawing to a close, traditions suggest and our hearts require that we render humble devotion to Almighty God for the mercies bestowed upon us by his goodness. Devoutly grateful to divine Providence for the richness of our endowment and the many blessings received, may we continue to give a good account of our stewardship by utilizing our resources in the service of mankind. May we have the vision and courage to accept and discharge honorably the responsibilities inherent in our strength by consecrating ourselves to the attainment of a better world.

Now, therefore, I, Harry S. Truman, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, do hereby proclaim Thursday, November 28, 1946, as a day of national Thanksgiving; and I call upon the people of this nation to observe that day by offering thanks to God for the bounties vouchsafed us and by re-dedicating ourselves to the preservation of the blessings of liberty envisaged by our forefathers in the preamble to our Constitution.

—The Thanksgiving Proclamation
By President Truman

Source of Redemption

THE community chest with its ministry to human need merits the eager support of Christians. It is practical Christianity. Indeed, there are some, so impressed with the practical nature of this work, that they question the worth of organized religion because it seems so impractical! What is the answer to this?

The Rev. F. C. Bryan reminds us that the policy of good works as an end in itself is self-defeating for the same reason that a field planted year after year to corn yields decreasing crops. The farmer to grow abundant crops has to build up his soil. By the same token the community which would care for its needy people has to build up its morale. More is needed for this than a noble desire to have a better community. If any man doubts this, let him delve into history. A sense of community responsibility existed long before the Christian era, but it took the Christian gospel to make that responsibility effective. The gospel, working through the Christian Church caused medicine to be something more than an academic interest, it built hospitals for the sick, homes for the orphans and aged, schools and libraries. Democracy has its roots in the He-

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brew-Christian tradition, and our religion emancipated woman. None of these tasks are complete, and many have been taken over by the community, but the origin of their life-giving impetus was and is the gospel.

Does this mean that we worship God and maintain the Church that our communities may be Christian? Heaven forbid. We worship God and proclaim the gospel because the chief end of man is to glorify him and enjoy him forever. Good works are not the goal but the by-product of the gospel. No man can catch even the tiniest glimpse of God in Christ without being revolted at the evil and sin and suffering which afflict his fellowman. Therefore, our task in Every Member Canvass, is not to raise a budget to keep the Church alive that the community may be made better but to win men to an allegiance to God, to win them to our weekly worship of God that God may be glorified. Once we win men to God's allegiance, we can leave it to him to send them into the community to redeem the community for Christ's sake.

Shall They Remain Forgotten?

by Dr. E. R. Kellersberger

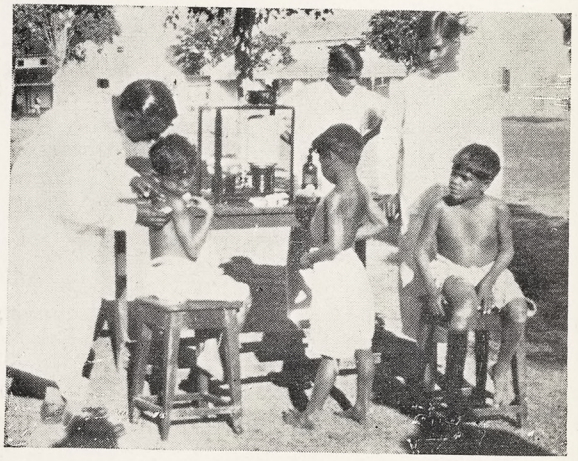
General Secretary of the American Mission to Lepers

I SUPPOSE that one of the most terrible things in the world is to be forgotten and not have anybody care for you or love you. I think that most of the people in the United States don't know that there is such a person as a leprosy patient in this country. Some people do, now, as a result of recent newspaper publicity and since there are thirty-five service men who have come back with leprosy since the war is over; but most people don't know anything about the leprosy patient and he is a forgotten person.

I shall never forget a song that Mrs. Kellersberger and I heard in the month of May down in Paraguay, a very much neglected area. The only government colony, about a hundred miles north of Asuncion contains about 500 people about as badly taken care of as any people I have ever seen. But I shall never forget when six of them came inside Miss Bateman's simple little fence and said, "We want to sing for Dr. and Mrs. Kellersberger." Some of them were grown-up men, some of them boys, some very badly disfigured. When those people sang and played for us with all the pathos they put in it, it broke your heart. You can not forget those people!

The large majority of people with leprosy are not infectious if you use a little common sense. I have had some at my table in New York City. I am not afraid of them. You have to make some distinction, of course. There are some cases of syphilis or tuberculosis you wouldn't have at your table, either, but you have to make a distinction about it. There is no use herding people into a place and putting them behind a fence because they have leprosy.

I want to tell you about a beautiful young woman in Brazil (Many leprosy patients are beautiful. You can't tell they have it.) This young woman had leprosy and was going to a dispensary. At a dance she met a fine man from a fine Brazilian family and he fell in love with her. One day there came a knock at the door when the husband was there and she wasn't. It was somebody from the dispenary. He said, "Does Mrs. - - - live here; if so, why hasn't she come to the dispensary?" The young man said, "What do you mean? That is my wife! What do you mean insulting me by saying she has leprosy?" And he knocked him down. Later on when the wife came home, her husband said, "What is this I hear? Someone came here and insulted me and insulted



Finding the children early and treating them immediately is one of the ways to eradicate leprosy from the world. This is injection hour at CHANDKHURI, India

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you. He said you hadn't appeared at the dispensary where you have been getting treatments for leprosy." Then she hung her head and said, "Yes, I have leprosy. I married you so that I could live; so that at least I would get alimony and not starve to death."

A young boy had leprosy, a boy about 12 or 14 years old, and he knew what trouble he was to people and how they looked at him, and how they felt toward him. One day he just left a message. He said, "You don't have to trouble about me any more." He cut his wrists and killed himself because he knew that nobody wanted him.

WE WENT to one place in Central America where we saw an arch bearing the words "Asylum of Pity." Inside the walls we saw sentries. Then the doctor who was with us very carefully put a gown on us and gloves and a hood over our heads, and there we were, all in white with our eyes sticking out like Ku Kluxers who were going to execute the poor patients hidden behind the walls of that fearful place. That is the way people in the world treat people with leprosy and that is the way some Americans treat them.

In Brazil we saw 30,000 cases of leprosy. The Brazilian government is the most advanced in treating leprosy. Many cases are treated in dispensaries and they can live a normal life. They aren't treated like outcasts and prisoners nor put away where they live all their lives alone.

I fell in love with Brazil. It is the most democratic country of South America. They don't have any race problems there. They all work together and they are going forward toward their goal together, especially in their work against leprosy. A distinguished Protestant Christian woman has banded all the women of Brazil together to fight leprosy. They are taking care of 35,000 children, putting them in homes and private sanitoriums.

We saw a deluxe leprosarium in Panama where about a hundred people get everything in the world. A Jewish doctor is taking care of them and we saw their Catholic sisters and their Protestant chaplain—a fine piece of work, but it reaches only a hundred people.

In the beautiful Caribbean, we were taken fifty miles out from the Port-of-Spain on a launch to an island and were told, "Here is where the lepers are." Truck them off on an island—get rid of them! There were 400 of them sitting on the edge of bald mountains next to the seaside. Just sitting there with nothing to do, just because they happened to be unfortunate enough to have leprosy. I don't believe in putting lepers on an island.

Our Patients Are Human Beings

by Clifton Rash

Protestant Chaplain, United States Leprosarium, Carville, La.

IT IS strange that one should have to say it in America but one does have to say it here more than in some so-called backward countries: patients with leprosy are human beings! They have lived just as you live! These human beings have all the emotions that other people have. They have ambitions and desires, they have looks and yearnings; they have sources of great joy and happiness, laughter and joking; they have sorrow and tears; they have disappointments beyond imagination and they have a burden and separation greater than any other people.

We have some patients from poor families and poor homes who can read and write no language of any kind and who speak a foreign language. Then we have patients who are educated, cultured. We have nurses, one medical doctor, teachers. We have one woman with a degree from Boston University. We have an electrical inventor. A man who died there some years ago who was a well-known travel lecturer, and another a prominent railroad construction engineer. We have there now a business man from Texas who wrote a little article called "Why We Smile." He is a very human person of Irish descent with a quick wit and an equally quick temper. I once saw on a newspaper wall the motto, "I complained when I had no shoes until I met a man who had no feet." This man has no feet! He has also no eyes, and his hands are paralyzed, and yet he is able to smile and write an article with a message of appreciation and gratitude and salvation, though he cannot see and cannot walk, and his hands are insensitive, and he cannot feel. But he has a mind and a heart. He is a great person and courageous.

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We have another man I wish you could meet. We are great friends. It isn't quite correct to say that we do not see eye to eye because his eyes cannot see, but we are friends and have agreement in many things. He is the very courageous and successful editor of the *Star*. That is the magazine published and printed and mailed by the patients and it goes out all over the world. It is for the purpose of shedding the light of truth on what the patients like to call not leprosy, but Hansen's disease. They feel the stigma of the word leprosy and even more of the word "leper." My friend, Mr. Stein, has a bright mind, very accurate, and he is interested in all things relating to the welfare of the patients. He carries on his work and fights his fight with courageous vigor, and I admire him very much. Now if you go in to see Mr. Stein and take a few minutes with him, you won't detect that he is blind. He will look right at the visitor who will call his attention to a paper or a picture or some particular line, and Mr. Stein will catch on from the sound that he is being shown something and he will say, "Well, I suppose that looks very nice but I can't see it." Then the visitor is very much surprised.

I would also like you to meet the patients' baseball team. Some have full sized feet and hands and some less, but they love to play baseball and outside teams have come in to play with them. When our patients' team beat them they were chagrined to be beaten by a team of sick men! But it was a great advance that they were not afraid to come in and visit our people and play with them.

We have people of all races, and our church is one place in Louisiana where the colored and white are together in the same service, though not completely together. Our colored people sit on one side of the aisle and everybody who is theoretically white, sits on the "white" side: Mexicans, Chinese, Filipinos, Germans, English, Colombian and so forth. Among these "and so forth" there are Greek Orthodox communicants. They belong to me. I am glad I know them and their great archbishop in New York City. There are Episcopalians, Methodists, Baptists (four kinds of Baptists!) three or four kinds of Presbyterians, the Church of Christ, Jehovah's Witnesses, Jews, Hindus and Confucians. And I am the pastor! "Go ye and preach the gospel to every creature." That includes those with leprosy.

I LOVE these human beings. I hear their misunderstandings, sometimes their contentions. I hear their laughter and song, see their games and their jokes. I see their courage and I hear their prayers and I pray for them and with them, and often I pray for their bodies, peace be with them.

"See that finger?"

"What is the matter with it?"

"It gave me fits today. Will you pray for my finger?"

Two doctors came to me in one day and said, "Chaplain Rash, so and so is going to die a terrible death unless something is done for him. You have something. See what you can do." Two doctors, neither knowing that the other would speak to me, did that in one day. And I went in and spoke to this man and said,

"Are you a good soldier?"

"Sure, I am a good one."

"You have got a hard fight to make with this drug."

"Why, what drug?" (I have had a lot of people think the preacher doesn't know what is going on, but I knew and my heart ached.)

I said, "Do you think that the God who made the heaven and the earth can't take away that craving?"

And he said, "Maybe he can." And we prayed, and his wife cried out loud. He never asked for the drug again. God does answer prayers.

I will say a word about hope. Great hope is occasioned now by the new treatments with drugs of the sulfa family. There has been a greater improvement than ever before in our hospital and there is constantly greater hopefulness. We have more people come to the time of dismissal because their case is arrested than we have had before and the percentage has risen from about seven to ten under the new treatments, which is very good. Many of our patients, therefore, have the expectation that after a while they will pass their twelve tests and so be dismissed and go home, or go to work.

I wish I had the power to say something about the treatment that some of these former patients have received when they were dismissed. There have been churches and pastors that have notified patients who went out from our hospital that they could not go to church. Now, these dismissed patients have a certificate from the United States public health service saying the disease is suspended and that they are not a danger to public health, that they are not in a position to communicate that disease to others. Yet the nameless dread and fear that is so common causes people to draw away from them until, very often and in many localities, a former patient has a more difficult time than a former criminal would have! This ought not to be in "educated" America.

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Talking It Over

By
W. B. SPOFFORD

FRANCIS CARDINAL SPELLMAN has written a piece for Mr. Hearst's *Cosmopolitan*. It is liked so well by the magazine that advance reprints were sent to many clergy for comment. The Cardinal writes, he says, "not in defense of my faith—but as an American in defense of my country." And it must be said that he uses all the time-honored drum-thumping of Fourth of July orators.



"As the sands of this old year run out, every loyal American, to keep faith with his country and himself, must resolve actively to love and live our American way of life."

"Can we be less than true patriots and not fight lies with truths, slavery with liberty, atheism with faith, in bloodless defense of our republic?"

"We cannot fight Communistic propagandists with their own weapons of deceit, lawlessness, violence and 'liquidation' because we believe in justice, law and liberty."

"Men have a right freely to worship God and they have the duty to defend that sacred right."

He starts with a tribute to the Constitution and the Bill of Rights; quotes time-honored Americans, Benjamin Franklin and Henry Clay, to bolster his arguments; ends with a sentimental prayer about an "eagle poised on wing are we, above the great divide" and "a thousand tiny lights break through the great grey darkness of a city night and are as candles lit before Thy Throne."

It is a neat job, even if a federal judge did let the Cardinal down rather badly. The judge rips into Russia in a letter, quoted at length, basing his condemnation on statements by followers of Trotsky, not knowing apparently that nobody hates the present regime in Russia more than the Trotskites, unless perhaps the followers of Cardinal Spellman. Mr. Hearst, even in his dotage, I am sure, would know that.

However, since the Cardinal has based his arguments on such lofty and patriotic principles, would it be fair I wonder, to ask him to apply them elsewhere—to Spain for example. The story of that country under Franco has just been written by Abel Plenn, who until recently served in Madrid as an official of the United States government. *Wind in the Olive Trees* is the name of the book and it is worth attention. He tells of an ecclesiastical society, "The Exterminating Angel," founded by the Bishop of Osma, that carried on "a bloody campaign of despotism, terror and persecution against the forces that were trying to liberalize and strengthen Spain. Scores of thousands of Spanish men and women had been condemned to exile, imprisonment and death, only because they believed in some form of representative government."

He quotes the then Primate of Spain, Cardinal Goma, who in a fascist journal "admitted that the Church hierarchy had secretly encouraged the use of conspiracy and violence as a means of overthrowing the Spanish Republic." In this article the Primate stated that "since democracy and universal suffrage were embryonic forms of communism and anarchy, we declared that these must be fought licitly—'even by legal means', we said, in order to make it clear, in spite of the censorship, that by utilizing legal means — we were actually paving the way for those who, dropping all scruples of legality, would some day march toward honor and glory."

Mr. Plenn also relates how the pastoral letter of Archbishop Pla y Deniel, the present Primate of Spain, made fingermen of thousands of priests "who pointed out to the Falange strong-arm squads not only the Communists and Socialists, but also the liberal Republicans, the doctors and the school teachers—pet hate of the Spanish clergy—and members of other professional groups; not only the few Protestants and Masons; but also the less regular among the Catholic churchgoers."

And so it came about that the custom was established in Spain "to shoot a certain number of 'Reds' —nearly all political prisoners were 'Reds'—on every anniversary of the Uprising. This particular custom, I soon discovered, was more honored in the observance than the breach, and to such a degree, that it had been extended, in every city and town throughout Spain where political prisoners were being held, to include not only all the Nationalist anniversaries such as the Birth of Franco and the Elevation of Franco as Chief of State, but also the many official religious holidays of which Christmas, the Feast of the Conception, Corpus Christi and Easter were only a few."

The American Cardinal writes truly that "War is an evil thing, so accursed that Satan himself must be its sire, and I, with the full strength of my soul, with all the vehemence of words and works at my command, oppose and condemn it."

Since this is so, and since he feels so strongly about it, we hope that this churchman, with such

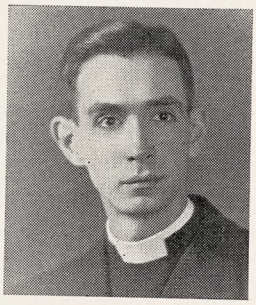
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influence with the Vatican, will insist upon that "justice, law and liberty" in Spain for which he pleads so eloquently in this article written in a Hearst magazine for American consumption.

The Living Liturgy

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

PROBABLY no collect of the Prayer Book is so widely known and beloved as the Collect for Purity which opens the Communion service. The sum and substance of all true worship is in it. If by some tragic mischance all the Prayer Book were lost save this collect we should have both the seed and flower of it still. In less than fifty words and in little over five lines of printed text it plumbs the depths and scales the heights of the soul's encounter and communion with its God. The artistry of this collect is unexcelled; in disciplined but unlabored phrase it expresses objectively yet tenderly life's ultimate experience.



The whole Triune God is brought into relation to our worship by this opening invocation. First, there is the almighty, transcendent Father, invisible yet omnipresent, Who "seeth in secret" all the inmost imaginings of His creatures—not solely to judge them, but also because He loves and cares for them. The writer of Psalm 139 would have understood the address of our collect.

> O Lord, thou hast searched me out, and known me.
> Thou knowest my down-sitting, and mine uprising; thou understandest my thoughts long before.
> Thou art about my path, and about my bed; and art acquainted with all my ways.
> For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.
>
> . . . . .
>
> Whither shall I go then from thy Spirit? or whither shall I go then from thy presence?

So, too, our Lord, like the psalmist, in all His teaching about our approach to the Father, laid primary stress upon sincerity. We cannot "dissemble nor cloak" anything "before the face of Almighty God."

Secondly, our collect teaches us that true and acceptable worship is made possible only by the cleansing and enabling power of the Holy Spirit. He is the Spirit of truth, who reproves "of sin, and of righteousness, and of judgment," and guides us into all truth. He is our helper and strengthener; as St. Paul says, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; . . . and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26-7.) "According to the will of God"—this is worship "through Christ our God," whose constant prayer was "not as I will, but as thou wilt." Only in His entire self-offering can we see what it means to love perfectly and magnify worthily the holy Name of God. As members of His Body, knit together in His life by His life-giving Spirit, we endeavor in the holy Eucharist to consummate through Him our heavenly Father's purpose for us —entire devotion and unfeigned praise.

Who wrote this gem of prayer? God alone knows. Like so many of our Prayer Book collects it is best attributed to the Holy Spirit. The oldest record of it is in a brief sacramentary of votive masses commonly ascribed to Alcuin, that "robust, studious, and convivial Englishman" (to quote Professor H. A. L. Fisher), who served as Charlemagne's prime minister of education. Where Alcuin found it is unknown. But it is likely that he rescued it from oblivion in one of the Roman service books which had found its way into Gaul during the chaotic period of the barbarian settlements. Or he may have known it in England, during his student days at York, from one of the Roman sacramentaries which the Benedictine missionaries brought with them. For the collect in its Latin form is unmistakably, both in structure and in rhythm, of Roman provenance.

Alcuin set this prayer as the collect of a mass "For the Grace of the Holy Spirit." This mass, with other votive masses, had a wide popularity in the Middle Ages; and nearly all of them ultimately found an acceptance in the Roman *Missal.* In medieval England it was adopted by the Sarum *Missal;* and what is more significant, in the Sarum use the collect was placed after the *Veni, Creator Spiritus* in the priest's preparation before mass. Here Cranmer found it and in his majestic English rendering made it a preparation of all the worshippers for the Holy Communion service. But for these two Englishmen, Alcuin and Cranmer, both of them scholars and reformers, the Collect for Purity might well have been forgotten, if not lost.

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Churchmen and Scientists Plan Atomic Education

Educational Program Regarding the Social Implications of Scientific Discoveries

Edited by W. B. Spofford

Philadelphia (RNS) : — Belief that atomic energy and other destructive new agencies of warfare can only be controlled through moral and spiritual education has led to the organization of a society, composed of churchmen and scientists here. The case for the scientists was put succinctly at the initial meeting by Prof. Louis Ridenour, head of the department of physics at the University of Pennsylvania, who said that "Religious leaders can do more for control of atomic energy than any other agency. . . . The ultimate solution of this problem is one in which science is powerless. . . . We must look to our stewards of ethics and morality."

Aims of the new organization were set forth in a resolution which was adopted unanimously as follows:

(1) "The renunciation by the United States and by all other nations of the right to use the atomic bomb or any other instrument of mass destruction to enforce national policy. This implies that the manufacture and storage of atomic weapons should stop immediately, and that the United States should continue to exert its strongest efforts in behalf of the establishment of international control of nuclear energy.

(2) "The abolition of war by the continued growth of effective international mechanisms for the peaceful adjustment of the mutual problems of nations. We fully recognize that this will require each nation of the world to sacrifice some of its sovereignty and some of its temporary selfish interests to the common good, but we count this a small price to pay for world peace.

(3) "The encouragement of tolerance and understanding of other peoples of the world and the combatting of hate and bigotry against races, creeds and nations.

(4) "The establishment and continuance of a domestic policy that will insure the use of scientific discoveries for the achievement of a better life for all, and that will prevent their exploitation for exclusively selfish needs.

(5) "The assurance, both within the United States and throughout the world, of freedom of speech, freedom of religion, freedom of research and freedom of communication.

(6) "The recognition, by all citizens, of personal responsibility for the wise and moral use of the knowledge which science has found."

The resolutions commended the U. S. state department "for the excellent start toward the international control of atomic energy which was offered by the Acheson-Lilienthal Report; the President and Mr. Bernard Baruch "for the further efforts which are being made in this direction within the United Nations atomic energy commission; and the Congress "for the passage of an atomic energy control bill which is generally consistent with the beliefs and aims that guide us."

It was further set forth that "we recognize that none of these actions is perfect, that modification of the various plans and laws will probably be required in the near future, but we firmly believe that they represent movements toward objectives shaped by the best desires of mankind."

A proposed plan of action to get the new organization's objectives speedily under way, which also was unanimously adopted, contained these three cardinal points:

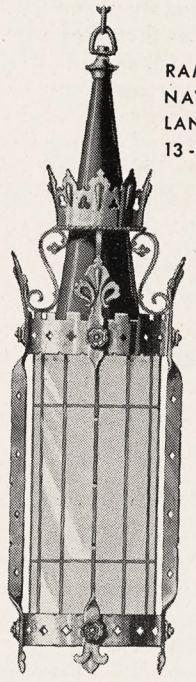
(1) "To hold conferences at which religious leaders and scientists may exchange views on the moral and social implications of atomic energy developments and join in common action in accordance with decisions at those conferences.

(2) "To lend our efforts to an educational program on atomic energy and its use, to be conducted through the churches, synagogues, schools, colleges, and civic organizations of the Philadelphia area, as well as through the public press and radio.

(3) "To sponsor a permanent Philadelphia organization through which all who agree with our beliefs and aims may contribute to and participate in a continued educational program regarding the social and moral implications of scientific discoveries."

Unqualified support of the principles enunciated by the new conference has been expressed by Dr. Albert Einstein, world-renowned physicist and promulgator of the theory of relativity. Revealing that he has aligned himself with other members of the American Association of Scientists in an appeal for cooperation with churchmen against the threat of the atom bomb, Dr. Einstein declared himself wholeheartedly in favor of a world organization to support and maintain peace.

"I feel grateful to our fellow



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scientists in Philadelphia, and to the religious groups," Dr. Einstein said, "for having united to bring to public attention the influence of the atomic bomb and other recently developed means of mass-destruction on world security and the fate of humanity."

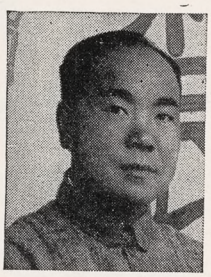
The Nobel Prize winner declared that "the policy of a democracy like ours is and must be responsive to public opinion, and public opinion can be strong and right only if the people are fully informed on the situation in which we find ourselves.

"What is the essence of the present situation? Hitherto the controversies between nations have been solved by war or the threat of war. This was morally bad, for questions of right and wrong can never be solved by appeal to force. It always has been an injust and impractical way.

"Now, with the new inventions in military technology, this method becomes disastrous physically as well as morally. A new war would mean the killing of a great part of the population of all nations involved. To prevent this, we have to build up an international structure to create security against war and to decide international controversies in a peaceful way."

Worked Among Lepers

Nanchang, China: — Readers of THE WITNESS are familiar with the work done with orphans and refugees under the direction of the Rev. Kimber Den. Not all may be aware that he is an authority on leprosy and was founder and for many years the superintendent of a leprosy colony here, financed by the American and Chinese Mission to Lepers. This noted clergyman is still actively interested in the work of these societies and gave up his work with lepers to carry on his war and post-war relief activities only after being satisfied that the colony was in competent hands.

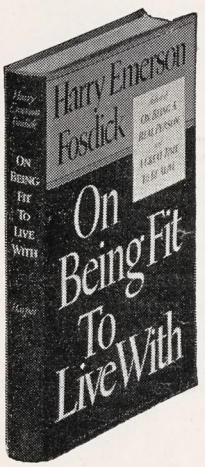


Book of Remembrance

New York:—The Golden Book of Remembrance, in which are inscribed the names of individuals and organizations that contributed to the nave building campaign, was dedicated by Bishop Manning on November 17 at the Cathedral of St. John the Divine. Several hundred thousand donors are represented by the 60,000 separate listings. The book is displayed within the Golden Shrine, especially designed for the purpose.

Students Unchurched

Berkeley, Calif.: — A community of 40,000 young people, 15,000 of whom were admittedly unchurched, would challenge anyone seriously concerned about the missionary program of the Church. This was the problem reported to the meeting October 30 of the college commission of the diocese of California, convened at St. Margaret's House under the chairmanship of Mrs. Alfred Tyson. 3,600 students in the diocese claim membership in the Episcopal Church. Of these it is estimated that nearly 1,500 are at the University of California at Berkeley and that another 1,000 or more are at Stanford. The others are enrolled at Mills, San Jose State, San Francisco State, San Mateo Junior College, Salinas Junior College, and the University of San Francisco. The annual student vesper service was held November 10th at Grace Cathedral. The preacher was the Rev. George Hall, acting chaplain at Stanford University. Reports from the several campuses indicated active programs underway, and on the basis of these reports a budget of $2,500 was drawn up for submission to the executive council of the diocese.



A Recommended Book for Christmas

This Book Has Received a Three Star Rating by THE WITNESS

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BOOKS RECOMMENDED FOR CHRISTMAS

The Books Announced Here All Received Either Three or Two Star Rating by THE WITNESS



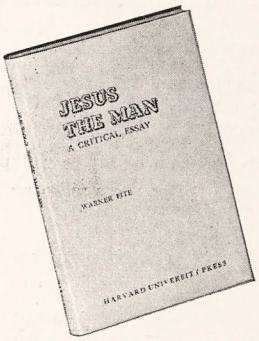
HOW TO READ THE BIBLE

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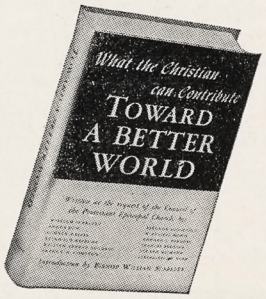
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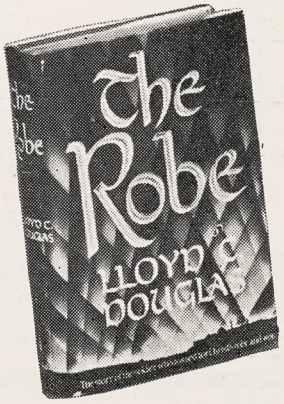
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Book for Lent

Berkeley, Calif.: — Prof. Charles F. Whiston is the editor of the Presiding Bishop's book for Lent, 1947, *Christian Perfection* to be published as usual by Harpers. It is a translation of some of the works of Archbishop Fenelon made by Mrs. M. W. Stillman of New York, from which Mr. Whiston has made selections and written an extensive introduction.

Acolytes Festival

Geneva, N. Y.:—An acolytes' festival was held here at St. Peter's the afternoon of October 27, with 135 acolytes and priests of the diocese of Rochester in the procession. The service was conducted by the Rev. Norman A. Remmel, rector of the parish, assisted by the Rev. Frederick Dorst, rector at Newark, and the Ven. Charles B. Persell Jr., archdeacon of the diocese. The sermon was by the Rev. Chauncey F. Minnick of Hobart College.

Christian Council

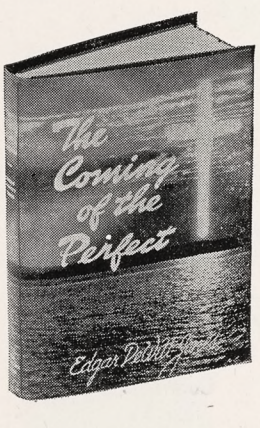
Shanghai (RNS):—Representatives of 25 Protestant church bodies and organizations will meet here December 3-11 for the biennial convention of the National Christian Council of China. Majority of the delegates will be Chinese. General Secretary is Methodist Bishop W. Y. Chen, while the chairman is a woman, Dr. Nu Yi-fang, president of Ginling College for Women. A member of the People's Political Council, Dr. Wu has held the chairmanship since 1937.

Main theme of the December meeting will be the relationship of the Church to the nation. Five topics selected for major emphasis are: (1) the Church and its environment in national life; (2) the evangelistic task of the Church; (3) the inner life of the Church; (4) leadership of the Church; (5) organization of cooperative work.

Bishop Chen Speaks

Newark:—"Never have there been more tremendous problems or greater opportunities for the Church in China than there are today," declared Bishop Robin Chen of Anking at the monthly meeting of the Auxiliary of the diocese of Newark, held at the diocesan house on November 6. He was introduced by Bishop Ludlow who had been his teacher of history at Boone University some years ago.

Bishop Chen spent the war years in Free China and crossed the Japanese lines many times to bring



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relief to sufferers. He told the meeting that many in China are praying for a world peace that has underlying it the faith and brotherhood of Christ.

French Election

Paris (wireless to RNS): — Since the Popular Republicans, composed mostly of Roman Catholics, lost their place as the leading party to the Communists, it is considered likely that the Communists will start a campaign against Church schools and adopt other anti-religious measures. The Popular Republicans lost first place in the election for the National Assembly in spite of last-minute appeals by Roman Catholic leaders throughout the country.

Legislation

Newark, N. J.:—An interdenominational conference on legislation will be held here November 24-25 "to help Christian leaders keep abreast of current political, legislative and social questions." American foreign policy will be featured at a mass meeting on the 24th. The meeting is sponsored by the state council of churches.

Gift to Church

Decatur, Ala.:—Mrs. W. B. Edmundson of this city recently gave $7,000 to St. John's Church to aid in enlarging the church plant. This is about half the sum needed to carry out the plans made necessary by the growth of this TVA city.

Girls Friendly

New York:—Miss Doris Wilson of Pittsburgh has been appointed a field worker for the Girls' Friendly Society. She is an M. A. in Christian education from Columbia and has a B. S. degree from Tuskegee. While at Columbia she lived at Windham House and did her field work by organizing GFS chapters in Harlem parishes. Part of her work now will be to interpret the organization and to assist in organizing branches in churches that are predominantly attended by Negroes. She is at the moment on a field trip in Virginia and South Carolina.

Adult Education

Birmingham, Ala.: — Adult education is the emphasis of a joint program of the Auxiliary and the department of education in Alabama. Leadership institutes were recently held in Mobile and this city of a week each; others of two days each were held at Montgomery and Florence. Meanwhile the young people are devoting their fall meetings to the same subject under the direction of Mrs. John Crump, secretary of education of the diocese.

Meets Freshmen

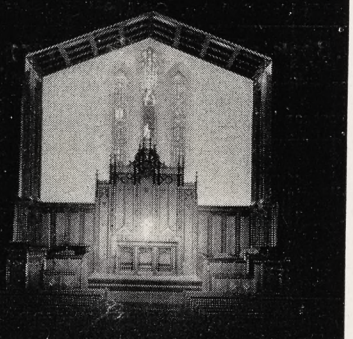
Tuscaloosa, Ala.: — Bishop Carpenter was the guest of honor at the University of Alabama on October 22 at a dinner for freshmen who are Episcopalians. There were eighty present. The Rev. John Turner of the Advent, Birmingham, diocesan chairman of the college work committee, was one of the speakers.

Wedding Declaration

Napa, Calif.:—At a recent meeting of the convocations of the diocese of Sacramento it was voted to ask all publishers to include the wedding declaration, approved by General Convention, in all future wedding booklets and parish registers. The declaration is as follows:

"We A. B. and C. D. desiring to receive the blessing of holy matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the form of solemnization of matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement, and understanding, for the procreation (if it may be) of children, and the safeguarding and benefit of society. And we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

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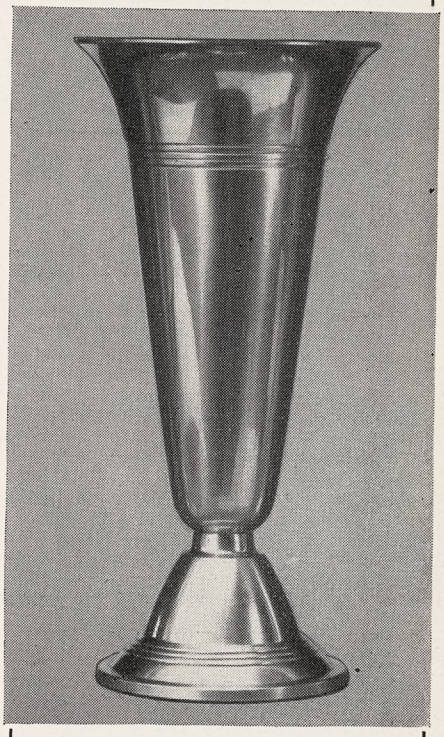
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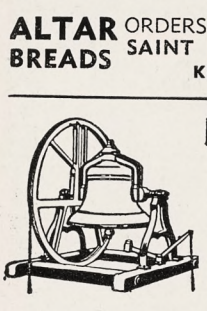
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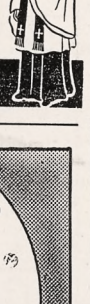
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Chinese Confirmed

Columbus, Ga.:—Eight officers of the Chinese army were confirmed by Bishop Walker at Fort Benning, Ga., presented by Chaplain Stanley P. Gasek. There are thirty Chinese officers at the Fort who are here to learn our methods and will establish a new military school in China on their return. On October 27 they visited Alabama Tech at Auburn, attending service at the Church of the Holy Innocents in the morning and later visiting fraternity houses, guided by members of the Canterbury Club.

Clergy Notes

(Continued from page 2)

HOLMES, ROBERT C., of Bayfield, Ontario, became minister in charge of St. James', Detroit, on November 1st.

McMILLEN, W. E. V., recently retired as rector of St. Matthew's, Cleveland, O., died on Nov. 5.

McLAUGHLAN, JOHN D., retired dean of St. Mark's Cathedral, Seattle, Wash., died after a long illness. Funeral was held at the cathedral October 26.

MURPHY, GEORGE H., was ordained priest by Bishop McKinstry on October 26 at St. Andrew's, Wilmington, Del. where he is curate.

MURRAY, REV. FREDERICK R., formerly rector of Trinity Church, Brandford, Conn., to be Rector of St. Paul's Church, Elkins Park, Pa.

OTT, REV. T. GORDON, formerly of Nova Scotia, to be assistant at Holy Trinity Church, Philadelphia, Pa.

PAULSON, RAYMOND H., formerly rector of St. Paul's, Saginaw, Mich., is now rector at Muscatine, Iowa.

PAYNTER, REV. HENRY S., formerly assistant at St. George's Church, Ardmore, Pa., to be assistant at Church of St. John the Evangelist, Lansdowne, Pa.

STIMSON, REV. WILLIAM B., formerly chaplain, U. S. army, to be rector of St. Andrew's Church, Yardley, Pa.

VAN DER HIEL, REV. PETER C., JR., formerly rector of St. James' Church, Downington, Pa., to be rector of St. Paul's Church, Chester, Pa.

WICKERSHAM, GEORGE H., 2nd, formerly chaplain, U. S. navy, to be rector of All Saints' Church, Norristown, Pa.

WILCOX, ALBERT F., formerly rector Church of Holy Comforter, Aronimink, Pa., to be rector St. Mark's Church, Honeybrook.

WILCOX, STANLEY V., formerly rector of St. Paul's, Chester, Pa., to be vicar of St. George's, Ardmore, Pa.

WILLIAMS, FREDERIC P., was ordained priest on Oct. 19 by Bishop Block at St. Mark's, Berkeley, Calif., where he is curate.

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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.

WALTER H. GRAY
Bishop Coadjutor of Connecticut

In the coming triennium, when, following the action of the 1946 General Convention, our Church is to study the fundamental questions of our faith and order, the Church Congress in the United States will seek to carry out its traditional function of providing a common meeting ground for clergy and laity of all schools of thought and churchmanship. It is our hope that through such gatherings there may be developed common agreements and generous understandings of differences, looking towards the General Convention of 1949.

Regional meetings will be held throughout the Church under the leadership of the regional chairmen, and a national meeting (the first since the ending of the war) will be held in Toledo, Ohio, April 22-24, 1947. To this meeting, all who are interested are invited to discuss "Authority and Freedom in Doctrine, Discipline, and Worship."

I am taking the liberty of calling this matter to the attention of the readers of THE WITNESS because these Church Congress meetings will offer opportunities for clergy and laity of widely-differing points of view to have the chance for joint discussion on basic questions. In this way, we can prepare to comply with the hope of the 1946 General Convention and adopt in 1949 "a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the U.S.A. is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the U.S.A. or with any other interested Christian body."

* * *

REV. WILLIAM S. ANTHONY
St. John's Cathedral, Puerto Rico

It might prove helpful to your readers if you found it possible to print this brief letter. I have had dealings with a couple named Leslie and Mary Stollenwerck. On excellent medical authority I can state that they are both psychopathic. Financial assistance may not be any real assistance to them at all and the person who gives the assistance will certainly not get his money back. I believe they have now left Puerto Rico, perhaps for the States.

* * *

LEON C. W. KETTRING
Layman of Toledo, Ohio

The picture, *The Christ of the Upper Room*, on the cover of October 31 is very appealing. Most pictures of Jesus are not at all attractive. It stands to reason that he must have had a most powerful and appealing personality and striking appearance in order to have impressed people as he did. There is nothing effeminate about the Treadwell picture and yet there is a warmth and strength to it that is most appealing. I believe that if the picture could be reproduced in color so that the print could be framed it would become most popular. I believe that such a project would be most worthwhile no matter who would undertake it.

For my part I believe that Grace Treadwell has done a most worthy and beautiful piece of work. Since the work is not ancient but very modern in date it can very well encourage the work of more art in churches such as she writes about in her article in the same number.

ANSWER: We would like to take the occasion to say that the picture and the article were by the same person, Grace Treadwell. Our caption on the cover which gave the name "Jean" to the artist was an error on our part. Sorry.

* * *

MISS JANET KEMP
Churchwoman of Merrimac, Mass.

From William F. Corker's letter in THE WITNESS of November 6 I find that the October 17 issue contained one of Bill Spofford's intemporate and misleading articles. Please send me a copy. I want to cuss and gnash my teeth over this latest gem of Bill's bigotry. Bill is emotionally incapable of seeing certain subjects honestly and objectively.

ANSWER: Thanks for the unemotional letter condemning an article which the writer of the letter, on her own admission, has not yet read. The author of the article was W. B. Spofford Jr., for whose opinions W.B.S. Sr. is in no way responsible. Any similarity is purely coincidental, etc. etc.

* * *

CHARLES LEWIS BIGGS
Priest of Clearwater, Fla.

May I express my strong appreciation of The Christ of the Upper Room by Grace Treadwell on the cover of October 31. It is the picture of a human being possessed of the grace of humor, a sympathetic understanding, a power of insight and far-sight—and unafraid of impending death—all qualities which I for one conceive to bulk large in the synoptic gospels. The picture impresses me as infinitely truer to the life than the ascetic sufferer of the crucifix or the amiable vacuity of the sacred heart.

* * *

MR. E. L. JONES
Layman of New York

I am grateful to Prof. Shepherd for his comments on the poster sent out by national headquarters picturing the group at a baptism. I do think that the picture presents the service as it is too often conducted in our churches, with parents and sponsors unaware of the significance of the service. But as Prof. Shepherd points out there is no excuse for our national officers to perpetuate this sentimental version of the service.

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The WITNESS

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NOVEMBER 28, 1946

O YE WATERS
BLESS YE THE
LORD . . . . .

ARTICLE BY FRANCIS O. AYRES

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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. Open daily 7 A.M. to 6 P.M.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 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
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
4:00 P. M. Evensong. Special Music.
Weekdays: Holy Communion Wednesday at 8:00 A. M.
Thursdays and Saints' Days at 10:30 A. M.
The Cnurch 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: 11:00 and 12:05.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 a.m. Holy Communion.
11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.
5:30 Vespers, Tues. through Friday.
This Church is open all day and all night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8, 9:30 and 11.
Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

ST. LUKE'S CHURCH
Atlanta, Georgia
435 Peachtree Street
The Rev. J. Milton Richardson, Rector
9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, *Editor;* Arthur Lichtenberger, *Chairman;* William B. Spofford, *Managing Editor;* Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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NOVEMBER 28, 1946
Vol. XXIX. No. 52

CLERGY NOTES

BELLISS, F. C. BENSON, rector of Christ Church, Puyallup, Wash., becomes the associate rector of All Saints', Pasadena, on December 1.

BROWN, CLYDE, missioner of the diocese of Washington, becomes rector of St. Andrew's, Barberton, Ohio, December 1.

GASEK, STANLEY P., former army chaplain, is now locum tenens at Grace Church, Utica, N. Y.

MARKGRAF, GUSTAV K., rector of Trinity, Oakland, Calif., becomes rector of Holy Trinity, Richmond, Calif., December 1.

MILSTEAD, ANDREW D., former navy chaplain, is now rector of the Nativity, Maysville, Ky.

TINSLEY, BEN W., rector of St. Matthew's, Charlestown, W. Va., has accepted the rectorship of Trinity, Owensboro, Kentucky.

TWINEM, L. L., Sharon, Conn., is now assistant at St. Stephen's, Pittsfield, Mass.

WALTHALL, W. SHELBY, formerly vicar of St. Paul's, New Smyrna Beach, Fla., is now vicar of St. Luke's, La Union, and St. John's, La Mesa, N. M.

WHITMAN, ROBERT S. S., former army chaplain, is now chaplain at Williams and Mary College, Williamsburg, Va.

WIESBAUER, HENRY H. F., canon of St. Paul's Cathedral, Buffalo, N. Y., will become director of pastoral counseling of the institute of pastoral care, St. Paul's Cathedral, Boston, on January 1.

WILLIAMS, BENEDICT, rector of Trinity, Toledo, Ohio, becomes rector of St. Stephen's, Sewickley, Pa., on January 1st.

CALVARY CHURCH
Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

SERVICES
In Leading Churches

CHRIST CHURCH CATHEDRAL
Main and Church Sts., Hartford, Conn.
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

ST. PAUL'S CHURCH
Montecito and Bay Place
OAKLAND, CALIFORNIA
Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

GRACE CHURCH
Corner Church and Davis Streets
ELMIRA, N. Y.
Rev. Frederick T. Henstridge, Rector
Sundays: 8 and 11 A. M.; 4:30 P. M.
Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

CHRIST CHURCH IN PHILADELPHIA
Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Rev. Peter M. Sturtevant, Associate Rector
Sunday Services: 9:30 and 11 A.M.
Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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VOL. XXIX. No. 52. **The WITNESS** NOVEMBER 28, 1946

For Christ and His Church

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

United Church Women Denounce Racial Segregation

Meeting Also Takes Progressive Position On International and Domestic Questions

By Religious News Service

Grand Rapids, Mich.: — The United Council of Church Women, meeting here in biennial convention under the chairmanship of Mrs. Harper Sibley, Episcopalians of Rochester, N. Y., called for "breaking of the pattern of segregation in the nation's capital" and voted its opposition to compulsory peacetime military training in resolutions adopted here.

In a recommendation designed "to make a national impact on all segregation practices in the nation's community life," the council also called for "enforcement of civil rights laws in states having such laws," and "interpretation and enforcement of the Supreme Court rulings on transportation, education, and the right to vote in all states having separation laws and voting restrictions."

The delegates also endorsed international ownership and world control of atomic energy, freedom of exchange of scientific information, "real trusteeship" by the United Nations of all ex-enemy territory, including Pacific bases, and support of the international refugee organization to take the place of UNRRA. Support and provision of funds was urged to implement United States' participation in sections of the United Nations such as UNESCO, WHO and OFA.

The council went on record as being "unalterably opposed to mob violence under whatever pretext it may occur" and also urged President Truman to grant amnesty for conscientious objectors still in prison.

In resolutions adopted on recommendation of the committee on Christian and social relations, the council was called on "to evaluate legislation affecting labor and management in terms of Christian principles rather than on selfish motives."

Establishment of pre-marital counseling centers, remedial care for broken families, and housing and economic opportunity programs on the community level were urged as a method of strengthening the Christian home.

The council's national board was instructed to increase and extend agencies in the field of family life and child welfare, while state and local councils were urged to take the lead in making services of established church and community child care agencies available to all families.



Will Alexander told the convention of Church Women that Protestantism is especially guilty of discrimination

Another resolution recognized the concern of the church in aiding alcoholics and their families and said "alcoholism is a disease which needs treatment and its victims need the full ministry of the church and the sympathetic concern of church people."

Another highlight of the convention was an address by Will W. Alexander, officer of the Julius Rosenwald Fund, who called upon America to "take positive steps" against segregation in the postwar world. Segregation and discrimination against Negroes must be broken down in church, education, labor, politics, hotels and housing areas, he declared.

Several women's organizations are leading the way in the anti-segregation move, Dr. Alexander said. He cited the "completely interracial" United Council of Church Women, largest organization of its kind in America; the Young Women's Christian Association, "outstanding among religious organizations in an effort to eliminate segregation in its personnel, membership and services," and southern women who are on the whole "more courageous and liberal" than southern men.

Among the strongholds of segregation, he charged, are the Protestant Church, organized medicine and organized law.

Calling for Christian leadership toward changing the segregation pattern, Dr. Alexander said "men who pray together are not likely to hold each other in contempt."

Since the end of the war the employment situation of minority workers is better than ever before, Dr. Alexander said. However, he deplored the position of Negroes in government employ who find it difficult to advance regardless of merit.

Older and more conservative unions cannot ignore the fresh challenge of the CIO and its non-segregation policy and general practice, he said, adding that in the south the new labor movement can practice racial democracy much more easily than southern Protestant churches, where segregation has been taken as a matter of course.

He described the federal government as "perhaps the most strategic spot in which to change racial patterns."

In Dr. Alexander's opinion, Negroes will vote with increasing freedom and in growing numbers throughout the whole south and as the south moves toward a more realistic approach to economic prob-

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lems both politics and racial patterns will improve.

Housing segregation, "about as rigid in the North as in the South," offers the "greatest single challenge to American democracy," he said.

Walter Van Kirk, secretary of the commission on a just and durable peace of the Federal Council, urged the Church women to call for "quick agreement among the big powers for the reduction of armaments," and spoke favorably of the Soviet proposals to that end.

"Right now the Republicans are talking glibly about reducing the budget. But how can the budget of this or any other nation be substantially reduced without disarmament?" he asked. "No nation can disarm alone, but through the United Nations an opportunity is given to achieve this end by international action."

Branding the United States' move to establish and maintain bases around the world as "advance notice that we do not trust the United Nations to give us the peace for which we and other nations pray," Van Kirk said "we must work toward the day when military bases of all nations are brought under a genuine trusteeship system."

"The best way to avoid war with Russia is to make the United Nations work," he said. "The current war talk is positively criminal."

Mrs. Sibley, who was reelected for another term as president, appealed to Church women to "make morality gay." "We think of grim morality and gay immorality but we know that it is immorality that is grim when we meet it in alcoholic wards and social disease clinics."

The convention here was attended by about 2,000 delegates representing 72 Protestant denominations of the United States and 17 foreign countries. A budget of $289,775 was adopted for 1947, an increase of $30,000 over this year's budget.

CONFERENCE ON RELIGION

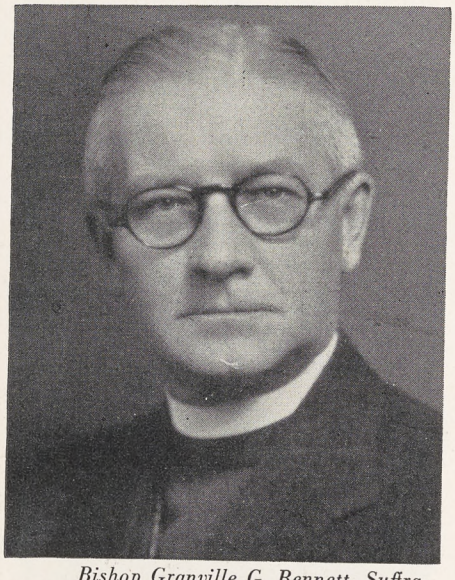
New York:—The Rev. J. Clemens Kolb, chaplain at the University of Pennsylvania and a contributing editor of THE WITNESS, told the conference on religion at Columbia University on November 19, that religion is granted only a "courtesy place" in the program of American high schools. He pleaded for a real place for religious instruction in public schools, stating that as things are educators are "placing muscles before morals."

BISHOP SAWYER OF ERIE

Utica, N. Y.:—There were fourteen bishops taking part in the service at which the Rev. Harold E. Sawyer was consecrated bishop of Erie. It was held at Grace Church, where he served as rector for 24 years. The service was attended by about 1,500 people, including fully 150 clergymen. Bishop Gardner of New Jersey was the preacher. The service was followed by a luncheon in honor of Bishop Sawyer.

BISHOP SHERRILL LISTS TASKS

Boston:—Bishop Sherrill, speaking at the anniversary at the Auxiliary of the Diocese of Massachusetts on November 13 listed some of the tasks before the Church. The challenge of youth; people in institutions; our loss of contact with labor; the Church's failure in rural areas; the opportunity of radio; the need of workers in mission fields, he named as tasks "we must approach with the utmost sacrifice if we are to make any impression on these frontiers."



Bishop Granville G. Bennett, Suffragan of Rhode Island, was elected bishop of the diocese to succeed Bishop Perry, retired, on November 19. He was elected on the first ballot, receiving 198 votes to 109 votes for the Rev. E. Victor Kennan, rector of Emmanuel, Baltimore

PARENTHOOD SERVICES IS URGED

New York: — Establishment of planned parenthood (birth control) services in every community in the country is urged in a resolution signed by 3,200 clergymen, released by the Planned Parenthood Federation.

Asserting that "minority religious opposition" frequently prevents the use of adequate birth control methods by public and private institutions, the clergymen declared that planned parenthood services are essential factors "in the right of each child to be born well and wanted by its parents."

They asked also that other health and welfare agencies interested in family security adopt policies which permit their professional staffs to make maximum use of planned parenthood services "as a community health measure."

There are a large number of Episcopal clergymen among the signers, including the following bishops: Bishop-elect Stephen Clark of Utah; Edward L. Parsons, retired of California; Noel Porter of Sacramento; Angus Dun of Washington; Richard Emrich of Michigan; Appleton Lawrence of Western Mass.; Henry Hobson of Southern Ohio; E. P. Dandridge of Tennessee; S. Arthur Huston of Olympia.

BISHOP WARNS BUSINESS

Des Moines, Iowa (RNS):—If business leadership as a result of the elections, approaches economic problems in terms of "breaking labor," an era of economic conflict will follow, Bishop G. Bromley Oxnam, of New York, president of the Federal Council of Churches, said in an interview here.

"If business leadership," he said. "takes seriously the ethical ideas of religion and cooperates with labor, seeking honest solutions in terms of the common good, the future may be bright. If not, it is a dismal prospect that we face. The common people are not going to be crossed or coerced any more by privilege."

CANADIAN PRIMATE ON UNION

Quebec (RNS):—Current attempts by the Church of England in Canada and the United Church of Canada to achieve closer relationships are but one aspect of a "quest for that one Holy Catholic Church to which we all in our different ways profess allegiance," Archbishop Derwyn T. Owen, primate of the Church in Canada, told the annual meeting of the Canadian Council of Churches. He warned against the use of strong words and temper in unity discussions.

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New Books Set Forth Wealth Of Christian Religion

The One Issued by Commission of the Church Should Be the Textbook for Parish Groups

By W. B. Spofford

New York:—Due to the amount of material we ran on General Convention, both before and during that meeting we neglected *New Books* which is one of our regular departments. This is a partial catch-up on books.

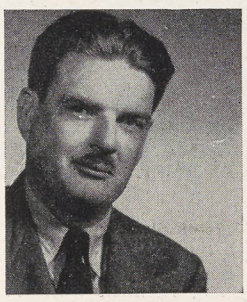
We have of course waited eagerly for *The Living Liturgy* by Massey H. Shepherd Jr. (Oxford, $2.25). We can say to our columnist that his book is a most worthy successor to its predecessor, *Prayer Book Interleaves* by William P. Ladd, who was the first to write regularly in our pages on the liturgical movement. This work by Prof. Shepherd is not as fat as the one by Dean Ladd but it is more carefully planned with therefore greater unity. His columns in THE WITNESS and added material, are arranged in chapters, with fifty-three essays in all, dealing with Principles, the Daily Office, the Holy Communion, the Christian Year, Baptism and Confirmation, Music and Architecture. There is a service of Holy Baptism as an appendix, which, as a proposed revision, will doubtless be authorized by most bishops and used in many parishes. Certainly no clergyman will be without this book, and all lay people interested in intelligent and meaningful services, will read it with profit.

Harry Emerson Fosdick has that rare gift of being able to say profound things simply and interestingly. *On Being Fit to Live With* is the latest collection of selected sermons by this leading American preacher (Harpers, $2), all so good that we guess that they will be widely quoted on many a Sunday morning by parsons who find themselves in the middle of Saturday without much idea what to say the next day. If you are looking for something to give your rector for Christmas, here it is.

Toward a Christian World, edited by Bishop Scarlett of Missouri (Winston, $2), is a symposium on the problems facing our world and our country, which we will deal with later, probably in a series of articles. In addition to this edition you will also find these essays in the rack of Penguin Books at the drug store under the title *Christianity Takes a Stand* (25 cents). I do not recall the exact number of copies distributed in this first edition but it was in six figures. The fact that contributors include Eleanor Roosevelt, Frances Perkins, Russell Bowie, Bishop Parsons, Eduard Heimann, Stringfellow Barr, Sumner Welles, William Hocking, Reinhold Niebuhr, is one of the reasons the publishers felt justified in printing so many. If the Church is to make the contribution to the solution of problems before us that we boast it will make, there is no way to start better than by painstaking examination of the problems, and consideration of solutions proposed. One way to get a group in your parish started at this task is by discussions based upon the chapters in this book. We hope to do our part in furthering this Churchwide discussion through publication of articles based upon this book for which we are all indebted to Bishop Scarlett and the commission on social reconstruction of our Church.

An excellent book to be used with this one by the commission is *The Church and Organized Movements*, edited by Randolph Crump Miller of the faculty of our Church Divinity School of the Pacific and a contributing editor of THE WITNESS. It is published by Harper & Brothers and is $1.50. One wishes that it might too have been published in a paper cover and at a much lower cost, thus stimulating wider use. It is an appraisal of communism, fascism, the labor movement, welfare and social service agencies, fraternities, by various writers connected with theological seminaries, and is the second of a series of five volumes on current world problems. It has an excellent contribution by Bishop Parsons on *Resources in a Genuinely Christian Church*. Each chapter closes with a list of books and magazines for the guidance of those who wish to follow up further the frankly sketchy treatment that a book of this size affords. The book lacks an index which is a pity. But it is a $1.50 worth.

Those who want a more penetrating expose of forces at work in this country can get a real haircurler for winter nights before the open fire in *The Plotters* by John Roy Carlson (Dutton, $3.50). Here is a fantastic and unbelievable story of men and women plotting to establish fascism in the United States. Unbelievable, but here it is, sober, factual and carefully documented. We better pay attention to it. Evidence is here to back up everything said by O. John Rogge, who was recently fired as special prosecutor for the department of justice, because he found out too much this summer in Germany about the tie-up between Nazis and their allies in the United States.





Among the contributors to the book on world problems edited by Bishop Scarlett of Missouri are Stringfellow Barr, Bishop Parsons and Walter Russell Bowie

Power for Peace by O. Frederick Nolde (Muhlenberg Press, $1) is a brief and scholarly account of the United Nations by an advisor to the U. S. delegation at San Francisco. In spite of weaknesses Prof. Nolde is convinced that it can be made to work, if the will to make it work is found. This theologian here does an effective job in stirring wills to that end.

The Story of Jesus in the World's Literature would be a fine gift. Chesterton, Colum, Dreiser, Van Dyke, T. S. Eliot, Charles Rann Kennedy, Studdert-Kennedy, Lindsay, Mase-

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field, Wilder, Whitman, Sandburg—that gives you the idea, and there are a hundred or more writers in this volume of nearly 500 pages. It is edited by Edward Wagenknecht, illustrated by Fritz Kredel, published for $5 by Creative Age Press.

Another excellent gift would be *The Illustrated Edition* which is Msgr. Roland Knox's translation of the New Testament now available with thirty full page color plates (Sheed and Ward, $5). The pictures were chosen from the finest pictures in the galleries here and in England, while the translation has been universally praised by the press, both religious and secular.

Spencer Logan, young Negro veteran, is the author of *A Negro's Faith in America* (Macmillan, $2.50). The book will be a great comfort to conservatives since this ex-soldier contends that politeness rather than legislation like a permanent fair employment practices committee will take care of everything. The other side of the picture is excellently stated in *Color and Conscience* by Buell Gallagher (Harpers, $2.50) whose book ought to stir the consciences of Christians. Basing his case on the Christian teaching of brotherhood, this white president of a southern Negro college, deals with the absurdities of the assumptions of white superiority and points out that it is not a Christian nation but a socialist one that recognizes racial equality. He gives a warning too—a large part of the world is composed of colored peoples and they look to Russia in consequence.

That is all we have room for this week but we will present more books next week, with an eye particularly for books that would make good Christmas gifts.

FIELD OFFICER RESIGNS

Stamford, Conn.:—The Rev. Clarence W. Jones, field officer of the National Council whose home is here, announced on November 15th that he had resigned that office as of December 1 to become the rector of Trinity Church, Roslyn, Long Island.

SOUTH INDIA SCHEME APPROVED

London (wireless to RNS):—The South India Church union scheme, which involves the merger of a group of denominations, has been approved by the Primate's committee of theologians of the Church of England, it was announced here by Bishop A. E. Rawlinson of Derby, chairman of the committee. In order to make the Church more Indian, Bishop Rawlinson told a press conference, native bishops will have to be appointed as quickly as possible and dependence on white missionaries will have to disappear.

"The most desirable condition," the Bishop declared, "is an Indian Church characterized by an Indian outlook—a Church which would have its theology in Indian dress, thought out by Indian theologians."

The South India merger will bring into a single Church American and English Congregationalists, Scottish Presbyterians, Australian Presbyterians, Methodists (British Wesleyans), and members of the Reformed Church of America, the Church of England, and the Basel Mission of Germany.



These young Chinese scientists, all non-Christians, recently attended a communion service at St. John's Cathedral, Wilmington. Following the service they were given the keys of the city by Mayor Thomas Herlihy Jr. Behind Mr. Herlihy is A. E. Lindley, YMCA secretary who entertained the young scientists while in the city

BISHOP PORTER'S SON DIES

Palo Alto, Calif.:—Richard Grenville Porter, youngest son of Bishop and Mrs. Noel Porter of Sacramento, died on November 10 in the veterans' hospital here. He was a student in the University of California before entering the army air corps in which he served for eight months. He was 25 years of age.

COUNSELING SERVICE ON MARRIAGE

Richmond, Va.: — One hundred Richmond ministers, representing every Protestant denomination of any size in the city, attended an all-day conference here to hear discussions of the problems of marriage and to formulate a program to combat the growing divorce rate by wise premarital and postmarital counseling. Findings of the conference will be carried back to the Richmond Ministerial Union, which sponsored the project, for further discussion and consideration.

Judge J. Hoge Ricks, of the juvenile and domestic relations court, urged that the union establish a counseling service to which he could refer young persons with no religious affiliation who come into his court. He said in his opinion the real causes of divorce are drinking, gambling, selfishness, pride, the lack of moral and religious influence in the lives of people, and hasty and ill-advised marriages.

BISHOP ADDRESSES LAYMEN

Boston: — Bishop Sherrill addressed about 600 laymen of the diocese of Massachusetts on November 19, the meeting being sponsored by the men's division of the Church Service League.

FATHER-SON CHAPEL

Bristol, Va.:—When the Rev. Maurice H. Hopson became rector here a year ago he realized the need for a small chapel for mid-week and other services. He designed one, had his father, John A. Hopson, make the furniture. On October 27th the old choir room of the church was dedicated as a very beautiful chapel of Christ the King.

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EDITORIALS

Warfare and Victory

THERE is nothing in our Prayer Book to give any of us a sense of false security. We find no hint or promise of earthly ease to be won by the pious and Godly. There is set forth no scheme of indulgence whereby we may exchange a minor discomfort here for a major torment hereafter.

Instead we are taught to pray, day by day and night by night, for strength to withstand the assaults of our enemies, for God's defense against the unknown dangers that constantly threaten, and especially the perils of night. For generations Christians have been using these collects of Morning and Evening Prayer with a sense of urgency and timeliness as if they were written especially for their use in their ever present distress. And as Advent comes they add their prayer that God will give them grace to put away the works of darkness now, in the time of this mortal life, for the warfare of the soul knows neither time nor season; we know only that the time for battle is always with us. The warfare is eternal, and is as perennial and persistent as sin.

But it *is* a warfare—not a series of disengaging encounters to mark a final defeat. We *are* face to face with the enemy, and we have an ally who knows the vulnerability of the enemy—and that he cannot win. He has a secret weapon which makes us proof and safe against the fiery darts of wickedness. It is called the armor of light. If a man puts it on he walks honestly, shuns strife, and envies no one. You wouldn't think to observe him that he is a warrior at all yet he is able to turn aside all the shafts and assaults of the devil. He seems, indeed, to be following in the steps of some one unseen yet ever near who kindles his heart and lightens his eye with the assurance that nothing in life or death can harm him. He knows a master of life who has gone that way before, and in that light he sees a light which scatters the darkness and puts the enemy to flight. The perennial warfare may be waged with confidence because the victory is assured. But the battle must be fought, today, and tomorrow and tomorrow.

"QUOTES"

ALL OF US wish we could do something startling and significant to win and maintain peace in this world. I think we would be willing to make almost any sacrifice required. At the same time many of us are failing to do the one thing we all can do, and which, multiplied many, many times, is the only thing that can save this world. It is only as we 'quicken the spirit' in ourselves and in others that we come fully to appreciate that God is the father of all mankind, the father of people of all colors in all nations; and that we must act on the basis of this truth. It is only so that we come to a humble and penitent recognition that man can not save the world or civilization by himself.

—W. Appleton Lawrence,
Bishop of Western Massachusetts

My Life Is His

SOME of us have been restless in years past as we have anxiously awaited the development of national leadership in the youth work of our Church. Many persons have realized that other Churches have given better guidance to their organized young people than we have been able to offer and have clamored for more and better planning at the top level. In the last few years a change for the better has come and it may truly be said that in this year the United Movement of the Church's Youth has come of age.

There are two easy ways to handle work with young people. The director can do all the work and make all the plans or the youth can be left entirely alone to lead themselves, for better or for worse. Both easy ways are wrong and doomed to failure for the first makes for lack of responsibility, the other often results in lack of vision. Our directors of the youth department in the National Council of the last few years have realized this and have been willing to develop the work in the third and more difficult way. They have led the young people and helped them to build within themselves a vision of their task which has resulted in a fuller and finer type of program. In this instance we have definitely been fortunate in our type of national leadership and the whole Church will benefit as this spirit is caught up in diocesan and parochial programs for youth.

The coming of age in the national program has been marked by the issuance this fall of the outstanding publications of the UMCY, *The Manual for Youth Groups* and *Plan!* The former gives a really comprehensive guide for all general youth groups and the latter presents every parish in the land with a practical, elastic and inspiring guide for the month by month and week by week program. On opposite pages there is given the general

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program for all youth groups and a blank calendar on which is to be entered the particular application of this program for each local chapter. Any parish which is not using this book *Plan!*, with a copy in the hand of each member or each officer, is cheating itself of a valuable guide.

The program for October and November is built around another UMCY guide, *My Life is His*. Here the Christian vocation of all life is well and interestingly presented. It leads naturally into the use of the new department of promotion motion picture, *Go Forth*, which is concerned with the decision of one young man to make his vocation in the mission field. This program developed by the young people themselves shows that they are convinced that their lives are his. Should we wonder that the young people's meeting at General Convention was an inspiration to the adults there assembled?

It's human nature, we suppose, to cry about what we don't have and fail to use what we are given that has value. In all the agitation in the Church for a full program and guide for religious education we should recognize that at the youth level our national Church is doing a good job.

Dear Reverend

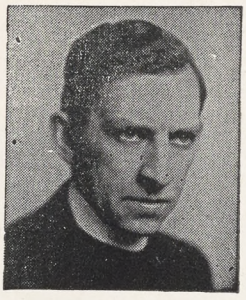
ALTHOUGH we are undoubtedly engaging in a vain crusade, we would like again to point out to the world at large that men wearing the ecclesiastical habit should be addressed simply as "Mr. So-and-So" and not "Rev. So-and-So." This crusade has been under way for a long time but, from the letters we have been receiving, seems to have borne little fruit. During recent weeks, the following persons and institutions have sent us letters with the greeting "Dear Rev.": The United States Delegation to the U.N.; the Department of Agriculture; Henry A. Wallace; Frank Kingdon; U.N.R.R.A.; Mary McLoed Bethune; Wendell Berge; the Department of Justice; the House Committee on Campaign Expenditures; Tom C. Clark; Thomas Dewey; The Nation; The New Yorker; John Foster Dulles. There have been many others from lesser fry. The difference between the two salutations is exactly one letter and, if the correct one were used, the various letter-writers, whether of the Left or the Right, could probably save one-man-hour per year to be dedicated to the causes that they hold dear. Besides, they would put us in a much better temper generally since, in these hectic times, we don't feel so "reverend" much of the time.

Private secretaries, please note.

Talking It Over

By
W. B. SPOFFORD

THE FACT that leading Roman Catholics throughout the world are denouncing Yugoslavia for sentencing Archbishop Stepinac to prison for treason has prompted my friend, the Rev. Louis L. Perkins of Auburn, N. Y., to raise an interesting question. He enclosed a clipping from the *New York Times* which quoted "a reliable Vatican authority on Church law" as follows:



"By dragging Archbishop Stepinac before a civilian tribunal without the Vatican's authorization, Tito has incurred a minor excommunication. According to Church law, members of the clergy, and especially bishops, are exonerated from judgment of any kind in civilian tribunals unless the Vatican grants permission that they be placed on trial."

"Apparently this means," writes Perkins, "that no Roman clergyman can be tried in a civil court. If this is correct, then I am sure that few people realize that this is Roman Church law. Does it mean, like the ancient English principle of law about the king ('the King can do no wrong'), that the clergy and bishops of Rome can do no wrong? Does it mean that they are exempt from all civil law? If they can't be tried in a civil court, apparently civil law does not apply to Roman clerics. And so I guess it means that they either have a sort of 'diplomatic immunity' or else they are un-American to the extent that American laws (and Yugoslav laws) may be obeyed or not as they please.

"I now see the meaning of the 37th of the Thirty-Nine Articles at the end of our Prayer Book which reads:

'The power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.'

"I see now clearer what Justice Roberts and his group are after in the field of world government; namely, world laws that will apply to all individuals. But if such a world government were established, apparently Roman clerics would claim exemption from that, too.

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"The Roman position is then, not just the infallibility of the Pope, but the infallibility of every one of the Pope's clergy. Is this not so?"

Not being an authority on Roman Church law I cannot answer the question. But it would appear so to be. Certainly for the vast majority of Americans, the claim that no priest should be tried for his alleged crimes "unless the Vatican grants permission that he be placed on trial" is fantastic.

In the case of Stepinac, Americans are interested—or should be—only in whether or not he is guilty of the crimes charged against him. But of the scores of opinions on this case expressed by Roman Catholic authorities I have yet to see one dealing with that issue. The reason apparently is that, according to their Church law, Archbishop Stepinac should not be tried at all, regardless, since the Pope had not granted the government of Yugoslavia permission to place him on trial.

We play little attention to the Thirty-Nine Articles. I do not recall hearing them even mentioned when I was in seminary, and recent graduates tell me the same holds today. But our Church fathers, who apparently were up against the same forces we are today, didn't formulate them just for the fun of it. Maybe we'd better give them some attention.

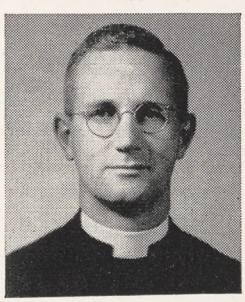
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

AS MOST of the clergy know the National Council has been holding a series of meetings throughout the country in order to present its unified plans and services, entitled *Parish Helps, 1946-47* and to solicit criticisms and suggestions. Since attending the meeting I have been thinking a good deal about the National Council and its relationship to parish work, and I would like to attempt to collect my thoughts in this column for what they are worth.



As you have, no doubt, already guessed, I am critical of the National Council or "281" whichever you want to call it. I would like to state as emphatically as possible, however, that I recognize—some of the time at least—that the Devil likes to use the National Council as a disguise when tempting members, especially clerical, of the P.E.C. "I *am* the National Council and reside at 281 4th Ave.", he says. "Kick the National Council, belabor '281' and you will hurt only me." With these and similar wiles, the Great Deceiver hides from us that he is in each one of us, in our parishes, in the visible Church as a whole. Any criticism which is leveled at the National Council can be brought to bear, often with a great deal more force, on the individual parishes, on the Church, or on the members of the Church. I make no criticism of the National Council, therefore, which could not be made with more justification of my own work. Fortunately for the Church it is easier to change the former.

Parish Helps 1946-47 represents a masterly and highly successful effort to bring order out of what was largely chaos, and the executives of the National Council deserve great praise for the work they have done. It is now possible to tell at a glance what the National Council has to offer and what it plans to offer in the various fields of parish work. Furthermore, it promises to give no aid nor advice until they are requested which is, after all, the only way of having them fully accepted.

Parish Helps only serves to underline, however, what was already evident—that the National Council has no overall strategy and policy for the Church at home. The Reconstruction and Advance Fund, for instance, was hailed as the "Christian challenge of our time" and the post-war plan of our Church, and yet there was nothing, as far as I know, absolutely nothing, said about reconstruction and advance in the parishes of the United States. Obviously, the foreign field came first in time, it may even come first in eternity, but the home field cannot be taken for granted any more than an industrial concern can concentrate on sales and ignore production. It seems to me that a leadership which confines its plans to the obvious can be called "uninspired" and risks being called "powerless."

Again it seems to me that the National Council has never recognized that we fight not against shortage of funds and lack of manpower but against principalities, against powers. Its attitude seems to be that of the 19th century, "We're still on 4th Avenue, all's right with the Church." *Forth* is a pretty fair barometer of the outlook of the National Council, and I have never seen in its pages more than a passing intimation of the struggle that is going on in the world. Article after article dealing with parishes in this country and bearing such titles as "Old Parish Carries On in New Ways" or "Downtown Parish Meets Needs of War-time Community" give the impression that our Church is rolling majestically onwards and upwards forever, meeting every problem, surmounting every barrier. If a man believes what he reads in the publications of the National Council, it is impossible to convince him that the Church is locked in a life and death struggle let alone

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make him understand what William James called the "atrocious helplessness" of the Church or what Kirkegaard meant when he said Christendom no longer existed.

What is needed is an analysis of the situation, at least as it pertains at home. The National Council should pick certain parishes and communities and make a detailed analysis on the basis of which an overall strategy and policy could be formed and which could be published for the edification of the Church. A committee of experts in different fields should be chosen; the members could visit the parish or parishes singly or together; and then the committee meet to draw up its report. I am sure that the picture would be somewhat different than *Forth* and *Churchways* seem to indicate. I sometimes wonder whether we ever make contact with the enemy let alone fight a victorious battle. At any rate, the *facts* are essential before any really effective planning can be done.

(My alloted space is gone so I will continue with this in my next column.)

The Living Liturgy

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

An Office for Missions

WE NEED very much in our Prayer Book a special office for the missionary work of the Church. The Canadian Church had the courage and vision to include one in their 1922 Book, and thus give a lead to the entire Anglican communion. Their service follows the pattern of Morning Prayer, but with special psalms, lessons, canticles, versicles and prayers. A proper collect, epistle (Rom. 10:11ff.) and gospel (Matt. 28:18ff.) are also provided. Of especial interest to us in the United States is their inclusion of "Mid-day Prayers for Missions," the very form which has been used for over a generation in our Church Missions House in New York. It contains the "Our Father" and three collects, one by Bishop Coxe of Western New York and the other two by Dr. Langford, longtime secretary of our missions board.

During the process of revision which culminated in our 1928 Book, the Joint Commission presented for consideration a brief office for missions to be included with various other special services in an appendix to the Prayer Book. None of this appendix was finally approved. However, new prayers for missions and Christian service were added elsewhere in the Prayer Book; and it is possible by a judicious selection of material to make up a fairly effective service for missions, in the framework of the Daily Office, without—may the Right Reverend Fathers in God take comfort!—any lawless breaking of rubrics. The new lectionary suggests a goodly variety of appropriate psalms and lessons. The opening sentences would be those for Epiphany; and the canticles would be *Te Deum* and *Benedictus*, of course, at Morning Prayer, or *Cantate Domino* and *Deus misereatur* at Evening Prayer. In lieu of a special litany for missions—something we ought to have in the Prayer Book—the Litany for Ordinations might be used after the third collect. Or if the minister so desires he may select prayers from the numerous ones scattered through the Prayer Book for the Church, missions and service, and the increase of the ministry. I might mention particularly the first part of the Prayer for all Conditions of Men (down to "Finally, we commend") as an effective piece by itself.

I cannot forbear from calling attention, in this connection, to one of the fine canticles in the Canadian office mentioned above. It is a selection of verses from Isaiah 60 (verses 1-3, 11a, 14, 18-19, to be exact). Here at the Episcopal Theological School we have often used on special occasions a variant form of this canticle (verses 1-3, 11a, 14b, 18-20), with good effect. We sing it to the chant arrangement of Luther's *Ein' feste Burg* (No. 695 in *The Hymnal 1940*); and it is really quite marvellous. There are many passages in the Old Testament prophets, such as this one, which are as poetic and singable as anything in the Psalter. Someday I hope to see this canticle in the Prayer Book. How fitting it would be in the seasons of Advent and Epiphany!

A service such as we have outlined would be a fitting conclusion to the parish campaign for Reconstruction and Advance—not, of course, as a thanksgiving for the amount raised, but for the privilege of giving to the cause. Many clergy might prefer, and quite properly, a Eucharist. I have said before in this column that the Holy Communion is the great missionary service of the Prayer Book. The only difficulty is that too many of our people approach the service with a view to consolation or to cultivating their interior life. Such graces are by-products. The main purpose of the Eucharist is dedication to Christ and His saving mission by *an act of offering* in thanksgiving for, remembrance of, and union with, our Lord's entire and perfect oblation of Himself for the sins of the whole world. Good propers for a missionary Eucharist would be the collect and gospel for Ember Days, and the epistle for St. Andrew's Day, the two offertory sentences from Rom. 10:14-15

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and Luke 10:2, and the proper preface for Whitsunday.

Lastly, there are the hymns. On this subject I shall confine my remarks to an expression of jubilant thanksgiving that we have a hymnal at last with some 20th century hymns for missions, plus some fine 20th century reworkings of 19th century hymns. To give but one example, who is not thankful that instead of

Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay

(a horrid bourgeois calculation), we can now sing:

Pour out thy soul for them in prayer victorious
Till God shall bring his kingdom's joyful day.

COAL CRISIS

By BRADFORD YOUNG

Rector of Grace Church, Manchester, N. H.

The government says:
The miners have broken their contract
with the government
because they are striking
for better wages to meet higher prices.

But the miners say:
The government has broken its contract
with the union
because it let prices sky-rocket
after it had promised
to hold them down.

Meanwhile the public,
which accepted the successful strike
of ranchers, meat-packers, soap-flake kings,
and butter magnates
against the government's price ceilings
and the public's market basket
is angry with the miners,

Because the newspapers and the radio
have inflamed the public
against the miners
but not against
the ranchers, meat packers, soap-flake kings
and butter magnates.

But the church says:
Both the miners
and the soap-flake kings
are wrong
because both are greedy
and have held up the public
at the point of a gun.

And the public is wrong, too,
because it believes
and teaches all men to believe
that a man's life
consists in
the abundance of things he possesses.

And it allows our economic life
to be organized
as a competition for wealth
instead of a cooperation for well-being.

New Books

***Excellent **Good *Fair

**THE COMMON SENSE THEOLOGY OF BISHOP WHITE by Sydney A. Temple, Jr. The King's Crown Press.

William White, first Bishop of Pennsylvania, has long been recognized as the greatest ecclesiastical statesman produced by the Episcopal Church; but it has not usually been realized that he was also a first-rate philosophical theologian. Though I cannot agree with Dr. Temple that White is as great in this field as William Porcher DuBose, yet it is very important that we should understand how good a thinker he was.

Dr. Temple presents White's views on several key questions—revelation and reason, the state of man, the Church and ministry, and the sacraments. The sketches of the Bishop's positions are clear, very well done, and thoroughly documented. In addition, Temple has published some of White's more important essays which had never been assembled before. By studying these—and they require hard study because the Bishop had a very difficult style—one can check up on the earlier summary of his views and find interesting insights on other points.

White is revealed as in the main Anglican line of philosophical theology from Hooker onward, but quite independent in his thinking. I venture the opinion that the aspects of his total position most significant for us are his vindication of the place of reason in religion, and the limitations of that place, his able defense of human free will, and his doctrines of the Church and the eucharist.

His proposal in "The Case of the Episcopal Church Considered" that the Episcopal Church should have recourse to presbyterial ordination if episcopal could not be had, was not simply the suggestion of a man desperately eager to continue Anglicanism in this country after the Revolution regardless of any theological considerations, but the natural deduction of a clearly thought-out and strongly held doctrine of the Church which, in a good many respects, is similar to Hooker's. Incidentally, we are all in Temple's debt for calling to our attention the theological part of this famous essay, as well as its organizational suggestions.

A short book notice leaves no time for an appraisal of the Bishop's views, nor of Temple's summary of them. It can be confidently affirmed, however, that this is an important book for all those interested in the Episcopal Church, in philosophical-theology or in the history of American thought. —ALEXANDER C. ZABRISKIE.

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The South India Union Scheme Shows Great Progress

United Church Gives Approval by Passing Three Resolutions by an Overwhelming Vote

Edited by Sara Dill

Tambaram, India (airmail to RNS):—Organic union with the South India province of the Methodist Church and the dioceses of the Church of India, Burma and Ceylon, has been approved by the South India United Church at its 20th general assembly. The matter came up in the form of three resolutions all of which passed by an overwhelming vote. Following the action the South India bishops of the Anglican Church issued a statement as follows:

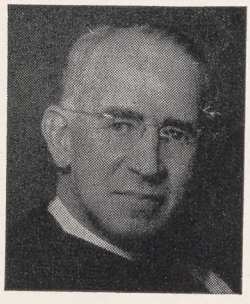
"With regard to the ministry of the United Church we, now bishops of the Church of India, Burma and Ceylon, who hope with our dioceses soon to enter into union with the South India Provincial Synod of the Methodist Church, desire to make clear what we understand to be the principles upon which we shall act as bishops in the Church of South India. We agree that all who have the status of presbyters in the United Church are capable of performing all the functions assigned to presbyters in the United Church in every congregation of the United Church. We agree that no presbyters of the United Church will exercise his ministry in a congregation where members conscientiously object to his ministrations.

In cases where no such conscientious objection arises within the congregation concerned, we shall act in accordance with the resolution of the continuation committee (1945), viz., 'It is understood that during the period of unification congregations will ordinarily continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements.' The duly constituted authority within the United Church shall be sole judge of the urgency of such pastoral needs.

No member of the United Church can 'conscientiously object' (in the same sense in which these words are used in the Constitution of the United Church) to the ministrations of any presbyter ordained within the United Church. The suitability of a presbyter for a particular congregation is another question, and will have to be considered in all cases by the appointing authority." Consummation of the proposed merger will mean that Christians will be united in one group rather than belonging to separate British, Australian, American and German controlled Churches. These comprise English Congregationalists, Reformed Church of America, Scotch Presbyterians, Australian Presbyterians, American Congregationists, Basel Mission of Germany, British Wesleyans, the Church of England.

Higher Pay Urged

New York: — A resolution urging state officials, including Governor Dewey, to reconvene state wage boards to raise substandard wage minimum wage levels for workers not yet covered by state law was passed last week by the human relations commission of the Protestant Council. Bishop Charles K. Gilbert, suffragan of New York, is the chairman of the commission.



Bishop Gilbert

The commission also passed a resolution expressing its opposition to a proposed city-sponsored lottery to meet rising municipal costs, because such a lottery would "in reality be one of the cruelest forms of taxation." A resolution urging restoration of a provision to build a public market in Harlem in the 1947 capital budget was passed, as was a fourth resolution commending the work of the Planned Parenthood Federation of America.

Town and Country

Des Moines, Iowa (RNS):—The new secretary of industrial relations of the Federal Council of Churches, Cameron Hall, told the 900 delegates to the conference here on the Church in town and country that there is a growing anti-labor movement in rural areas. He pointed out that constitutional amendments outlawing



"I'll write those names . . . Golden forever . . . To dare the generations, . . . out on the winds of time, shining and streaming."

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Schulmerich Carillonic Bells are the proudest and finest choice for a purpose so dedicated. Their richness of tone, their clear modulations are unequalled—the supreme results of more than two decades of electronic engineering and research. Their construction is compact, they are convenient to install, requiring no additional structure—moderate in cost.

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the closed shop were approved by voters in three large rural states. He stated that the movements from farms to cities was one reason for wildcat strikes and other tendencies which embarrass labor; due, he said, to the fact that the labor unions must absorb thousands of workers with no organizational background. A vigorous eductional program on the part of the unions is the remedy he declared.

At the same conference Carl C. Taylor of the federal department of agriculture said that the growing trend away from farms must be recognized by religious and rural leaders if the "fundamental values" of agricultural life are to be maintained. He stated that farming was becoming big business with "only a relatively small percentage of those who start as farm laborers ultimately gaining ownership of farm." Increasing numbers are therefore leaving farms to become industrial workers, and are "coming to be a proletarian group rather than prospective owners or even tenants." He suggested that Church and farm leaders encourage continuity of farm ownership within families and study the techniques and practices of "organized cooperation." Farmers should also be enlisted to support social security measures.

Mark Anniversary

Asheville, N. C.:—All Souls in the Biltmore section of this city celebrated its 50th anniversary on November 10-11. The Rev. William C. Cravner of York, S. C., former rector, was the preacher at a special service and on Monday evening the speakers at the dinner were Senior Warden C. D. Beadle, Mr. Kingsland Van Winkle, former warden and now chancellor of the diocese and Mr. Charles P. Taft of Cincinnati.

Miss Pardee Dies

New Haven, Conn.:—Mary Louise Pardee, long active in the affairs of the Auxiliary, died last week in a hospital here, following an operation. She was president of the Connecticut Auxiliary from 1938 to 1944 and was a delegate to triennial meetings in 1928, '31 and '34.

Books to Russia

New Haven, Conn.:—The Patriarch of Moscow has written to acknowledge a collection of books sent to the Moscow Theological Academy by the Rev. E. R. Hardy on behalf of the members of the joint commission on the Russian Orthodox Church. The forty volumes included books on Anglican theology and liturgics and patristic works in Greek and English.

Play for Missions

Detroit:—The Vesper Players of the diocese of Michigan is sponsoring "Cinderella" for the benefit of the missionary program of the diocese. Tickets are being sold by the youth organization, and the project is under the general direction of the department of education. The performance, largely for children of the Church schools, is December 7th and if it is successful the Players will give other plays at least twice a year to provide entertainment for children.

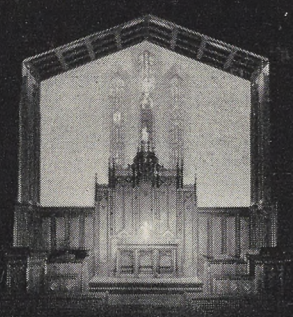
Men Have Meetings

Wausau, Wis.:—The interest of the men of the diocese was made manifest by the large attendance at meetings held at St. John's, here, and at St. Thomas', Neenah-Menasha. The leader was the Rev. Arnold Lewis, executive secretary of the national Laymen's League. The men of the diocese are now promoting a building program at the Holy Apostles, Indian mission at Oneida, Wisconsin.

New Broadcast

San Francisco (RNS):—The first purely atheistic program ever broadcast took place on November 17 over KQW. The speaker was Robert Scott who, single handed, compelled the Federal Communications Commission to hand down a decision

CHANCEL ALTERATIONS



Pews - Church Woodwork

Ossit Church Furniture Co.

Janesville, Wisconsin

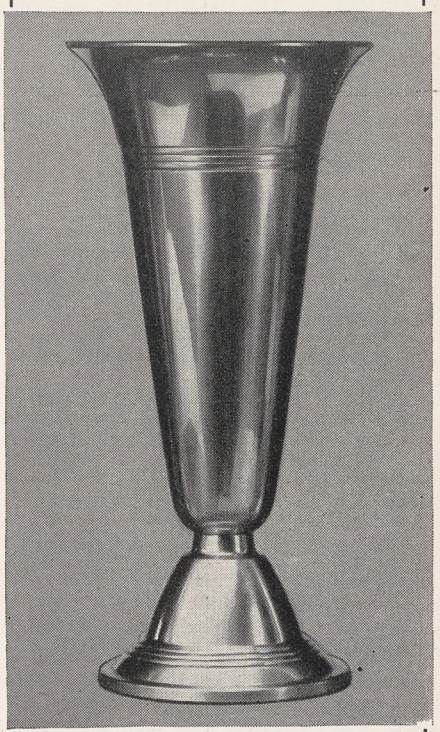
SINCE 1867

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after being accused of "taking jurisdiction over God." In effect the FCC held that inasmuch as Churches and established religions are accorded radio time, atheists ought to be given equal opportunity. Although unwilling to concede that the decision was a clear-cut order to let Scott talk atheism, the management of KQW accorded him a half hour of free time for a trial broadcast. He told the radio audience that there is no God and his reasons for so believing. The audience was then invited by an announcer to give their reactions. The station's program director later announced that 20% of the phone calls and the first 300 letters opened supported Mr. Scott's right to deny the existence of God over the radio.

Gifts or Relief

New York:—Over $100,000 was allocated during the past two months for world relief from gifts received by the Presiding Bishop's relief fund. Of this $82,000 went to various agencies through the Church World Service, with an additional $20,000 in special gifts. The largest gift was for outfitting orphaned children in the Soviet Union.

South Dakota

Sioux Falls, S. D.:—Dean Paul Roberts of Denver, Dean-emeritus E. B. Woodruff, formerly of the cathedral here, and the Rev. Donald Henning, rector of Shattuck School, were the speakers at the banquet held in connection with the convention of the district of South Dakota, held here November 6-7. The business of the convention was largely routine.

Bishop Honored

New York:—Congregations of St. Martin's and also of St. Luke's, part of the same parish, held a service at the Cathedral here on the evening of November 17 in honor of Bishop Manning whose resignation becomes effective December 31. The address was by the Rev. John H. Johnson, rector of St. Martin's, while the tribute to the Bishop was read by the Rev. George W. Plaskett, rector of the Epiphany, Orange, N. J. The offering went toward the establishment of a children's center at St. Martin's.

Maintain Autonomy

Montreal (RNS):—The Russian Orthodox Church in North America has a need to recognize the authority of the Moscow Patriarchate in matters of ritual and dogma, but intends to maintain its right to self-government, it was declared here by Metropolitan Theophilus of San Francisco, leader of the American Church. He said a decision to this effect will be announced at an All-American sobor, or general council, which will be held in Cleveland November 26 to 29. The sobor will be the first since 1937, and will be attended by eight bishops, 300 priests and 300 laymen, representing 350 Orthodox parishes in the United States and Canada.

Metropolitan Theophilus declared there is a strong sentiment among North American members of the Church for maintaining an autonomous separation of control and function, similar to that of the Anglican Church of Canada and of the Protestant Episcopal Church in the United States in regard to the Church of England.

"In these instances," he declared, "the autonomy of the church bodies does not prevent them from retaining their sentimental attachment and respect toward the Church of England, nor from recognizing it as the spiritual, ritualistic and doctrinal fountainhead of their denominations."

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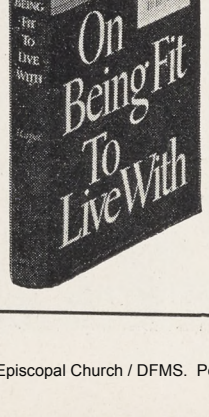
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Economic Justice and the Churches

Flaming headlines told readers of the New York Times the other day that six thousand acres lying directly across the path of a certain city's growth could be purchased on speculation. That wealthy men, such as the Rockefellers and Vincent Astor, have been buying enormous quantities of unused land, is revealed in a report by an alert member of the New York Stock Exchange, Mr. S. C. Davis, in the Coronet Magazine.

Economic Paradox. We need production of new houses for veterans and for the rising generation of young married people as never before. But production of homes is HEAVILY TAXED; while at the same time, the taxes on unused land are so much LIGHTER in proportion that money flows into speculative landholding. Evil results come from the current fiscal practice of lop-sided taxation by which improvements and manufactured goods are taxed more heavily than land. Not only does lop-sided taxation lead to speculative increase in the cost-price of home sites; but it makes necessary the over-taxation of homes when actually built. This fact has moral and religious implications.

Lop-sided taxation began long ago in Europe, enabling the aristocracy to accumulate vast agricultural estates, huge untaxed private game preserves, enormous private parks, and great cattle ranges. Parts of the country people became rent-paying peasants; while the remainder were evicted from the soil and forced into the slums of towns and cities.

British economic history took a slightly different form, owing to the invention of labor saving machines. Machine owners had to pay HIGH RENT for untaxed land belonging to the British aristocracy; while machines and manufactured goods were HEAVILY TAXED by a landlord-ruled Parliament. Machine owners were able to make profits only by employing at very low wages the over-crowded slum dwellers already evicted from the soil by lop-sided taxation and land monopoly.

A German theorist presently published a book, Das Kapital, denouncing "capitalists," or machine owners, as "exploiters of labor." This theorist knew nothing about industry as conditioned by taxes and speculation in land. But he started a movement which froze into a dogma about machines.

European economic upheaval today revolves chiefly around the relation between people and the earth. It is not primarily a revolt against "capitalists." The great landholdings of Japan's war-breeding aristocracy are being dissolved by General MacArthur for the benefit of small farmers. The communist movement in China is a revolt against land monopoly and not against "capital."

The "one world": What for?—Shall we continue to use the world beneath our feet primarily as an object of speculation "lying directly across the path of development?" Or shall we treat it as a God-given opportunity for producing homes and other things the people need? These questions have moral and religious bearings. The prophet Isaiah, speaking in the name of God, condemns the adding of field to field. The common people of Judah declare that their families are falling into slavery "because other men have our fields." And one inspired writer ascribes to God the solemn injunction that the soil shall remain in family holdings, "For the land is Mine!"

What the Church can do. A church cannot, of course, advocate any special measure of economic reform. But local church congregations can pass resolutions emphasizing the HOME as one of the moral pillars of society, and condemning land speculation as hindering the establishment of homes, and as being against the interests of morality. The general problem of the relation between people and the world in which they live can be stressed as a MORAL ISSUE. Social and personal salvation must go along together. If we wish to build a brick house, we need not only good individual bricks; but the bricks themselves must be joined in a good architectural pattern.

Double emphasis by new Riverside pastor. Succeeding Dr. Harry Fosdick in the Riverside Church, New York, Dr. Robert J. McCracken, in his opening sermon, declared that "the church has a witness to provide and leadership to offer in the social sphere. It must never be content to render individual service only. . . . The political and economic spheres of life cannot be left to take care of themselves."

Resolutions and sermons. Your community is increasingly concerned about social and economic problems which demand something more than personal salvation. The social implications of religion are just as important as those relating to individual redemption. The new social emphasis in religion must not be allowed to die. The church "has a witness to provide and leadership to offer," as Dr. McCracken well says. The church must therefore take a positive stand, which can be most easily accomplished by means of resolutions preceded by explanatory sermons. Such resolutions can be passed by individual congregations or by union meetings of several neighborhood churches.

Free material sent. Suggestive material for the wording of resolutions will be sent to you without financial or other obligations. Send your name, clearly written or printed on a postcard or in envelope, to Louis Wallis, Box 73, Forest Hills, Long Island, New York.

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Niemoeller Here

London (wireless to RNS):—Pastor Martin Niemoeller, accompanied by his wife was scheduled to arrive in New York yesterday, November 27. During his stay in the United States he will speak at the biennial convention of the Federal Council of Churches which opens in Seattle on December 3 and at other Church meetings throughout the country.

He was recently the guest of Bishop George K. A. Bell of Chichester, England, but according to reports was not allowed to address any meetings in that country.

New Secretary

New York:—The Rev. J. Arnold Purdie, director of the home for children at Valhalla, N. Y., will become assistant secretary of social relations of the National Council on December 1. His main task will be with child care and other social service agencies.

Ludlow on Air

Newark, N. J.:—Bishop Ludlow, suffragan of Newark and a member of the editorial board of THE WITNESS, is to broadcast each Sunday during December. The one on the 1st is from 9:15 to 9:30 a.m., eastern time. On the other Sundays the time is 9:30 to 10 a.m. The station is WOR.

Texas Consecration

New York:—The consecration of the Rev. George H. Quartermaster as bishop of North Texas will take place December 3 at St. Andrew's, Amarillo, Texas. Presiding Bishop Tucker will be the consecrator with Bishop Casady of Oklahoma and Bishop Fenner of Kansas as the co-consecrators. He will be presented by Bishop Everett H. Jones of West Texas and Bishop Hines, coadjutor of Texas. Bishop Quin of Texas will preach.

Ministry for Women

London (*wireless to* RNS): The society for the equal ministry of men and women in the Anglican Church is receiving increasing support from influential churchmen, it was disclosed here at a conference sponsored by the society. Among those now backing the society's aims are the Dean of Lichfield, the Dean of St. Paul's, Canon Guy Rogers, Dr. Hugh Martin, the Bishop of Southwell, Dr. Herbert Gray, and Dame Sybil Thorndike.

The conference was held to gather material for a reply to a questionnaire on women's work in the Church issued by the World Council of Churches in Geneva.

Dr. W. R. Matthews, Dean of St. Paul's, told the meeting: "the danger that customs and ordinances which are of temporary value should be regarded as having universal validity is constantly with us, and I cannot help feeling this is happening in the minds of those who oppose the extension of authorized ministry to women."

Plane Accident

Miami, Fla.: — Ensign Paul R. Rouillard, son of the Rev. and Mrs. Irving G. Rouillard of Saratoga Springs, N. Y., navy pilot, had a narrow escape from death at Miami naval air station when two planes collided in mid-air, at 11,000 foot level. Although his right eye was badly bruised and cut and his face lacerated, Ensign Rouillard was able to parachute to safety. He has been transferred to the U. S. naval hospital at Jacksonville, Fla. for treatments by an eye specialist.

A few days later Mr. Rouillard received the following communication from an officer at the Miami

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field: "All the evidence is to fact that the error for the accident was from the other plane and its pilot. Your son was going about his job properly when the accident happened. He was neither foolhardy nor careless."

Canterbury Cathedral

London (wireless to RNS):—The Friends of Canterbury Cathedral announced at their annual council meeting here that 3,000 pounds ($12,000) will be spent during the next three years by the organization to modernize and repair the cathedral. One-third of the sum will be used to install hidden lighting in the crypt and cloisters of the cathedral and in Howley Library. The remainder will be spent on rebuilding the cathedral organ.

The council expressed gratification over a letter from the Rt. Rev. G. Ashton Oldham, Bishop of Albany, in which he revealed that 90 members of the House of Bishops of the Protestant Episcopal Church, one priest, and two laymen had become members of the organization.

Install Leader

Syracuse, N. Y. (RNS):—For the first time in Syracuse history, pastors of virtually all Protestant churches, wearing traditional vestments of their particular denominations, marched in a dramatic processional at a solemn ceremony in Plymouth Congregational church here marking the installation of the Rev. Laurence T. Hosie as executive secretary of the Council of Churches of Syracuse and Onondaga County. Main speaker at the service, the Rev. Robert W. Searles, director of community relations for the Protestant Council of New York City, declared: "The church's main problem in this atomic age is essentially a problem of human relations—between nations, between races, between the human elements in the house of industry, with the family—and in each single life where the struggle between selfishness and brotherhood takes on a cosmic significance. It must dawn upon us that there is as real a science of human relations as there is of living cells. Life depends upon discovery of and obedience to those laws.

Installation Service

Washington:—Bishop Henry K. Sherrill of Massachusetts will be installed as Presiding Bishop at the Cathedral here the afternoon of January 13. It is expected that a specially-written form of service will be used, based somewhat upon the service for the installation of an



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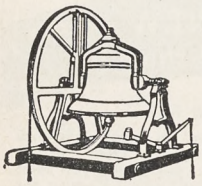
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archbishop used by the Church of England. The present Presiding Bishop, Henry St. George Tucker, will have charge of the service, with Bishop Perry of Rhode Island, who also held the office, taking part. Owen D. Roberts, president of the House of Deputies, is expected to present Bishop Sherrill for installation and an address by the new Presiding Bishop will be a feature of the service.

National Temple

Columbus, Ohio (RNS): — Plans for a huge national Protestant church temple, to cost in excess of 12 million dollars, have been formulated by the Ohio Council of Churches. The structure, designed to house national offices of all Protestant churches, would be known as the "Temple of Good Will," and will be located in the civic center of Columbus.

Originally planned as headquarters for Ohio Protestantism, the idea has grown to national scope and the Ohio Council of Churches, of which B. F. Lamb is executive secretary, is endeavoring to receive approval and support from all Protestant organizations in the country.

The preliminary architect's drawings were worked out on the basis of 370,000 square feet of office space plus an auditorium to seat 3,000 persons for conventions, a banquet room seating 1,200, several small conference rooms accommodating 100 to 200 each, a small chapel and a large chapel for 700 or 800 persons, and broadcasting studios.

Dr. Lamb pointed out in the first public announcement of plans for the "Temple of Good Will" that various headquarters of national Protestant church organizations now utilize 670,000 square feet of office space and that plans will have to be enlarged to provide plenty of space for everyone.

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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 GRACE WHITTALL
Churchwoman of Philadelphia

It is good to find Vida Scudder back in the pages of THE WITNESS. The response to her question (Nov. 7) I found extremely interesting and all the more so since I assume that most of those answering were young people. We hear a good deal these days about the grasp that youth has on the many problems that confront us but I must say that the answers here presented hardly bears this out.

Incidentially is THE WITNESS to continue with the autobiographies that did appear from time to time by this same author? To me these were an outstanding feature; one in my judgment which by itself, more than justified the existence of THE WITNESS.

* * *

STEPHEN MARTIN
Layman of Brooklyn, N. Y.

Major Kettring's (WITNESS, Oct. 17) letter in its failure to be specific about the implications of Christ's teachings just about points up the article by Young Spofford on the silence of General Convention on the factors that harass and make insecure man's living. Is it not altogether too clear that with all the chant of "freedom of speech," there has grown up an atmosphere—the result of the "sinister, subversive, insidious propaganda of the Reds" so ceaselessly being peddled about—in which men cannot think nor give free expression to their opinions. Thus one may not even venture to discuss the profit motive, as if it transcended the Bill of Rights in our scheme of government. Such discussion, one is constantly told, only aims to undermine our institutions. Yet the public school system, as has been so often pointed out, as well as the army and navy, our churches and hospitals, have always functioned outside the profit system and all will agree have served our country rather well. Why then may not industry serve the nation equally well if we but allow the profit element to function according to orthodox economic law. Let profit be returned to capital. But let us not confuse capital with society folks. Machinery and plants are capital, not the so-called four hundred.

Does one doubt that were profit not diverted to luxuries for idle people, but were returned to expand further the industrial machine, that slum areas would disappear and the fear of insecurity would be eliminated from men's minds, thus giving all a closer vision of the Christian way of life.

I would be curious to know what people like Major Kettring think of so radical a proposal. Clearly it is a choice between profits and Christianity.

May I also thank Young Spofford for his nice article on General Convention. He seems to be a chip off the old block. I knew a young clergyman, brilliant, who had been through the mill, who knew handicaps from personal experience. He understood the social gospel thoroughly but preferred to take the conservative course, for which I do not wish to blame him. But one day I asked him—he was an ambitious man—if he would rather be a Spofford or a bishop. Without hesitation he replied, "A Spofford." That, it seems to me, is enough credit for anyone, and it is nice to know that we now have another Spofford working for the Good Cause.

* * *

B. Z. STAMBAUGH
Rector at Lorain, Ohio

I write to express my appreciation of Professor Shepherd's comment on the holy baptism poster (WITNESS, Nov. 14). What utterly inept and futile publicity material has been coming from "281" in recent years! Think of the tons of posters,—big, wall posters, mind you,—that we have been asked to mail out to our parish families every fall! Can any sane person really believe that people in civilized communities would put them up on living room walls,—or even in rumpus rooms? They are the sort of thing that might properly appear in the salesroom of a tire dealer or a gas station.

* * *

MR. SCHUYLER LAWRENCE
Layman of Towanda, Penna.

This year has been one of considerable interest in the operation and resources of the Church Pension Fund. One blind spot which has not been discussed is the cost of cashing a check on the part of a beneficiary. In this parish it costs ten cents to cash a Pension Fund Check. In other words the local banks will not cash Fund checks *at par*. On the basis of a monthly pension check the beneficiary has to pay $1.20 each year just to get cash for the Fund's check. The pensions granted are not so large that this is not felt by the ordinary beneficiary. The suggestion was made to me while investigating this matter on behalf of local pensioners, that they should cash their Fund checks at the stores they trade at. This at first glance seems reasonable. I found however that there were two serious objections: one, that the stores are charged ten cents for the check when they in turn deposit it, so that they, too, make a charge for cashing out-of-town checks; and secondly, that most pensioners do not like to expose the meagre amount of their resources to gossip on the part of the store clerks. It seems to me that this is likely to be a widespread situation among the Fund's payees and that something should be done to encourage the banks everywhere to class the Fund's checks with the group to be cashed at par—e.g. as relief checks usually are. I believe that most banks will find it is good business to do so, especially if the matter is called to their attention by important depositors.

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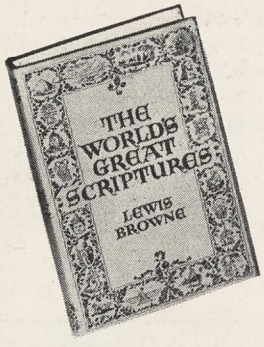
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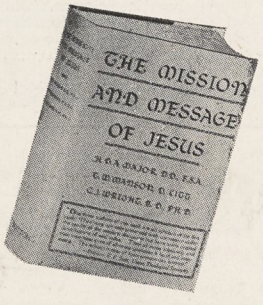


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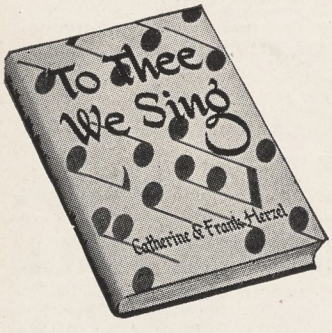
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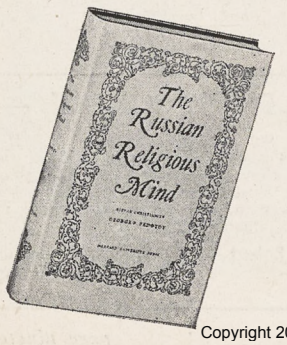
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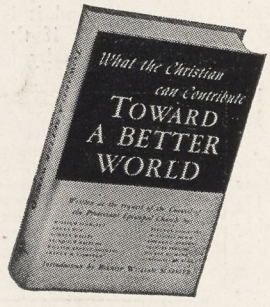
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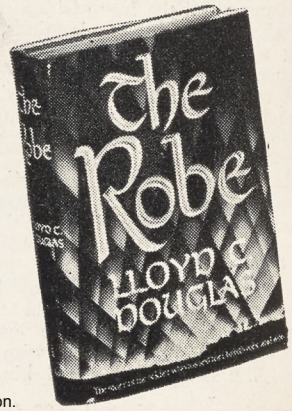
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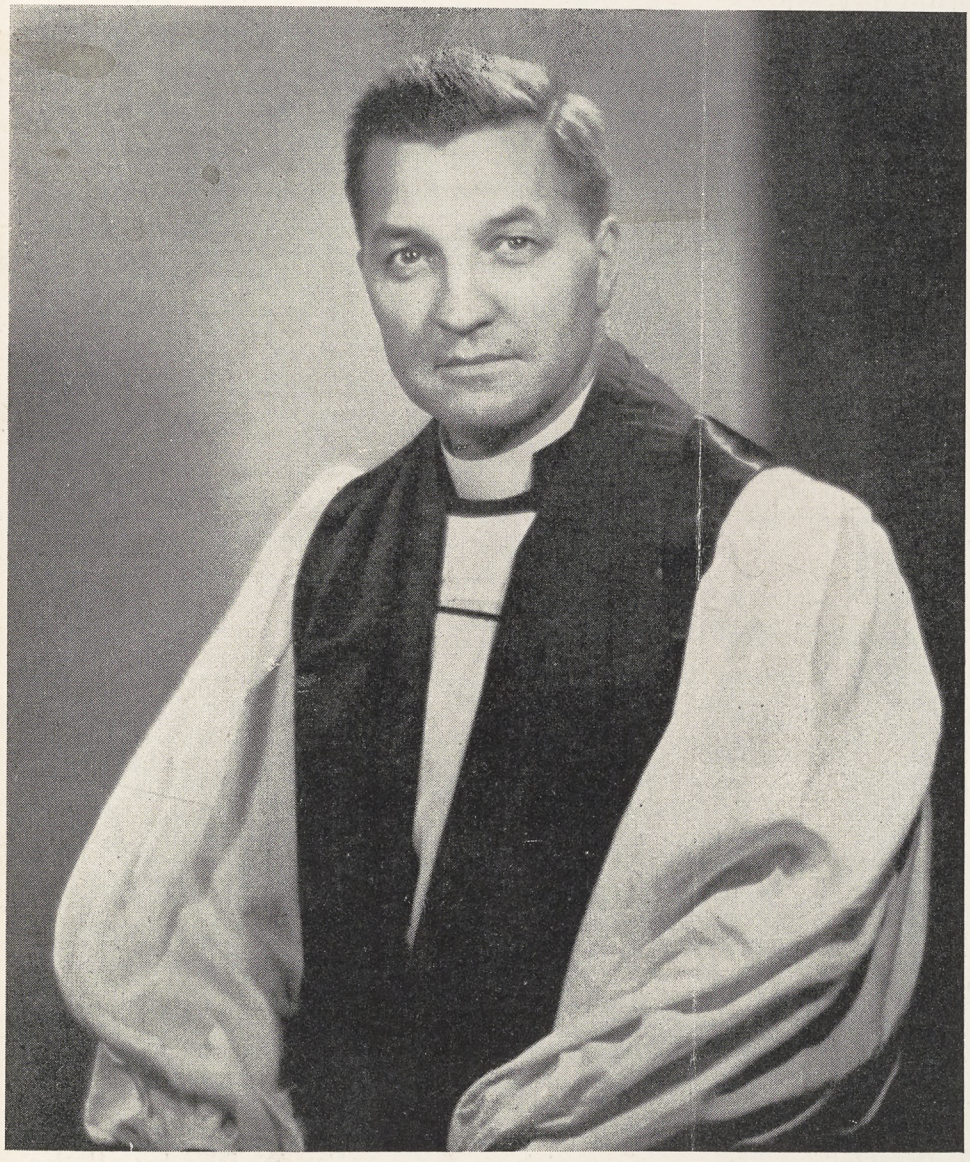
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The WITNESS

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DECEMBER 5, 1946



LANE W. BARTON
THE NEW BISHOP
OF EASTERN OREGON

NEGLECTED FACTOR IN EDUCATION

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DEFENSE AGAINST AGGRESSIVE CATHOLIC HIERARCHY

The Roman Catholic hierarchy cannot be effectively challenged by viewing it with alarm and by denouncing aggressive its campaign to get a wider footing in America. One of the most effective ways of defense is to make use of the technical apparatus now available, both to scholars and laymen, for proving that infallible knowledge of Scripture is not enthroned on the Tiber.

Priestly power, according to Rome, strikes directly down through the Bible onto a supposed priestly structure in the Arabian desert, which is declared by Catholic orthodoxy to have been a real, solid, matter of fact, like our Capitol at Washington. That the alleged building is only a figment of the imagination, based upon a tenuous growth of Hebrew legend, is now made clear by a new critical analysis of the "Priestly narrative".

Hebrew legends primarily Ephraimite. The main stock and core of the Hebrew nation was located in central Palestine, and was called "Ephraim" or "The House of Joseph". The legend-building power of Israel resided here in three tribes, MANASSEH, EPHRAIM, BENJAMIN, descended by legend from Jacob's beloved wife Rachel. But these tribes are discredited in every possible way by the Priestly narrative, which was prepared by Judaic writers in the Babylonian exile.

The three Rachel-tribes are placed at the back side of the ecclesiastical structure. But the other tribes, descended by legend from Jacob's hated wife Leah or from slave-women, are placed more honorably on the other three sides of the building. Thus, the Leah-tribes LEVI and SIMEON, whose ancestors caused the name of Jacob "to be in bad odor among the inhabitants of Canaan", are given positions of more dignity. The Leah-tribe of REUBEN, whose legendary father seduced a concubine of Jacob, is exalted above the Rachel-tribes. The Leah-tribe of JUDAH, whose legendary forefather of that name took a Gentile woman to wife, and who also had children by another Gentile woman whom he supposed to be a prostitute, is placed on the very front of the "Tabernacle", facing the sunrise. And along with Judah is the Leah-tribe of ISSACHAR, descended by legend from an ancestor whom Jacob was "hired" to beget. All the non-Rachel tribes are given higher consideration than the tribes descended from the legendary JOSEPH, who in Potiphar's house, declared "I cannot do this great wickedness, and sin against God".

The Priestly narrative is full of meticulous vindictiveness and animosity, operating subtly in the background against the Josephite, or Ephraimite, elements at the basis of Hebrew history. And it is "infallibly" endorsed by the Roman hierarchy. But the technique is now available by which ecclesiastical aggression can be successfully challenged; and it therefore becomes the duty of Protestant scholars and laymen to publicize the facts in a widespread counter-campaign. The force of the evidence cannot be broken by all the resources of Roman Catholic scholarship!

—Louis Wallis

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The WITNESS

For Christ and His Church

DECEMBER 5, 1946

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Charles P. Taft Slated to Head The Federal Council

The Federal Council of Churches Deals With Issues of Peace at Large Biennial Meeting

By W. B. Spofford

Seattle, Wash.:—Mr. Charles P. Taft, Episcopalian of Cincinnati, Ohio, is slated to be the next president of the Federal Council of Churches, according to well informed delegates who are here attending the biennial meeting of the Council. Mr. Taft, who played an important role in the Philadelphia General Convention, is also a member of the provisional committee of the World Council of Churches.

Among the important matters being discussed at the meeting, in session from December 4th through the 6th, are the future role of the Churches in overseas relief and reconstruction; the merger of national interdenominational bodies; race relations and, of course, international affairs. There are many distinguished Churchmen addressing the meeting, with the one most likely to take the center of the stage being Pastor Martin Niemoeller of Germany. He arrived in New York on December 2 by plane from London having missed sailing on the Queen Elizabeth because of delay in securing his visa from U. S. government authorities. The duration of his stay in this country has not yet been determined but it is announced that he is to give addresses in about fifty American cities where he will speak under the auspices of the Federal Council. On his recent visit to England, where he was the guest of Bishop Bell of Chichester, he made no speeches at all, presumably forbidden to do so by British authorities. There have been a number of protests against his speaking in the United States, on the grounds that he was, before his imprisonment, closely identified with top-ranking Nazis, but the leaders of the Federal Council have turned a deaf ear to the protests. He is accompanied by his wife who is to address gatherings in this country under the sponsorship of the United Council of Church Women.

Also addressing the meetings here are V. K. Wellington Koo, Chinese ambassador to the U. S.; John Foster Dulles, American delegate to the UN assembly and the chairman of the Council's commission on a just and durable peace, and Methodist Bishop G. Bromley Oxnam, the outgoing President of the Council.

Six applications for membership will be acted upon at the meeting. One of these, the Universalist Church, sought membership in 1944 but was turned down on the ground that the Church did not hold theological beliefs that qualified it for membership. Other applications have been received from the Evangelical Unity of Czech-Moravian Brethren; the Swedenborgian Church; the Church of the East and of the Assyrians; the Liberal Catholic Church and the Old Catholic Church.

Among the more important reports to come before the delegates is the one dealing with progress toward the establishment of a National Council of the Churches of Christ in America, on which the General Convention of the Episcopal Church acted favorably this year. The proposed Council would unite the eight major Protestant interdenominational agencies, including the Federal Council.

Action will also be taken on proposals that the Council call a meeting of Protestant groups to discuss general Church unity. A Council spokesman here declared however that while the Council might convene such a meeting it would have to be held under the auspices of the participating denominations.

The Episcopal Church is officially represented here by a delegation of nineteen, headed by six bishops. The members are Bishop Sterrett of Bethlehem, the chairman; Bishop Sturtevant of Fond du Lac; Bishop Scarlett of Missouri; Bishop Huston of Olympia; Bishop Cross of Spokane; Bishop Dagwell of Oregon. The priests are Dean Sprouse of Kansas City; Harold Holt of Oak Park, Ill.; Ronald Merrix of San Francisco; Lee Owen Stone of Portland; Anthony R. Parshley of



Episcopalian Charles P. Taft is slated to be the next president of the Federal Council of Churches

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Bristol, R. I.; Frederick A. Schilling of Olympia, Wash. The laymen are Mr. Clifford Morehouse of New York and Mr. Harper Sibley of Rochester, N. Y. The women delegates are Mrs. Henry Hill Pierce of New York, the treasurer of the Church Publishing Association for whom THE WITNESS is published; Mrs. C. V. Bowman of Portland; Mrs. E. F. Colcock of Seattle; Miss Rebekah Hibbard of Pasadena and Mrs. Harper Sibley of Rochester, who is also the president of the United Council of Church Women.

CONGRESSMAN SPEAKS AT CATHEDRAL

Washington: — Racial discrimination must be struck down, declared Congressman Charles M. LaFollette, Episcopalian from Indiana, speaking from the pulpit of Washington Cathedral. He said there could be no such thing as brotherhood in which "white Anglo-Saxon gentile Protestants are ranked as first sons of God, Jews appearing somewhere further down the list, and even lower, peoples whose skins are black. Men merely profess their good intentions, then do nothing. It is easy and self-satisfying to pass a good resolution, then go home and forget about it."

IT MAY ARRIVE LATE

Chicago:—The mailing department of THE WITNESS is doing its best to get your copy to you at the usual time. However because of the coal crisis a number of trains formerly used have been discontinued so that your copy may be a bit late in arriving. May we take this occasion also to request that all address changes be sent to us personally. A postal card is sufficient. Be sure to give both the old and new address and allow us three weeks to make the change. Notices may be sent either to 6140 Cottage Grove Avenue, Chicago 37, or to 135 Liberty Street, New York 6.

ORTHODOX CHURCHMEN IN JERUSALEM

Jerusalem (*wireless to* RNS):—The arrival here of Metropolitan Gregorii of Leningrad has stimulated rumors that the Moscow Patriarchate has opened negotiations with British authorities for transfer of church property now in the hands of Russian Orthodox dissidents. Metropolitan Gregorii is the first high-ranking Russian churchman to visit Jerusalem since the tour of Moscow Patriarch Alexei in 1945. Russian Orthodox property in the Holy Land, valued at about $4,000,000, was controlled by the Czarist government prior to the Revolution of 1917, but subsequently remained in possession of local Orthodox leaders, who have consistently refused to recognize the jurisdiction of the Moscow Patriarchate outside Russia.

IRISH CATHOLICS PROTEST

Dublin (*wireless to* RNS):—An uproar in which three persons were arrested and several others were injured marked a meeting of the Irish-Soviet Friendship Society in the Mansion House here at which Dean Hewlett Johnson of Canterbury was the featured speaker. Dean Johnson was met with a barrage of interruptions during his address and the furore continued for more than half an hour as firecrackers were exploded and swastika flags were thrown from the balconies. Those interrupting Johnson shouted that they protested the talk "as Catholics and Irishmen." They were ejected by stewards. A detachment of police arrived to restore order and made three arrests. Several people were injured and required hospital treatment.



Bishop Avery Mason was recently inducted as diocesan of Dallas at a service at St. Matthew's Cathedral

Dean Johnson, whose speech was entitled "What I Saw in Russia," asserted that there was "not one iota of government interference" with the religious activities of Churches in Russia. He said that family life in Russia today "was more respected and valued" than in any other country. He declared that Russia was anxious for peace, and in a reference to the atomic bomb he told his audience that "it's no good banking on something that may not be a unique possession for very long."

LANE W. BARTON A BISHOP

Norwalk, O.:—Lane W. Barton, rector of Grace Church, Orange, N. J. and an editor of THE WITNESS was consecrated Bishop of Eastern Oregon at St. Paul's here on November 26. The Presiding Bishop was the consecrator, with Bishop Keeler of Minnesota and Bishop Hobson of Southern Ohio the co-consecrators. The new bishop is a native of Ohio and the church was jammed with his many friends from all parts of the country. The sermon was preached by Bishop Angus Dean of Washington, while the presentors were Bishop Beverly D. Tucker of Ohio and Bishop Washburn of Newark.

Bishop and Mrs. Barton left here for Pendleton, Oregon, following the service. They are to remain there for several weeks, returning to Orange for Christmas services. They will then leave about the middle of January to take up permanent residence at Pendleton.

The WITNESS

For Christ and His Church

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Church Representatives Meet United Nations Leaders

Many Churchmen Get Very Different Slant On United Nations by Attending Sessions

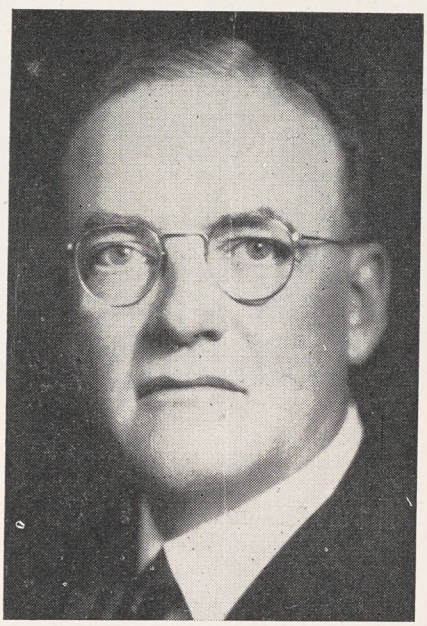
By W. B. Spofford Jr.

New York:—"The citizens of the world must not become so impatient with the apparent poverty of results in the United Nations that they come to the conclusion that nothing can be done towards establishing world peace," said Mr. Andrew Cordier, executive assistant to Secretary General Trygvie Lie, in his address to the first interdenominational institute on the United Nations held at Lake Success and New York on November 25 and 26. The institute, attended by fifty representatives of state and local councils of churches, denominational social relations departments, unofficial social action groups and religious periodicals, was sponsored by the Federal Council of Churches and the United Council of Church Women and featured attendance at meetings of the UN General Assembly and sessions with members of the United States UN delegation.

In urging patience, Mr. Cordier said that "the work of the United Nations is not the experience of just this week nor of the next five weeks. It is important to remember that the recent war was set in a historical framework reaching back many years and that the crowded agenda can not be cleared up overnight. The General Assembly is the central organ of the United Nations," he said, "and as the policy-making organ, it must be given a considerable portion of time to resolve fundamental differences. As the issues flow in and out of the Assembly—down to subcommittees and back again—we get the understanding and the means for resolving our difficulties. After following the work of the United Nations from the very beginning, I have come to the conclusion that the catastrophe of a third world war may be born of impatience more than anything else."

Mr. Benjamin V. Cohen, assistant secretary-general of the United Nations who is in charge of the department of public information, said that "the League of Nations failed, not because of any internal or structural weakness as such, but due to the fact that it had no real and vital contact with the general public. The League operated more or less in a vacuum in Geneva and our job—and the responsibility of Church leaders—is to keep all the peoples, who make up the grass-roots of the UN, informed."

During the two-day session, delegates to the Institute sat in on the discussions of the Trusteeship Committee and followed the close and cautious debate on New Zealand's proposed trusteeship charter for West Samoa which may establish some fundamental principles for the establishment of the UN's Trusteeship Council, the only UN body not yet functioning. Members of the Institute said that they believed such observance was a valuable educational technique since, through listening to the serious debate, they could counteract the false impression they had received of the UN from the scare headlines of the daily press. Many Institute members expressed the hope that many such programs would be planned for Church workers and members.



John Foster Dulles is queried by Churchmen on the affairs of the United Nations

At a special evening meeting, the Institute held an "off-the-record" session with John Foster Dulles, American delegate on the Trusteeship Committee; Mr. Charles Fahy, delegate on the Legal Committee, and Mr. Chester Williams, public liaison officer for the Department of State. Conducted in the nature of press conference, members of the Institute both queried and challenged these men on American policy in respect to the Japanese mandated bases, world famine relief and UNRRA, disarmament and trusteeships. Mr. Dulles expressed a certain disappointment at the slow pace of General Assembly discussions and said, in reference to the establishment of the Trusteeship Council, that the expressed policy of the United States on trusteeships and the Japanese mandated islands was dictated by the lack of ability or machinery on the part of the Assembly to discharge the administrative authority at present.

At the final session of the Institute, the members discussed ways and means of implementing the Churches' educational program in respect to world peace and order, with special reference being paid to the possibility of setting up fifty or more regional conferences on interdenominational lines to discuss the Christian approach to world issues and to develop techniques whereby that approach might be more effectively heard and understood in international and national political circles.

Speaking at this final session were the Rev. Walter W. Van Kirk, executive secretary of the Federal Council's Commission on a Just and Durable Peace; the Rev. Richard M. Fagley, secretary of the same Commission; Dr. O. F. Nolde, co-director of the newly organized Commission of the Churches on International Affairs; the Rev. Vernon H. Holloway, international relations secretary of the Council for Social Action, and Miss Mabel Head, official observer of the United Nations for the United Council of Church Women.

DELINQUENCY DISCUSSED

Washington:—Cooperation among religious groups in a nationwide effort to stem the tide of juvenile delinquency was urged here by the Rev. Beverly Boyd, head of the social relations department of the Federal Council of Churches and a member of the editorial board of THE WITNESS. "In large measure," he said, "juvenile delinquents are among those who have not enjoyed proper religious care and upbringing."

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Steps proposed for action included collaboration with agencies dealing with delinquency; church programs in federal, state and local institutions; better housing; counseling service on the part of churches; the development of youth participation in church and community programs.

Other Episcopalians attending the conference, which was called by the Attorney General, were the Rev. Almon Pepper, national social service secretary; the Rev. Howard Kellett, social service secretary of Massachusetts; Miss Edith Balmford, secretary of the Episcopal Service for Youth; the Rev. John E. Culmer of Miami and the Rev. Albert J. Dubois of Washington.

MEN SPONSOR SCHOOL

Burlington, Vt.:—The men's club of St. Paul's Church again this fall sponsored a school of religion on five Tuesday evenings, under the chairmanship of Prof. E. M. Dole of the University of Vermont, a member of the club. There were three periods of classroom lectures, and then an address to the entire school. These addresses were given by Bishop Van Dyck; the Rev. W. A. Tennien, Roman Catholic pastor of St. Mark's, here, whose functional church was described in THE WITNESS of October 31 by Prof. Shpeherd; the Rev. Charles S. Jones, local Congregational minister; Mr. A. P. Fenn, a local Jewish lawyer, and Prof. J. E. Pooley of the University of Vermont.

LARGE GIFT TO SEWANEE

Sewanee, Tenn.:—Mrs. Alfred I. duPont has given $60,000 to the University of the South with a stipulation that it is to be used for higher faculty salaries. The gift has been earmarked for permanent endowment and as such will be eligible for a grant of $15,000 from the general education board which is matching at the rate of $1 for $4 all donations of the forthcoming campaign for five million dollars which starts in February.

LEAVES ESTATE TO PARISH

New Haven:—Miss Mary Louise Pardee, former leader of the Auxiliary in Connecticut, named St. Paul's Church here as the chief beneficiary of her estate. The value will not be known until an inventory is completed but it will be over $25,000. The sum will be added to the endowment, with the income used as long as St. Paul's is an independent parish. Should it ever cease to exist as such the principal reverts to the National Council. One quarter of the estate goes to the Rev. Charles L. Pardee, an uncle, who for a number of years was the secretary of the House of Bishops.

CONFERENCES IN VERMONT

Montpelier, Vt.: — Four district conferences on the Every Member Canvass were recently held in Vermont, with Bishop Van Dyck and the Rev. Clarence Jones, field worker of the National Council, speaking at all of them. They were attended by clergy, vestrymen and canvass chairmen, with the most complete canvass in the history of the diocese the result, according to the Rev. John Norris of Poultney, chairman of the diocesan department of promotion.



The children of the kindergarten of Trinity, Redlands, California, say prayers before their own altar

PROFESSOR GRANT IS BUSY

Pasadena, Calif.:—The Rev. Frederick C. Grant, professor at Union Seminary and editor of THE WITNESS, is having a busy time even though he is supposed to be on a six months vacation. He recently preached at Epiphany, Seattle, and addressed the clergy of the diocese of Olympia on the new Revised Standard Version of the New Testament, of which he was one of the editors. He also preached at All Saints', here, and has a Bible class there each Sunday, also on the new translation. Next week he is to spend in San Francisco leading a conference with the clergy, and also preaching at Santa Rosa. Then he is to take charge of St. Mark's, here, until a new rector is called to succeed the Rev. Stephen Clark, who is to leave shortly to be the Bishop of Utah.

In addition he is writing two articles for encyclopedias and is working on a new commentary on St. Mark's Gospel.

He and Mrs. Grant, who is also writing a book while on the Pacific coast, expect to be back in New York on February 1st.

THAYER ADDISON RETURNS

San Francisco:—The Rev. James Thayer Addison, vice-president of the National Council, is resting in a hospital here, prior to his return to New York. He suffered a heart attack in Guam in October while on his way to the Orient with a commission of the Church which is surveying the work there.

MISSION CHURCH CONSECRATED

Stamford, Conn.: — St. Francis's Mission at Long Ridge was consecrated on November 17 by Bishop Budlong. The land on which it stands and the fully equipped church, which is considered a gem, was presented to the diocese by Mrs. Howard C. Gilmour of this city and New York. The rector of St. John's, Stamford, is in charge of the mission and preached at the consecration service.

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EDITORIALS

The Annual Bible Dusting

THERE used to be, in many homes, a front parlor which was little used. On the center table there was the large family Bible which was carefully dusted periodically and always kept out in full view in case the parson should call. In those days the parlor was opened for weddings, funerals, holiday gatherings and the call of the parson. It was never lived in. The front parlor has disappeared from the American scene but the old custom of Bible dusting remains. There is a danger that on the Second Sunday in Advent the Church bring out the Bible, dust it before her people, remind them how wonderful the sacred book is, then return it to its place on the lectern and the pulpit. This is not true to so great an extent with the New Testament but for most of our people the Old Testament has long since ceased to be something to "live in."

It is easy to understand why this is true. There was a time when people took the Old Testament to be an encyclopedia of the world, explaining geology, biology and astronomy. When they discovered that it wasn't factually reliable in all those fields, a great wave of doubt spread across the country. Then, tired of arguing about that, they simply forgot the Bible. Its place in life had been lost. When they lost it as an encyclopedia of science the Church was not ready to teach it as true, undeniably true, consistently and always true in its own field, the field of religion.

Many lay people still doggedly hold to the old "fundamentalist" point of view and read avidly the Sunday supplement stories on the location of the Garden of Eden. The younger ones pass it off as irrevelant mythology when they learn in the sixth grade of the modern astronomical theories of world creation. There was a time when the Church herself was bewildered with so many developments in Bible criticism that she could answer with no steady voice. But we can use that excuse no longer. We have passed through the period of fumbling and flights in Old Testament criticism. We know that "fundamentalism" is not fundamental at all but a late interpretation which would have been as amazing to the later Bible editors as to the original tale-spinners whose stories were included. We can get back to the situation in which the stories were told and the purpose for the telling. They come to us now not as a collection of little stories about a backwood garden, but as the record of God writing in history. Nowhere else can one find so well told the movement of God in history and his inspiration of men's hearts in the continuing process of creation.

Men may be shocked to learn that Cain represents the Canaanites and Abel is a symbol of the Hebrews (with the linguistic change from "l" to "r") in a tale which is as true as the symbolic story that could be told of the relationship to Uncle Sam and John Bull in the last few years. But when we realize that the question "Am I my brother's keeper" can no longer be answered in our relationship with individuals, we are required to enlarge their religious sense in order to approach the Bible truth. It makes us search our hearts to discover our social relationship to other people, to those in India, in Indonesia, in Africa. Nathan before David and Elijah at the court of Ahab speak no longer to oriental potentates but to us and to our times. The prophets rise again with their words of dire truth to which we must listen and Isaiah II leads to Christ, and away from the pitfalls of a legalistic religion.

That truth is not easy to teach when men have become comfortable in their departure from it is a maxim which holds as true in Old Testament study as in any other realm. Against this we must remind ourselves of Augustine's rule, "Custom without truth is but antiquity in error." There are some books and even religious education manuals which present the realistic approach to the Old

"QUOTES"

THOSE who have been taught of Christ know in their hearts that the first law of life is to love God, and next to God one's neighbor; that they are great who serve many, not those whom many serve; that we need to be forgiven much and to forgive generously; that ill-will blocks the channels of life and blinds us to God; that the body and all the things of nature are not to be despised, but mastered for spiritual ends; that the life which is self-saving and self-serving is starved; that the accumulation of possessions and the care they become is not the great good, but a great hazard to the life of the spirit; that he is a fool who invests his life's interests in undependable securities, in values that do not last; that God is trustworthy and to be trusted, and in that trust we may escape our great enemy, fear; that "God so loved the world that he gave his only begotten Son."

—Angus Dunn,
Bishop of Washington

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Testament. But these will not use themselves. Teachers must be trained and schools for lay people in Lent or at other seasons are required. A whole generation must be re-educated in the religious truth of the Old Testament if the whole Bible is again to be open in the lives of the people.

Maintain the Price

WE ARE anxious to maintain the present price of THE WITNESS — three dollars a year. Whether or not we can do so must depend to a great extent on our present subscribers. That costs for producing the magazine have gone up hardly need be argued. Everything has, including your daily newspaper for which most people now pay 5 cents instead of 2 cents, or your secular magazines that now cost you from fifty to one hundred percent more than a few months ago. One of our Church papers, which offers you very little more material during the course of a year than THE WITNESS, is now $5.85 to our $3.

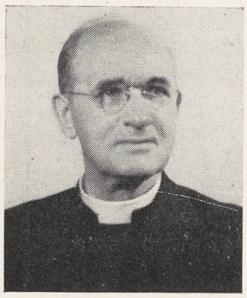
With our present number of subscribers it is doubtful if we can hold the present price. On the other hand if we can increase our circulation fifty percent, thus lowering costs by increasing production, we are confident that we can continue at $3 a year — unless of course prices skyrocket further.

So we have put it up to you in a letter that is now being mailed to all subscribers. If each one will send us one or more Christmas Gift Subscriptions at the present price of $3 a year the problem is solved. With the letter is a form for the listing of those you wish to send THE WITNESS. Christmas week we will send to each of these friends a Christmas card announcing the gift as from you. THE WITNESS we believe will make an acceptable gift to your Church friends; it is a convenient way to make gifts; if a sufficient number act upon the suggestion we will maintain the magazine at three dollars. Your help, please. Thanks.

Neglected Factor in Education

by Maurice Clarke
Rector at Camden, South Carolina

IT OUGHT to be a cause for rejoicing to all who have been engaged in the religious education of the Church's children and youth, that at long last, the higher levels of authority in the Church are beginning to express some concern about it. It has been the subject of debate in the House of Bishops and out of that debate came the appointment of a committee to prepare a Syllabus of material that ought to be covered from year to year by our Church Schools. We understand the committee was also asked to explore the practicability of the preparation and publication of a new and official series of courses for use in Church Schools. Part of the work of this committee has been completed.



With some aspects of the work of this committee we do not wish to concern ourselves beyond expressing serious doubt as to the advisability of the Church entering into the publishing business. The experience of other Churches in this field has not been universally satisfactory and there is serious question whether our people would take kindly to the idea of having their contributions to the Church's work diverted to subsidizing questionable business adventures.

We wish to confine ourselves to a much more serious matter which might be stated as follows: Has the trouble of our religious education program been correctly diagnosed? We think not and inasmuch as correct diagnosis is the first step in the curative process more time should be spent in completing the diagnosis before conferences are called to discuss the prescription for treatment.

It seems to be assumed that our basic sickness consists of defective curriculum material and that the only thing that is needed to cure it is the preparation and publication of a new series embodying the right kind of content. Underlying this is the philosophy that we are saved by knowledge. Only teach our children the right kinds of things and all our problems will be solved. The answer to which is, it certainly is not so. This writer wrote an article a few years ago which had a wide circulation from which he would like to quote the following paragraph. "It is the same theory as has dominated our secular education, and which has brought the world to the verge of catastrophe. We have been working on the old, old theory that knowledge is the royal road to virtue in religion: that to know the ten commandments would almost automatically issue in the doing of them: that to know the beatitudes would insure the living of

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them: that to know the catechism was the sure way to producing Christian character: that to know the facts of the life of Jesus would guarantee following in the blessed steps of his most holy life. But it has not worked, and it does not work, and it never will work. Ovid was not the only one who expressed the tragedy of life in the words, "I see and approve the good but follow the bad." St. Paul cried, "For the good that I would I do not; but the evil which I would not, that I do." It has been the cry of every earnest soul in every age. We know better than we do. The reason has very often been that the connection between knowledge and conduct has not been made clear: that ways of converting the one into the other have not been pointed out: that opportunities for practise have not been provided. We have appealed to the mind and neglected the emotions and the will. We have emphasized knowledge and neglected living. We have been producing informed Christians who have not learned to live and act as Christians.

In the Spring Number, 1946, of *Religion in Life*, this same point of view has been expressed by Dr. E. E. Aubrey, president of the Crozer Theological Seminary in a strong and stimulating article entitled, The Contemporary Meaning of Christian Education. We would like to quote a few sentences from that article. "The spiritual disease of our generation is not mere intellectual ignorance of Christian beliefs and values, though God knows, this is apallingly widespread. Our sickness unto death is rather that we have not grasped by actual, personal experience, in first hand adventure the inner quality of Christian faith, its dynamics. Knowledge of the Christian verities is too often knowledge-about." "The nub of the matter, and the perennial scandal of Christianity is the awful gulf between profession and consistent practice. There is the central job of Christian education."

If this diagnosis is correct, and we believe it is, the cure is not going to be found in the preparation and publication of a new and official series of courses by the department of religious education of the National Council. That department has been giving valuable leads along these lines for years to all who are willing to use them. Two of the very best of them are the parish educational chart listing age characteristics and interests, educational objectives and available materials for every age group in the Church School, and the pamphlet on christian education. If these two tools had been taken seriously, and used conscientiously, by diocesan and parish leaders many of our present difficulties might have been avoided. The emphasis in both of them is on living and doing as the way to knowing. That, we believe, is the right emphasis, and that emphasis can be used with most of the courses of the many series that are now available.

If our basic sickness consists then in an over emphasis of the intellectual aspect of religious education and a neglect or under emphasis of its experiential aspect the cure would seem to lie along three lines.

FIRST we have got to think of our Church Schools more as schools of Christian living rather than as places for the communication and assimilation of Christian information. *The Study of Christian Education* for 1946 published by the International Council of Religious Education expresses it as follows: "Christian education involves practice in the act and instruction in the meaning of that act as inextricably interwoven." First the experience, then the interpretation and enrichment of the experience by sound knowledge. As my friend Professor Randolph Miller in a recent article has put it—"The Syllabus, whether it be the Bible or missions or Church history must be for the child an interpretation of a great experience which he has just undergone." This is not anything that is new. It is as old as the race. Experience has preceded knowledge and led up to it and been deepened by it in every field of human interest and activity: and knowledge which finds no echo in experience is sounding brass and tinkling cymbal. It is the method of the scientist today. But it was the method of God in his dealings with the prophets thousands of years ago. First the experience, sometimes terrible and terrifying, always awe-inspiring and transforming, then the deepening of insight, the widening of knowledge into the mystery of God and his ways with man. It was also the method of Jesus. Nowhere is there clearer illustration of it than in his dealings with his disciples. "He ordained twelve that they might be with him and that he might send them forth to preach." Nowhere is there a clearer statement of it than in his own words, "He that doeth his will shall know of the teaching whether it be of God." Or as the Samaritan villagers expressed it, "Now we believe, not because of thy saying but we have heard him ourselves and know."

This is where the emphasis of the Church School session must be placed; in the creation of a climate in the worship service and in the class room session and in the inter-relations of clergy, teachers and children, which will be not merely friendly to, but creative of religious experience; of the sense of the presence of the loving Father-God and of his forgiving and strengthening grace in the fellowship of the group; and of his demands upon each for humble and joyful and obedient service. The curriculum material must be collateral to that primary emphasis, to reinforce and enrich it but never

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to be a substitute for it. The real spiritual illiteracy of the present day is not ignorance of the facts of our religion although that is bad enough, but ignorance of its principles and practices of how to approach God in worship and prayer and penitence and how to live with other people as fellow members of God's universal family. We have plenty of curriculum material that can be used for that purpose, some of it of the highest educational quality.

Second we must have a deeper sense of responsibility among the clergy for the religious welfare of our children and young people. When one has given forty years of his life to the service of God in the priesthood of his Church, in small and medium and large parishes and in diocesan executive positions he does not need any one to tell him how many and how exacting are the demands upon the time and strength of the clergy. Some of them are inevitable; many of them are unnecessary. In too many cases we are the easy victims of selfish people who will give neither time nor strength in service. In some cases we fall for the flattery that we are indispensable, that without us the cause will fail. (The community chest, the T.B. and Red Cross drives, the social service agencies, etc., ad infinitum). But nothing can relieve us of responsibility for the duties that are prescribed by canon. They are our priorities. And one of those duties is the religious education of the children of the parish. Granted that no clergyman can carry out those duties as at present defined, the fact remains that he is responsible for its intelligent and constant supervision. He may delegate some of the details of it to assistants, superintendents and teachers, but the responsibility is always his in the last analysis and nothing can relieve him of it. He must know the kind of people who are being asked to share in it and take steps to train them to do it well. He must define objectives and suggest methods for their realization. Most important of all he must see to it that the Christian education program of his parish is really Christian in its aims, its methods and its personnel. Many of our clergy are doing all of these things with courage, patience and consecration. But not until all of them are doing it can there be much hope for the future. And not until our theoretical seminaries give religious education a place in their curriculum that corresponds with its place in parish life and work will all of them tackle the job with the confidence that they have a right to feel.

FINALLY without the intelligent and continuous cooperation of the homes from which our children come no program has the faintest chance of success. What forms ought this cooperation to take?

The home itself should be a school of Christian living. The parents should be living examples to their children of what it means to be a follower of Jesus Christ. Their mutual relations and their relations to their children should be demonstrations of the practicability of the Christian principles of love, patience, forgiveness, helpfulness. Religion should be dramatized in such Christian practices as prayers, grace at meals, story reading or telling, informal religious conversation. It is in the fellowship of the family that children can be given their best closeup experience of what Christianity and Christian living mean. As Regina Westcott Wieman says, in her book, *The Modern Family and the Church,* (Harpers) it is in the family life that the child can be most effectively introduced to God and that God can become an effective power in the life of the Child. There again we have an illustration of our main contention that religion is a matter of experience before it becomes a matter of instruction. Children brought up in an atmosphere of this kind bring to the Church School kindergarten the most precious kind of religious capital in the form of Christian experience and in ability to live happily and helpfully with other children.

Parents should be informed from time to time of the plans of the Church School and what they can, and are expected to do to carry them out. One of the best superintendents we have ever known, a woman, made the assertion "we don't ask enough of our parents." We must remedy that cardinal error. We must ask more, and we must do it without apology. We must remind parents that the primary responsibility is still theirs, but that now that the children have entered the Church School their religious education is placed in the wider setting of a larger group and under the guidance of the Church. It does not mean relief from responsibility for them but a new partnership and the possibility of a wider and deeper experience for their children.

There should be special days and meetings when parents will be given opportunity to see and hear about the work of the Church School, such as visiting days in classes and departments while school is in session, and occasional parent-teachers meetings to discuss mutual problems and objectives. Parents and teachers should also get to know each other better personally for the development of mutual respect and trust and confidence. Parents should invite the teachers to their homes and the teachers should some-

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times visit those homes without invitation for "pastoral" purposes.

We believe it is along these lines that we must work for the raising of the level of efficiency of our Church Schools. The solution is not to be found in new courses, but in putting the accent where it belongs, on experience plus knowledge, not on knowledge in the hope of inducing experience: in making more room for the practice of religion in the program of the school remembering that here as elsewhere we learn by doing; in the development of a deeper sense of responsibility among the clergy for the Christian training of their children: and in closer and more intelligent cooperation between parents and teachers. Christianity is a way of living and our first and most important task is to lead our children into that way in the companionship of God our Father, and of his Son, Jesus Christ our Lord.

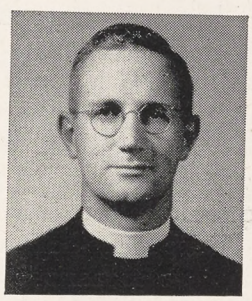
Strategy and Tactics for the Parish

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THERE are two things which must be done before the National Council can recognize the sin in the Church and the conflict in which we are engaged, effectively analyze the situation, and develop a strategy. The first is to rid itself of the selling approach to the parishes. I am a drowning man. I clutch at straws. No one needs to sell me on the value of a helping hand. As I look through *Parish Helps* I find that I, like many others, have had almost all the publications of the National Council, some of which are excellent, some fair, and some terrible. I trust that the *Parish Helps* marks the end, forever, of the high-pressure methods by mail and by personal contact, but it is still true that the material is presented very much as a publisher announces his books. I for one would appreciate frank statements in all cases. Even one, "This pamphlet is so bad that it may stimulate you to do a little creative thinking," would make me feel a lot happier about the whole job. I suppose that the National Council adopted the selling approach on the theory that it was employing new and modern methods. Here is one case where we should return to emphasis on production and let the product sell itself.



The second change is to destroy the vacuum which had been created by a number of factors. The recent series of meetings provided, as far as I know, the first opportunity for the rank-and-file to offer suggestions and criticism directly to the National Council and at its request. This was indeed a great step forward and one on which the National Council is to be congratulated, yet not only should permanent channels be opened up but I think an even more drastic step is needed. I used to live in New York and, believe it or not, love the place. It is one of the most world-minded cities in the country, and so an excellent place for the department of missions. On the other hand, it is one of the most provincial of cities as far as our own country is concerned, and so one of the worst if not the worst city for the rest of the departments. I have never seen the man who could live in the city or in a suburb and work in New York, even though he travels continually and widely, and still keep a proper perspective on national problems. (It may be that traveling makes the perspective still worse.) I think that the tendency of the National Council to live in a vacuum will continue as long as it is in New York.

As a conclusion to and a summary of these rather random remarks, I would like to make the following suggestions in the hope that they may be of some use in making *Parish Helps, 1947-48* and subsequent years more relevant to actual conditions in the parish. Needless to say, they have in one form or other been made before.

1. General Convention should recreate the commission on strategy and policy and extend its work to the whole Church or charge the National Council with the development of strategy and policy.

2. The National Council should put the text "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places" on its letterheads and all its publications. The temptation to spiritual pride thus afforded would be more than offset if the text were taken seriously.

3. Begin an analysis of what is really happening in the Church. The vestry of St. John's offers this parish as a starting point provided the investigators are trained in practice as well as theory and provided the truth be told. The vestries of other parishes better suited for the purpose than ours would also, I feel sure, welcome such an analysis.

4. Concentrate on the product. For instance, a good textbook is needed in the field of Christian ethics. Pick the best man available (no man's present duties could be more important than this

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one), free him from *all* duties for a year, and let him write the book.

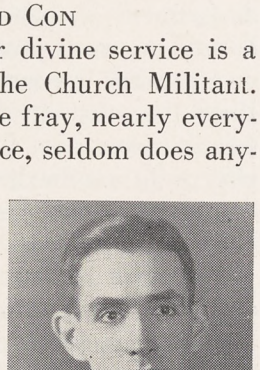
5. Leave the department of missions, domestic as well as foreign, in New York and move the rest of the council to St. Louis or some other mid-western city. If the *Church* took a loss in real estate of 2 million dollars, it would be well worth it.

The Living Liturgy

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

Hymns Pro and Con

THE selection of hymns for divine service is a perennial battlefield of the Church Militant. Both clergy and laity enjoy the fray, nearly everybody gets wounded at least once, seldom does anyone give in and surrender.



The line-up of sides is constantly shifting and the overall picture is one of considerable confusion. But behind the struggle is a basic conflict of ideologies.

According to one theory hymns are primarily to be used as instruments of teaching. The other side contends that they are primarily media of emotional expression. What lends confusion to the issue is the fact that each side is divided within itself according to whether the text or the tune of a hymn receives the major interest. Some people who want only "good music" are not always concerned with what words go with it. Some who are very solicitous about the words care very little what tune they are sung to. There are also some extremists in both camps — those who would sing nothing but the noblest poetry to the noblest airs, and those who would accept anything that makes a noise.

My own sympathies, as you have probably guessed from reading this column, are with the snobs — only the best texts to the best music. Of course, great poetry does not necessarily make the best hymn. Great poetry does not need to be sung; the music is in the words themselves. Checking through the index of *The Oxford Book of Christian Verse*, which might be taken as a reliable standard, I discover only 17 out of its 352 selections are also in *The Hymnal 1940*. Two or three others I have seen in other hymnals. A good hymn, however, is something more than a rhymed piece of prose; it is certainly never a jingle. You know the kind I mean — the "pleasure, measure, treasure" sort, or, as I like to call them, the "gladness, sadness, madness" type, or the "glory, story, gory" type. As a matter of fact, one should be cautious about stanzas that rhyme trochaic measures (-ing, -tion, -ness) for they can easily become wearisome or ridiculous. It can be done effectively, to be sure, as in Robert Bridges' version of "Ah, holy Jesus," where these feminine endings are given added poignancy by the gentle fall and cadence of the melodic phrasing in the tune.

A good hymn is direct in what it has to say and does not repeat itself simply to work up steam. "Crown him with many crowns" would be a fine hymn if it were half as long. The offense of padding is especially conspicuous in most of the hymns about the saints or the heavenly Jerusalem. They certainly try to make eternal life seem endless. A notable exception is Bishop Whittingham's "Jerusalem! high tower." And it contains some first-rate poetry; for example, the skillful alliteration in,

> Wide from the world outleaping,
> O'er hill and vale and plain,
> My soul's strong wing is sweeping
> Thy portals to attain.

Note, too, the up-sweeping phrase in the tune just at the right place.

It is often maintained that people do not pay very close attention to the words they sing. In some cases it is just as well that they do not. But the fact remains that hymns are a subtle, even if at times an unconscious, means of teaching the truths of religion. Also one can more readily recall words of hymns because they are associated with tunes. It would seem therefore that the first duty of one who selects hymns for common worship is to examine carefully the teaching of the words, and ask the question, Is this the kind of religion we want people to sing about? For instance, the well-known cento from Newman's *Dream of Gerontius*, "Praise to the holiest in the height," has some very dubious eucharistic theology in the fourth stanza. Also I have asked several competent theologians what "the double agony in Man" (stanza 5) means, but they have been unable to interpret it. The problem of hymn texts in general, however, is not one of obscurities — though the wealth of Scriptural allusions in many hymns must be largely missed by the present generation of Biblically illiterate people — but the ineptitudes and unreal sentiments of so many of them. Our new hymnal did some good spade work in weeding out many shoddy passages. Its substitution of Bridges' translation for Caswall's of "When morning gilds the skies" is a good example of the kind of revising we cannot have too much of.

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Careful Planning in Colorado For Election of Bishop

Two Committees Named that Will Carefully Investigate Every Nominee that Is Received

Edited by Sara Dill

Denver :—The diocese of Colorado, whose Bishop, the Rt. Rev. Fred Ingley, requested a Bishop Coadjutor at a special convention on December 3, is going at the task of finding the right man with great care. Two investigating committees, one of laymen and one of clergymen, have been set up and each is to go ahead with an independent investigation. It is thought that laymen will ask one set of questions about a nominee; the clergy doubtless will ask different questions, equally important.

These committees are to receive names from anyone, clergy, laymen, laywomen, children. They are not nominating committees and are not to make any selections or even recommendations. But in the Spring the two committees will meet jointly and pool their investigations. It is anticipated that the result of such investigations will bring out clearly and inescapably those best qualified for the office.

This joint committee will then report all its findings to a committee-of-the-whole consisting of all the clergy, a layman from each parish and mission, and representatives of the Auxiliary. This committee will be expected to cut down the large list of nominees by eliminating those who, on the basis of the investigations, seem to be less qualified than others. This will leave a residue of qualified nominees from which group nominations would be made at the electing convention to be held sometime after Easter.

"It is hoped," declares the *Colorado Episcopalian*, official organ of the diocese, "that there may come to be such general agreement among all, clergy and lay people, that we may accomplish an election in a minimum of ballots and with total agreement."

The magazine points out that it has often happened in the election of a bishop that when agreement on one of two good nominees could not be reached, that a dark horse has won the election, largely because of the weariness of the delegates. Therefore Colorado has provided that nobody shall be nominated for the office, regardless of his reputation, who has not been investigated by the committees.

"For some three or four months," the statement reads, "anyone can send in nominations to the investigating committees, which seemed by far the more democratic and open method. It should be emphasized and re-emphasized that the intent and purpose of all these resolutions is to obtain the fullest participation, democratic action, knowledge and prayer on the part of the clergy and laity alike in order that by this election, under the Holy Spirit, we may unify the whole diocese and set forth God's work in the place he has put us to work for him."

Joins Byrd

New Orleans:—Lt. Cmdr. Walter Sessums has been named officer in charge of the navy's helicopter squadron attached to Rear Admiral Richard Byrd's forthcoming expedition to the South Pole. He is a grandson of the late Bishop Davis Sessums of Louisiana. He stated that the expedition, comprising six ships and 4,000 men, was "largely scientific" though the navy has revealed no details.

Thanksgiving Gifts

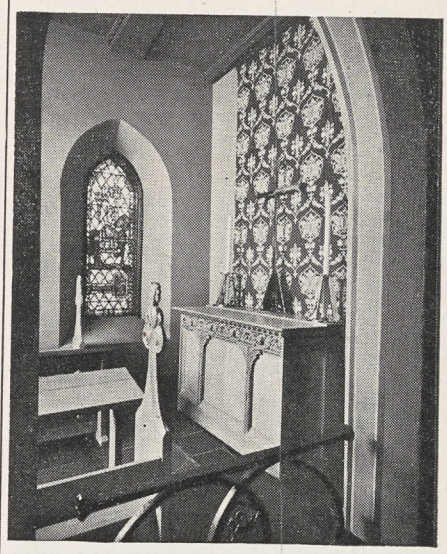
Wilmington, Del. (RNS) :—Live animals were brought to the church grounds of Christ Church in suburban Christiana Hundred on Thanksgiving Day as an offering for the poor. This revived a custom practiced by Biblical ancients who sent tithes—a tenth of their farm products—to places of worship on festival days.

Christiana church is the edifice where most members of the wealthy DuPont family worship. It is also their favorite place for weddings. Franklin D. Roosevelt, Jr., and the former Ethel DuPont were married there. Parishioners include R. R. M. Carpenter, president of the E. I. DuPont De Nemours & Co.; H. F. DuPont, Eugene DuPont, Mrs. Chichester DuPont, and many others of the DuPont clan.

The Rev. William C. Munds, rector, said the revival of the ancient custom afforded the congregation a means of showing appreciation to God for his gifts. In early days of the church, it was recalled, children used to bring toys, oats and milk, and place them in the chancel as a Thanksgiving Day offering.

"The church is in a farming district and the past year has been a very good one," said Munds. "It will be a non-sectarian proposition since Thanksgiving Day is not alone a Protestant day, a Jewish day, or a Catholic day."

Troughs were installed on the church parking lot. Parishioners contributed steers, sheep, pigs, turkeys and chickens. Others brought canned fruits and vegetables, clothes and layettes, all the gifts to be distributed on a non-sectarian basis to needy poor in the area.



Children's Chapel
ST. JOHN'S CHURCH, SHARON, PA.
Warner & Mitchell, Architects

Just a corner of the charming Children's Chapel upon whose walls are painted the story of the Children's Crusade. If you are planning a Children's Chapel or Baptistry, it would be well for you to see the other interior photographs which show the interesting work of renovation executed by Rambusch.

RAMBUSCH
Designers Decorators and Craftsmen
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Quiet Day

Newark:—The Auxiliary of the diocese of Newark held a quiet day at Trinity Cathedral on December 4, led by Bishop Ludlow.

Planned Parenthood

New York:—Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches, is the chairman of the committee sponsoring a campaign for $2,000,000 by the Planned Parenthood Federation. The money is to be used to extend parenthood services and for research.

Unique Heating

A cold snap hit Atlanta the night a parish supper was planned to start the Every Member Canvass at the Cathedral of St. Philip. Arrangements had been made to hold this dinner in the new assembly hall completed this spring. However, the Chapter had been unable to purchase heaters for the building due to the shortage. One of the Chapter members, E. V. Dunbar, made arrangements with the Delta Air Lines to have their mobile heating unit truck come to the Cathedral to heat the room by placing the pipeline in a window. The room was as comfortable as though it had been heated by ordinary means. The meeting proceeded comfortably and now the Chapter continues to seek heaters in order that the room may be used during the winter months.

Fulfillment

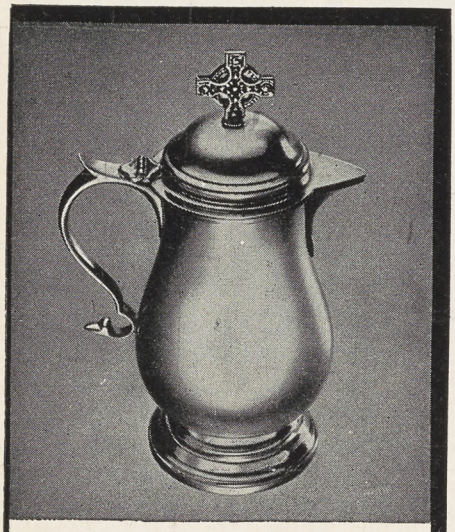
Atlanta, Ga.:—Bishop Walker received notice of the death of Grace Nettleton Richards, wife of the Rev. A. G. Richards, for many years rector of Emmanuel Church, Athens, and at one time head of the DuBose Memorial Training School, at Monteagle, Tenn. In recent years, the Richards had been residents of Griffin, Ga., and Mr. Richards, though retired, had served as a supply minister in several of the diocesan missions. He gave notice to his friends of his bereavement in the following manner:

"The Reverend Albert Glenn Richards announces, with profound sorrow, that Grace Nettleton Richards, his beloved wife, entered Paradise on October 10th, 1946, after fifty years of sweet and holy fellowship. But fifty years is all too short a time for such a blessed companionship. We hope soon to be reunited for the timeless ages of eternity, in the presence, and in the service, of Jesus Christ our blessed Lord and Saviour."

Within a day or two after Bishop Walker received this came news that Mr. Richards himself had entered Paradise and the "reunion for timeless ages of eternity" had taken place "in the presence, and in the service of Jesus Christ, our blessed Lord and Saviour."

Dean Lectures

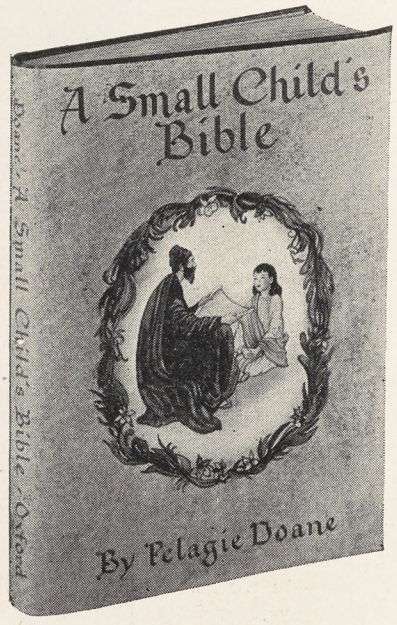
Milton, Mass.:—Dean Frank Gifford of the Philadelphia Divinity School lectured on practical Christian living at the Church of Our Saviour on November 22. He declared that the creed is implicit in all Christian living, whether or not it is openly professed. Many people think of a religion of good works as sufficient but such a religion is intellectually impossible since works of any sort obviously must have reasons. Only the Church, he said, gives valid reasons for the right life. Dean Gifford, introduced by Rector Marion Matics,



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spoke to a capacity audience including representatives of neighboring parishes and many non-Episcopalians.

Vocational Conference

London, O.:—A vocational conference for college women is being held December 6-8 at Orleton Farms, here, sponsored by the college work division of the National Council, the Church Society for College Work, the national and provincial Auxiliaries. Among the leaders are the Rev. Thomas V. Barrett and Ellen Gammack of 281; Helen Turnbull, director of Windam House, New York; and various leaders of the Church in Ohio. The hostess is Miss Mary E. Johnston who frequently entertains Church conferences here.

Feeding Programs

Geneva (wireless to RNS):—Almost a quarter of a million dollars' worth of foodstuffs has been purchased by the material aid division of the World Council of Churches for projected child-feeding programs in Germany, Finland, Poland, Czechoslovakia, Austria, and Hungary, according to the agency's monthly report. Supplies include canned meat, vegetable soup, oleomargarine, and milk powder.

The report disclosed that eighty tons of glass have been bought in Czechoslovakia for windows of churches in Hungary, and that eighty collapsible bicycles used by paratroopers have been purchased from army surplus supplies for use by pastors in Germany.

Other interesting items in the report are: Two wheelbarrows were sent to Austria to aid church groups in handling relief goods; a portable organ was sent to a theological school in Berlin; and 1,500 yards of black cloth were purchased to help provide pastors' robes.

In addition, 1,200 yards of artificial leather were bought in Italy for Bible bindings, and five tons of paper and string were sent to Germany to help Protestant relief workers convert old gunny sacks into mattresses.

Unity Threatened

Frankfurt (wireless to RNS):—German Lutherans were urged by the chief assembly of the Reformed League in Germany at a meeting in Detmold to avoid moves that tend to destroy "the unity previously achieved in the Evangelical Church in Germany." The League, which is the highest body of Germany's Reformed churches, obviously was referring to recent attempts by Bavarian Lutherans to create a united Lutheran Church.

The Reformed group asked Lutherans "to cooperate with us in doing everything to promote this unity even at the Lord's Table." The League said churches have neither the time nor the strength for strife when God commands them to preach repentance and forgiveness.

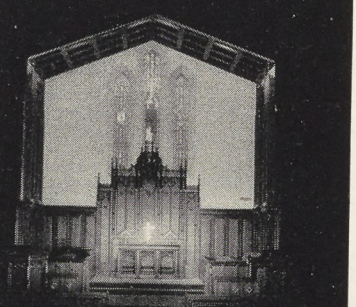
Warning against "Confessionalism which tries to secure or save its own cause," the Reformed League urged that conversations toward union of all Confessional elements be continued. The present plight of Germany must not lead to greater division, but rather to more unity, the League added.

Hit Newspapers

Tulsa, Okla.:—The Tulsa Council of Church Women in a letter to the *Tulsa World* called upon the paper to place more emphasis on "the inspiring things which occur in daily life" and deplored the "present-day tendency of nearly all newspapers to feature the sensational, the cheap, the sordid in life."

Asserting that the council represents more than 50,000 Protestants, the message declared "today's insistent challenge from the non-religious elements of the world demands increased devotion from those who would argue for good."

CHANCEL ALTERATIONS

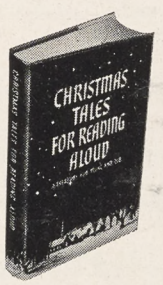


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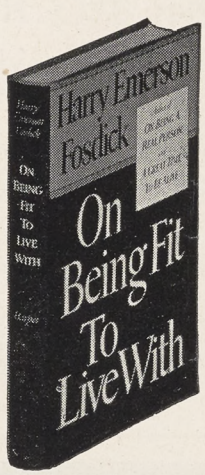
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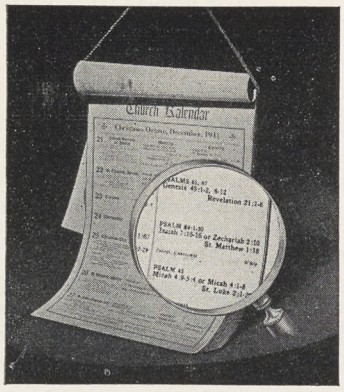
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Released Time Program

Phoenix, Ariz. (RNS): — Plans whereby public school children will be released one hour a week for religious instruction at local churches were discussed at a recent meeting of the council of churches of the state. Methodist Bishop James C. Baker of San Francisco said that a strong spiritual program is necessary to remedy the demoralization that has followed the war. The necessity of spiritual fellowship among the churches was stressed by Bishop Kinsolving.

OK for Children

Prague (wireless to RNS):—Most professional workers in Czechoslovakia believe in God and favor religious instruction in schools, but do not attend church regularly, according to the results of a questionnaire sent to 1,000 selected persons by the ministry of information. Replies made public here show that 60 per cent of those surveyed believe in God. However, only 20 per cent attend religious services regularly, while 24 per cent attend only on the principal holidays or special occasion. Thirty-five per cent possess a Bible, but only five per cent read it regularly.

The questionnaire also disclosed that 77 per cent acknowledge the necessity of religious education for children and 72 per cent favor teaching religion in schools.

Women in YMCA

New York (RNS): — Another domain of the American male has been added to the list of those invaded by American womanhood, according to the latest membership roster of the YMCA in this country. There are now 151,933 women and girls who are members of the once all-male organization.

The statistics, released here by the national council of YMCAs, show that 77,766 girls between the ages of 15 and 17 were registered YMCA members, 209 per cent more than the last pre-war figure. Girls between 12 and 14 numbered 37,665 while those below 12 were listed as 21,467.

Total Y memberships now stands at 1,411,341, or 8.9 per cent over the last recorded figure. Of this full membership, 72.7 per cent are less than 30 years of age while 9.8 are between 30 and 34. Only 17.4 per cent are 35 or over, and more than 48 per cent are below the 17-year-old mark.

Quaker Relief

Philadelphia (RNS):—Largest yearly budget in the 30-year history of the American Friends Service Committee, $8,365,326, has been approved by the group's executive board for the year ending September 30, 1947, it was announced here. Bulk of the amount, $7,238,840, will go to overseas activity with the remainder earmarked for peace education, social and industrial work and other similar activity in this country.

The budget figure does not include the value of gifts in kind which it is estimated will reach more than $1,250,000. Donations of food, clothing, and vitamins are expected to exceed 500 tons.

Education Bill

Belfast (wireless to RNS): — Demands for the resignation of Premier Sir Basil Brooke and Education Minister S. H. Hall-Thompson were made at a meeting of Protestants here called to protest the government-sponsored education bill. The meeting was sponsored jointly by the Presbyterian Church, the Church of Ireland and the Methodist Church, the three largest Protestant denominations in Northern Ireland.

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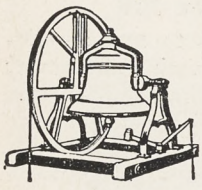
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Elliott of Down Cathedral, the meeting voted a fund to fight passage of the measure and appointed a committee to inform the Protestant community of "the danger to which they are exposed and to take such further action as may be necessary to protect the rights they enjoy under existing acts."

One of the principal objections to the bill it was brought out at the meeting, is that it makes it possible for "non-Christians, anti-Christian or agnostic" teachers to gain a footing on the teaching staffs of primary and higher schools.

Surveys Made

New York (RNS):—Surveys of the status of Protestantism in five U.S. cities are currently being conducted under the direction of the committee for cooperative field research of the Federal Council of Churches and the Home Missions Council. In various stages of completion, the surveys are being undertaken in Indianapolis, Ind.; San Francisco, Calif.; St. Louis, Mo.; and Hartford and Bridgeport, Conn. All of the surveys were initiated at the request of local church bodies. A special state-wide survey of rural churches is being made in Iowa under committee sponsorship. Thirty-five selected communities under 5,000 in population are being used for study purposes.

CLERGY NOTES

BESSETTE, THEODORE A., formerly in charge of St. James', Kemmerer, Wyo., is now rector of the Ascension, Salida, Colo.

BRANT, GORDON E., formerly rector of the Advent, Chicago, became dean of Christ Church Cathedral, Eau Claire, Wis., on December 1.

GOLDER, JAMES T., formerly dean at Salina, Kansas, was instituted as rector of St. Elizabeth's, Glencoe, Illinois, on November 20.

HAILWOOD, EDWARD E., rector of Trinity Church, Orange, Calif., has resigned to accept the rectorship of St. Mark's, Pasadena, Calif., January 1.

HAMBLIN, JOHN F. JR., has been separated from the navy where he served as chaplain. His present address is 28 Carteret Street, Newark 4, N. J.

HASKIN, FREDERIC J., former army chaplain, is now assistant at the Holy Comforter, Kenilworth, Illinois.

JONES, W. NORTHEY, retired clergyman of Connecticut, is supplying until May 1 at St. Mark's, Hope, Ark.

MITCHELL, J. N., in charge of St. John's, Camden, Ark., is to be ordained priest on December 7 by Bishop Bland Mitchell.

MOFFAT, WALTER G., of the diocese of Los Angeles, died at the age of 63 on November 16.

PIKE, JOSEPH E. C., assistant at All Saints', Worcester, Mass., has accepted the rectorship of Trinity, Branford, Conn., effective December 24.

PRESSEY, HERBERT, former army chaplain, is now the rector of St. John's, Far Rockaway, Long Island, N. Y.

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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.

CLIFFORD W. FRENCH
WITNESS *Correspondent for Harrisburg*

In the news story headed "Mortgage Burning" (Oct. 31), date lined Shamokin, Pa., it is stated that the present rector of Trinity is the Rev. George B. Armstrong. This is an error. My story stated: "During the rectorship of the Rev. George B. Armstrong and that of the present rector, the Rev. William Hosking, etc." Evidently in the hurry of condensation the name of the former rector was inadvertently given instead of that of the present rector, the Rev. William Hosking.

ANSWER: The mistake was made in the office of THE WITNESS, for which we are sorry.

* * *

REV. KIMBER H. K. DEN
Nanchang, Kiangsi, China

Not long ago Bishop Craighill sent me a copy of THE WITNESS of June 13. From "Talking It Over" I learned with great interest of all the noble works accomplished by Bill Spofford's daughter, Marcia, in Greenmont Village, Dayton. It was a great inspiration to me as well as to all our young people here in reading over the whole story of her most sacrificial and triumphant life in that village. It was, indeed, a great pity that she was called away from this world so early, only in her 27th year. However, "God loveth those who die young." Her father has rightfully said: "the answer to death is life. One mourns a wasted life. One rejoices for a useful life." It seems to me that all the noble accomplishments of her good works will ever remain as a living memory of her immortal life.

In view of your close tie wth my work, and as a means of perpetuating our loving memory of Marcia, I am taking the liberty of naming our village school at Lotus Pond, one of our field service centers near Nanchang, as the "Marcia Spofford Russell Memorial School." I am urging all the Chinese girls in that village school to follow her footsteps and try to live a useful life with much accomplishments for noble ends.

* * *

REV. CHARLES E. CRAIK JR.
Rector of Emmanuel, Louisville

Having just taken time to peruse several back numbers of THE WITNESS, impulse is to comment on several items, mostly in agreement. Miss Jane Kemp's letter took me back to the Oct. 17 article by Bill Spofford Jr., son of my old Trinity College classmate. I find that the younger Spofford's comment on the achievements of General Convention express some questions in the minds of many of us.

David Holt in this same number describes the Sunday school material that my own school has been looking for. In the same issue Walter Welsh takes exception to an otherwise fine medical missionary picture, *Go Forth*. Although I was greatly impressed by the picture I did not fail to take notice of the unfortunate semi-comic and wholly menial parts played by Negro characters, and I am a born and bred Southerner, having had a fine old "Mammy" in my childhood. I thought what a great missionary picture hero could be found in a Solomon Islands character described near the beginning of the recent book, "*They Found the Church There.*"

* * *

MR. GEORGE T. BALLACHEY
Sec'y, Buffalo & Erie County Bible Society

Your issue of November 21 devoted to the work of the American Mission to Lepers is appreciated. It does us all good to be shaken up, and perhaps shaken down financially, by the knowledge of what is not being done for the unfortunates, even though there is so much of good intentions amongst our Church folk. May I suggest that some time soon a number may be devoted to the care of the insane. I know of hospitals where decent, kind, intelligent attention is given, but some of the literature I receive indicates that in many places the management of such institutions is shocking and disgraceful in the unnecessary cruelties inflicted on these helpless people.

* * *

THE REV. WILFORD O. CROSS
Rector at Kittanning, Penna.

In all of Spofford's long and useful career as a journalist I think he has never done better than in his reply to Cardinal Spellman (WITNESS, Nov. 21). For point, fire, restraint, logic, truth, it is a grand bit of swordsmanship. Do it again.

* * *

JAMES B. BROOKS
Layman of New York

The editorial on Thanksgiving (WITNESS, Nov. 21) was an excellent piece of writing, dealing with us where we live. In many ways it is the best I have seen in your paper or any other for a long time. It has been my custom for a time to study the various styles of writing on your editorial page and try to identify the man on your editorial board who probably wrote a given editorial. But of course there is no way for me to tell whether I have guessed correctly. I can say, however, that I do believe I now am familiar with three or four distinct styles. It adds a great deal to the pleasure and profit of reading the interesting paper to play this little game of solitaire.

* * *

MRS. ARTHUR JONES
Churchwoman of Washington, D. C.

THE WITNESS is to be congratulated for the excellent number devoted to the work of the American Mission to Lepers (Nov. 21). Contributors to that issue did two things: first, they removed the fear verging on horror that comes to most people even in hearing the word "leper"; secondly, the writers presented such a challenge that it is hoped that many will respond to the appeal for financial help in carrying on the work of this noble organization.

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The Books Announced Here All Received Either Three or Two Star Rating by THE WITNESS



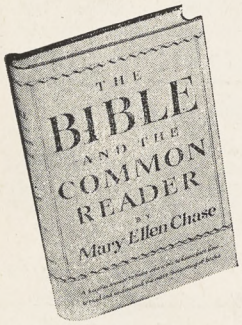
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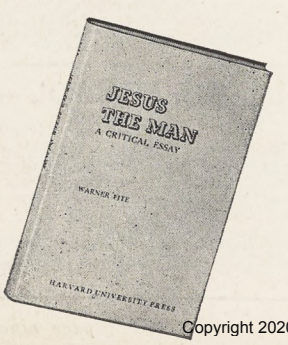
THE ROBE

By LLOYD C. DOUGLAS

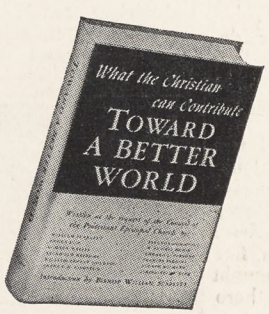
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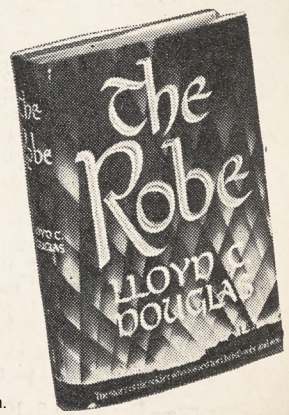
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The WITNESS

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DECEMBER 12, 1946

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THE CLERGY AS TEACHERS

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Thursdays: 11:00 and 12:05.

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Daily: 12:05 noon—Holy Communion.
Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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DECEMBER 12, 1946
Vol. XXX. No. 2

Clergy Notes

CLAYTON, ROBERT L., was instituted rector of St. Bernard's School, Gladstone, N. J. by Bishop Gardner on December 4th.

CONLON, NOEL P., Roman Catholic priest, was received as a priest of the Episcopal Church at a service at the cathedral in Albany on Nov. 26. While preparing he has been assistant at St. James', Lake Delaware, N. Y., and will continue there for the present.

EASTBURN, F. E., formerly rector of St. James', Del Rio, Texas, is now associate rector of St. Peter's, Redwood City, Calif.

GROVES, EDWARD A. JR., formerly vicar of St. James', Centerville, Calif., is now assistant at Trinity, San Jose, Calif.

LAWRENCE, A. S. JR., former army chaplain, is now assistant rector of Trinity, New Orleans.

MORRELL, R. L., is now in charge of a number of missions in North Dakota, with residence at Grafton.

MUSSELMAN, G. PAUL, formerly rector of St. Alban's, Highland Park, Mich., became the head of the Detroit Episcopal City Mission on Dec. 1st.

PENNELL, EDWARD M. JR., former army chaplain, is now rector of St. Francis' Church, San Francisco.

SECCOMBE, ALFRED, former navy chaplain, is now rector of All Saints', Carmel, Calif.

TABOR, EDWARD S., retired priest of the diocese of Albany, died on Nov. 23rd after a long illness. His last parish was Holy Innocents, Albany, where he was rector from 1938 to 1942.

VANDERBURGH, E. D., was ordained deacon on Nov. 26 by Bishop Oldham at the cathedral, Albany, N. Y. He was formerly a Presbyterian minister, and is assistant at St. Mark's, Philmont.

WILLIAMS, F. RANDALL, rector of St. Andrew's, South Orange, N. J., has accepted the rectorship of Grace Church, Cuero, Texas.

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Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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CHRIST CHURCH
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REV. FREDERIC B. KELLOGG, CHAPLAIN
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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
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
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Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
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Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

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Rev. E. Felix Kloman, S.T.D., Rector
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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VOL. XXX. No. 2.

The WITNESS

For Christ and His Church

DECEMBER 12, 1946

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

Announce Plan for Installation Of New Presiding Bishop

Will Have a Seat in Washington Cathedral Commensurate With Dignity of His Office

By E. L. Scheffey

Washington: — Plans for the installation of Bishop Henry Knox Sherrill in the Presiding Bishop's stall in Washington Cathedral were announced here December 7th by the committee in charge. The service will be held Tuesday, January 14, and will begin at 3 p.m. with the entrance of Bishop Sherrill into the Cathedral, following the entrance of processions of clerical and lay dignitaries.

Highlights of the service will be the reading of the notices of Bishop Sherrill's election by his predecessor, Bishop Henry St. George Tucker, chairman of the House of Bishops at the time of the election, and by former Supreme Court Justice Owen D. Roberts, president of the House of Deputies; seating of Bishop Sherrill in the stall; his presentation to the congregation; and a sermon by the new Presiding Bishop.

Members of the General Convention committee planning the installation service include Bishop Tucker, Bishop Angus Dun of Washington, Bishop Arthur D. McKinstry of Delaware, and Mr. Roberts. The order of service will be a modification of services used in English cathedrals on occasions of the installation of a new bishop or the enthronement of an archbishop.

Bishop Sherrill is the first Presiding Bishop to be elected under the new canon which requires the Presiding Bishop-elect to resign his previous jurisdiction, and has tendered his resignation as Bishop of the Diocese of Massachusetts. He is also the first to be elected under the new tenure law which continues a Presiding Bishop in office until the January 1 succeeding the General Convention which follows his attainment of the age of 68. This means Bishop Sherrill will hold office until 1962.

Although he will be the twentieth Presiding Bishop of the Episcopal Church, Bishop Sherrill will be only the second to be installed in the Cathedral at Washington. The office of Presiding Bishop does not carry with it a see, or official territory subject to his jurisdiction. Thus a man elected to this office, obliged by canon law to resign his diocesan see, has his headquarters at the National Council offices in New York City, but has no ecclesiastical home. A commission was appointed in 1937 to study this problem and the 1940 General Convention adopted a resolution designating the Cathedral Church, of St. Peter and St. Paul, known as Washington Cathedral, as the seat of the Presiding Bishop for his use on occasions incident to the exercise of his office."

By the canons of the Episcopal Church the Presiding Bishop takes charge of the consecration of all bishops of the Church; has charge of congregations in foreign lands; has general oversight of missionary districts and is executive head of the National Council, which has charge of the unification, development, and prosecution of the missionary, educational, and social work of the Church. The office of Presiding Bishop differs definitely from that of the traditional archbishop, in that he has no jurisdiction over other bishops in matters of faith and order. His duties are often more arduous, but his powers are less hierarchal, than those of an archbishop in the Church of England. Another great difference is the close state-Church tie between the British throne and Canterbury and the non-existence of any such relationship here.

When the Convention requested the Bishop of the diocese of Washington, the Cathedral dean and chapter, to provide the Presiding Bishop with a seat in the Cathedral commensurate with the dignity of his office, and to make suitable provision for his use of the Cathedral, they gladly acceded. At the same time they took occasion to reaffirm the devout hope that Washington Cathedral may bear nation-wide and even world-wide witness to Christ, but stated that it is their policy not to use the term 'national' in connection with the Cathedral in any sense other than this, as being in their judgment inconsistent with the traditional principle of a Free Church in a free state.

The gothic stall of carved oak which is the Presiding Bishop's official seat was made possible by a gift of the Rt. Rev. Paul Matthews, retired Bishop of the diocese of New Jersey. It is twenty-two feet tall and forms the eastern termination of the choir stalls on the north side of the chancel, corresponding to the Bishop of Washington's stall on the south side. It is to this seat that Bishop Sherrill will be led when the climax of the installation service is reached.

THE PICTURE ON THE COVER

San Antonio, Texas:—At this time of the year we like to run a picture on the cover that will warm up our

NOMINATIONS, PLEASE

*** At the close of each year THE WITNESS presents an Honor Roll—men and women of the Episcopal Church who distinguished themselves this year, or in the years gone by, in the service of Christ and his Church. In inviting our readers to make nominations we again point out that we are particularly desirous of having the names of those who have served well but inconspicuously. All those nominated will be carefully considered by the editorial board and those selected who, in the judgment of the editors, are most worthy. Please send your nominations to THE WITNESS, 135 Liberty Street, New York 6, N. Y.

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northern friends. Seniors at St. Mary's Hall, Church school here, are granted the privilege of studying out of doors. Nice, what?

The new head mistress of St. Mary's, Miss Gretchen Tonks, has recently announced that religious studies in the high school division is now taught by clergy of the diocese. Bishop Everett Jones teaches the seniors; the Rev. Joe Brown has the junior class; the Rev. Samuel Capers, the sophomores; the Rev. Herbert Morris the freshmen and the Rev. J. Wilson Hunter the girls in the 8th grade.

The aims of St. Mary's Hall, which is an official school of the diocese of West Texas, is to enable girls, through their academic training to have a genuine appreciation of whatever is of real value in literature, arts and sciences, as well as an intelligent approach to current problems; to give them a sound preparation for higher education and the desire for further learning as well as s a t i s f a c t i o n in intellectual achievement.

The School further aims that girls going there may develop qualities of leadership, consideration of others, refinement of thought and of action, dependability, self-control, good sportsmanship and the readiness to meet with courage and initiative any emergency which may arise.

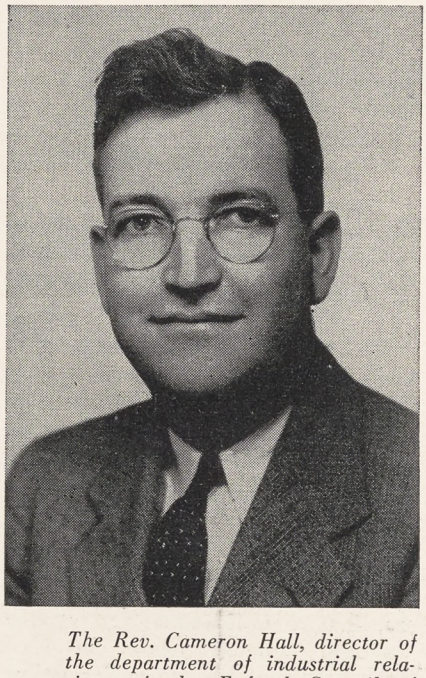
The School aims particularly that girls may grow in a deepening consciousness of God and of the will to serve him. That they may be aware of the needs of the community in which they live and as responsible citizens take their part with sympathy and understanding, using their abilities for the common good.

PITTSBURGH CHANCELLOR DIES IN SLEEP

Pittsburgh:—Hill Burgwin, chancellor of the diocese of Pittsburgh, died in his sleep the night of December 1st. He was the third generation of the Burgwin family to serve in that capacity. Mr. Burgwin was also senior warden of the Church of the Good Shepherd, Pittsburgh.

CHURCH LEADERS PRAISE CO-OPS

Denver, Colo. (RNS):—An international consumer co-operative girded by religion, agriculture and labor was urged here as a cure of the world's ills by two Church leaders. Speaking at the two day conference of the state's co-operative movement, the Rev. Cameron Hall, head of the industrial relations division of the Federal Council of Church, stated that "Religion is vitally interested in the manner in which men live together and how they distribute among themselves the resources of life. The spirit of the co-operative movement is the principle of brotherhood and as such Churches are concerned that that principle be applied wherever there



The Rev. Cameron Hall, director of the department of industrial relations of the Federal Council of Churches, praises the co-operative movement at big Denver meeting

is a crying need for essentials such as food and clothing."

The Rev. J. Henry Carpenter, head of the Church Federation of Brooklyn, declared that "the way to justice and peace must be based on economic justice and economic brotherhood" and stated that the ideals were being put into practice through the co-operative movement.

URGES CHRISTIANS TO ACT

Montclair, N. J. (RNS):—Christians must help assure the development of a responsible American foreign policy, the Rev. Vernon H. Holloway, director of international relations, the Council for Social Action of the Congregational Christian Churches, declared here. Speaking at a seminar on legislation sponsored by the New Jersey Council of Churches, Mr. Holloway asserted that the Churches must take up the same day-to-day and month-to-mouth problems that are faced by the government.

"We must avoid the irresponsible extremes of cynicism and the pursuit of panaceas, such as 'World Government Now'," he said. "We must deal now and in the months ahead with specific issues within which real possibilities exist, such as displaced persons and the need for a liberal U.S. immigration policy, the fate of international food relief, and American policies for trusteeship of Pacific islands."

Mr. Holloway stated that although the Churches profess to provide leadership in determining the moral standards of the community, "we often find it easier to be neutral when moral values are at stake in the decisions that voters, legislative and administrative bodies must make."

The Churches, he said, must provide specialized agencies to deal with the specific issues that arise in public life. And these agencies, he continued, must be given freedom to support or oppose legislative proposals as well as to act with other groups on issues.

Mr. Holloway stressed that "we dare not place religious 'haloes' around any legislative bills or political groups, but must keep them all under scrutiny or criticism. Yet our religious reservations must not inhibit us so that we are unable to s u p p o r t the better alternatives against the worst."

OLYMPIA COMMITTEE NOMINATES

Seattle: — Five clergymen have been recommended to the special convention of the diocese of Olympia as a possible successor to Bishop Huston who has resigned as diocesan. The election was on December 9th, too late to report in this issue. They are the Rev. Samuel M. Shoemaker of New York; the Rev. Robert A. Magill of Lynchburg, Va.; the Rev. Elmer B. Christie of Seattle; Dean Charles E. McAllister of Spokane and the Rev. Frederick Shilling of Olympia. The nominations were made by a special committee appointed to consider the many men recommended.

BUILDING FUND SECRETARY

New York:—Mr. Richard P. Kent, Jr., has been elected secretary of the American Church Building Fund Commission, succeeding the Rev. Charles L. Pardee, retired. Mr. Kent has been the assistant secretary of the commission since 1938.

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Niemoeller Required To Avoid All Political Questions

German Pastor Limited in Subjects He May Discuss on His Tour of the United States

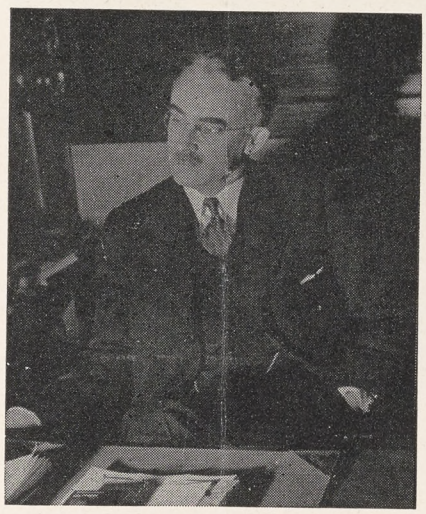
By W. B. Spofford

New York:—It was stated at the New York office of the World Council of Churches on December 4 that, in the extended tour of the United States by Pastor Martin Niemoeller, he would be limited to the single topic "The Faith that Sustained Me." At none of the meetings in about fifty American cities over a three months' period, would questions be permitted. The spokesman for the World Council, in the absence of Henry Smith Leiper, in Seattle attending the biennial meeting of the Federal Council of Churches, said that the reason for this was to limit his addresses solely to "religion and spiritual subjects" and to "prevent him from touching upon political and international topics in any way." When asked if the German pastor was not violently anti-Soviet and, if so, might he not widen the misunderstanding between the U.S. and the U.S.S.R. through his addresses, the World Council spokesman stated that he was anti-Soviet which was an added reason for limiting him in his talks, since the Council is committed to U.S.-U.S.S.R. friendship.

It was further revealed that the state department questioned very seriously whether or not Niemoeller should be allowed to enter this country and did not give him a visa until some hours after he landed by plane in New York on December 3. It was then granted, with an understanding between officers of the Council and the U. S. government that the Council would be responsible for his utterances. Both the office of Religious News Service and the World Council confirmed the report that the German pastor would be closely watched and guarded by representatives of the government while in this country.

The first public address of the noted visitor was delivered at a mass meeting on December 4 at the Federal Council's convention, meeting in Seattle. His topic was "The Faith that Sustains Me" and was a recital of his personal experience of faith as the result of eight years spent in Nazi concentrantion camps.

Meanwhile from Seattle we receive, through Religious News Service, the reports of the Federal Council's biennial meeting, held there last week. An optimistic report was presented to the delegates by F. Ernest Johnson, head of the Council's department of research and education, in which he declared that, although faced with an increasing secularization in daily life and moral problems connected with new scientific discoveries, Protestantism during the last two years has shown a marked "spiritual and institutional vitality." From the standpoint of statistics the Churches have shown a marked increase in membership, he stated.



The Rev. Samuel McCrea Cavert in addressing the meeting of the Federal Council of Churches in Seattle calls for a re-dedication to the will of God

He pointed out that in general, the "unconventional sects" have gained more rapidly in membership than the older, established bodies, but stressed that this growth has not greatly reduced the relative strength of the latter groups. "We need to ponder the fact that the most rapid growth of Protestantism is at its sectarian edge rather than in the citadel of its numerical strength—the well-established and more conventional Churches."

He termed the increase in financial support given the Churches, "exciting." Referring to statistics released by the United Stewardship Council which showed gifts to local church expenses and benevolences at a new high, Johnson noted that budget problems have eased, debts have been paid off, and a boom in church building is in the offing.

Dealing with the spiritual life of the Churches, the Federal Council official said one of the most significant aspects is "the revival of interest in corporate worship." "The worship movement is no fad, it has struck deep into the heart of Protestantism," Johnson stressed.

He reported that the Churches are capitalizing on the new knowledge of personal counselling and have also shown a deeper and more intelligent concern with family religion.

He described the efforts of Protestant Churches to achieve world order as "one of the most outstanding performances in modern Church history. It would be difficult to find a parallel to what has been achieved in the linking together of Christian testimony and practical statesmanship in an effort to build a new concept of world order and a new kind of political cooperation at the international level."

Also addressing the meeting was the Rev. Samuel McCrea Cavert, general secretary of the Council, who states that man and not the control of atomic energy is the vital problem facing the world today. The power released by atomic energy could make "our life an earthly paradise," he declared, but added that "man is not good enough or wise enough to be entrusted with such knowledge and power as have been put into his hands."

He then called for a "true spiritual renewal, a moral conversion, a turning to God and a dedication of his will for mankind as Jesus Christ has made it known."

DIVORCES MOUNT IN ENGLAND

London (wireless to RNS):—Concern over the large number of divorce cases, especially of former service men and women, awaiting trial was expressed by Lord Jowitt, Lord Chancellor, of England, during a debate in the House of Lords. He estimated that this year's cases will number 38,000 and said the total may increase to 50,000 in 1947.

The Archbishop of Canterbury told the House that one reason why

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divorces are increasing is because civil marriage ceremonies lack appropriate atmosphere and surroundings and fail to make clear that "marriage is a life-long contract." He said the service is "startingly brief, taking only three minutes and concluded in two sentences."

RICHARD ACLAND A SPEAKER

London (wireless to RNS):—Sir Richard Acland, one of the foremost leaders of the Malvern Movement, was one of the speakers at a meeting held at Oxford on December 5 to launch a movement to bring more Christian young people into public life and to have religious principles applied to everyday problems. He is also the leader of the Commonwealth Party which is considered considerably to the left of the Labor Party. Another leader of the movement is the Rev. L. John Collins, dean of Oriel College who declared that "Ex-service men and women are fed to the teeth because they think the Church, as a Church, is doing nothing in public life so far as Christian action is concerned."

FAREWELL SERVICE FOR BISHOP MANNING

New York: — James Forrestal, secretary of the navy, speaking for President Truman, is to be one of the speakers at a farewell service to Bishop Manning, to be held the afternoon of December 16 at the Cathedral of St. John the Divine. Other speakers are to be Lieut. Governor Hamley of New York, representing Governor Dewey; Mayor O'Dwyer of New York; Bishop Charles K. Gilbert, the Suffragan Bishop, and Bishop Manning. The sermon will be by the outgoing Presiding Bishop, Henry St. George Tucker.

A feature of the service will be the token presentation to Bishop Manning of a statue of St. John the Divine which is being carved by John Angel, well known sculptor.

MOSCOW LEADERSHIP RECOGNIZED

Cleveland (RNS):—By a three to one vote, the sobor or general council of the Russian Orthodox Church in America resolved to recognize Moscow leadership of the Church on condition that the American body is granted complete autonomy and the privilege of electing its own ruling head. The four-day sessions here were attended by more than 300 lay and clerical delegates from 275 Russian Orthodox parishes in the country gathered for the Church's first general council since 1937.

In resolutions adopted by a vote of 187 to 61, the council requested Patriarch Alexei of Moscow "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided that it retain "full administrative autonomy." It reaffirmed its allegiance to Metropolitan Theophilus, as head of the American Church, and asserted that the highest authority in the Church is the sobor, which elects the metropolitan.



The Rev. Grover Alison, Grace Church, San Jose, Florida, gets a bit of exercise doing useful work

The council said the terms of the agreement will be submitted to Patriarch Alexei of Moscow in the next two or three months, and that as soon as they are accepted the American Church will sever relations with the synod of the Russian Church Abroad. This body is the so-called dissident Karlovtsky synod, headed by Metropolitan Anastasius, which was formerly established in Belgrade and now has headquarters in Munich.

PRESIDENT TRUMAN GETS A LETTER

Portland, Ore. (RNS):—Frank C. Laubach, missionary and literary expert, has called upon President Truman to make $1,000,000,000 of military appropriations available for world service through the foreign missionary boards and relief agencies of the three major faiths. In his communication to the President, which was made through the state department, Laubach said he was making his proposal to offset demands that relief be distributed "only where it will be appreciated."

"UNRRA sometimes lost more than 50 per cent of its funds, while the Church wastes or loses no more than two per cent. A dollar would go ten times as far used in this manner," Laubach stated. He added that the funds should be used by religious groups only for "world reconstruction through a broad program of social action."

Laubach was on a tour of western cities to organize prayer groups for the success of the United Nations.

WORKERS NEEDED FOR ALASKA

New York:—Bishop John B. Bentley of Alaska has sent an urgent appeal for workers to headquarters here. He states that the district has not had a new man appointed for more than a year though there are now five vacancies. He wrote particularly of Ketchikan and Wrangell where "the communities are growing, new people are coming in and our churches are not ready to minister to them because we do not have the men."

CONSECRATED BISHOP OF NORTH TEXAS

Amarillo, Texas:—George Henry Quarterman was consecrated Bishop of North Texas on December 3 at St. Andrew's Church here where he has served as rector since February of this year. Previously he was the rector of St. Philip's, Ardmore, Okla. The consecrator was Presiding Bishop Tucker, with Bishop Fenner of Kansas and Bishop Casady of Oklahoma the co-consecrators. Mr. Quarterman was presented by Bishop Jones of West Texas and Bishop Hines, Coadjutor of Texas. The sermon was by Bishop Quin of Texas.

WESTERN NEW YORK COMMITTEE

Buffalo:—Bishop Davis of Western New York has appointed a committee to receive names to be considered for the election of a Bishop, soon to be held at a diocesan convention. The committee is made up of four clergymen, four laymen and the president of the diocesan Auxiliary.

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EDITORIALS

International Policy

ONE sentence is needed to state the policy of THE WITNESS on world affairs: we emphatically support the United Nations and at the same time believe that we should work unceasingly for the eventual establishment of a world government. This is the position taken by the 1946 General Convention.

We see no reason why these should be mutually exclusive. On the one hand we distrust those who are so unrealistic as to imagine that the world can be promptly united by merely political means. On the other hand it is equally true that "our aim is to focus the consciousness of mankind through institutions" —witness the Christian Church. We have to recognize that permanent peace is not assured if it is to rest on the tenuous balance of power that has so far animated the doings of the U.N. While the U.N. has gone a gratifying distance in abolishing world anarchy, that anarchy will continue to exist until there is a strong central authority with a police force to back it up.

Christianity demands a relinquishment of sovereignty—between individuals, within the Church, among nations. The war has demonstrated that this was possible in a time of great crisis; in season and out of season we must insist that the crisis is still with us. The war could not have been fought and won without the stimulus of the promise of a world community. With most people the hope is still there; it would be a betrayal of Christianity to let it languish because of fears encouraged by the hate-mongers or by the overly-cautious.

Russia was at one time a strong advocate of world cooperation. If her ardor has cooled it is not entirely her fault. The exclusive possession of the "secret" of the atomic bomb by the United States has understandably engendered fear and suspicion. Cooperation with the USSR is the necessary prelude to the establishment of an international government.

"QUOTES"

IT IS MUCH easier to convert people to an option on the Kingdom of Heaven than it is to get them to invest in the fellowship of the humble. Not that this high mightiness manifests itself in the crude and rather stupid way that one sees depicted in the movies, but in a far more subtle and genteel way so that it can deceive even the very elect. One doesn't find Christians with that haughty arrogance which is so offensive to God and man, but rather with a cultured aloofness which charms you with its gracious manner while it freezes you with its distant frigidity. . . . It is not strange that prosperous people think of eternal life as merely a continuation of their present prosperity but God forbid that heaven should be a confirmation of the cultural smugness which characterizes earthly prosperity and the tragic inequalities which is characteristic of our industrial system.

—Bishop Irving P. Johnson

Meanwhile, as we see it, the earth ball will be divided between two spheres of influence: the Western block and the Soviet Union. We believe that through all tension and conflict these two powers can work and live together in the same world if the will-to-peace, manifest in all peoples, can force those in authority to forbearance and understanding. Destiny has placed upon the United States the leadership in creating and maintaining trust between the two great centers of power. Therefore the Christian imperative impels the Church to foster friendship with the Soviet Union throughout our nation. We have no patience with those who seem to hope that the Soviet Republics may be forced to their knees if the world is united against them. We will oppose, with every resource at our command, those who loosely talk about war with Russia and who would increase our military establishment for such a contingency. Many who have hitherto held power in Europe and America have had an hysterical fear of Bolshevism since the last war. This group has kept up a continuous barrage of publicity against the Soviets and has set the foreign policy of the major nations against them. We recognize that reports of the Russian treatment of populations in territories under her control gives justifiable rise to such fears. Nevertheless much of the onus for the present situation must rest upon those who are behind international finance and cartels. These have dominated world trade and will brook no limitation to their power. The whole cluster of international anti-Soviet interest is, in the opinion of THE WITNESS, one of the greatest threats to world peace. Their power must be limited by the force of aroused public opinion.

In the last analysis the issue is democracy; economic and political. We are convinced that a ground of common interests can be found as we in the Western world move towards the former and as Russia moves toward the latter. Both of us have considerable distance to go. Since there

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are many things to be condemned and many things to be commended in both systems it would seem not only futile but downright wicked to waste our energies in berating one another; "Blame is the expedient of impotence." Obvious as it is, it cannot be stated too often: the best and only answer to what we do not approve of in the Soviet system is to make our own democracy a reality.

It will be our constant endeavor to make our readers deeply conscious of the fact that we face times of great international change and readjustment and to endeavor to guide that change by reference to the one form of world policy that offers the only hope—the Christian gospel of brotherhood.

The Clergy as Teachers

by Kenneth R. Forbes
Recently on staff of Calvary Church, Philadelphia

NOT long ago I presumed to suggest that the parish clergy should give serious attention to what the canons and rubrics of the Church require of them,—namely, that they teach the children of their parishes the Christian religion and that they do so in their own proper persons, instead of largely delegating the privilege to miscellaneous lay teachers, trained and untrained. I have had various letters of approval and of inquiry from clergy and lay folk. The gist of all the inquiries is in this question: "Just how do you propose that the clergy should go about this novel undertaking?" I should like to indicate the lines of a practical answer to this question.

The first problem that an answer must solve is the fact of the diversity of age in our young people who are to be taught, ranging from four years up to the late teens. It is obvious that neither a priest nor any other person can teach religion to all these young people in one group or with the same material. Consequently where there is but one priest in a parish, I suggest that he should take the ablest and best trained lay people who are available and commit to them the task, under his supervision, of teaching the youngest age-groups, —from four years up to nine years. This being done, it will be found perfectly practicable for the priest himself to take in hand all children from nine to fifteen.

The second problem which any satisfying answer must solve is the matter of the basic material for the teaching of the nine to fifteen age group. I am convinced from long experience in teaching children of this age that the basic material should invariably be the Prayer Book catechism and that the teaching of it must extend over a full three seasons of Sunday teaching. The catechism is a highly concentrated document and must needs be amplified, modernized in most of its language and simply and vividly illustrated in its practical applications. We suffer, of course, from a dearth of textbooks of this character and the teaching parson must exercise his own creative imagination here. But we are by no means without something in the way of good printed material. Bishop Oldham's *The Catechism Today* and Newland Smythe's *Church Teaching For Church Children* ought to be the teaching priest's constant companions as he tries to get to the heart of the Prayer Book catechism, to make it live in the minds and wills of his young people. As more and more of our clergy join the pioneers in recognizing that our catechism (or the version of it called The Offices Of Instruction) is something in the way of spiritual dynamics which can move and empower souls young and old, it is probable that more and more really fruitful books of interpretation and illustration will be published for the edification and encouragement of a growing corps of teaching priests. Meanwhile each of us must make his own contribution with the aids already available towards the objective of a worthy body of practical and vital teaching material for bringing up our children in the "nurture and admonition of the Lord,"—which means in the absolutely basic realities of Christian faith and life.

The third problem posed by the question: "How do you propose that the clergy should go about this novel undertaking?" is a problem of method. Just how can the average parish priest successfully impart to all the children, nine to fifteen years old, the heart of the Christian religion in three seasons of Sunday morning teaching? We have become so used to small classes of youngsters, each of them being taught some special aspect of Christianity assumed to be most suitable to their par-

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ticular age, that the notion of the rector of the parish putting them all together and teaching them, all alike, the fundamentals of Christian faith and practice is quite foreign to most of us. We have been so obsessed by the idea that the secular public-school method of graded classes is the only efficient way to teach anything to children, that we have assumed that it was impossible for one priest, in his own person, to instruct the children of his parish in the Christian religion as a whole. I believe that the assumption is a false one and that there is a definite and precise method by which this can be effectively done.

Centuries before the modern Sunday school was thought of, the Church had developed a method of religious instruction and training for children which made it entirely practicable for one parish priest to instruct large numbers of children together, and to do it successfully, so that every child might know what the Christian faith was and how it was actually practiced by human beings. This system of religious education has been commonly—and I think rather misleadingly—known as the "catechetical method" and our own Prayer Book catechism was based upon a knowledge of its nature and workings. The term "catechetical" is somewhat of a misnomer because it is associated in the minds of most of our Church people today with a dreary learning by rote of questions and answers and a repeating of them, parrot-like, by children to a catechist. Nothing could be further from the truth, so far as the method I am suggesting is concerned. Learning anything at all by rote plays a very small part indeed in this historic system. Included in it are instruction, spontaneous and very informal types of common worship, recreation and practical service under youthful lay leadership. The entire content of the method revolves around the family idea for the children of the parish.

THIS method, very old in its essential principles, was modernized and brought close to a state of perfection under the inspiration and labors of the clergy of the famous Church of St. Sulpice in France. Here was developed systematically during the second quarter of the nineteenth century a method of religious instruction which showed a profound knowledge of the principles of pedagogy and of what we have come to think of as modern practical psychology, as well as a knowledge of, and faithful adherence to, the Church's fundamental principles and practices. This method and the content of its teaching was later amplified, extended in its appeal and greatly popularized by the French Bishop Dupanloup. It is, in fact, to Bishop Dupanloup that the Christian world in general owes a practical knowledge of the so-called "Sulpician method" in the teaching of religion to children. Dupanloup is one of the great religious geniuses of all time in the sphere of the religious training of youth. His two principal books, *The Ministry of Catechising* and *The Method of St. Sulpice* have both been translated into English and have been the inspiration of everything along this line in England and in America.

I am concerned that the clergy of the Church in general should be convinced that this "Sulpician method," freely and intelligently adapted to the standards, traditions and formularies of our Church, is no exotic plant, but is, on the other hand, a method that makes it possible and completely practicable for the vital realities of the Christian faith—as set forth in bare outline in our Prayer Book catechism — to become an integral part of the characters of all our young people. The Sunday School as we have known it for a century has never succeeded in accomplishing this, —as the chaplains of two successive world wars and all experienced parish clergy and educators well know. What we need is not better textbooks, better grading or even better teachers. We need to forget the whole notion of schools and grades and to grasp the opportunity of gathering our children into a family relationship in which they will learn the Christian life much as they have learned the physical and social life in the families into which they were born. This opportunity is open to any parish priest who cares enough about vitalizing the spiritual life of his children to understand the method of St. Sulpice and to put it into action in his parish, with the Prayer Book catechism as his *vade mecum*.

I know that it is hard for any parish priest to make so radical a break with modern tradition and practice, especially when the Church's central authorities in the field of religious education are doing nothing whatever along this line. I suspect there would be many more daring innovators of this kind if the clergy in general realized how greatly this suggested system simplifies the whole vexing problem of getting, training and keeping (or changing) Sunday school teachers. Any method that enables the parson to teach all his older children personally, and thus permits him to take the cream of his teacher material for dealing with the youngest group, is at least worth trying to get a line on and, if possible, to understand. A very large proportion of our parish clergy have not the least idea of what this "Sulpician method" really is, of how it works in the Episcopal Church or of what chance the average parish priest would have to operate it successfully in his own domain.

(A second article on The Parish Teaching Family will follow.)

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To describe the method in satisfactory detail would require a good-sized booklet. I shall, however, attempt to give in another article a very bare outline of the working of a Sunday morning session of this method, which is sometimes called in the Episcopal Church "the parish teaching family," in the hope that it may incite some of our parish clergy to make a careful study of its possibilities for themselves,—which means, first of all, reading Dupanloup's two books.

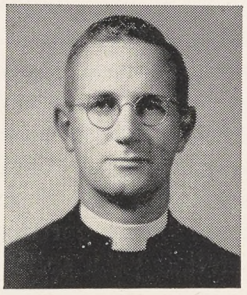
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

CALLS to Evangelism are becoming increasingly popular. The National Council, the Presiding Bishop's Committee on Laymen's Work and the United Movement of the Church's Youth are three of the groups within our own Church who have issued such appeals. They have seen what William Temple emphasized again and again during the last few years of his life that the great need of the Church in our day is the winning of converts.



For their purpose we have nothing but praise. The trouble lies in the fact that the whole problem has been over-simplified. The unwary are led to believe that here is the Church with the gospel while over there are the unconverted and it is only a matter of bringing the two together. The truth of the matter is that when the Church does reach the modern unbeliever with the gospel the unbeliever simply does not understand what is being said. The words, and, more important still, the ideas which they express, mean nothing to him. The real problem is one of communication.

Kathleen Bliss, in reporting a conference on evangelism held at the beginning of this year in Cambridge, and presided over by the Archbishop of Canterbury, said on this point, "Here the sharpest division was visible in the conference. On the one hand, there were those who said that experience showed that when the gospel is faithfully preached in traditional terms, men and women can apprehend it and will respond, and instances of successful evangelistic campaigns were quoted in support of this. On the other hand, there were those who said that an exposition of the faith which seems to Christians crystal clear and compelling is greeted by a predominantly non-Christian audience with blank incomprehension. "It is not that they do not want to listen," said Mr. Edwin Barker of the average audience from the forces, "they are concentrating, they are trying to grasp the substance of what is said, but it just goes past them." And on the same point Dr. George MacLeod said that when he spoke in universities, camps, factories and schools, he met "with eager attention when stating the problem and hinting at a Christian cure, and a deep perplexity fading into blank incomprehension when attempting in classical terms to state the message of salvation." The gospel currently preached does not waken an answering chord in their experience. It looks to them much as some mediaeval treatise in demonology looks to us—it hangs together logically within its own premises, but the whole of it is outside our frame of discourse because we think and live by different premises. The difficulty is not solely, or even mainly, one of language. Vocabularies can be changed, theological terms paraphrased and the message still fails to get across."

It seems to me that the latter point of view is much nearer the truth. This is not to advocate a suspension of preaching the gospel in traditional terms and with old methods, but merely to recognize that even though we are still winning new converts, we are on the whole rapidly losing ground. William Temple has this to say on the subject: "The essential task of the evangelist does not vary; it is to proclaim the unchanging gospel. But there may be need to win for this a hearing from those who are ill disposed to listen, because they start with the conviction that it has nothing which concerns them. Their minds move, as we saw, in a circle of ideas alien from the whole Biblical view of the world, and if we offer the great Biblical truths, especially if we do this in Biblical phrases, they will have no notion what we are talking about. It is not only a matter of language, though that is very important. The serious difficulty is the absence from the minds of those whom we would address of the ideas we wish to utilize, and the presence there of other ideas which are incompatible with these. The words 'sin' and 'redemption' both stand for ideas which the modern mind finds it very hard to assimilate."

To me the best evidence that few people understand what we are talking about is the fact that the great majority of people remain indifferent to Christianity. "Blessed are you when men shall revile you and persecute you and shall utter all kinds of evil against you falsely on my account." If we were really preaching the gospel so that

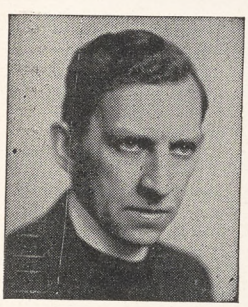
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men understood what we were saying we would begin to learn the meaning of Jesus' words. How many men or women in our Church have been reviled, persecuted or falsely accused for being Christians? On the contrary, until recently men and women honored and expected honor for professing themselves Christians and even now Christians are by and large treated with the amused tolerance which might be bestowed upon a group such as "The Ancient Order of Hibernators." Kirkegaard has shown beyond the shadow of a doubt that the gospel is still the "great offense." At a time when Christianity is being widely ignored we are failing to preach the gospel or preaching it in a way that few can comprehend.

Talking It Over

By
W. B. SPOFFORD

AT THE meeting of the Federal Council of Churches in Seattle on December 5 the delegates voted unanimously to instruct Bishop Oxnam to wire Mrs. Eleanor Roosevelt protesting a statement that appeared in her newspaper column about Pastor Niemoeller. Mrs. Roosevelt declared that she understood that the German pastor has stated in the past that he was against the Nazis because of their persecution of the Church but that he had no quarrel with them politically. She likewise recalled the report that Niemoeller had declared that he would offer his services to his country in the event of another war.



The telegram which Bishop Oxnam sent to Mrs. Roosevelt stated: Deeply regret the misinformation on which your remarks about Pastor Niemoeller in your column of December 5 are based. The record clearly shows that he repeatedly spoke against political aims of the Nazis as early as 1933. He was forbidden to preach as result of his speaking against Hitler's racialistic program."

Pastor Niemoeller did state, on the Monday of the week he was arrested in 1937, that his quarrel with Hitler and the Nazis was solely over their hostility to the Church. The issue was "freedom of conscience"; his right to preach the gospel as he saw fit, and he stated firmly and emphatically that he was not concerned in any way with political matters. He also stated at the same time that in the event of war he would volunteer his services to his country as a submarine commander. And he stated that he would do this regardless of who controlled the government. He would do it because he was a loyal German.

He made these statements in the home of Dr. Julius Richter, then a professor of missions in Berlin, who has since died. Present at the meeting were a number of other distinguished leaders of the Church in Germany and a group of Americans who were studying conditions in various European countries that summer under the direction of Dr.

SANCTUARY

Conducted by W. M. WEBER

The Eucharist:
Something DONE, not said.

"The typical Anglican priest or layman . . . thinks of (the Eucharist) primarily as something which is *said*, to which is attached an action, the act of communion. . . . The conception before the fourth century and in the New Testament is almost the reverse of this. It regards the rite as primarily something *done*, of which what is said is only one incidental part." And this thesis is perfectly true; until well into the third century the eucharistic prayer was left entirely to the discretion of the celebrant, who was free to extemporize as he saw fit. Consequently all attempts to recover "the primitive liturgy" or even any "essential" part of it are doomed to failure in advance, for no such liturgy ever existed. The prayer—contrary to the repeated assertion of liturgiologists from time immemorial — was not even regularly addressed to God the Father, for the East Syrian rite of Addai and Mari presupposes an original practice of offering this prayer to Christ. It is not true that this prayer regularly included a memorial of the Last Supper or (still less) the Words of Institution. And it certainly is not true that this prayer included an invocation of the Holy Spirit in order to effect (or perfect) the consecration; Dom Dix argues, in fact, that this theory first begins with Cyril of Jerusalem.

In contrast to this infinite diversity in what was *said* we have an apparently unvarying uniformity in what was *done*. The collection of the oblations brought by the people, the offering of these (an act, not a prayer) to God, the thanksgiving of the celebrant, the communion of the people, the dismissal; all externally a brief and bare rite, differing in every possible aspect from the recondite and elaborate ceremonies of the mystery religions with which it has been the fashion to connect the Christian service.

—Burton Scott Easton, The General Seminary Bulletin, review of Dom Gregory Dix, *The Shape of the Liturgy*.

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Sherwood Eddy, well-known lecturer and author. I was one of the group and was present to hear Pastor Niemoeller make these statements, and they are in a notebook where I wrote down his words at the time he made them. Whether or not Niemoeller has changed his mind since that time I do not know. But I do affirm that up to the very week Niemoeller was arrested he held the views Mrs. Roosevelt attributes to him in her column.

Neither is it correct that Niemoeller was forbidden by the Nazis to preach, as the Federal Council's telegram to Mrs. Roosevelt states. He preached in his church in a fashionable suburb of Berlin, the Sunday of the very week he was arrested. I was not present to hear him, but others in the party were, including Dr. Eddy. The Nazis had forbidden all collections at the church, apparently with an idea of starving him out. It was for this reason that members of our party took up a collection for him. This money was handed to Dr. Richter by Sherwood Eddy. But when Richter went to Niemoeller's home that week to deliver the money the Nazis were there. Both men were arrested. Dr. Richter spent a night in jail and was released. Niemoeller never was released but was placed in a concentration camp.

Dramatic Arts and Religion

By
WILLIAM B. SPOFFORD, JR.

DURING the summer several note-worthy pictures have appeared on the American screens and, once again, they are of the English vintage. Noel Coward's study of middle-age love, *Brief Encounter*, is both tastefully done, competently acted and psychologically sound. Bernard Shaw's *Caesar and Cleopatra*, starring Vivien Leigh and Claude Raines, is primarily a technicolor pageant, but when G.B.S.'s tart lines slip through the panoply it has all the rich values of his other studies of human nature.



Shaw has said that he is a greater writer and student of humanity than was Shakespeare. Comparing the adaption of his work, however, with Laurence Olivier's masterful production of *Henry the Vth*, one must give the laurel to the Bard of Avon. This historical drama of the 100 Years' War, being shown in exclusive engagements in the major cities under the guidance of the Theater Guild, represents a new departure in that it freely takes a stage production and, without radical adaption, transfers it to the movie medium.

The first half of the film is treated exactly as an ancient play on the boards of the Old Globe Theater, complete with scene changes and directive remarks by the Prologue, admirably played by Leslie Banks. Midway, however, the setting is shifted to the battle-fields of France, represented by an unusual and effective mixture of painted backdrops and mother nature. Such a combination of studio and natural art seems admirably suited to set forth Shakespeare's prose and poetry in the best possible light. In no other picture has the mouthing of words been so important and, by sticking closely to the original script, Mr. Olivier has turned out a production that proves that there is much room for experimentation in the motion picture field.

The battle scenes in the film, which pit English archers and a handful of armored knights against the overwhelming force of the French cavalry, represent an exciting crescendo of action and violence without the typical Hollywood froth and bubbles. The sequence in which the French horsemen advance to the attack with ever-increasing speed is one of the most awesome and fearful sights ever shown on the screen, even in this day when we are used to the sight of tanks and bombers in our movies. Wedded to the drama, also, is a musical score, played by Elizabethan instruments, which serves both to advance and highlight the action.

A perfect cast is headed by Felix Aylmer as the Archbishop of Canterbury, Robert Newton as the clown Pistol and, above all, director Olivier as King Henry. The latter, whether soliloquizing by a camp-fire or stirring up his men to a fighting pitch, gives one the impression that he is starring in an opening night performance under the direction of old Will Shakespeare himself. One can't ask for more than that.

The technique used in this film, most assuredly, is limited and won't be employed again in a hurry. However, it is hoped that the same company will try to use their skill upon one of Shakespeare's tragedies. Such an interpretation of, say, *Macbeth* could conceivably be the outstanding motion picture since the movies were invented.

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Seminary Head Finds Conflict In South America

Peruvian and Argentine Concepts on Verge Of Great Conflict Declares John A. Mackey

New York:—Two political concepts, both of "revolutionary significance," are on the verge of conflict in South America today, John A. Mackay, president of Princeton Theological Seminary, declared here at a dinner celebrating the 30th anniversary of the founding of the committee on cooperation in Latin America. The committee is an interdenominational organization representing 32 Protestant mission agencies in North America.

The Peruvian concept, as embodied in the person of Victor Raul Haya de la Torre, president of Peru's Aprista party, represents continental solidarity "in the spirit of Bolivar—the dream of unity in freedom," said Mackay who recently returned from a lecture tour of Latin America. Quoting Haya de la Torre's slogan: "No liberty without bread; no bread without liberty," he pointed out that the Peruvian leader is a hero in many Latin American countries because "he is a significant political thinker, standing for spiritual sensitivity and political liberty."

The Argentine concept, according to Mackay, is represented by Juan Domingo Peron, president of Argentina, "who shares with Franco the philosophy of a medieval Spain and maintains that the future of all Latin America depends on a revival of the glory of the Spanish empire: a great Church and a great state united in the task of imposing their own conception of order on former colonial lands."

Cautioning against a too hasty criticism of the Pentecostal movement, the educator warned that the Latin American temperament is not going to be reached by a "merely social gospel that is not a thrilling evangel."

"The first," he said, "is needed but must be accompanied with a great gospel that gets peoples' hearts. The Spaniard is the most mediocre person in the world except when in the grip of emotion. The great things done by Spain have been done in the grip of a tremendous passion. God help us if passion is not found in the Evangelical movement."

Edited by Sara Dill

Charles S. Detweiler, vice chairman of the committee on cooperation, reviewed the history of the committee during the past thirty years.

"While we champion the cause of religious freedom," he said, "we do not carry on a propaganda against any Church. We would have you remember that this committee is the only medium for interdenominational action in Latin America. Through it all the principal denominations are working harmoniously in fields where united action is possible. Relations between the many missions were never more happy than they are now. We are demonstrating to the world that there is no authority that can dominate men without winning the loyalty of their hearts; that freedom of conscience is the only sure method of reaching an accord."

Aid World Council

Geneva (wireless to RNS):—Brazil Methodists are sending a gift to the reconstruction and interchurch aid committee of the World Council this month, thus being the first time that aid has been received from any Church in South America.

Church Reopened

Detroit:—The Rev. G. Paul Musselman began his work as head of the City Mission on December 1. He will direct a staff of chaplains and social workers working in various institutions and will also supervise the work of the Big Brother and Big Sister movements. The society also operates Mariners Inn as a home for older men. Mr. Musselman has also become rector of Mariners' Church, the oldest church building in the city, which has again been opened for noonday and other services for downtown congregations. The church already has under way a project for personal counselling which includes a full time worker for Alcoholics Anonymous. Consideration is also being given to a restoration project for the church, with the hope of providing offices and reading rooms.

Recognizing that many in industry are no longer actively affiliated with the Church, a new position has been created as a part of the plan, that of director of social relations. Cooperation of leaders in labor and management will be enlisted to work out programs for industrial team work. Also psychologists and sociologists will be asked to serve as consultants in a wide program of personal counselling.

Organize Youth

Brandon, Vt.:—The Rev. Herschel Miller, rector of St. Thomas' here, who is director of youth work in the diocese of Vermont, has announced plans for a diocesan youth organization. Six districts have been set up with two members from each serving as the youth cabinet. Objectives of the organization are to reach every isolated Episcopalian in the state between the ages of 14 and 25 and to form a youth group



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in every parish and mission. It will also cooperate with the department of religious education in sponsoring the annual summer youth conference.

Come Sober

London (wireless to RNS):—The Archbishop of Canterbury has issued a warning against "abuses" in midnight communion services. He said that while the service "has emotional appeal for some, for many it is used chiefly as an easy attractive way of freeing Christmas day itself of obligations."

The Archbishop asserted that "there have been very undesirable incidents in connection with this service," and requested parish priests to "require notice beforehand of those who intend to communicate and to take every possible step to avoid abuses."

Hunting Season

Swanton, Vt.:—The Rev. Raymond Finehout, rector of Holy Trinity, here, looked over his practically manless congregation last Sunday and said: "I sometimes feel like praying for the failure of the deer hunters when I realize how many men are taken away from services." Going home from church he was greeted by his teen-age son with a good sized buck. "Meat for winter, Pop," grinned the boy. "Yes, meat and a few words," replied the father. Son attended the evening service.

Bishops Crusade

Richmond, Va.:—The diocese of Virginia, through a special committee appointed at the last Council, has announced plans for a movement to be known as The Bishop's Crusade. Beginning December 29th and continuing through January, the clergy will be asked to preach on subjects relating to the spiritual needs of the world today and the challenge and opportunity facing the Church.

On Sunday evening, January 26th, half of the clergy of the diocese will be sent to the parishes of the other half of the clergy for a three-day conference. The following week this process will be reversed with the clergy who did not conduct conferences going to the parishes of the clergy who did during the first week. The conferences will be held in parish houses wherever possible. They will be especially for the men and women who have been selected as crusaders and others who wish to attend. The purpose of the conferences will be to discuss the need of evangelism and to work out plans for the crusaders in cooperation with the clergy to conduct a campaign of lay evangelism. This plan will begin immediately and continue with varying emphases through Lent and continuing to Whitsunday when there is to be a service of rededication.

This movement is a part of a plan of action adopted by the Council last May. Its purpose is to be a crusade for Christ in strengthening the Church through a revitalization of its members and increased membership to be a more vital force in meeting the needs of our world today.

Hundred Million

Atlantic City (RNS):—Announcing that the United Jewish Appeal has raised $102,000,000 for refugees, overseas needs, and Palestine this year, William Rosenwald, chairman, paid tribute to Christian leaders for their support of the drive. His report to the U.J.A. national conference here pointed out that several million dollars were contributed to the fund by Christian committees in various parts of the country. Rosenwald, revealed that 3,000,000 Jews in the U. S. contributed to the fund, and helped assure the survival of 1,500,000 Jews in Europe.

Study Meetings

Rutland, Vt.:—The men's club of Trinity Church here will devote its next six meetings to learning about Christianity in general and the Episcopal Church in particular, with a lecture at each meeting, followed by discussion. Action also is being

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planned, with committees charged with definite responsibilities. One will be a committee to visit new families coming to the city; another to visit inactive members of the parish; still another to look after the church property. A number of men will also be instructed as lay-readers and will offer their services to churches without clergymen. The program was launched with a corporate communion on December 1.

Building Program

Hartford, Conn.:—Trinity College is seeking $1,500,000, with a field house, two additional dormitories and an extension of the library the top requirements. Mr. A. Northey Jones, New York, an alumnus and trustee, is the chairman of the committee, with Mr. William G. Mather of Cleveland the honorary chairman.

Church Women Meet

Proctor, Vt.:—Dean Mary Simpson of the University of Vermont, who is president of the Vermont Council of Church Women, was a headline speaker at the annual assembly of the organization, held here on December 3rd. Another feature of the meeting was a report on the United Nations by Miss Mabel Head, who is the official observer for the National Council of Church Women at U.N.

Unusual Service

Albany, N. Y.:—A former Roman Catholic priest and a former Presbyterian minister were admitted to the ministry of the Episcopal Church at a service held November 26 at the cathedral here. The Rev. Noel Patrick Conlon, formerly a member of the Order of Friars Minor, was received as a priest of the Episcopal Church by Bishop Oldham. He had served several years on the faculty of St. Bonaventure College, and more recently has been an assistant to the Rev. William J. Shane, Episcopal rector at Lake Delaware.

At the same service a former Presbyterian, the Rev. Ernest D. Venderburgh, was ordained a deacon by Bishop Oldham. He has been serving as a lay reader at St. Mark's, Philmont, and will continue there as a deacon.

Hate Group

Atlanta, Ga.:—The Rev. Minton Richardson, rector of St. Luke's here, was among a number of clergymen to blast The Columbians, Inc., organization that is reputedly fostering the same aims as the Ku Klux Klan. Meanwhile Governor Ellis Arnall has taken steps to have the charter of the organization revoked, charging that it was "peddling hate and intolerance."

The Columbians first attracted the attention of religious leaders when two of the group picketed the municipal auditorium here last August while Rev. Louie D. Newton, president of the Southern Baptist Convention, was delivering a report on his trip to Russia. The pickets carried a sign reading, "Is Louie D. Newton selling Communism to the U.S.A.?" The sign bore the signature of the Columbians and said, "We are against Communism. We stand for 100 per cent white democracy."

Hits 52-20 Clubs

Chicago (RNS):—Jobless pay for veterans is "rapidly making bums out of splendid ex-service men," the Rev. Hugh Calkins, of the Our Sorrowful Mother novena charged here. His opinions were expressed in the weekly *Novena Notes*, publication of the movement conducted nationally by the Servite Fathers.

Referring to some of the jobless veterans as members of "52-20 clubs" ($20 a week unemployment compensation for 52 weeks) Father Calkins said he was asked to state his opinion by "womenfolk of many good families."

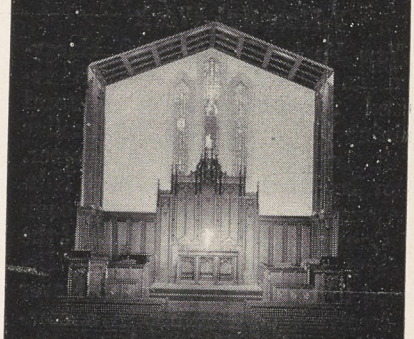
"The tragic pity of genuine heroes going to pot mentally and morally upsets any priest," he stated. "Maybe it's not too late to shake up the dole grabbers. There are now over a million and a half veterans receiving up to twenty dollars a week for up to 52 weeks from the Government. Must they all loaf?"

Father Calkins charged that good jobs go begging "while thousands of unemployed vets, fully able to work, haunt taverns, play the races, gamble freely, vegetate in homes whose families work hard daily."

"America is a bit fed up with 'they must get adjusted'," he added.

"The 52-20 clubs are ingraining a way of life that ruins men. Members will soon hit the skidrows of our big towns, drifting the aimless way of dopes, drunks, hoboes, while still protesting the world owes them

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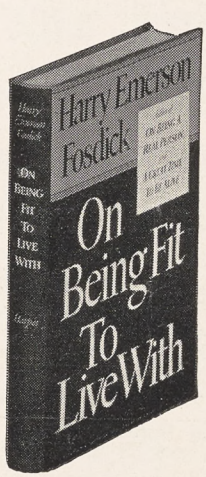
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a living. It should concern them right now; people end in hell for lazily ignoring their opportunities."

Love and Marriage

Milwaukee (RNS):—A resolution urging that ministers offer married persons advice to aid them in giving sex education to their children was adopted by 300 former servicemen attending a Methodist veterans' conference here. The resolution included recommendations that marriage ceremonies be performed in the church or home by ministers rather than by civil officials; that pastors be trained to give pre-marital counseling; and that ministers speak frankly from the pulpit on problems involving love, courtship, and marriage. It was also urged that parties to an interfaith marriage should be fully informed on all the problems involved. The conference opposed the formation of separate veterans' organizations within the Church.

Hospital Work

New York:—Nearly 200 clergymen and theological students received full-time clinical pastoral training in 20 hospitals and similar institutions during the past summer, according to the Rev. Seward Hiltner, executive secretary of the commission on religion and health of the Federal Council of Churches. Believed to be the largest number ever to receive such training in a comparable period, the students were taught the technique of pastoral counseling by actual clinical experience under expert supervision. The training centers were located in general hospitals, mental institutions, and correctional homes in ten different states. In every case the institution in which the students worked served as sponsoring agency. Pastoral leadership, however, was provided by theological schools, local church councils, and, in some cases, by groups of interested individuals.

Unity Threatened

Geneva (wireless to RNS):—Unity between German Lutheran, Reformed and United Churches achieved by the formation of the Evangelical Church in Germany more than a year ago is being threatened by moves to form a unified Lutheran Church, according to Pastor Wolfang Schweitzer, Confessional youth leader, who was in Geneva to visit headquarters of the World Council of Churches.

"Although the new constitution for the Evangelical Church has not been written," Pastor Schweitzer declared, "one Lutheran group already is seeking to establish a unified Lutheran Church in Germany, despite opposition of Lutherans in other provinces."

Pastor Schweitzer, a staff member of the foreign department of the Evangelical Church, said the problem of de-Nazification does not appear any longer to be an obstacle to the reconstruction and revival of the Church.

"While churchmen had feared that military authorities might dictate which pastors should be allowed to preach, I do not believe the de-Nazification situation will grow any worse," he declared.

He said the new de-Nazification policy in the American zone "works very well," and quoted Pastor Niemoeller as having recently asserted that de-Nazification is "not a serious problem and will not be a problem in the future, except in very special cases."

According to Pastor Schweitzer, the Protestant youth movement in Germany is "the strongest of any youth work being carried on at present in areas where the population is Protestant."

One of the few Germans of his age—he is only thirty—to hold a doctorate in theology, Pastor Schweitzer escaped from Germany in 1944 after Nazi officials had begun suppressing church youth work of which he was in charge. He managed to penetrate the Allied lines and began working with the American Army. Previously he had served in the German Army but was expelled in 1940 because he was half-Jewish.

Advice to Teachers

Berkeley, Calif.: — When the teachers of a local church school had their first teachers' meeting of the fall term, the following report appeared in the bulletin, giving assurance and hope to parents who sometime fear that errors may be

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taught to their children: "Our Church school staff had their first meeting of the year on Tuesday evening at the Vicar's. They discussed various plans for the coming year, were instructed in teaching methods, and accepted our slogan: Never teach a child anything he will need to unlearn. Too often children are taught stories and legends as if they are historical truths; and thus they become suspicious of the Church when they grow older. We teach them the story the Hebrews told about creation, we tell them the story of Jonah and the whale, and we tell them the facts about Jesus' brothers and sisters. But our main purpose is to lead them into the Christian understanding of life. Be sure your child never misses a Sunday in church school. We make it interesting as well as educational."

Hits Segregation

Johnstown, Pa.: — Racial segregation within the Protestant churches has become so completely accepted as a daily pattern of living that it is "almost impossible" for white and Negro Christians to mingle in "common fellowships," Mark A. Dawber, executive secretary of the Home Missions Council, charged here at the closing session of the triennial convention of the women's missionary society of the United Lutheran Church. Negro hospitals, schools, and other institutions have been established by the Churches on a rigid separatist policy directly repudiating New Testament teachings which hold that segregation is a "denial of the teachings of Jesus about the brotherhood of man," he declared.

While viewing the future with optimism since more and more Protestant Churches are "denouncing racial pride and race antagonism as sin," Dawber pointed out that the Roman Catholic Church "has been much more truly Christian in its attitude on race—and that is why it is getting the Negroes."

Scoffing at the fear of inter-marriage as a "justification for segregation," Dawber said: "This is not a valid argument—moreover I would like to say in this matter of sex relations between the races that the white man should be the last person to raise the question. The white man is the greatest sinner."

"It is a strange inconsistency," he added, "that wars which are fought ostensibly to achieve freedom end in a greater denial of freedom. Freedom is being denied on a geographical basis, on an economic basis, on a racial basis, on a political and class basis, and yes, sometimes on a religious basis."

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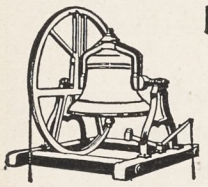
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Segregation Hit

Austin, Texas (RNS):—The Canterbury Club, Episcopal student group at the University of Texas, were among the nine religious groups on the campus who went on record last week as opposed to segregation in education. The delegates to the conference voted unanimously to support a drive for funds to back the case of Herman M. Sweatt, Negro, who is seeking to enter the university's law school.

Intercommunion Furthered

Milwaukee, Wis.:—To facilitate intercommunion between the Polish National Catholic Church in America and Poland and the Episcopal Church, a dinner was held here on November 21, with Bishop Ivins of Milwaukee the inviting host. Bishops present were Bishop Ivins and Bishop Sturtevant of Fond du Lac, and Bishop Francis Bonczak of this city and Bishop Leon Grochowski of Chicago representing the Polish Church. The latter declared: "It is true that we are separate Churches as organizations, but in spirit we represent one Church. If the clergy of the Episcopal Church who look favorably on the Roman Catholic Church could know what is going on inside that Church they would quickly change their opinions." Commenting on his recent visit to Poland and other European countries he stated that "The Roman Church has become bankrupt through the war except in the United States. It has little strength in Spain, Italy or France."

Bishop Sturtevant suggested that the Polish Church join the Federal Council of Churches since "such membership will represent another step toward establishment of the World Council of Churches and one Catholic Church under God."

Educating Wives

Berkeley, Calif.:—The wives of students for the ministry need various kinds of specialized instruction, and the Church Divinity School of the Pacific has initiated a seminar which meets once a week throughout the year to provide "what a clergyman's wife ought to know." There is a general orientation series on life in the Episcopal Church, followed by brief series of lectures on the Bible, Church history, parish administration, public speaking, doctrine, Christian education, devotional life, women's work, and other subjects including "the life of a clergyman's wife."

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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. MASSEY H. SHEPHERD JR.
Author of The Living Liturgy

Thanks for your bouquet regarding my book in the November 28th WITNESS. But I confess that I was shocked by your statement regarding my proposed Baptism service that it "will doubtless be authorized by most bishops and used in many parishes." No bishop or parish priest has any right to substitute any concoction of mine or of anybody else for one of the regular services of the Prayer Book, however inadequate the Prayer Book rite may be. My sole purpose in compiling this "proposed" service was to present a basis for study, looking towards a much needed revision of the Prayer Book office. I should be very sorry if my effort contributes to the spread of lawlessness in the Church on the part of the bishops or anyone else. We all have a right and a duty to make proposals and counterproposals with a view to the improvement of our liturgy. But until such time as General Convention authorizes changes in the canonical way, it is incumbent upon every ordained clergyman to *obey* the liturgical law of the Church. Otherwise we will cease to be a Church ruled by sound democratic principles to become a society of individualistic anarchists.

ANSWER: The managing editor has sent the following letter to Dr. Shepherd: "Sorry. I really thought I was promoting the sale of the book by that statement about being authorized by Bishops. Experimental use I thought desirable but I was also of the opinion that this ought not to be done without authorization. Guess I'm dumb on such matters—maybe I ought to take a refresher course under you at Episcopal Theological School."

* * *

REV. FREDERICK K. JELLISON
Assistant at Trinity, Toledo, Ohio

I would like to question THE WITNESS' editorial (Nov. 7) called "Niebuhr Goes Right." Not that Professor Niebuhr needs a defense by me, but I do believe that someone should challenge you on your general stand of late which seems to defend Soviet Russia on all counts, while forgetting your call to be a witnessing and prophetic Church paper.

Specifically, you say in your editorial, "It is in the realm of possibility that greater good might come from the Soviet direction alone than from Western cartelism." Does that sound like a prophetic utterance to you? At the moment, does not Soviet Russia have a totalitarian form of government, does it not have an imperialistic program in foreign relations, has it not denied civil and political rights in countries now under its domination? And as for Western cartelism, is it any better, what with economic imperialisms, and its monopolistic practices that breed war?

It seems to me that THE WITNESS offers us a choice between two evils, rather than denounce, in the spirit of the Hebrew prophets, iniquities and injustices wherever they occur! Why make a choice between two evils? Why not stand on the shoulders of Amos, who shouted, "For three transgressions, yea for four" at all evils in all nations?

If you are against British imperialism, why not Russian imperialism or American imperialism? If you are against totalitarianism in Spain and Portugal, why not oppose it in Russia, Jersey City, or elsewhere, on the ground that what is wrong one place is wrong any place?

In short, sir, let's have your basic principles put into print so that we may know upon what standards of right and wrong you base your judgments.

As for Henry Wallace, and your belief that it is less illusory to adopt his position than it is to accept Niebuhr's; was it not Mr. Wallace who said recently, "For my part, I look on Communism as infinitely better than Fascism."? Nothing, it seems to me, is more dangerous than to have progressive liberals accept all sorts of violations of the liberal tradition under the pretext that Russia is somehow better than the rest of the world.

A course of action, based on prophetic principles, need not cause you and me to support the Roman Church's campaign against Russia. I plead not for a "holy war against communism," but a war against the evils of life everywhere. We need not be fooled by the Roman campaign. It is not based on the Jewish-Christian prophetic ideal, which burns into the hearts of men, but rather it is based on the Vatican's own authoritarian policy, and by which it is confusing the issues.

As one who holds the general aims of THE WITNESS in high esteem, I would appreciate knowing how you come to the position you do, when you deal with international problems.

ANSWER: An editorial this week deals with the policy of THE WITNESS on international affairs. There is further comment in "Talking It Over," for which the author is alone responsible.

* * *

RT. REV. WALTER MITCHELL
Retired Bishop of Arizona

I think I should write to say that THE WITNESS is "shore" slipping. Here we are in a world which is literally facing the abyss and you give us a number all about Church architecture (Oct. 31). I like to think that a very much larger number of the readers of THE WITNESS than you are apt to be aware of are counting on you to see that the paper continues to be wide-awake and hammering away as to the one world or none situation that confronts us. It is up to you to buck the others who want a safe and sane paper.

* * *

REV. WARWICK AIKEN
Rector at Pass Christian, Miss.

I want to thank THE WITNESS for the "Talking It Over" of November 21 on Cardinal Spellman's article in *The Cosmopolitan*. I am glad you keep alive the situation in Spain.

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The Books Announced Here All Received Either Three or Two Star Rating by THE WITNESS



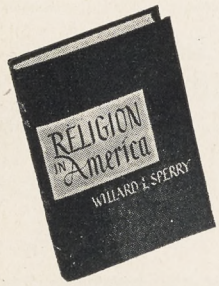
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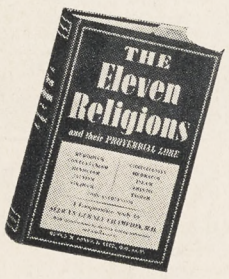


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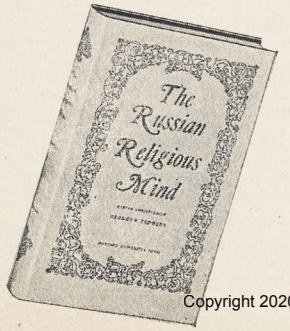
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By LLOYD C. DOUGLAS

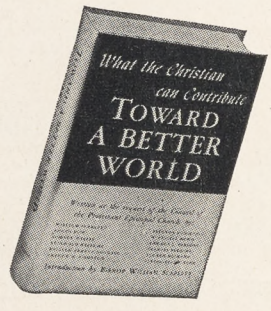
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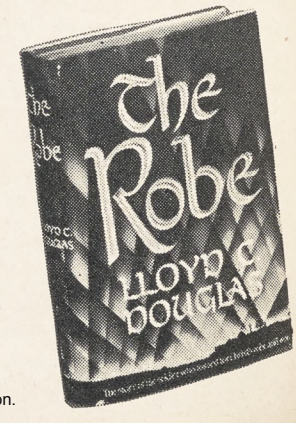
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Museum of Fine Arts, Boston

DECEMBER 19, 1946

MADONNA AND CHILD
BY ANDREA MANTEGNA
ITALY 15th CENTURY

THE CHRISTMAS NUMBER

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Thursdays and Saints' Days at 10:30 A. M.
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11 a.m. Morning Prayer, Sermon.
8 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).
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5:30 Vespers, Tues. through Friday.
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Tuesday: 7:30 A. M.—Holy Communion.
Wednesday: 11:00 A. M.—Holy Communion.

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435 Peachtree Street
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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

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For Christ and His Church

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DECEMBER 19, 1946
Vol. XXX. No. 3

Clergy Notes

ATKINSON, C. J., formerly in charge of missions centering at New Milford, Pa., becomes rector of St. James', Downington, Pa., January 1st.

BAXTER, SAMUEL N. JR., rector of the Redeemer, Springfield, Pa., becomes assistant at Calvary, Pittsburgh, Pa., on January 1st.

EASTBURN, F. E., rector of St. James', Del Rio, Texas, becomes associate rector of St. Peter's, Redwood City, Calif., on January 1st.

FOX, JOHN B., Indian deacon of South Dakota, died on November 27 at Tine Ridge Agency. He was in charge of St. Mark's, Rockyford, S. D.

HARGATE, ARTHUR W., rector of St. Timothy's, Massillon, Ohio, becomes rector of Trinity, Toledo, Ohio, Jan. 1st.

KELLOGG, CHARLES F., was deposed by Bishop Manning on Nov. 16 for causes which do not affect his moral character.

LANGSTON, CLARENCE A., retired clergyman of Va., died in Baltimore Nov. 27 at the age of 79. He was rector at Lorton, Va., at the time of his retirement in 1939.

LEWIS, JOHN R., rector of St. Mark's, Charleston, S. C. died on Dec. 4th.

MYERS, CHARLES A., vicar of Christ Church, Redondo Beach, Calif., has accepted the rectorship of Christ Church, Puyallup, Wash., effective January 15th.

RUBEL, HENRY S., rector of Grace Church, Glendora, Calif., died on Dec. 4. He was well known as a writer for radio and movies.

YOUNG, GATES E. M., rector of St. Andrew's, Youngstown, Ohio, died suddenly on December 2nd.

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Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M.

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CHRIST CHURCH
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REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Rev. Frederick T. Henstridge, Rector
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Daily: Tuesday and Thursday, 7:30 A. M.
Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.
Other Services Announced

ST. MARK'S CHURCH
Texas Avenue and Cotton Street
SHREVEPORT, LA.
Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

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VOL. XXX. No. 3.

The WITNESS

For Christ and His Church

DECEMBER 19, 1946

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

Calls Church Most Segregated Institution in America

The Vice President of the Federal Council Says We Are Afraid to Practice Religion

By Religious News Service

New York:—The Christian Church is the most segregated institution in America today, Dr. Benjamin E. Mays, vice president of the Federal Council of Churches and president of Morehouse College, Atlanta, Ga., charged here in addressing a one-day institute of human relations sponsored by the American Missionary Association. The Association, which is celebrating its 100th anniversary this year, is affiliated with the board of home missions of the Congregational Christian Churches.

Deploring the tendency of Americans to classify individuals in separate "blocks," such as Protestant, Jew, labor, management, or "white Baptist and black Baptist," Dr. Mays told the institute that he would "tremble for the Christian cause if fifty Negroes were to enter an average local church in this country on a Sunday morning and ask to become members."

"Fundamentally," said Dr. Mays, "we are afraid of a democracy that actually functions and we are afraid to practice the Christian religion. We always ask what is wise, not what is Christian, when dealing with race in education, industry, labor, government, and religion. We must get to the point where we can see man as a human being. A Japanese is a man first just as much as a Jew or Mexican is a man first. All of us were born in the image of God. Our race or label is of secondary concern."

Margaret Halsey, author of the best-seller, "Color Blind," was a featured speaker with Dr. Mays at the closing service of the institute. She said no picture of Negro-white relations is complete which leaves out the "reservoir of fair-minded white people whose decency and sense of justice is as yet untapped, unorganized, and unchanneled."

"The bigots in our country," she said, "make so much noise that it's always assumed they are the principal stumbling blocks to a more mature democracy. It is always assumed that the chief thing needed to improve race relations is—by some sort of magical brain surgery—to make bigots tolerant. But that is doing it the hard way. From a practical point of view, the first people to work with are not the prejudiced ones, but the unprejudiced ones.

"The first point of attack is to supply people of good will with techniques whereby they can get to know Negroes with whom they have interests in common. What we need most right now in the field of race relations is not miracles, but new techniques—not surgery, but ingenuity."

CHARLES TAFT URGES CHRISTIAN IDEALS

Seattle:—Application of Christian ideals by the nation's top political and industrial leaders would aid in solving many of our foreign and domestic problems. So declared Episcopalian Charles P. Taft, following his installation as the first layman to be president of the Federal Council of Churches (WITNESS, Dec. 5). He asserted that a political system could be devised to conduct our foreign affairs so as to avoid war with the Soviet Union and build friendly relations with all countries of the world. He added that this would require "a number of qualities in our state department and federal administration which seem now absent." He also stated that labor relations problems could be settled "by study of how to deal with men and women in an organization. That is a technique by itself and a tough one to master but Christians can make it work at its best."

N. B. NASH ELECTED IN MASSACHUSETTS

Boston:—The Rev. Norman B. Nash, rector of St. Paul's School, Concord, N. H., was elected Bishop Coadjutor of Massachusetts on the first ballot at a special diocesan convention held here December 11th. He will succeed Bishop Henry K. Sherrill who becomes the Presiding Bishop on January 1st and is required by the canons of the Church to resign as diocesan bishop within six months. Mr. Nash, if he accepts, will therefore become the Bishop of Massachusetts not later than July 1st.



THE REV. NORMAN B. NASH

Mr. Nash received 114 clerical votes and 72 lay votes; the Rev. Theodore P. Ferris, rector of Trinity, Boston, received 65 clerical and 43 2/3 lay votes; Dean Arthur Lichtenberger of Trinity Cathedral, Newark, and chairman of THE WITNESS editorial board, received 15 clerical and 18 1/3 lay votes.

BISHOP SHERRILL ON NEW COMMITTEE

Washington:—Bishop Henry K. Sherrill, who becomes Presiding Bishop on January 1st, is a member of a fifteen-man committee appointed by President Truman to recom-

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mend legislation for more effective protection of civil rights. In announcing creation of the committee President Truman said he had found that the individual liberties of many Americans are "again under attack."

He made an oblique reference to the witch-hunting that followed World War I, "when organized groups fanned hatred and intolerance until, at times, mob action struck fear into the hearts of men and women because of their racial origin and religious beliefs." The President implied this could happen here again.

"Today, freedom from fear, and the democratic institutions which sustain it, are again under attack," he asserted, pointing out that the federal government is hampered "by inadequate civil rights statutes."

Mr. Truman said he wants the new committee to prepare a written report containing recommendations with respect "to the adoption or establishment by legislation or otherwise of more adequate and effective means and procedures for the protection of the civil rights of the people of the United States."

EPISCOPALIANS SPEAK AT ORTHODOX SOBOR

Cleveland:—A number of Episcopalians addressed the sobor of the Russian Orthodox Church which met here November 26-29. On the opening day Bishop Tucker of Ohio welcomed the meeting to the city on behalf of the Episcopal Church and there was an address by the Rev. Lauriston L. Scaife, rector of Calvary, Pittsburgh. He spoke particularly of the work of Bishop Austin Pardue among the foreign born in the diocese of Pittsburgh, where there are forty parishes of the Russian Orthodox Church. Greetings of Presiding Bishop Tucker were presented by Bishop Kirchhofer of Indianapolis.

STEPHEN C. CLARK CONSECRATED

Los Angeles:—The Rev. Stephen C. Clark, rector of St. Mark's, Pasadena, was consecrated Bishop of Utah at St. Paul's Cathedral here on December 6th. There were more than 100 clergy present at the service, including about 40 bishops. The impressive service was witnessed by 1,300 people. Bishop Edward L. Parsons, retired Bishop of California, in his sermon stressed a bishop's responsibility "not only to his Church but to his community." He said that a bishop is looked to for opinions on great world problems, such as strikes, racial antagonisms, U. N. activities and other vital matters.

Presiding Bishop Henry St. G. Tucker was the consecrator, with Bishop Stevens of Los Angeles and Bishop Moulton, the retired Bishop of Utah, the co-consecrators.

UNION PROPOSALS IN ENGLAND

London (wireless to RNS):—The national federation of Free Church Council has appointed representatives to meet delegates of the Church of England to discuss union. A preliminary meeting of Methodists, Presbyterians and Anglicans has already taken place at the invitation of the Archbishop of Canterbury.

STEPHEN F. BAYNE ELECTED

Seattle:—The Rev. Stephen F. Bayne Jr., chaplain at Columbia University, New York, was elected Bishop of the diocese of Olympia on December 9th. He was nominated from the floor, after a nominating committee had presented the names of five clergymen, and was elected on the fourth ballot. Mr. Bayne has been chaplain at Columbia since 1942, serving as a navy chaplain from 1944 to the end of the war. He is a graduate of Amherst College and General Seminary and is thirty-eight.

Mr. Bayne, reached by THE WITNESS by phone, said that he was to visit the diocese of Olympia at once after which he would announce whether or not he would accept the election.

On the fourth ballot Mr. Bayne received 20 clerical votes and 154 lay votes, with Dean C. E. McAllister of Spokane receiving 17 clerical and 130 lay votes. On the first two ballots there were a considerable number of votes in both orders for the Rev. F. A. Shilling, rector at Olympia, and the Rev. Elmer B. Christie, rector of the Epiphany, Seattle.

YES, INDEED WE HAVE MANY

New York:—A number of subscribers, receiving our letter and form urging them to send THE WITNESS as a gift to a friend and thus help maintain the $3 subscription price, have asked if we do not have a list of people who would like the paper. The answer is that we have a long list of people—many of them clergymen and missionaries—who do not get THE WITNESS because they can't afford it. So if there are readers who want to make a Christmas gift to a person on this list, merely send us the $3 and say "for someone on THE WITNESS list."

May we take the occasion to stress the urgency of the matter about which we wrote you. There is but one way to maintain the $3 subscription price in view of increased costs for paper and printing. That is to increase the circulation. So we urge each subscriber to send us a subscription for a friend as a Christmas gift. We will then send a card this week announcing the gift as from you.



from the woodcut of Prentiss Taylor

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Canon T. O. Wedel Explains Unity Action to Presbyterians

Bishop A. R. McKinstry Calls Together Clergy Of Both Churches to Further Unity Movement

By Beatrice Dobie

Wilmington, Del.:—A distinguished group of Christian leaders of Delaware met here recently to hear Canon Theodore O. Wedel, warden of the College of Preachers in Washington, speak on Christian unity. Representative clergy and laity of the Episcopal and Presbyterian communions were in attendance, at the invitation of Bishop Arthur R. McKinstry of Delaware.

In introducing Canon Wedel Bishop McKinstry explained his reasons for calling the assembly: "At the meeting of the General Convention of the Episcopal Church in Philadelphia the House of Bishops ordered a committee of three Bishops, Bishop Sherrill of Massachusetts, Bishop Strider of West Virginia, and Bishop Sturtevant of Fond du Lac, to make a formal call on the stated clerk of the Presbyterian church, Dr. William B. Pugh, and explain to him what had really taken place at General Convention regarding the proposed plan for union between the two Churches. The House of Bishops, anxious that there be no misunderstanding based on false information, desired the Presbyterian Church to understand that nothing had transpired to close the door to further consideration of this important matter."

Following the precedent thus established by the House of Bishops, Bishop McKinstry had invited representatives of both Churches to hear the story from a member of the Church's commission on unity, Canon Wedel, so that within the state of Delaware there might be a correct interpretation of the present status of the proposed plan of union between these two great Churches.

Canon Wedel gave a masterly address on the subject, stressing the great need for patience and perseverance in the cause of unity. The Episcopal Church, he said, may owe the Presbyterians an apology for opening unity negotiations when Episcopalians themselves were not quite ready for it. "The Episcopal Church is tempted to become too enthusiastic when it comes to unity," he said. "We are likely to plunge into these dreams of Church unity without always following through."

"In 1937," said Canon Wedel, "the Episcopal Church invited the Presbyterian Church to enter upon negotiations looking toward unity. Nine years of negotiations produced a trial articular structure, the Basis of Union. This document, when presented to General Convention, was beset by many handicaps.

"In the first place, it was published very late, only about six to eight weeks before Convention met. It is a rather startling document, with a great many nomenclature experiments in it and many other theological experiments which took us weeks to digest.

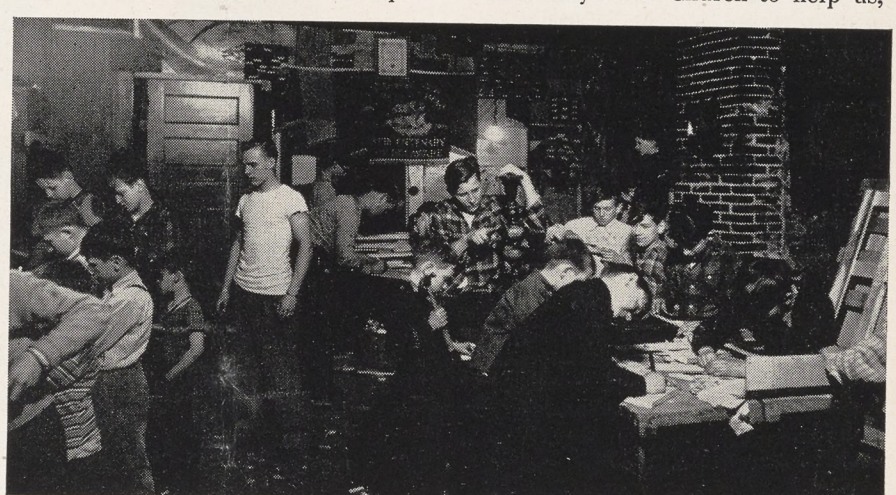
"Unfortunately, we were divided in the commission on it, so that a minority report accompanied the majority report. Yet I am not sure the minority report had so much to do with the voted result as other handicaps.

"A great deal of the debate in Philadelphia was a discussion of the Basis of Union as though it were up for final action. It was almost as if we were going to sign immediately on the dotted line and have the plan go into effect three years from now. The commission tried to say that this was not true but the impression was too deep to erase.

"The most formidable handicap that this document met was the fact that the Episcopal Church itself is of divided mind, particularly on one of the major issues involved in this unity movement. We knew this all the time, and our Presbyterian brethren knew this, inasmuch as they saw the division in our own commission. But we were hopeful that if the Basis of Union could be studied for three years (or six years, if necessary) some of this divided mind could be clarified and we could become sufficiently united to go ahead.

"In our action at Philadelphia we have in effect gone back nine years and said that, since we are of divided mind on this business, we shall have to take three years out, asking the Presbyterian Church to help us, in order to settle among ourselves just where we can stand in unity negotiations.

"I, personally, am not at all hopeless about what can happen. This kind of action should have taken place in 1937, before we went wooing so boldly with love songs and apparent gifts in our hands. If the Presbyterian Church will be patient with us, understanding that there is not any malice in our position in these negotiations, if they will be willing to talk with our people and help us clarify our issues, I am inclined to think that we are going to have a profitable three years. Realistically speaking, we may be moving toward unity more soundly in the next triennium than we actually would have moved by perhaps plunging too rapidly.



Old Swedes Church, Wilmington, Delaware, has a community center to which was recently added an industrial arts shop where boys are taught how to construct useful and beautiful objects. Here they are busy making Christmas presents for their friends

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"The Convention voted that the commission should study our own quadrilateral. This means studying the platform on which the whole Anglican Communion is ready to negotiate towards a united Church: the Holy Scripture, the two historic creeds, the two sacraments of baptism and the holy supper, and the historic episcopate, modified as historical conditions might demand. The quadrilateral does not ask that the historic Episcopate be enacted as it was in England. It could be constitutionally guarded.

"Our commission has been instructed now to go back to that quadrilateral and to define in more careful terms what it might mean in concrete detail as we negotiate with another Church body. It also asks the Presbyterian department to help us in such study.

"Things are not at all completely blocked. I suppose one of the first things our new commission will do is explain the situation to the Presbyterian department. We may, in effect, say to them: 'Please do not think that everything is over.'

"It is still a debatable question whether we should be attempting what we actually did attempt, namely, a picture of a Church organically unified from top to bottom. I, myself, have been for many years quite skeptical of moving as rapidly as that. I wonder whether we might not do well to think through a union of Churches which utilizes at least something of the 'federal' idea.

"We are familiar with the federal idea in our national government. Why might not this idea be applied to a union of churches? One could think of the major Protestant churches in America — Methodist, Lutheran, Presbyterian, Episcopalian — joining in a union of Churches which would leave much separate autonomy intact, but would, at the same time, involve surrender of sovereignty in certain areas to a superdenominational Assembly. Intercommunion and mutual recognition of ministries would be among the first benefits aimed for."

Addressing the Presbyterian clergy present, Dr. Wedel said, "Speaking for myself, I think we will have to recognize you Presbyterian ministers as fully ministers in Christ's Church. You are either 'Church' or you are not 'Church.' If Christ dwells in your Church you have a ministry acceptable to Christ. There is a functional difference between your ministry and ours. The linkage which we have with history, by way of the Episcopate, is, I truly believe, extremely important and valuable. On the other hand, the linkage which the Presbyterian ministry has with the Reformation is important also. The Presbytery has a place in your Church which is comparable to that which the Episcopate has in ours. Ordination comes to you by way of a corporate act of your brethren in the ministry. Such corporate act is, in our Church, personalized in the Bishop. The two systems are theologically not as far apart as the outsider might suppose. We think that we have something precious in Episcopal ordination — that succession of a laying on of hands from one bishop to another bishop down through the centuries. But you have something precious also—an anchorage of the ministry in the corporate present fellowship of the Church. We need a confluence of the two traditions which will create something which the world has never yet seen, namely, a Catholic Evangelical Church. Such a Church could become the nucleus of a united Christendom. Some day, under God's grace, that is going to happen."

Canon Wedel's address was greeted with enthusiasm by the assembled members of both Churches. During the discussion period which followed the Rev. Dr. John W. Christie, pastor of Westminster Presbyterian Church in Wilmington, was called upon for his reaction to Canon Wedel's words.

"In considering the question of unity," said Dr. Christie, "there are great pressures which we must bear in mind. First, we have the Lord's own prayer in the Garden of Gethsemane: "That they all may be one.' Can we as Christians overlook that? There is also the great pressure which comes to us from the world when we look at the divided Protestants in the face of a united Catholicism. It ought to bring some of us to our knees about some of the things that we have thought are so awfully essential. Sooner or later we will see that we have not only been remiss in our attitude towards the Lord, but we have been fools in a worldly way.

"Finally, in regard to the acceptance of bishops, if I can have the present Bishop of Delaware for my Bishop I will be glad to accept the Episcopate now."

Dr. Christie gave a formal ex-

(*Continued on page* 18)



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EDITORIALS

God Is With Us

THE Lord is at hand! That is the recurring and insistent note of our season of preparation for Christmas. And now as the Advent season draws to a close that sense of expectancy increases. The solemn warnings of God's judgment, of impending crisis issues in a song of reassurance, of exultation. The Lord is at hand! God is with us!

But we wonder how much feeling of this sort there is in reality among us, even among Church people. Department stores and shops bring out their Christmas decorations at Thanksgiving time and in the city one hears so many carols every day for a month that when Christmas finally comes one has little enthusiasm for singing *Holy Night*. It's difficult in the face of this to cultivate a sense of expectancy and easy to take the coming of Christmas for granted. There is little searching of heart, little repentant preparation, little cleansing of mind and spirit that our Lord when he comes may find a dwelling prepared for himself. The sense of awe, of the tremendousness of this which we are to celebrate is quite lacking. We might just as well be decorating the city for a distinguished visitor who neither expects nor requires any preparation within the hearts of the citizens who will turn out to welcome him.

We need to make much greater use of Advent than has been our custom. Advent illuminates the Christian meaning of Christmas and apart from its Christian meaning, Christmas is simply a season of gaiety and good will. It is a time to give gifts and be a little more friendly than usual, to read again Dickens' *Christmas Carol* and reflect how wonderful it would be if we could have this thing we call the Christmas spirit all the year 'round. But Christmas for us who call Christ Lord is something very different. He who was born in Bethlehem is God's son, our Saviour. We do not go to church on Christmas day to cheer ourselves with thoughts about the innocency of childhood or to nourish our hope that God's goodness may someday show itself in our world. We go to celebrate a fact. God is with us. God has taken human flesh and lived among us. And as he once came so he comes now. His power which can redeem our lives and our society is at hand. The Lord is here.

We dare not take that fact for granted. We must prepare ourselves and then be on the lookout for Christ's coming. That is the only way a Christian can ever be ready for Christmas.

"QUOTES"

THOU whose birth on earth
Angels sang to men,
While thy stars made mirth,
Saviour, at thy birth,
This day born again;

As this day was bright
With thy cradle ray,
Very light of light,
Turn the wild world's night
To thy perfect day.

Bid our peace increase,
Thou that madest morn;
Bid oppression cease;
Bid the night be peace;
Bid the day be born.

—SWINBURNE.

Glory to God and Peace

CHRIST came into a drab and desolate world with his personal message of "Glory to God and peace on earth," and wherever mankind has accepted his standards they have been transformed by his personality. His severity toward human error caused him to be crucified, but his love for human souls caused him to be adored by those who loved justice and hated iniquity.

It was the personal Jesus who touched the needs of men, so that in seeing him they saw the Father. Men who could not define him, loved him passionately. Now men who are incapable of loving him define him learnedly. We have substituted a definition of God for the love of the God-man seen in the primitive Church. The love of Christ constrained the early Christians to deeds of service, whereas the love of self prevents us from making much real sacrifice in his name.

This is at no time more evident than at Christmas. Our Christian festival is about as pagan an institution as one could devise. We certainly accommodate God to circumstances at this season which is supposed to commemorate a person who died for us, but which we use chiefly to stimulate trade.

How can a Christian pretend to keep Christmas and leave Christ out? And how else can we put Christ in unless we do the thing that he commanded us to do? Even if we put the Lord's Supper on the level of observance, it was the thing that he asked us to do in memory of him, and when should one do a memorial act for one whom he reveres unless we do it on the day that marks his birth? To pretend to observe Christmas and to ignore Christ is to be guilty of a personal insult to his memory.

What is Christmas in America today? Is it a

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memorial to Christ or is it merely an opportunity to enjoy ourselves? Or worst still, to use him for the loaves and fishes? There is no more room for him in the inn today than there was in Bethlehem. Christmas has become so secularized and diverted from its original purpose that people are too tired to meet him at the altar. Or we have so many social engagements and so many friends to entertain that we forget Christ in our multitudinous activities.

It is not enough that we give him things, or that we give things to others. He wants us to give him ourselves. This does not mean merely that we think of him, or sing about him, or even listen to a sermon. It means that we lay ourselves on the altar of his sacrifice. It means that we join the offering of ourselves to his offering of himself. This we do when we present ourselves to him in the service which he commanded us to observe.

And what is involved in your Christmas eucharist? Is it not that you are in love and charity with your neighbors: that whatever they have done or failed to do for you, that you put on Christ's spirit of forgiveness? That you smash your complexes. That you try to find the good in those whom you do not like and an excuse for those who have injured you. That you put on the spirit of Christ, not for a holiday season, but for all the year. That you clothe yourself in his spirit of "peace on earth and good will to men."

You may find it hard to get rid of your bitterness, but you will never find it easier than it is now. The world needs Christ but clings to its bitterness. And so the world finds chaos.

We cannot do much, each one of us, but we can add to the world's peace by eliminating bitterness and fear from our own hearts. This we can best do at the shrine of Jesus Christ.

Had There Been No Christmas

by G. A. Studdert-Kennedy

IF JESUS had not lived what would the world be like today? "It could not be much worse than it is," I hear the cynic say with a sneer. I wonder. It is our human way to take good things for granted and cry out against the evil that maims and mars our lives. To some extent perhaps it is inevitable that we should do this. The roots of man's divinity are in his discontent. We must take the earth for granted that we may stand and turn our faces to the sky. What use for us to ask ourselves what might have been had earth been other than it is?

And yet I have often asked myself that very question. I am told, with sound evidence to back the statement, that the fourth glacial age reached its bitterest climax about fifty thousand years ago, and that it was midst the snows of that long universal winter of the world that the first manlike beings lived upon our planet, and looked with frightened eyes upon the huge ungainly mammoth whose monstrous bones are left to tell the tale. When I have been reading of those far-off times, and as I ponder over the record of the rocks trying to picture to myself what it must have been like to live in those days when the wintry death of the great ice age crept southward over the earth, when the Arctic musk and the reindeer herds roamed round Oxford



A drawing by Sister Jeannette of the Order of St. Helena. Sister Jeannette is now art instructor at Margaret Hall, Versailles, Kentucky, which is directed by the Order

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Street and Piccadilly, the years when there was no spring, I have often laid down my book and asked myself, with a kind of awe and wonder in my inmost soul, "What if there had been no spring? What if the ice had never broken, and the white snow never ceased to fall?"

"Absurd," you say. Maybe. Perhaps all questions as to what might have been are absurd. The past is past and our only concern with it is to use it as a foundation for the future. And yet to think upon what might have been may help us to appreciate what is. To picture ourselves that endless winter may help us to see with clearer eyes the splendor of God's spring. The connection between Christmas and the end of the great world winter is perhaps closer than anyone ignorant of history would suppose. Why is December 25th kept as Christmas Day? Why does it come in the very depth of winter? We do not really know the exact date of Christ's birth. December 25th was not fixed as the birthday festival of Christ until three hundred years after he died. It was then settled not because December 25th was known to be the true date of his birth but because it was the day of the heathen mid-winter festival. Traces of that heathen festival are still with us. The burning Yule log goes back to days long ago, long before Christ, and so do Christmas trees. Behind the ancient winter festival there lay the dread that in the depth of some bleak winter the sun might really die, bleeding out its life in the flames of one last awful sunset across the western sky. That primitive dread that made the ancients pile the Yule logs up to warm the sun lest it die in winter's grip was a racial memory of the long world winter their fathers had endured.

The more we know of the human mind the more reason we have for believing that the roots of our common customs strike down into the depths of an unconsciously remembered past. The instinct that made the early Christians keep the festival of Christ's birth upon mid-winter day was the result of a very vivid experience. They felt that the coming of Christ into the world had been like the return of the sun; the winter of the world's soul was over and the spring had come. The contrast between the darkness before him and the light which he brought was to them a glaring and startling contrast because the memory of the darkness was still fresh, and the remains of it were still with them. It is less glaring to us because Christ has been at work for many years, and the memory of the darkness has faded into the dim background of our minds. We cannot easily recall it. It is only by using the written and recorded memory of history that we can make the darkness real to ourselves. The only word which would serve to convey any idea of the darkness from which the early Christians felt that Christ had saved them would be "devilry."

If men cast Christ aside they come to believe that the world is a vast, soulless, unreasoning machine with nothing behind it but a mechanical fate which makes murderous wars inevitable and peace impossible. If they come to believe that there is nothing and no one in the universe greater and better than man and that man himself is nothing but an animal with a bigger brain, then the old fears may return, and darkness fall on the earth again. As I read some of our ultra modern teaching with its contempt of God and man, its cynical jeering at our highest hopes, its relentless analysis of our deepest feelings which reduces soul to sense, religion to sex, and all hope of heaven to a foolish dream, I feel the ancient fear return.

Men put their trust in science, but a soulless and unloving science is the most sinister superstition that has ever threatened to destroy the sanity of man. Science controlled by faith and love may lead us to the Kingdom of God, but science controlled by cynical and unbelieving intelligence will lead us back into the dark again. The ancient evil is not dead, the devils in the soul are subject to, but have not been slain, by Christ. The mystery of iniquity is still a reality. I have seen it in the days when I walked in the valley of destruction and often rubbed elbows with death. Out of the night we came, and back to the night we may return if we lose our vision of the light of the world. We may, we do continually, outgrow and leave behind the dogmatic expressions of the truth of Christ, but we cannot leave behind the truth itself unless we turn our faces from the light and move back to the darkness whence we came. If there had been no Christmas then this world would have been a different world, as different as it would have been if, in those distant days, the ice had never broken and the white snow never ceased to fall. If there had been no Christmas the night of evil superstition might still be on the earth and the ancient devils might be kings not captives bound with chains.

Christ that was born on Christmas Day,
Laid on the world his two small hands,
Lifting it worlds and worlds away
Up to the level of love's demands.

And those hands hold though pierced with nails;
They hold on still in power and pain,
And they shall hold till Satan fails
And love comes to his own to reign.

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The Piebald Kitten

by William B. Sperry

THE stables in Bethlehem, like most stables in all lands, provided very comfortable residences for very comfortable cats. The large stable behind the inn was no exception and it was there in the midst of all the excitement about travelers going up to Jerusalem that a gentle and inexperienced young Tabby mothered her first set of kittens. There were four of them, a white, a black, a yellow and a piebald mixture.

The first day she was kept very busy what with feeding them and giving them their first bath, and besides she had to move so much. First the coachman's room where she had spotted a nice blanket, and then the groom's quarters, and finally an ox stall including the manger itself were used for the overflow of guests that arrived at the inn. But everyone was so busy that people did not bother her and let her go about acquiring the first principles of motherhood without being distracted.

She finally found a place near the manger where someone had hung a large piece of canvas to keep out the wind and give greater privacy and although there were other people in the enclosure, she went about her work and they about theirs, and things began to get more comfortable. Toward morning a very kind man who had helped hang the canvas and who was in and out a great deal saw her there in the corner.

"Well, for goodness sake," he said to the young woman with him, "What do you think? You're not the only mother here. Our young friend, Tabby, has presented us with kittens." And he gave her a saucer of milk. The cat purred a very nice "thank you" and felt very pleased with herself and her kittens and everything else.

The next day things went very pleasantly for the mother cat and she had the kittens all to herself undisturbed. She washed them and fed them and began to teach them to meow and to purr. The other people near the manger were amiably busy but the kind man found time to bring more milk so that the cat with the kittens began to feel a part of the household.

That night just after everyone was comfortably settled there was a knock on the stable door and a dozen visitors came trooping in. They were quiet and considerate but it did disturb both the kittens and the baby that was in the manger. But the man and the young mother with the baby were courteous about the visitors and seemed to appreciate their call so the young cat mother followed their example. When one of the visitors, a young shepherd, exclaimed in delight on seeing her kittens she allowed them to be stroked and even picked up and held by the visitors. They looked at them all and admired them very much, the black, the white and the yellow and exclaimed over all of them. That is, all except the piebald one that seemed to be a mixture of all the others and no one cared much about.

But they particularly liked the yellow one. "What a wise and thoughtful face!" they said, "How lovely a shade is his coat!" And after that they praised them all, all except the piebald one, and went home.

The next day again went very pleasantly. Both little families were comfortable and the kind man fussed about the mother cat's bed to see that she and the kittens were all right. This night when the mother cat went to bed she was thinking that while the shepherds had been very kind she hoped there would be no visitors tonight to upset the kittens' schedule. But she was disappointed.

Hardly had she finished the ten o'clock feeding when there was a noise outside and voices and someone thrust aside the canvas curtain. The mother cat looked up and there standing almost inside the door was a camel. "My gracious," she thought, "can't we have any privacy at all?" But she did not say anything because again the kind man was being very courteous and the camel did not actually come into their quarters.

Three men in very gorgeous robes each carrying a handsome box came in and walked over to the manger. The cat heard them talking quietly with the man and the mother of the baby and saw them hand the mother the three handsome boxes. Presently the three men said goodnight and started out. One of them, a very tall dark man, saw the mother cat and the kittens.

He was delighted with them and called the other men to see. The cat submitted to their caresses and as she did the night before allowed them to hold the kittens. They admired them very much and praised them all extravagantly, that is all except the piebald one that seemed to be a mixture of all the others.

But it was the black one that pleased the tall dark man.

"What grace!" he said, "And hear that little purr, why he'll have a wonderful voice! And that sleek shining coat! That, my friends, is a very fine animal."

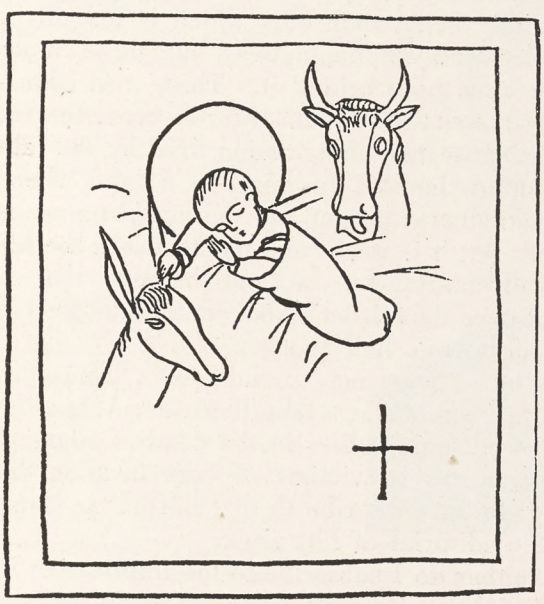
The mother cat was very pleased, but she gave

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the little piebald kitten a couple of extra licks with her tongue as she cleaned him because no one seemed to care about him.

The following day was not so pleasant as the others. During the morning the captain of the Roman guard of soldiers that was patrolling the village strode into the stable and wanted to know what was going on. He asked a lot of questions about who the kind man was and who the mother of the baby was and even who the baby was although anyone could see that it was just a baby.

But the man and the mother were respectful and the captain of the guard admired the baby so the mother cat felt that perhaps things were all right and she would not have to move again with her family. As the Roman soldier was going out he, too, saw her with her kittens. And he, too, admired them very much. He was a bit more rough than



the others but he did think they were very wonderful kittens, all except the piebald one that seemed to be a mixture of all the others. But the white one he thought was best of all.

"See the dignity of that little animal, young as it is," he said. "There is beauty for you, and intelligence, too. The others no doubt will be good household cats but there is something really distinguished about this white one."

Of course the mother was pleased but she was not too happy about this visit and felt a little anxiety about this constant stream of visitors. After the soldier left the kind man said he better go into town and see what was going on.

Something apparently was going on because the man stayed away most of the day and when he came back he looked troubled.

"I've been asking people about things," he said, "and they tell me this is not a very healthy place to raise children. I'm thinking of going to Egypt."

The mother of the baby said that would be all right and for him to do whatever he thought best. So they got ready to leave.

THERE was a little donkey at the other end of the stable who was going with them though obviously he did not want to go. Finally things were about ready and as soon as it was dark they would begin their journey.

The mother cat was in a quandary. She had become much attached to this family and did not want to leave them. Neither did she want to leave her stable home, but to be left by herself with four little kittens was not very pleasant to think about. And the baby's mother was equally unhappy about it. She thought it a shame to leave behind such lovely kittens and remembered that shepherds, who usually know a good deal about kittens, had thought that the yellow one had very special characteristics. The man reminded her that the tall dark visitor in the gorgeous robes had said that the black one was unique among kittens and admired that one most of all. The mother agreed but also recalled that the Roman soldier had stated positively that the white one both in appearance and intelligence showed signs of noble lineage. And the mother cat was thinking that there was another one that seemed to be a mixture of all the others.

But it was agreed that to take the kittens on the journey would be impractical and the kind man gently reminded the mother of the baby that such things frequently happen to kittens and mother cats and that usually they get along somehow.

So that was that; and the mother cat heard all the conversation. No doubt they are right she thought, and after all with kittens that have made such an impression as young as they are no doubt they will make their way in the world. But she was unhappy about it and watched the preparations for departure while she turned matters over in her little cat mind.

No one paid much attention to what she was doing except the donkey who teased her about not broadening her mind with travel although he really envied her for being able to stay in the stable. When everyone was ready to go the donkey bid her a raucus goodbye and gave her a knowing wink, but the mother cat just stared with the careful mask of indifference that she had learned from her cat mother.

The little party journeyed out into the night and were well out of the village when the mother asked the kind man what time it was. He told her and wondered why she asked. She said it was because she did not think it was time to feed the baby but she thought she heard him cry.

So they stopped the donkey who was quite pleased to be halted but not much surprised, and they looked in the baby's crib.

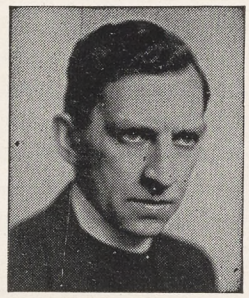
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Back in Bethlehem the mother cat was looking at her babies, too. And she was very proud of them, the yellow, the black and the white and she knew each one of them was a very special kitten. Then she closed her eyes and purred a little prayer for the piebald one that seemed to be a mixture of all the others and that no one cared about, and though he was not with her she felt especially comfortable about him and his future.

Talking It Over

By
W. B. SPOFFORD

EDITORS of THE WITNESS at several meetings have discussed International Policy, with the editorial found last week the final result. However, as the editorial was first presented this sentence was not in it: "We recognize that reports of the Russian treatment of populations in territories under their control gives justifiable rise to such fears." After considerable debate we voted on whether or not this sentence should be inserted. Since I alone voted "no" I want to state my reasons.



There has been a great deal of talk about Russian concentration camps, forced labor, their bad treatment of people generally. But until facts, as distinguished from stories, are offered to support the charge I refuse to be a party to such accusations. I have talked to a number of men, including churchmen, who have travelled recently in Europe who say that the Soviets have concentration camps and use slave labor. But when you get down to cases they all admit they have not seen them themselves—they have just been told they exist. It is second-hand information on what they call "good authority," which for this very reason may be the more biased.

Time and Tide is a conservative British publication. There recently appeared in its pages an article by Marguerite Peacocke, an English woman who has lived in the British zone of Germany since the occupation. She declares that up to a year ago "Germans in the western zones regarded the Russian occupied territory as a prison from which it was almost a miracle of good fortune to escape." But in the past six months, according to this eye-witness, the attitude of Germans in the western zones has undergone a revolution. Today there is a "growing German belief that in the Russian zone, if you are of use, you are treated as a full independent citizen with a freedom from 'occupation' and foreign domination which is unknown to Germans in the British zone." Because of this "engineers, the scientists, the skilled trained men of every trade and profession" are crossing the border into the Russian zone at the rate of an estimated 300 a night, even though if caught it means six months imprisonment and a fine of 2,000 marks. This exodus is not just talk. Miss Peacocke went out herself to see for herself and describes in detail how the line crossers got over—"worming their way caterpillar-fashion along the ground, pack on back." She concludes her article with this statement:

"Somehow the Russians have discovered the secret of industrial reconstruction. With it they have discovered the secret of attracting the best brains and most skilled hands from our zone to theirs. Their propaganda is vital and convincing, infinitely better than ours which is insipid, uninspiring and unimaginative, but there must be something more behind it. These men who come from the shattered, idle Ruhr to cross the line at night, have their imagination fired by the tales of a modern land of promise — a land where the furnaces never go out and the machines are never idle. But it is weeks and months since the first of the adventurers set out, and the word that comes back over the border is not such as to deter those who follow in their footsteps."

Which does not sound like "concentration camps" and "slave labor" to me. Men do not crawl on their bellies in the dead of night to become slaves or victims of concentration camps. So I do not subscribe to that particular statement in the editorial of last week.

Neither do I subscribe to the implication in the editorial that Russia's ardor for world cooperation has cooled. For good and sufficient and, if you like, selfish reasons, the Soviet Union desires peace above everything else. Russia knows also that agreement between the Big Five on major issues is essential to preserve peace. That is why she takes the position she does on the veto, as anyone can discover if he will read the speeches made at U.N., not just newspaper accounts of the speeches, and thus make a serious effort to understand what this veto business is about. And while on the subject it would be well, so it seems to me, to keep in mind that we are the nation possessing the veto-to-end-all-vetoes. Possession of the atom bomb may be a matter of pride that borders sometimes on arrogance to an American. But if you happen to be a Christian as well as an American I think it should make us both humble and penitent.

As for last week's editorial as a whole, I am of course wholeheartedly with its spirit and purpose, as are all the members of our editorial board.

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California Diocese Promotes Family Institutes

Contrast Made Between Homes Hundred Years Ago And Present with New Problems Resulting

Edited by Sara Dill

Berkeley, Calif.:—A new experiment of the department of Christian education is the family institute or parents' weekend. As carried out at St. Alban's Church, Albany, Calif., Canon Vesper Ottmer Ward, director of Christian education for the diocese of California, spoke at a dinner-meeting on Friday evening, November 29, and then conducted the seminar on Saturday evening and Sunday afternoon, as well as addressing the church school and preaching at the men's Advent communion.

The opening seminar dealt with the family of the year 1815. The husband was the boss; children were seen and not heard, worked on the farm, had little schooling, belonged to father, and there were a lot of them; mother spent all her time in the home, had no legal or property rights, could not get a divorce, was the teacher, and found a restricted social outlet in the church. The community backed up this arrangement, and the family was a self-sustaining unit with little contact with the outside world. Practically no money changed hands, and farmers were 99% self-sufficient. There was a religious sanction for this social order, and community solidarity gave meaning to the rules and customs.

In 1946, the same social heritage within the family has continued without the same controlling factors behind it, and this is the chief contribution of the community to the breakdown of the family. The community has taken over most of the functions formerly performed in the home, including schooling, clothing and feeding, entertainment, police protection, economic life, health factors, and public utilities. In this tension between the old view of the family and the new functions of the community there have been produced rugged individualism, the struggle for life, insecurity, over specialization, greed, suicide, divorce, mental disease, sexual tensions, and various escape mechanisms.

The second seminar restated the problem by recalling to the participants the change from rural to urban-centered populations. Whereas in 1800 the population was 90% rural, today it is only 40% rural. Whereas labor was free, there were early marriages, and the death rate was high, the new day has brought such diversification that the family no longer is a controlling factor in our culture. On the debit side, there have accrued the tensions mentioned above, summarized by a Roman Catholic magazine as follows:



Randolph Crump Miller, professor at Church Divinity School of the Pacific, who promoted unique seminar in parish he serves

"Mr. Business went to mass
Each and every Sunday.
Mr. Business went to hell
For what he did on Monday."

At the same time, there have developed many important new factors on the credit side: better health, improved and widespread educational opportunities, respect for individual persons (not individualism), better food, improved functioning of the churches, and the concept of social redemption in family and church.

As the safeguards of the old-time family have been broken down, the patterns of family life have changed in a democratic direction. Thus, the more difficult formation of a democratic family has no sanctions but love, in which an unselfish and creative relationship between husband and wife is basic.

The final session made it clear that society as it now functions has for the first time made possible a truly Christian family. The equal rights of women provide a community basis for interdependent and mutual love, as symbolized by dropping the promise to "obey" from the marriage service. Because women can be self-supporting, they are now free to obtain divorce (and this is a gain in spite of its abuse!). The family is now dependent upon the community for food and utilities, and this can aid in providing family integrity against the intrusions of irritating community factors.

The maintaining of the Christian family permits of no magical solution. A series of lectures can only point to possible activities. A dynamic relationship between church and home will build mutual support for the only two institutions seeking Christian goals. Because marriage is a fundamental vocation, the church must provide more thorough training than the usual premarital counselling makes possible. There should be preliminary education on the proper age-levels in confirmation classes, in church school, and in young people's groups. The church also should provide more adequate help for counselling those with marital difficulties. A long range program for study of husband-wife relations, the nature and needs of children, family recreation, and family religion is necessary.

Religion in the home cannot be injected from without, nor maintained from within by the old patriarchal family prayers. When the foundation is provided in terms of Christian attitudes and cooperation with the church, the other expressions of devotion in the home will grow naturally and normally from the thankful hearts of those living a full and abundant Christian life.

Great Response

Wilmington, Del.:—People as far away as California heard about the Thanksgiving service at Christ Church, Christiana Hundred. People in Texas and Minnesota and North Carolina heard of it, too, largely because newspapers gave advance publicity to this unique service reported in THE WITNESS December 5. What gave the occasion news value was that people came to church bringing live pigs, turkeys, chickens, canned peaches, baby clothes and all sorts of things.

The idea originated with a re-

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turned war veteran, former Major Robert N. Downs, who was made head of the committee in charge of the project. In the past children of the church school had brought toys to church on Thanksgiving Day to be distributed to less-fortunate youngsters. This year Mr. Downs suggested the whole parish had a chance to thank God for many blessings, especially for sparing this country the ravages of war-torn Europe.

Tangible thanks could be expressed he pointed out by following the Biblical custom of bringing tithes. Mr. Downs' suggestion met with such enthusiasm that Christ Church members needed trucks and cars and limousines to bring their generous contributions. Before ten o'clock Thanksgiving morning the trucks began to arrive loaded with steers, sheep and other livestock. Before long the churchyard took on the look of a country fair. A huge tent was erected and tables were put up to hold the canned food, wearing apparel and other donations.

The bounty of food and clothing is to be distributed on a non-sectarian basis to needy families in the neighborhood of the church. Perishable items were given out immediately. Some of the canned food is being stored by the rector, the Rev. William C. Munds, to be distributed as it is needed. Likewise, some of the livestock was returned to the farms of the donors to be held until needed for distribution to the poor.

The many members of the parish and other interested persons who had deposited their gifts then made their way into the old church for the Thanksgiving service. A throng was on hand to hear the guest speaker, the Rev. Charles L. Candee, pastor emeritus of Westminster Presbyterian Church, Wilmington, who spoke on liberty and democracy in this country.

Mr. Munds, in expressing thanks to the congregation, lauded the tithers and asked that this revival of a traditional custom, which can be traced back to the Pilgrim Fathers, be continued from year to year at Christ Church. He also expressed his thanks to Bishop Arthur R. McKinstry for attending the service. The collection taken during the service was given to one of the Bishop's favorite projects, St. Michael's Day Nursery.

Since Thanksgiving Day both the Bishop and Mr. Munds have received letters from persons throughout the country who read of this unusual service and wished to learn more of the details. Many expressed the hope that their churches might follow the example of Christiana Hundred on future Thanksgiving Days.

Vatican Agents

Washington (RNS): — A spokesman for the federal department of justice said that the agency had "no comment" to make on the request by editors of a number of Protestant journals for a grand jury investigation of representatives of the Vatican in the U. S. to discover if they "are violating the foreign agents' registration act."

Referring specifically to the case of Archbishop Stepinac of Yugoslavia, the editors charged that Roman Catholic canon law which prohibits Catholic civil officials from bringing to public trial a priest or member of the hierarchy, "means in effect that members of the Roman Catholic hierarchy, priests and even lay Catholics who accept this claim are to that extent representatives of the Vatican as a foreign power." (See WITNESS, Nov. 28, Talking It Over.)

They alleged further that "if this reasoning be correct, it can only mean one thing: such members of the Roman Catholic Church in the United States of America must comply with the provisions of the foreign agents registration act."

Issue a Warning

London (wireless to RNS):—The Roman Catholic hierarchy of England and Wales has issued a joint statement warning that Romanists may not attend non-Catholic religious services held in conjunction with civic functions, like Remembrance Day when men who died in the war are remembered. Copies of the statement were sent to parishes throughout all dioceses. Criticizing attendance of Roman Catholic mayors and other officials at these non-Catholic services, the bishops declared "they should be encouraged to attend mass or services in their own church and only be present at the non-religious part of public functions."

Act in Strike

St. Paul, Minn. (RNS):—Protestant ministers played a prominent part here in seeking to end a strike of public school teachers. The executive committee of the ministers' association of the St. Paul Council of Churches met with both the teachers' union negotiating committee and with the St. Paul city council. In a public statement, the ministers called upon "all parties concerned to place human interests above material interests."

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standards for our teachers and proper equipment of our schools are more important than low taxes and huge profits," the ministers' committee declared. "We urge that both the city council and organized teachers reach an immediate agreement which will enable the schools to be reopened without further delay. We believe that a long-term plan for educational and municipal improvements will necessitate changes in the city charter per capita tax limitations and urge that such action be taken as will make this an actuality."

World Relief

New York: — Plans are developing rapidly for the Episcopal Church's participation in world relief as provided for by act of General Convention last September. Convention fixed a goal of $1,000,000 for 1947, and the first step is to train leaders in all parts of the country to present the needs to congregations all through the Church.

Robert D. Jordan, National Council's director of promotion, has returned from Europe with a documentary motion picture showing how the Churches are working to relieve human need. This picture is to be shown in all parishes early in 1947.

Bishops at present are appointing diocesan leaders who will be prepared to tell the story and exhibit the motion picture at special parish meetings, at which an offering will be received.

Rural Workers

New York:—The Rev. E. Dargan Butt has been appointed part-time executive secretary of the Rural Workers Fellowship and takes up his new work January 1. He was formerly director of the Franklin County Rural Parish, Tennessee, and lecturer on rural work at the School of Theology, Sewanee. More recently he has been doing research at Seabury-Western Seminary and teaching on rural Church methods as well as assisting the Rev. Joseph Moore in directing field work in the pastoral theology department.



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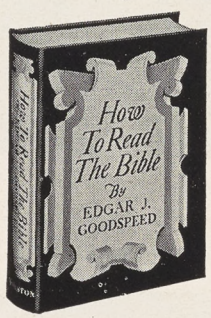
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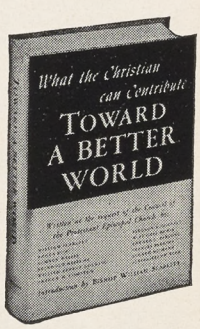
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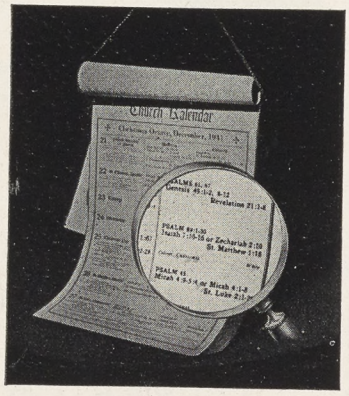
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Fifteen Million

New York:—About 43,000 ministers and surviving widows and children are receiving pension and relief benefits aggregating $15,000,000 a year from the twenty-one ministerial pension funds holding membership in the Church Pensions Conference. The Conference, which held its 32nd annual meeting in New York in early December, is a deliberate body made up of the executives of the various pension funds. The two largest Churches represented are the Southern Baptist and the Methodist, each having about 24,000 ministers.

Of total funds aggregating $230,000,000, the actuarial reserve funds amounted to $142,000,000. The proportion of such funds is increasing each year.

A paper describing The Church Pension Fund was presented by Gilbert E. Ault, its actuary. Robert Worthington, executive vice-president of the Fund, is the president of the Conference.

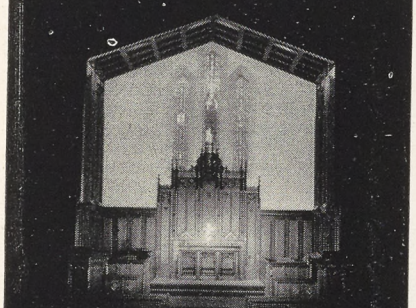
New York to Elect

New York:—A special convention of the diocese of New York is to be held on January 28 to elect a successor to Bishop Manning who retires on January 1. This announcement was made on December 10 from Bishop Manning's office.

Student a Delegate

New York:—Virginia Markham, a student at Union Seminary and a resident of Windham House, Episcopal hostel, has been chosen to attend

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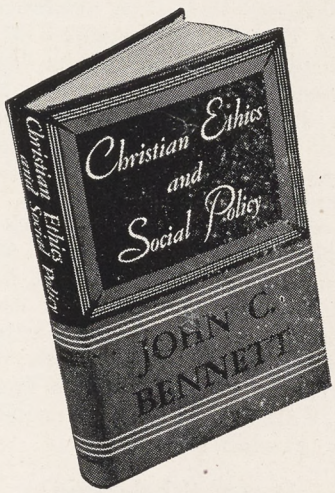
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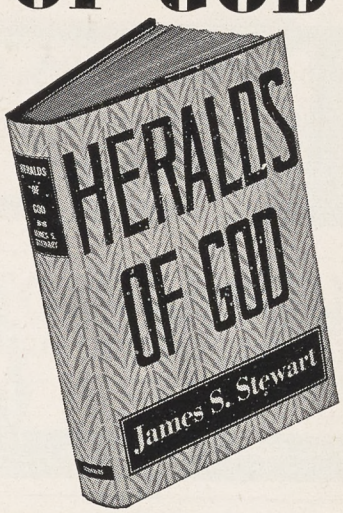
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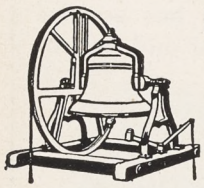
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the ecumenical institute to be held at Celigny, Switzerland. Miss Markham was a member of the faith study committee at the Auxiliary meeting in Philadelphia and was the youngest member of the group. She sails for Europe on January 2.

Labor Discussion

Elmhurst, N. Y.:—A conference on the Church and organized labor was held at St. James' Church, here, on December 15th, sponsored by the Long Island departments of education, social relations and youth. It was the seventh in a series on Understanding Our Nation. It opened with a panel in which a number of leaders of the CIO, AFL and the Railroad Brotherhoods, took part. The speaker at a supper meeting, at what Bishop Jenkins, retired of Nevada, presided, was Ellis Van Riper, who is a leader of the Transport Workers Union and a member of St. Simon's, Brooklyn.

Parish Scholarship

New Haven, Conn.:—Some months ago the Girls Friendly Society of St. Paul's Church here started to raise a fund as a memorial to Mrs. Elizabeth Merrill Cook, who was a devoted worker of the parish, particularly among girls. It is now announced that $1119 was raised. The sum of $1,000 will be used, both interest and principal, to aid young women to become leaders in the Church, the selections to be made by the rector, with the advice of a committee representing the society. The rest of the fund will be used for a silver alms basin, also a memorial to Mrs. Cook.

Church Consecrated

New York:—St. Ambrose Church was consecrated by Bishop Manning on December 7th. The rector is the Rev. E. Elliot Durant.

Canon T. O. Wedel Explains

(*Continued from page 6*)

pression of thanks on the part of the Presbyterians present for having been given the opportunity to discuss the great problem of unity with their Episcopal brethren of the Diocese of Delaware. Many others asked Bishop McKinstry to give them an opportunity in the near future to continue the discussion so profitably begun.

All present agreed that it had been an historic occasion and that the ecumenical movement in Delaware had been greatly strengthened thereby.

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THE WITNESS
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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. EUGENE P. WHITTIER
Layman of Winthrop, Mass.

In response to your appeal for Christmas gift subscriptions I am sending along three and a check to pay for them. I want to tell you how much I appreciate the job THE WITNESS editors are doing. Our world, and in particular our western portion of it, is verily a wilderness. Your voice is always clearly articulate and the little I may do I feel very worthwhile. For one like myself, a life-long churchman, your message brings encouragement to remain in an institution where the bulk of its adherents are so apathetic and morally lazy. THE WITNESS is a leaven. May a deserved success attend your efforts.

* * *

RUTH M. MOODY
Churchwoman of Fullerton, California

I am writing to protest your running an ad (Oct. 31) for an organization called "Spiritual Mobilization." We need to beware of organizations masquerading under such titles as we have had plenty of experience this past few years to open our eyes to the dangers of "Christian Fronts." Some clergyman to whom it was directed might be misled by some of the names of those interested as they include some college presidents, though the names of some of the others are certainly familiar as reactionaries.

THE WITNESS has always followed the policy of being fair and progressive, promoting social benefit. I enjoy it very much and always send it to a friend. Please investigate all ads carefully before accepting them.

ANSWER: We have on various occasions, in news stories and articles, pointed out our disagreement with this organization. However, in common with other religious journals, it is at present our policy not to censor advertising of a political character. It is clear, we are sure, to our readers that advertisements do not carry editorial endorsement.

* * *

MR. GRANT W. SEIBERT
Layman of New York City

Here is some backfire I have been saving for you for a long time. The immediate occasion for it is the anti-catholicism expressed in "Talking It Over" of Nov. 21st and 28th. Your unwarranted attack on a great churchman, Francis Cardinal Spellman, a great Catholic, followed up by your comments on the trial of Archbishop Stepinac was just too much for an Irish churchman like myself. I am an Anglo-Catholic and intend to remain one but I greatly admire Cardinal Spellman. Shame on you, sir. Bad taste and un-Christian. Ditto for your article on the Stepinac trial. Most Protestants I know admit the trial was unfair. Demonstrations were permitted in open court, in itself certainly sufficient cause for mistrial. The point is that, guilty or innocent, the Archbishop was railroaded into jail: he never had a chance to defend himself.

Evidently you are one of those foolish Protestants who derive comfort from misfortunes to Roman Catholics, failing to see that this is the largest Christian Church in the world. Their fate is linked up with ours inextricably. Evidently Spofford is a very low churchman. This would be bad enough, but he even regards the Thirty-Nine Articles as binding. That is the pay-off. Most Anglicans I know regard them as archaic and of historical interest only. Ours is a positive faith, not one based on negations. Quite sensibly, of course, the Church no longer requires allegiance to the Articles. We are Catholics, not Protestants, when the chips are down.

ANSWER: The column did not say that the Thirty-Nine Articles were binding. It stated that the Stepinac trial gave relevance in our day to the 37th article, and stated that "maybe we'd better give them some attention."

* * *

MRS. FRED E. BIRTCH
Churchwoman of Detroit

It seems to me the whole splendid fabric that is our Church, through the best efforts of many of our Church papers, clergy and laymen, is becoming so punctured with public and private criticism and disruptive analysis as to cause many a person to wonder if it has the strength to sustain a world in distress or even to succor a single soul in search of salvation.

The pendulum has swung far from the time when we sought to smother censure and spoke more in praise, to the present when we hear little save where the Church has failed; its shortcomings and errors, its wrongdoings and mistakes. We are analyzing the Church to distraction.

Give us more of the majesty of our Church in the messages of our clergy. Let us call the upward and onward roll of its history in our Church papers that we may be inspired to faith in its future. With an upward and onward motion let us majestically re-weave the frayed fabric that is the Church today, so torn by its interminable critics—public and private, pulpit and press.

* * *

REV. JOSEPH H. HARVEY
Rector at Roswell, New Mexico

The editorial "Dear Reverend" (WITNESS, Nov. 28) recalls a poem written by Bishop Atwill of North Dakota when he was a rector:

Call me Brother, if you will.
Call me Parson, better still.
Or if, perchance, the Catholic frill
Doth your heart with longing fill—
Though plain Mister fills the bill,
If that title lacketh thrill,
Then even Father brings no chill
Of hurt, or rancor, or ill will.

To no DD do I pretend
Though Doctor doth some honor lend,
Preacher, Pastor, Rector, Friend,
Titles, almost without end,
Never grate and ne'er offend;
A loving ear to all I bend.
But how the man my heart doth rend
Who blithely calls me Reverend!

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The WITNESS

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DECEMBER 26, 1946

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What tribute shall we pay
To him who came in weakness,
And in a manger lay
To teach his people meekness?
Let every house be bright;
Let praises never cease:
With mercies infinite
Our Christ hath brought us peace.

—H. C. Robbins.

THE ANNUAL HONOR ROLL

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Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
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Thursdays and Saints' Days at 10:30 A. M.
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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.

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9:00 A. M. Holy Communion.
10:45 A. M. Sunday School.
11:00 A. M. Morning Prayer and Sermon.
6:00 P. M. Young People's Meetings.

The WITNESS
For Christ and His Church

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DECEMBER 26, 1946
Vol. XXX. No. 4

Clergy Notes

ALDERSON, FRANK C., assistant at St. Mark's, Evanston, Ill., was ordained priest by Bishop Conkling on December 15th.

ALFORD, CHARLES B., retired priest of the diocese of Albany, died on December 7th. He served a number of parishes in the diocese where he spent his entire ministry.

DAWSON, CORNELIUS R., formerly rector of Trinity, Charlottesville, Va., is now the rector of St. Paul's, Martinsville, Va.

DORON, JOSEPH, formerly rector of Trinity, Richmond, Calf., is now archdeacon of the missionary district of San Joaquin.

FOREMAN, H. WILLIAM JR., rector of Emmanuel, Adams, N. Y. becomes rector of Christ Church, Sherburne, N. Y. January 1st.

HASTINGS, W. BRADFORD, formerly rector of St. Paul's, Overland, Mo., is now rector of Trinity, Concord, Mass.

HOLT, JAMES C., will be ordained priest on December 29th by Bishop Conkling at St. Paul's, Kenwood, Illinois.

KIDDER, FREDERICK E., acting headmaster of St. Joseph's Agricultural School, Ponce, Puerto Rico, and layreader at Holy Cross Mission, Castaner, has resigned to study at Seabury-Western Seminary.

RICHARDSON, JOHN A., formerly assistant at St. Paul's, Rock Creek, Washington, D. C. is now rector of Trinity, St. Louis, Mo.

TILDESLEY, D. W., was ordained priest on December 22 at St. Matthew's, Evanston, Illinois, by Bishop Randall.

WILLIAMS, GOWAN H., was ordained priest on December 21 by Bishop Conkling at St. Mark's, Glen Ellyn, Illinois.

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Holy Communion—Mondays, Wednesdays, Fridays 7:30 A.M.
Holy Communion—Tuesdays, Thursdays and Saturdays 8:00 A.M.
Holy Days and Fridays 10:00 A.M

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In Leading Churches

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Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

CHRIST CHURCH
Cambridge
REV. GARDINER M. DAY, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

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Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.
The Cathedral is open daily for prayer.

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Rev. Calvin Barkow, D.D., Rector
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

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Other Services Announced

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Rev. Frank E. Walters, Rector
Rev. Harry Wintermeyer, Curate
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Holy Communion, first Sunday. 6 P. M., Young Churchmen.

CHRIST CHURCH
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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, N. J.
Lane Wickham Barton, Rector
SUNDAYS
8:00 A. M.—Holy Communion.
11:00 A. M.—Church School.
11:00 A. M.—Morning Prayer and Sermon. (Holy Communion first Sunday each month)
7:00 P. M.—Young People's Fellowship.

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Rev. Peter M. Sturtevant, Associate Rector
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Church School: 10:00 A.M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

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The WITNESS

For Christ and His Church

DECEMBER 26, 1946

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

Two Department Heads Resign At Council Meeting

The Far Eastern Commission Reports With Appropriations Made From Advance Fund

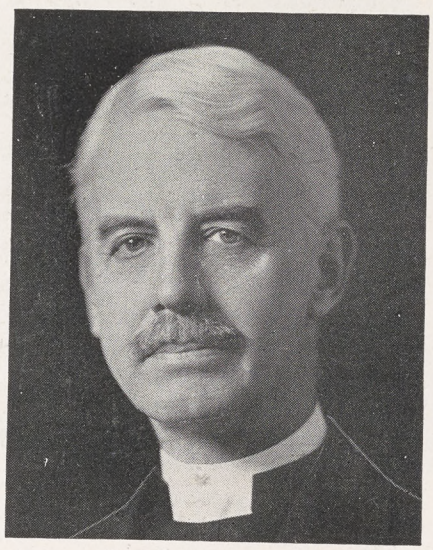
By W. B. Spofford

New York:—The Rev. James Thayer Addison, vice-president of the National Council in charge of overseas work, and the Rev. Daniel A. McGregor, head of the division of religious education, resigned at the meeting of the National Council, held here December 17-19. Mr. Addison stated that his physicians were unanimous in insisting that he should be relieved of strain and responsibility, following a second heart attack which compelled him to abandon his visit to the Far East as a member of the Council's commission. He plans to return to Boston where he will devote himself to study and writing.

Mr. McGregor could not be reached for a statement for the underlying reasons for his resignation. However, it is generally known that the department has been under severe criticism for a number of years and it is fair to assume that this had a good deal to do with it. The resignation becomes effective December 31st.

Most of the time at the Council meeting was devoted to consideration of a fifty-two page report of the Far Eastern Commission, which consisted of Lewis B. Franklin, treasurer of the Council; the Rev. Robert A. Magill, rector at Lynchburg, Va., and Mrs. Arthur M. Sherman, executive secretary of the Auxiliary. The report, which was approved in principle, made recommendations for immediate rehabilitation and also recommendations for long range planning. The money is to be drawn from the Reconstruction and Advance Fund which now totals, paid and pledged, $7,161,951.

In the Philippines the commission itself authorized appropriations totalling $54,500 because of immediate emergencies which they found. They recommended for early construction —that is as soon as plans can be drawn, materials purchased, etc.— buildings that total $460,000. Construction which will cost $145,000 to be built later was approved, and land is to be purchased which will cost $360,000. The total therefore for the Philippines is $1,019,500.



The Rev. James Thayer Addison who resigned last week as the vice-president of the Council

In China appropriations were voted, some for projects needed at once, and some for projects which will go ahead when prices in the country are more normal. The priorities total $1,734,848, divided as follows: Anking, $280,848; Hankow, $701,000; Shanghai, $753,000. In addition $75,000 was voted for 1947 and a like sum for 1948 to supplement the present salaries and subsidies of full time Church workers due to inflation.

Summary: Appropriations to Philippines $1,019,500
Appropriations to China 1,889,848
Total $2,909,348
Advance Fund, paid or pledged 7,161,951
Balance on hand or pledged $4,252,603

Mr. Robert Jordon, promotion director who has just returned from a movie-making trip to Europe, reported on the great needs there. A movie is to be released in February called *Not By Bread Alone* which will be shown in as many parishes as ask for it. With the movie will go a speaker who will appeal for funds for relief which will be handled through the World Council of Churches, for whom Mr. Jordon had much praise. It is hoped that the Episcopal Church will raise a million dollars through voluntary offering in 1947 for European relief.

An appropriate resolution praising Bishop Tucker for his fine leadership as Presiding Bishop was passed, and in the closing minutes of the meeting a pledge of loyalty to the new Presiding Bishop, Henry K. Sherrill, who was present throughout the Council meetings, was given by a standing vote.

BOARD MEETING OF AUXILIARY

New York:—Appropriations from the 1943-46 United Thank Offering for new buildings occupied most of the time of the executive board of the Auxiliary, meeting December 13-16. The difficulty of the task may be judged by the fact that requests from bishops totalled $450,000 while the amount available was $150,000. There was the further fact that several grants made from the 1940-43 offering could not be used, due to war restrictions on building, with costs meanwhile greatly increased so that it was necessary to make additional appropriations from the new offering to cover at least a part of the increase.

JANUARY 9 IS NEXT

***As has been our custom for a number of years the first issue of January is omitted. The next issue of THE WITNESS is therefore the number for January 9th. May we again urge readers in making changes of address to send both the old and the new addresses and to allow three weeks for the change to be made.

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The appropriations, all for buildings, were: Bishop Payne Divinity School, $30,000 contingent upon similar action by R. & A. Fund; St. Paul's School, Walla Walla, Wash., $12,500; St. Peter's, La Boca, Panama, for a parish hall, $25,000; All Saint's, Charlotte Amalia, Virgin Islands, for a church school, $40,000; a congregation at Kahaluu, Hawaii, $8,000 toward a new building; Cangussu, Brazil, toward church, school room and rectory, $7,000; college center for St. Stephen's, Columbus, Ohio, $15,000; $30,000 for work near West Virginia University, Morgantown, W. Va.; Crestview, Fla., near a permanent air base, $5,000 toward a new building; district of New Mexico and Southwest Texas, $6,500 toward improving facilities for work in the Navajo area; Cartwright, N. D., $5,000 for a chapel; conference center in South Carolina, $3,500; chapel at Red Shirt Table, S.D., $2,500; Cherokee Indian Reservation, Western North Carolina, $20,000 for a building.

All of the twenty-one members of the board were present and included ten new members elected at the Triennial in October.

PROTEST INTERVENTION FOR STEPINAC

Philadelphia:—The United States government should not intervene in behalf of Archbishop Louis Stepinac of Yugoslavia, according to the ministers' union of Philadelphia and vicinity, a group of 150 clergymen representing 25 Protestant denominations here. Adopting a resolution addressed to President Truman, the state department, and the Federal Council of Churches, the clergy group said, "The Stepinac affair is exclusively the business of Yugoslavia and the Roman Catholic Church."

The resolution was immediately made available to the Philadelphia Council of Churches for distribution to all Protestant congregations of the city. It said in part: "We protest and condemn the persecution of any religious group anywhere in the world. We hold that all groups should enjoy freedom of worship without molestation from governments or other religious groups. If the United States, which is the government of all the people, should accede to the request of the Roman Catholic Church and interfere in the internal affairs of Yugoslavia, it will establish a precedent that would undermine the historical American position of separation of Church and state. It might further invite a series of such petitions from other religious groups. For instance, some Protestant group could well request our government to insist on the rescinding of the recent action of Franco's Catholic government in Spain which has passed restrictive legislation against Protestants, practically assuring their extermination."

The resolution charged that "Protestants are being ruthlessly persecuted in Spain, Mexico, Italy, and other countries of Europe and South America, and similarly Jews in many parts of the world."

It said the most any religious group can demand of its national government "is the unmolested right to worship as it pleases and to propagate its faith, insofar as the exercise of those rights does not tend to destroy or overthrow government or involve the government in difficulties with other nations."

BISHOP CONKLING PROTESTS

Chicago: — Bishop Wallace E. Conkling of the diocese of Chicago was among the large number of clergymen to sign a formal statement protesting demonstrations against the renting of apartments in a new development to Negroes. The project is one of the city's housing authority and had an interracial policy. However when two Negro veterans moved into the area there was a clash and the moving vans and police squad cars were halted. A minister volunteered to drive one of the vans and was himself stoned. The outbreak was condemned when 1,250 ministers preached sermons on the matter to an estimated 400,000 persons. This effort was sponsored by the local federation of churches. They also issued the formal statement praising Mayor Edward J. Kelly for standing behind the housing authority.

ELECTION HELD BY CLID

New York:—The Church League for Industrial Democracy, in sending out ballots for the election of new officers and a national committee today, announced that arrangements have been made with the Congregational Council of Social Action whereby CLID members will receive annual subscriptions to the magazine, *Social Action*. In announcing the plan, Dean Arthur Lichtenberger, chairman of the CLID's national committee, said, "It has long been felt that League members should receive some comprehensive Christian magazine dealing with contemporary social problems and we believe that *Social Action*, which devoted each issue to one specific problem, presents the most adequate material for CLID discussion and action. The move does not mean, however, that the regular League action bulletin, *Social Facts for Church People*, will be discontinued. Rather it is an attempt to more adequately fulfil CLID's educational responsibility."



We like to run pictures of children just so we won't forget these most important members of the Church. These youngsters are members of St. Andrew's at Taft, California

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The Dean of Buffalo Explains Sermon Writing System

Has Elaborate Card System Which Was Explained To Him by the Late Bishop Stewart of Chicago

By Rita Rubin

Buffalo, N. Y.:—Dean Edward R. Welles of St. Paul's Cathedral here is one parson who has no trouble in planning next Sunday's sermon. He gives credit for this largely to the late Bishop George Craig Stewart of Chicago who, in lectures at clergy conferences, the College of Preachers and elsewhere, explained to a great many clergymen his system of being "an expert picker of other men's brains."

When Dean Welles reads a book and comes to a passage that strikes him as helpful, say on page 19, on the subject of courage, he jots down on the inside of the back cover "Courage 19." Some books produce only half a dozen references while others provide 50 or more. References are entered on white cards in the Dean's file, where, for example, on a card headed Courage is inscribed, "Kennedy—The New Day—19," indicating author, title of book and page.

Pink cards filed along with the white refer to the Dean's earlier sermons, which are numbered and indexed to make accessible ideas on a given subject used in a former parish and also to help him avoid repeating himself in the same church. Sermons are filed in order in manila folders, 25 to a folder.

Next in importance to the card file is Dean Welles' file of newspaper and magazine clippings. These are in manila folders with topics printed in ink at the top, such as: Reformation, Resurrection, etc. When he reads anything in a newspaper or magazine that seems helpful he tears it out, writes on it the topic under which it is to be filed, and saves it for filing. Pamphlets too small to be noticed on a bookshelf are also filed here.

How does the system work? When a sermon topic has been selected (and running one's eye over the topic headings in the files is often helpful in suggesting a good sermon subject for which one thus has material avaialble) the Dean looks up the references in the books listed on that topic card (cross references to similar topics greatly widen the helpfulness of the file) and the clipping-pamphlet file.

The Dean has found further help in planning his sermons for a year at a time. Each May he thinks out and lists his sermon topics for the coming twelve months, draws up a skeleton sermon for a selected Sundays—jots down the thoughts that led to the selection of the topic, illustrations that occur—possibly an outline. Then with this list of sermons he carefully examines it for repetition, omissions and anything which makes it an unbalanced sermon program for the Christian year. Then he scraps some sermons that are better omitted and adds some that are needed to make the year's program cover the major aspects of Christian faith and life.



Dean Edward R. Welles of St. Paul's Cathedral, Buffalo, who describes his sermon planning

A further value of planning ahead is that with all these sermon topics in his mind the Dean finds that during his reading, conversation and day-by-day observations and experiences he is frequently saying to himself: That might be useful in that sermon I'm going to preach next January on "The Human Tongue."

Dean Welles is enthusiastically convinced that this system, while requiring considerable time to start and use, nevertheless has improved his preaching by making instantly accessible all his reading and study, and he feels that any clergyman who does not already have a satisfactory system would find it helped his preaching.

RUSSIAN ORTHODOX TO HAVE SOBOR

New York:—Leaders of the Patriarchal Russian Orthodox Church in America will hold a sobor, or general council, in New York February 12, on instructions from Patriarch Alexei of Moscow. This Church is distinct from the so-called dissident Russian Orthodox Church in this country which for many years has been under canonical suspension by the Mother Church. Announcement of the sobor was made here by Archbishop Adam Phillopovsky, of the patriarchal diocese of Philadelphia, who has just returned from a two-months' visit to Moscow where he discussed with Patriarch Alexei and other Church leaders matters affecting Russian Orthodox congregations in the United States.

"The forthcoming sobor," Archbishop Adam told Religious News Service in an interview, "will be the first ever held in this country by the Patriarchal Church. It will discuss the question of bringing about the reconciliation of the dissident Church headed by Metropolitan Theophilus, and will also deal with ecclesiastical and organizational matters affecting the Patriarchal Church."

The New York sobor, according to Archbishop Adam, will be presided over by Metropolitan Benjamin, Patriarchal Exarch of the Aleutian Islands and North America. Among those expected to attend are Archbishop Adam, Archbishop Makary of New York, Bishop Theodore of Chicago, and Bishop Anthony of San Francisco.

Referring to repeated rejections of reconciliation overtures by the Russian Orthodox Church in America, Archbishop Adam declared. "We are still trying to convince them there is no reasonable alternative but to become united with our Mother Church." He said he had not yet had an opportunity to study the minutes of the recent sobor of the majority

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Church in Cleveland which voted to accept reconciliation only on condition that the American Church be granted complete autonomy ond freedom to choose its own bishops.

AMERICANS NEED TO CHANGE

Washington:—Speaking at a conference on the United Nations, sponsored by the YWCA, Bishop Angus Dun said that the American people have a "very strong, rather adolescent sense of moral superiority" which is not likely to be appreciated by other peoples. He struck at racial discrimination in the U. S. and declared that "a people who tolerates gross injustice and deprivation to a minority race at home is very ill equipped to maintain justice in the world abroad."

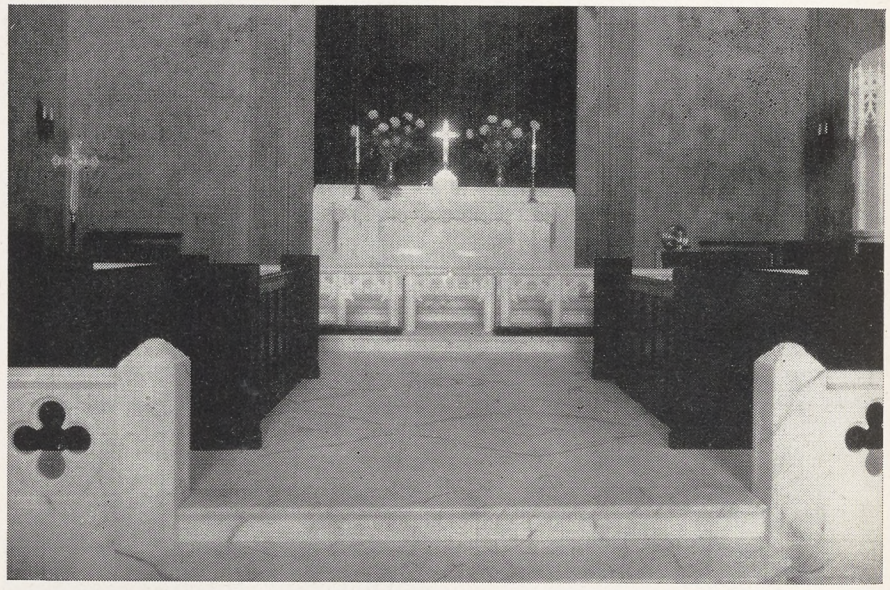
"It is very easy to tell other people what they ought to do about minority races," Bishop Dun asserted. "If we Americans are to be makers of peace, we must learn to cross the barriers of race, class and nation with the spirit of understanding. The United Nations needs for its undergirding that kind of people. The greatest contribution most of us can make to the United Nations is to be in our relationships, attitudes, judgments, and influence, the makers of peace, the bearers of a spirit of strong, informed, intelligent, resolute will for justice."

POLITICAL ACTION SEMINAR

Harrisburg, Pa.:—The first Pennsylvania Churchmen's political action seminar was held in St. Michael's Lutheran Church, here, on December 9 and 10. Governor Edward Martin, who is an elder in the Presbyterian Church at Washington, Pa., addressed the group at the opening session. He emphasized the importance of Church people assuming their full responsibility in taking part in government affairs. Housing both for veterans and civilians and the state health program were discussed by outstanding speakers. Visits were made to these departments in the capitol buildings.

The Episcopalians who attended the seminar were: the Rev. Canon Paul S. Atkins, York, who is chairman of the central committee on social relations which is comprised of representatives of the five Pennsylvania dioceses; the Rev. Robert C. Batchelder, Lancaster, who is chairman of the department of social relations in the diocese of Harrisburg, as well as, secretary of the central committee on social relations; Mrs. James A. Haslan, Wynewood, who is a member of both the social relations and educational department of the Woman's Auxiliary in the diocese of Pennsylvania; Mrs. Robert K. Jones, Burnham, who is president of the Woman's Auxiliary in the diocese of Harrisburg and Miss Mary L. Rhoads, Harrisburg, who is a member of both the executive board and sponsoring committee of the Pennsylvania churchmen's seminar.

Another seminar is being planned to be held early in 1947 when the state legislature is in session.



The beautiful altar of St. James' Church, Los Angeles

BISHOP SAWYER INSTALLED

Erie, Pa.:—The Rt. Rev. Harold E. Sawyer, was installed as fourth Bishop of Erie at St. Paul's Cathedral, Erie, with an impressive service and a crowded church Thursday, December 5. The service had been arranged by Dean Blodgett of the Cathedral. Bishop Sawyer was the celebrant and preacher and charged the congregation which represented all sections of the diocese with the duties of bishop, priests and laity. Bishop Ward, retired Bishop of Erie, commended the diocese to Bishop Sawyer and Dean Blodgett welcomed him to his throne in the cathedral.

The Rev. Thomas Small, president of the standing committee assisted in the service with the Rev. S. C. V. Bowman and the Rev. Beecher Rutledge. All of the diocesan clergy with the exception of one were in procession and the full choir of the cathedral sang the service.

Following the service luncheon was served by the cathedral to nearly two hundred. Mr. Buckley Hubbard of the cathedral chapter was toastmaster. Addresses were made by Bishop Sawyer and the Rev. Albert Broadhurst, senior presbyter of the diocese.

CLOTHING SENT TO HOLLAND

New York:—Church World Service reports shipment of 1,596 items of clothing shipped to the Old Catholic Church in Holland. These goods were made possible by the Episcopal Church's contribution for Old Catholics, sent through Church World Service last August. The Service notes also a large consignment of clothing, shoes, food and medical supplies sent to Archbishop Nicholae Balan in Rumania.

VESTRYMEN MEET WITH STUDENTS

Philadelphia:—Vestrymen of the Epiphany, Philadelphia, visited the Philadelphia Divinity School on December 9 as a part of the seminary's plan of bringing students and vestrymen closer together. They had dinner together, with conferences with faculty members and students following. They ended their visit by having a regular vestry meeting in the office of Dean Frank D. Gifford.

On December 5 at the School seven students were matriculated at a service at which the Rev. Ralph E. Coonrad, rector of St. John Baptist, Philadelphia, preached.

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EDITORIALS

Honor Roll, 1946

AT THE close of each year we present the names of a number of Church men and women who have served Christ and his Church well during the year, or through the years. Nominations are made by readers; selections are made by the editorial board. The 1946 Honor Roll:

Angus Dun, the Bishop of Washington, whose five lectures on "The Struggle of the Church to be the Church" under the William Henry Hoover lectureship at the University of Chicago, was an outstanding event in American Christianity.

Virginia Gildersleeve, for her contribution to education and world peace.

Elwood Lindsay Haines, the Bishop of Iowa, for the fine leadership given in that diocese.

Daphne Hughes, who is doing an excellent job as the executive secretary of the Youth Consultation Service in the diocese of Newark.

Kenneth Hughes, rector of St. Bartholomew's, Cambridge, who conscientiously and courageously battles for social justice.

Lucy Mason, who, as public relations representative of the CIO in the South, has done much to bring about better understanding between the Church and organized labor.

Joseph G. Moore, for effectively organizing field work at Seabury - Western Seminary, and for going to Columbia, Tennessee, at the time of race riots to do what he could in that situation in the name of the Church.

Owen D. Roberts, the first layman to be President of the House of Deputies, who presided throughout General Convention with skill, fairness and humor.

William Scarlett, the Bishop of Missouri, for editing *Christianity Takes a Stand* and seeing that it was published inexpensively thus assuring a wide distribution.

Charles P. Taft, for his statesman-like address at the dinner of the evangelical societies at General Convention and for being the first laymen to be elected president of the Federal Council of Churches.

Charles F. Whiston, now on the faculty of the Church Divinity School of the Pacific, who effectively laid the foundations for the teamwork now successfully carried on between the Congregational and Episcopal Churches in Ashfield, Massachusetts.

David McC. Williams, for his contributions to Church music as the organist and choir director at St. Bartholomew's, New York.

Donald M. Wright, for his notable work as the executive director of the Church Society for College Work.

It has been our policy from the inception of the Honor Roll not to cite those who have been on previous lists. We present their names without citations:

1941: William A. Eddy, Joseph F. Fletcher, Mrs. Joseph F. Fletcher, John Gass, Charles K. Gilbert, Paul Jones, Maury Maverick, William Fellows Morgan, William C. Munds, Robert W. Patton, Clinton S. Quin, Vida D. Scudder, Edwin S. Smith, Robert N. Spencer, Claude W. Sprouse, Frank W. Sterrett, Samuel Thorne, Gardner C. Tucker, Mary van Kleeck, Jerry Voorhis, Harold J. Weaver.

1942: Harry Beal, Stafford Cripps, Lewis B. Franklin, Mrs. John Henry Hammond, Charles A. Higgins, William Kirk, Felix Kloman, W. Appleton Lawrence, Herman Page, J. Lindsay Patton, Henry H. Shires, Mrs. Mary Simkhovitch, Henry St. George Tucker, Henry Wallace, Wendell Willkie.

1943: C. C. Burlingham, Wolcott Cutler, Genie Daly, Gardiner M. Day, Winfred Douglas, John Henry Edwards, David E. Gibson, Mrs. John E. Hill, Frederick B. Howden, Annie Parks, Edward L. Parsons, George Plaskett, Gilbert P. Symons, Beverley D. Tucker, 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 Louis Pardee, Ellis Van Riper, Howard Chandler Robbins, Henry Knox Sherrill, Percy R. Stockman, William Temple, Edgar L. Tiffany, Henry B. Washburn, Theodore O. Wedel, Sumner Welles.

1945: All Chaplains, Chester Bowles, Stephen R. Davenport, Jr., C. G. Hamilton, Eric Johnston, C. D. B. King, Harry Kennedy, Daisuke Kitagawa, F. H. LaGuardia, Mrs. Stephen Mahon, Richard Morford, Walter P. Morse, Mrs. Arthur Sherman, Edward Stettinius, Helen Turnbull, Raymond Walsh, Francis Wei, Charles C. Wilson, Doris K. Wright.

"QUOTES"

THE few men whom I know who are cheerfully giving their lives to the service of their fellowmen owe their inspiration for such service to Jesus Christ and to some influence that the Church in some form has had upon their lives. The difficulty is not with the function of the Church. The difficulty is that so few men are willing to abandon their personal selfishness, and to put on worship as a garment, and to endure hardship as good soldiers, in order to create an atmosphere in which liberty, righteousness and justice is even a remote possibility.

—Irving P. Johnson.

Positive Steps

THE delegates left the closing session of the General Assembly of the United Nations with smiles on their faces and optimism in their hearts. They, along with the rest of us, believe that real and positive steps have been taken towards the establishment of world peace and justice. The General Assembly agreed in principle on world disarmament, created a trusteeship council, chose a permanent home, created economic commissions for world reconstruction, took definite

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steps against Franco's Spanish regime, clarified some of the misunderstanding on the veto issue and established the International Refugee Organization. Compared with any Christian's dreams, this may not seem like much. Compared with what most of us realistically expected, it's a wonderful gift for the new year, 1947. Although there still are many complex problems to be dealt with, nevertheless we feel that the engine is on the track, the boiler is stoked and the wheels are beginning to turn.

The important thing is still: patience. It would be well for us to bear in mind Norman Corwin's words from *On A Note of Triumph,* "It takes a second to break a peace but a long time to put it together again." In considering this most recent phase of that long reconstruction process, we would like to say to all concerned that, by and large, they have done a fine job and that we appreciate the "to be continued" sign which they have hung over the entrance to 1947.

Off the Recocrd

THE words "Off the record" are inviolate with reputable newspaper men. Two of the sessions of the international institute on the United Nations, reported here December 5, were off the record affairs and were so treated by our reporter who attended all the sessions. The fact that *The Living Church* violated the ruling, in reporting the institute in its number of December 15, concerns that publication and the officers of the commission for a just and durable peace of the Federal Council. We merely state that the institute would have been reported more fully in THE WITNESS had we been free to do so.

The Parish Teaching Family

by Kenneth R. Forbes
Recently of the staff of Calvary Church, Philadelphia

IN a one hour session of the "parish teaching family" there are four kinds of activity of about equal duration,—an instruction given by the priest, or by a thoroughly trained and specially gifted layman; the catechising, which is a short series of questions and answers on the subject of the instruction of the Sunday before; the homily, which is always given by the priest, and a very informal period of prayers and acts of devotion. Between these four activities hymns or canticles are sung.

The *catechising* serves as a brief, terse recalling of the subject of the previous Sunday. Every child is asked at least one question. Each Sunday has a definite subject of its own which is logically connected with that of the week before and of the week that will follow. The raw material of all the subjects is the Prayer Book catechism. For example, the first subject in the course is Covenants; the instruction and homily dealing with principle of agreements, keeping one's word, personal responsibility, etc. The second subject, growing naturally out of the first is, of course, the baptismal covenant. The instruction, taking up the special subject for the day, makes its appeal frankly to the children's intellects. It is information, pure and simple and precise, with a profusion of very concrete illustrations that are familiar to the child's everyday experience. During the instruction there is opportunity given for the children to ask questions. The homily takes the same subject as the instruction and makes it appeal definitely and exclusively to the youngsters' emotions and will. It is always given from the pulpit. (It might well be said, in passing, that it is essential in this method that all sessions should be held in the church.) The special period of the prayers is devoted to informal common prayer, partly led by the priest (who will be kneeling in the aisle in the midst of the children), partly by the children in unison, using special prayers and acts of devotion which they are learning gradually through the course of the season. Special occasions for intercession and for thanksgiving growing out of the children's personal lives are always a part of this period.

The very simple requirements of the children between Sundays are the memorizing of the answers for the catechising of the coming Sunday (for which each one is furnished a copy of questions and answers) and the writing of what is commonly called an analysis. This amounts to about one typewriter-size page in the average size child's handwriting. The content of the analysis is a summary of the teaching given in the instruction or the homily and a prayer in the child's own words. Sometimes the child's analysis takes the form of pertinent queries of his own about the subject of the instruction. This is especially valuable to the priest because it gives him a line on how well or ill his instructions have

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gotten into the children's minds. These analyses are collected at the beginning of each Sunday session and returned to the children the following Sunday with brief comments marked on them by the priest and with a definite mark indicating their quality.

Each member of the parish teaching family has a credit card on file, on which a grade mark is given each week under the heads of attendance, behaviour, catechising and analysis. A perfect record is 10 points, of which attendance is given 1, behaviour 2, catechising 3 and analysis 4.

A very important feature of the parish teaching family is the system of proctors. The proctors are mature young people (such as we have been accustomed to consider good teaching material). Each one has three or four children assigned to him, with whom he sits during the Sunday session. He maintains order and attention in his little group and leads his children in their prayers. Outside the Sunday sessions he is given definite responsibility for keeping in touch with each of his children between Sundays, encouraging and helping with the writing of the analyses and cultivating a friendship with the family of each child, trying especially to give the parents some clear notion of just what the teaching family is aiming to do for and with their children. Having no personal responsibility for the actual instruction of the children, the young proctor is able to have his interest and enthusiasm enlisted in something that he can do well,—making friends with his special charges and their families. It is not too much to say that the work of these proctors, —once they understand the simpleness, but vital importance of their duties—can make or break any parish teaching family. Before anything is done to put this system to work in a parish, it is imperative that the rector should gather his prospective proctors together in a series of careful, explicit instructions about the general principles of the teaching family in their parish and very definitely explain to them what their special duties are and how very important they will become for the success of the undertaking.

Here is the very meagre outline, pretty much devoid of the breath of life which any true picture of a live parish teaching family would have. But it is the best I can do within the sharp limits of a short article. If it shall serve to arouse enough curiosity here and there among parish priests, perplexed and harried by the problems of the conventional Sunday school (which they had come to consider among the melancholy inevitables of life, like death and taxes), to send them to the sources, or at least to seek fuller and clearer light on this whole subject of a parish teaching family, I shall be content. And if I may be permitted to serve any such inquirers as a one-man Bureau of Information as to how and where to find such clearer and fuller light in tangible form, I shall be happy and grateful.

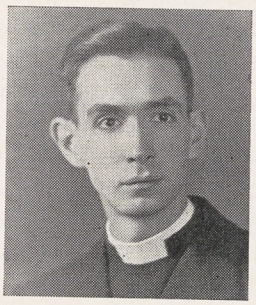
The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

The Presbyterian Prayer Book

THE hue and cry raised about the imperiled security of *The Book of Common Prayer* should the proposed basis of union between our Church and the Presbyterian Church in the U.S.A. have been so much as studied by our people might have been a little more temperate, if some parties concerned had taken the trouble to examine the new prayer book, issued last May, by the Presbyterian Church. It is the third edition of *The Book of Common Worship*, approved by the General Assembly of 1944. Copies may be obtained in any Presbyterian Bookstore, or by writing the Westminster Press, Witherspoon Building, Philadelphia—leather edition, $3.50; fabrikoid, $2.00. During the coming triennium of continued negotiations we would do well to familiarize ourselves with its contents, not only to understand better the mind and heart of a great Christian communion, but also to make our acquaintance with one of the most noteworthy contributions to the liturgical revival of our time.



The two previous editions of *The Book of Common Worship* (1906; rev. 1931) were both prepared under the chairmanship of the late Rev. Dr. Henry Van Dyke, distinguished pastor, educator, author and diplomat. (Two of his hymns are in *The Hymnal 1940*, Nos. 281 and 511.) In 1941 it was designated "an official publication." The revised edition was adopted also for "optional and selective use" by the southern Presbyterian Church's General Assembly in 1932. It is true that these books are not obligatory. I have no statistics as to how many Presbyterian ministers use any or all of them. But I am certain that their

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use is growing and will continue to do so in the coming years.

We would find ourselves readily at home in this Presbyterian book. One-fourth of its prayers are in our own Prayer Book. The only services we would miss—or would we?—are the Penitential Office, the Offices of Instruction, and the Churching of Women. Alas, there are no tables for finding the Golden Numbers! But the Christian Year is adequately recognized none the less, with collects and prayers and a two-year lectionary, including epistles and gospels, for all the Sundays and the principal holy days. Isaiah is begun in Advent and Genesis on Septuagesima, which is named quite sensibly the Third Sunday before Lent.

At the beginning of the book is a brief section of prayers of "Preparation for Worship" for the people, the minister, the session and the choir. They are superb. Then follow the orders for public worship, five each for morning and evening, a special order, and two each for children and for young people. These orders are patterned almost exactly on our Daily Office—as normally used on Sundays in our parishes: Hymn, Call to Worship (i.e., opening sentences), a collect of Adoration (an admirable feature), a confession and assurance of pardon, psalms with *Gloria,* two lessons with a hymn or anthem between, the Creed—Apostles' or Nicene, prayers ending with the Lord's Prayer, offertory, doxology or offertory prayers, hymn and Benediction. The sermon may come after the Creed, or the prayers, or the offertory. In the evening services the prayers are put in litany form. In the morning services the prayers always include the elements of thanksgiving, supplication, intercession, and a specific memorial of the communion of saints. A rich collection of material this is indeed—and all of it in language dignified and rhymical. There is also a fine collection of litanies, besides those in the evening services. One is based on our own, though shorter, and the others are litanies of the Holy Spirit, the Church, Our Country, and Labor.

The Ten Commandments are used as a separate service, and also as one of the three preparation services for Holy Communion, the other two being one built around the Beatitudes (shades of Dr. Huntington!) and the passion and resurrection of Christ. There are also services for the dedication of an organ and of other church furnishings. The Family Prayer section is in my opinion far superior to ours—there is more variety, the services are shorter, and the language is more modern.

(To be continued)

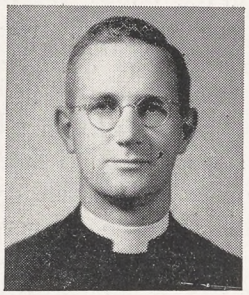
Strategy and Tactics

by

FRANCIS O. AYRES

Rector of St. John's, Waterbury, Connecticut

THIS week I would like to discuss some of the implications of the breakdown in communications of which I wrote last. The canon on marriage requires that the officiating clergyman "shall instruct the contracting parties as to the nature of holy matrimony, its responsibilities, and the means of grace which God has provided through his Church." My own experience and the experience of others with whom I have talked lead me to believe that when taken seriously this clause leads to almost complete frustration in four out of five cases. Couples will eagerly accept instruction or literature on "the sex factor in marriage." They welcome frank advice on the matter of finances. They quickly get the point that it is necessary for husband and wife to "talk things out" (though they usually lose the train of thought when the need, occasional at least, for spiritual counseling is stressed). They will listen politely, even attentively, while the clergyman talks in platitudes about the need for the Church in holy matrimony.



But when fundamentals, such as the Christian truth, "God is love," are discussed in detail and at length, a look of bewildered incomprehension comes over the faces of the prospective bride and groom. It is not so much that they do not want to understand; it is simply that they cannot grasp what is being said. How could it be otherwise when in the movies, over the radio, through books and magazines, in biology courses, and through the pagan world in which they live they are taught that love has nothing to do with God, let alone that "God is love?"

Love is what happens when "Mr. Right" walks into a restaurant and sees "the only girl in the world" sitting at the counter. There may be downs in the progress of true love followed by corresponding ups, but love never grows beyond the point reached in that first encounter. Love is an unendurable agony indefinitely prolonged as experienced by Mary Brown on the Joyful (?) Soap Program. Or love is something you have but may lose for some inconsequential reason entirely beyond your control—a fact which is corroborated

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weekly and monthly in scores of magazines. Multiply these assumptions by a few hundred and you know why the attempt to fulfill the instruction requirement in our marriage canon is up against an almost insurmountable barrier.

I do not mean, of course, that we should toss in the sponge. I do believe however that unless we recognize the implications of the breakdown in communication, we are like a fighter who enters the ring blindfolded. The recent translation of the New Testament has been rightly hailed by men and women who are well grounded in the Christian faith. To others however it might almost as well be written in Greek. Wrest the Sermon on the Mount or the parable of the Good Samaritan from their context in the Gospel and anyone can understand them, but St. John and St. Paul remain a closed book to all but a few who have the time and the energy to study their writings. Look up a sermon of John Wesley's. As you may already know, you will find it heavy going for his sermons were theological treatises, full of biblical quotations, and yet the men and women of his day, the "common man", not only understood but were converted by the hundreds.

No matter which way you turn in a parish you come up against this barrier of communication. In preaching, in teaching, in worship, in evangelism, in pastoral counseling, in everything it is the same story. The Church is still winning recruits —some on good solid ground, others on promises of a "better world", "peace", the disappearance of delinquency in a community, promises on which the Church has absolutely no reason to believe it can deliver. The tragedy is that people are drifting away from the Church in much greater numbers than they are being converted and we have no way, at present, of making ourselves understood when we call them back.

SANCTUARY

Conducted by W. M. Weber

"I was hungry . . .

Hunger is something that many people in America will never understand. In 600 miles of marching through Germany, I learned something about hunger. In our column of American prisoners, hunger was more than a feeling; it was a haunting sensation. It never left us. This was a hunger we had never known before. It was the hunger of men who marched every day, who could never fill their stomachs or find in food the energy they needed. We felt the weakness in our bodies and knew that we were getting scrawny. It was a new feeling to get up after ten hours sleep and still feel tired — not sleepy, but tired. Night after night we dreamed that we were eating. Hour after hour on the march we talked of food. Food became an obsession. In our column were a former restaurant manager and a soda fountain owner, and for entire afternoons at a time they "led the discussion" of food. We thought with envy of the soup lines in America's depression. We dreamed of magnificently spending twenty-five cents a day on food. How much bread that would buy! . . .

I wonder if hunger is not a bigger thing in human history than most of us realise. Perhaps this is the reason that many Americans cannot understand the indolence and lethargy of some of our southern Negroes and "poor whites," or of vast Asiatic populations. I have no imagination of what hunger might mean when it lasts for year after year. It could have much to do with the hopelessness of millions in India and China. It makes more remarkable the vigorous energies of Chinese guerillas and of the Japanese nation.

—Roger Shinn, *Recollections of War*, Christianity and Society, Fall 1945.

. . . and you fed me not."

New Books

***Excellent **Good *Fair

**_Nine O'Clock Talks_ by the Rev. Frederic B. Kellogg. Privately printed. 75c.

This is a booklet of thirteen short sermons—very short indeed, but they are not "sermonettes" —by the chaplain to Episcopalian students in Cambridge. The author has made an art of brevity, and has evidently taken to heart the College Work Society dictum that sermons must be very short or very good. These are both: written in a compact style in rather small paragraphs, so that each paragraph is like an epigram, only rather longer than usual.

The style makes a most readable book, but it is obvious that such sermons could be preached only to a group of people who were extremely alert intellectually. Indirectly, the book points up the critical necessity of having qualified clergy serve such groups.

The book would make a splendid remembrance for people who have sons or daughters in college.

—H. McC.

* * *

**_Heralds of God_ by James S. Stewart. Scribners, $2.50.

This is a book to be read by every minister, young and old. For the young minister it will serve as a valuable guide to his preaching. To the older minister who feels that his sermons are lacking in vitality it comes as a refreshing inspiration. It is a book for today dealing as it does with a world liv-

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ing in a state of tension and struggling between disillusionment and hope, realism and escapism, scepticism and faith. The author stresses the dangers the preacher has to face in his ministry and urges him to never allow any fog of spiritual defeatism chill his message. The Christian faith needs no apology. It is the most dynamic power in the world, "tingling and vibrating with the wonder of its own evangel." Certainly a book to be read not only by the clergy but by the layman, too.

—E. O. Robathan.

* * *

***Christian Faith and My Job* by Alexander Miller. Association Press, $1.

There has been a good deal in our pages about the Iona Community in Scotland, which means I am sure that many of our readers will be particularly interested in this exciting book, since Lex Miller was a minister there for several years. It is an extremely challenging book on the conflicts that arise as a result of a man's convictions as a Christian and the way he makes his living. The book is written especially for young people and certainly a clergyman would be hard put to it to find a book better suited for a discussion group. It hits right where people live, day by day.

The book is published by the new department of Association Press, Haddam House, with an editorial committee of distinguished educators and religious leaders assigned the responsibility for bringing out books dealing with moral and religious questions and the needs of young men and women. If the standard set by this book by Mr. Miller is maintained then Haddam House has a bright and useful future.

—W. B. S.

* * *

***Sing In Praise* by Opal Wheeler. E. P. Dutton & Co. $3.00.

Opal Wheeler has presented a group of twenty-five of the great Protestant hymns in a setting that will appeal to a child. The music of many of our best loved hymns which are familiar to today's children is difficult for them to learn. Opal Wheeler has made musical arrangements of these hymns which will not be too difficult for the average youthful musician to play and for his own vocal tone range to follow. For nineteen of the hymns she has told the origin of the hymn or given an interesting biographical sketch about the composer or the poet who wrote the lyric. This feature makes the book quite unique in value. In her illustrations for each hymn, Marjorie Torrey has combined rare beauty of color and design with a spirit both reverent and gaily childlike.

Sing In Praise is a book that will have appeal for all ages, for parents as well as the children, a perfect volume for homes which stress both music and religion.

—W. B. S.

Broad or Lazy?

By

G. I. HILLER

Rector of Trinity Church, Miami

"I WANT my children to grow up to enjoy the best in religion, and in everything else, but I do not think I should commit them to any Church in their childhood. When they come of age they may choose for themselves."



How often we hear that, or similar sentiment expressed.

Nothing could be more silly. If the idea were to be carried out literally, the child would grow up without any education, physical training, manners, patriotism or anything else.

Such a child would, unfortunately, have no standards by which to judge—no consciousness perhaps of what he needed—only a sense of longing for something undefined.

He would, of necessity, be like the heathen of some dark area or era, seeking expression for the instinctive longing placed in him by the creator to find his God. If he built a totem-pole or some other shrine, it would not be surprising.

The honest parent, no matter what his doubts or problems may be, will dedicate his child to the best religious instruction he can find. Do it deliberately, without prejudice, and by personal instruction and leadership because those attributes of parental responsibility are perhaps the most important. "Not what I say, but what I do," is the leadership the child gets first, and the thing that sticks out in all instruction.

It is not broad-minded to say, "I will let the child choose when he reaches years of discretion" —that is ignorance or laziness.

If you want to be broad-minded, and that seems to be the dominant aim of those who express themselves this way, then let me say to you—"give the child the best you can in both precept and example," and say to him, "that is the best I know, and with advancing years may you grow in grace." That is giving God a chance with the child, and better still, it is giving the child a chance to find God.

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Christian Education Leaders Meet in Washington

Discuss the Main Features of Working Plan For Character Education in Church School

Edited by Sara Dill

Washington:—Christian education leaders of the third province found a new hope for the solution of some of the problems of their work at their third annual conference held at the College of Preachers. The conference speaker was Dr. Ernest Ligon, professor of psychology and director of the character research project at Union College, Schenectady, N. Y., who initiated representatives of ten of the province's thirteen dioceses into the main features of a working plan for character education through the church school. Those present were so convinced of the basic soundness and efficacy of the plan that they adopted a resolution asking the department of Christian education of the National Council to study Dr. Ligon's methods and the schools now in the research project with a view to orienting our Christian education work along the same lines.

Basic principles of the plan include ideas and concepts already stated in Dr. Ligon's two books, *The Psychology of Christian Personality* and *Their Future is Now*, both of which are familiar to most workers in this important area of the Church's work. Founded on the principles enunciated in the Beatitudes, a carefully chosen list of desired attitudes was prepared, and tests of children's knowledge and understanding of the words, interpretation and application of the attitude were made. The list of attitudes has been constantly revised on the basis of objectives testing of children in the schools enrolled in the project, and also on the evidence presented in weekly reports made by parents of these children and by the teachers in the church school. For several years curricular materials have been prepared for teaching the students, and forms for parent interviews at the beginning of each unit have also been devised. It is not expected that they will be available for consumer churches—those not participating in the research program—before another five years have passed.

Those in attendance at the conference were particularly interested in the operation of church schools which have such unusual features as waiting lists of 150 persons who would like to teach in them, and enrollment in nursery departments which is closed a year in advance, as well as in schools where the greatest interest and growth comes in the junior high school level. These departures from usual church school situations appear to be rooted in a psychologically sound and educationally adequate curriculum based on evidence rather than opinion; on constant evaluation of practices and procedures and change when it is indicated; and on a closely integrated home-school relationship, in which parents as well as teachers prepare weekly reports of their children's activities and attitudes in specific terms of the subject being studied.

Three sessions of the conference were devoted to discussing the plan, questioning Dr. Ligon about special application, and working out means for further study and some experimentation along the lines suggested in the study. The application of this method to a liturgical Church was one of the major questions in the discussions, satisfactorily answered by Dr. Ligon. The first Episcopal Church to enter the research project is Christ Church, Lexington, of which the Rev. James W. Kennedy is rector. The plan will be put into partial operation early in 1947, and in full use in the fall term of the church school.

The conference at the College of preachers was under the chairmanship of Mrs. Stanley Rogers, chairman of the provincial commission on Christian education.

Church in India

Buck Hill Falls, Pa.:—Future Church activity in India must take into account the rapid change occurring there, James K. Mathews told delegates to the annual meeting here of the board of missions and church extension of the Methodist Church. Dr. Mathews, associate secretary for India, said independence, once a seemingly remote dream of the

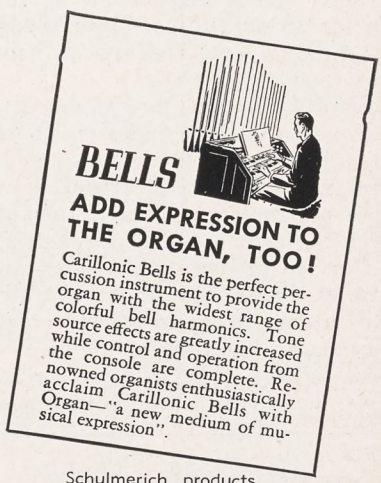


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Nationalists, appears about to come true.

"It is striking to find that Englishmen in India at every level of life seem to favor it," Mathews said. "It is notable that the thousands of British soldiers in the country during the war years were almost unanimous in their expression of India's right of self-determination."

The missions leader predicted an increased movement of the people to cities, coupled with a great advance of industrialization.

"All the attendant circumstances —crowded housing, lack of sanitation, problems of hygiene and health, disease, and morality are arising and will continue to arise," he pointed out.

"It would be a mistake to regard Indian Christians as removed from these trends. They are not and cannot be mere onlookers but must be participants in the stream of events which lie ahead."

Dean Honored

Erie, Pa.:—With Bishops Sawyer of Erie and Bishop Kirchhoffer of Indianapolis present in the sanctuary St. Paul's Cathedral, Erie, observed the twenty-fifth anniversary of the Very Rev. Francis B. Blodgett as dean Sunday, December 22. The arrangements for the special recognition of Dean Blodgett's service at the Cathedral and in the city and diocese of Erie was arranged months ago by the chapter and the late Bishop Wroth. Both Bishops taking part in the service are former students of Dean Blodgett at the General Theological Seminary and old friends.

Sunday afternoon the chapter gave a reception to Dean and Mrs. Blodgett in the chapter house when representatives of all civic organizations were present as well as churchmen from the cathedral and the diocese.

During the twenty-five years the chapter house has been built, the church completely remodeled and a substantial increase in the endowment secured. The membership has also increased through unusually large classes confirmed each year. Dean Blodgett has been very active in all civic affairs as well as diocesan affairs having served on the standing committee for a number of years and was a deputy to the last General Convention.

International Service

Alexandria, Va.:—The world-wide extent of the Anglican Church was strikingly illustrated at a service here in the chapel of the Virginia Seminary on December 12, when a young student from Missouri was ordained by a Chinese bishop with a Spanish born archdeacon from Cuba taking part in the service. The young man was D. William McClurken; the bishop was the Rt. Rev. Robin T. S. Chen; the archdeacon was the Venerable Romualdo Gonzalez who has been taking a refresher course at the seminary since General Convention. Mr. McClurken graduates next month and is to work in the diocese of Missouri.

Bishop Thomson Dies

Miami, Fla.: — Bishop Arthur C. Thomson, retired bishop of Southern Virginia, died here on December 16th. He retired in 1937. He became suffragan of the diocese in 1917; was elected coadjutor in 1919 and became diocesan in 1930 upon the death of Bishop Beverley D. Tucker.

Klan Denounced

Chattanooga, Tenn. (RNS):—The Pastors Association here has denounced the Ku Klux Klan and any organization "which seeks to usurp the authority of the law and which foments racial, religious, and cultural animosities." The statement

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No small "f" freedom has ever inspired free men to crusade on its behalf. But for spiritual Freedom man has instituted renaissance, reformation, revolution and revival. He will do it again. For man as a child of God has certain spiritual rights and Freedoms which he must not yield and which the state must not be permitted to usurp.

All collectivisms are un-American and anti-Christian. The avowed enemies of Freedom. Only wishful thinkers feel Freedom is not in danger in America. A thousand new ministers a month are joining this Crusade. Many of them because Paul Hutchinson's recent book *The New Leviathan* has convinced them "it can happen here." Would you like boiled-down reprints of the book for distribution to your parish? May we send you our monthly bulletin, and a new booklet setting forth our philosophy, background, program and plans?

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followed a demonstration in Rossville, Tenn., by 40 robed men who paraded in Ku Klux Klan garb and carried symbols of that organization. Ministers and the members of their congregations were urged to "disclaim any sympathy, membership, or responsibility with any such organization."

Presiding Bishop Home

New York:—A meeting of the committee on a residence for the Presiding Bishop was held December 9th, with Bishop Sherrill there to present his ideas. He explained the need for a residence within thirty miles of New York, with a house for the Presiding Bishop's residence and a larger house for a hostel. A chapel should be a part of the plan, and there should be accommodations for conferences of such groups as the Presiding Bishop might desire from time to time; also possible accommodations for returned missionaries and their families.

The Rev. Horace W. Donegan, rector of St. James'. New York, heads a committee to publicize the need for such a residence and Col Jackson A. Dykman of Brooklyn is the chairman of a committee to consider available properties.

Gifts to Kenyon

Gambier, O.:—Five gifts totalling $92,000 have recently been received by Kenyon College, bringing the total funds received by the college during this year to well over half a million dollars.

Nashotah Dean

New Orleans:—Dean William H. Nes of Christ Church Cathedral here announced to his congregation on December 15 that he has accepted the deanship of Nashotah House, effective September 1, 1947. He has been dean in New Orleans for nearly twenty years.

Gifts o Children

Erie, Pa.:—Nearly a thousand Christmas presents were sent to missions in Alaska and Arizona by the church schools of the diocese of Erie. The effort was directed by Miss Margaretha A. Stach, diocesan consultant in education.

Bishop is Honored

Brooklyn, N. Y.:—A special service in honor of Bishop Larned, who is to leave on January 18 for Switzerland to take charge of the Churches in Europe, was held December 8 at the Church of the Messiah-Incarnation. A large number of the clergy of the diocese were present. Bishop Larned in his sermon expressed his thanks to the people of the diocese for their support and friendship over the period of seventeen years that he served as suffragan and he urged them to realize the great need of unity and to work unselfishly toward that end. The offering at the service, about $500, was presented to Bishop Larned for his discretionary fund.

Raise Salary

Boston: — The special convention of the diocese of Massachusetts held December 11th by unanimous vote raised the salary of the bishop from $10,000 to $12,000; his expense account from $1,980 to $3,000, with an allowance of $2,500 to defray living expenses if he chooses not to reside at the bishop's house. The convention also voted to raise the salary of the suffragan bishop from $7,000 to $8,000 and his expense account from $1,800 to $2,300.

Money Comes In

New York:—Treasurer Lewis B. Franklin of the National Council reports that up to December 1, 87% of 1946 expectations had been paid, with expectations of nineteen dioceses and districts having been paid in full. There is approximately a quarter million dollars to be received before the books close for the year.

Rural Work

Gambier, O.:—The first piece of rural work of the department of rural work of Bexley Hall Theological Seminary was the opening of Bedell Chapel, a small country

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church several miles from here on Sunday afternoon, December 8. The students of the seminary conducted a survey of the country around the chapel and found a good group of children for Sunday school and many adults who wished to have the church's services. Regular services and Sunday school will be held by Bexley students under the direction of the Rev. R. Emmet Gribbin, rector of Harcourt Parish, Gambier. Bedell Chapel was built by Bishop Bedell of Ohio in 1891 and for many years a flourishing rural work was done there. Several years ago the chapel was closed but now under the enthusiastic leadership of the Bexley students there is promise of new life and success for the Church in this rural field.

Nisei Memorial

Washington (RNS):—A serviceman's chapel at the Fresno, Calif. army air forces training center will become a memorial to American-born Japanese who fought and died for the nation in World War II, the War Assets Administration reported here in announcing allocation by the Army Chief of Chaplains of three more surplus chapels. The Fresno chapel was assigned to the Congregational church of Fresno, which has a membership of American-born Japanese. The Rev. George Aki, pastor of the church, was the only American-born Japanese chaplain in the army, serving with the famous 100th Battalion of Nisei Japanese which recently received a unit citation from the President.

Race Relations

Hartford, Conn.: — Encouraging progress toward harmony in race relations is evident in reports of the Connecticut inter-racial commission. This agency was established by the state's General Assembly in 1943. Bishop Walter H. Gray has been chairman from the beginning.

The effects of inter-group tensions, the commission states, "fall most heavily upon three groups: Negroes, Jews, and Orientals, though in some localities and at some economic and social levels, persons with certain foreign backgrounds and certain religious groups, are penalized also. These effects take various forms: discrimination in employment; segregated and inadequate dwellings; limitation in educational opportunities; exclusion from places of public accommodation; discrim-



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inatory advertising and unnecessary stress on race in crime reporting; prejudiced pamphlets, cartoons, and rumors."

The commission is "an agency of all the people of Connecticut, with obligations to majority and minority groups alike. Its objective is inter-group harmony and understanding." Such harmony, the commission states, "is best attained by the conciliatory adjustment of specific situations which, if left to develop, may result in tensions. Inter-group understanding requires a heavy emphasis on education for both school children and adults. The commission is able to improve inter-group relations only if each community actively cooperates by knowing its own problems and by seeking the solution."

"Splendid cooperation" is acknowledged from state, city, and town administrations, citizens' committees, school officials, newspaper editors, radio managers, all kinds of church groups, and civic and social clubs.

The November-December issue of the commission's four-page Inter-Racial Survey lists a number of suggestions for employers, based on experience in specific situations; lists also the free services and material available to the people of Connecticut, including movies, records, posters, books; and mentions some items of progress thus far, such as employment of Negroes in skilled work ("firms have reported Negroes serving as engineers, metallurgists, chemists, supervisors, machinists, instructors . . ."); increased opportunities for education and training ("in 1943 there were no Negroes in any Connecticut school of nursing except Yale University; now fourteen out of nineteen nursing schools have expressed willingness to accept qualified applicants without regard to race, religion, or national origin").

Acolyte Festival

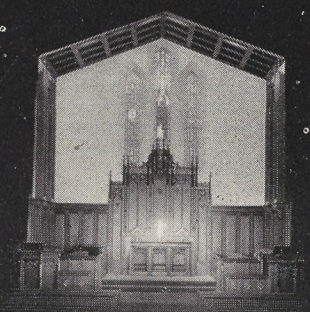
Dallas, Tex.:—An acolyte festival, with 176 acolytes and clergy in procession, was held recently at the cathedral here. The sermon was by the Rev. Homer F. Rogers, college chaplain and rector at Denton, and there was an address by the Rev. Curtis W. V. Junker, director of education and youth.

Crusade Planned

Shanghai (wireless to RNS):—Plans for a three-year evangelistic crusade throughout China were discussed by Bishop W. Y. Chen, general secretary of the National Christian Council of China, at the organization's first postwar biennial conference here.

Bishop Chen said it was proposed to launch a forward movement in 1947 under the slogan "Christ for China," to be climaxed in 1950 when

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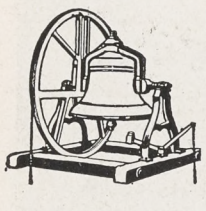
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an invitation is expected to be extended to the World Christian Conference of the International Missionary Council to hold sessions in China.

Declaring that the crusade will "summon Christians throughout China to oppose civil war and contribute to peace and unity," he asserted that although China has enjoyed only 500 years of peace during its 4,000-year history, "the instinct for war can be transferred, sublimated, and Christianized."

Plenary sessions of the conference were devoted to three major topics: Christianizing of individuals, strengthening of the Christian churches, and promotion of evangelistic efforts. The sessions also stressed the importance of interdenominational cooperation in furthering evangelistic and social welfare plans.

Not Admitted

Seattle:—The biennial meeting of the Federal Council again turned down the application of the Universalist Church for admission. However, the door was left open by the appointment of a committee which is to report two years hence. Discussions with the Universalists will deal with the denomination's theological concepts, particularly those concerning the divinity of Christ, a point which was the issue in the refusal to admit the Church this year. The vote was by denominations with eight voting against admittance: the Reformed Church; the Methodist; Evangelical-United Brethren; Church of the Brethren; Evangelical and Reformed; United Presbyterian; Presbyterian USA; Episcopal. The Friends (Quakers); African Methodists; Congregational-Christian, and Disciples voted to admit the Universalists. Other Churches either did note vote or voted for further study.

Inter-Racial Meetings

Columbus, Ga.:—Protestant clergymen here and in Phenix City, Ala., have planned joint meetings of white and Negro pastors. The white pastors who are members of the ministerial alliance of the two cities named a committee to make arrangements for holding the meetings "not more than four times a year and not less than once a year."

Large Class

Warren, Pa.: — The largest class in the history of Trinity Church, here, was presented to Bishop Sawyer on a recent Sunday. Forty-six persons were presented by the rector, the Rev. B. H. M. Rutledge.

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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. RAYMOND E. MAXWELL
Of St. Louis, now in Germany

I left for Germany a couple of weeks before General Convention. Today I have been reading the first copy of THE WITNESS which I have seen since leaving the United States. This number is old stuff to most of your readers by now, but it is still news to me, although published September 5th.

Two things impressed me: 1) its timeliness, and 2) its timelessness. Its timeliness is exemplified in the excellent editorials on "Our New Presiding Bishop" and "Chance for Progress" referring to the opportunity then facing General Convention—an opportunity so happily realized—to recognize its first "laywoman" deputy and to elect a most able and devoted layman for the first time in history as Presiding Deputy. Its timeliness is equally apparent in the excellent pre-Convention reporting, in the wise article on "The Church and its Press" by Virginius Dabney, the thorough article by Bishop Davis on the Marriage Canon, and the prophetic article by Joseph F. Fletcher reminding us of some of the concrete issues before men of good will, in or out of a General Convention, who must decide soon whether to be "Quick or Dead?"

The timelessness of this issue is chiefly to be found in one remarkable article, which speaks most convincingly because it is a precious fruit of a rich life-time of Christian thinking and living. I refer, of course, to "The Plea of Love" which Bishop Parsons generously allowed himself to share with us. It speaks so clearly because there is a *person* behind the plea. As I read it—so appropriately placed right in the middle of highly controversial issues which soon would come before General Convention—its timelessness stood out, because every word in it is as relevant this moment as when General Convention met more than two months ago. It would have been just as relevant at Pentecost or Nicea or Augsburg four hundred years ago. It will be just as relevant at the next General Convention and the next and the next . . . if the plea which it makes takes hold upon the hearts of enough men and women in our atomic age to permit us to have these "nexts." It is timeless—this plea—because it is as relevant outside of Church councils as in them. It is timeless, more profoundly, because it is in the apostolic succession of the 13th chapter of I Corinthians, the apostolic succession of the Apostle who spoke much about Church unity and much about grace, but who always reminds us that grace comes from God and not from man-made orderings, however precious, and that the richest fruit of divine grace is to be found in the love which fills the hearts of men of faith, enabling them to bear what he calls "the fruits of the spirit."

I am sure that Bishop Parsons would claim no special merit for his article, but readers have a right to make their claims as well as writers, and here is one reader who hopes that every few years—especially before General Conventions perhaps—this article may be re-printed so that its timeless truth may again shed light on the timely questions which THE WITNESS, we may be sure, will still be discussing.

* * *

MRS. ADDIE N. PICKERING
Churchwoman of Pasadena, Calif.

I received the letter about the financial standing of THE WITNESS. I will give you mine. I am ninety-one years old. I am perfectly well but very lame from a fall two years ago. I live in a rest home where I have wonderful care. I have a pension of $55 a month and the church where I am a member pays $40. I am not making any Christmas gifts, not even cards. I like THE WITNESS the best of any Church paper I have ever seen and I look forward to its coming each week. I am alone and without a single living relative and all my friends take some Church paper. So I am sending you $5 and ask you to send the paper to some clergyman or missionary that is on your list as a gift from me. I am sending this air mail so that you will get it quickly.

ANSWER: We have entered a subscription for two missionaries as gifts from Mrs. Pickering. We have also returned the $5 to her. If there are others who would like to follow Mrs. Pickering's example and send gift subscriptions to those on our lists who otherwise would be without the magazine, we will be glad to receive them at THE WITNESS, 135 Liberty Street, New York 6 N. Y.

* * *

MISS MARIE MICHAEL
Churchwoman of Syracuse, N. Y.

The enclosed check for $30 is for the work of Kimber Den and comes from group two of the Auxiliary at St. Paul's, Syracuse. Instead of our regular Christmas party we ate hash this year and include the proceeds of the supper in this check. We had a "Chinese auction" when we auctioned off "white elephants" brought by members. I recommend "Chinese auctions" for lots of fun and a good way of getting rid of junk and earning quite a little sum, I hope that a donation to Mr. Den will be going off soon and that this may be included in it. We discussed a number of worthy objects but I think the Chinese auction swayed us in favor of the Chinese orphans.

ANSWER: Many thanks. The donation will be included in a check that we plan to send to Kimber Den the last day of December. We still need more to bring the amount to $1,000. Any caring to help should make checks: "Treasurer, C.L.I.D." and send to the C.L.I.D., 155 Washington Street, New York 6, N. Y.

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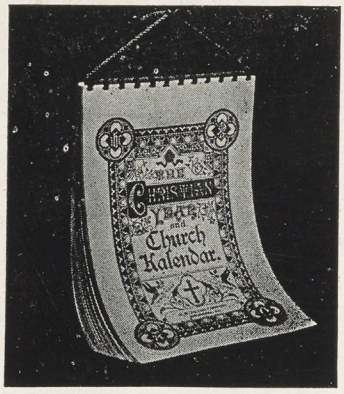
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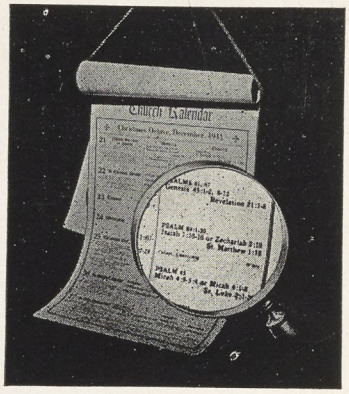
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