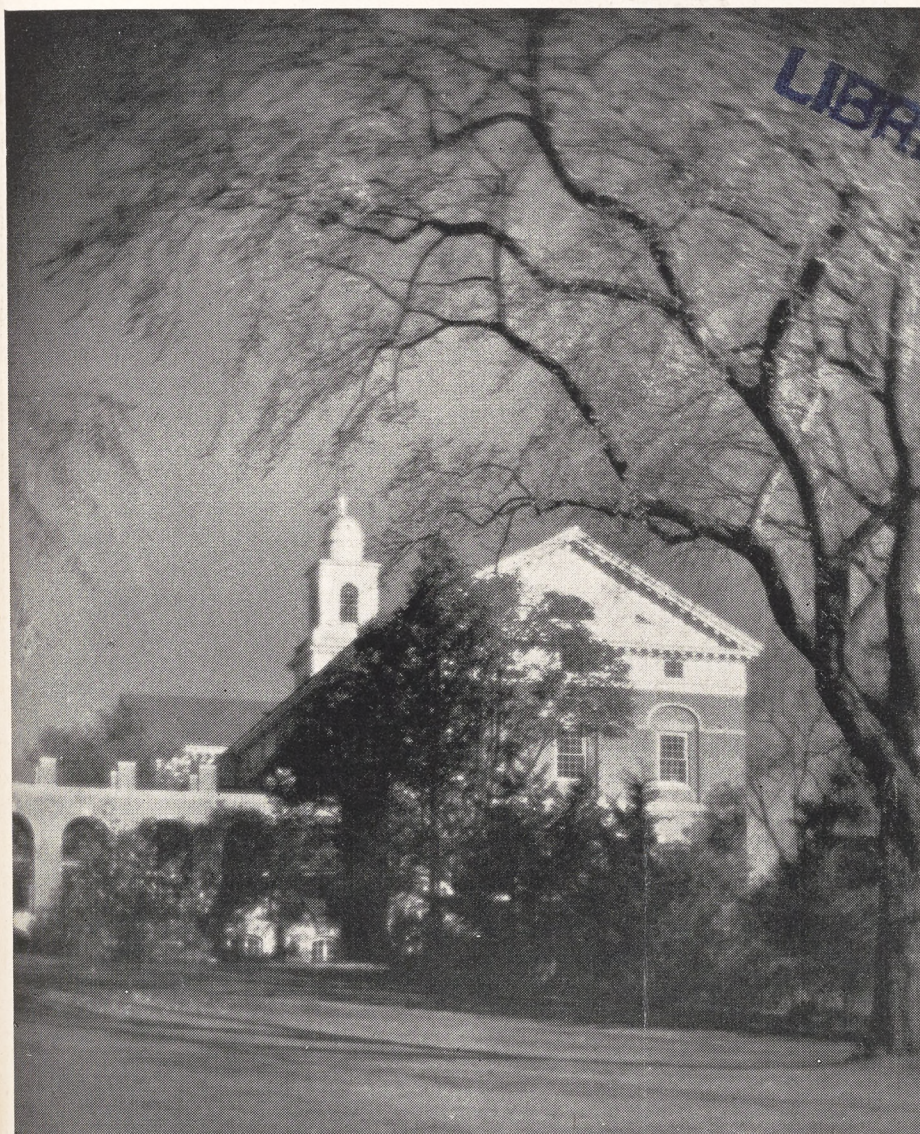


The WITNESS

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AUGUST 9, 1945

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FALSE GODS OF EDUCATION

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.
Weekdays: Holy Communion at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
11:00 a.m. Morning Service 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. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8 and 11 A.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York.
Shelton Square
The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

EDITORIAL BOARD: F. C. Grant, chairman. W. B. Spofford, managing editor; Beverley M. Boyd, G. C. Graham, Vance Hayes, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, Hugh D. McCandless, H. C. Robbins, W. M. Sharp, S. A. Temple Jr., J. T. Titus, W. M. Weber.
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VOL. XXVIII No. 47

CLERGY NOTES

ASHBURY, M. D., formerly rector of Emmanuel, Bristol, Va., is now the rector of St. Mary's, Baltimore, Md.
BANKS, JOSEPH H., was ordained priest by Bishop Goodwin of Virginia on July 19th at St. Philip's, Richmond. He is in charge of Grace Church, Millers Tavern, and associated missions.
BOND, J. S. Jr., formerly rector of St. George's, Fredericksburg, Va., has accepted the rectorship of Christ Church, Mobile, Ala., effective August 15.
BRADNER, WILLIAM, minister in charge of Trinity, Newport, R. I., has accepted the rectorship of the parish.
BROWNELL, F. W., was ordained deacon on June 29th by Bishop Goodwin of Virginia at White Marsh, Va., where he is in charge of Abingdon Parish.
GRANGER, GEORGE L., formerly in charge of churches at St. Cloud and Kissimmee, Fla., is now in charge of churches at Melbourne and Eau Galle, Fla.
GRANT, JAMES L., chaplain of the Chapel of the Ascension, Baltimore, Md., becomes the vicar of the Chapel of the Incarnation, New York, September 15.
HUBERT, E. I. Jr., was ordained deacon on July 15 in Christ Church, Savannah, Ga. by Bishop Barnwell. He is to take charge of St. Paul's, Jesup, Ga. on September 1st.
LARNED, A. C. is now a resident canon of the cathedral in Providence, R. I.
NICHOLS, FESSENDEN A., formerly assistant at St. James', Fordham, New York City, is now the rector of Christ Church, Suffern, N. Y.
PLANTE, L. H., assistant at St. Paul's, Pawtucket, R. I. has resigned to become a chaplain in the navy.
POLLANICK, E. B., was ordained deacon on June 29th in the Church of the Ascension, Greenpoint, Long Island, by Bishop Larned, acting for the Bishop of West Va. He is in charge of St. Andrew's, Mullens, W. Va.
SCAIFE, L. L., formerly rector of Trinity, Newport, R. I. and now serving as a navy chaplain has accepted the rectorship of Calvary, Pittsburgh, Pa.
SWAIM, CLAUDE C., former Presbyterian clergyman, was ordained deacon by Bishop Mason of Virginia on July 19th at Grace Church, Cismont, where he is in charge.
TORREY, R. A. 3rd, was ordained deacon on July 15th in Christ Church, Savannah, Ga., by Bishop Barnwell. He is in charge of St. Andrew's, Darien, Ga.
VAN DYKE, W. E., rector emeritus of St. Luke's, Smethport, Pa. died at his home in that town on July 15th. He was rector of the parish from 1909 to his retirement in 1943.

SERVICES In Leading Churches

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

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

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

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

SUMMER SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Wednesdays: 12:00, Holy Communion.
Thursdays and Fridays: 12:10, Prayers.
The Cathedral is open daily for prayers.

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

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

CHRIST CHURCH
Nashville, Tennessee
Rev. Peyton Randolph Williams
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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

The World Council Will Deal Cautiously with Germans

General Secretary Says Council to Reserve Liberty of Decision and Action on Churches

By Religious News Service

Geneva (wireless):—The World Council of Churches has not established constitutional ties with any Church group in Germany but has reserved decision until "full and frank discussions" are held with representatives of the German churches, according to W. A. Visser 't Hooft, general secretary of the Council. Mr. Visser 't Hooft revealed that the Council will send delegates to Churches in Germany as well as liberated countries to discuss future relationships. The Council retains ties with the German Churches at present only through their membership in Life and Work, and Faith and Order, the two ecumenical movements which merged into the World Council.

"The Council," Visser 't Hooft said, "reserves all liberty of decision and action with respect to the relationships which will have to be established with the German churches. First, it will contact those who have given clear witness of their Christian faith and have taken a clear stand against Christian dealings with Nazism. Future relationships will depend on frank and full conversations between the Council's delegates and representatives of the German Churches."

Visser 't Hooft praised the work of the Rev. Eugen Gerstenmaier who was a key figure in the anti-Nazi movement inside the German Evangelical Church, but said that a false impression may have been created that his activities were carried on under mandate from the World Council of Churches. Gerstenmaier was one of a number of Confessional Church leaders who took a leading part in the plot against Hitler in July, 1944.

"Dr. Gerstenmaier," Visser 't Hooft said, "represented Bishop

Theophilus Wurm of Wurttemberg in the foreign office of the German Evangelical Church where he carried out a policy that was often quite independent. He initiated a series of activities to bring spiritual aid to prisoners of war, civilian internees, and foreign workers deported to Germany. He also took special pains to promote the work of ecumenical organizations among these different categories of war victims. Thus, on his own, he rendered an important service to ecumenical groups."

Recalling that during the war, the World Council had kept in touch with outstanding figures of the Church in Germany, Visser 't Hooft said that up to the time he was imprisoned, Pastor Dietrich Bonhoeffer was "the one man who played an outstanding part in keeping up ecumenical contacts."

Meanwhile Bishop Bell of Chichester has revealed that two years before the attempt on Hitler's life in 1944, the British government was informed of the plot by the late Pastor Dietrich Bonhoeffer, anti-Nazi leader of the German Evangelical Church. Bishop Bell made the statement at a memorial service held in Trinity Church here for the pastor who was slain by an S. S. commando-unit in the concentration camp of Flossenber near Neustadt, Bavaria, last April.

Bishop Bell told the congregation that Pastor Bonhoeffer went to meet him secretly in Stockholm in May, 1942, acting on behalf of anti-Nazi German generals who were cooperating with the Confessional Church in its fight against Hitlerism. One of the requests conveyed by Pastor Bonhoeffer, Bishop Bell said, was that the British government should take a favorable stand toward the new

Christian government anti-Hitler plotters were preparing to establish in Germany.

Born in 1906, Pastor Bonhoeffer studied in the United States and was a clergyman in a German Lutheran Church in London, from 1933 to 1935 before being appointed head of a Confessional Church training college in Pomerania. He was a member of the youth commission of the World Council of Churches and of the World Alliance for International Friendship Through the Churches, and was on friendly terms with British Church leaders. In collaboration with the Bishop of Chichester, he helped pastors and laymen of the German Confessional Church forced to emigrate during the Hitler regime.

(see editorial, this number)

DEVEAUX SCHOOL OFFERS SCHOLARSHIPS

Niagara Falls, N. Y.:—DeVeaux School has available a few scholarships for fatherless boys who have excellent school records. They are by preference given to boys whose

FOR SUMMER

★Because of the difficulty of securing and cutting stencils during wartime we will appreciate it if you do not ask for summer address changes. You are permitted to leave stamps at the Postoffice for the forwarding of your copy. If that is not convenient we will send an extra copy to your summer address, in which case kindly send us both your permanent and summer address and mark the notice "For summer only." As in former years THE WITNESS will appear every other week during the summer, resuming weekly publication the middle of September. All mail should be addressed to

The Witness
135 Liberty Street
New York 6, N. Y.

families are Episcopalians but occasionally a boy with a good record who is a baptized Christian is accepted even though not an Episcopalian. DeVeaux School has been in continuous existence since 1852 and is the official boys' school of the diocese of Western New York. It prepares boys for college and work leading to the professions. The headmaster will be glad to correspond with any mothers interested in the scholarships for their sons.

CONSECRATION IN NEW JERSEY

Trenton, N. J.:—Archdeacon A. L. Banyard is to be consecrated suffragan bishop of New Jersey on September 29th at the cathedral here. The Presiding Bishop is to be the consecrator with Bishop Gardner of New Jersey and Bishop Washburn of Newark the co-consecrators. He will be presented by Bishop Matthews, the retired bishop of New Jersey and Bishop Oliver Hart of Pennsylvania. The sermon will be by Bishop Conkling of Chicago.

DIOCESE OF DALLAS CONSECRATION

Dallas, Texas.:—The Rev. Avery Mason is to be consecrated bishop coadjutor of the diocese of Dallas on September 21 at St. Matthew's Cathedral here. The Presiding Bishop will be the consecrator with Bishop Moore of Dallas and Bishop Conkling of Chicago the co-consecrators. Bishop DeWolfe of Long Island is to be the preacher.

MISSIONARY EDUCATION MOVEMENT

San Anselmo, Calif.:—A conference, sponsored by the Missionary Education Movement, was held here July 25-30 to discuss "America's Uprooted Peoples" and the missionary field of Africa. Among the leaders was Archdeacon Hodgkin of California.

MAYBE HE OUGHT TO LEAVE

Jamaica, N. Y.:—The Rev. Joseph Titus, rector of Grace Church here, is wondering if guidance is not being given him to resign and find another parish. For the second time the church has been hit by lightning. The last time was on July 19th when the brownstone spire, erected in 1861, was split by a bolt from the summit to the belfry. This means

that a steel cage will have to be built around the tower, the stones taken down after being numbered and then re-erected. The operation will not only be hazardous but complicated and the loss is likely to run to \$30,000. It is covered by insurance with the Church Properties Fire Insurance Corporation.

TOWN-COUNTRY CONFERENCE AT MADISON

Madison, Wis.:—Bishop Elwood Haines of Iowa was a headliner at the national town-country conference held here for two weeks and attended by fifty Episcopalians, representing every province and three Canadian dioceses. He outlined elements in an intensive and extensive program for rural Church work. The Rev. Clifford L. Samuelson of the national domestic missions department told of ways theological seminaries might advance rural work, while Prof. J. H. Kolb lectured on various phases of rural life. Others to give lectures were the Rev. W. F. Allison on visual-audio aids; the Rev. Allen Cook on using the mail; the Rev. Charles Conder of the mobile chapel; Miss Bernice Jansen of the rural community center; Deaconess Evelyn Seymour on mountain work; the Rev. Irwin St. John Tucker on education in a small church.

ST. PAUL'S MANAGER TO RETIRE

Lawrenceville, Va.:—Mr. A. H. Turner retired on August 1st after serving for forty-two years as business manager and treasurer of St. Paul's School here. He has seen the school grow from an elementary school of a few hundred to a polytechnic institute that enrolls more than 1,000 annually. The institute is one of the colleges of the American Church Institute for Negroes. Mr. Turner is himself a graduate of Tuskegee College.

CHAPLAIN CLINGMAN DECORATED

Washington:—Chaplain (Capt.) Robert C. Clingman, son of the Rt. Rev. Charles Clingman, Bishop of Kentucky, was awarded the Bronze Star for heroic achievement in connection with military operations against the enemy on Luzon, P. I., from January 9 to March 4, 1945. As battalion chaplain during this

period Chaplain Clingman made many trips through hazardous and enemy infested mountain terrain in order to assist in the evacuation of wounded and dead. He performed Christian burials for fallen comrades in full view of the enemy. On one occasion it was necessary for him to crawl 200 yards through heavy sniper fire in order to find a place for safety. His presence at forward positions gave great inspiration to the men of the command.

SCHOLARSHIPS OFFERED VETERANS

New York:—Inauguration of a \$60,000 program providing scholarships to veterans and presenting the claims of the ministry to service men was announced July 30th by President Henry Van Dusen of Union Seminary. He also stated that a series of refresher courses for returning chaplains will begin during the coming academic year. Speaking of the financial aid Dr. Van Dusen said: "In most cases the government grant will go far toward meeting the expense of the student. Those with family responsibilities and those who wish to accelerate their course without the necessity of carrying heavy remunerative field work may apply for scholarship aid to supplement the government grants."

SECRET BALLOT DEMANDED

London (wireless to RNS):—Bishop Wand, former bishop of Bath and Wales, was elected Bishop of London after a secret ballot had been demanded. No such demand has been made at an episcopal election in the past sixty years. The request came from one of his opponents who criticized the bishop for Anglo-Catholic tendencies. When the ballots were counted it was found that no dissenting votes had been cast but one blank paper was returned.

REGULAR BROADCASTS FROM GUAM

Guam:—Lt. Comdr. R. T. Blomquist, navy chaplain who was formerly the rector of St. Luke's, Forest Hills, Long Island, broadcasts regularly each Sunday morning from the picturesque native-built chapel here. The services reach not only units and hospitals on the island but are also picked up by ships in the harbor and at sea.

Ministry to Migrant Workers Provided by the Church

*Large Trained Staff Gives Varied Program
To the Thousands of Seasonal Farm Workers*

By Religious News Service

New York:—Nearly 600,000 agricultural migrant workers in 23 states are being provided a united religious and social ministry this summer through the cooperation of 23 Protestant denominations in the Home Missions Council of North America, it was reported here by Miss Edith Lowry, executive secretary of the Council and administrator of migrant work. Now in its 26th year, the project is conducted among laborers who cultivate and harvest crops on farms and process food at canneries. Many have no permanent homes and live in shelters of various types supplied by the farmer, the canning companies, and the War Food Administration.

They are served by a trained staff of 274 workers, including 31 white, American Negro, Jamaican Negro and Japanese American ministers, 102 community workers, 124 child care workers, 10 assistants in vacation Bible schools, three teachers, and two survey specialists. This summer's budget for migrant work totals \$123,450.

"Through the religious ministry provided by a cooperative Protestant home missions program," Miss Lowry said, "not only are church activities taken to the migrant, but he also is aided in developing a more adequate standard of living and a sense of belonging and being wanted in American community life."

Church services, Sunday schools, Bible classes, recreational programs for children, youth and adults, leadership training, child care center, counseling, language classes, and other activities are developed for the seasonal farm workers wherever they can be found in groups without regard for race, nationality, or faith.

Nearly 85,000 of this year's migrants have been imported by the Federal Government from Mexico, Jamaica, the Bahama Islands and the Barbadoes Islands. Migrants include 203,000 Spanish-speaking natives, 68,000 American Negroes, 1,000 Japanese Americans and 200 Indians. The balance are white people

from southern states and a few northern states.

Texas has the largest number of seasonal workers this summer, with 190,000, while California has 168,000, Arizona, Oregon, and Washington 25,000 each, Michigan 15,000, New York 20,000 and New Jersey, 10,000.

CAPITAL PUNISHMENT IS DEFENDED

Oslo, Norway (wireless to RNS):—Capital punishment for Norwegian traitors "must be considered justifiable" in the present situation, according to Lutheran Bishop Gabriel Skagestad of Stavanger. Commenting on the action of a people's court in Oslo in passing the death sentence on Reider Haaland, accused of collaboration with German occupation authorities, the Bishop said: "For my part, I consider this in accordance with God's word in the Old and New Testaments that legal authority may use the death sentence."

PROSPECTS FOR UNION ARE POOR

London (wireless to RNS):—Although immediate prospects of church reunion are "poor" there is an "increased friendliness" between the churches, Archibald Walter Harrison declared in his presidential address to the Methodist conference of Great Britain.

"We are not going to engage in controversy," he said, "because we believe toleration is almost the finest flower of truly catholic Christianity, but we are not going back on the Reformation, which reaffirmed the infinite value of the human soul."

The churchman, winner of the military cross in world war I, spoke at Nottingham to the denomination's first fullsize conference since before the war, following his election to succeed W. F. Howard as president.

RUSSIAN CHURCH LEADER TO VISIT HERE

New York:—The Most Rev. Alexei, Archbishop of Iarislavl and Rostov, will shortly visit the United

States as a special envoy of the Patriarch of Moscow and all Russia, according to information from Moscow received at the New York office of the Russian Patriarchate in America. The Metropolitan has advised Presiding Bishop Tucker of the forthcoming visit, the date of which is not yet known. The Metropolitan adds, "The visit will resume the contacts with the American Churches, completing the trips of the Patriarch and the Metropolitan Nikolai to the Holy Land, Egypt and Great Britain."

MASSACHUSETTS DIOCESE HAS CHOIR SCHOOL

Boston:—A junior choir school, consisting of eighty girls from ten parishes of the diocese of Massachusetts, will meet the last week in August at Lincoln-Hill camp at Foxboro. They attend as choir groups rather than as individuals for training in rhythm, music reading and the learning of canticles and chorales.

AFRICAN SEMINARY REOPENED

London (wireless to RNS):—St. Augustine's Seminary for training men for the ministry of the Church of England has been reopened at Kumasi, diocese of Accra, after being closed for a number of years. The Rev. George Laing, African clergyman, is dean.

RELEASE SOLDIERS FOR MINISTRY

London (wireless to RNS):—In view of the serious clergy shortage in England, 1500 theological students are to be released from the armed forces. However only those with a minimum of three years of service will be eligible.

CANTERBURY URGES MARITAL ADVICE

London (by wireless to RNS):—A nationwide network of "advice centers" to help adjust marital troubles and restore homes broken by the war was urged here by Geoffrey Francis Fisher, Archbishop of Canterbury. The centers, he said, should be equipped to offer spiritual, medical, psychological, and legal help by specialists, particularly to liberated war prisoners and returning service men and women.

Addressing the Canterbury diocesan conference, the Archbishop called on the mayors of every town

in England to take immediate steps to create such centers and declared that public money should be available to finance them.

"The return from captivity of great numbers of prisoners and the release of service men and women makes great demands for understanding and help," he said. "Many marriages have been and are being broken up or imperilled for reasons directly or indirectly connected with the war."

The Archbishop warned, however, that "whatever remedial measures are devised, they cannot avail much unless at the same time the community is deliberately determined to raise the general standard of honor, loyalty, and obligation in marriage and sex relations."

Dr. Fisher stressed that the need for advice and help is not confined to service men and women because many civilians also have been obliged during the war to live away from their homes. "Long separations under unnatural conditions" and hasty wartime marriages, he said, have helped to make the divorce rate "a grave national problem."

One of the basic requirements for restoring home life is the provision of adequate housing, and this demands, the Archbishop declared, "action as violent as any war operation."

BULGARIAN EXARCH ON RUSSIA

Moscow (wireless to RNS):—A statement stressing friendly relations between the Bulgarian and Russian Orthodox Churches was issued by Exarch Stefan of Bulgarian on his return to Sofia from Moscow. Speaking on behalf of the Bulgarian delegation which recently visited Russia, Exarch Stefan declared, "We have come to the conclusion that between the Russians and the Bulgarians there can be no more misunderstanding and division."

"All intrigue directed toward spoiling our relations," the Bulgarian Church head asserted, "will meet the united and single-minded resistance of both our churches."

QUISLING BISHOP OF OSLO

Oslo, Norway (wireless to RNS):—Charges of membership in the Nazi Party and of writing pro-Nazi newspaper articles have been made against the former Quisling Bishop

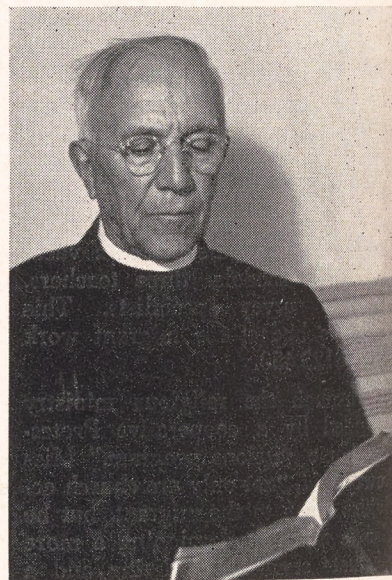
of Oslo, Lars Andreas Froeyland, at preliminary hearings here. Froeyland was made "bishop" in 1942 to replace the imprisoned Primate, Bishop Eivind Berggrav. The 57-year-old prisoner told the court he had never been a member of the Nazi Party nor expressed sympathy with it. He said he had written a series of sermons for newspapers, but claimed these did not refer to National Socialism. Asserting he had been forced to accept the Oslo bishopric because the Norwegian bishops "laid down their offices" after the occupation, he added: "My congregation boycotted me because of my rumored membership in the National Socialist Party and my colleagues excluded me from their meetings."

CATHEDRAL PLANNED FOR CHICAGO

Chicago:—If sufficient donations can be obtained in the post-war period, the Diocese of Chicago may have a cathedral costing from \$4,000,000 to \$5,000,000, Bishop Conkling revealed here. The diocese has been without a cathedral for more than 20 years since the Cathedral of St. Peter and St. Paul was destroyed by fire.

Bishop Conkling said his plans call for a cathedral similar to the Rockefeller Memorial Chapel, large Gothic structure at the University of Chicago. It is estimated that the cathedral would cost \$2,500,000 and diocesan offices, a convention hall, and residences for the bishop and the cathedral dean would require an additional \$500,000. A million dollar endowment fund is also planned. An added sum would have to be provided for the purchase of a building site.

Last May, Bishop Conkling announced that the diocesan debt, which had been \$1,000,000 when he came here three years ago, had been completely paid off. At that time he named a committee to publicize the need for a cathedral, but stressed that the funds must come from individual donations and not from assessing parishes of the diocese.



The Rev. Carl Reed Taylor is the vicar of St. Matthew's, Pacific Palisades, California, a mission which was started in 1941 by a small band of residents and has had remarkable growth in spite of the difficulties of wartime



The Church in Germany

AMERICAN Churchmen will do well to watch their step in dealing with Protestant leaders in Germany. That hundreds of German pastors resisted the Nazi regime is an established fact. That many did so solely because the Hitler gang sought control of the Church is also a fact. Of no one is this more true than of Martin Niemoeller, the most publicized of them. He told a group of Americans in 1937, just three days before his arrest, that the resistance to the Nazis on the part of the Church was "not a question of the suitability of one political system or another. It is merely a question of the independence of the Church." He made it clear that he did not himself oppose Hitler on any other grounds and declared that he would gladly serve again as a submarine commander in the event that Germany went to war. Since his release he has given several interviews without in any way indicating that he changed his mind during the eight years that he was a Nazi prisoner. He now states that he plans to visit England and the United States at the earliest moment. We will do well to see that he stays in Europe, at least until we can know more of what is in his mind and what he would say to the large American audiences that would undoubtedly come to hear him.

There are other stories now coming out of Germany which indicate that Church leaders of both confessions have been, and still are, more afraid of the Soviet Union than anything else. There was the plot of German generals with their demand that the British take a favorable stand toward "the new Christian government." Leading German pastors took part in that scheme, as the Bishop of Chichester now reveals (see page three). By "the new Christian government" did these men seek to smash the unity of the United Nations by turning the British against their ally of the east?

More recently there was a secret meeting of Church leaders with German industrialists, so largely responsible for the rise of Hitler and of the war, where a "plan" was drawn up for postwar Germany. Here too it appears that fear of

the left is driving Church leaders into reactionary activities.

There is but one way out for Germany in our opinion and that is to follow the British lead and take a decided and definite turn to the left. Left free to do so we believe the German people will take such a step. But any such movement will be vigorously opposed by the industrialists, with evidence that it is already being opposed by the American army of occupation, some of whose leaders are talking of using the western Germans as "Landsknechte" (hired soldiers) to fight the Russians. We are not prepared to say that German Protestantism is identified with these reactionary forces. We do say that some of their leaders unquestionably are. Churchmen of the democracies, and particularly those leading the World Council of Churches, will do well to keep this in mind as they confer with their German brethren.

The simple fact is that the people of this world have aspirations which they mean to translate into realities. The British election, with its two-to-one mandate for socialism in our time, ought to make this perfectly clear even to the most dull-witted. The Church, true to itself,

should rejoice in this movement and, insofar as it is proper for the Church to do so, identify itself with it and cease being either the dupe or the paid-servant of reactionaries, in Germany and everywhere else.

"QUOTES"

IF THE American Churches would support the masses of the European people against the dividers of Europe from the east and from the west, and against the monopolistic rulers from this country, organized Christianity could make an invaluable contribution to the emerging social order of Europe. But is there a chance that this will happen or are we going to see the third act of the great tragedy of world transformation?

—Paul Tillich,
Professor at Union
Theological Seminary

Why Not Try?

REPRESENTATIVE Joseph W. Martin, Jr., House Republican leader, deserves commendation and support for introducing in the House of Representatives a resolution asking the administration to seek, through the United Nations Security Organization, the outlawing of universal military training. Could anything be more obvious, more sensible or practical? Yet we find chairman of the House committee on postwar military policy stigmatizing this action as "a wonderful idealistic contemplation." We would question whether anything in this world has ever been devised for the good of mankind that has not at first

been called just that! It is certainly the description the synics and the sceptics give to the teachings of Jesus. And has anything ever really worked that was not in its inception a wonderful idealistic contemplation? It has been the way of all science, all moral and social advance.

Said Mr. Martin, "The system which has long been the practice of European nations has never prevented war. It is always viewed with suspicion and fear by other countries, forcing them to adopt the same policy. It becomes an insupportable burden, a constant drain on the people of the world, and a further incentive to war." We have so far found few people who really want post-war conscription. Even those who are its most fervent advocates say that the state of the world demands

it for our protection. "Other nations will have it, we must have it too." Only recently it was front-paged that Russia had begun to conscript its fifteen year old boys. This turned out to be an entirely fallacious report but denials, when published at all, were tucked away in an inconspicuous part of our newspapers. We have no doubt that most people still believe it.

The most logical nation to make an effort to bring this "idealistic" plan to pass is the one our statesmen constantly praise as the most idealistic; the United States of America. We certainly are the most powerful. We covet for our country the honor that will come to the nation that is willing to take the first step towards removing this curse of militarism from a war-sickened world.

False Gods of Education

by George St. John

Headmaster of The Choate School

IN THE emergency of war, in the struggle of life and death, when a kind of X-ray light breaks in on our follies and the truth stands out naked, this is the time—not only for our boys at the front but for us all—to analyze and evaluate that most important thing in the world which we call education—to see whether as parents and teachers we are putting first things first.

"What you would first have in your nation, you must first put in the minds and hearts of your youth."

What shall we say of our education in America? Horace Taft used to say, "Whatever else we may say about American education, we have to admit that it is in a bad way." The prayer of us who work intimately with boys is that American fathers and mothers and so-called educators, in the lurid light of war, are going to see clearly the educational mistakes of the past, and swear in the words of the Prayer Book that they will "renounce them all; and, by God's help, will endeavor not to follow, nor be led by them."

Educationally, we have run after false gods. We have made a fetish of the word progressive, a fetish of so-called "courses," percentiles, and degrees. Without a college degree in some states you can't go into the undertaking business!

We have run after I.Q.'s. I have often thought of it: Laval's I.Q., I understand, is high. On the other hand Mr. Churchill was in some things at the university as poor a student as I.

I want you to understand that this article is sub-

jective. In education we might well have done with too great objectivity. Too often a student has had explained to him all sides of a question, and then with no experience to guide him has been told objectively to judge for himself—make his own choice; whereas what the poor fellow needed was a decidedly subjective thing, a compelling conviction and burning faith. Too often "The hungry sheep look up and are not fed."

When approaching any matter touching the things that move men, the subjective convictions which now our boys at war have to live by, we have acted almost as if we were ashamed, or as if convictions were to be identified with prejudice—and being intellectual, we could see *both sides*.

About a student's right to choose his own courses or his own beliefs we have been conscientious to the point of negativeness: cold exposition of both sides, elective systems, voluntary or *compulsory* chapel. To no other phase of education except chapel do we apply the damning contrast: nobody ever speaks of compulsory mathematics or compulsory science or compulsory English, but all the best that a school or college can give—because there is only one *best* place to give it—we stigmatize with the opprobrious word compulsory. We have made a god of individual choice—we have made a god of the question mark.

AND in public life we have made a god of food and of things. Away from the point of view, away from character and the moral virtues, empha-

sis has shifted to *things*, until the meaning is almost gone out of "Ye shall not live by bread alone." The New Deal with its security from the cradle to the grave, the Republicans with their full dinner pail (Mr. Hoover's two dinner pails!), the idealistic and communist with their satisfaction, theoretically, with no dinner pail—so long as they can prevent anybody else from having one—it all has to do with making a god of things. Sometimes the idealist, and sometimes the communist, is most materialistic of all.

We have given our children things rather than stamina. Discipline has become synonymous with harshness or abuse. Self-expression has taken the place of self-sacrifice. We have lost not only our way, but also "the truth and the life."

We have neglected direction, purpose, convictions, goals, ambition, and those things not too fancifully called ideals. Too often we have been working on facts easy to tabulate, and on a certain kind of mental horse power easy to express numerically; when we should have been putting emphasis on character, on standards, on direction, on nobility and the things of the spirit. Much of what we have done has been good, but it has received wrong emphasis. We have analyzed and known all about a boy's mental machinery, without putting half enough emphasis on what makes it go right. We have often put more thought on the analysis of what is wrong than on working to find a cure. For the future of our country it is an ominous fact that academic speed and cleverness we have rewarded with generous scholarships, while scarcely noticing a fine point of view and noble philosophy of life or their opposites. Generosity, self sacrifice, persistence, nobility—these there is no way to measure, and we tend to ignore them. We have done these things until one wonders if the time may not soon be upon us when "A man may be an ass and think what he pleases, so long as he has a vocabulary to back up his opinions."

It was LeBaron Briggs who said, "He who writes nonsense about education is at least in good company." It is a sad thing—the amount of nonsense written by so-called progressives, psychiatrists, school superintendents or whatever. About the deepest of all subjects, education, almost anybody feels free to write; and there is in America a strangely eager and humble and gullible public to listen, and follow.

Graduates of teachers' colleges, Ph.D.'s, people with certificates representing all kinds of courses—all flourish. "And Dukes were three a penny." A commonplace person, inexperienced and ordinary by nature, but equipped with a degree or so many hours of courses, receives a good appointment in our schools, while a teacher born to teach may find

it difficult to gain in our school system any but an obscure and impecunious job.

Of character, of experience, of spiritual values, of the fact that a man's a *man* for a' of courses or degrees, our highly organized educational system has lost track.

"It is to the initiated a self-evident fact that for the thoroughly successful teacher there can be but one standard. He must be an angel for temper, a demon for discipline, a chameleon for adaptation, a diplomatist for tact, an optimist for hope, and a hero for courage."

No amount of courses or degrees and teachers' colleges can make teachers like that nor do they usually put emphasis on the things that would help most to do it.

But with all this criticism of American education there are among our schools, both public and private, the few exceptions that prove the rule. Amid all the educational shallowness and misguiding it has been given to a small handful of teachers and schools (because they so believed in their mission) to preserve for youth what in New England

THE SANCTUARY

conducted by W. M. Weber

MAURICE'S PROPHECY OF HITLER

That the spirit of the Cross prevails very little in the nations which still profess to honor it; that self-sacrifice is very generally and very systematically denied to be the law of our being,—most of us are ready with shame to confess. And therefore the expectation is surely very reasonable, that the experiment which was so successful in the nations of the East [under the Crescent of Islam] will be made, under other conditions, in the West. We have had many preparatory Antichrists, many sovereigns reigning by the strength of mind and will, and scorning all other right; why should we doubt that *this* image will be yet more completely manifested?

May God preserve those who live in the day when it is manifested to the world, and when the world goes wondering after it! In that day when intellect and will shall be utterly crushed under the car of the idol which they have set up; in that day when the poor man shall cry, and there shall be no helper, may God teach his saints to proclaim these words to the sons of men: *He was born of the Virgin; He suffered under Pontius Pilate; He was crucified, dead, and buried, and went down into Hell; He rose again on the third day; He ascended on high; He sitteth on the right hand of God; He shall come to judge the quick and the dead.* May they be enabled to say, *This is our God; we have waited for Him.*

—F. D. Maurice, *The Kingdom of Christ*, 1842

a century ago was a boy's and girl's natural heritage. As in the Dark Ages the monasteries kept alive the spark of civilization and learning, so in our age a handful of schools have kept alive among youth a philosophy of hard work, of common sense, of high standards, of the ethics of Christ's life and death and parables. To these things these schools are dedicated. Sometimes it seems as if these schools were among youth the last strongholds of the things of the spirit.

As a handful of independent colleges have tended to raise the standards of a hundred state colleges and universities, so this handful of schools exert an influence far beyond their numbers on a thousand schools the country over. For the sake of the character of our country, through those who are soon to carry its responsibilities, the number of such schools should increase.

Talking It Over

By

W. B. SPOFFORD

ONE American fascist has been stopped, at least temporarily. Stopped not by government but by the people. Gerald L. K. Smith, who places a "Rev." before his name, descended upon Los



Angeles in May with the announcement that he was to make his national headquarters there. He sought to establish himself by a series of mass meetings. The first was at the Embassy Auditorium on May 31. It was largely ignored. The second was at the Philharmonic Auditorium on June 25. It

was held under vigorous protest by the citizenry and was poorly attended. The third was at the Shrine Auditorium on July 20th. It was filled with empty seats. On the same evening an anti-Smith demonstration was held at the Olympic Auditorium. Every one of the 12,000 seats were occupied and there was an overflow meeting for the 5,000 unable to get in. It was arranged on short order but in spite of this the meeting is described by Carey McWilliams (a speaker at the CLID forum at the Kansas City General Convention) as "one of the most successful and most exciting mass meetings ever held in Los Angeles."

It was sponsored by 200 organizations, whose representatives responded to the roll-call by the

attorney general of the state, Robert W. Kenny, who was chairman. Among the organizations were the veterans' organizations; business organizations; the CIO and the A.F. of L.; leaders of the Jewish community; the League of Women Voters; the National Association for the Advancement of Colored People; the central committees of both the Democratic and Republican parties; the Free World Association; the Federation of Churches and a long list of other organizations. The only important element not represented was the Roman Catholic Church whose head, Archbishop Cantwell, declined to participate for reasons best known to himself.

The speakers included Orson Welles, Gregory Peck, Burgess Meredith, all of the movies; Phil Connolly and William Bassett, labor leaders; Sam Balter, John B. Hughes and Alvin Wilder, radio commentators. Attending and answering the roll-call were Mayor Fletcher Bowron; most of the members of the city council; most of the legislators from Southern California, including the colorful Albert Dekker, who is both a representative in the California legislature and a Hollywood actor. He made the collection speech when over \$10,000 was tossed on a captured Nazi flag, the money to be placed at the disposal of a continuation committee charged with the task of waging a continuous fight against native fascism.

AS A result of it all Gerald L. K. Smith packed his bag, sputtering and ranting, vowing he would return and giving the press an alibi for his departure and for his poorly attended meetings. He was "planning on leaving soon anyhow" and his meetings were poorly attended because "communists" had packed the street cars so that his followers could not get to his meetings.

The moral is that the effective way to meet rabble-rousers like Smith is to do what these Los Angeles citizens did so effectively: organize counter-demonstrations, with representatives of all the organizations in the community willing to join, with stress on a positive program for the future and not mere denunciation of an individual. And most important of all, a continuation committee, representative of the organizations sponsoring the meeting, to mobilize the community against any fascist bids for power in the future.

At least it worked in Los Angeles where the man who once boasted that "when chaos comes I'll be the leader" found that the City of the Angels was not his happy hunting ground. Might be a good idea for the citizens of Detroit to follow through with similar action.

Rethinking Christian Marriage

by John W. Tuton

Rector of Saint John's Church, Baltimore

THE incongruity of our position regarding the marriage of divorced persons is obvious. For instance, a priest of the writer's acquaintance, was recently approached by a divorced man desiring to be married. Under the particular circumstances all that the priest could do was to baptize the man (which he did!) and send him on down the street where his relationship was blessed by a fellowship of Christians. Fortunately, the man in question must have been a simple soul. Otherwise, the whole situation would have appeared ludicrous. And it is ludicrous!

This is but one of many considerations which should prompt our thinking on Christian marriage. Society is becoming increasingly concerned with the problem of family relationships. The war with its increased emotions has plunged thousands of young Christians into marriages, many of which were ill-advised. The average parish priest is already finding the problems which have come out of some of these marriages. And most of us probably have felt that something better could be done than our Church has yet done.

But the answer does not seem forthcoming by viewing other Christian groups. On the one hand one large branch of Christendom claims, in effect, that a large proportion of the human family is illegitimate. But her loyal children, if disobedient, can, by the machinations of legalism, find life again within mother Church. On the other hand, and at the opposite end, there is probably too little law: marriage, in such situations, is viewed largely as a matter of convenience, and does not really exist if the state says it does not. To the average Episcopalian neither extreme is the real solution. But before any solution to the problem of divorce and marriage can be reached let us attempt to understand what Christian marriage is.

Our Lord said very little about marriage. And what he did say appears to be singularly uncompromising. The nearest thing to a compromise might be the reference in Mark 19:11, which, if it is in reference to the preceding passage regarding marriage, suggests that all men cannot accept the ultimate rule regarding marriage. But there are at least two things which we must bear in mind: the first has to do with the circumstances in which Jesus lived historically, the other has to do with the principle involved in Jesus' attitude.

When Jesus taught regarding marriage, mar-

riage was not as ideal an institution as we might suspect. Neither was family life as stable as we might believe. Divorce consisted, in effect, of a man telling his wife to leave. Under such circumstances a compromising attitude would have watered down the whole effect. Easy divorce then (and still) robs life of the dignity for which God meant it.

Now what of the principle behind the law which Jesus seems to have given? May we not say this: that the concept of God's fatherhood is the real principle at stake? To talk of God as father to people whose experience of earthly fathers is but transient, borders on the impossible. But where there is substantial family life, where there is the experience of a dependable father on earth, the stage is set for that moving and wonderful drama which will take place as men begin to discover God as father. Marriage and family life we would suggest is meant to condition the individuals within it so that they can move towards making the discovery that the supreme reality is a personal reality and a father reality. Jesus saw his own meaning in terms of showing fatherhood through his relationships with others. And that we believe is the basic Christian principle upon which not only Christian marriage must hinge but all the other areas of life as well.

But now we come to a major difficulty. We all agree that easy divorce robs us of the father concept, without which Christianity could hardly exist. Must we not go a step further and say that inflexible laws do the same thing? For laws have a strange way of contravening the principle out of which they originally grew. For instance, stop signs at busy intersections are good things. They are meant to save life. But if one is taking a desperately ill child to a hospital one forgets the law and returns to the principle out of which the law sprung.

And is not this the situation within our canon law regarding marriage? Assume for example that a child has a drunken father, or a cruel father, or an indifferent father. The Church (without benefit of canon law as far as is known to the writer) may advise the mother to separate from the father (if he deserves to be called such). Now what if someone enters the picture who would either create or restore the true Christian idea of fatherhood? Can the Church ask God's blessing upon such a union? Not at all. Is not the principle lost within the law?

WHAT can the Church do, beyond what it is already doing in the way of instruction? If Christian marriage exists primarily for a growing understanding of the fatherhood of God, if this be the basic principle, then this basic principle must reach out to redeem the concepts which have been shattered in homes that have been broken. How could such a principle, which at one time most adequately expressed itself in the words of Jesus, best express itself in our own times?

In order that the primary Christian principle regarding Christian marriage be preserved and expressed, we would suggest the formation of a family commission or court within each diocese. We suggest that it should be made up of the bishop, two priests, a social worker, a psychologist or psychiatrist, and a lawyer. Reasons for such a constituency will be indicated later.

Such a court (i) would act as an advisory board in issuing marriage and family instructions within the diocese. Its rulings and advice could not contravene the canons of General Convention. (ii) It could adjudicate that Christian marriage had not existed in certain marriages. That is, from the evidence available, it could judge that fatherhood of God could not become known through a marriage under some circumstances. Then (iii) upon making such decisions, it could sanction a Christian marriage within the Church, providing, however, that the court was satisfied that the evidence available indicated that the contemplated union would be Christian in its true sense.

As to the make-up of the court, it is felt that the various aspects of marriage could best be analyzed by including those who would judge the legal, social, and mental aspects, as well as the religious aspects. The manner of selection of the court, as well as procedure, could best be ruled upon by the General Convention. The court might well include, in its deliberations, the individual clergy interested in specific cases.

Such a court we maintain would more accurately speak the mind of Christ than would law, itself. Being constituted, as we suggest, it would not endanger the position of the bishop within the Christian community (as would be the case where matters of divorce and remarriage were left to his individual discretion). Further, with lay representatives, it would more adequately express the mind of Christ than would a group of clergy or laity. Nor would its duties be over-burdensome. Few would be willing to face such a commission or court. Only those who really love the Church and truly desire its blessing would be willing to go through it. But those who did and found a favorable response might truly find God as father.

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Any solution which we make will have its flaws. But any solution which does not see Christian marriage in terms of the basic principle of the fatherhood of God is doomed to failure. Whatever changes come within the canon law must hold this principle above all others.

New Books

***Excellent

**Good

*Fair

***Pascal, Genius in the Light of Scripture.* By Emile Cailliet. The Westminster Press. \$3.75.

This is not gossipy biography, lost in the minutiae of daily life. You will find here the development and religious concerns of the man Pascal, based not on dubious reconstructed conversations, but on the historical record wisely interpreted. This kind of biography is strange to American eyes. It brings before us the majesty of the Scriptures and the depths of the Gospel, as they penetrated the intense nature of the seventeenth century mathematical prodigy Pascal. For the sake of this, it is worth enduring pages of eulogising. Professor Cailliet, though an internationally recognized scholar dealing with a thinker of undoubted position, still has the uncertainty of an enthusiast. He does not need to tell us that Pascal is a great man, that the Bible is the Book of Books, and that it had decisive effect on Pascal. That is clear in the evidence. Below this dross lies the gold of Christ's Gospel. "Let us learn from Pascal, then, that Christianity is essentially a matter of commitment; that theology is a matter of authority; than that in the last analysis the supreme authority in theology is that of the Incarnate Son, the Supernatural Christ. He, the Living Word, is therefore the measure of all things spiritual, even of Scripture. Let us once more realize, as in this final assurance we behold the serenity of Pascal's death mask, that the only true Church is the Communion of Saints."

—W.M.W.

***Norman Corwin: *On a Note of Triumph.* Simon and Schuster, New York. \$1.50.

The V-E day radio presentation in book form. Mr. Corwin, who represents the heights to which radio script-writing can hope to climb, preaches a truly great sermon on the *how* and *why* of the World Revolution of 1945 A.D. The final prayer, beginning "Lord God of trajectory and blast," should be plagiarized and quoted from every pulpit in the land in the coming weeks.

—W.B.S., Jr.

THE WITNESS — August 9, 1945

St. Bernard's School Stresses The Practical in Life

School Provides for Trips to Industrial Plants, Farms and Many Welfare Agencies

Edited by W. B. Spofford

Gladstone, N. J.:—Headmaster H. D. Nicholls, in his recent report to the association of St. Bernard's School, reviewed the part graduates and boys of this Church school have played in the war. There are 176 in the service, with two missing in action and seven killed. He also stated that the fund for the proposed addition to Conover House, one of the school buildings, was progressing satisfactorily. Later at the same meeting the treasurer, Mr. R. Stuyvesant Pierrepont, stated that the fund had reached \$33,000 and that plans were under way to start construction in the spring.

St. Bernard's offers a college preparatory course that provides every opportunity both for spiritual development and training in the practical problems of life. In addition to individualized instruction in small classes, it has had long experience in training boys in the practical affairs of the farm, the printing shop, the work shop and in landscaping. It also provides comprehensive and well-planned field trips to industrial plants, farms, and welfare agencies. It is the only Church school for boys in the state of New Jersey.

Pastor Arrested

Copenhagen (wireless to RNS):—Pastor Erik Johannes Stroebech, notorious pro-Nazi Danish clergyman, has been arrested here on charges of carrying on espionage for the Gestapo during the German occupation. He is also accused of complicity in the murder of a young Danish pastor named Johannesen.

Aid for OPA

New York:—The Office of Price Administration has assigned a consumer relations officer to explore the possibilities of church cooperation in support of price control and rationing to combat inflation and the black market. During the summer, Miss Elizabeth Lam, professor of religion at Western Reserve University in Cleveland, O., is conferring with national religious leaders to as-

certain if information on the OPA and its objectives is needed and wanted by the churches.

While in New York, Miss Lam told Religious News Service that she found the churches keenly interested in helping to eliminate the black market, in creating public acceptance of rationing in order to feed the starving peoples of war-devastated countries, and in the necessity of price control to prevent inflation.



The Main School Building at St. Bernard's, Church School located at Gladstone, New Jersey.

Books for Russia

New York:—Religious groups throughout the country are being urged to cooperate in a campaign for 1,000,000 English language classics to re-stock Russian libraries looted by the Germans. The appeal was issued here by the Rev. Ralph W. Sockman, pastor of Christ Church in New York City and chairman of the inter-faith committee of the American Society for Russian Relief, formerly Russian War Relief, which is sponsoring the project.

Sockman pointed out that the Germans, in their invasion of Russia, de-

stroyed 12,000 public libraries and reading rooms, and more than 20,000,000 books, including collections of English language volumes. As the study of English in the Soviet Union is nearly universal, he added, the demand for English and American literature is far greater than the supply. The books will be shipped to Russia on Soviet vessels as soon as they are received by the American Society for Russian Relief.

End Segregation

Son Jose, Calif. (RNS):—Calling for an end to racially segregated churches, the Christian Churches of Northern California, at their annual meeting here, urged that Japanese Americans be invited into membership in local congregations. The convention also requested authorities

to prevent un-American and undemocratic incidents as Nisei evacuees return to the West Coast. Other resolutions endorsed continuation of the national Fair Employment Practices Committee, recommended a state FEPC, opposed peacetime conscription, and supported all organized efforts to control and suppress sales of alcoholic beverages.

Hits Vatican

Moscow (wireless to RNS):—The policies of the Roman Catholic Church "make it impossible to speak

Summer Services

ALL SAINTS' CHURCH, Palo Alto, Stanford University, California. Waverly St. and Hamilton Ave. Oscar F. Green, Rector. Services 8 and 11. Union Service, 7:45 P.M.

ST. JOHN'S CATHEDRAL, Denver, Colo. The Rev. Paul Roberts: The Rev. Harry Watts. Sunday: 7:30, 8:30, 9:30, 11 and 4:30. Wed. 7:15. Thurs. and Holy Days, 10:30.

ALL SAINTS CHURCH, Omaha, Nebr. The Rev. Fred W. Clayton, Rector. Sunday: 8 and 11. Celebration of H.C. first Sunday at 11. Week Days, H.C. and intercession Wed. at 10 A.M.

ST. MARTIN'S CHURCH, New York City, Lenox Ave. at 122nd St. The Rev. John H. Johnson, Rector, the Rev. Charles S. Sedgewick, the Rev. William E. Kidd. Sunday 8, 9, 11 A.M., and 8 P.M. Celebrations of the Holy Communion daily at 9 A.M.

THE EPISCOPAL CHURCH AT DUKE UNIVERSITY, Durham, N. C. The Rev. H. N. Parsley, Chaplain. Services: H. C. 9 A.M.; Canterbury Club 6:45. Serving navy, army, civilian units.

GRACE CHURCH, Millbrook, N. Y. on Route 44. The Rev. H. Ross Greer, Rector. Services: 8:30 and 11 every Sunday.

ST. PAUL'S CATHEDRAL, 615 S. Figueroa, Los Angeles, California. The Very Rev. F. Eric Bloy, Dean. Sunday: 8, 9, 11 A.M. and 5 P.M. Weekdays: H. C. Tuesday, 9 A.M.; Thursday, 10 A.M.

CHURCH OF ST. JOHN THE EVANGELIST, Portland Ave. and Kent St. St. Paul, Minnesota. Sunday: 8 and 11.

GRACE CHURCH, Utica, N. Y. Genesee and Elizabeth Sts. The Rev. Harold E. Sawyer, Rector. Sundays: H. C. 8: Morning Prayer and H. C., 11; Evening Prayer, 4:30. Weekdays: Tues. and Thurs. H. C. at 10; Wed. at 12:30; Friday, H. C. at 7:30.

ST. PAUL'S CHURCH, Broad and Madison Sts., Chester, Pa. The Rev. Stanley V. Wilcox, Rector. Services: Sunday: 8 and 10:30; Weekday: Wednesday at 10 A.M.

CHRIST CHURCH, Cambridge, Mass. The Rev. Gardiner M. Day, Rector. Sunday: H. C. 8: Children's service at 11; M. P. and Sermon, 11; E. P. and Sermon, 8 P.M. Weekdays: H. C. Wed. at 11; Thur. at 7:30;

ST. LUKE'S CHURCH, 435 Peachtree St., Atlanta, Ga. The Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman, Assistant. Sunday: H. C. at 9; M. P. and sermon at 11; Young People's Service League, 6 P.M. Saints' Days, H. C. at 11.

THE CHURCH OF THE HOLY TRINITY, 316 East 88th Street, New York City. The Rev. James A. Paul, Vicar. Sundays: Holy Communion at 8 A.M. Morning Service at 11 A.M. Thursday at 11 A.M.

ST. PAUL'S CHURCH, 116 Montcito Ave., Oakland, Cal. The Very Rev. Calvin Barkow, D.D., Rector. Services: Sunday 8 and 11.

CHURCH OF THE ATONEMENT, 5749 Kenmore Ave., Chicago, Ill. The Rev. James Murchison Duncan, Rector. Sundays: H. C. at 8, 9:30, 11. Daily: H. C. at 7 a.m.

ST. PAUL'S CHURCH, 8th Ave. at C. St., San Diego, Calif. Rev. C. Rankin Barnes, D.D. Rector; Rev. Wayne Parker, Sun.: 7:30, 11. 7:30. Fridays and Holy Days, 10.

ST. MARK'S CHURCH, San Antonio, Texas. Rev. Thomas H. Wright, D.D., Rector; Rev. R. Dunham Taylor; Rev. Henry B. Getz. Sundays: 8, 9:30, 11. Fridays and Saints Days, 10.

ST. JAMES CHURCH, W. Wisconsin Ave. at N. 9th St., Milwaukee. Rev. G. Clarence Lund, Rector. Sunday: 8 & 11 A.M. Thursday: 10 A.M.

GRACE CHURCH, Capitol Square, Madison, Wisconsin. Rev. John O. Patterson, Rev. E. M. Lofstrom. Sunday: 7:30 H. C.; 9:30 Parish Communion and Sermon. 9:30 Church School; 11 Choral Service and Sermon. Daily, 5 P.M. Evening Prayer. Holy Days, Eucharist, 7:30 and 10.

TRINITY CHURCH, Tulsa, Oklahoma. The Rev. E. H. Eckel Jr., Rector. Sunday: 7 and 8; Church School, 9:30 (except August); Morning Prayer Service, 11; H. C. Friday and Holy Days at 10:30.

CHRIST CHURCH, Ridgewood, N. J. The Rev. A. J. Miller, rector. Sundays at 8 and 11 A.M. Fridays and Holy Days at 9:30 A.M.

ST. MARY THE VIRGIN, 46th Street between 6th and 7th Aves., New York. Rev. Grieg Taber. Sunday Masses: 7, 8, 9, 10, 11 (High)

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of union between the Eastern and Western Churches," according to an article by Professor I. G. Aivazovsky in the latest issue of the Journal of the Moscow Patriarchate. The article is regarded here as one of the most detailed anti-Vatican statements to have appeared in the Russian press for many years. Professor Aivazovsky accused the Vatican of having "introduced novelties in matters of faith and church organization" and condemned the Pope's "claim to be Vicar of Christ on earth."

"All appeals by the Pope for union," he declared, "signify, not union, but enslavement of the Eastern Orthodox Church. To such appeals, the Eastern Church must reply negatively."

British Salvage

London (wireless to RNS):—Masonry and glass from churches in Bath, England, destroyed or damaged by air raids have been sent to Lakeview, Ontario, to be used in a new church being built there.

Churches Damaged

Paris (wireless to RNS):—Minor damage was suffered by the American Protestant Episcopal Church of the Holy Trinity here when vandals attempted recently to set fire to the building. The fire burned itself out after having charred a part of the altar. Vandals also broke into the Anglican Church of St. George, causing considerable damage to furniture.

Future Church

Boston (RNS):—Church choirs of the future will waft their music from airplanes to earth-bound audiences, Prof. H. Augustine Smith, professor of choral music at Boston University, predicted at a conference of the Arts Guild of the Congregational Christian Churches at Newton-Andover Theological Seminary. Professor Smith said that, in a rapidly developing air age, churches will have to revise their programs around the 40-hour week and Sunday travel by train, bus, plane, and motorboat. He added that Protestants will be compelled to follow somewhat the timing of the Masses of the Roman Catholic Church, with five to seven Sunday morning services.

Lively Topics

Cazenovia, N. Y.:—When the young people of the diocese of Central New York met here July 9-14

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for their annual conference they discussed lively topics. Rabbi E. I. Jacob of Springfield, Mo., and the Rev. V. E. Holly, rector of St. Philip's, Syracuse, stirred them with talks on race relations. There was an interesting course on the popular subject of home making, offered by Mrs. Harold C. Kellerman of New Berlin, N. Y., and other courses on the new hymnal, on the New Testament, on missions, on worship were offered by the Rev. H. W. Foreman of Adams, N. Y.; the Rev. James Plankey of Seneca Falls; the Rev. Charles Sykes of Tioga County Missions; Miss Elizabeth Britton of Birmingham. The director of the conference was the Rev. James E. Wolfe of Bainbridge. The chaplain was the Rev. Fenimore E. Cooper of Syracuse, while the Rev. Gilbert V. Hemsley, described as "that genius of creative fun and friendship" was in charge of recreation.

Virginia Conferences

Roslyn, Va.:—Three well attended young peoples' conferences were held in the diocese of Virginia from July 1 to 24, all under the chairmanship of the Rev. James W. Kennedy with the Rev. Reginald W. Eastman as dean. Guest speakers

were the Presiding Bishop, Bishop Goodwin, the Rev. Hubard Lloyd, the Rev. Churchill Goodwin and the Rev. John Page Williams. Bishop Mason was chaplain at one of the conferences.

Cooperation Demanded

Geneva (wireless to RNS):—The people of Holland were urged to subordinate personal interests to the welfare of the country in a message by the general synod of the Dutch Reformed Church. The message stressed that Holland's reconstruction calls for "complete consecration to the true renewal of righteousness and peace." Declaring that the black market must be abolished, the message asserted that "lives of luxury are absolutely intolerable" in face of the great need of the whole people. It demanded stern measures against profiteering and warned that private fortunes "must not take precedence over the needs of an impoverished community."

"Christian righteousness," the statement said, "demands of the people, especially employers, owners of capital, and workers, that they do not return to the class struggles of the past, but concentrate their energy on attaining a just order wherein the

worker is recognized as a responsible collaborator, and security of existence is guaranteed. This righteousness demands that workers returning from abroad be integrated as soon as possible in the normal process of production, so that they may feel their fatherland knows how to give its workers a place at home where they can work and live and help in reconstruction."

Auto Sunday School

Regina, Canada (RNS):—A Sunday school on wheels—that's the Sunday school caravan of the Church of England in Canada which, this summer, started its 25th year of activity in the western provinces and northern Ontario. The caravan consists of 24 separate vans and was organized in 1920 by Miss Eva Hasell, who is still in charge. Plans of Miss Hasell call for the addition of two more vans before fall, with 16 more volunteer workers. She is at present making a tour of western points, giving lectures and appealing for funds.

A former driver for the British Red Cross in World War 1, Miss Hasell founded the Sunday school van system in Saskatchewan to provide religious instruction for young

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people in rural districts. She also laid the foundations for the Sunday school-by-mail.

The women who have served in the caravan for the past 25 years have received no pay, but are supplied with food and travelling expenses. The caravan is operated from early spring until freeze-up. Reports for 1944 show that 4,724 new members were enrolled, and 11,314 old members were visited. Altogether, 9,553 homes were visited on the prairies.

Church Leaders

Geneva (wireless to RNS):—Four Confessional Church leaders have been given key posts under Dr. D. Otto Dibelius, recently-named head of the new Evangelical Church government in Berlin and Brandenburg. All four were formerly associated with Pastor Martin Niemoeller and were active in the anti-Nazi church resistance movement in Germany.

Serving as liaison between the Evangelical Church and Russian occupation authorities is Pastor Heinrich Grueber, who was sent to a Nazi concentration camp for two years because he formed the Confessional committee to aid Christians of Jewish descent. He has been assigned also to organize relief projects for displaced persons.

Pastor Hans Lokies, at one time Lutheran missionary in India, has been placed in charge of youth work and religious education in schools. This is regarded as one of the most important tasks confronting the new church government.

Others on the central committee are Pastor Hans Boehm, prominent in German Church affairs for the past ten years; and Pastor Helm Jannasch, who was active during the Hitler regime in organizing aid for persecuted Confessional pastors. Both Dr. Dibelius and Pastor Boehm

have played leading roles in the ecumenical (world Church cooperation) movement.

All so-called "German Christians," an element which compromised with the Hitler regime, have been completely ousted from control in the Berlin and Brandenburg province. Dr. Dibelius, who was displaced as superintendent of the United Church of Prussia when the Nazis came into power, has now recovered his position and will assume the title of bishop.

Shrine Mont

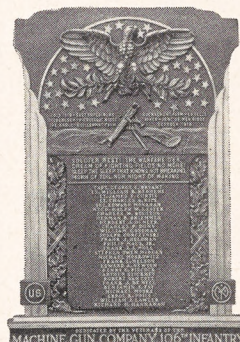
Orkney Springs, Va.:—Shrine Mont, Church conference center, had two impressive dedications this summer. First was a fine portrait of the founders, the Rev. Dr. and Mrs. E. L. Woodward, done by portrait-painter Eugenie Saugstad of Alexandria, Va. A few days later the Goodwin refectory was dedicated, a tribute to Bishop Frederick D. Goodwin.

Retreats for Chaplains

New York (RNS):—The Rev. Jesse M. Bader, executive secretary of the department of evangelism of the Federal Council of Churches, has de-

parted for Europe to conduct a series of one-day conference retreats for chaplains serving American troops in Great Britain, Italy, and France. The meetings, which will be similar to those held in the U. S. since Pearl Harbor, were arranged to afford an opportunity for spiritual renewal to

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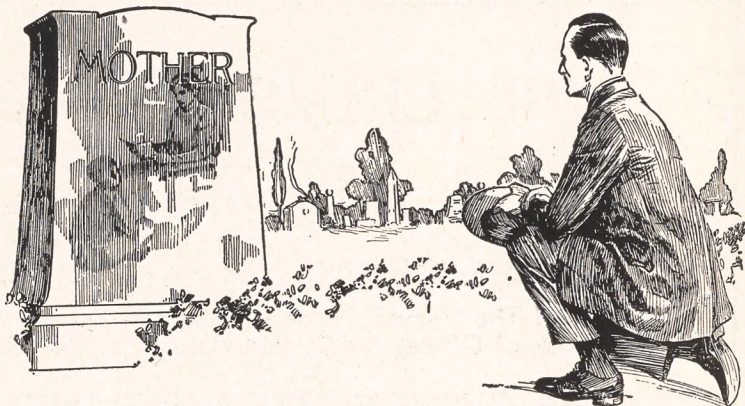
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chaplains overseas, and to inform them of recent developments in the American churches. While in Europe, Mr. Bader will also confer with Church leaders on the continent on evangelistic opportunities and needs during the immediate post-war period, and on plans for the observance of world-wide communion on Oct. 7.

Help for China

Bromley, Liberia:—School girls in Liberia are sending a gift to school girls in China. The sixty boarders at Julia Emery Hall, Bromley, Liberia, heard how the students of the Hankow Diocesan School had traveled a thousand miles into free China and moved their school four times, seeking safety. The girls in Liberia on their own initiative got up a program of music and recitations, invited everybody, telling them to bring an offering, and are sending the total amount to China, "to be used for the children who have had to move so often and suffer so much, in order to do what is easy for us in this country."

Church in Mexico

New York:—Retirement of the Ven. Samuel Salinas of Mexico after

fifty years of service—he was ordained deacon in 1895—has cut down still further the small staff of active clergy in that field. New Church activity in Mexico has been started at two places within the past year, at Chapulaco in the state of Hidalgo, northeast of Mexico City,

and at Tlajomulco, in the state of Jalisco to the west. At five other places, small groups of people are interested in the Church, and Bishop Efrain Salinas is doing his best to send some one to meet with them and teach them.

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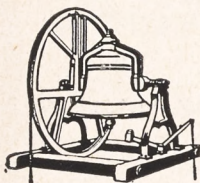
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from Roman Catholic sources early in 1944 threatened all non-Roman work but later reports indicate that it "had a beneficial result among the population; great numbers of people are now interested in the study of the Bible, and many of them in the work of the Episcopal Church." The school and kindergarten in Tacuba, near Mexico City, started 1944 with 276 students, lost 60 per cent of them in the face of uncertainty and general uneasiness, and then grew until it is now packed with 400 students after having to turn many away. "Our Church people," the Bishop adds, "have reaffirmed their loyalty; their interest has increased; their spirit is stronger and their decision to stand for Christ is magnificent."

Many Confirmed

New Guinea:—The Bishop of New Guinea, Philip N. W. Strong, has returned to his cathedral at Dogura after a three months' tour of his diocese. "I have been to all our mission districts and military areas which needed episcopal ministrations," he writes. "I have taken eighteen confirmation services and confirmed over 400. Of these, 220 were army or air force men; 170 were Papuans. At one service I confirmed both races, using two languages all the way through. On the Gona battleground, where the church had been destroyed, the native people had erected an outdoor altar with a canopy for shade from the scorching sun."

A number of the Bishop's missionaries and native people were killed in this diocese. The Bishop adds, "There are now many stirring witnesses to the fact that the blood of the martyrs is already proving the seed of the Church."

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

MR. WINSLOW AMES
Civilian Public Service Camp,
Coshocton, Ohio

Thanks very much for your editorial against peacetime conscription. The recommendation voted by the Woodrum committee indicates that the fight needs to continue steadily. The minority on that committee against permanent conscription, or at least against a decision in wartime, was sizeable, and that gives ground for hope. The lobbies in favor of permanent conscription are, however, powerful; and they are armed with an important current item, namely the fact that contributions to the Legion and to the most prominent committee in favor of peacetime conscription are deductible for income tax; whereas attempts to deduct contributions to most of the organizations opposed will doubtless be declared not deductible in the case of groups formed for the purpose, and might embarrass older organizations that have long enjoyed deductibility. This is a minor matter but it shows how the wind blows.

THE REV. JAMES L. SMILEY
Annapolis, Maryland

Allow me to thank you for the editorial on peace time conscription (WITNESS, June 28). It is the expression of consecrated common sense. The opposition bears the germs of reviving Prussianism.

THE REV. GEORGE NOSTRAND
Rector of St. Philip's, Cleveland

I have read in a current magazine an article on "Russia's Own Church Elects a Patriarch," with eleven archbishops, each staggering under the full weight of ecclesiastical ornament. Is this the sight which is to revive the longing eyes of the Russian people? Pomp is useful in its place and traditional with the Russian Church but I wish we might see more of the same Church in action seeking the kingdom of God and his righteousness. Where can we hear more about the people in our sister Church over there who want something more than to restore things to the way they were in the days of the czars?

THE REV. PAUL T. SHULTZ JR.
Rector of Emmanuel, West Roxbury, Mass.

Congratulations on your editorial *Power after Pentecost* in a recent number. It prompts me for a third time in as many years to remind you that Forward in Service is producing in the Episcopal Church the very unity for which you plead and again to ask why THE WITNESS remains silent about this significant movement in the Church's life.

ANSWER: Last winter the managing editor of THE WITNESS visited Mr. Shultz at his home. Because of the great enthusiasm Mr. Shultz expressed for Forward in Service, our managing editor met with the Rev. Avery Mason, director of Forward in Service, to find out how THE WITNESS could best cooperate. It was suggested that we could best aid by devoting our Lenten Series of articles to the topics that Forward in Service was urging the Church to study during the season. We not only complied with this re-

quest but the authors also were selected by Mr. Mason. THE WITNESS extensively publicized this series of eight articles, both with advertisements and with circulars, in which we pointed out that they were tie-ins with the Forward in Service Study Outlines. We feel therefore that we have not "remained silent." Our records however indicate that Mr. Shultz did remain silent, at least as far as organizing in his parish any group to study the series planned almost entirely by the director of Forward in Service. Fact is, we were a bit disappointed that the man who was the one to initiate the series didn't order at least five or six copies while the articles were appearing so that a few of his people might catch some of the enthusiasm for what he calls "this significant movement."

THE REV. PHILIP L. SHUTT
In charge of Trinity, Belvidere, Ill.

Dean Day's article *Is Union Possible* in THE WITNESS (June 14) raises many questions and since he has asked his readers "what do you think?" here is one answer. I am much concerned over our Church divisions, and I can go along with much of what he says, but I am forced to ask what other system of ministry and the sacraments than ours has been as successful in "spreading the Gospel of Christ and making Him known to men," to quote Dean Day? At all costs we must preserve the commonly accepted tradition of at least 1700 years that the three-fold ministry of apostolic origin and authority is basic to any union. Once this is accepted everything falls into place. If such a system had been contrary to God's will it would long ago have disappeared from among Christian communions.

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