

The WITNESS

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NOVEMBER 8, 1945



Official Navy Photo

A TIME WHEN EATING
IS VERY DIFFICULT
(Story on Page Four)

ARTICLE BY SERGEANT F. D. H. GILBERT

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. 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, 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
Wednesdays: 11:00 A.M.—Holy Communion

THE WITNESS

For Christ and His Church

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NOVEMBER 8, 1945
VOL. XXIX. No. 5

CLERGY NOTES

BELL, BERNARD I. has accepted appointment as consultant on education in the diocese of Chicago. He will be an honorary canon of the Chicago cathedral. Effective March 1, 1946.

BULL, ROBERT L. JR., formerly rector of Trinity, Elizabeth, N. J., is now the rector of St. Paul's, Columbus, Ohio.

COLE, JACKSON L., retired rector of Christ Church, Cooperstown, N. Y. died on October 14.

COX, FOSTER N., was ordained priest on October 18 by Bishop Wright of East Carolina at St. John's, Wilmington, N. C. He is in charge of St. Anne's, Jacksonville, N. C.

CHURCH, WHITNEY, in charge of St. John's, Bellefonte, Pa., was ordained priest on October 18 by Bishop Heistand.

FARRELL, J. HUGH R., formerly student chaplain at Texas A. & M. College is now associate rector of St. Paul's, Waco, Texas.

HADLEY, HENRY, rector at Glendale, Ohio, has accepted the rectorship of St. Luke's, Montclair, N. J. and not the Rev. Harry L. Hadley of Bradley Beach, N. J. as we previously reported.

HELVEY, ORIN G., formerly a navy chaplain, is now student chaplain at Texas A. & M. College.

JONES, CARLTON N., rector at Martha's Vineyard, Mass., has accepted the rectorship of St. Paul's, Lock Haven, Pa., effective November 15.

KELLERAN, HAROLD C., rector of St. Andrew's, New Berlin, N. Y. died suddenly on October 11 of a heart attack.

KELLOGG, CHAPLAIN H. H., has accepted the rectorship of Christ Church, Houston, Texas.

LEWIS, C. P., priest in charge of Trinity Cathedral, Little Rock, Ark., has been appointed dean of the cathedral and elected rector by the vestry. He was installed by Bishop Mitchell on Oct. 21.

(Continued on page 18)

SERVICES In Leading Churches

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

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

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

TRINITY CATHEDRAL
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
SUNDAY SERVICES
Sundays: 8:30, Holy Communion; 11:00 Morning Prayer and Sermon. Holy Communion First Sunday.
Tuesdays: 12:10 Organ Recital.
Wednesdays: 12:00 Holy Communion.
Thursdays and Fridays: 12:10 Prayers.
Saints Days and Holy Days: 12:00 Holy Communion.
The Cathedral is open daily for prayers.

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

EMMANUEL CHURCH
15 Newberry Street, Boston
(Near the Public Gardens)
Sunday Services 10 and 11 A.M.
Rev. H. Robert Smith, D.D.
Minister-in-Charge

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

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

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Activities of Rome Protested At Reformation Service

*Bishop Oxnham Declares It Is Not Intolerant
to Protest Against Her Political Activities*

By Sara Dill

St. Louis:—Bishop G. Bromley Oxnham, president of the Federal Council of Churches and the bishop of the New York area of the Methodist Church, was the headliner at a great Reformation Service held in the auditorium here on October 28th. All of the Episcopal Churches in the city participated with most of their choirs joining in the massed choir of 1000 voices. Bishop Scarlett, Episcopal Bishop of Missouri, pronounced the benediction which dismissed the throng of more than 11,000 people who attended.

Others to take part in the great service were the Rev. W. B. Lampe, moderator of the Presbyterian Church; the Rev. B. Frank Hall, president of the church federation; the Rev. S. J. Schmiechen, president of the Missouri Valley synod of the Evangelical and Reformed Church; Bishop Ivan Lee Holt of the Methodist Church; Bishop Noah W. Williams of the African Methodist Episcopal Church; the Rev. Oscar Johnson, pastor of the Third Baptist Church. Every Protestant denomination joined, with the exception of the Missouri synod of the Lutheran Church, in a service described by one of the sponsors as being for the purpose "of making the fact known that we tremendously value our Protestant heritage, the values inherent in it and all that this has meant to the United States of America."

Declaring that the serious tension developing between Roman Catholics and Protestants is "regrettable, inexcusable and sinful," Bishop Oxnham called upon religious leaders of all faiths to do all in their power to eliminate the causes that contribute to tension. "Christians who believe that a just and brotherly world depends upon the enthronement of the spiritual teachings of Jesus must be one in discovering

the means to translate the ethical ideals of religion into the realities of world law and order, economic justice and racial brotherhood. To waste energy on racial strife in such an hour is to betray our Lord."

He said that he knew many Roman Catholic leaders in various fields "who are eager to join hands with their Protestant brothers to establish a society in which the sacredness of every personality is recognized and in which everyone finds opportunity for the fullest self-expression of which he is capable. This does not mean that such men cease to be loyal to the Christian faith as it is taught in their Church but that they do not believe in an exclusiveness that keeps Christian from working and worshipping with fellow Christian. Roman Catholic and Protestant worship the same God, adore the same Christ and are inspired by the same Holy Spirit. Both know that religion is loving God and brother. Both believe that sin is the violation of the will of God and that forgiveness is found in his mercy. Both believe in Jesus Christ as Saviour and together they hold fast to the sustaining faith in immortality. There is much more they hold in common and in such an hour Christians should center upon their identities rather than accentuate their diversities. The world desperately needs a new unifying concept."

After thus calling for greater understanding Bishop Oxnham stated that "understanding awaits plain speech. Such speech must be respectful, friendly and reveal Christian love, but it must be frank and deal with real issues. The polite niceties of inter-faith meetings avoid divisive problems and therefore make little contribution to unity."

He then declared that "Protestants are gravely concerned over what

they believe to be an attempt upon the part of the Roman Catholic Church to exercise political domination here, similar to the control exercised in many nations. Protestants will fight to preserve religious liberty, not only for Protestants, but for Roman Catholics and Jews and other faiths. I believe Protestants will labor to see that no Roman Catholic suffers disability of any kind because of his faith. Where Protestants have failed to do this, and thereby have not lived up to their cherished principle of religious liberty, we ask for forgiveness. In the plain speech that is essential, the Protestant speaks to himself as well as to his Roman Catholic brother.

"The Protestant pledges himself to accept, and in humility calls upon



It is not intolerance to object to abuses Dr. Oxnham told the thousands attending the notable service in St. Louis

his Roman Catholic fellow Christian to practice, a very simple principle to govern in matters of religious liberty and religious association. The principle comes from the highest authority, and is 'Do unto others as ye would be done by.'

"Protestants have been subjected to serious misrepresentation in the Roman Catholic press. When Protestants have protested against intolerance upon the part of the Roman Catholic Church their protests have been called intolerance.

"It is not intolerance to protest against Roman Catholic activities that seek through boycott to threat-

en newspapers and therefore to control them in Roman Catholic interest. This is to endanger a free press and to destroy civil liberty.

"It is not intolerance to protest against actions of certain Roman leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised.

"It is not intolerance to insist upon the separation of Church and state, and therefore, to object to the use of public funds for private and sectarian education.

"It is not intolerance to refuse to accept dictates that would deny Protestant Churches the right to engage in missionary work in other lands, at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands.

"It is not intolerance to protest against Roman Catholic support for the fascist regime of Franco Spain when our sons die to destroy fascism everywhere and to preserve democracy for mankind.

"It is not intolerance to point out that Protestantism will oppose the clericalism that has cursed other lands whenever such clericalism manifests itself in this land. Clericalism is the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods, and for purposes of social domination."

"It is not intolerance to insist that a Church must be a Church, that it cannot be both Church and state. Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican. This is no lack of respect for the distinguished, devoted, brilliant and brotherly Christian who is the present Pope. It is to state that there is no reason that justifies an ambassador from the Vatican at Washington, that would not justify Mohammedans, Buddhists, Hindus and Protestant communions in establishing token states and appointing similar ambassadors to represent them.

"It is not intolerance when Protestants repudiate Roman Catholic theories of Church and state which lead logically to a subservient state dominated by an absolute Church.

"It is not intolerance to point out the fundamental contradiction that lies in the Roman Catholic position on religious liberty, that in effect means a demand for religious liberty where the Roman Catholic is in

the minority, but denies it in practice where the Roman Catholic is in the majority.

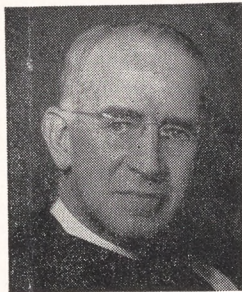
"The very statement of these concerns is apt to evoke bitter response. I trust this may not be so. It is made in the friendliest of spirit and with but a single purpose, namely to make it clear to Roman Catholic leaders that Protestants in this nation are gravely concerned with certain practices that we believe are leading to religious strife. How much better to state our views in Christian love, listen to counter statements, and together seek to create so much of the spirit of Our Lord that we may remove the causes of dissension, demonstrate the meaning of Christian unity, and lead mankind to a better day."

THE PICTURE ON THE COVER

Washington: — These men have been in battle for forty-eight hours without being able to leave their stations for hot food. K-rations it has been. But the battle has now subsided so that a few at a time are allowed to go below deck for a hot meal. The mess hall on this particular occasion registered 130 degrees. And the men have something a lot more serious on their mind than food. They have seen death and destruction. Their faces are worth a few moments of careful study. The picture was taken by one of the foremost photographers in the country whose name cannot be revealed at this time because of navy regulations. This is the second of a series of ten we plan for our cover.

BISHOP GILBERT HONORED

New York: — Bishop Charles K. Gilbert, suffragan of New York, was honored on October 29th, the fifteenth anniversary of his consecration. There was a service at the cathedral, followed by a luncheon at the synod house, attended by a number of the clergy and leading laity of the diocese. Bishop Gilbert is a member of the editorial board of THE WITNESS. He is also the father of Sergeant Gilbert whose article is featured in this issue.



SYNOD MEETS IN ALBANY

Albany, N. Y.: — Bishop Littell, retired bishop of Honolulu, was the preacher at the service held at the synod of the 2nd province meeting here October 23-24. He gave a picture of the extent and expanse of the missionary field of the entire Anglican communion and proposed a coordination of the work of the world-wide church. This was given



Bishop William Scarlett of Missouri had a leading part in the Reformation Service held in the city auditorium in St. Louis

official recognition by the synod when a resolution was passed to memorialize General Convention favoring the proposal. A resolution was also passed calling for action by the Church to accelerate release from the armed forces of men who were students for orders. The synod closed with a luncheon at which the speaker was President John M. Potter of Hobart College who spoke on the responsibilities and opportunities we have to cooperate for world peace.

Meetings of the Auxiliary, youth, and other organizations of the province were held in connection with the synod.

INTERNATIONAL CONTROL OF ATOMIC BOMB

Portsmouth, N. H.: — International control of the atomic bomb, and sharing its secret with the world, was urged at the synod of the first province meeting here. A resolution was also passed urging General Convention to so interpret the word "layman" in the canons as to make women eligible as delegates to synods.

THE WITNESS — November 8, 1945

The Roman Catholics in Poland Raise Vital Issues

*Decrees Similar to Laws in the United States
Are Considered Unfavorable by the Hierarchy*

By W. B. Spofford

New York:—Full religious freedom may mean one thing in Poland and something else again in the United States. Thus William E. Mueller writes from Warsaw as correspondent for Religious News Service to say that "the Catholic Church appears on the surface to enjoy full freedom of religion but communist influences are also much in evidence. This in a nut-shell is the situation under the present pro-Russian Warsaw government."

He declares that large numbers of Catholics flock to war-damaged churches in Warsaw, Danzig, Breslau, Poznan and other cities where temporary facilities have been set up for the celebration of mass and other services. He also says that a large number of Catholic weekly publications are now being printed. Likewise he states that Bishop Zaczynski, former head of the defunct Polish Catholic press agency in London, who recently arrived in Poland, is allowed to tour the country at will, even though communist circles have accused him of attempting, in collaboration with Cardinal Hlond and Archbishop Sapeiha of Cracow, to form a new London government. Bishop Kaczynski was minister of education in the defunct government-in-exile.

The correspondent then lists what he calls "tendencies unfavorable to the Catholic Church." One is that communist headquarters in Cracow display cartoons showing the Pope giving benediction to fascists. Another is that the new Polish government has decreed that official registration of births, deaths and marriages should cease to be controlled by the Church and that all registration fees must from now on be paid to the state. Marriage in church is now voluntary while civil marriage is compulsory. Another decree, now being prepared, would make two-hour weekly religious education in elementary and high schools voluntary instead of compulsory. Under the 1921 constitution, Catholicism was recognized as the religion of the state but the new government is ex-

pected shortly to adopt measures granting equal rights to all religions.

It is difficult to see how any American, Roman Catholics included, can object to the proposals of the new Polish government. The fact is that previously every birth, marriage and death, whether of a Catholic, a Protestant, a Jew or a non-believer, had to be registered at a Roman Catholic parish and fees paid the priest. The new law is similar in most details—perhaps in every detail—to the laws of the United



When the Canterbury Club meets at Tulane-Newcomb in New Orleans there is usually a lot of fun. Here Fred Schwarz gets laughs from a lot of pretty girls and it must have been good for even the boys enjoy it

States. All of this was pointed out some weeks ago by the Dean of Canterbury, following a visit to Poland, who stated that the country has religious freedom for the first time; meaning freedom for Protestants as well as for Catholics. Neither will many Americans figure how voluntary religious education in schools is a "tendency unfavorable to the Catholic Church" but rather is a decree in line with what people in the United States mean by religious freedom—the right of all to worship as they please, or not to worship at all if that is in line with their convictions.

Another little sentence in the report has great significance for those with ears to hear and eyes to see: "Church property has not been tak-

en over by land reformers but the Catholic clergy fear that if the present government continues in power confiscation of Church estates may be only a matter of time."

Mind, it is Church "estates" not "churches." Harold Laski said of Spain that the Roman Church there was a "rich monopolist." In spite of the to-do on the part of Catholics here and elsewhere, most people know perfectly well that what Harold Laski said was perfectly true. What he said of the Church in Spain can be said equally of the Church in Poland. It is a rich monopolist and is the most powerful single agency working against a greater degree of freedom and security for the masses of the people. If the new Polish government is really establishing genuine religious freedom for all people, Protestants, Jews as well as Catholics; if it is smashing the old racket of having all births

etc., registered only at Catholic Churches; if it is taking the huge landed estates of the Church and distributing them to the peasants then I say, in the name of the religion of Jesus Christ, more power to it.

FAIR TREATMENT IS PROMISED

New York:—Secretary of the Interior Harold L. Ickes has assured the Federal Council of Churches here that the war relocation authority is making every "feasible effort" to provide for the basic needs of Japanese American evacuees as they leave WRA centers and return to private life. Ickes' letter, sent to J. Quinter Miller, associate general secretary of the Federal Council, replied to a communication in which

the national inter-church body expressed concern over the announcement that all relocation centers would be closed by Dec. 31, 1945.

The Council called upon the government for assurances that adequate provision will be made for the basic needs of the evacuees, including housing, assistance in employment, and the care of the aged and orphans before evicting them from the war relocation centers.

Commending private groups such as the Federal Council for their work "in assisting the Japanese to return to the mainstream of American life," Ickes asserted that he shared their determination to see that "the members of our displaced Japanese American minority are treated with human consideration."

BISHOP DUN ASSAILS ARROGANCE OF U. S.

Washington:—Bishop Angus Dun last week declared that America's greatest danger today is "pride and arrogance," bolstered by the potential of the atomic bomb.

"We publicly thank God that we are not as other men, and practically invite them to thank God with us, all the while holding the little bomb behind our backs," he declared at the anniversary banquet of the Central Union Mission here.

"Is that the way to grow in favor with God and man? That is the pride that goeth before destruction. Atomic energy is being spoken of as 'the basic power of the universe.' Perhaps that reflects our deepest godlessness. Atomic energy is not the basic power. The basic power is the spirit of God that brooded on primeval darkness and brought order out of chaos. We shall not find safety by matching atomic power against atomic power. There is no way of safety except by being brought ourselves under the power of that spirit which entered our world so powerfully in Christ. The best promise ever offered to me is still the old promise that to the humble in heart who truly seek, that spirit will be given."

PROTESTANT CEMETERY IS NEGLECTED

New Orleans:—The 123 year old Protestant Cemetery here, once owned by Christ Church Cathedral, may be demolished unless lot owners agree to repair and maintain the property. Still nominally controlled by the cathedral, it is of historic rather than of current in-

terest for it has long since been abandoned and is in a sad state of ruin and neglect. When it was established by Christ Church, the first Protestant church in the entire Louisiana Purchase, the lots were sold with a clear title to many of the oldest families in the city and to various burial societies and fraternal organizations. The cathedral reserved no power of control or supervision so that the only legal control that remains is over the narrow walks. Many of the societies have completely disappeared and

war two gave their views of what a new world should be like in a round table forum. On the 23rd Dean H. M. LeSourd of Boston University spoke on rehabilitation and world peace, and the following week Miss Ethel Alpenfels, anthropologist, held forth on sense and nonsense about race. This week Dean John P. Tilton of Tufts led the discussion on tomorrow's schools. On November 13th Prof. G. W. Allport of Harvard is to speak on the psychology of rumor and at the last session on the 20th local problems are to be



One of the most popular and frequent broadcasters in the Church is Bishop Stevens of Los Angeles. With him on this occasion is the Rev. Ronald Merrix, field officer of the National Council and the Rev. W. E. Craig Jr., chairman of publicity in the diocese

the ownership by families is so widely diffused through many generations that the legal problems of ownership are difficult to put it mildly. The cemetery has become a menace to health and public safety so that it would probably be best to have it abandoned and converted to some useful purpose, such as a park or playground.

COMMUNITY AFFAIRS DISCUSSED

Dorchester, Mass.:—A series of meetings on community affairs with stress on intercultural relations are being held here on six successive Tuesday evenings under the auspices of the Good Neighbor Association. On October 16 servicemen of world

faced. The executive director of the Association is Episcopalian Katharine A. Wells.

MICHIGAN YOUTH HAS MEETING

Detroit:—Young people who are leaders in twenty parishes held a conference at Pine Lake, October 19-20 to plan a program for the year. Then on the 21st youth Sunday was observed in most of the parishes in the diocese, usually with a corporate communion followed by breakfast. In the afternoon a service was held at the cathedral with 700 young people on hand. The Rev. William Crittenden, new national secretary of young people, was the preacher.

EDITORIALS

A Great Vision?

IN A RECENT editorial we commended the Reconstruction and Advance Fund as deserving the support of Church people. We are all the more dismayed, therefore to receive from the National Council as a part of the publicity for our missionary work in Latin America a sermon curiously entitled "A Great Vision," by the bishop-coadjutor of Puerto Rico. We cannot think of anything more calculated to dissuade our people from supporting missions than this. He imagines a community where there are a number of Roman Catholic and Protestant Churches. Admitting that it is already "over-churched," he proceeds to defend vigorously the right of the Episcopal Church to be established there. This, he says, should be our policy in foreign missions and "certainly" in Latin America. At least the Bishop is brutally frank. He writes, "missionaries of various Protestant Churches have preceded us, establishing churches, hospitals and schools. There is no doubt that to the extent of our missionary efforts in these countries, once we did begin, *we increased the percentage of empty pews per Sunday—yes, and further confused the issue by adding one more expression of Christianity.*" (Italics ours.) And what reason does he give for this extraordinary attitude towards our brethren? Because, forsooth, "the unity of the future will depend upon a synthesis of the three present-day manifestations of Christianity" which he calls "Roman Catholicism, Evangelical Protestantism and non-Roman Catholicism." It is in the latter category that he places the Protestant Episcopal Church. In order to achieve unity, competition must be set up!

So this is "A Great Vision"—we are to give our money to increase empty pews and confuse people about Christianity! Can the bishop be so naive as to think that a synthesis is possible with Rome? Is he not aware that over and over again her spokesmen have stated that the only synthesis that Rome will tolerate is complete submission? It is considerably different with our fellow Christians of

the Protestant Churches. Their record and that of the Roman Catholic Church in Latin America is not to be compared, morally, ethically or spiritually. Cooperation with them, not competition, is the only justifiable and decent missionary policy.

We hope that the leaders of our Church will promptly repudiate this point-of-view before too much damage is done. With the world seeking unity as the only means of survival, with our nation committed to the Good Neighbor policy in Latin America, it would be shameful and tragic if our Church chose the opposite way.

"QUOTES"

SPECIFICALLY our conclusions are: (1) Other nations will be able to produce atomic bombs; (2) No effective defense is possible in atomic warfare; (3) Safety cannot be obtained by superiority in atomic armament; (4) Henceforth war will mean the destruction of a large fraction of civilization; (5) International cooperation of an unprecedented kind is necessary for our survival.

—From a statement on international control of atomic energy issued on October 30, signed by 515 physicists, chemists and engineers who were employed on war research at Harvard and Massachusetts Institute of Technology.

Revision Is Needed

WE NOTICE that the Archbishop of York has called for certain reforms in the Church of England. One of them is revision of worship. Just what he has in mind we do not know, perhaps he is thinking of certain words in the Malvern Declaration: worship "must be so directed and conducted that its relevance to life and to men's needs is evident. For this purpose our traditional forms of Matins and Evensong, presupposing as they do acceptance of the tradition of the Church and unflinching regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not." We

would certainly like to see the Church of England and our Church provide and authorize such services for public use.

But, further, much could be done to make our traditional forms of service more credible and understandable vehicles of worship. We're not concerned at the moment with any profound liturgical principles (we refer you to Massey Shepherd's column, *The Living Liturgy*, for that approach) but with some very simple things. Why, for example, must we continue to use archaic words as in the collect for the 17th Sunday after Trinity: "that thy grace may always *prevent* and follow us?" In the English book the familiar occasional collect begins: "*Prevent* us O Lord in all our do-

ings." We have changed that to read: "Direct us O Lord," but in the collects generally, as elsewhere in our Prayer Book, the American revisors have been little influenced by modern English usage. Why, to take another example, should we continue to mystify worshipers with passages from Pauline epistles which only scholars can understand? And why cling to the King James version of the epistles when a modern rendering would make sense out of a 17th century translation which is at times

incomprehensible? We now have an excellent lectionary for Morning and Evening Prayer; is there any good reason why the Liturgical lectionary should not be thoroughly revised as Dr. Grant suggests in his article this week?

We believe that next General Convention should appoint a commission to revise the Book of Common Prayer and to prepare other supplemental services along the lines suggested by the English Grey Book.

Not Peace, But Justice

by *Frederic D. H. Gilbert*

*Layman of New York and Former
Air Corps Sergeant*

WHEN I was asked on my return from overseas to say something here I wondered what message was expected of me. A sort of god-fatherly interest in THE WITNESS arising from a small share in launching the Church Publishing Association hardly qualifies me as one having a message for its readers. Nevertheless after a more or less intimate acquaintance with war one naturally has ideas about it so, for what they are worth, here are a few thoughts bearing on the theme of war and peace.

Among many people, both service men and civilians, there seems to be a growing feeling of disillusionment about events following the end of the war, resulting in a rather disturbing mood of cynicism. To a large degree this arises I think from a certain ignorance which needs to be ceaselessly combatted for such disillusionment and cynicism are dangerous. They create a mood which, lacking faith in success, dooms all constructive effort to failure.

Bill Mauldin, creator of those immoral GI's, Willie and Joe, has portrayed with searching accuracy certain phases of the war which need to be understood and which too many of the home folks, even would-be omniscient pundits of press and radio, have failed to grasp. Yet in his book he claims to be too young to understand what the war is about. I think Mauldin's confession, if it implies a failure at least to try to understand not only how but why the war was being fought, is a sad case of just that dangerous ignorance. We must try to comprehend at the same time both the big and the little, the general and the particular, of the war and of the peace which is to follow. We must see Bill Mauldin's war and also the war of the pundits. We must go even further and without los-

ing sight of these aspects seek to comprehend the moral and spiritual implications of it for mankind now and in time to come. Many of us see clearly one or another of these aspects but too few of us, whether through ignorance, closed minds or blunted moral perceptions, integrate them as we should or even realize that all of them exist. It is not strange then that we are sometimes disagreeably surprised by events and in our bewilderment give up the fight before it has begun. In short too many of us have not learned much about war and peace and still expect too much of both. So it is perhaps not so absurd as it might seem to stop and ask ourselves what war and peace are.

WAR of course is a test of strength between adversaries which in the decorous days of old used to be armies but which, now that we are more democratic, consist of whole peoples. War is thus a positive, dynamic thing; a definite method of settling a dispute, the ancient trial by battle. It is also a beautifully simple thing; it has only two sides—mine and yours, and every relevant act has only two possible interpretations: it favors my side or it opposes it. Hence its appeal to the minds of men hungering after certainty in a universe too complicated and dangerous for mortal peace of mind. War at least does what it sets out to do, which is to establish that the victor is stronger than his adversary and therefore able to compel him to do his will. But that is *all* that war does. It cannot determine the justice of either adversary's cause, nor can it solve the problems that gave rise to the conflicts. Failure to realize this is cause for much of today's disillusionment. We forget that the world was sick before the war and that the war has cured none of the world's disorders. What

has happened—all that we had any right to expect—is that we, as victors, have elected ourselves to the task of curing these disorders in *our* way. If we had lost, and one shudders to recall how close at times we were to losing, that task would have been Germany's and Japan's, through their then masters, to perform in *their* way. To my mind this fact alone justifies our part in the war, given the state of the world as it was in 1939 (I say nothing here of our American share of the guilt for allowing it to reach that state) but it brings us only to the beginning of the task.

WHAT now of peace? I have reached the conclusion—I say it though it agrees with the Junker view in every age and nation—that of all the goals for which men strive, peace as an end in itself is the most sterile and the least worthy of men's ambition. For peace is only the negation of war. No conflicts can be settled by the mere absence of one of the traditional methods of settling them. Trial by battle at least settles the issue of who shall undertake the solution. Peace cannot even settle that. Peace is a sort of vacuum; there is nothing in it until something is put there. If we do not fill it nature will—with materials we may not like. Nor is filling it exactly a peaceful business for whatever we do is done not by a single mind but by a collaboration of minds; the collective minds of many nations with differing, even irreconcilable, points of view.

Too much glorification of mere peace has blinded too many of us to these facts. Because the coming of peace confronts us with the appalling task of restoring world order, involved as it is in all the cross currents of greed, prejudice, pride and hate among peoples, classes, races and creeds, many of us find ourselves disagreeably surprised and flung back into the dangerous mood which cries, "plague on *all* your houses!" But we should have known better. We were asking too much of mere peace.

Not peace but order is the first requisite in this post-war world; not peace but justice is the final goal. The establishment of either order or justice involves necessarily the application of force, but force controlled by accepted rules of the game which is law; not the uncontrolled force of today which is anarchy.

With the destructive forces now at man's command the alternatives are clear. Either we create a world order under which conflicts can be settled, wrongs righted and human society change and grow, protected from physical violence by the sanctions of law, or we go down into the universal annihilation of human society that our stupidity and wickedness will have so richly deserved.

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

FREDERIC WHITNEY FITTS, 1872-1945

THE venerable abbot of Maria Laach, Dom Ildefons Herwegen, has said that the purpose of the liturgy is the transfiguration of life. Father Fitts realized that transfiguration. Now he beholds the King in his beauty. The heavenly choirs received him into their company for the matins office on St. Matthew's day,—singing:

*O ye Priests of the Lord,
O ye Servants of the Lord,
O ye Spirits and Souls of the Righteous,
O ye holy and humble Men of heart,*

*Bless ye the Lord,
Praise Him, and magnify Him for ever.*

Few servants of God have lived the liturgy so entirely as did Father Fitts. His never-failing goodness, seemingly instinctive, was enkindled at the flame of holiness. His serenity, reminding one of those plainsong melodies he loved, was lifted upon the elevation of his mind to God. He was a real Catholic. He had learned what true catholicity is from the meekness of prayer rather than from the contentions of the schools. Like his master, he did "not strive nor cry." Above all he was loyal—loyal to his God, loyal to his Church and to his diocese, loyal to his friends (and he never knew an enemy), loyal to his Prayer Book. As the ornaments in his sanctuary, he was simple as wood, splendid as silver and gold; there was no base alloy in his metal, no brass.

The parish worship of St. John's in Roxbury, where Father Fitts served for thirty-seven years, is the monument of his tasteful care, his sincerity, his hold upon fundamental principles. He never used "dumb ceremonies," but only those of teaching value. For example, instead of those choir processions and recessions which do not mean anything of importance, he would have such significant actions as the Gospel procession, where the Word is brought to the people, and the Offertory procession, where our gifts are brought to God for his hallowing. He placed only two lights on the holy table because they signify a great truth about our Lord, whereas six or eight of them do not. He would sing hymns—and how gloriously are they sung at St. John's—which point objectively to God or to the primary tenets of the faith. Such hymns carry with them their own cleansing and elevating emotions. He did not consider it

courteous or fitting in God's presence to sing sentimental hymns aimed at arousing one's feelings. He never encouraged mass without communions; for he understood that "the sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

Father Fitts was not a "Sarum-ite" in the sense in which many employ the term with an off-hand suggestion of 'being out of fashion.' He held a consistent and entirely defensible theory about liturgical ceremonial which it is a pity so few of our clergy have taken very seriously. Back in 1910 he wrote in his parish leaflet: "The object of ceremonial first of all is the glory of God. . . . Second, ceremonial is for the edification of man, to help the reverent devotion of his spirit by what he sees done in the worship of God. Third, ceremonial is a means of setting forth the great truths of Christianity. . . . The proper ceremonial for the American Church today will be discovered first in the

rubrics of our Prayer Book, which have behind them the rubrics of the English Prayer Book, both of which must be interpreted by the ancient ceremonial which was endorsed and has never been repudiated by either the English or American Churches." And again, most recently, in his excellent papers published in the news sheet of the Anglican Society (1942-43), he said: "Common sense should deter us from introducing ceremonial made up by the parson according to his predilections and idiosyncrasies, while both loyalty to our own communion as well as common sense should lead us to follow Anglican tradition and not to look to a foreign communion for guidance."

The test of Father Fitts' soundness in matters liturgical is to know the congregation of all classes and races which he welded into a body "of one heart and of one soul," who have learned from his teaching and example "to live more nearly as we pray."

The Bible in the Prayer Book

by Frederick C. Grant

DURING the past eight years a committee has been at work upon a revision of the Revised Version of the Bible. The revision of the New Testament is now complete and has gone to press.



According to the announcement made by the head of the committee, Dean Luther Weigle of the Yale Divinity School, this new version of the New Testament will probably appear some time early next year, depending upon the paper supply. The revision of the Old Testament will take much longer and

may not be published for several years.

Now that the New Testament revision is expected, it might be well for the Episcopal Church to consider a revision of the Epistles and Gospels in the Prayer Book—and also, ultimately—a revision of the Psalter. It is to be hoped that any such revision would combine two things: (a) accuracy in rendering, in accordance with the best modern scholarship, and (b) the preservation of as much as possible of the old language, where it is still perfectly clear and at the same time accurate. The purpose of the Epistles and Gospels is of course liturgical. One does not turn to the Prayer Book for scholarly translation or the highest accuracy of

rendering. The beauty of the unforgettable phraseology of the Prayer Book is one of our priceless possessions; at the same time we must recognize that many passages are obscure, and either misrepresent the meaning of the original or else hide it completely from ordinary people in the pews. What we need is a *moderate* revision, which will strike a happy mean between complete modernization and surviving antiquarianism.

This is something that has been thought of many times heretofore. In fact a number of concrete proposals have been made. In 1939 Professor G. A. Cooke of Oxford published *The Prayer Book Psalter Revised*. Five years earlier appeared a beautiful little book entitled *The Epistles and Gospels for the Sundays and Chief Holy Days of the Christian Year: A New Translation with Some Collects and Prayers*. This was published by Basil Blackwell at Oxford in a pocket size volume for two shillings and sixpence. The author, that is the translator, was the Rev. Thomas Fletcher Royds, rector of Haughton in Staffordshire. He took the best modern edition of the Greek text of the New Testament (Nestle's) and with the help of various modern versions he produced a translation of the Epistles and Gospels which succeeds in keeping much of the old, making it more intelligible and more accurate and at the same time preserving its liturgical beauty. He did this in the interest of

the parish school where these translations were used. The book ought to be considered by all Episcopalians who are interested in a better translation of our Epistles and Gospels.

The need for revision is clear. Take for example the Epistle for St. Mark's day: "He gave some, apostles; and some, prophets; and some, evangelists"—etc. Even when this passage is well read by the clergyman there are a good many people who completely misunderstand it. Or take the Epistle for the Sunday after Ascension: "Be ye therefore sober, and watch unto prayer." No one would think of translating the passage that way nowadays. Or take the Gospel for Rogation Sunday: "These things have I spoken unto you in proverbs"—proverbs is hardly the word for it. Or take Quinquagesima: "Whether there be prophecies." No one would write that way these days. Or take the Gospel for Septuagesima, where the laborers are paid "a penny a day." Or take the end of the Gospel for Epiphany IV: "There shall be weeping"—it means, of course, "where there shall be weeping." Or take Epiphany III, in the story of Cana: "When they wanted wine"—it should be "lacked" or something like that. The clergy probably understand these nuances of Elizabethan and Jacobean English but the ordinary person does not get them. Or take the same Gospel—how many even of the clergy can tell us how much "two or three firkins" amount to? In fact there are dozens of places in the Epistles and Gospels where a very slight change would bring out the meaning more accurately, without any modernizing at all, and without giving up the blessed archaisms that still *are* understood, such as "thee," "thou," and "thy." Of course they did not speak such an archaic language in the first century, nor was this language archaic when the Authorized Version appeared. The Authorized Version, in other words, was in the language of every day; at least, ordinary people could understand it. It has become archaic in the course of three hundred years. Mr. Royds in his translation uses modern English. Take for example the Epistle for Trinity I, in Royds' translation: "We love because he first loved us. If a man says, I love God, and hates his brother, he is a liar: for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And we have this commandment from him, that he who loves God must love his brother also."

IF WE do anything about the translation we ought also to do something about the choice of passages. Never a year goes by that we do not hear complaints, from clergy and laity alike, about the Epistle for Lent IV, Abraham and his two sons,

and Agar which is Mount Sinai in Arabia—etc. It just doesn't mean anything to most worshippers. Perhaps we could use it at a week-day service, and thus reserve it for those who claim to understand it, but in its present place have something more suitable for Sunday when a larger congregation of non-experts is present.

We ought also to pay attention to the beginnings and endings of the Epistles and Gospels. Some of them go on too far, some ought to go farther. The same is true of the beginnings of the passages—sometimes they ought to begin a verse or two earlier. Take for example the Gospel for Trinity XXI—the parable really ends, "And the wedding was furnished with guests." The continuation, in which another parable or fragment of a parable is added on, destroys the whole effect and creates an impossible situation—the man who lacks a wedding-garment is condemned even though he had been haled in from the highway. Another instance is the Epistle for Easter II which ought to begin a little before verse 19. The thought certainly begins with verse 18, "Servants be subject . . ." In fact it probably begins in verse 13. There are a number of passages where this kind of situation exists and ought to be carefully studied.

On the whole our selection of Epistles and Gospels, being the traditional one in the Western Church, is quite good; however, that does not mean that it cannot be improved. I venture to add here a list of passages which we do not hear read in the Gospels at Holy Communion. Some of them ought to be included, at least in part, and some might well be substituted for one or two selections we now use. The list is limited to the Gospels. It would be easy to add a list of passages in the Book of Acts, in the Epistles and the Apocalypse, which might well be included in our Prayer Book.

Notable Passages Not Included in the Prayer Book

- Matt. 5: 13-16 The City on a Hill
5: 17-19 The Law and the Prophets
5: 27-32 Loyalty in Marriage
5: 33-37 Telling the Truth
5: 38-42 Non-resistance
6: 1-15 Against Ostentation in Religion
7: 7-14 Seek and ye shall find
7: 22-27 The Two Houses
12: 33-37 The Good and Bad Trees
10: 24-42 Fearless Confession of Christ
19: 16-26 The Counsel of Perfection
21: 28-32 Parable of the Two Sons
25: 14-29 Parable of the Talents
- Mark 1: 21-34 The Day in Capernaum
2: 18-22 The Question of Fasting
2: 23-28 Plucking grain on the Sabbath
3: 1-6 The Man with a Withered Hand
3: 31-35 Jesus' True Kindred
4: 26-32 Parables of Seed
4: 35-41 Stilling the Tempest
6: 47-56 Jesus Walking on the Water
7: 5-23 Jesus' Criticism of Tradition
8: 10-13 No Sign Shall be Given

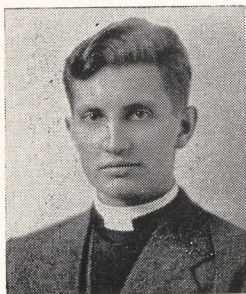
- 8: 31-9:1 Self-denial in following Jesus
 9: 14-29 Jesus and the Demoniac Boy
 9: 38-41 The Strange Exorcist
 11: 27-33 Jesus' Authority
 12: 1-12 Parable of the Vineyard Tenants
 12: 18-27 The Resurrection Proved from the Bible
 12: 41-44 The Widow's Mite
- Luke 3: 7-14 John's Social Preaching
 4: 22-29 The Gospel for Gentiles
 6: 27-36 Love of Enemies
 7: 36-50 The Woman in Simon's House
 9: 1-6 The Mission of the Disciples
 9: 51-56 The Disciples' Ardor Rebuked
 9: 57-62 Would-be Followers
 10: 38-42 Mary and Martha
 12: 1-12 Trust in God
 12: 13-21 Against Covetousness
 12: 54-59 Good Sense in Religion
 13: 1-9 The Galileans, and the Tower of Siloam
 13: 10-17 The Woman Healed on the Sabbath
 13: 22-30 Whether Few or Many are Saved
 14: 12-15 The Banquet of the Poor
 14: 25-35 Counting the Cost
 16: 1-13 Parable of the Clever Steward
 17: 5-10 On Faith
 17: 20-37 The Coming of the Kingdom of God
 18: 1-8 Parable of the Unjust Judge
 19: 1-10 Jesus the Guest of Zacchaeus
 19: 11-28 Parable of the Minae
- John 1: 29-34 John's Testimony to Jesus, the Lamb of God
 1: 35-42 The First Three Disciples
 1: 43-51 Philip and Nathanael
 3: 25-36 John's Testimony to Christ
 4: 4-26 Jesus and the Woman of Samaria
 6: 22-71 Discourse on the Bread of Life
 7: 1-52 Jesus at the Feast of Tabernacles
 8: 12-30 Jesus the Light of the World
 8: 31-46 Spiritual Freedom
 9: 1-41 The Man Born Blind
 10: 22-42 Jesus at the Feast of Dedication
 11: 1-46 The Raising of Lazarus
 11: 47-54 Caiaphas's Counsel
 12: 20-36 The Gentiles Seeking Jesus
 17: 1-25 Jesus' High Priestly Prayer
 21: 1-14 A Resurrection Appearance in Galilee

Dramatic Arts and Religion

By
 WILLIAM B. SPOFFORD, JR.

AS THIS is being written the "ghoulies and ghosties" of Halloween are stalking the streets of Boston so this column might fittingly be called *On a Note of Terror*. Two evenings ago we saw

The Body Snatcher, directed by Val Lewton and starring such worthies as Boris Karloff, Bela Lugosi, Henry Daniell and innumerable cadavers. On this Halloween, the memory of that picture is deliciously pleasant.



The horror pictures have always intrigued me from that time when John Barrymore in the role of Svengali rolled his eyes back

so that the pupils disappeared and nothing but fuzzy, milky whiteness remained. Those eyes haunted me for many nights in my youth. And likewise they transformed me into an ardent follower of the horror movie. Most of them, like *Frankenstein*, *Dracula*, *The Wolf Man*, etc., were really tame stuff because, even to the adolescent mind, they were unreal, illogical and poorly directed. We all knew that those images on the screen couldn't and wouldn't hurt a soul.

But, now, we are confronted with Val Lewton's new technique in horror and his consummate skill as a director. His technique is to take some logical story dealing with normal people (even as you and I), mix in some good psychology and add a generous dash of excellent camera work and mood music and, lo and behold, the result is a genuine case of screamie-weamies for the spectator. Such a technique has stood Lewton in good stead in such productions as *The Cat People*, *The Curse of the Cat People* and *The Leopard Man*. Don't let those titles fool you . . . they are really logical pictures dealing with "real" people.

The Body Snatcher, which is Robert Louis Stevenson's old story, opens in sunny Edinboro, complete with street singers, shepherds and kilted guards of the Queen's Regiment. A placid beginning. But then the picture takes off and ends with a mad buggy ride through the moors in the midst of a terrible thunder-storm. And in the buggy is a really good doctor driven slightly mad and a cold and white body which he imagines to be that of Boris Karloff just dug up from the soil. In between the beginning and the end, we have street-singers throttled at the exact instant they hit high C; we have Karloff delivering newly stolen bodies at regular intervals and, above all, we have Karloff fighting Lugosi in that biting-kicking-gouging manner that I haven't really seen since I used to cover wrestling matches out in Springfield, Ohio.

Don't ask me if it's good for people to see such pictures. I only know that I enjoy them tremendously and the way that Val Lewton does them is tops. Maybe it's psychologically bad for people to see them—but, believe me, your kids are going to sneak down and see them whether you like it or not. It may give them a few nightmares but I, personally, don't think any permanent damage will ensue.

And then, too, there are many kinds of horror pictures. One of my advance agents states that the Episcopal Church isn't any slouch at producing horror pictures either. And you can just guess what missionary picture about China he had seen.

Rev. Bert Williams of El Paso Receives a Tribute

*Business Man Who Is Also a Devoted Priest
Has Education Center Named in His Honor*

Edited by Sara Dill

El Paso, Texas:—A donation for a parish house isn't particularly news. But there is news in a check for \$10,000 that was handed the other day to the Rev. B. M. G. Williams, associate rector of St. Clement's here.

First of all the check represented the donations of over 100 non-Episcopalians. Some weeks ago Mr. E. H. Schwartz, one of the leading Jewish citizens of El Paso, sent a letter to a number of non-Episcopalians stating that a fund was being raised in honor of Mr. Williams on the 75th anniversary of the founding of St. Clement's and that contributions would be welcome. The result was \$10,000 contributed by 106 people, none of whom are members of the Episcopal Church. When the check was handed to Mr. Williams at a little affair he said: "It is difficult to put into words all one feels upon such an occasion as this. The tribute paid me by my fellow citizens, irrespective of race or creed, will live with me as long as life lasts."

Bishop James M. Stoney's comment was equally enthusiastic as was also that of the rector of the parish, the Rev. William G. Wright.

The money is to aid in building a new educational building at a cost of about \$150,000, ground for which was broken last week. It is to be named Williams Hall in honor of the Rev. B. M. G. Williams, which brings us to the chief part of this story. For Mr. Williams is no ordinary parson. He is the owner of a large baking company. It is an extremely successful business which Mr. Williams ("Bert" to nearly everyone) still manages. He was ordained a "perpetual deacon" some years ago and has served not only St. Clement's but outlying missions ever since. Later he was made priest under the new canon which make it possible. He has served from the beginning without any remuneration whatever. He probably is the only business man-priest in the entire Church, at least the only one who has given nearly a lifetime to serving his Church while continuing

to run a business. At the same time he is almost always the chairman of everything worthwhile and progressive in the city.

To have \$10,000 contributed by such a large group of non-Episcopalians—Jews, Roman Catholics included—under the chairmanship of a committee headed by a Jew, was itself a great tribute. But perhaps even more significant was \$9 that came to the fund all in pennies. It was from the orphans of the Southwestern Children's home and represented a tithe on their earnings at odd jobs. They said they wanted to do something for Mr. Williams who is the chairman of the board of directors of the home and was the head of a committee that not long ago raised \$80,000 to construct a new building.

As far as the Church is concerned it is perhaps best summed up by the rector of the parish, the Rev. William G. Wright: "Mr. Williams has served as lay reader, deacon and priest and has held the titles of curate, assistant minister and associate rector. He has served seven rectors and three bishops. There are very, very few in his category with his record and none who have served as long."

Leave for China

New York:—Bishop Craighill of Anking and Bishop Roberts of Shanghai are now on their way back to their mission fields. Also returning is the Rev. Claude L. Pickens, for fifteen years a missionary in China. They sailed from Baltimore on November 4th. Their families are remaining in the states for the present.

Sixth Province

Des Moines, Iowa:—Bishops of the province of the northwest met at St. Paul's here October 17-18 and petitioned the National Council for a field secretary. A resolution was also passed urging General Convention to provide a canon which will make unlawful any premarital declaration or pledge in the matter of the religious upbringing of chil-

dren in a Church other than our own. The motion was adopted unanimously and later unanimously endorsed by the executive council of the province. It means, of course, that an Episcopalian marrying a Roman Catholic should not agree before marriage to bring up any children as Roman Catholics.

To Explain Laws

Albany:—The synod of the 2nd province meeting here voted to issue a pamphlet which would explain the anti-discrimination laws of New York and of New Jersey. It is an attempt to promote better race relations by explaining how parishes can cooperate in the enforcement of the law.

Dean of Canterbury

New York:—The Dean of Canterbury, Hewlett Johnson, who has recently returned to England from a visit to the Soviet Union, is to fly to the United States to be the headliner at a meeting at Madison Square Garden on November 14th. Others to speak are Dean Acheson, under-secretary of state, the son of the late Bishop Acheson of Connecticut; Nikolai N. Novikov of the Soviet embassy and Paul Robeson. Joseph E. Davies, former ambassador to the Soviet Union, will preside. It is a USA-USSR goodwill meeting.

Bible in Schools

Albany, Calif.:—A course in the Bible as literature is being taught as part of the adult education program of the Albany public schools by the Rev. Randolph C. Miller, vicar of St. Alban's and a professor at the Church Divinity School of the Pacific. With a special certification as a secondary school teacher, Miller will give a series of eight lectures on the Old Testament, including discussion of translations, authorship, the Bible and modern literature, the King James version, great heroes, and the relevance of the prophets.

Jobs for Chaplains

Hartford:—Looking forward to the day when clergy from the diocese of Connecticut, who were serving as chaplains, would be returning to civilian life, the Diocesan Convention voted to create a post-war reserve with particular reference to assistance to and placement of its clergy who had been in the service of the United States and our Allies.

This plan is enabling the diocese to care for each of its returned clergymen by making them diocesan missionaries from the day of their discharge until they are placed in their new positions, at a stipend equal to that which they were receiving in the field in which they were serving at the time they became chaplains.

School of Prayer

Berkeley, Calif.:—The Church Divinity School of the Pacific is sponsoring a school of prayer for the laity on six successive Sunday afternoons, under the leadership of Prof. Charles F. Whiston. Other courses by various faculty members will be offered in the future.

Full Employment

Cincinnati (RNS):—A program of education and full employment, as the only means for combatting elements subversive to the American democratic ideal, was advocated by Congressman Emanuel Celler of New York at the Judaism and democracy conference in Hebrew Union college here.

As utopian as it might appear, Congressman Celler asserted, complete reeducation of youth with respect to racial and religious problems was the only key to the solution of such problems. Supplementary action, he added, called for "complete revision of textbooks used in our educational system," through which all vestiges of racial and religious aspersions, international or otherwise, might be removed.

In such a crusade, he foresaw clergy of all creeds lending assistance. But Congressman Celler saw economic factors involved in the spread of subversive propaganda, deemed the economic approach as important as the educational. There would be less likelihood of the spread of poison if every man and woman, ready, able and willing to work, had suitable jobs, he com-

mented, adding: "where there is mass-enforced idleness, racial antagonisms flare. Fullest employment, in my opinion, is a major remedy."

Judge Charles C. Simons of the U. S. Court of Appeals, Detroit, called for the strengthening of democracy as the only adequate safeguard for minority groups. He said: "Whatever threatens any group in the body politic, both reason and experience demand that we resist such threat with all the forces with which we are capable, no matter how our sympathies or prejudices may temporarily be enlisted."

Martin Niemoeller

Berlin (wireless to RNS):—Martin Niemoeller last week visited his old parish for the first time since his arrest by the Nazis in 1937, motor-ing from Stuttgart with his wife. Technically he is still the pastor but he will not continue this ministry since his position as director of relations with churches abroad for the Evangelical Church of Germany will require residence in the neighborhood of Frankfurt. His election as a bishop of the Evangelical Church is expected shortly. It is stated that both he and Mrs. Niemoeller, in spite of nervous exhaustion, work long hours daily in what they call "the continuing struggle to reconstruct Europe on Christian foundations."

Visit Japan

New York:—Four Protestant leaders are now in Japan, having gone by plane to confer with Japanese Christians "as a first step toward re-establishing unity among Christians of the east and west and toward healing the divisions caused by the war." Heading the delegation is the Rev. Douglas Horton, Congregation-alist and chairman of the American committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, chairman of the In-

ternational Missionary Council; the Rev. Walter W. Van Kirk of the Federal Council of Churches; the Rev. Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference. They expect to remain in Japan three weeks.

Social Security

Montreal (RNS):—A system of social security "to meet economic needs arising from such contingencies as unemployment, accident, illness, old age or the death of the breadwinner," was urged here by the Montreal Council on Christian Social Order.

The Council also recommended "recognition in our laws and practices of the rights of association and collective negotiation and of the full partnership of labor with capital in industrial management, economic planning and governmental regulations; and wages that will ensure a decent standard of living for the family."

Composed of representatives of the Roman Catholic Church, the Salvation Army, and six Protestant churches, the Council sent its statement on human relations in industry and commerce to members of



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the Canadian Parliament, labor leaders, school and college principals, and other prominent public figures.

In making its recommendations, the Council warned that "external adjustments can never by themselves produce harmony and goodwill in industrial relations."

"Religious faith is needed as well as social programs," it said. "The heart of all our problems is the heart of man; for systems must be worked by men, and evil men can corrupt the best-devised systems."

Asserting that the present economic and industrial order "is built largely upon false notions of self-interest and competition, which have resulted in confusion and division," the Council added:

"From the social and economic chaos into which the application of these notions and methods have brought him, man in recent years has been frantically trying to extricate himself by a state collectivism which may, perhaps, ensure a measure of economic security and material well-being but inevitably at the cost of essential human freedom under a totalitarian state."

Stanley Jones Leads

New York:—A conference on evangelism for ministers of all denominations is to be held in New York on November 12 led by the Rev. E. Stanley Jones. Bishop Gilbert of New York and a WITNESS editor, is one of the sponsors for the conference which is under the auspices of the Protestant Council of New York. The missionary is also to lead a series of evangelistic meetings in Brooklyn, November 11-16, addressing meetings of students, women's organizations, service clubs and other groups.

Confer on Race Relations

Providence:—An all youth race relations conference sponsored by the diocesan youth council was held Oct. 21 at Grace Church.

The speakers and discussion leaders included the Rev. Henry Mattocks, a missionary recently returned from the Philippines who held missions in Mindanao, Island of Zamboanga and Islands of the Sulu Sea, was formerly chaplain of St. Luke's Hospital, Manila, and was captured and imprisoned in Manila; June Suzuki, student at Pembroke College who will speak on "Problems facing Japanese youth"; Laura B. Morris, relations secretary of Providence Urban League who spoke on "Prob-

lems facing Negro youth"; and the Rev. Leonard H. Flisher, rector of St. Paul's Church in Wickford and youth advisor for the Narragansett district, who spoke on "The year's program for young people."

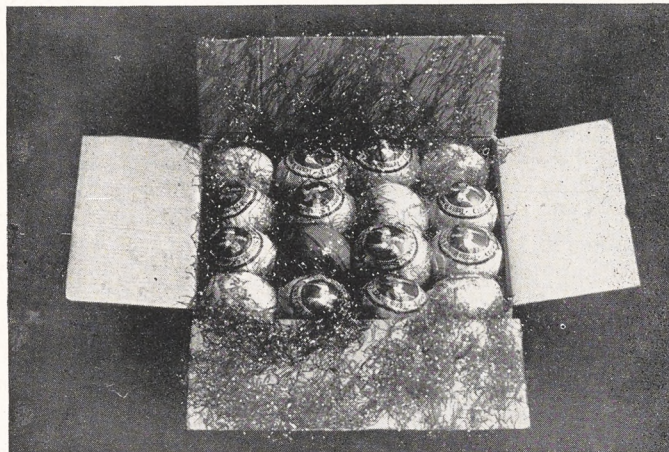
Repudiate Military Aide

Washington:—Brigadier General Harry Vaughan, military aide to President Truman, was officially re-

pudiated on October 18th by the general commission on army and navy chaplains. The general was reported by a number of magazines and newspapers to have stated:

"I don't know why a minister can't be a regular guy, but unfortunately some of them are not. You have to give the Roman Church credit. When the War Department requests a bishop to supply 20

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priests for chaplains, he looks over his diocese and picks out the 20 best men. But it is different in the Protestant Church. Frequently a Protestant (minister) does not have a church at the moment, or is willing to go on a vacation for about three years."

The resolution passed by the commission, which represents thirty major Protestant denominations states that it "considers these remarks highly offensive and prejudicial to the service of Protestant chaplains, since Protestants are asked to provide 68% of all the chaplains."

The statement continues by pointing out that "The requirements set down by both the war and navy departments demand that only ministers with actual experience in pastoral work are eligible, except in the case of seminarians who are accepted direct from the theological seminaries by the navy, and who undergo special training after receiving a commission. All applicants for the chaplaincy are selected by special denominational committees after personal interviews and with their records of previous work at hand. The screening committees took into account the motives of the ministers making application, which was the determining factor as to whether or not he was granted ecclesiastical endorsement.

"General Vaughan has done a great disservice to thousands of his fellow officers. Chaplains who have made great sacrifices and won imperishable honor are deeply insulted. The brave deeds of the scores of chaplains who have given their lives, suffered wounds and imprisonment, refute the slur gratuitously cast by this officer whose special assignment gives his words an added sting.

"General Vaughan's remarks are calculated to cause ill feeling between religions who have worked together and who have all given faithful and conspicuous service. He has also exhibited a spirit which it has been the task of all high-minded officers and men in our armed forces to discountenance.

"A wave of protest has come to the commission not only from individuals and churches in America, but also from Protestant chaplains serving with troops in all parts of the world. These protests and discussion in the meeting move the commission to take action.

"Protests to the President by our

officers against the utterances of General Vaughan have not elicited any public retraction or expression of regret.

"We therefore respectfully call for an official repudiation of this stigma by the President's military aide cast upon Protestant ministers serving in the armed forces as chaplains."

The chairman of the meeting that passed the resolution was Bishop Sherrill of Massachusetts who is the chairman of the commission and was attended by distinguished leaders of the Churches, including Bishop Edwin F. Lee of the Methodist Church; William E. Lampe, moderator of the Evangelical and Reformed Church; William B. Pugh, stated clerk of the Presbyterian Church; Bishop Angus Dun of Washington and Roswell Barnes, associate general secretary of the Federal Council of Churches.

Urges Cooperation

Zagreb, Yugoslavia (wireless to RNS):—Roman Catholics and communists can and must work together, declares Monsignor Svetozer Ritig of St. Mark's Church and head of the Croatian state committee on Church affairs. "Communist economic science in itself is not contrary to Christianity," he declared in an interview. "As you know, in this land we have many Christian cooperatives in the form of monasteries which were established on the principle of collective land ownership. Thus on philosophical grounds we are apart, but on economic and social views we are not divided. As Christian Socialists, we separate philosophy from economics and social studies."

Monsignor Ritig voiced the belief that with good will from both sides—from the Yugoslav Government and the Catholic Church and Orthodox Church hierarchies "it is possible to find full agreement for mutual work for the good of the people."

He said proposed measures for separation of Church and State would be settled by the constituent assembly, and that he was willing to accept its decision.

Asked by Religious News Service whether he spoke solely as an individual or whether he had any sup-

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port among higher ranking clergy, Monsignor Ritig replied that he had received recognition from many bishops "who see I am working for reconciliation of both sides and to overcome difficulties."

Nevertheless," he said, "I cannot carry all this on my own shoulders alone. We must foresee sanctioning of these positions by the hierarchy and the Papal See. The Papal Legate, Monsignor Joseph Marcone, spoke to me on my return from the Partisans and said he understands my work and approves of it as far as he is concerned."

Nationalize Property

Belgrade (wireless to RNS):—Legislation to nationalize and redistribute church as well as other landed property will be introduced soon by the new Yugoslav government, it was disclosed here by Mosha Piade, vice-chairman of the National Liberation Front meeting.

Under a law to be considered by delegates, holdings of churches and monasteries will be limited to a maximum of five hectares, with the exception of historic institutions, which will be permitted to have 20 hectares.

If the assembly passes this law, it will mean the introduction of land reforms much more radical and far-reaching than any adopted in Eastern European countries.

Concern among Roman Catholic church leaders over the proposed measure was revealed in a letter sent to the Belgrade assembly by Monsignor Louis Stepinac, Archbishop of Zagreb, who asserted that church lands "are in the hands of God and must not be touched."

Metropolitan Joseph of Skolpje, deputy Patriarch of the Serbian Orthodox Church, declared the Serbian church is opposed to the measure, but added that if it is enacted, means must be provided to assure income for the church and compensation for loss of its holdings.

According to Piade, no compensation provisions have been included in the land bill. He said peasants are already seizing land wherever they can and that "they will not be completely satisfied even with land reform."

Proletarian Church

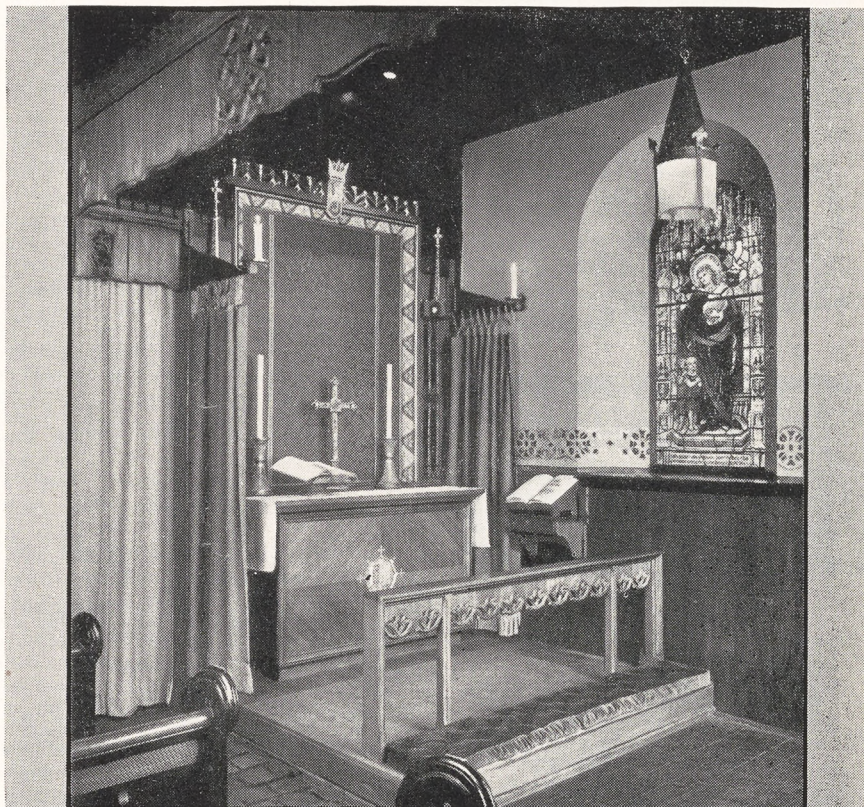
Paris (RNS):—A new type of "proletarian" missionary who will "live with the proletarians, speak their language, and understand their souls," has been proposed to the

French Protestant churches. The proposal is part of a detailed "program for post-war evangelization" drawn up by Pierre Couprie, a member of the Ecumenical Council of France. Couprie urged that the church train teams of specialized missionaries who will "endeavor to gain for Christ the leading personalities of proletarian circles" and use these as the nucleus of a new type of "proletarian" congregation.

Two important facts with which

the church will have to reckon, Couprie asserts, are "the vigorous paganism which governs the lives of masses and elite of this country, and the mass problem, which has been made far worse by the war."

"If the church wants its message to be convincing, it must consent to be 'de-bourgeois-ed,'" he adds. "Because the church, far from championing the cause of the poor, compromised with the propertied classes and chained itself to the existing



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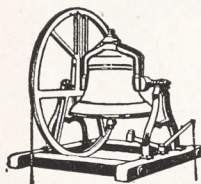
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page eighteen

social order, she must break the chain that rests upon her and repent. Only a church that accepts the revolutionary Word of God in the field of Society will be able to talk to the de-Christianized masses."

Stressing that the church must "really speak the language of the people," Couprie says it is "urgent that it take especially seriously the creation of a religious literature and press that will be modern in its makeup and give out a realistic message."

Forward in Service

New York:—The Rev. Gerald F. Burrill has been appointed secretary of Forward in Service, succeeding the Rev. Avery Mason, coadjutor-elect of Dallas. He has been the assistant of the department for the past two years.

Bishop Instituted

Philadelphia:—Bishop Remington, formerly of Eastern Oregon, was instituted bishop suffragan of Pennsylvania on November 1 at a service held at the cathedral. The sermon was by the Rev. James M. Niblo.

World Order

St. Louis:—Bishop Scarlett of Missouri, as chairman of the commission on social reconstruction, has sent a letter to all of the clergy urging them to have special services on Armistice Day with prayers for "God's blessing on all our efforts for world peace." "Your commission hopes that the prayers, sermons and worship in our churches may center on this great purpose."

Clergy Notes

(Continued from page 2)

MARTIN, WILLIAM L., was ordained priest at Barnwell, S. C. on October 18th by Bishop Carruthers. He is in charge of churches at Barnwell, Allendale, Blackville and Denmark.

McCANDLESS, HUGH, was instituted rector of the Epiphany, New York, on October 21 by Bishop Littell, acting for the bishops of New York.

OWINGS, NOBLE L., rector of the Good Shepherd, Belmont, Calif., becomes rector of St. Paul's, San Rafael, Calif., on Dec. 1.

ROBERTSON, S. P., formerly the rector of St. Andrew's, Aberdeen, Wash., is now on the staff of Trinity, New Haven, Conn.

ROBINSON, DONALD B., rector of Holy Trinity, Lincoln, Neb., has accepted the rectorship of the Advent, Lakewood, Ohio.

TAGGARD, EDWARD T., rector of Christ Church, Pelham Manor, N. Y., has accepted the rectorship of St. Luke's, Evanston, Illinois.

WEITZEL, WILLIAM H., was ordained deacon on October 21 by Bishop Heistand. He is in charge of churches at Northumberland and Selingsgrove, Pa.

WILLIAMS, B. FRANKLIN, was ordained priest by Bishop Casady on October 18, at the Good Shepherd, Sapulpa, Okla., where he is vicar.

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BACKFIRE

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

THOMAS E. DEWEY
Governor of New York

I am happy indeed to send my warm greetings to my fellow members of the New York City Mission Society through THE WITNESS, the news magazine of our Church. As a member of the board of managers I have come to know the heart-warming and essential work carried on in so many directions. The Society is devoted to giving help to those who need it most and in the most precious American tradition: through religiously sponsored institutions.

The helping hand of the City Mission Society is extended to all whom it has the capacity to help, regardless of race, color or creed. The service is rendered with the warm human and friendly touch which is characteristic of the voluntary assistance of neighbor to neighbor. It is deeply important to the human needs of our people and the maintenance of our form of society that the work of the City Mission Society go forward with the broadest possible support and I earnestly trust that the fund-raising campaign now in process will be liberally over-subscribed.

* * *

NORMAN S. HOWELL
Chaplain, U. S. Army

May I seek from your readers their comments and suggestions to the following proposal: That we need in the Episcopal Church a general missionary college. For many years since my own missionary days I have felt such a school to be necessary, and this belief has been so strengthened while serving as an army transport chaplain that I hope upon discharge to establish such an institution.

A missionary college, such as I believe necessary, should have three main purposes: (1) To impart the necessary specialized training to missionaries; (2) To forward research into missionary methodology; and (3) To recruit missionaries.

The missionary college should be under the general supervision of missionaries themselves; and administered under them by an executive board and teaching staff. It should, ultimately at least, have some degree of official standing so as to be guided by the whole mind of the Church.

The course of training should be for at least one year; and should include the training, not only of the clergyman, but of the medical doctor, nurse, teacher and other types of missionaries. It should embrace all phases of the missionary life. (This training program has already been fairly well worked out but I would welcome further suggestions.)

A large institution need not be established: for by locating the missionary college near an adequately equipped university and securing affiliation with it, we need maintain only a small teaching staff and could thus keep the budget at an absolute minimum. And the missionary college might well be associated with one of our seminaries or colleges.

The location of this missionary college is a difficult problem. We have in the Episcopal Church at present four main

areas of missionary work: the domestic field in the western half of our country; the eastern foreign field, including Alaska and Hawaii, largely in the Orient; the southern foreign field in Central and South America and the West Indies; and the great missionary areas contained within the dioceses. The missionary college should be located where missionaries, going to any one of these fields, could be adequately and conveniently trained. I should appreciate the opinions of your readers to this proposal.

* * *

WINSLOW AMES
Layman of Cochocton, Ohio

The number devoted to the church of the future (WITNESS Oct. 25) contained several philosophically sound articles. I wish very much that you could have found illustrations that really illustrated them. It is true that we have had appallingly few truly modern churches built. Few though they are it would have been possible to find pictures of them. Your actual cuts include one honest 18th century interior; one honest 19th century exterior; one honest 20th century painting and a reasonably honest cover picture. Everything else, and that includes all the advertisements, is derivative and retardataire. I hope you try again. More power to you.

* * *

J. ROCKWOOD JENKINS
Retired Archdeacon of Arizona

In Bill Spofford's *Talking it Over* October 18th he speaks of the method of intinction which he has used for a number of years—suggested to him by Harry Darlington . . . and which he has found "so sensible." It may be of interest to him, and to many of your readers, to know that precisely the same form has been used for at least twenty years in Trinity Cathedral, Phoenix, Arizona, and in other places in the District, and has been found not only "sensible" but simple, reverent and eminently satisfactory.

* * *

J. L. MARTIN
Rector at Cleveland, North Carolina

Congratulations on that suggested "moratorium on all paper work that issues from that office (281)" (WITNESS Oct. 11). If "all paper work" includes the recent communiques I say amen and so be it, Lord. More power to you.

* * *

GEORGE A. TAYLOR
Rector of St. Paul's, Albany, N. Y.

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