

# The WITNESS

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NOVEMBER 14, 1946

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THE LORD IS  
IN HIS HOLY  
TEMPLE . . . .

ARTICLE BY VIDA D. SCUDDER



## SERVICES In Leading Churches

**THE CATHEDRAL OF ST. JOHN**  
THE DIVINE  
NEW YORK CITY  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.  
Weekdays: 7:30, 8 (also 9:15 Holy Days and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.  
Open daily 7 A.M. to 6 P.M.

**GRACE CHURCH, NEW YORK**  
Broadway at 10th St.  
Rev. Louis W. Pitt, D.D., Rector  
Daily: 12:30 except Mondays and Saturdays.  
Sundays: 8 and 11 A. M. and 4:30 P. M.  
Thursdays and Holy Days: Holy Communion 11:45 A. M.

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

**ST. BARTHOLOMEW'S CHURCH**  
NEW YORK  
Park Avenue and 51st Street  
Rev. Geo. Paull T. Sargent, D.D., Rector  
8:00 A. M. Holy Communion.  
11:00 A. M. Morning Service and Sermon.  
4:00 P. M. Evensong. Special Music.  
Weekdays: Holy Communion Wednesday at 8:00 A. M.  
Thursdays and Saints' Days at 10:30 A. M.  
The Church is open daily for prayer.

**ST. JAMES' CHURCH**  
Madison Ave. at 71st St., New York  
The Rev. H. W. B. Donegan, D.D., Rector  
8:00 A. M. Holy Communion.  
9:30 A. M. Church School.  
11:00 A. M. Morning Service and Sermon.  
4:00 P. M. Evening Prayer and Sermon.  
Wed., 7:45 A. M., Thurs., 12 Noon Holy Communion.

**THE CHURCH OF THE EPIPHANY**  
1317 G Street, N. W.  
Washington, D. C.  
Charles W. Sheerin, Rector  
Sunday: 8 and 11 A. M.; 8 P. M.  
Daily: 12:05.  
Thursdays: 11:00 and 12:05.

**ST. THOMAS' CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC, Daily except Sat. 12:10.

**THE CHURCH OF THE ASCENSION**  
Fifth Avenue and Tenth Street, New York  
The Rev. Roscoe Thornton Foust, Rector  
Sundays: 8 a.m. Holy Communion.  
11 a.m. Morning Prayer, Sermon.  
5 p.m. Evening Song and Sermon; Service of Music (1st Sun. in month).  
Daily: Holy Communion, 8 a.m. Tues., Thurs., Sat.; 11 a.m. Mon., Wed., Fri.  
5:30 Vespers, Tues. through Friday.  
This Church is open all day and all night.

**ST. PAUL'S CATHEDRAL**  
Buffalo, New York  
Shelton Square  
The Very Rev. Edward R. Welles, M.A., Dean  
Sunday Services: 8, 9:30 and 11.  
Daily: 12:05 noon—Holy Communion.  
Tuesday: 7:30 A. M.—Holy Communion.  
Wednesday: 11:00 A. M.—Holy Communion.

**ST. LUKE'S CHURCH**  
Atlanta, Georgia  
435 Peachtree Street  
The Rev. J. Milton Richardson, Rector  
9:00 A. M. Holy Communion.  
10:45 A. M. Sunday School.  
11:00 A. M. Morning Prayer and Sermon.  
6:00 P. M. Young People's Meetings.

## THE WITNESS

For Christ and His Church

EDITORIAL BOARD: Frederick C. Grant, Editor; Arthur Lichtenberger, Chairman; William B. Spofford, Managing Editor; Lane W. Barton, Beverly M. Boyd, Dillard H. Brown, Roscoe T. Foust, Charles K. Gilbert, Hugh D. McCandless, Howard Chandler Robbins, William K. Russell, Sydney A. Temple Jr., Joseph H. Titus, William M. Weber.

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NOVEMBER 14, 1946  
Vol XXIX. No. 50

## CLERGY NOTES

ANTHONY, KENNETH, was installed as rector of St. John's, Waynesboro, Va., by Bishop Phillips on October 24.  
BELL, LLOYD W. W., was ordained deacon by Bishop Goodwin on Oct. 18 at St. Timothy's, Herndon, Va., where he is in charge.  
BUDD, OSBORNE, formerly chaplain at Wallkill State Prison, New York, is now rector of St. John's, Tuckahoe, N. Y.  
CRAWFORD, M. K., who retired as rector of the Advent, Los Angeles, in February, died in Monterey Park, Calif., on October 22 at the age of 66.  
HASTINGS, W. B., rector of St. Paul's, Overland, Mo., becomes rector of Trinity, Concord, Mass., on December 15.  
McGEE, HAROLD F., was ordained deacon on October 13 at St. Paul's, Hanover, Va., by Bishop Goodwin. He is in charge of the parish.  
SHANK, ROSCOE W., curate at St. John's, York, Pa., was ordained priest on October 28 by Bishop Heistand.  
STEINMETZ, FRANCIS C., retired priest of Penna., died on October 17th at the age of 80. His last parish was St. Mary's, West Philadelphia, from which he resigned in 1933.  
SMYTHE, THOMAS B., rector of St. John's, Aberdeen, Miss., takes charge of All Saints', Tupelo, and Grace Church, Okolona, Miss., effective November 15.  
STITT, WILSON M., was ordained deacon by Bishop Mason on Oct. 17 at Whittle Memorial Church, Mission Home, Va., where he is in charge.  
TIFFANY, EDGAR L., rector of the Transfiguration, Buffalo, N. Y., represented Kenyon College on November 1 at the inauguration of Richard L. Greene as president of Wells College, Aurora, N. Y.  
WHITE, HUGH C., JR., was ordained deacon by Bishop R. S. M. Emrich on October 13th at Christ Church Cranbrook, Bloomfield Hills, Mich. Mr. White will graduate from the Virginia Theological Seminary in February, 1947.  
WISEGARVER, HAROLD I., will serve as lay assistant to Dean John W. Day of Grace Cathedral, Topeka, Kansas, while he receives G. I. In-Service training looking forward to ordination in the ministry.  
ZIMMERMAN, H. LYTLETON, formerly assistant at Emmanuel, Baltimore, Md., is now rector of St. John's, Huntingdon, Pa.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
Sunday Services: 8, 9:30, 10:05, 11 A. M., 8 P. M.  
Weekdays: Holy Communion—Monday and Thursday, 9 A. M.; Tuesday, Friday and Saturday, 8 A. M.; Wednesday, 7:00 and 11:00 A. M. Noonday Service, daily 12:15 P. M.

**CHRIST CHURCH**  
Cambridge  
REV. GARDINER M. DAY, RECTOR  
REV. FREDERIC B. KELLOGG, CHAPLAIN  
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A. M.  
Weekdays: Wed. 8 and 11 A. M. Thurs., 7:30 A. M.

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

**TRINITY CATHEDRAL**  
Military Park, Newark, N. J.  
The Very Rev. Arthur C. Lichtenberger, Dean  
Sunday Services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.), 11 and 4:30 p.m.  
Week Days: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday, 8 a.m. Intercessions Thursday, Friday, 12:10; Organ Recital Tuesday, 12:10.  
The Cathedral is open daily for prayer.

**ST. PAUL'S CHURCH**  
Montecito and Bay Place  
OAKLAND, CALIFORNIA  
Rev. Calvin Barkow, D.D., Rector  
Sundays: 8 A. M., Holy Communion; 11 A. M., Church School; 11 A. M., Morning Prayer and Sermon.  
Wednesdays: 10 A. M., Holy Communion; 10:45, Rector's Study Class.

**GRACE CHURCH**  
Corner Church and Davis Streets  
ELMIRA, N. Y.  
Rev. Frederick T. Henstridge, Rector  
Sundays: 8 and 11 A. M.; 4:30 P. M.  
Daily: Tuesday and Thursday, 7:30 A. M. Wednesday, Friday, Saturday and Holy Days, 9:30 A. M.  
Other Services Announced

**ST. MARK'S CHURCH**  
Texas Avenue and Cotton Street  
SHREVEPORT, LA.  
Rev. Frank E. Walters, Rector  
Rev. Harry Wintermeyer, Curate  
Sundays: Holy Communion, 7:30; 9:25 A. M., Family Service; 11 A. M., Morning Prayer.  
Holy Communion, first Sunday. 6 P. M., Young Churchmen.

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

**GRACE CHURCH**  
105 Main Street, Orange, N. J.  
Lane Wickham Barton, Rector  
SUNDAYS  
8:00 A. M.—Holy Communion.  
11:00 A. M.—Church School.  
11:00 A. M.—Morning Prayer and Sermon.  
(Holy Communion first Sunday each month)  
7:00 P. M.—Young People's Fellowship.

**CHRIST CHURCH IN PHILADELPHIA**  
Second Street above Market  
Cathedral of Democracy  
Founded 1695.  
Rev. E. Felix Kloban, S.T.D., Rector  
Sunday Services: 10 and 11 A. M.  
Weekdays: Wed., 12 noon and 12:30.  
Saints' Days: 12 noon.  
This Church is Open Every Day



## Pot-Pourri of Problems Shown By a Simple Question

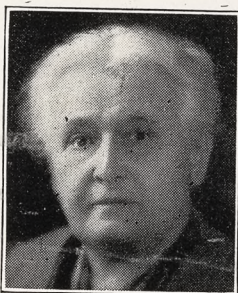
*Asking People of Various Groups Their Chief  
Dilemma Gets Interesting and Varied Answers*

**By Vida D. Scudder**

Contributing Editor of THE WITNESS

Wellesley, Mass.: — What chief problem confronts you as you face this bewildered world? Many leaders are talking: statesmen, religious authorities, journalists, sociologists, what you will. But what is astir under the surface, in the tossing ocean of the general mind? I wanted to find out. So, asking for written answers, I have been putting the question to sundry groups. Sometimes I said, "What is your chief dilemma?", for pretty much every problem, once faced, involves a dilemma. To religious groups, I added a word: "Your chief problem as a Christian?" I might have said, "as an American," "as an employer," "as a housewife," for this casual pedagogical method could be applied indefinitely. It is fun; I found the results interesting. The first group challenged consisted of college alumnae, assembled last spring in the class reunions which have happily begun to recur; the second was at a Church conference. Having formed the habit, I continued to indulge it; here is a selection of answers, loosely shuffled, but suggestive, I think, of what is going on in that mind of the common man on which in the long run solutions must depend.

Many people have treated me to platitudes,—from which may the Lord deliver us. For instance, "The unity and fellowship of all men." Other replies present special or minor issues. "The marriage ques-



tion." "Which group of Christians is going to rise to the defense of the white collar worker?" "What is the right attitude toward the Roman Catholic Church?" (This last can hardly be described as minor.)

Many honest and thoughtful replies dealt with the racial issue. "Equal rights for colored,—yellow, black, all the minorities? I believe Negroes should have equal educational, living, and business opportunities; I am confused about the social side." Such confusion is evidently widely diffused. "How shall we eliminate racial and religious prejudice among so-called Christians?" Poignant distress is often evident: "How explain the past war to young people who question whether the sacrifice of those they loved was not in vain?" "How to answer those who say that a third world war is inevitable?"

As queries and replies multiplied, I came slowly to think that our confusion, however tragic, has compensations. Never was a world crisis when the imagination on which Blake relied as a chief redemptive force so literally "global" in quality . . . and suffering. The time has passed when the common mind could be called provincial.

"Will there not be trouble so long as nations are grasping for more territory? How shall we interpret our own country's possession of Pacific bases?" "Paganism. Mammon (counting financial power as final). Greed for territory. Putting state above God, and . . . (surprising climax to this reply), Sabbath disregard." Some answers touch the quick: "How can abstract loyalty be converted into concrete action?" A large proportion deal with the most menacing problem of UN—"Is sympathy with Russia mere

wishful thinking?" "Shall democracy be built up from the bottom (Magna Carta; British Labor Party), or imposed from the top (Soviet system)?" One slip carries a pertinent formula: "The problem of getting brethren to dwell together at once in unity and in freedom." No social order has solved that dilemma yet, clearly to envisage it is something. . . .

"How can you build a Christian society in our industrial world?" "Conflict between Christian ethics and modern business principles." A number of replies were still more explicit: "What role should I play as a Christian in the transition to international socialism?" "How to find an equitable division of this world's goods?" The perpetual problem of property! It is good that so many face it, whether from the angle of the modern capitalist, of the economic liberal, of St. Thomas Aquinas, of Stalin. Whatever one's answer, whether free enterprise, British socialism, Russian communism, another question instantly ploughs into the mind, especially the Christian mind, with sharp urgency; many of my replies, to my sad satisfaction, were cognizant of it. "Can nations behave with the same ethical code as individuals?" "How can we gain the benefits of corporate action without being overcome by the temptations of power?"

The relation of corporate to individual morality! There is my own deepest concern. It has been central to my mind, to many minds, long before the vast expanse of Russia forced it on every one looking at a map. It opens vistas to an area, never yet thoroughly explored by thought sacred or profane, wherein the pilgrim seeking the road to the Kingdom of God must press through thorny tangles of dilemmas and problems. I think I know that road, but I'm not talking about it just now. Some people may find this pot-pourri of puzzles discouraging; to me it brings invigorating cheer. In my dim distant life as a college senior, a classmate wrote an operetta. Its hero was named Gernutus, he was prophetic of Rodin's Thinker. He never did anything. He sat, still and solemn, with beetled brows,



while we actors circled around him singing. Our song had a constant refrain: "Surely Gernutus is thinking." That absurd refrain has run through my mind as answers to my query have poured in:

"Surely America is thinking."

### FEDERATION URGES UNDERSTANDING

*St. Louis (RNS):*—Greater cooperation between the people of the United States and the Soviet Union and the elimination of international intolerance and prejudices were called for in a resolution adopted last week by the commission on justice and good will of the local federation of churches.

### INTERCOMMUNION PROPOSED

*London (Wireless to RNS):*—Full communion between the Church of England and non-Episcopal Churches throughout the United Kingdom was proposed by the Archbishop of Canterbury in a sermon last Sunday at Cambridge University.

Declaring the time has come for free exchange of both ministers and ministries, Dr. Fisher said he presupposed that those agreeing to full communion would agree on the essential principles contained in the Scriptures and creeds, as well as on the sacraments and the ministry itself.

The archbishop's announcement, although a surprise to Free Church circles, was cordially received as a basis for further discussion.

Dr. Fisher stressed that non-Episcopal Churches had accepted the principle that the episcopacy must exist with other elements in the re-united Church.

"If the non-Episcopal churches agree to such a communion, let them try it on their own grounds first," he said. "I should hope that preparation for it be along the lines of the recent Canadian proposals which saw both episcopal and non-episcopal ministries willing to interchange. By that means assimilation would be at work from the start at the presbyterial level.

"I love the Church of England as Presbyterians and Methodists love their churches. It is not possible nor desirable that any Church merge its identity in a newly-constituted union.

"What I desire is that I should be able to enter their churches freely, and they mine, in the sacrament of the Lord, that His life may freely circulate between us."

### GREAT SERVICE IN ST. LOUIS

*St. Louis (RNS):* — There were 14,000 persons present at the interdenominational rally held here last Sunday at Kiel Auditorium to celebrate the Protestant Reformation. The speaker was the Rev. Ralph W. Sockman, Methodist of New York, who visited the Soviet Union this past summer. He told the vast audience that cooperation can be effective only in an atmosphere of mutual respect and trust and warned of a "third global war which would dissolve civilization unless the Churches

Churches. "These Churches comprise more than 35 million communicants," according to a statement issued by the Council, "and they are all undoubtedly prompted by the desire to render special assistance at this time of need through the department of reconstruction and inter-Church aid of the World Council to the stricken people of Europe."

### ASKS UNDERSTANDING OF USSR

*Boston:*—The only American who fought, was wounded and given



*The Rev. John S. Higgins of Minneapolis, left, a recent preacher on the Church of the Air, greets Bishop Irving P. Johnson, retired Bishop of Colorado and founder of THE WITNESS, who was the preacher on the first of these programs fifteen years ago. With them are Norman Johnson, the Bishop's son who directed the musical part of the program and Organist Jean McIntyre*

of all faiths unite in a common goal of world peace."

The meeting was under the auspices of the Church Federation of the city.

### HEADQUARTERS IN GENEVA

*New York:*—Bishop J. I. Blair Larned, former suffragan bishop of Long Island, who takes charge of the American Churches in Europe on January 1st, will make his official residence in Geneva, making the eighth large American Church to be represented there, all closely affiliated with the World Council of

rank and decorations by both the American and Russian armies was the speaker at a recently meeting at St. Paul's Cathedral. He urged understanding between the USA and the USSR. Sgt. Leonard Bernhardt is the name of the young soldier. Others to speak in the series of lectures, held Thursday evenings under the direction of the department of education of the diocese, are Edwin B. Goodell Jr. of the United Nations Association; Dr. Edward L. Young, chief surgeon in a local hospital who visited Russia this summer, and Raymond Dennett of the World Peace Foundation.



# A Bishop from Franco's Spain Speaks on Freedom

*However His Statements Are Challenged  
By Pronouncement of the World Council*

**By W. B. Spofford Jr.**

*New York:*—Freedom of worship is still considered one of the four fundamental freedoms of man even in a highly secularized civilization. The Roman Catholic Church, for instance, invokes this freedom in all of its arguments for its political activity at the present time. The definition of freedom that that Church uses, however, disturbs many people.

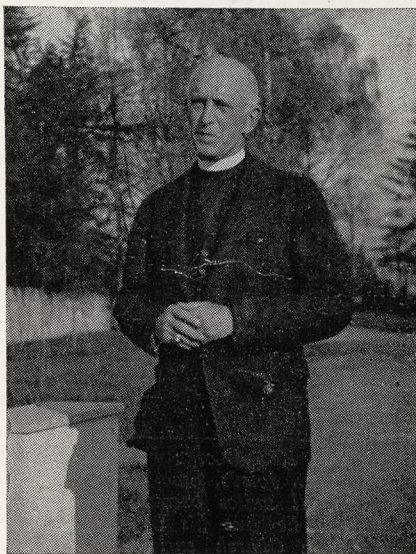
In a recent interview, Bishop Gregorio Modrego y Casaus of Barcelona, who is visiting this country, said that Protestants in Spain are given full liberty in the practice of their religion. "The Franco government," he said, "permits full freedom of religion to Protestants, except in one respect. They are not permitted to intrude in Catholic homes or to disseminate literature attacking the Catholic Church or the Catholic religion, which is the religion of the state. Furthermore, although the law prohibits Protestants from advertising, in practice this is being permitted."

Bishop Modrego declared that Catholics in Spain number more than 99 percent of the population and he claimed that any attempts by the small group of Protestants in the country to proselytize would be resisted by the people themselves. "Hence the government is merely following the wishes of the people in forbidding any attempt to undermine the Catholic faith," he said. "In some instances, Protestant groups have carried on propaganda sharply opposed to the Catholic sentiments of the people and have attacked leaders of the Church, especially the Pope, and this has compelled authorities to intervene."

To exemplify Spanish religious freedom, the bishop said that three Protestant students in the University of Barcelona who had to pass examinations in religion as a requirement for graduation were examined by Catholic priest-professors in the tenets of their respective faiths. He said, "These students had, of course, to teach themselves, since only the Catholic religion may be taught in any educational institution, but nevertheless they were not

discriminated against, but rather helped in meeting graduation requirements."

On the same issue, the International Christian Press and Information Service, news organ of the World Council of Churches, has sent a statement from Geneva which says, "The situation of Protestantism in Spain is still extremely precarious. At the time of the promulgation of the religious laws of Spain in 1945, it had been hoped that true religious liberty would gradu-



*Bishop Blair Larned will make his headquarters in Geneva as the Bishop of the American Churches in Europe. Picture was taken in the garden of the headquarters of the World Council of Churches*

ally be granted. But subsequent developments have shown that Spain still maintains in many essential respects a regime of religious oppression."

Stating that the laws acknowledge in fact only the right to hold private services of worship, the statement says that "wherever public services are held they are merely tolerated, but not officially allowed. Moreover, the Protestant Churches suffer from the following further restrictions:

"Protestants still have to send their children to schools where the

'official' Roman Catholic religion is taught to all pupils and have no right to open their own schools.

"Protestants have no right to publish their own literature, since all such literature needs the Roman Catholic imprimatur.

"Protestants have no right to be married according to civil law. Those who are baptized as Roman Catholics are considered as Roman Catholics for the whole of their life.

"Protestants are not being accepted for public offices even if they are perfectly able to fulfil such positions. The argument used in such cases is that the state is Catholic.

"Protestants are not allowed to proclaim the Gospel freely."

Was it not Humpty-Dumpty who answered Alice, when she challenged him on his use of a word, that "words mean exactly what I say and intend them to mean"? And so, Bishop Modrego says that Protestants in Spain are given full liberty in the practice of their religion.

## NAVY CHAPLAINS NEEDED

*New York:* — The procurement program for regular navy chaplains is now open, according to an announcement by Chaplain Percy G. Hall, secretary of the army and navy division of the National Council. Candidates should submit applications through the office of naval officer procurement, addresses of which can be supplied by the division.

## CHURCH ARMY CENTER

*Cincinnati:*—Church Army opened its training center here in October for its first post-war class, with five men enrolled. There are Albert Huntley of Maine; Ernest St. Andrew of Northern Michigan; Earnest Swanker of Albany; Fred Nussbaum of Oklahoma; William Johnson of Los Angeles. Captain Earl Estabrook, national director, is in charge with lectures given by a number of the clergy in the diocese of Southern Ohio.

## PASTOR NIEMOELLER IN ENGLAND

*London* (wireless to RNS):—Pastor Martin Niemoeller of Germany is in England as the guest of Bishop George K. A. Bell of Chichester. He is not scheduled to address meetings or conduct services.



## ARCHBISHOP MAY MOVE

London (wireless to RNS):—Lambeth Palace will cease to be the official residence of the Archbishop of Canterbury if the Church Assembly approves a report to be submitted by its ecclesiastical committee. The report states that the Archbishop should reside in the cathedral city of Canterbury and also stresses the financial burden imposed by the upkeep of Lambeth.

## UNITED NATIONS INSTITUTE

New York (RNS):—An institute on the United Nations for secretaries of city and state councils of churches, religious press editors, foreign missionary executives, church social action secretaries and affiliated organizational leaders has been scheduled here for November 25-26 by the department of international justice and good will of the Federal Council of Churches.

In announcing the institute, Walter W. Van Kirk, secretary of the department, said it would be limited to 50 members. They will discuss methods by which the Churches can support "those activities of the United Nations that are designed to promote ends consonant with the Christian conception of world order."

Van Kirk also stated that the group will investigate the possibility of holding similar meetings throughout the country.

It is hoped, Van Kirk said, that institute members will be able to interview members of the American UN delegation as well as delegates from other nations.

## MATRICULATION AT GENERAL

New York:—Fifty-seven new students matriculated at General Seminary on All Saints' Day. The matriculation sermon was preached the evening before by Bishop Austin Pardue of Pittsburgh before a congregation that filled the chapel. There are 92 students in the seminary, twenty of whom are graduate students.

Bishop Pardue had this to say about labor in his address: "When I became bishop of Pittsburgh, they gave a civic dinner for me. It is their custom. Everyone in every walk of life was represented, except labor. I asked the chairman to include representatives of the C.I.O., the

A. F. of L., and another labor organization, active in Pittsburgh. He did, and the three representatives came. After the dinner, they said: 'This is the first time we have ever been invited to anything like this.' The very next week, when they gave a dinner to the chairman of the steel workers organization, assistant to Philip Murray, they invited me to be the speaker. When I stood up to speak, they cheered. It was not personal. I was a stranger, new to everybody and everything. They cheered because they had an Episcopal bishop there. I am no labor expert; but three of my clergy are. They are friends with labor. But I see no reason why any man cannot



*The Rev. George F. Pratt, rector at St. John's, Stockton, California, is all smiles because of a home run he just hit in a ball game at a Church summer conference*

be friends with labor, if he is the right sort. Priests who will go and who will love these people, who will push door-bells and care about getting inside their houses will get to be friends with them. He need not be a labor expert."

## LARGE ENROLLMENT AT VIRGINIA

Alexandria, Va.:—A matriculation service for the 100 students of the Theological Seminary here featured the observance of All Saints' Day. A quiet day followed, conducted by the Rev. Kenneth E. Heim, new assistant professor of Church history. The school has the largest enrollment in its history. There are also other additions to the faculty, with the Rev. Clifford L. Stanley now professor of sys-

tematic theology, and the Rev. Jesse M. Trotter the associate professor of apologetics. Still another addition to the seminary staff is Mr. Harrison Fiddesof as bursar and business manager. Seventy-one members of the student body are former service men. Fully half of the men are married and are living in a nearby housing development.

## STEPHEN CLARK CONSECRATION

New York:—The Rev. Stephen C. Clark will be consecrated Bishop of Utah at St. Paul's Cathedral, Los Angeles, on December 6th with Presiding Bishop Tucker as consecrator and Bishop Stevens of Los Angeles and Bishop Moulton, retired Bishop of Utah, as co-consecrators. He will be presented by Bishop William F. Lewis of Nevada and Bishop Robert B. Gooden, the retired suffragan bishop of Los Angeles. The sermon will be preached by Bishop Edward L. Parsons, the retired bishop of California.

## OVATION GIVEN DEAN BODE

Los Angeles:—An ovation was given Dean Arnold G. H. Bode at the recital of his sacred music given on October 20th at St. Athanasius' Church here. Now rector emeritus at Sierra Madre, Calif., Dean Bode continues to preach through music the message of these times: the end of war; the coming of peace; the establishment of justice; the ending of fear; the dwelling in safety of the common people throughout the world. One of his hymns, The Kings' Highway (432), is in the new hymnal. Before coming to this country he was organist and choirmaster at Cuddesdon College, Oxford, University.

## USE OF VISUAL AIDS

Atlanta, Ga.:—Miss Irene M. Scudds, adviser to the department of education in the diocese of Southern Ohio, led a conference, October 28-30, on the use of visual aids in the Church. The conference was sponsored by the association of diocesan leaders in Christian education in the province of Sewanee, with 25 attending. Others to take part in the conference were the Rev. R. G. Urban of Jacksonville, Fla.; Mrs. John W. Crump of Alabama; the Rev. Henry Johnston of Oxford, N. C.; Dean N. E. Wicker of Christ Church Cathedral, Louisville.



## EDITORIALS

### *Failure of Nerve*

THE late Prof. Gilbert Murray coined the phrase "failure of nerve" to characterize that period in a culture's development when the persons who possess the political, educational and economic power no longer have a living faith in the ideals of their civilization. Therefore, believing that the ideals are no longer dynamic and growing, they stop using them as springboards for action and as criteria for judgment, even though they continue to pay expedient lip-service to something they call the "great spiritual heritage of our culture." Such a failure of nerve sets in when those who possess the power are really challenged to live up to the ideals. Historically speaking, they have never been able to accept that challenge and, to defeat it, they are forced to sink deeper into their moral slough and indulge in even more gross betrayals of their spiritual foundations. Such a state of moral cowardice on the part of a culture, as Arnold Toynbee has pointed out time and again in his monumental history, leads but to the grave.

The recent election campaign, in which the candidates of both major parties steadfastly refused to tackle concrete issues, and the results at the polls on November 5th, were symptomatic of our failure of nerve. The real issues of the election were not whether the so-called Communists were going to take over our country (although the vast majority of the forces which mold our opinion would have us think so) but whether we were going to try conscientiously to live up to our ideals and attempt to expand democracy into every area of life, political, economic and social. Put into operational terms, this meant whether or not we really believed that all men, regardless of race, creed, color or national origin, were entitled to the life more abundant. That was the challenge of the election. It is ominous that we refused to accept it.

The challenge, however, still exists. It confronts the whole world. It is a spiritual and moral problem. It lies behind the hurly-burly over Yugoslavia, Palestine, Greece, India, China, Germany and Japan. It stands nakedly posed in our bleak city slums and their rural equivalents. It is summed up in the challenge of redemption and the vision of the Kingdom of God. To those who despair deeply, we would point out that there is nothing wrong with our ideals, based on the ultimate worth of the human personality made in the image of God, that a little practice of them would not cure. True Christianity is not a panacea but it is a good medicine for strengthening weak backbones and revitalizing nerves that have failed.

Eleven men once came forth from an upper room, beheld their Leader lynched and lost their nerve. They got it back through faith in that Leader and his ideals and went on to challenge the world. These eleven were our ancestors.

### *A Modern Menace*

NEW occasions teach new duties and what our country needs right now is a scientific study of a practical way of eliminating agencies. They are becoming a menace and a burden in both Church and state, and what we say here in print is mild compared to what is often said privately.

Take "281" for instance. It is staffed, at least in its senior and junior executive posts, with men who have been rather outstandingly successful in parish or business administration. They are promoted from effective contact with a few hundred souls to an ineffective contact with eight thousand waste paper baskets. From saving souls one by one they move up to composing mimeograph manifestoes. It is a dubious promotion but it often carries with it a salary which makes it difficult for a man to jump back into parish life. If things are going well he feels he is evading a challenge in leaving his agency

### "QUOTES"

This is the way Prof. Bennett, of Wesleyan College, Macon, Ga., reads a famous story to the "Bible Christians" who often are also Ku Kluxers, and Bilbo-ites:

A certain man went down from Atlanta to Macon, and fell among thieves, who stripped him of his clothing and wounded him and departed, leaving him half dead.

And by chance there came down a certain Methodist bishop that way; and when he saw him, he passed by on the other side.

And likewise a Baptist deacon, when he was at the place, came and looked on him, and passed by on the other side.

But a certain mulatto, as he journeyed, came where he was: and when he saw him he had compassion on him,

And went to him, and bound up his wounds, giving him first aid, and laid him in his flivver and brought him to the De Luxe Hotel (where the mulatto could not of course be received as a guest)

And he said to the owner of the hotel: Take care of him, and whatever you spend, when I come again, I will repay you.

—submitted by Wilbur L. Caswell, rector of St. Paul's, Yonkers, N.Y.



post; if things are mediocre or worse, no one wants him.

Such a situation is faced by other Churches. Those of us who really believe in corporate action by the various Churches (you know of course that lots of people who talk about corporate action don't really believe in it. It's just a red herring to avoid definite action on unity) have good reason to think that the same floundering and overlapping is found in the extensive offices of "297"—the headquarters of the Federal Council of Churches.

Nor are our dioceses free from this. Some years ago one of the larger ones had a board of religious education functioning with one stenographer and the rest of the help volunteer. Someone got up in a meeting and after some sure-fire cliches on the importance of training the youth and so forth he said, "Wouldn't it be wonderful if we had a full time director." (Any survey will probably show that people who initiate motions with the phrase "wouldn't it be wonderful" should be ruled out of order immediately.) They got the director so things had to hum to make it worth their money and his time and talents. They changed a modest but useful mimeographed news letter into a slick paper monthly. At one time this cost \$1,500 a year and its income from subscriptions totalled \$26. This is not bad as official publications go. But how would you like to run a parish or a business that way?

Of course all this reminds you of the government, especially the national government. But the movement for putting ten desks where one was before it quite bi-partisan. It is found in other countries also. In England the long-established "Rodent Control Board" (rat-catching) is said to employ 100 clerks and fifty actual rat catchers.

And the Church and state are not alone in spawning offices where people spend most of their time sending inter-office memos to each other and questionnaires to the outside world. Private agencies abound which to the naked eye seem to have no reason for their existence other than to supply their executive secretaries with a living and an audience. Other matters are taken for "referral" (agency front-office language for passing the buck) unless they have enough publicity value.

For our own protection, as well as for the record, we want to say that among the thousands of private agencies, there are dozens of splendid, efficient ones. Since the source of their support can be disaffected, at least all of them have to be tactful. These agencies are hard to kill but they are not entirely immortal, as state and Church agencies are. The worthwhile agencies are hampered rather than helped by the existence of the others.

Some day, we hope, boards and commissions

will be set up for closely defined purposes—and for definite periods of time; a few years at most. This would waste a lot less money and valuable manpower. Young men would not be accused of using such jobs as mere springboards nor old men of hanging on. But outside of this suggestion we have no others, save that the problem is widespread enough to warrant study, preferable by a non-permanent board.

## The Living Liturgy

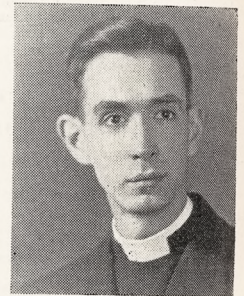
By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### NAME THIS CHILD?

THE national headquarters of our Church—commonly called "281"—is the butt of all too much unfavorable criticism on the part of the clergy. It is painful for us in this column to join the unhappy chorus. I only hope that in this case my remarks are not ill-considered or trivial. But some one must speak out against the unholy portrayal of Holy Baptism which is being sent out this fall as publicity for the Every Member Canvass. The October issue of *Forth*, which spreads the picture on its cover, says, "the poster itself . . . will be shown in every parish and mission during the coming weeks." We sincerely hope it will not be exhibited; and that if it has already found a place on parish bulletin boards it will be taken down at once. It is an utter travesty of one of the Church's most sacred and solemn rites.

Inasmuch as the officiant has the child in his arms it may be supposed that the picture illustrates that point in the service either just before the pouring of water in the Name of the Trinity or before the signing with the cross of the new member as a soldier and servant of Christ. Probably the former is meant, as there are no signs of any water as yet on the baby. The minister's gesture, however, is of neither action. Instead he seems to be pointing mournfully to the Prayer Book lying on the font (filled, it seems, with some liquid other than water) in a vain endeavor to direct the attention of the family and sponsors away from their utter absorption in what little Johnnie or Harry may be about to do—presumably he is about to coo. The expressions on their faces are, to say the least, one of mirthful affectation.





It is perfectly natural and proper that both the minister and people look cheerful at Holy Baptism. It is a happy occasion. The sacraments are joyous mysteries. But there is a *sacred* expression of hilarity which this picture utterly misses. Were it not for the presence of the font—whatever the seven-branched candlestick in the background may mean is not clear—one would take this to be a tea-party ceremony. And with all due regard for the imitations of a close-up photograph the picture does not suggest that this service is *public* in the presence of the congregation. But that is the Prayer Book norm.

Where in this picture, except perhaps on the face of baby himself, is there a sense of the enfolding presence and wonderful, life-giving mystery of grace of Almighty God? The romanticized, sentimental version of the Christian religion which this picture reveals will be of small help, I fear, to that little fellow when he comes manfully to fight under Christ's banner against sin, the world, and the devil. And he has a pretty tough fight ahead of him, you may be sure.

The purpose of this piece of publicity is doubtless to enlist all of us fully and entirely in that total warfare of the Spirit against the rulers of the darkness of this world. But this picture hardly suggests our initiation into so hardy and adventurous an enterprise. It is too soft, too pretty. It will not bring much missionary offering to 281. Rather 281 should offer a prize to the Sunday School class that sends in the best name for the baby.

## The Veteran Plus God

by

C. H. ELLIOTT

*Former Navy Chaplain and now on Staff  
of Church Society for College Work*

**A**CROSS the Church's threshold yet linger the shadows of war two veterans. They wait willing for guidance and the Church waits while talking about the veteran. During the war advertisements, politics, club addresses, Churches, and military training gave to the serviceman a composite picture of himself, ennobled, full of virtues, potentialities, and heroism. The firebrands of establishing truth, justice, and liberty were fanned white-hot around him. Over his own reticence was fitted the concept of titanic endurance and aggressiveness. Upon his natural fear was powdered the idea of undaunted courage. From all appearances this ordinary youth really must be something; everybody said so and showered him with praise and promise. Aye, promise for a peaceful world,

a chance to live and let live, an opportunity to pursue his vocation, and help to raise a family. No doubting it, the serviceman felt good about America, the land of the brave and the free, of liberty and justice for all!

But today the danger is gone. The land of liberty is centripetally rushing to exert its individual rights and fill its individual needs first. The veteran has returned from his Armageddon with pulse high and expectancy keen for American and normal living.

Foresworn veteran-houses aren't in sight. Veteran priorities of surplus goods vanish in red-tape and graft. The land of equality places racial prejudice in local seats of government. Collusion in war-contracts, politics in veterans' administrations, lushness of blackmarkets are shocking the veteran who had found the hope of unselfishness to be worthwhile.

And now General Convention—what of its action? With mixed emotion one sees our "heroes'" disillusioned eyes upon us of the Church. More and more they become frustrated spirits grasping ever feebly at their longed-for picture of the American type of freedom. Occasionally these disillusioned men strike out in anger as in Tennessee at election time, or in isolated anti-social acts of murder, or in mass organizations of using their priorities to get what they can.

Much of this unrest can be traced to a condition in our society, because shattering before the veterans' eyes are the virtues they were led to believe in through our own efforts and commitments to him. Maybe he can't enumerate a neat logical bundle of virtues he feels to be solid. But they are the very qualities which our Lord taught to be daily values and the majority of veterans began to hope in them, although perhaps not from a direct Christian conviction. A shell-burst perchance cauterized these realities to a man. The long tedious months of waiting driving a man near to insanity perhaps led him to cut the periphery of cares down to the fundamental goods in life. Even the youngest serviceman matured along these lines far beyond his years.

**N**EVER before in American history has its human ground been so ready for the seed-planting of God's word. A potential crop whose fibers have shown themselves to contain strength, vigor, hope, charity, compassion, and faith are component elements of war two veterans. The imminent action calls to place the key into the lock: the lock being the veterans who unwittingly long for Christ's way, and the only workable key being our Lord Christ.

Whether we as a Church will act rests upon our



recognition of the situation and our willingness to move now. We must believe our Christian avenue of Jesus's teaching to be the best road we know, otherwise we couldn't be Protestant Episcopalians. We dare not hide from our view the signs of frustrated human souls in our midst searching for the drink of cool water which we are commissioned to give.

The immediate course of action is humbly and corporately to offer that draught of cool water which is Christ to the veteran, even though we fear spilling some. Time is of essence to buckle down before the veteran "faints" becoming entirely embittered against life, bowing and breaking under the force of evil which lashes out against his veiled hope in the virtues of Christian living.

It means checking our own personal lives, our own parish lives, our own national Church life. Colleges and schools must be invaded immediately as the Church Society for College Work is striving to assist in, since there we have a ready-prepared segment of these potential veterans. Individually rectors must reach out into their parish families and communities for the veteran. It can be that from these veterans we tap onto a great resurgence of life for all Christianity.

## Strategy and Tactics

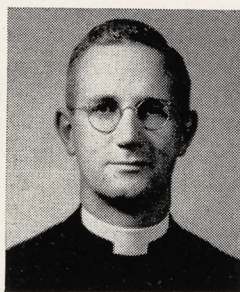
by

FRANCIS O. AYRES

*Rector of St. John's, Waterbury, Connecticut*

ONE of the ways in which the forces of the parish are most consistently beaten and driven back is in the thousands of little skirmishes which take place with the enemy every day. A layman or a clergyman has a chance to reveal the truth, or rather a part of the truth, about God and fails, whereupon the cause of Christ loses ground in the mind and heart of one or more individual. Sometimes this is due to lack of courage — more often it comes as a lack of preparation or training.

Take for instance the familiar encounter with someone on the fringes of the parish or outside of it altogether. "I suppose you think I'm bad because I don't get to church," a man will say to his rector. "I don't go to church but I lead a good Christian life," another will say to a layman, usually with chip on shoulder. There are countless variations on this same theme but they all boil



down to the same point of view—a Christian is a man who refrains from beating his wife or stray dogs and who has good manners. In the same way, people speak to laymen or clergymen every day about Christianity, sometimes directly, sometimes indirectly, sometimes seeking the truth, sometimes trying to quiet an uneasy conscience.

The tragedy is that seldom do they receive a straight and honest answer. Clergymen as well as laymen tend to turn such questions away with a laugh, with a few embarrassed words, or, worse still, by nodding approval. As a result the questioner is confirmed in his error or left with the feeling that Christianity has no standards nor doctrine; the Christian forces receive a set-back which may be a minor loss in itself but which is in the aggregate a staggering defeat; most important of all, the souls of two human beings are endangered—that of the man who failed to answer the question as well as that of the man who asked it.

It is obvious to point out that this situation arises through lack of courage. Certainly all of us are ashamed to think of the number of times we have "begged pardon for God: in drawing rooms," to use words of Charles Peguy. Certainly we will agree that "he who does not bellow the truth when he knows the truth makes himself the accomplice of liars and forgers," but failure to speak the truth comes not only from lack of courage, not only from lack of knowing the truth, but also from lack of knowing how to speak it.

When a man says, "I suppose you think I am bad for not coming to church," the task is to convey to him that (1) the only opinion worth considering in the matter is God's and (2) Christian faith and worship are inseparable. The difficulty lies not so much in answering briefly and concisely as in keeping yourself from blocking his way to the truth. I am frank to say that I have never worked out an answer which would not permit the other person to go away feeling resentful, and to a certain extent justifiably resentful, at me. I realize that this may be just a way of excusing myself for begging pardon for God. Nevertheless I believe there is a real and vastly important problem here on which very little has been done.

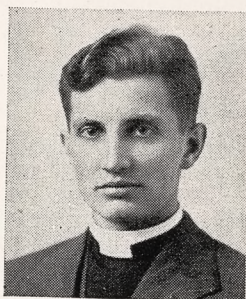
What I would like to see is a little manual of answers to the stock questions, a booklet which could be used by laymen as well as clergymen. There are men in the Church who could, preferably working together, write such a manual. In so doing they would point up the situation, help to meet it, and enable the laymen and clergymen to win some of these skirmishes instead of being constantly beaten.



# Dramatic Arts and Religion

By  
WILLIAM B. SPOFFORD, JR.

AS I entered the theater union seamen were picketing the Times office building across the street. They were protesting an article that the newspaper had printed by Hanson Baldwin in which he had said, among other things, that "we produced ships in fantastic numbers and men to man them, but not seamen and not efficient ships" and "when unionism took to blue water, the death knell of an efficient maritime carrying trade was sounded."



Inside the theater, I sat enthralled by a technicolor motion picture of the sea, dealing with the war-time life and trials of merchant seamen. The film, *The Raider*, was produced in England and acted, not by professionals, but by members of the allied merchant marines, navy and air forces. As written and directed by Pat Jackson, the picture is almost documentary in its approach to shipboard life and, better than any other sea film I can recall, truly portrays the ambiguous nature of the sea—its placid, almost maternal qualities and its awesome, destructive power. The frequent shots of mountainous waves, threatening to engulf and swallow twenty-four men adrift in a lifeboat, are as hypnotic and horrifying bits of camera work as I hope to see in a long, long time.

The story, cut down to bare essentials, deals with the survivors of H.M.S. Jason who, following the blasting of their craft by German torpedoes, live in a small lifeboat for eighteen days amidst the storms of the war-time western approaches to England. To their rescue steams the freighter, Leander, cut off from its convoy and loaded with planes, locomotives and tanks. The villain of the piece, the German U-boat 157, has not been content with sinking the Jason, however, but trails the lifeboat day after day hoping to be led to further prizes. At the end, of course, the Jason's survivors are saved by the Leander after the freighter's lone gun has sent the U-boat to the bottom with all hands lost.

The power of the picture lies not in an original story, however, but in its honesty. The non-professional actors, time and again, present char-

acters that know what it is to fear death, to know and love comrades, to be required to fire a deadly torpedo efficiently and without concern for the consequences. The U-boat crew in this film are not the Hollywood Nazis. Instead they are business-like workers who, without quite understanding why, are caught up in a vicious mode of life which says that they must sink the Leander . . . period. Presented thus, their action is, somehow, more horrible than the usual black-and-white heroics of the typical war film.

A preface to the film states that the actors are, in reality, replaying roles that most of them enacted for keeps during the war. As such, *The Raider* serves as a fitting tribute to the merchant seamen of the world.

When I came out of the theater 4,000 members of the maritime unions were still marching earnestly around the Times building carrying signs which said: "Does Hanson Baldwin know that 6,006 seamen drowned on the Murmansk run or shuttling in the South Pacific?" *The Raider* effectively proves their point.

## SANCTUARY

### THE COMMON CHORD OF WORSHIP

★ Three Gospel words must keep striking together like a common chord in the movement of a true Christian congregation. They are—Come: Abide: Go. We are to *come* out of the world into the New Life and Fellowship that is membership in the Body of Christ. We are to *abide* in Him as branches abide in a vine—nor is that a repose but rather a constancy of being pruned, trained, cultured. We are to *go* out into all the world as ambassadors go out—our real lives already hid with Christ in God, our citizenship already in heaven—into all the courts of this alien world, to apprehend men and share with them the secrets of our citizenship, for the further employment by them of those same secrets in the places where they live and work. For the sake of clarity, it is right sometimes to distinguish between these aspects of activity; but a true congregation can never segregate them, one from another, in its life. Let a congregation stop short at the first, glorying only that it has been taken out of the world, and it will soon come under the condemnation of the man who, being given a talent, buried it in the earth. Let a congregation luxuriate only in the second activity, in the elaboration of its services and the rigour of its discipline, and it will soon come under the condemnation of those who store up the manna lest no manna should fall the next day: the very materials of its nourishment will go bad on them. Or let a congregation be for ever running missions, concentrating only on the outsider, counting as indifferent both the state of their own redemption and the methods of its constant nourishment, and it, in its turn, will find soon enough that it has hewn out broken cisterns that hold no water.

—George MacLeod, *We Shall Re-Build*. The Iona Community.



# World Council Raises Millions Of Dollars For Relief

*The Gifts Largely Made Up of Goods Sent Individuals and Churches for Distribution*

**Edited by W. B. Spofford**

**New York (RNS):**—Protestant churches in America shipped more than 10,600,000 pounds of relief goods to Europe and Asia during the one-year period ending in September, it was announced here by Vinton E. Ziegler, executive secretary for the material aid program of Church World Service. Estimating the value of the shipments at \$4,768,108, Mr. Ziegler said that 29 countries in Europe and Asia received supplies. Since February, shipments have averaged more than one-a-day, and totaled almost 1,200,000 pounds a month compared to the first month's 40,400 pounds.

A preponderance of the goods were gifts-in-kind from individuals and churches sent through Church World Service centers in nine cities. Shipments included dried milk, flour, cereals, hospital dressings, medicines, clothing, blankets, shoes, soap, needles and thread, seed grain, and some 15,000,000 vitamin tablets for the Orient. About 1,500 CARE (Cooperative for American Remittances to Europe) food packages were distributed in Germany and Austria.

Although these supplies were intended principally for emergency use, Mr. Ziegler stressed that many items were of a more permanent nature. Among the latter he listed kits of household linens for pastors whose homes were looted during the war; 1,000 cases of German language Bibles; hospital and surgical equipment; children's toys; bicycles for European pastors without means of transportation; periodicals and theological textbooks for seminaries, schools and church leaders; sewing machines for overseas relief clothing centers, and farming tools and kitchen utensils.

Countries which have received more than 1,000,000 pounds of aid in the last year are Germany, Greece, Holland, Italy, and Poland. Largest shipments to Asia went to China, India, Korea, and the Philippines.

## New Church

**Myersburg, Pa.:**—Consecrated work by the Rev. Henry Russell, rector of Christ Church, Towanda,

plus money from St. Mark's Mauch Chunk, where the Rev. G. Clayton Melling is rector, has made possible the opening of a new mission here. The building is an abandoned Methodist Church which has been renovated. It is said to be the first new work to be opened in the diocese of Bethlehem during the past twenty years.

## Addison Is Better

**New York:**—Writing from Guam, the Rev. James T. Addison, vice-president of the National Council, who recently suffered a heart attack while on the way to the Orient to study the mission fields, has announced to the National Council that he is making a good recovery. He hopes to return to the United States by hospital plane, arriving in New York around December 1st.

## Laymen Honored

**Fargo, N. D.:**—The Hon. Daniel B. Holt and Mr. Percy L. E. Godwin were honored at a dinner held here on October 24 for their contributions of the life of the Church in

North Dakota. When Gethsemane was established as the cathedral Judge Holt was a member of the vestry and has since served on the chapter. He has also served for forty years as the chancellor of the district. Judge and Mrs. Holt are now making their home in Delaware. Mr. Godwin, a member of the cathedral chapter since 1916 and treasurer of the district since 1919, was also honored on the completion of his long service. The new chancellor is the Hon. Charles J. Vogel, district federal judge, and Mr. G. A. Willmington succeeds Mr. Goodwin as treasurer.

## School on Education

**Philadelphia:**—A school on Christian education is being held on six successive Tuesday evenings at Church House here under the auspices of the diocesan department of education. Lecturers are the Rev. J. Clemens Kolb; the Rev. William H. Dunphy; the Rev. Louis A. Haselmayer; the Rev. E. Frank Salmon; Dr. Selinda McCaulley, school psychologist, and the Rev. E. Felix Kloman.

## GET-TOGETHER

A large and progressive Southern parish seeks an assistant to the rector. All aspects of the work, including preaching, will be shared but the rector expects him to concentrate on young people's work and calling. The salary is \$3600 plus \$25 a month car allowance. He will have to pay his own rent. A young man is desired—two or three years out of seminary. . . . A parish in the Pacific Northwest is looking for a rector. Salary about \$2,500 and very fine rectory. Churchmanship is moderate. Any clergymen interested in either of these positions write Get-Together, THE WITNESS, 135 Liberty Street, New York 6, N. Y., with self addressed envelope enclosed. This is a service given without charge. Parishes seeking rectors or clergy seeking positions are invited to use the service. But to save our time we ask that no personal calls be made at the office. Neither should extensive correspondence be expected. All we can agree to do is to do the best we can to get-together men seeking positions and parishes seeking rectors or assistants. Incidentally we have been successful in fifteen instances since the service started a few months ago.



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## Father and Sons

**Liberty, Mo. (RNS):**—The names of Frank and Jesse James have a peculiar niche in the records of America but it took the centennial celebration for a rural Baptist church to recall that their father was one of the foremost pioneer pastors of his day in this part of Missouri. A century ago, the Rev. Robert James, father of the outlaw brothers of the post-Civil War era, believed there was need for a church northwest of this Clay County town. He was the moving spirit behind the erection of the Providence Baptist church. Continuous services have been held by the congregation since that time.

Preaching the centennial service, Homer S. Huff, Kansas City, Kan., pastor, said: "The sainted father of Frank and Jesse had the conviction that a church was needed on this spot 100 years ago. His life and teachings through the years have been an inspiration to the long line of consecrated men who followed him. I wonder what he would say about the exploiters if he were alive today."

## Georgia Lynching

**New York (RNS):**—The Federal Council of Churches is concerned over the fact that no arrests have been made in the three-month-old "mob murder" of four Georgia Negroes. A resolution adopted here by the Council's executive committee stressed that perpetrators of the crime have not been brought to justice despite the fact that Georgia's governor promised unrelenting action against the criminals.

The committee commended several Church groups in Georgia for demanding legal action in the case, specifically mentioning the Georgia Council of Church Women, the Atlanta Methodist Ministers Association, the First Methodist Church in Monroe, Ga., the Episcopal minis-

ters in Atlanta, and the Georgia Synod of the Presbyterian Church in the U. S. (Southern).

"We join," said the resolution, "with the Presbyterian Synod of Georgia in recognizing with penitence our own share of responsibility for the conditions of society which have made such acts possible in the past, and dedicate ourselves to combat the spirit of hatred out of which such deeds arise. We call upon our churches to rally to the support of the people of Georgia who through their churches are insisting upon action by the chief executive of the state."

## Michigan Chaplain

**Ann Arbor, Mich.:**—The Rev. John H. Burt, former navy chaplain, is the first chaplain on the newly organized Episcopal Student Founda-

tion at the University of Michigan, it was announced last week by Bishop Whittemore of Western Michigan, the president. Mr. Burt is a graduate of Amherst and of the Virginia Seminary, and was canon at Christ Church Cathedral, St. Louis, before going into the service. He has already taken up his new work at the university.

The Foundation marks a new step in the work of the Church on the university campus. It represents bishops, clergy and laymen from all parts of Michigan and plans are now being worked out to erect a student center building as soon as materials are available. Meanwhile Mr. Burt and his associate, Miss Maxine Westphal, who is counsellor for women students, will have their headquarters in St. Andrew's parish house.

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## "World Brotherhood" address by Archbishop of Canterbury

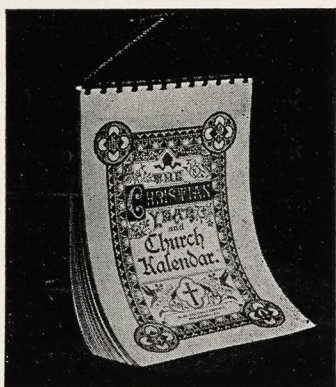
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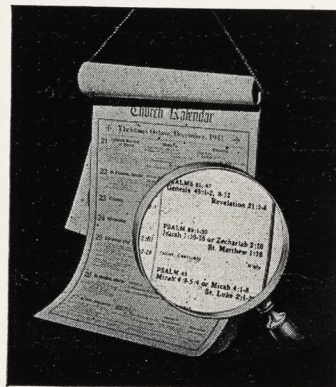
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## Labor Conferences

**Laconia, N. H.:**—The Rev. Bradford Young, rector of Grace Church, Manchester, proposed joint Church-labor-management conferences as a means of reducing industrial strife. Chairman of a seminar at the meeting of the state council of churches, which passed a resolution he introduced, Mr. Young said it was the consensus of the group that such meetings should be held during periods of minor industrial conflicts in order to develop a spirit of conciliation which would lessen the danger of major disputes.

## Institute Dean

**Phoenix, Ariz.:**—James W. F. Carman was instituted as dean of Trinity Cathedral here on Oct. 13th by Bishop Kinsolving. At an earlier service the bishop instituted the Rev. M. T. Kelsey as assistant to the dean.

## Arizona Conference

**Phoenix, Ariz.:**—The clergy of Arizona met October 23 to consider the decisions, ideals and aspirations of General Convention.

## Consecrate Church

**Auburndale, Mass.:**—Bishop H. K. Sherrill consecrated the completed and debt-free Church of the Messiah here on November 3rd. The service was the opening event of a week marking the 75th birthday of the parish. The present rector is the Rev. Richard P. McClintock.

## College for Japan

**New York:**—Proposed establishment of the first co-educational, interdenominational university in Japan offers the Christian Church one of its greatest educational opportunities, Thoburn T. Brumbaugh, representing the Foreign Missions Conference and the Federal Council of Churches, declared here at a press conference a few hours prior to his departure by plane for Tokyo where he will assume direction of the project. According to Mr. Brumbaugh, the proposed educational institution will be operated on an international, interracial, and intercultural basis with various faculties of learning and with buildings, equipment, and staff comparable to the large secular institutions in many Japanese cities.

Brumbaugh, a missionary in Japan for 17 years and former head of the Detroit Council of Churches, was recently named director of the committee to establish a Christian University in Japan under the sponsorship of the foreign missions body and the Federal Council.

Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference, who is now in China, will join Brumbaugh in Tokyo to assist in laying plans for the foundation of the university.

## Patton Bell

**Beverly Farms, Mass.:**—Impressive and deeply moving was the dedication recently of the 1500 pound bell given to St. John's Church here in memory of the late Gen. George S. Patton Jr., former vestryman, by his widow. The Pattons were also married in St. John's Church. Ceremonies were under the direction of the Rev. Messrs. Abbott Hastings, rector, and Cornelius A. Wood Jr., a nephew of Mrs. Patton.

## Medical Examinations

**Atlanta, Ga.:**—Clergy of the diocese of Atlanta passed a resolution at a recent meeting urging a state law which would require medical examinations as a prerequisite for marriage. This matter has been before the General Assembly of the state on three occasions but so far has failed to become law. Bishop John M. Walker said the ministers

took their stand in order to bring the matter before the public and indicated that they might later broach the matter to legislators with the hope of having a bill introduced.

## Consultation Service

**New York:**—Youth Consultation Service of the diocese of New York held a luncheon meeting on October 28th at the Hotel Concourse Plaza, Bronx, N. Y., to celebrate the close of the first year of service given in its new center in uptown New York. The subject of the meeting was "Adolescents are People." The principal speaker was Miss Dorothy Hutchinson, associate professor of social case work at the New York School of Social Work. A discussion followed her talk in which representatives of the community, including the church, schools, social agencies and parents took part.

Youth Consultation Service has a long record of effective service and reflects credit upon the Church it represents. As Bishop Gilbert has said, "We need to remind ourselves that this organization is our agent and representative in a field of service that is the responsibility of all of us."

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### Youth Service

**Detroit:**—There were 853 young people representing 33 parishes of this metropolitan area present at the annual youth service held at St. Paul's Cathedral. Bishop Richard Emrich in his sermon asked for ten young men to do volunteer work in the missions during next July and August and also asked the young people to combine their resources in order to build a summer chapel in one of the vacation areas.

### Consecrate Church

**Detroit:**—St. Joseph's here was consecrated on October 27th by Bishop Creighton, marking the completion of the payment of a large mortgage. He was assisted in the service by the present rector, the Rev. William C. Hamm, and by the Rev. William R. Kinder, for twenty years rector of the parish, now of Youngstown, Ohio.

### New Mission Workers

**New York:**—Three new missionaries have been assigned to important posts recently by the overseas department of the National Council. Construction engineer John Stokes of Walnut Creek, Calif., will go to Shanghai soon to assist J. Van Wie Bergamini, the Church's Far East-

ern architect there. The Rev. Peter H. Paulson will go to the Panama Canal Zone after a successful ministry in Los Angeles, and Sister Virginia Cecilia of the Community of the Transfiguration who has been in Honolulu will go to Anking, China, where she will carry on the work of that religious order.

### Union Service

**Waterville, Me.:**—An ecumenical service in which clergymen of ten Protestant denominations participated—the largest number in the history of the state—marked the annual convention here of the Maine Council of Churches. The Rev. Frederick D. Hayes, president of the Council, presided at the two day sessions, and denominational executives who participated represented

the Congregationalists, Baptists, Methodists, Advent Christians, Presbyterians, Quakers, Universalists, Unitarians, the Salvation Army and Swedenborgians.

### Joint Worship

**Toronto (RNS):**—Following discussions by the pastors of the Anglican Church of the Transfiguration and the Glebe Road United church a joint service will be held in the near future at the Transfiguration. The service will follow the ritual of both churches and it is hoped will be the first of many services looking to a more complete understanding of each other's religious problems.

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## Gambling Curb

*London (wireless to RNS):*—Archbishop Geoffrey F. Fisher of Canterbury was named here by the British Council of Churches to lead a deputation which will present to the home secretary the need for increased government curbs on gambling which pointed out that the removal of many war-time restrictions had been marked by a great increase in gambling during the last six months.

## Good Will Meetings

*Benton Harbor, Mich. (RNS):*—Discussion conferences to promote good will and understanding among labor, management, farmers, teachers, and minority groups will be conducted here and in St. Joseph during the winter. First meeting will be held at the St. Joseph Methodist church November 24. Good will conferences have been held in Berrien County in past years under the sponsorship of the Berrien County Council of Churches. This year's sessions, however, have the backing of numerous other groups, including the CIO Council of Berrien County, the PTA, the National Association for the Advancement of Colored People, the YMCA, ministerial associations, and the adult education department of the public school system.

## World Order

*Philadelphia:*—Suffragan Bishop Remington of Pennsylvania has appointed a committee on Christian world order to promote parish discussion groups. The committee, headed by the Rev. Lars R. Barche-Wiig, is providing a series of regional meetings to which parish leaders may be sent for instruction and inspiration to be carried back to their parishes.

## Period of Penance

*London (wireless to RNS):*—A resolution urging that a period of penance be set aside in the Church of England "for the inhumanity of man against man" was endorsed here by the Lower House of the Convocation of Canterbury. The resolution called upon the Archbishop of Canterbury to consult with the Archbishop of York on the plan.

The House approved a motion to appoint a committee of both Houses of the Convocation to investigate "the widespread moral and social evil consequent upon irregular domestic arrangements between men and women, unmarried and living

together" from the point of view of English law and Church doctrine and discipline.

The Rev. F. F. Guy Warman, of Birmingham, charged that a "tacitly permitted" polygamy exists in Britain because the government food offices are at present providing means of livelihood for more than one wife.

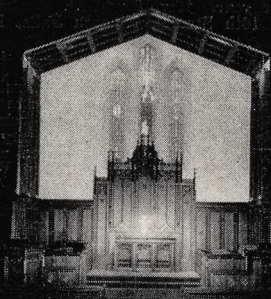
"It has been reported from urban and rural parishes," he said, "that when men get tired of their wives they live with another woman, who changes her name at the food office without producing a marriage certificate. From that moment there are two Mrs. Robinsons, and if there are families on both sides, allowances are obtainable for both."

Warman asserted that "such things are now winked at to such an extent that there are Orders in Council admitting the legitimacy of these women to be regarded as the wives to all intents and purposes of these men."

## Parish Administration

*Philadelphia:*—A new feature of the graduate department of the Philadelphia Divinity School is a course on parish administration, taught by Dean Gifford. Various church problems are discussed by the clergy who are enrolled and actual situations are taken as a basis. Another feature of school life is a book hour which is held once a month, in charge of the Rev. John M. Groton, when new books are reviewed and discussed.

## CHANCEL ALTERATIONS

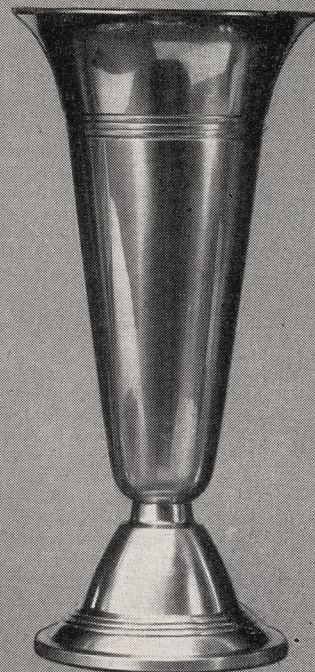


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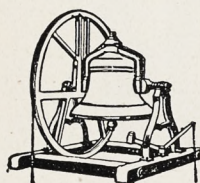
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### Church to be Restored

London (wireless to RNS):—St. Clement Danes Church in the Strand, made famous in the nursery rhyme, "Oranges and lemons, the bells of St. Clement's," is to be restored and used as a Royal Air Force chapel. St. Clement's, one of the Christopher Wren churches, was burnt to a shell in two successive air attacks during the war. Only its walls are standing now.

### Visit Seminary

Philadelphia:—The Rev. J. A. Winterstein, rector of Holy Trinity, West Chester, Pa., thought it would be a good idea for his vestrymen to learn something about how men are prepared for the ministry. So he led a delegation of seven to the Philadelphia Divinity School on October 29 where they were entertained at dinner, inspected the buildings, met with Dean Gifford and the faculty to discuss training ministers and wound up by listening to addresses by two of the students.

### Changes Name

New York:—The National Association of Directors of Christian Education has changed its name to Episcopal Educational Association and has elected Mrs. Harold C. Kelleran, consultant on education in the diocese of Washington, as president. The purpose of the organization is to provide fellowship for the personal, spiritual and professional development of a competent educational leadership in the Church.

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# BACKFIRE

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

REV. KENNETH HUGHES  
Cambridge, Massachusetts

I would like to commend you for your editorial, "Hollywood Triumphant" relative to the Every-Member-Canvass film, GO FORTH. It might interest you to know that Massachusetts has followed the commendable example of Newark in deleting from the film the ostensibly minor but tragically important strip depicting the Negro in the traditional, stereotyped role in which Hollywood maliciously and designedly casts him. This is a moral issue in which the Church should lead. It is high time that the Church stop taking its cue from the secular world. In this regard some of the promotional material issuing from 281 is no less culpable. On more than one occasion the Every-Member canvassers of this parish of Negro communists has refused to distribute the posters from the National Council affirming that they believe in the Holy Catholic Church, not the Holy Caucasian Church which the posters would lead them to believe were the case. The measure of protest against this inquiry is the measure of our catholicity.

\* \* \*

ADELAIDE CASE

Professor at Episcopal Theological School

In the issue of October 20th you quite rightly called the attention of your readers to the altogether objectionable feature of the new National Council film in which Negroes appear as white men's servants and in no other role. But your own editorial comment is also objectionable in that it is written as if the Church were a white Church interested in Negro outsiders. You speak of "our Negro friends" as if the readers of THE WITNESS were all white people. Perhaps the "our" was an editorial "our." I hope so. But this practice of talking about how "we" in the Church should treat the Negro and the Indian and the Nisei ought to be stopped. The Church is made up of all of us and the question is how can we get along with others, and, what is more important, how can we unite to save the world!

ANSWER: We thoroughly agree and if the editorial in question gave others the impression that Dr. Chase received we take this means of correcting it. The Church is made up of all of us and we have tried consistently, in news and articles, to stress this fact.

\* \* \*

REV. JOHN D. F. PETTUS

Rector of All Saints, Santa Barbara, Calif.

Frederick Grant makes the astonishing statement (WITNESS, Oct. 17) that "for a generation 'missions' has carried all before it." It is entirely possible that other things have been neglected but our giving for missions hardly justifies such a gross exaggeration. As Prof. Latourette says, "Missions are a minority interest."

\* \* \*

DEAN CECIL SWANSON

Christ Church Cathedral, Vancouver, B.C.

A friend of mine from Texas sends me THE WITNESS which I have enjoyed reading, and regarded as a good Church paper of dignity and worth. But will you tell me just what gremlin got into you to

persuade you to publish that picture of the Archbishop of Canterbury pulling his robes on? One would expect such a snap in unsympathetic papers who wished to ridicule the Archbishop and our common Church, but for you to print it, after having honored him as a guest and as the senior prelate of the whole Anglican Communion is simply inexplicable!

ANSWER: As previously stated in this department, the picture was taken at the request of the Archbishop who was much pleased with it.

\* \* \*

VICTOR D. CRONK

Layman of LaGrange, Illinois

May I remind Dr. Lewis T. Gregory (WITNESS, Oct. 24) that all good Catholics, whatever prefix they use, are Evangelicals?

\* \* \*

REV. RICHARD MORGAN

Rector at Bonham, Texas

Would it be unkind to state that we are glad to read your statement that you intend "to do it better"? Anyhow the one piece of Backfire we send in is the objection to the shine of the paper as we read by electric light. Let the printed matter have all the brilliance possible but please give a dull finish to the paper on which the shining rests. This no doubt is a general comment of the readers of all papers.

ANSWER: Anyone publishing anything these days is lucky to get any paper at all—shiny or dull. We have used a glossy paper in order to bring up the cuts better but the combination of scarcity and price may force us to use newsprint before we are through.

\* \* \*

WILLIAM E. LEIDT

The Editor of Forth

THE WITNESS in its editorial, Hollywood Triumphant, makes a suggestion which the officers of the department of promotion heartily endorse and commend to any diocese which is sensitive to the Negro sequence in "Go FORTH." The procedure followed by Newark in cutting the sequence involving the Negro cook has been done successfully in Washington and elsewhere. This sequence, of course, is not essential to the main plot. It was included to give greater naturalness to the story. And incidentally, a Negro was cast as the cook simply because she was the best actress available for the part; the casting was on a basis of ability, not color.

The department of promotion itself would have cut this sequence had the problem been brought to its attention before the film was distributed throughout the length and breadth of the Church. The canvass time schedule made impossible recalling the film for cutting.

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JOHN 8

*Jesus the Light of the World*

8<sup>12</sup> Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." <sup>13</sup> The Pharisees then said to him, "You are bearing witness to yourself; your testimony is not true." <sup>14</sup> Jesus answered, "Even if I do bear witness to myself, my testimony is true, for I know I have come and whither I am going, but you do not. <sup>15</sup> You judge

Large type—running from margin to margin  
Logical paragraphing and punctuation  
Poetry in verse form  
Pronunciation indicated  
Cross references at the bottom of the page

A circular logo with the text "FROM THE ORIGINAL SCROLL" at the top and "TO THE MODERN BOOK" at the bottom. In the center is a stylized illustration of a scroll being unrolled, with a book visible underneath it.

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