

The WITNESS

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FEBRUARY 5, 1948



BISHOP S. F. BAYNE JR.
WRITES ON CHRISTIAN
DOCTRINE OF MAN . . .

The First Number of Lent

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, 10 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.

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Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8:00 A. M. Holy Communion.
11:00 A. M. Morning Service and Sermon.
Weekdays: Holy Communion Wednesday at 9:00 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. Arthur L. Kinsolving, 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.

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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.
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 11 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 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.

The WITNESS

For Christ and His Church

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FEBRUARY 5, 1948

Vol. XXX

No. 52

Clergy Notes

CANNON, HENRY B., chaplain of Episcopal students at Princeton University, was ordained priest by Bishop Gardner in the University chapel on Jan. 24.

HONAMAN, EARL M., rector of St. John's, Carlisle, Pa., former army chaplain, has been appointed national chaplain of the National Guard Association.

HOSKING, WILLIAM, formerly of Shamokin, Pa., is now in charge of St. Stephen's, Hamburg, and St. Paul's, Brighton, Mich.

LANGPAAP, PAUL E., was ordained priest by Bishop Walters on Dec. 27 at St. Michael's, China Lake, Cal., where he is in charge.

MARSHALL, THOMAS F., formerly in charge of the Epiphany, Dorchester, Mass., is now rector of Trinity, Wrentham, Mass.

MOORE, JOHN C., formerly of the Warren County associate mission of the diocese of Newark, is now rector of Christ Church, Cludersport, Pa., and vicar of All Saints', Brookland.

NIXON, EUGENE, formerly associate rector of Trinity, Columbia, S. C., is now rector of the Good Shepherd, Columbia, S. C.

ORVIS, ROBERT W., formerly vicar of Trinity, Renovo, Pa., is now rector of Trinity, Erie, Pa.

ROWLAND, DONALD H., formerly rector of Emmanuel, Geneva, Switzerland, is now rector of St. Peter's, Mountain Lakes, N. J.

SHILLING, GEORGE G., formerly rector of Trinity, Rochester, Pa., is now rector of Trinity, Shamokin, Pa.

SPEARS, ROBERT R., JR., rector of St. Paul's, Mayville, N. Y., becomes canon of St. Paul's Cathedral, Buffalo, N. Y. on Feb. 15th.

STEEN, CECIL A. S., formerly rector of Grace Church, Trenton, N. J., is now rector of St. Mark's, Malone, N. Y.

WOOLVERTON, H. L., formerly assistant at Christ Church, Greenwich, Conn., is now rector of St. James', New London, Conn.

THE CHURCH OF THE ADVENT

Indianapolis
Meridian St. at 33rd St.
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m. Holy Communion; 9:30 a.m. Church School; 11 a.m. Morning Prayer and Sermon.

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
Services
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

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.

CHURCH OF ST. MICHAEL & ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield
Minister of Education
Sunday: 8, 9:30, 11 a.m.; 8 p.m.
Canterbury Club, 5:30 twice monthly.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695
Rev. E. Felix Kloman, S.T.D., Rector
Sunday Services: 9:30 and 11 A. M.
Church School: 10:00 A. M.
Weekdays: Wed. noon and 12:30.
Saints' Days: 12 noon.
This Church is Open Every Day

CALVARY CHURCH

Shady & Walnut Aves.
Pittsburgh
The Rev. Lauriston L. Scaife, S.T.D., Rector
Sundays 8, 9:30, 11:00 and 8:00.
Holy Communion—Daily at 8 a.m.
Fridays at 7:30 a.m.
Holy Days and Fridays 10:30 a.m.

Undergraduate Gives the Story Of Baldwin-Wallace

Roman Catholic Authorities Tell Students That They Sin by Attending College Chapel

By Arity Jelliffe

Student at Baldwin-Wallace and Communicant of Christ Church, Middletown, N. J.

Berea, Ohio:—A new trend started with the new year at Baldwin-Wallace College. Many of my Roman Catholic friends were talking of being obliged to leave this Methodist school. At first I took it lightly but then became interested because everybody was talking about it. The compulsory religious course and the chapel programs are the cause of the controversy. There were 163 Catholic students here at the beginning of the winter term and they had been told in no uncertain terms that they must leave Baldwin-Wallace immediately if they wished to conform to the doctrines of their Church.

"Catholics may not in good conscience attend a school in which they are obliged to attend non-Catholic chapel services and take courses in religion and religious subjects. No circumstances, condition or precaution can make it lawful; and neither financial loss nor loss of academic credit or degree, nor impossibility of graduation nor any other kind of embarrassment could change the objective wrongness of attendance at such an institution." This statement was made by Mon. Vincent P. Balmot, chancellor of the Roman Catholic diocese of Cleveland.

On Sunday evening, January 11th, a regular scheduled meeting of all Roman Catholic students was held and the position of the Church explained by Fr. Moriarty, a professor at a nearby Catholic college. He said that to remain at Baldwin-Wallace would be to live in a state of mortal sin and that if any of the students died while here they would go immediately to hell. Fr. Moriarty made it clear that these

were not merely his own ideas but also those of Bishop Edward F. Hoban.

The controversy was precipitated when a Catholic student asked her priest about the required course in philosophy of religion which uses a text book by Dr. Edgar S. Brightman which has been banned by the Catholic Church. *The Needle*, publication of the Newman Club, student organization of the Catholic Church, made public the answer that Catholics "under no circumstances or pretext attend a class of this kind." The college however refused to change the religious requirements but did offer four alternative courses. The course on philosophy of religion deals with the nature of religion; its methods; the relation of its method and its content to science and the realm of values; evidences for the existence of God; the nature of God; the nature of man; the relationship of man to God; evil; faith and reason; immortality.

According to Fr. Moriarty "A Catholic has no need to search for religious truth. He is in possession of all religious truths. Once you have found truth there is no need to dabble in half-truths."

He objected to the Roman Catholic students having to study all other forms of religion on the same level with Catholicism; they must look down on the others. He referred to Dr. Brightman's book as "unadulterated trash."

A telephone conversation with Dr. Brightman disclosed the fact that the author of the "unadulterated trash" has been a member of the American Catholic Philosophical Association for the past ten years. He

now teaches at Boston University and has recently spoken at a regional meeting of the Catholic Association held in Boston. Dr. Brightman congratulated Baldwin-Wallace for the stand taken on the issue. Many hundreds of others also have congratulated the college, including Roman Catholics.

The other bone of contention is the compulsory chapel attendance. Chapel is held once a week which, in my judgment, is not enough for a Christian College. According to Fr. Moriarty "singing or standing with groups at a non-Catholic service constitutes active participation and mortal sin to a Catholic."

Only one-third of these chapel services can be called religious. The others are musicals or lectures. These programs are the result of extensive study and planning by a special committee of faculty and students. They have also been studied by many other schools and colleges who have wished to follow their excellent planning. The chapel programs have received many favorable comments from all over the country. The idea behind them is not to push Protestantism, as the Catholics seem to think, but to expose everyone to conditions that are conducive to worship. It is possible not to take an active part in the programs, as is evident by the fact that a few of the students make light of the time by studying or writing letters.

Since Baldwin-Wallace stands for the ideal that religion is an essential for education and culture,

WIRE AT ONCE PLEASE

***Invariably we receive many orders for bundles featuring articles in Lent after this first number is off the press. However there are eleven articles, based on the Agenda of the Lambeth Conference to follow in numbers between now and Easter. To insure delivery of the next number, February 12, we suggest that you wire THE WITNESS at the editorial office, 135 Liberty Street, New York, at once, giving the address and the number of copies desired through the Easter number. Orders received through Saturday, February 7th, will receive the issue of the 12th.

the administration would not change these religious requirements for the Roman Catholics. It was pointed out that the college catalogue clearly states that religious courses and chapel services are required of all students and that Catholics came, presumably, fully aware of this.

Also President L. C. Wright of our college, in a public statement, pointed out that the college is maintained under the auspices of the Methodist Church "and its regulations are in harmony with the Association of Methodist Colleges." He added that "all classes, creeds, nationalities and races are welcomed as students selected on the basis of scholarship and character."

He said further that scholarships are likewise granted solely on a basis of merit though "the college has recently been criticized in certain Methodist circles for admitting so many Catholic students while turning down Methodists and other Protestant students."

As for the chapel programs and the courses in religion, he declared that there had been no basic change in policy for a hundred years.

After presenting evidence to prove that there is no discrimination at Baldwin-Wallace, Dr. Wright concluded by saying that "if the authorities of the Catholic Church feel obliged to dictate to students who are members of that Church, the college raises no objections. Its trustees, administration and faculty will continue to encourage the free search for truth, genuine scholarship and personal religion. The college authorities will be exceedingly sorry for any Catholic students if they are forced to withdraw. The college remains open to them."

The 163 Roman Catholic students were nevertheless told by their Church authorities that they must leave the college or lose their right to receive the sacraments. The choice was left to them. At first all of them indicated that they would leave. However actually but 60 withdrew. At the time of writing 5 of these 60 have returned. Others of them have enrolled in nearby Roman Catholic colleges. We have lost some of our campus leaders because of the controversy. The president of our student council is one and he had but one more term before receiving his degree. Another to leave is one of our outstanding athletes who probably has thereby lost his chance to be on the U. S. Olympic team this summer.

It is the students who are being

hurt by this. Many of the Roman Catholic students who did not withdraw are showing signs of nervous strain caused by worry and fear. But I have heard some of them say that their priests back home have advised them to stay. Also since the controversy started there have been applications for admission from Roman Catholics.

Many of us here believe that this Baldwin-Wallace controversy is a test case. There are signs of similar controversies in other colleges. And the students generally think that such an issue should not come up in this day and age. For if the various divisions of the Christian Church cannot work in harmony how can we possibly look forward to world peace?

MEMORIAL TO FOUNDER

Lawrenceville, Va.: — President J. Alvin Russell of St. Paul's Polytechnic Institute formally broke ground on a recent Sunday for the James Solomon Russell Memorial Refectory. The building is a memorial to the founder of the Institute, and the father of the present rector and president. Archdeacon Russell founded St. Paul's in 1888 and remained its active principal until December, 1929, when he was succeeded by his son.

The refectionary is to cost \$120,000 and is the gift of a friend of St. Paul's. When the donor gave the

building it was understood that it would be erected by the students of the trades departments, as has been the case with every other building erected on the campus, as well as many in the community. Archdeacon Russell had firmly believed that the best way to teach the trades was to have students work at real jobs.

In addition to the refectionary there is to be a trade school unit which will cost \$97,500 which comes from the national Reconstruction and Advance Fund.

BISHOP EMRICH IS ELECTED

Detroit:—Suffragan Bishop Richard S. Emrich was elected Bishop Coadjutor of Michigan at the regular diocesan convention, meeting

here at St. Paul's Cathedral on January 28th. Bishop Creighton is to retire on March 31 so that Bishop Emrich will become the bishop of the diocese at that time. The convention dinner was held the evening of the 28th and was followed by an address, in the auditorium adjoining the dining hall, by Bishop Angus Dun of Washington. Bishop Emrich was elected by unanimous acclamation with but one ballot cast.



The late Archdeacon James S. Russell, founder of St. Paul's Polytechnic Institute, in whose memory a refectionary is now being built

The Kuomintang Is Denounced By Student Leader

*Communication from China Was Sent Students
Attending Conference But Was Not Presented*

New York:—Congressman Walter N. Judd of Minnesota, seeking many millions of dollars for the regime of Chiang Kai-Shek under the Marshall Plan, did his best to line up the students, meeting in Kansas recently to consider Christian missions, to that end. The results achieved were decidedly questionable, as reported here January 15, since a large block of the students refused to follow his lead.

Information is now received that a communication from the National Student Federation of China had been sent to the conference of American students to be read to the 1,800 delegates representing colleges throughout the United States and Canada. It was not read. "Not received in time" is the official explanation.

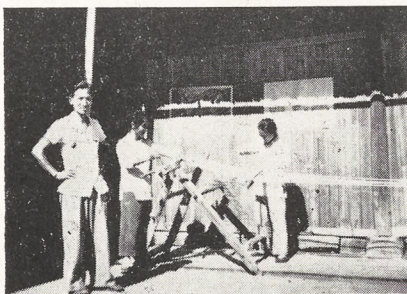
The communication, signed by Mr. Chang Liao, director of the international department of the Federation of China, first states that the friendship of students on this side of the Pacific "has given us a lot of inspiration and encouragement even in the darkest hours of our struggle," and he, on behalf of the students of China, expresses thanks "for the material and moral support you, out of your own limited means, have sent to China to enable our Chinese youths to carry on with their studies." He then paid tribute to missionaries for their "loyalty to the cause of national liberation and democracy, their self-sacrifice under oppression, their wisdom in counselling" and assures the American and Canadian students "that there will be a great welcome for Christian work by the people in all parts of China."

But after this brief introduction the communication presents a picture of China which would have been a bombshell had it been read at the Kansas Conference.

"With the most reactionary group within the Kuomintang in power, no work can possibly be started and expand and flourish, including religious work," the document declares.

"When the war ended," the statement explains, "how happy we were

to trek back to our universities. How happy we were when, in Feb., 1946, all the political parties of China signed an agreement to form a really democratic and coalition



The people of China, in spite of tremendous handicaps, are determined by hard work and courage to establish a good life for all. The top picture is a new one from Kimber Den showing children working in their vegetable garden at Lotus Pond Village where he maintains a school. The bottom picture is of wounded soldiers weaving cloth on a cooperative loom, also at the center at Lotus Pond. Contributions for the work should be sent to the Episcopal League for Social Action, 412 W. Grand Blvd., Detroit, with check made payable to "Treasurer, C.L.I.D."

government in which all questions and disputes would be settled peacefully. But our joy did not last long. A strong wave of fascist reaction swept through the whole country, sabotaged the agreement, suppressed the liberal and peace-loving influences in the universities and in society. Since then, we students and professors of China, with all the rest of our people, have to live through a period of utter hardness and brutality. Most beastly and blood-thirsty methods are used to deal with us people who do not have any means of resisting them. Innocent

people are closely watched for their aspirations for peace and democracy. Concentration camps are full of patriots, young and old. Secret service men are allocated to all universities, schools, institutions, organizations and departments of the government. Pure-minded young people are coerced to watch and report on their friends. There is no room for sincere relationship and fellowship among youth, wherever the secret service men have penetrated. Any slightest provocation would bring upon us imprisonment and torture. What a life is this? It is in every sense a hell! They want to crush our fellow-students morally through severe political and psychological oppression. They are depriving us of our right to live as human beings. Many who did not want to sell their souls have been assassinated or put in concentration camps.

"We just need to give you one instance of the Nationalists' atrocious behavior towards us students, the latest case that has been reported. It is about the treacherous murder of our beloved friend and fellow-student, the late Mr. Yu Tse-san. Yu, the chairman of the student self-governing body of the National Chekiang University, was a major in agriculture and had long cherished the ambition of modernizing farming technique in China. He was an honor student in his field. After attending a friend's wedding he and a group of friends disappeared and the next he was heard of was that he was dead in his prison cell. Stunned by the news, the president, the dean and a group of student representatives rushed out of the campus straight to the jail. There they found the body of the student, lying in bed with eyes and mouth wide open. Blood smeared his forehead and ran down to his neck. There was a deep cut in his throat. The president fainted at the horrible sight. News of the tragedy fast spread over the city of Hangchow, where the World Alliance of the YWCAs was holding its executive committee conference. In the evening that conference received a phone call from the municipal government urging the delegates to quit the city 'at once,' or the regional authorities would not be responsible for their security in case anything should happen. Of course the real point is that they were afraid that the news about Mr. Yu's murder would leak out to the world through

the women delegates who had come from all over the world.

"This is only one case of the general situation of catastrophe we people of China are in. The good Christian people of China are by no means spared and have to share in the same peril. Peace-loving Christians are hated and dealt with accordingly because they oppose the civil war and want peace. No consideration is given to their good, selfless intention. We do not want to specify names but Christian leaders, including a Bishop, have been warned and threatened after bribery failed. Just a few weeks ago, Gen. Yu Hsing-ching of Peiping, one of the beloved senior citizens and an ardent leader in Chinese Methodism, has been arrested in the midnight in his residence. He was treated like a robber and we do not know where he is now and whether he is still alive. You have probably only heard of how Christians are giving 'leadership' and 'support' to the Nationalist Party. At most this is true of a very small number among the topmost leaders in the Church. Censorship, propaganda and distorted interpretation have covered up the fact that all our patriotic people of China, Christian and non-Christian, share the exactly same fate and they have all been led to a position of utter disillusionment, as far as the Nationalist regime is concerned. With all the rest of the people, Christians look forward to and quietly strive towards the democratic coalition government in which only there can be true freedom of religion and evangelization.

"Dear friends, we are earnest university students just like you. We have the same ideals of international brotherhood and world peace. We also love our own country and would like our international friends to respect our own government and nation. But today, the suffering and oppressed conditions of our people in the hands of the self-appointed and war-loving officialdom of the Kuomintang are so acute that we must cry out. Our organization, the National Student Federation of China, was founded in the darkest days of suppression. It obtained support and approval of all Chinese students. The KMT government tried to suppress it every possible means; but we have never relaxed our effort in fighting for democracy. Now we have the confidence that the victory will come. One of your

most esteemed leaders, Jefferson, once said, 'Rebellion to tyrants is obedience to God.' It must be quite hard for people outside of China to appreciate that saying, although we must hurry to add that in China today what is going on is indeed not a rebellion, but a humanitarian cause of righteousness and justice and peace against hypocrisy, injustice and militarism, a cause to right the wrong that has been committed and is still being committed by the tyrannical rebels to democracy and to our long-suffering and peace-loving people.

"In our people's rise against the tyrannical rule which has seated it-



The Rev. John D. Pettus of Santa Barbara, Calif., was the preacher at the convention of the diocese of Arkansas, held January 28-29 at Fort Smith. Recently returned from China he told the delegates of the work of the Church there

self in power, the most unfortunate discovery is that the American government has been giving financial aid and ammunition in large quantities to the Kuomintang. The latter's fighting power and military passion have thus been bolstered. In the name of 'combating communists,' the Kuomintang reactionaries have attempted to blind us to the fact that their real intention is to deny us democracy and freedom and to maintain themselves in absolute power and corruption. No matter what is the real intention of the American government in giving the supplies and no matter how the American public understands or misunderstands the situation, the naked fact is unalterable: every additional

ounce of American military supply comes to boost up the spirit of fascism and to bring about further suppression of the liberal intellectual groups. Just last month, the Democratic League, the only party between the Nationalist Party and the Chinese Communist Party, composed mostly of professionals, industrialists and professors, was outlawed and over twenty of its leaders executed. Yet, some people abroad are still considering the present Chinese government, which cannot even permit the Democratic League to exist, a 'free government'; it is indeed 'free' to kill anybody it wants to! And, just at the beginning of the school term, over 200 professors and more than 3,000 students from universities all over the country have been expelled because of their 'liberal leanings.' All this has been done in China while aids and supplies were forthcoming from America. It is only too obvious that America which is interested in democracy is defeating her own purpose.

"Friends! We are more than sure that the Americans are a peace-loving people. Our two great nations on both sides of the Pacific Ocean have had most admirable friendly relationship. We are sure that you do not want to support a most reactionary regime which suppresses us and is against the interests of yourselves. Why did you permit your government to carry on a policy in China that has created a great deal of misunderstanding and barrier between the peoples of the two countries? Why did you keep silent? The answer to this question is that in the past you did not know, and that you had been misled by propagandists and political adventurers into thinking that there is nothing wrong in supporting the Kuomintang in the civil war. You probably have thought in the past that the struggle in China was basically between two political and military groups—the Nationalists and the Communists—which has nothing to do with the people. Some might even have thought that some group was trying to sabotage the 'democracy' of the Nationalist Party. But, now, you realize that human lives are at stake, not one or two lives, but millions of them. It is basically a struggle of the whole people against the fascist dictatorship and oppression of the Nationalist reactionaries. Would you do something now? Your

(Continued on page 17)

EDITORIALS

The Test of Lent

WHAT are you "giving up" for Lent? It was Bishop Brent who once said that it was more important to "give upward" than to give up. And one who understood human behaviour well, William James, wrote, "Keep the faculty of effort alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than you would rather not do it." So Lent can be constructive and positive. If we make proper use of it it can offer us an opportunity to open up some of the channels of the spirit which have become clogged through lack of use. The world and the flesh are not inevitably evil in themselves but they have an unfortunate way of blocking more important things. Lent calls us to expose ourselves less often to the world and the flesh and more often to these first things. Being somewhat erratic and undisciplined creatures we have to make an effort in regard to this. The religion of Christ always stresses the value of self-discipline, and it urges it unceasingly throughout the forty days as a kind of memorial to him who was the world's most disciplined person.

One obvious way is regular sharing—especially if we would rather not—what we have with others. Another way is to take the time we might give to trivial things and devote it to things that count; aye, to a cause. The Church is such a cause; we might consider giving up an extra hour or so a week to attending one of its services. What are you giving up for Lent? The test is what you put in its place.

They Call Us Bigots

THE organization to maintain the separation of Church and state (WITNESS, Jan. 22) seems to have touched a sore spot. Roman dignitaries, practically every day since, have handed releases to the press calling the sponsors "hooded bigots"; men with "an utter disregard for facts" and of course "communists."

The word bigot, so freely badgered about, is defined by Webster as "a person who regards his

own faith and views in matters of religion as unquestionably right and any belief or opinion differing from them as unreasonable or wicked."

When the story of the religious controversy at Baldwin-Wallace College broke in the papers THE WITNESS thought it would be interesting to get a student's point of view. Miss Jelliffe, whose report will be found on page three this week, is a communicant of a parish served by one of our editors and is a sophomore there. It is printed as she wrote it, without editing on our part. What Roman Catholicism is like in Spain, South America, and other places where they dominate has been set forth repeatedly in books and magazine articles. That similar bigotry is gaining a foothold in the United States seems apparent from recent stories from New Mexico, North Dakota and now Ohio.

Archbishop John T. McNicholas of Cincinnati, the most recent of the hierarchy to roundly condemn the pronouncement, characterizes it as "a document bound to foster religious antagonism and to damage the civic friendship among men of different religious faiths, which is an important part of the American ideal and life."

It is our considered judgment that a situation like the one at Baldwin-Wallace is ample justification for the formation of American United for the Separation of Church and State. For if

Roman Catholic authorities can act that way at a college where they are, in a very real sense, the guests of a Protestant Church, one may well imagine what would happen if they succeeded in dominating the public school system.

The Un-Read Document

WE ALSO call your attention to the story on page five. In these days of discussion of the Marshall Plan, with Congressman Walter Judd and Mr. William Bullitt urging the granting of sixty million dollars or more to the regime of Chiang Kai-Shek, we know there will be many readers who will follow the suggestion of Mr. Chang Liao by asking their representatives in Congress to oppose any further aid to the Kuomintang. The document, direct from Hong Kong and dated December 19, 1947, requires no comment from us.

"QUOTES"

WHAT shall we do to be saved? In politics, establish a constitutional co-operative system of world government. In economics, find working compromises between free enterprise and socialism. In the life of the spirit, put the secular superstructure back onto religious foundations. Of the three tasks, the religious one is, of course, in the long run by far the most important.

—Arnold J. Toynbee
Professor at University
of London

Christian Doctrine of Man

by Stephen F. Bayne

The Bishop of Olympia

NOBODY expects the Lambeth Conference to sit down to a theoretical discussion of the Christian doctrine of man. What is more likely to occur is that thoughtful men will try to analyze what is happening to man in this world, and what the Church must do and teach to maintain the Christian idea of manhood and to maintain its relevance to these times.

Any such analysis must take account of at least three great teachings and three pressing dangers.

The first teaching is the reality of human freedom, the assurance that the fight is real and that man's choices, day by day, are real and important. There are persuasive voices in our world telling us that these classic certainties are not so. More than one youngster has gone through school and college to emerge confused and uncertain, wondering whether the choice of decency and truth, courage and fidelity is a real choice after all. Perhaps it is simply dictated by his glands, or the accidents of his infancy, or the patterns of his society. Perhaps man's whole long struggle has been a search after an illusion, the fight unreal, the choices simply reflections of his own need for stature in a ridiculous world. For many a man the nerve of courage has been cut in just this way. His freedom is shrinking, his choices have dwindled to prejudices-in-action. To such men, the Christian faith, the free man on the Cross, the choice of the Cross, the life of duty and responsibility is nothing more than a mockery.

What shall the Church do and teach in the face of this danger? And more important still, how shall that action be maintained in relevance to our times? Simply to call the social sciences hard names is no solution; as far as they are sciences and not lodge-rituals for the insecure, they are open to Christian thought and Christian study. But we must not lose sight of what is at stake—in the issue of freedom it is man himself, single and entire, as Christ saw him, who is at stake.

The second teaching and the second danger lie in man's relationships in society. Put simply, to the Christian brotherhood, neighborliness, society, is a fact, not an aspiration or a mechanism. It is a fact and an end. We *are* our brother's keepers—not "could be" or "ought to be," but "are." The meaning that man has in human society—his dignity—is a given quantity, and human societies exist

in the first instance not to create it but to recognize it and serve it (and indeed to perpetuate it).

When the gravity and reality of human choices is corroded away, the man-in-society ceases to be a brother and becomes a victim of society. Society itself disappears and the state steps into that ethical vacuum; man becomes increasingly a luxury which the complicated and sensitive economic machine can barely afford (indeed cannot afford in moments of crisis); and what dignity he has is reduced to his value to the state. War is the state's characteristic activity; and man may not do more than work or fight. Power, a good servant, has become a bad master. It acknowledges no choices and no end beyond its own being. It is a blind giant levelling every human dream.

Simply to take portentous note of the increasing meaninglessness of modern society is no solution. The Church must and will find ways to break through the insulation which a secular world has placed around us—the insulation of individualism, of professionalism, of "religion," of the optional Deity—and regain our essential function of being the meaning-creating agency in human society. As when in the ancient world society had disintegrated into slaves and masters and the Church took the slaves and had them stand up as free men in the brotherhood, so again now must we remember that God is not interested in "religion" but in the real world, and so again make room for man in the brotherhood. And so again will men find meaning in the brotherhood and the altar will regain its lost relevance to the world of the factory and the school.

THE third teaching is of man directly in relation to God. God the creator, God the father, God the judge—and man at every turn not simply the object of divine action but to an increasing degree the sharer in it. Man is not marooned on this lonely planet or in his lonely personality, to make the best of it. God breaks through the veil at every point and unceasingly, neither to mock nor manipulate, but to evoke; to awaken, to excite, to love and be loved. It is incredible—so man thinks as he looks at his brothers and at himself—that God could love these loathsome creatures. But the heart of the Christian doctrine of man is found there and nowhere short of it. Man's dignity, his meaning, his freedom, are what they are and as critical as they are because God has given man

the capacity to enter into comradeship with him. What man does with his hands, in a right society, is to create, with God. What man does with his wealth, in a right society, is to receive it as a sacrament, kneeling. What man does with nature, in a right society, is to deal gently and creatively with it. What man does with his brother, in a right society, is to see him, or try to, as God sees him, not in Olympian disdain, but in brotherly love and in endless hope.

The danger here is the perennial one of forgetting God, or imagining him as an absentee landlord. Our Church sometimes seems especially given to this—there is less sense of the supernatural with us than is safe, and more sense of maintaining a proper social acquaintance. Perhaps it is the measured prose of the Prayer Book, perhaps it is the terrific burden of gentility we carry—but our churches often seem to us a refuge from the world instead of a garrison, and our social idealism and action more often stems from a luncheon club than a communion rail.

The presence of God, his love for men, and man's fantastic faith that he is made in God's image and can understand him and work with him—more than that, our dim apprehension that manhood is not something we are born into but is something we achieve by our costly choices in comradeship with God—that manhood is the last secret reserved for those who fight their way up to the throne only to find that God has been with them all the way—those are the flames that warm and lighten man's way in this world. That faith is in deadly peril, from the world and from our own failure to understand it and live by it. It is not an abstraction; it is the guide by which men come to be men and live in peace together. How shockingly irrelevant it often seems!

That irrelevance, I take it, is Lambeth's central problem. That, and the reaffirmation of our freedom, and of our meaning, and of our partnership with God, in terms that will bind us of this communion together.

Travels of a Gargoyle

by *Thomas V. Barrett*

*Secretary of College Work of the
National Council*

RECENTLY I stopped at St. Ursula's in the Bushes. Father Thaddeus Chancel Bell met me at the bus station. Father Bell had a lovely voice, and in his all black ensemble looked like an unlighted candle in a wrought-iron holder.

"So glad you're here, Father," he beamed, ushering me into a Ford sedan the way a Roumanian deacon leads an archbishop into the sanctuary. "Too bad you couldn't get here for mass this morning. We've been emphasizing the daily eucharist. I think you'll like our little church. We try to do things in the real Anglican tradition. You won't find any Romanism here."

"I didn't really expect to," I said.

"Of course, you could have said mass yourself at the children's altar," he went on.

"Would there have been any children there?"

"Oh no, not on Tuesday."

"I would have been all by myself?" I asked, "Couldn't I have come to your mass?"

"Of course," he said, frowning slightly, "only one does like one's own altar, doesn't one? I could have had an acolyte for you."

"Something there is that doesn't love a wall—that wants it down." I quoted quietly and offered him a cigarette, so we could both burn some incense.

"I gave them up for Lent," he said. "I don't know what your churchmanship is, Father, but I think we must get back to good, sound Catholic practice, and doctrine. We've had too much liberalism in our Church. Have you read Father Cloister's little pamphlet on 'The Midnight Mass and Social Reconstruction'? Nothing spiky but an excellent explanation of the Catholic view of authority, sacramentalism and the post-war world. We must teach our people about the Church. They're absolutely illiterate about Catholic doctrine."

I hadn't slept much in my upper berth and was startled to hear myself say a little petulantly, "How are they on Christian doctrine?" Father Bell looked perplexed and began talking again while I remonstrated with myself. After all I had come to learn, not to criticize. Here I was with the pulse of the Church pulsing not four inches away from me. I determined to pay attention or I might miss a couple of vital beats.

"I've instituted a daily eucharist, high mass every Sunday and have been quite successful with the children in having them make their confessions regularly. Some of my people don't like it, of course, but they know nothing about religion and after all, it's the job of the priest to teach them.

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We've had so much individualism our people don't have the first idea of obedience to the teachings of the Church."

"Of course," I pointed out, a little disturbed by the rapidity of Father Bell's pulse, "don't you think there is such a thing as an unjust invasion of the individual's soul? A man has some rights."

Father Bell smiled with god-like patience, but a flicker of fear passed across his eyes.

"You sound a little Protestant I'm afraid. The Church knows what is good for people."

"Are there any other churches in town of our denomination?" I asked to change the subject.

"Grace Church, downtown. It's rather a heretical place, I'm afraid. Individualism runs rampant. Father Charity has no sense of the Church. A necktie parson. He has afternoon communions, and I'm told accepts divorcees and non-conformists at the altar rail. He's quite active in community things, I believe. But of course, it's a show-place. They just go to be entertained. He's absolutely fuzzy on his doctrine of the Incarnation. I'm afraid he's not very sound."

"What about other denominations?" I asked.

"Oh, Father Romanoff is an excellent man. Thoroughly intelligent. We have a Baptist fellow near us. Impossibly dull; and liberal—dangerously so!" Father Bell frowned with anxiety.

We reached his church and after we had admired his vestments which were of many colors, and I had learned how his altar boys were taught to maneuver at an eight o'clock low mass and a solemn high mass at eleven, I felt I was really getting a dandy stack of information about the Church at work. At low mass the boys form a sort of single wing back, and at high mass they use the T formation; as near as I could picture it. It was quite complicated, but obviously a good thing on the local level.

We had dinner and I attempted to engage Father Bell in a discussion as to whether we could achieve world peace without relinquishing national sovereignty. He wasn't too keen to discuss it, evidently. He said the Church ought to be the Church and teach the things that mattered. I asked him if he wasn't getting more and more impressed with the rise of racial hatreds, and what did he think about the communist influence in America, and if he didn't think the Church, like modern business, was getting to be quite a "Huckster." He parried those questions neatly by asking me if I approved of intinction; what did I think of St. Bonaventura's theory of the reserved sacrament, and was Phillips Brooks sound on apostolic succession. We reached something of an impasse on the lowest level—and I got back on the bus.

I decided I had been cooped up too long as a bureaucrat to understand Father Bell's grass-root

orientation. That's what comes of being forced to make plans on the policy making level. You get so you can hardly discern the pulse of the Church Militant.

I opened my Bible again in order to see if I could regain a proper perspective. "Woe unto you scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith . . . ye blind guides which strain at a gnat and swallow a camel. . . ." I seemed to have struck the wrong passage again, so I put away my Bible and looked out of the window, reflecting on the relation of the maniple to world government. . . . (*The second of a series of four articles*)

The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

THE LUTHERAN LITURGY

WE EPISCOPALIANS are prone to be so vociferous about our continuity with Catholic tradition in our Prayer Book liturgy, that we often overlook the large debt which we owe to Lutheranism, a reformed branch of Christ's Church equally continuous, in its liturgical traditions, with Western Catholicism. The standard histories and commentaries of our liturgy have not overlooked this indebtedness. Hardly an office of the Prayer Book, from the shape of our Calendar to the formularies of the Burial of the Dead, has escaped the influence of Lutheran rites. Yet we tend to minimize this element in our heritage.

Luther and his disciples anticipated the English Reformers in all their liturgical revisions of the old Latin services. Archbishop Cranmer was thoroughly conversant with their pioneering work. One of the Lutheran Church Orders which strongly influenced him was that of Brandenburg-Nuremberg, published in 1533. This Order was in large part the work of Andreas Osiander, in whose home Cranmer had been entertained the year previous to the Order's publication, and whose niece Cranmer married. The Brandenburg-Nuremberg Church Order was the chief source used in the famous *Consultation* issued a decade later by the reforming Archbishop Hermann of Cologne. From Hermann's Order Cranmer was to draw many a suggestion for the first Book of Common Prayer.

Students of liturgies who do not read German or

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who do not have access to large libraries well-stocked with liturgical tomes have been handicapped by the paucity of authoritative works giving the history and rationale of the Lutheran liturgical tradition. In 1938 the Rev. F. R. Webber published his *Studies in the Liturgy* (Ashby Printing Co., Erie, Pa.), a commentary on the Lutheran Communion Service full of historical learning, but designed chiefly as a practical, non-technical guide for pastors and choirmasters. Just this past autumn, however, there has appeared a remarkable, comprehensive work, *The Lutheran Liturgy*, by the Rev. Dr. Luther D. Reed, published by the Muhlenberg Press, Philadelphia (\$7.50). It is no exaggeration to say that Dr. Reed's book is a "must" for all persons interested in liturgics. It is to the *Common Service Book* of the United Lutheran Church what "Parsons and Jones" is to the American Book of Common Prayer. For over thirty years Dr. Reed has been Professor of Liturgics and Church Art in the Lutheran Theological Seminary, Mt. Airy, Philadelphia. His book is the fruit of a lifetime of study and research and of service upon commissions of worship both denominational and ecumenical. There is no one in the entire Lutheran communion today who has made a greater contribution to the liturgical revival of our time.

There is not a chapter of this book which will not be of interest to Episcopalians; for Dr. Reed has given us not merely a historical and exegetical introduction to the American Lutheran liturgy, but a general handbook to the whole history and philosophy of Christian worship. He has given a thorough discussion both of the influence of Lutheran rites upon the formulation of the Book of Common Prayer, and a fair assessment of the reciprocal influence of the Prayer Book upon the compilation of the *Common Service Book*. Not least among his valuable contributions is the commentary upon the propers of the Liturgical Year, where comparative tables and discussions are given of the Roman, Anglican and Lutheran collects, epistles and gospels.

Space allows only one quotation—Dr. Reed's judicious comparison of the ethos of Lutheran and Anglican liturgies: "Lutheran liturgical reform was clear-cut and definite where matters of doctrine were concerned; the language of the Prayer Book is frequently capable of various interpretations. The Church Orders contained lengthy doctrinal discussions; the Prayer Book is definitely a service book and nothing else . . . Lutheran unity has always been sought in the sphere of faith rather than in matters of order or externals. The Prayer Book was a more complete and practical liturgy than that in any of the Church Orders . . . Thus, paradoxically, the Lutherans who emphasized faith produced a series of Church Orders, and the Anglicans who emphasized order produced a great Prayer Book. The Lutheran Orders were administered in a spirit

of evangelical freedom, while the use of the Prayer Book was enforced by governmental authority" (pp. 129-30).

Talking It Over

By

W. B. SPOFFORD

THE SORRY state of our world certainly will be brought home to even the most calloused by the assassination of Gandhi. He was not only one of the very great men of our time but of all time, truly a saint. It has been nearly two years now since my wife has cried, but as we were busily at work in THE WITNESS office catching up on the bundle orders for this number, a newsboy on the corner shouted out the news and the tears came.



It was in 1931 in London that we had the great privilege of hearing him address about fifty members of the Fellowship of Reconciliation. He was there for conferences on India with British officials and was making no public appearances. But he had agreed to meet with these kindred souls to tell them why he believed his country should be free. It was an occasion nobody could forget — the tiny man, sitting cross-legged on a table, wrapped in his full white sheet. He looked old even then though of course he was not. His arms and legs were like pipestems. He was toothless, except for one upper and one lower which did not meet.

But once he began to speak his presence filled the small hall so that there could have been no person there who was not aware of being in the presence of a man possessed of God. His audience were people who stood for peace and freedom. But even so there were those who differed sharply with him — Englishmen who, whatever their abstract theories about the rights of others, nevertheless contended that it was England's God-given duty to rule over colonial peoples. But Gandhi with his tremendous store of facts, his logic, and above all his faith, convinced even these die-hards of the correctness of his position. "There are no differences between the peoples of India that will not be settled in short order, once the British remove themselves."

The British did remove themselves. And so Gandhi is dead. Proving, some will say that he was wrong. Yet it is my belief that his martyrdom will rather prove to be that great single event which will bring to his beloved India that peace and unity for which he worked, fasted and prayed.

Bishop Arne Fjellbu of Norway Tells His Experiences

*Was Encouraged to Conduct Church Services
By Red Army Commander at His Liberation*

Edited by Sara Dill

New York:—Bishop Arne Fjellbu of the diocese of Trondheim, Norway, a high ranking Lutheran, was the guest of honor at St. Bartholomew's here on January 27. He described how he was hiding from German Gestapo agents in Finnmark, northernmost province of Norway, at the time the area was liberated by the Red Army in January, 1945. When Bishop Fjellbu asked permission to conduct religious services for Norwegian troops, he quoted the Russian commander as saying: "I am glad to have you with us, since your work in the resistance movement is well known. You can feel free to use our premises for your religious services."

Bishop Fjellbu reported that Russian troops attended his services regularly. "While they did not understand Norwegian, they appeared attentive and reverent," he said. "Of course, I daresay, good politics prompted them to behave so well. Yes, I felt strange preaching sermons with a picture of Stalin behind me. But since I was using a Russian hall, there wasn't much I could do about it."

The Bishop, who played an active part in the resistance movement and lost his post as a result, said he was dismissed as dean of the Trondheim Cathedral on orders from Vidkun Quisling in February, 1942. He was arrested several times, but finally escaped to Sweden by air, he said.

His fate at the hands of the Quisling government, the Bishop said, was similar to that of the 700 clergymen in Norway, 150 of whom were sent to concentration camps. "Only 30 clergymen collaborated with the Nazis," he said. "They are now either serving prison terms or have been banished from their pulpits."

The Bishop stated that church-going has increased in Norway over pre-war levels because "our churches were the only place people could hear the truth. All sorts of people attended."

While the Bishop showed no bit-

terness concerning war-time experiences, he expressed concern "over the possibility of losing the values we fought for in the world conflict. When the war came and Christians in Norway had a common enemy in the Nazis, all differences were forgotten. Even the Roman Catholic Church showed its sympathy in our fight. We had a high degree of unity in Norway during those years."

He warned, however, that "those values for which we fought together during the war era are still in the greatest danger. Disillusionment and hopelessness paralyze mankind. The world today is in deadly peril through lack of confidence."

Asked how this principle might be applied to attitudes of Americans and Russians toward one another, he said: "Statesmen today do not trust each other and such distrust is one of the greatest war-making factors of our time."

Bishop Fjellbu expressed the view that Churches could lead the way in promoting peace "by demonstrating the practical values of cooperation on a world-wide basis." He said it was important for Western churchmen to keep contact with Eastern Orthodox churchmen, and "it is of great value that we as churchmen maintain contact with Russian churchmen."

While admitting the Russian Orthodox Church had not yet accepted the invitation to the first assembly of the World Council of Churches this summer at Amsterdam, Bishop Fjellbu said it was "of utmost important to continue negotiations with the Russian Orthodox churches."

Back Potent

Rochester, N. Y. (RNS):—Two hundred Protestant ministers of this area are backing Dean Edwin M. Potent of Rochester-Colgate Seminary, who was denounced recently by Roman Catholic priests for heading the Americans United for Separation of Church and State. The only negative vote was that of the Rev. Arthur R. Cowdery of the Episcopal Church who stated that he was "in whole-hearted support of the

principle which the organization defends but I cannot agree with all of the statements in the manifesto."

A Unique Service

New York:—A unique service of international interest was held recently in St. Paul's Chapel of Columbia University. The occasion was a memorial service held at the request of a group of Indian students for one of their colleagues who lost his life accidentally. These students asked that they might have part of the ceremony according to Moslem tradition, to which faith the deceased student belonged, and also that the chaplain conduct the rest of the service with Christian prayers. Accordingly, the Rev. Shunji F. Nishi, acting chaplain of the university, led a small procession of Indian friends into the chancel and opened the service with sentences and prayer. This was followed by chanting from the Koran in Arabic, and appropriate remarks on the life of the dead student by two of his colleagues. At their request, Prof. Clarence Linton of Teachers College spoke in connection with his work as educational adviser to foreign students, and Chaplain Nishi closed the service with more prayers. The religions represented in the congregation were Moslem, Hindu, Christian and Zoroastrian.

This service pointed up very sharply the peculiar functions which a college or university chapel is called upon to perform. The particularities and identities of each religious tradition were maintained with no conscious attempt to be ironic or to water down the service, and yet at the same time there was a basic feeling of religious unity, which, in the words of one of the speakers, is "brought sharply home to us at the time of death."

Visits South America

New York:—The Rev. Frank L. Titus, assistant secretary of the overseas department of the National Council, is making an inspection tour of several missionary districts in Latin America. He is in Mexico from February 7 to 12; from there to the Panama Canal Zone, ending his trip in Cuba.

Speaks at Valley Forge

Bethel, Conn.:—The Rev. J. Jack Sharkey, rector of St. Thomas' Church here, delivered the address at Washington Memorial Chapel, Valley Forge, Pa. on February 1st.

It was Connecticut Sunday at the chapel and Mr. Sharkey spoke at the invitation of Governor McConaughy of Connecticut. Mr. Sharkey was a former chaplain in the navy and was decorated for outstanding service.

Visits the South

Laurel, Miss.:—Ellen Gammack, personnel secretary of the National Auxiliary, was the speaker at the annual meeting of the women of the diocese of Mississippi, meeting here January 28-30. She is also to speak to a group of girls at the University of Kentucky before returning to New York.

Clergy Conference

Charleston, S. C.:—Bishop Caruthers led a conference on evangelism here on January 20th, attended by 33 clergy of the diocese of South Carolina. The plans of the Presiding Bishop were discussed and the clergy voted unanimously to follow them throughout the diocese, opening with a corporate communion in all parishes the first Sunday in Lent.

Bishop's Son Dies

Phoenix, Ariz.:—Arthur B. Kinsolving 3rd, eighteen year old son of Bishop Kinsolving of Arizona, died on January 22 following an accidental fall. He was attending a young people's party at a resort near here when the accident occurred.

"Putch," as the young man was called, was active at Trinity Cathedral, especially in the young people's fellowship. He also served as a layreader and an acolyte. Affable and possessed of an understanding nature, his presence was always welcomed and his death in the flush of a happy youth is a great loss to all who knew him.

Speaks in Houston

Houston, Texas:—The Rev. Roelif H. Brooks, rector of St. Thomas' Church, New York, was the speaker at the annual dinner of Christ Church here. He spoke on the challenge and opportunity of the downtown church.

Clergy Conference

Ishpeming, Mich.:—The clergy of the diocese of Northern Michigan held a pre-Lent clergy conference here January 20-22, led by Dean William C. Craig of the cathedral at Victoria, Canada. His lectures were based on the primitive Christian experience, the personal contact of

people with the living Christ, and the application of this experience as it is shown in the New Testament.

Bishop Page led discussions on the marriage canon and on the fund for world relief. All the clergy of the diocese except one attended.

Another Tucker

Ashville, N. C.:—The third son of the late Bishop Beverley D. Tucker will become a bishop if the Rev. F. Bland Tucker, rector of Christ Church, Savannah, Ga., accepts his election to be the bishop of the diocese of Western North Carolina. Henry St. George Tucker, former Presiding Bishop, is the retired bishop of Virginia, and Beverley D. Tucker is the present bishop of Ohio. Bland Tucker was elected on January 14th at a special convention held here at Trinity Church, on the fourth ballot when he received 13 clerical and 56 lay votes to 12 clerical votes and 15 lay votes going to the Rev. John S. Higgins of Minneapolis.

Foodless Day

Northfield, Minn.:—Students of Carleton College here made January 21 "foodless day" by a vote of the student body. No meals were served in the college's three dining rooms, the money saved being used to send dehydrated food overseas.

Bishop Gilbert Honored

New York:—Bishop Gilbert was the guest of honor, along with Suffragan Bishop Horace W. B. Donegan, at the annual dinner of the Church Club of New York, held February 2. The speakers were Bishop Emrich of Michigan and President Gordon Keith Chalmers of Kenyon College who spoke on religious education in schools and colleges. Judge Robert McC. Marsh, president of the club, was toastmaster.

All Are Heretics

Buffalo:—Both Communism and the American way of life are "Christian heresies" because they do not

Lenten Services

Ann Arbor, Michigan

ST. ANDREW'S CHURCH
University of Michigan

The Rev. Henry Lewis, Rector
The Rev. John H. Burt, Student Chaplain
Sunday: 8 a.m. & 9 a.m. H. C.; 11 a.m. Morning Prayer. 6 p.m. Canterbury Club (students). 5:30 p.m. Choral Evening Prayer. Wed. and Saints' Days: 7:15 a.m. H. C.

Providence, Rhode Island

GRACE CHURCH

Mathewson and Westminister Sts.
The Rev. Clarence H. Horner, D.D., Rector
Sunday: H. C. 8 a.m.; Church School, 9:30 and 11 a.m. Morning Prayer and Sermon (H. C. first Sunday) 11 a.m.; Y. P. F. 5 p.m. Evening Prayer and Sermon, 7:30 p.m. Thurs. H. C. 11 a.m. Lenten non-day services, Monday thru Friday 12:10 p.m.

Kansas City, Mo.

ST. MARY'S

13th and Holmes
Rev. Edwin W. Merrill, Jr.
Sun., 7:30, 11; Mon., Thurs. & Sat., 9:45; Tues., Wed. & Fri., 7.

Los Angeles, Calif.

ST. PAUL'S CATHEDRAL

615 South Figueroa
Very Rev. Francis Eric Bloy, D.D., Rector
Rev. Miles W. Renear, Ass't
Sun. 8, 9 (HC), 11 MP & Ser., 7:15 EP; Tues. 9 HC; Thurs. 10; HC 1st Sun. in Month 11.

Millbrook, New York

GRACE CHURCH

The Rev. H. Ross Greer, Rector
Sunday: H. C. 8:30 and Service at 11 a.m.
Lent: Wednesdays at 7:30 p.m.

Evanston, Ill.

ST. MATTHEW'S CHURCH

Evanston, Ill.
Lincoln and Hartrey Streets
The Rev. Frederick W. Putnam, Rector
Sundays, 7:30, 10:00 and 11:00 a.m.
Daily, 7:00 a.m., Holy Communion, 9:00 a.m. Morning Prayer.
Holydays, 7:00 and 10:00 a.m.

Columbia University

New York City

ST. PAUL'S CHAPEL

The Rev. Shunji F. Nishi, Acting Chaplain
Daily (except Sat.) 12 noon.
Sunday: H. C. 9 and 12:30. Morning Prayer and Sermon, 11.
Tuesday, Wednesday and Friday: H. C. 8:20 a.m.

Chicago, Illinois

CHURCH OF THE ATONEMENT

James Murchison Duncan, Rector
Robert Leonard Miller, Assistant
Daily, 7 a.m. Holy Communion.
Friday, 7 and 9 a.m. Holy Communion.
Sundays, 8, 9:15, 11 a.m. Holy Communion.
The Rector will preach on Sundays in Lent.

New York City

THE CHURCH OF THE HOLY TRINITY

316 East 88th Street

New York City

The Rev. James A. Paul, Vicar
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Daily Services: 9 a.m. Morning Prayer.
Wednesday: 7:45 a.m. Holy Communion.
Thursday: 11 a.m. Holy Communion.

Baltimore, Md.

ST. DAVID'S CHURCH

Roland Park, Baltimore

Rev. George A. Taylor, M. A., Rector
Sundays: Holy Communion, 8, 9:30 a.m.; Service and Sermon at 11; Evening Prayer at 5.
Weekdays: Holy Communion daily at 7 & Thursdays at 10.

Brooklyn Heights, N. Y.

SAINT ANN'S CHURCH

131 Clinton Street

Brooklyn Heights, New York
The Rev. Melville Hercourt, Rector
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affirm "God's will for man in every area of life and in terms of the whole truth of God in Christ," James R. Mutchmor, secretary of the board of evangelism and social service of the United Church of Canada, declared here. Speaking at a conference on the Church and economic life sponsored by the Council of Churches of Buffalo and Erie County, Mutchmor denounced "the heresy of freedom that is an effort to make the whole truth out of its 'freedom.'"

This heresy is strongly supported by the United States, he said. "It is called the American way of life. In economic terms this includes the anti-Communist oath for labor leaders. It provides common ground for capitalists and Roman Catholics. Many Protestants are tenting tonight on the same old camp ground! But it is a ground of error. It is a heresy—not the full gospel."

Asserting that the heresy is "based upon the teaching that man, as a child of God, must be free," Mutchmor said: "He (man) must enjoy essential freedoms—worship, speech, press and assembly. But free enterprise is not an essential freedom. It is simply one way and a very efficient way of doing business. It has dou-

bled wealth during each generation of the capitalistic period."

The speaker said Communism, although "not a pagan philosophy" is a "Christian heresy," adding: "It asserts that since we are members one of another our society or state should be a collective one. Objectors are to be liquidated. This, says the Communist, is the whole truth; individual freedom has no place in it. This heresy is strongly supported by Russia. It is just as powerfully opposed by the United States. It is attractive and dynamic but it is not the full gospel truth. We should not be witnesses to the making of a part into the whole—for such an effort is error."

Dr. Mutchmor said that "economic democracy includes collective bargaining by industry and organized labor" and he defended labor's right to strike "if deemed necessary." Christians, in facing economic issues, "must not be limited or fenced in by nationalistic concepts, but rather must weigh evidence, whether it be from Socialist Britain, Communist Russia, free-enterprising America or co-operative Denmark," he declared.

The conference, attended by 123 delegates from 14 Protestant denom-

inations, adopted a report stating that foreign aid "should not be made contingent upon trade concessions or political agreements" but "should be given from altruistic motives and for the purpose of bringing world peace. The Church must insist that all persons in need be fed without question and that aid be channeled through non-political agencies."

Leaders in labor, business, industry, religion and education drew up the report which urged the Church "to unite on a peace program; build public opinion behind peace and make its voice heard in world conferences. The conference emphasized that "the Church must stand firm in its position where the welfare of individuals is concerned" and should advise legislatures of the Christian attitude on important issues. The Church should advocate "the principle of a fair wage" but "to put it into operation it must be carefully defined," the report said, adding: "All persons should earn what they receive. The Church should condemn greed."

The report explained that "the Church stands squarely in favor of safe and sanitary working conditions." Co-operation between labor

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and management was urged. It was the consensus of delegates that "a business is justified in expecting a fair return on capital invested."

Churches can promote racial understanding in neighborhoods housing both Negroes and white persons by "bringing children of both races together in the church school," the report stated.

The Rev. Cameron Hall, secretary of the department of Church and economic life of the Federal Council of Churches, urged that the report be used as a basis for study and discussion in local churches.

Take Religious Census

Columbus, O. (RNS):—The greatest cooperative church effort ever planned for this city found an army of 12,000 volunteer workers making a complete religious census of the metropolitan area and two nearby communities, Worthington and Westerville. With members of all denominations represented among the census takers, more than 100,000 families in the city and two suburban communities were contacted within four hours.

Purpose of the check was to locate families which have not established connection with any church and to bring them into local fellowship. The information obtained was listed on cards which were returned to the Council of Churches office. There the data will be sorted and tabulated and later distributed to various denominations.

Czech Churches

New York (RNS):—Churches in Czechoslovakia have "all possible freedom" in their religious activities, according to Joseph Krenek of Prague, president of the Church of the Czech Brethren. Speaking at the annual meeting of the Friends of the World Council of Churches here, Krenek said the work of the churches is being conducted without interference by government authorities, and that much progress is being made in the organization of new congregations.

He said 60 per cent of Czechoslovakia's 12 million inhabitants are Roman Catholics, while Protestant churches represent about 15 per cent of the population. The Lutheran Church has 450,000 members, the Czech Brethren 400,000, Congregationalists 7,000, Baptists 4 to 5,000, and Methodists 7 to 8,000.

"All these churches are co-operating in a very brotherly way," he added. He said about 40,000 Polish

Lutherans now in Czechoslovakia are planning to affiliate with the Church of the Czech Brethren.

Asserting that Russia "is in the family of God, but is a prodigal nation, Krenek said the Christian Church "has a great duty to help this nation see the glory of the Gospel."

The visiting churchman stressed his belief that the Church is faced with "a great missionary opportunity." Most needed, he said, is widespread distribution of the Scriptures to achieve acceptance of Christianity.

"If it is not the Bible that will open the doors between the East and the West," he declared, "no political or economic program will do it."

Miss Hulda Zarnack, president of the Y.W.C.A. in Germany, expressed gratitude for aid received from America in the publication of a magazine which now has a circulation of 30,000. She pleaded for help in obtaining additional paper so circulation may be increased. She said "young people in Germany long for a Christian magazine" and that it would provide "an opportunity for widespread re-education of youth."

Council Asks Amnesty

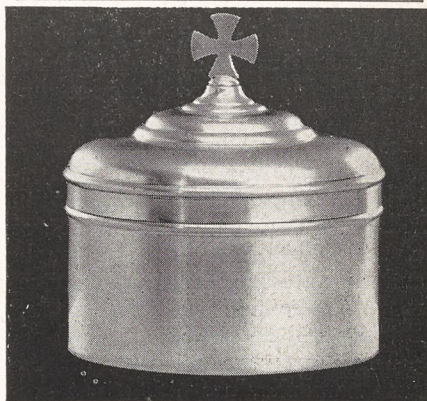
New York:—The human relations commission of the Protestant Council of this city, headed by Bishop Charles K. Gilbert, has called upon President Truman to grant a "plenary" amnesty to conscientious objectors, rather than the "individual pardons" which were given at Christmas. In a letter to the President, the Rev. Robert W. Searle, executive secretary of the commission, declared the pardoning of 1,523 out of 15,805 individuals "was not an amnesty."

"Any clearcut and defensible principles for selection of so few from so many were difficult to discover in

the statement which accompanied the pardons," Searle wrote.

"A recognition of conscientiousness seems to have been denied unless the individual was formally enrolled in a traditional ecclesiastical body," the letter continued. "It seems to have been assumed that moral and religious conviction cannot be developed apart from institutional association."

"We continue to be concerned for these reasons and for the reason that most of those remaining unpardoned are little people without social or



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political prominence and without the support of powerful organizations."

As precedents for the proposed Presidential action, Searle pointed to the "recent pardon granted to a prominent and popular political figure who was serving sentence for a serious violation of federal laws" and to the "prompt recognition of the justice of amnesty" following World War I.

On Expedition

Boston:—Bradford Washburn, director of the Museum of Science here, and son of the Rev. Henry B. Washburn, former dean of the Episcopal Theological School, is on his way to the mountains of Western China, which includes some of the last unexplored and uncharted areas of the earth. Mr. Washburn is famous as a mountaineer and scientist, particularly for his work in connection with Mt. McKinley, Alaska. The source of the Yellow River will be sought and the little known mountain range, reputed to contain peaks that top Mt. Everest, will be explored.

There are five scientists in the party, and they are flying in a specially equipped C-87, piloted by William P. Odom, who holds the round-the-world flying record.

Urge Church Action

Wilkes-Barre (RNS): — Participants in a roundtable discussion here agreed that the Church should be concerned with the economic life of the American people, and that it should insist Christian principles be applied to social relationships. The seminar was part of a conference on the church and economic life sponsored by the Wyoming Valley Council of Churches in cooperation with the department of the Church and economic life, Federal Council of Churches.

On the question of the Church's concern with wages, prices and profits, the group agreed it was un-Christian to charge prices which re-

sult in unreasonable profits.

Taking part in the sessions were Frank W. Pierce, director of the Standard Oil Company of New Jersey; Mark A. Dawber, executive secretary, Home Missions Council; Cameron P. Hall, executive secretary, department of the Church and economic life; and Tilford E. Dudley of Washington, D. C., assistant director of the CIO Political Action Committee.

Pierce, director of personnel relations for Standard Oil, suggested the Church create a spirit of interest in the "human side" of personnel relations. He urged management to be alive to its responsibilities towards employees, to be interested in job security, and satisfactory working conditions, and to recognize that workers want to be considered part of the "team" of production.

Dudley urged the Church to take a strong position against the accumulation of large profits which he branded as "un-Christian, selfish and greedy and unsound economically."

If the Church had performed its mission in building the type of motives which would have eliminated greed and established a strong brotherhood of men, unions would not have become necessary, he said.

He called upon the Church to take

a position in labor disputes, study the facts and present them to church members.

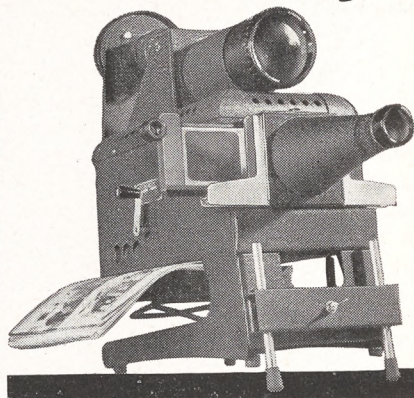
Hall said the Church has a responsibility to keep its people informed on legislative matters and make certain its stand conforms to Christian principles. He stated that the Church, as a property owner and investor, should set an example in the economic field, and that it should not take a "holier-than-thou" attitude when the question of church taxation comes up.

No Merger Planned

Manila:—Bishop Binsted felt obliged to tell the press here last week that the inter-communion between the Philippine Independent Church and the Episcopal Church "in no sense would constitute a merger." Those familiar with the action taken at the fall meeting of the House of Bishops are aware of this fact, but there has been so much controversy in the Philippines between two factions of the Independent Church that the situation had to be clarified.

Bishop Binsted said further that "it is our hope that eventually the Philippine Church will be an inde-

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pendent member of the common wealth of Anglican Churches" and also that it will in time be invited to join the Lambeth Conference, though he stated that details for the reconsecration of Philippine bishops and other inter-communion details has not been sufficiently worked out to make attendance likely this summer.

The Kuomintang

(Continued from page 6)

opposition to the present American government policy in China will be very helpful. It will at least save a few lives, but most likely it will save many lives. We, therefore, urge you to call for the immediate stop of all aids and military help to the KMT regime, and the imperialistic policy of your government. We also urge your helps both in spirit and materials.

"We admire the spirit of western missionaries who, during the war years, remained with us and suffered with us. Now that the American government is responsible for promoting a most unnecessary, destructive, futile and dangerous war in China, we trust that they and their people back home will do their best to influence their government in

such a way that the gospel of peace and love which they preach can be realized in China.

"Beloved friends! The tide of democracy is already running high in China. There can be no turning back. The people of China are fully awakened and are determined to take their fate in their own hands. The reactionary forces, with any amount of outside help, have their days already numbered. Their downfall is inevitable. A democratic, coalition government of the people, for the people and by the people cannot be avoided and needs not to be avoided. It will be for the good of all—the welfare of the Chinese people as well as the peace of the

world. A new age is coming—a new age of democracy and freedom for all, including religious forces. We do not need to be afraid of it. We should welcome it and work hard so as to have it realized the sooner. Trusting that you will do your part and give us encouragement.

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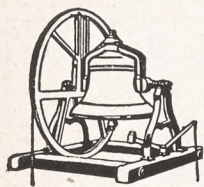
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As a reaction against the total state with all the evil produced by it, there is a natural development in some quarters of a personalism which is in danger of developing into individualism and atomism in our thinking. The argument of this book holds up because of the presuppositions in the chapter on the "Way of Knowledge," which establishes the person as all important. More important than this particular angle of thought is the underlying conviction which holds unflinchingly to the fact of "God's saving entry into the world" and the importance of revelation.

* * *

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The five short chapters are given as a statement of faith in the simplest terms by the professor of Christian theology at the Andover Newton Theological School. In a direct, almost curt manner the primary doctrines of the Christian faith are outlined against the needs and problems of the uncertain, insecure and fearful man postulated by the author. The picture of the average clerk, bricklayer, bank executive, secretary and housewife seems to be a bit overdrawn. Are not the average Christians more like the people of Grand Republic, contented, self-satisfied, oversure of themselves? The worried, uncertain people are more liable to be the few leaders who see the problems and the dangers of them. This picture of average man may be true of those who in Europe have had to cut through the sham of life because they face stark reality, but in America men need to recognize their guilt and be shown the insecurity of their present paths. This attitude cannot be taken for granted.

The development of the pillars of our faith historically shows the healthy dependence of current theology upon Christ as central, and the growing importance of the Church in Protestant thought. The path, beginning with Christ who brings light from the other realm to shed upon the dark problems of this, moves to the Holy Spirit, producing a new kind of life, via the Church, the leaven of the world, despite its many lumps, and the Bible, bedrock of faith, to issue in the Christian life, in which God is "the power of our lives, the speech of our voice, and the language of our hearts." A faith based upon these five pillars should indeed be strong in the Lord.

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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. SHUNJI F. NISHI

Acting Chaplain of Columbia University

The discussion of "Church and State" in *Talking It Over* in your issue of January 22, moves me to make a few comments which I hope are not entirely irrelevant. We ought rightly to be concerned with the tactics and the ultimate aims of the "long range program for education" of the Roman Church. The solution of the problem set forth, however, would hardly be as facile as suggested in the war cry of "Separation of Church and State," particularly with the popular interpretation of this principle which is at great variance with the traditional concept. Any such radical separation would leave the Church in a position incapable of saying anything in the realm of politics, "secular" education, or any area of life which falls within the confines of life in the state. It would mean that education would be completely amoral (a situation few of us would condone) since morality is intimately rooted in theology and in the life of the Church in God. If education is made moral, but that moral content cut off from the religious life in the Church which nourishes it, it will in time die.

The whole matter of the separation of Church and state needs serious thought—not in terms of separation, but in terms of the essential relationship between them. No matter how far or radically this separation may be extended, there is still a relationship between the separated members, and this is the "hub" of the problem.

The matter of content of educational policy, etc., would seem more properly to lie in the area of religious liberty and authority as it is related to the state. The principle of religious freedom itself implies authority and is meaningless apart from it. It is the proper balance of the two which appears to have been disturbed in the case of the public schools in New Mexico, financial aid by the state to parochial schools, etc. We need to devote some thought to what this balance is.

In a letter one cannot elaborate, and hence leaves himself open to misunderstandings. But be that as it may, I feel quite strongly that there must be devoted and serious thought given to this entire matter. It is not capable of an easy solution, nor does taking up "principles" without giving them thought, and using them as war cries and slogans necessarily show the way out. Serious thought is no less an obligation and responsibility than devoted and concerned action.

* * *

MR. LEON N. NETTLETON

Layman of Harrison, N. Y.

Thank you for including "Travels of a Gargoyle," first travel, in your January 22 issue. It is most entertaining as well as pointed, but I fear that the reading of it, proving that he has the time, is *prime facie* evidence to any rector that it cannot be aimed at him. I look forward to reading of the next travels.

For us laymen, additional thanks for such columns as your *Talking It Over*, in the same issue, interpreting for us such

controversial and local issues as the State and Schools developments. These too often are so card-stacked in the press that, without eye-opening plain words such as yours, I think we are often prone to lean over backwards in broad-minded brotherliness and say to ourselves, "I guess maybe 'they' have a point in what they say."

* * *

MISS D. F. BURNS

Churchwoman of Alton, Illinois

I have noticed in the January 22nd issue of *THE WITNESS* the article on the Seminary Offerings of last year and I was interested as to the amounts received by the different Seminaries.

I have for some time been interested to know how the amounts are arrived at for I can see how some seminaries could be over-apportioned as to their size and needs while some could be actually undernourished. I notice, for instance, Berkeley received \$5,255 and Cambridge \$9,316, while Nashotah got \$15,312 and Seabury Western \$10,531. It would seem to me that all theological funds should go to a board, that board to have had budgets from the different seminaries and the amounts apportioned as to their needs.

I think it would be interesting to know how these funds are disbursed; that is, whether a board, with the various budgets before it, works out these amounts to the seminaries or whether these were funds made payable direct to these seminaries by the different congregations or rather sent to the school of the rector's choice. I am not writing this in a spirit of criticism but rather for my own information.

ANSWER: The resolution of General Convention provides that the offering of each parish shall go to the Seminary of the rector's choice. Generally speaking it means that the offering goes to the seminary of which he is an alumnus.

* * *

MISS J. M. ASHFIELD

Churchwoman of New York

The editors are to be congratulated for the excellent list making up the 1947 Honor Roll. It would be hard to do better. That not a single woman is in the list is undoubtedly the fault of readers since we were urged to make nominations. But I do think it a pity that none were listed when there are so many women who have given great service to the Church. I notice that men always dominate your honor rolls, but this is the first time that at least two or three women have not been listed. The editorial board, perhaps, needs more feminine influence.

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