

The WITNESS

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APRIL 15, 1948



BISHOP WRIGHT CONFIRMS
IN THE OUTDOOR CHAPEL
AT CAMP LEACH, N. C.

Article by Bishop Robert Gooden

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.

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.

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. 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.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector

Sun. 8, 11, 4. Daily 8:30 HC; Thurs. 11 HC., Daily except Sat. 12:10.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Roscoe Thornton Foust, Rector

Sundays: 8 A.M. Holy Communion.

11 A.M. Morning Prayer, Sermon.

8 P.M. Evening Song and Sermon; Service of Music (1st Sun. in month).

Daily: Holy Communion, 8 A.M. Tues., Thurs., Sat.; 11 A.M. Mon., Wed., Fri.

5:30 Vespers, Tues. through Friday.

This church is open all day and all night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

The Very Rev. Edward R. Welles,

M.A., Dean

Sunday Services: 8, 9:30 and 11.

Daily: 12:05 noon—Holy Communion.

Tuesday: 7:30 A.M.—Holy Communion.

Wednesday: 11:00 A.M.—Holy Communion.

ST. LUKE'S CHURCH

Atlanta, Georgia

435 Peachtree Street

The Rev. J. Milton Richardson, Rector

9:00 A.M. Holy Communion.

10:45 A.M. Sunday School.

11:00 A.M. Morning Prayer and Sermon.

6:00 P.M. Young People's Meetings.

THE 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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APRIL 15, 1948

Vol. XXXI

No. 10

Clergy Notes

HODGKIN, WILFRED R., formerly chaplain to public institutions, diocese of Cal., is now in charge of Trinity, Oakland, Cal.

IRELAND, FRANK G., formerly rector of All Saints', Brooklyn, Mich., is now rector of St. Peter's, Akron, Ohio.

JOHNSON, PERCY L., is now vicar of St. Andrew's, Hartsdale, N. Y.

McCAIN, SAMUEL N., formerly in charge of Grace Church, Copenhagen, and St. John's, Champion, N. Y., has been granted a leave of absence from the diocese of Central New York to take charge of Gethsemane, R.D., Kansas City, Mo. and to work for the town and country project at Roanridge, Mo.

McKEE, HUGH C. JR., student at school of theology, Sewanee, Tenn., was ordained priest on March 22 by Bishop Clingman of Kentucky at Christ Church, Bowling Green, where he will become rector in June.

MIARS, BERNARD G., assistant at St. Stephen's, Edina, Minn., has accepted the rectorship of Christ Church, Burlington, Iowa, effective July 1.

PRITCHETT, ARTHUR E., curate at St. Paul's, Akron, O., becomes rector of St. John's, Mason City, Iowa, April 15.

REESE, GORDON M., formerly canon at Grace Cathedral, San Francisco, is now rector of St. Paul's, Salinas, Cal.

SAWDON, GLENN M., formerly rector of Christ Church, Burlington, Iowa, is now assistant at St. Paul's, New Haven, Conn.

TOBER, LAWRENCE H., has resigned as curate of Trinity Cathedral, Cleveland, to do graduate work in clinical psychology.

WALCOTT, SAMUEL A., is now vicar of St. Simon's, New Rochelle, N. Y.

WARD, VESPER O., canon of Grace Cathedral, San Francisco, becomes editor of curriculum of the National Council's department of education on May 1st.

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.

Weekdays: Holy Communion Wednesday and Holy Days, 12:00 noon, Friday 8 A.M. Intercessions, Thursday, 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.

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.

CHRIST CHURCH

Nashville, Tennessee

Rev. Payton 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.

For Christ and His Church

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Freedom of Pulpit Is Defended By J. Howard Melish

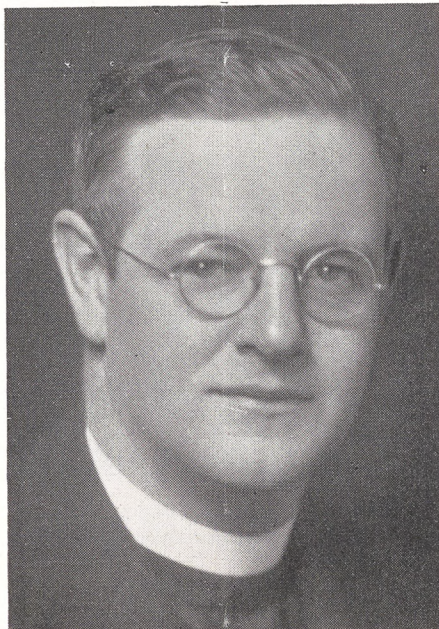
*The Wife of a Vestryman Calls in the Press
For a Conference Unauthorized by the Board*

By W. B. Spofford

Brooklyn:—What started out to be an inside-the-family controversy at Holy Trinity Church here threatens to become an international incident, due primarily to the inability of the wife of a vestryman to resist the temptation to talk. The rector and associate rector are the Rev. J. Howard Melish and the Rev. William Melish, father and son. The senior Melish, 74 and vigorous, has been rector for 44 years and during all this time has spoken his piece forthrightly, particularly in the fields of social action.

However, in spite of this tradition for liberalism in which the parish has always been justly proud, the current American jitters has had its effect upon at least that part of the parish that comprises the vestry. For some time these men have objected to the "outside activities" of the younger Melish, particularly his chairmanship of the National Council of American-Soviet Friendship. So they prepared a letter rebuking him, dated March 15, which they figured on mailing to members of the parish, hoping to stir up enough opposition to the young clergyman to force his resignation. As first planned, this letter was to go out the same day as the Easter letter, also signed by the vestry, in which they stressed a generous offering. However Rector Melish was of the opinion that letters of such a divergent nature would hardly be conducive to a large offering (which the parish received incidentally) and so advised against it. In doing so he stated that he had no objection to a "referendum" on his son's extra-parochial activities after Easter, providing it went to those on the parish rolls who were qualified voters.

However this didn't suit the vestry, so they obtained names elsewhere when the parish list was refused



The Rev. Charles W. Sheerin, rector of the Epiphany, Washington, D. C., died of a heart attack on April 5. He was fifty years old. Prior to becoming rector of this downtown parish in 1942, he served from 1938 as vice-president of the National Council. He has previously been rector of Grace and Holy Trinity, Richmond, and of St. Paul's, Chattanooga.

He was a trustee of the Virginia Seminary and was president of the Episcopal Service for Youth. He was also honorary canon of Washington Cathedral, a member of the executive council of the diocese and chairman of the department of social relations of the diocese.

them by the rector, and their letter of March 15 was mailed on the 30th. It called the activities of the younger Melish "most detrimental to the interests of Holy Trinity Church" and "We should appreciate your views," with a ballot and stamp addressed envelope enclosed to facilitate the "yes" or "no" vote.

It was at this juncture that Mrs. Bruce Bromley, wife of one of the nine vestrymen, grabbed the headlines. Being a member of the civil service commission of the city, she

knows her way around. She called a press conference, after the manner of bigshots at the U.N. She did it on her own, according to vestrymen I was able to reach by phone. One stated simply that Mrs. Bromley acted only for herself. Another said: "No such press conference was authorized by the vestry, that I can assure you. Mrs. Bromley is the wife of a prominent vestryman so I assume that he knew about it. Anyhow the vestry did not authorize it." I got the impression that these men would have been just as well pleased if Mrs. Bromley had kept quiet and let the vestry handle the matter in their own way, though of course, things being as they are, they did not put it in so many words.

To the newsmen Mrs. Bromley branded the younger Melish as a "half-baked follower of a half-baked Henry Wallace" and stressed that she was "tired of hearing about our 'free pulpit.' It is free only for the Melishes. Our governing body, the vestry, is even less free than the members of the church. I am glad that our vestry at long last has seen fit to ask for the opinion of our membership. Our ministers have never asked for it."

Rector J. Howard Melish, characteristically, did not wait for any seventh inning before going to bat. The very next day, March 31, parishioners received a letter from him in which he urged them to express their minds on the matter.

"We have three little boys in our family," he wrote, "and we do not propose, God helping us, to see them or your sons, killed in the next war. If there is to be a next war it will be with Russia. The time to prevent that war is now. We are for honorable understanding—not for appeasement, nor for getting tough with Russia. The Russian people and the American people need not go to war with each other if their leaders will seek peace and understanding."

In regard to the National Council of American-Soviet Friendship, of which the younger Melish is chairman, the letter pointed out that "six Episcopal bishops, including the Presiding Bishop, are continuing to endorse this organization and to sup-

port it in its work for peace. The things which this organization has been advocating are things which have behind them a very considerable measure of Church support."

The rector then went on to say: "I believe in the sense of fairness of all our people. This Sunday I shall have completed my 44th year in this parish. You know the policies for which I have consistently stood, and that you have consistently supported. Together we have maintained a free church, where its ministers have had the right to say what they believed in their hearts to be true. We have never asked for agreement on specific issues. We have asked for freedom. Together we have stood for peace, based on honorable dealings between all people. I cannot treat these two issues (freedom and peace) lightly. Nor can I believe, after these 44 years, that you can treat them lightly either."

The following Sunday, April 4, Rector Melish exercised that pulpit freedom he advocates. The occasion was his 44th anniversary as rector and he briefly told the story of the parish and what it had always stood for. His punch line was this: "A clergyman is not an employee of the church and this parish has never limited its ministers to the common round of parochial duties. It has left them free to serve the larger community. A pulpit that merely utters things that everybody accepts is an absurdity. The real test of freedom is disagreement, and very radical disagreements at that."

The sermon was preached before one of the largest congregations to attend Holy Trinity on an ordinary Sunday for a long time. After the service a reporter asked twelve persons for their opinions on the action of the vestry. None of them supported the vestrymen in their criticism of the associate rector. Their general point of view was expressed by Mr. Charles Julin who has been a member of the parish for 30 years: "My personal view of the situation is this: Mr. Melish is here on Sunday to conduct service. What he does during the week is his own business and it is perfectly all right with me."

Whether members of the parish generally will take the same view on the ballots they are returning to the clerk of the vestry remains to be seen. We'll know, presumably, on April 19 when the vestry holds its next meeting.

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BISHOP NASH HECKLED

Boston:—Bishop Norman B. Nash of Massachusetts was heckled by a legislator at a hearing on a birth control bill at the State House here on March 30th. He was reading a statement urging approval of the initiative petition to legalize birth control in the state when he was interrupted by Representative J. F.



Bishop Norman Nash of Massachusetts speaks for birth control bill

Diniz of New Bedford, who accused the Bishop of trying to "glorify" himself. When Mr. Diniz continued to speak, Bishop Nash took a seat with the remark: "If the gentleman has the floor, I'll rest."

The audience at the hearing hissed Diniz, whereupon Senator Ralph W. Hahar, Republican and chairman of the committee, apologized for the incident by stating that the committee regretted the treatment the Bishop had received from a committee member, whereupon Bishop Nash resumed the reading of his statement. He declared that the present state law discriminated in favor of Roman Catholic morality and violated the freedom of conscience of Protestants, Jews and other non-Catholics. The birth control bill, he declared, "represents our rightful claim to that freedom, and in no least degree violates others' freedom. We therefore demand this conscientious freedom as our right, and shall not rest until we achieve it."

The controversy over the proposed bill, which is bitterly opposed by

the Roman Catholic Church, has resulted in a number of disturbances at the hearings.

CONSECRATION OF DEAN BLOY

Los Angeles:—Dean Francis E. I. Bloy will be consecrated bishop of Los Angeles at St. Paul's Cathedral here on April 21. Bishop Henry St. George Tucker, former presiding bishop, will be consecrator, with Bishop Parsons and Bishop Robert Gooden the co-consecrators. Bishop Lewis of Nevada and Bishop Clark of Utah are to be the presentors; Bishop Block of California will read the litany and Bishop Avery Mason of Dallas will preach.

RUSSELL HUBBARD IS ELECTED

Detroit:—The Rev. Russell S. Hubbard, rector of St. Saviour's, Bar Harbor, Maine, was elected Suffragan Bishop of the diocese of Michigan at a special convention here on April 8th. He was elected on the 2nd ballot. Mr. Hubbard, 45, is a graduate of Harvard and Virginia Seminary and did graduate work at Cambridge University, England. He was assistant at St. John's, Waterbury, Conn.; rector at Vermillion, S. D., and was rector of St. Martin's, Providence from 1932 to 1941.

GLENN RETURNS TO PARISH

Washington:—The Rev. C. Leslie Glenn, who served St. John's, Montclair, N. J., for a number of weeks while on a leave of absence from St. John's Church, here, has returned to the Washington parish. He was recalled by a newly elected vestry and took the services on April 4th.

RETIRED RECTOR OF ST. JOHN'S DIES

Williamstown, Mass.:—The Rev. J. Franklin Carter, 84, retired rector of St. John's here, died on March 31. One of the most beloved men of the Church, Dr. Carter was rector here from 1900 to 1931 when he retired. But he came out of retirement and served as rector from 1943 to 1946 while the present rector, the Rev. A. Grant Noble, served as a navy chaplain. Dr. Carter was an enthusiastic member of the Episcopal League for Social Action and was a member of the Advisory Board of THE WITNESS for many years.

THE WITNESS — April 15, 1948

EDITORIALS

False Impressions

WE REGRET the nature of the witness made before the Congressional hearings on universal military training by a prominent member of our Church. The witness, legitimately speaking in favor of U.M.T. in accordance with his personal convictions, was the Bishop of Southern Ohio, Henry W. Hobson. The unfortunate portion of his testimony was his statement that he was sure in his own mind that the majority of Episcopalians are for U.M.T. Bishop Hobson of course has no way whatever of knowing how the million and a half communicants of our Church think about this question. Also he carefully pointed out that our Church had not officially supported the Federal Council's official action against U.M.T. This is correct—our representatives on the executive committee did disassociate themselves when the vote was taken. But this does not mean (as newspapers, and undoubtedly Congressmen also, interpreted it to mean) that our Church is in favor of U.M.T.

It is likewise interesting to note that Bishop Hobson, of all the Church leaders to testify at the hearings, was the only one to receive wide coverage by press and radio. It is not a mere coincidence that he was the only prominent Church leader who was speaking in favor of the bill.

The part that hurts, however, is the way Bishop Hobson has, as far as the public is concerned, committed the Church on this issue before the Church has even made up its mind.

The Democratic Way

LAST week the Congregational-Christian Churches voted on a proposed merger with the Evangelical and Reformed Church. We like the way they did it. Every communicant member had a vote. This means that the results will be slow in coming in. It also means that they will have some validity. No one will wonder if the vote could have been swung the other way by the election of different delegates, as some of us wondered after the last General Convention. No one will wonder if the Congregational-Christian churches

will renege in a flurry of words four years from now. No one will wonder what the average parishioner and average clergyman thinks.

Many of the votes are cast under the spell of emotion rather than thought. This is also true of votes cast by the distinguished members of General Convention. Delegates are often known to vote in order to applaud the best speaker, or to soothe the poorest loser, or to repay other delegates for social recognition or other favors. When the voters are more numerous, the chances of such mishandling of delegated power are very much less.

Many vestrymen, many delegates to diocesan conventions, and perhaps most delegates to General Convention, think they have been chosen, not to represent the lay people, but because the people have confidence in their judgment. That feeling has a basis in fact, but it can be overdone to the point where a man forgets his duties as a representative. When he likes the sermon, the candidate, or the motion, he assumes that everybody does. The church never seems crowded to him unless some stranger sits in *his* pew or steps on *his* hat.

Some day we should like to see a people's referendum on Church unity. It could be limited to regular contributors, perhaps. And we should like to see, as part of it, the second question which the people of the Congregational-Christian

"QUOTES"

IN THIS day when man's inhumanity to man threatens the world with another, and I believe final, holocaust, there is but one final hope—our youth. Only in the Christian youth of our nation can we find the clear thinking, free of prejudice and bigotry, which can lead us from the jungle savagery of another war. Our young people may lack experience, but they also lack the memory of failure. They may be impetuous, but they are optimistic. They may not have learned all the teachings of history, but they know it is their world and their future that will be burned away by atomic fission. I for one say, let us turn to them, not with the patronage of superior knowledge but with the humility of those who have failed and now need the clear vision of their youth.

—RONALD REAGAN
Hollywood Actor

Churches are voting affirmatively by an overwhelming majority according to latest reports: "If the proposed union goes through, will you go along with it?"

Perhaps some of the sheep could set an example for some of the shepherds.

The E. R. P. in Spain

THE experts say that Adolph Hitler died. (Although it took them some time to decide.) But others feel that Adolph found in Spain A welcome warm, a comfy place to hide.

So if food goes to Spain by Marshall Plan, Will meat go from my table to that man, While others starve? *Nay, let your tears be dried. He was (or is) a vegetarian.*

Let's Face a Few Questions

by Robert B. Gooden

The Suffragan Bishop of Los Angeles

I REALIZE that it is much easier to ask questions than answer them. I hope that in this friendly discourse I will not be considered a Communist, a Red, a fellow traveler, a comrade, if I mention a few questions that have been in the minds of millions and have been given voice to many times. The Constitution notwithstanding, it is rapidly becoming dangerous to speak unless in the language of the yes-man. It is becoming dangerous even to think, because people are commanded under oath to say what they are thinking. If they refuse they will go to prison. If they are even suspect, they lose their jobs and are left to starve or live by their wits. The liberties which our forefathers came here to enjoy, for which they fought to establish and maintain, which they made definite in a Constitution, and Bill of Rights are in greater danger than ever before in our history. We take for granted today infringements on our liberties which would have horrified preceding generations. By liberty I do not mean unqualified freedom to do anything, but liberty made large and generous under law for the welfare of all the people.

In the middle ages people who were arbitrarily dubbed heretics were brought before tribunals where they were condemned beforehand and then delivered to punishment or death. Three hundred years later in the land of the free and the home of the brave, we have substituted for religious heresy, political heresy, and economic heresy, and the situation is as tense today as it was in mediaeval religious controversies. This is the attitude of many so-called leaders and men in public life today. It should be curbed or we will be overcome by the very thing we fought to destroy. For example, near my home not long ago a group of people were gathered together in a private home for political discussion. During the meeting, a gang of men, some of them armed and wearing Legion caps broke into this private home and ordered them to disperse within ten minutes or drastic action would be taken. When the householder protested at the action he was assaulted and wounded in his own home. I am glad to say that most of these men were convicted in a subsequent trial but punishments were light. One could not but feel that the authorities sympathized with the marauders rather than with the victims.

I believe the attitude of the American people is against all this, but they are so lobbyless and

unorganized that even under our splendid system there is very little they can do against entrenched power. There is an American iron curtain which keeps the real truth from the people. There are so many top secrets that one would think we are so childish that we ought not to be told the truth. Jesus said the truth makes us free. Liberty and peace and truth and righteousness walk together. I believe the American people want world peace and peace at home and are willing to pay any price short of invasion and slavery to secure it. I believe they want the United Nations to function and develop. I believe they want no more territory and that this oft-repeated statement was meant literally. I believe they want to be helpful and are willing to pour out their wealth anywhere if they are really sure that their wealth will help misery and poverty, will help nations to get on their feet, and not be used primarily for purposes of war or to line the pockets of despotic grafters.

We might ask, can we have confidence in our leadership today? There are doubtless many honorable men but not many able men. Does the welfare of the people really guide their policies or is it the welfare of small entrenched groups on the theory that the ordinary folk should feed from the crumbs which fall from the rich man's table. It would appear that our truly great men are not interested in statesmanship but in private businesses which put together are more powerful than the government and they leave political leadership to politicians whom they can manipulate at their pleasure. There is undoubtedly a lack of confidence in leadership today and a kind of indifference to what it does and thinks. They seem to fear for example to come to grips with the high cost of living because it may hurt important people and expect an undisciplined people like ours to go all out for poultryless and eggless Thursdays and meatless Tuesdays. Meanwhile things to eat and roofs for shelter go higher and higher.

It has long been a principle that civilians should govern in the United States, that the military should be subordinate to the civilian. The President seems to have an almost worshipful reverence for high ranking military officers with the result that they seem to dominate in important positions. I think they are able to do a good job and they do it but at the same time good army and navy men may not have good successors. Give such people power and the arms and the authority to back it

An address before the clericus of the diocese of Los Angeles and rewritten from notes taken by a clergyman present.

up it would be easy to have a military state. The people would not desire it but would be helpless. Hanson W. Baldwin, the military analyst of the New York Times in a recent article which has been listed among the ten most important magazine articles for December, calls attention to the fact that the military now sit in positions of American civil authority. Admiral Leahy is the President's personal chief of staff. General Marshall is Secretary of State. Assistant Secretary of State for occupied areas is General Saltzman. Japan is governed almost unilaterally by General MacArthur. Korea is governed by a general. Germany by General Clay, Austria by General Keyes, General Smith is Ambassador to Moscow, Admiral Kirk, Ambassador to Belgium, General Wedemeyer headed a special mission to China. In South Africa and Panama retired generals head the embassies, and in South America some thirteen American military missions exercise political power. Two generals are potential candidates for the presidency. These are good men, but their experience in foreign policy is limited. They have had no special training for this work and as Mr. Baldwin says, "it is a pattern to be watched." It certainly is a question how far under our system should the military exercise civil authority without turning the United States into a military state.

ANOTHER question in the minds of people is aid to Greece, Turkey, and China. If this means food, shelter, medical care, and economic recovery only, there is no doubt what people will say to that question. As far as we can see behind the iron curtain three fourths of the aid to Greece goes for armaments to keep a civil war going there. It goes to maintain the decadent remnants of the German Hohenzollern family on the throne of Greece. It surely is a question what fellowship the democracy of America can have with the corrupt German throne in Greece. We have just learned that a billion and a half of unused lend-lease war materials has been given to Greece. Also we have sold ships, I think mine-sweepers, which cost six hundred million to Greece for sixty thousand dollars. Over the protest of American ship-owners we propose to give them five hundred American ships and now in the Mediterranean we have aircraft carriers, warships and we are shipping marines over there with heavy arms for a little friendly practice in war maneuvers. It is aid to Greece but the starving are still starving and the rich are still very rich. The question mark surely is there. George Polk, Cairo correspondent for C.B.S. asks if aid to Greece is simply preparatory to fighting the Russians, and is Greece to be our military base. He says many believe Greece would be untenable the first day of an east-west war. It is all very confusing and full of questions.

We have donated \$100,000,000 to Turkey. A real hand-out. When Bishop Gilbert spoke recently of 300,000 undernourished people in New York he received no help and was called an agent of Moscow but the Turks get a hundred million. There is surely a question here if we consider the story of Turkey. It is a despotic, one-party-government Moslem State. They fought against us in the first world war and refused us aid in the second world war. They have been ruthless to other peoples and almost destroyed the Armenian people by wholesale butchery. They became rich out of the second world war and are "fat and well-liking." Still we donated out of tax money to these people a hundred million dollars. When I look at some checks our people receive in white collar work after the withholding tax is taken out I begrudge a hundred millions to Turkey which they do not need for food, clothing, and shelter. Why do they need it?

Then there is the question of China where it is proposed to give a billion and a third for aid. In a recent article on this question Harold Ickes says, "I would not begrudge any amount of money that we could afford to spend in China if it would result in a democratic government. But we know from sad experience that the greedy grafters who surround Chiang-Kai-shek would put into their own pockets from a third to a half of any sum that we might send to China. So cynical are the light-fingered members of the Kuomintang, that, according to excellent authority, they even barter and sell to the so-called Communists arms and supplies while in transit from the United States to China." President Truman generously gave to Chiang-Kai-shek 271 ships many of which are used to smuggle arms and supplies to so-called Communists. The Nationalist soldiers sell their arms to the so-called Communists which were sent from America. Chinese officials have private deposits in the United States in excess of two billion dollars in American currency. Just how we can create a government of the people, for the people, and by the people by pouring out our tax money into China or into any country is a big question.

Then there is the question of our relations to Russia. Are we one hundred per cent right and perfect and are they one hundred per cent wrong and devilish. Do oil, and greed, and profits, and international big business contaminate us in any way, or are the motives of our politicians pure, kind, charitable and undefiled. Do we desire to provoke a war with Russia? We have just been informed by Admiral Nimitz that the ships going to the Mediterranean are capable of carrying atom bombs. If there is such a war, how much better off will the world be? For my own part I think such a war is unnecessary and truly unthinkable. I believe that we can find a workable agreement with that great nation if we are fair, honest,

and just and that should be our long range purpose rather than a quick rush to arms. After all every nation has the right to its own internal affairs, but it does not have the right to interfere in the affairs of others except when asked to help in the way we have done in Cuba, or the Philippines and in other places. No nation ever has the right to commit acts of aggression. It is possible that few nations are really ready for self-government. English speaking peoples give a fairly good example of that greatest of all arts but the finger is often directed at them. They often seem to have the form of it but seem to deny the power of it. The answer to these questions and many similar questions lies in the United Nations. It has always seemed to me like a new day of Pentecost when the United Nations was born. Our part in it seemed like an atonement for our defection from the League of Nations. We have put a question mark into the United Nations which should be removed. We should make this organization work as it is our one definite and concrete hope.

The great and overall answer to every question lies in the Church and the gospel of Our Lord, but the Church will have to do much more than at present if she is to count for anything. She needs more courage, vision, faith, charity, devotion, and then the will to do. At present we seem to be mending our fences and keeping a struggling organization alive by main effort. When the members of a great parish give less than two cents a month each for making Christ known through missions it is hard to see how Christianity can become relevant in these mazes of question marks. Before we can make the United Nations answer the many questions the Church must put Christ into the hearts of all peoples. It can be done but not as we are going now. We love to think how we are for Christ and Russia against him. My final question, are we any more Christian than Russia? Do we dare say "yes" to that?

New Books

*** Excellent ** Good * Fair

The Lost Gospel, and other sermons based on short stories. By Robert E. Luccock. Harper & Brothers. \$1.75.

These sermons are based mostly on the clean limbed, keen-eyed, wholesome sort of short stories *The Readers' Digest* likes to regurgitate. "The author presents the sermons out of the conviction that effective preaching must appeal to the eye and heart as well as to the eye and ear," says the book jacket. He does not seem to have any other burn-

ing convictions, and his message is never so urgent as to leave him incoherent. His illustrations are inserted too gracefully, and too frequently, to inspire confidence in their pertinence.

The book is earnest, and interesting both in matter and manner. But its Gospel is that according to St. Optimism, and the attitudes which lead to successful careers and those which lead to spiritual inner victories are often equated.

—H. McC.

We Were Thinking . . .

WE WERE thinking about a talk we had with one of the department heads of the National Council in which it was pointed out that the Church cannot provide a sufficient number of trained clergy to meet special contemporary needs. He showed that in the short summer training programs that are available to students and clergy alike, the Episcopal Church outnumbers other denominations in its attendance, and yet, it produces fewer men who have been able to continue their studies in concentrated graduated work. This paradox is partially explained by the diocesan commitments that the majority of our postulants and candidates stand under, and which are prohibitive of graduate study in specialized fields.

While we recognize only too well the plight of our dioceses, there is yet much to be said and done toward the solution of the problem of the need for specialized clergy. It is our contention that a man who can valuably serve the Church in a national capacity should not be bound by diocesan commitments. The Church would have suffered great loss had St. Paul limited his efforts to Corinth, rather than covering the whole Mediterranean world; so today, the Church will suffer if we confine specially talented men to small parish activities, when they can best serve in national capacities.

It is urged that a committee appointed by the Presiding Bishop be granted the right to select a maximum of five men a year from the graduating classes of our seminaries to serve as his candidates. This selection is to be made on the basis of the abilities of the men under consideration, the men's own desires, and the needs of the national Church. Following the completion of seminary, these men will be sent on to further study in their specialized fields, at the expense of the Church, and

Editor's Note: Rarely does a Church magazine present anything by men studying for the ministry. With the conviction that opinions of these younger men will stimulate thinking in the rest of us, we have invited two men at the Episcopal Theological School to write a column from time to time. It is the work of roommates, the result of what they call "armchair quarterbacking." They say also that "some of the material may be impractical, but that is, perhaps, the students' privilege. Whether practical or not, it represents honest opinion."

with the completion of this, will be required to serve in the national Church for a specified period of time. Should this system be utilized over a prolonged period, the Church would soon have within its own ranks clergymen, well-trained in such fields as social service, religious education, publicity, educational chaplaincies, etc., who could provide our dioceses and parishes with material worthy of our Christian heritage.

We recognize the hue and cry that will be raised against this suggestion, but it is high time that the Church begins to recognize that if it is to take its stand against a pagan world, it must produce psychologists, philosophers, educationalists, etc. from its own members, men who are first Christians, and then specialists.

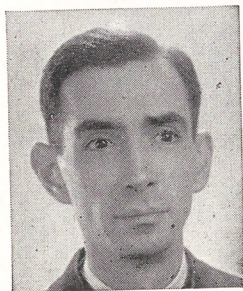
—DONALD T. OAKES
—ROBERT B. HALL
Seminarians at E.T.S.

The Living Liturgy

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

THE AGE OF CONFIRMATION

LAST time we raised the question of the adequacy of our present system of Sponsors at Holy Baptism. Another question which we need to reconsider seriously, in view of environmental conditions in modern society, is the proper age for Confirmation. The Prayer Book speaks vaguely of 'a competent age,' which has traditionally been interpreted as about the age of twelve years. Some bishops refuse to confirm children who are younger; and many parents refuse to permit their children to prepare for Confirmation before the age when they themselves were confirmed.



Since our Prayer Book rubrics were drawn up and our traditions on this matter established we have learned much about child psychology and pedagogy. I recall that the first book I ever reviewed was a learned German dissertation by a Lutheran pastor on this very subject—for the Lutherans have the same tradition as to age of Confirmation that we have. He had spent many years of investigation and experimentation on the subject, and his conclusions were summarized in my review as follows: "The author points out that the religious maturity on the part of the confirmands, presupposed in the confirmation vows,

is utterly wanting in evidence; that the disappointments over the failure of the act of Confirmation to come up to the tense and excited, often magically conceived expectations of the confirmands are perilous to their further religious growth. Moreover, the difficulties are increased through the conflict between the promises demanded by the confirmation vows and the ideals of other values set by the 'world' of daily life and occupation."

This last observation refers, of course, to the fact that so often adolescents not long after their confirmation leave their homes for boarding school or college. It is not secret that American education today, even in many so-called Church schools, exerts about every influence except a Christian one. The result is that many of our confirmands are lost to the Church during the course of their higher education.

These remarks would seem to suggest that we need to advance the age of Confirmation until some time well along in late teens or twenties. There can be little doubt that decisions made at a later age will be more mature and hence likely to be more lasting. In this case we should possibly have fewer confirmands, but a larger proportion of them would stick. We need here the considered opinion of our division of College Work of the National Council and of parish clergy who have given especial attention in their ministry to young married couples, and possibly also a poll of those who have served as chaplains in the armed forces.

On the other hand arguments can be made for moving up the age of Confirmation from twelve to seven or eight years. By introducing children to the fullness of liturgical life and sacramental grace as a normal part of their early experience we can give them unseen but powerful sources of strength to steady them when the physical and psychological problems of early adolescence and teen-age arise. It is not necessary that they understand fully the meaning of sacramental grace—(how many adults have a clear intellectual grasp of it?)—so much as that they experience participation of complete membership in the family of God. The Roman Church has taken its stand on this side. Not only does it confirm at an early age, it even admits children to Holy Communion before Confirmation. The wisdom of the Church of Rome respecting human psychology, if not its wisdom respecting other matters, is worthy of serious consideration.

By and large, however, the problem may not be one of any specific age at all. Children no less than adults differ so in aptitude and temperament that it is unwise to generalize. Moreover the environmental situation, especially as regards home and family life, is so varied, fluid and complex today, that it is dangerous to treat all children of families on our parish rolls alike.

Editors of Protestant Journals Deal With Live Issues

One of the Highlights of Annual Meeting Was Press Conference with Henry Wallace

Edited by Sara Dill

New York:—The editors of Protestant periodicals, about 75 of them, voted endorsement of the European Recovery Program at the close of the three-day session of the Associated Church Press. The resolution however stressed that the plan should be "so conceived and administered as in no way to jeopardize the right of European nations to choose their own way of life, and that the relevant agencies of UN be urged to assume increasing responsibility for programs of recovery and rehabilitation among the nations."

Resolutions were also adopted supporting establishment of an international police force, efforts of the United Nations for the preservation of peace, admission of displaced persons to the United States under the Stratton Bill, movements toward unity among Protestant churches, and wider use of lay leadership in religious circles.

Other resolutions deplored the "present agitation" for universal military training as "unnecessary for national defense and as a moral wrong against the youth of America," and assailed the liquor traffic as "anti-social in nature and a menace to public order and the general welfare."

Pointing out that "one of the limiting weaknesses of contemporary religious journalism seems to be its lack of coordination, direction and common purpose," the Associated Church Press voted to ask member periodicals to set aside November as a month of emphasis on human rights. The executive committee was authorized to secure articles on human rights from leading authorities for possible use of the membership. Attention of the churches was called to the objectives of the Report of the President's committee on civil rights which have to do with protection of human life against mob violence; equal opportunity and reward in employment regardless of race, religion or national origin; the elimination of segregation in all forms; and protection of the right to vote by all citizens in all sections of the nation. It was recommended

that a continuing discussion of the report on civil rights be carried on in the papers represented by the Associated Church Press, "giving it unbiased interpretation and urging application of its principles in corrective and constructive measures."

Discussion of a motion picture entitled "The Iron Curtain" led the editors to adopt a resolution urging Twentieth-Century Fox, producer of the film, to reconsider its decision



Mrs. Emrich, wife of the Bishop, and Dean Weaver were interested spectators at the special convention of the diocese of Michigan on April 8

to release the picture in the near future. Member periodicals of the ACP were asked to investigate the film "and warn their readers as to its potential danger as war propaganda."

Protests against the release of this picture have been widespread. The ministers of Madison, Wisconsin, have addressed a letter to Eric Johnston, movie czar, stating that "this film is so designed as to create suspicion and hatred of the Soviet Union and that it is definitely propaganda inciting to war." A similar protest has been made by a large number of clergy, including the following Episcopalians: Bishop Walker of Atlanta; Bishop Moulton, retired bishop of Utah; Bishop Par-

sons, retired bishop of California; Bishop Lane W. Barton of Eastern Oregon; the Rev. Charles B. Ackley of New York; Dean John W. Day of Topeka; the Rev. Joseph F. Fletcher of the Episcopal Theological School and the Rev. W. B. Spoford, managing editor of THE WITNESS.

One of the highlights of the annual meeting of the editors was a luncheon given them by Henry A. Wallace at which he asserted that "for the first time in the history of the world, the application of Christian principles has become absolutely mandatory today." He stated that he has invited the editors to lunch with him "in the hope that you would express to me what you think is essential in this extraordinary crisis that has come upon us through the unleashing of new forces in science. Tell me what can be done in your realm, and I am aware how important it is, if we are to meet the challenge that lies ahead of us."

Most of the time was then devoted to questions addressed to the third party candidate by the editors on such subjects as the European recovery program; universal military training; his suggestions for resolving differences between the U.S. and the U.S.S.R. and his views on Palestine.

On the European recovery program, Mr. Wallace asserted that he had advocated "what was essentially the Marshall plan" before Secretary of State Marshall had advanced his proposal, but that he felt the program "should be routed through the

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Alumni Day, April 24

General Alumni Meeting,
Lower Chapel.....10:00 a.m.
May Festival, Playground..... 2:30 p.m.
Alumni Program, Chicago
Building8:00 p.m.

Anniversary Sunday, April 25

Divine Service, St. Paul's
Memorial Chapel 11:00 p.m.
Anniversary address will be delivered by the Rt. Rev. Edmund P. Dandridge, D. D., Bishop of the Diocese of Tennessee.

All departments of the School will be open for inspection from Friday, 10:00 a.m., April 23, to Sunday, 4:00 p.m., April 25.
You are cordially invited to attend the Exercises.

J. Alvin Russell,
President.

United Nations." He added that funds should be made available to the various countries according to damage suffered in the war and according to need. Mr. Wallace charged that the program "has become infected with the Truman doctrine," and that money is being made available "not to help the poor and the hungry, but to contain Communism and Russia."

"I was for the humanitarian aspects of the program very strongly," he said, "and I still am. When there is hunger or grief or war in any part of the world it affects us and is our concern, but not in the spirit of preparing for war with Russia." The ERP, he added, "is definitely anti-Russian."

Asked if it were possible for the U. S. and Russia, with different ideals and ideologies, to reconcile their differences, Mr. Wallace said that to answer in the negative would be to succumb to "a philosophy of despair and I am an optimist." He said that he believed "a *modus vivendi* can be worked out."

Questioned on universal military training and the need for preparedness in the event of war, Mr. Wallace replied that "if we think in terms of the next war, the only effective weapon is a world mechanism for peace." Then he added, "but if we're out to conquer the world, that's something else again." He said he saw no value to the U. S. in UMT.

On the subject of Palestine, Mr. Wallace observed that reversal of the United States' position in favor of partition "has come close to killing off the United Nations for good."

Noting that so-called Christian nations "have been responsible for most of the bloodshed in the world," Mr. Wallace said that "we are always shedding blood in the name of Christ, are we ever going to preach peace?"

In the only reference made during the luncheon to his political aspirations, Mr. Wallace commented that he welcomed the support of "any man as long as he supports what I stand for, the kind of program I've been preaching."

Bishop Favors UMT

Washington:—Scores of Church leaders have testified before the Senate committee on armed service against universal military training. However two Churchmen have voiced approval: Bishop Hobson of Southern Ohio and the Rev. Carl McIntire,

the head of the fundamentalist agency, the American Council of Christian Churches, and who is a bitter opponent of the Federal Council of Churches.

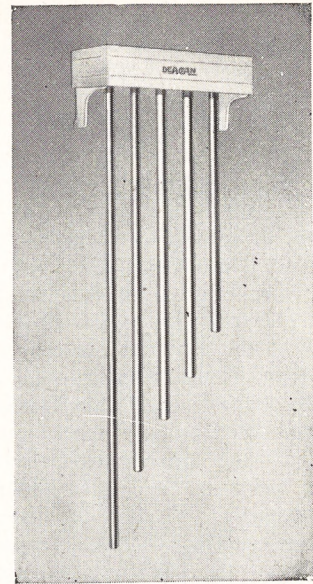
Bishop Hobson stated that whereas he spoke only as a "private citizen," he was "certain in my own mind that the great majority of Episcopalians would be in support of the position that I take." Conflict between what he called "totalitarianism" and "our way of life" he said "threatens to break forth into violent open warfare" so the Bishop urged that "totalitarian aggression" be opposed "by adequate means which our opponents will heed." Strong statements denouncing Russia, he said, should be "backed up with sufficient armed strength" so that the Soviet Union and other nations will know we mean to "back those words, if necessary, with action."

Bishop Hobson also told the committee that the Episcopal Church had not officially endorsed the position of the Federal Council of Churches which has got on record as being opposed to universal military training (see editorial).

Speaking for the Federal Council at the hearing was the Rev. Walter Van Kirk who declared that the Council "believes the crisis which now confronts the world is of a kind that can best be met by accelerating the economic and social recovery of Europe and Asia."

"The Federal Council," he said, "strongly believes that the existing crisis in international affairs is primarily social and economic in character, and as such, can best be met by measures designed to promote economic recovery and social stability on a global scale." Van Kirk warned that what the world needs is not a "race in armaments but a demonstration by the United States that our country is determined to combat international unrest and disorder by the use of constructive and cooperative policies for human welfare.

"Such policies will enlist the confidence and creative energies of peoples around the world and will bring to our people greater assurances of peace than can be found in the adoption by the United States of a system of compulsory universal military training." Declaring that the churches were strongly opposed to the government's assuming of responsibility "for the indoctrination and discipline in the matter of citizenship," Van Kirk said "it has been



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Orthodox Congress

Bucharest (RNS):—A delegation representing the Romanian Orthodox Church left here for Moscow for preliminary discussions prior to the convening of a pan-Orthodox Congress, which is scheduled for this summer under the presidency of Patriarch Alexei of the Russian Church. Matters to be discussed include (1) the attitude of the Roman Church toward the Orthodox Communions in recent year; (2) the attitude of Orthodox leaders toward the World Council of Churches; (3) the validity of Anglican orders; (4) the proposed adoption of the Gregorian calendar.

Want School Continued

Chattanooga, Tenn.:—A resolution expressing the "conviction that it is most important to the welfare of the whole Church that the Bishop Payne Divinity School be continued and supported" and that "it be improved and enlarged" was passed at a meeting of the provincial council of the province of Sewanee, meeting here. The report on Negro work was made by a committee headed by Bishop John Moore Walker of Atlanta and recommended a *modus vivendi* in dealings of whites with Negroes, which includes elimination of prejudices and establishment of frankness rather than condescension as a basis for relationships.

The conference was held at the home of Mr. Z. C. Patten, a member of the council.

Discuss UMT

Detroit:—A panel on universal military training was sponsored by the diocesan department of social relations at St. Paul's Cathedral on April 1st. Speaking to a large crowd of Church men and women, the arguments pro and con on this topi-

cal subject were presented by a panel of four under the direction of the moderator, the Rev. I. C. Johnson, rector of St. John's Church, Detroit. Members of the panel were: In favor of UMT—Brig.-General Owen J. Cleary, head of the Michigan state liquor control commission, and Mr. Dale McIntyre, radio announcer for station WJR. Against UMT—Mr. Brendan Sexton, assistant director of region 1, U.A.W.-C.I.O., and the Rev. Sydney A. Temple, Jr., WITNESS editor and secretary of the Episcopal Pacifist Fellowship.

Church and State

Rome (RNS):—A volume containing "secret documents" purportedly showing the Vatican has consistently violated its claims to political neutrality, especially during the past three years, has appeared here and is being widely heralded by the extreme leftist press. The book contains 558 pages and appears to have been printed in Lugano, Switzerland, but according to non-Communist leaders, it was actually printed by Communists in Turin. It quotes from Vatican documents dated October 15, 1945 to March 11, 1948.

A preface states the quotations are being published "to prove that the Holy See, instead of remaining neutral and trying to work as a mediator contributed with all its strength to aggravate tension, increase hatred, and stimulate antagonisms between conflicting parties in Italy."

"It is hoped," the preface declared, "that the publication of these documents showing the true relations between the present Prime Minister of Italy and the Holy See will open the eyes of political leaders all over the world, and thus result in the radical separation of religious and political powers."

"In this way," the preface added, "men and nations will be able to arrive at a calm understanding and

thus avoid war, at the same time opening up a peace era with greater prosperity for all peoples."

Ransack Churches

Cambridge, Mass.:—Seven churches here have been ransacked since Easter Monday. The diocesan house in Boston also was broken into sometime during the Easter week-end. The last two churches here to be entered were Christ Church where the vandals stole \$15 from the alms box and also smashed closets containing communion silver, though nothing was taken; and the Unitarian Church nearby where \$40 in cash was stolen and also two checks totaling \$30. In the latter church offices and meeting rooms were messed, with papers and books strewn about. Among the other churches to be broken into was St. James.'

How Christ Church was entered is still a mystery since no windows were forced and police found all doors locked.

Quakers Hit ERP

Philadelphia (RNS):—Quakers in their annual meeting here were criti-

By James Thayer Addison The Completeness of Christ

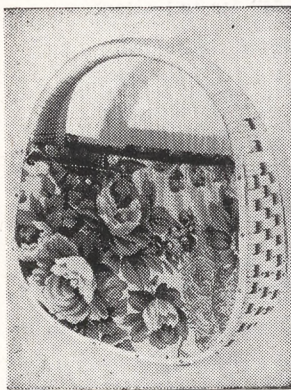
This book deals with Christ as the perfect definition in flesh and blood of what is meant by God's grace. Its six chapters are entitled: The Seeking God and His Grace, Christ the Light of Life, The Completeness of Christ, Christ the Companion in Suffering, The Church the Body of Christ, Christian Love. **Price, \$1.00**

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cal of the U. S. attitudes toward the European Recovery Program and the United Nations. A report stated that ERP should not be made a weapon of military and political warfare; nor should it be used to dictate what sort of economic system a country should have, nor be used to influence elections. "The U. S. should demonstrate now, in action as well as in words, its loyalty to the United Nations," the Quakers asserted. "The proposed program of universal military training and selective service are directly contrary to a resolution adopted by the UN General Assembly on December 16, 1946, calling for regulation and reduction of armaments."

Vote Favors Merger

New York (RNS):—About one-third of the total vote by Congregational-Christian congregations on the proposed merger with the Evangelical and Reformed Church have been cast, with 65% favoring union. Massachusetts, with the largest vote, has not yet reported and it is pointed out that the voting in that state would bear heavily in determining whether

or not the necessary two-thirds favorable vote would be obtained.

Large Class

San Antonio:—The Rev. J. Wilson Hunter, rector of St. Mark's here and bishop-coadjutor elect of Wyoming, presented 91 to Bishop Everett Jones for confirmation on Palm Sunday. This brought the total confirmed during Mr. Hunter's rectorship of a little over two years to 408.

College of Preachers

Washington:—Conferences on various topics are to be held here at the College of Preachers from now through June. Each conference is of five days' duration and the lecturers are Canon Cyril Hudson of England; the Rev. Clifford Stanley of Virginia Seminary; the Rev. Charles D. Kean of Kirkwood, Mo.; the Rev. Arnold S. Nash of Chapel Hill, N. C.; Bish-

op Norman Nash of Massachusetts; Prof. James Muilenberg of Union Seminary; the Rev. Joseph F. Fletcher of the Episcopal Theological School.

Youth Convention

Philadelphia:—The Rev. James A. Pike, rector of Christ Church, Poughkeepsie, N. Y. is to be the headliner at the youth convention of the diocese of Pennsylvania, meeting May 1. Bishop Hart and Bishop Remington also are to give addresses and there will be discussion groups led by a number of the diocesan clergy.

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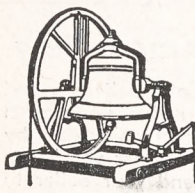
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Pastor in Trouble

Cumberland, Md.—Pastor Richard H. Bready of the Methodist Church here is in difficulties for having accepted an invitation to pray at a recent meeting of the Progressive Party held in Baltimore. The board of his church claims that the church has suffered because of the pastor's activities on behalf of Henry Wallace for president. The board has asked the district superintendent of the Methodist Church to rescind his preaching license. The matter will come before a meeting on May 9.

Moral Approach

Pittsburgh (RNS)—In the army's latest move to check venereal disease chaplains are stressing the importance of good morals, according to Col. Ivan L. Bennett, chaplain for the 2nd army area. Speaking at a recruiting meeting of the Pittsburgh chapter, national association of army-navy chaplains, Col. Bennett declared that under the new system one hour a day is spent in discussing moral issues with recruits.

"The chaplain uses a fatherly approach in dealing with the men," he said. "He talks straight from the shoulder and stresses the importance good morals play in society." The chaplain system replaced the medical practice of equipping soldiers with contraceptives, a plan which seemed to give passive approval to wrong moral practices, Col. Bennett said.

A series of experiments at the Ft. Knox, Ky., training grounds has shown chaplains to be remarkably successful in handling the problem, Col. Bennett indicated. He said one chaplain working with a group of 600 men who had the highest percentage of disease in past years recently chalked up a perfect record, the percentage falling off to zero.

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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. W. R. BROWN

Rector of St. Michael's, Hays, Kansas

THE WITNESS reports gleefully the successes of February 29th: "people getting a lot of fun out of it, particularly in sneaking a look at their watch from time to time while the rector was reading prayers, to see whether he was going to hit it on the button." I have heard of joy in the life of prayer, now we understand it better. Or who was the wise historian who said that Rome fell, not because of the barbarians, but because the priests had come to smile at one another over the sacrifices?

Fine editorial, "Both in Body and Soul."

* * *

MISS WILMA SMITH

Churchwoman of Philadelphia

Am I to assume that quoting Senator Taft approvingly (WITNESS, March 25) in an editorial means that you have endorsed him as your candidate for the presidency of the United States? If so, I am extremely disappointed. There has never been an election, in my judgment, as vitally important as the one this year. It is abundantly clear that Mr. Truman is leading us down the path to world war three. And I cannot imagine any Republican who is apt to be nominated doing anything different in these days of near-panic. Mr. Wallace on the other hand speaks courageously and intelligently for peace and should therefore be supported by sincere Christians who are aware that the issue of war or peace is the paramount one of our day and generation.

* * *

DR. J. C. FLANAGAN

Layman of Montreal, Canada

In your latest article "What is a Liberal" you state that economic freedom in the form of capitalism holds most hope for freedom in world future. I am a minister's son, brought up in the true Catholic faith. I have succeeded in the capitalistic system according to secular standards but now that I understand it, were I not doing everything I can with myself and my substance to bring about its downfall by democratic means, substituting for it a cooperative economic system as a means of getting our daily bread, I would be unfaithful and hypocritical to the faith of Christ crucified and resurrected.

I plead with you to examine more closely the things you are saying in this regard because I almost lost my life in World War I, and did lose many of my boyhood friends. My son served in this one and unless you and I examine more closely the present relations of humans in the getting of our daily bread, my grandchildren will be in the next. Christ became incarnate to let us see and hear the way, the truth and the light, and it surely was

not competitive capitalism, otherwise why his judgment today?

Dr. Temple in "Christianity and Social Order" is very prophetic and in his "Social Witness and Evangelism" clarifies things simply.

Surely it behooves us, you as a young man and I as an older one, to examine our Christian duty and privilege more realistically. I speak not as a crank nor, I think in confusion. My experiences have been many and varied and I know that my Redeemer liveth.

* * *

MR. JAMES WATTS

Churchman of New York City

The articles in THE WITNESS for April I were interesting. But does Mr. Huntington really mean that he believes the Vatican should require all Roman Catholics to accept pacifism? It seems to me that I recall having heard a good many criticisms of the Vatican for seeking to impose its views on world affairs upon members of that Church.

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