

The WITNESS

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AUGUST 5, 1948

DR. J. HUTCHISON COCKBURN
AND W. A. VISSER 'T HOOFT
LEADERS AT THE ASSEMBLY
OF THE WORLD COUNCIL

Program of World Council Assembly

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 Wednesdays 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
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. Roeliff H. Brooks, S.T.D., Rector
Sundays: 8 a.m.—Holy Communion; 11 a.m.—Morning Prayer; 1st Sunday, Holy Communion.

Daily: 8:30 a.m.—Holy Communion.

Thursday and Holy Days: 11 a.m.—Holy Communion

THE CHURCH OF THE ASCENSION Fifth Avenue and Tenth Street, New York

Rev. Roscoe Thornton Foust, D.D., 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.

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.

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

EDITORIAL BOARD: Roscoe T. Foust, Editor; William B. Spofford, Managing Editor; A. C. Lichtenberger, Hugh D. McCandless, George H. MacMurray, John M. Mulligan, William B. Spofford Jr., Sydney A. Temple Jr., Joseph H. Titus, Andrew M. Van Dyke, William M. Weber, Hal M. Wells, Walter N. Welsh.



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CLERGY NOTES

BALL, Theodore P., formerly vicar of St. Matthias Mission, Athens, Texas, becomes rector of St. Paul's, Savannah, Ga., Sept. 12.

BATTLE, John Henry, was ordained priest by Bishop Randall, retired suffragan of Chicago on July 3 at Grace Church, Pontiac, Ill., where he is in charge. He is also in charge of St. Andrew's, El Paso, Ill.

CLARKE, Elisha S., Jr., was ordained deacon on June 27 by Bishop Louttit at St. Patrick's, W. Palm Beach, Fla. He is in charge of St. Matthew's, Delray Beach, Fla.

DAVIS, Raymond W., assistant at St. Paul's, Morristown, N. J., has accepted the rectorship of Truro Church, Fairfax, and the Good Shepherd, Burke, Va., effective Sept. 1st.

DAVIES, Ernest, formerly rector at Port Maria, Jamaica, British West Indies, is now on the staff of St. Martin's New York City.

GOLDSMITH, Sidye W., was ordained priest at Kent School, Kent., Conn., by Bishop Lawrence of W. Mass. He is assistant at St. John's Williamstown, Mass.

GRIBBIN, Emmet, former rector of Harcourt Parish and chaplain at Kenyon College, Gambier, O., is now in charge of churches at Clemson, Pendleton and Seneca, S. C., and chaplain for Episcopal students at Clemson College.

HARGRAVE, William L., rector of the Holy Comforter, Miami, Fla., becomes rector of the Holy Communion, Charleston, S. C., Sept. 1st.

HENRY, John C., was ordained priest at the Epiphany, Arlington, Va., by Bishop Mason on June 24th.

SCHUTZE, Wilbur R., formerly rector of St. Paul's, Palmyra, Mo., becomes assistant of St. Luke's, Ypsilanti, Mich., on Sept. 1st.

SHULTZ, Paul E., formerly rector at Hamilton, Va., is now rector of St. Peter's, Altavista, and the Good Shepherd, Evinston, Va.

STONE, James, was ordained deacon on July 4 at St. John's, Albuquerque, N. M., by his father, Bishop Stoney. He is to continue study at the Church Divinity School of the Pacific.

STRICKLAND, Walter R., was ordained deacon at Grace Church, Amherst, Mass., by Bishop Lawrence. He becomes vicar of All Saints, Whalom, Mass., Sept. 1st.

WHITTLE, Dennis, formerly chaplain at Blue Ridge School, St. George, Va., is now rector

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, 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.

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 SAINT MICHAEL AND ST. GEORGE

St. Louis, Missouri
The Rev. J. Francis Sant, Rector

The Rev. C. George Widdifield
Minister of Education

Sunday: 7:30, 9:25, 11 a.m.—High School, 5:45 p.m., Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA

Second Street above Market
Cathedral of Democracy
Founded 1695

Rev. E. Felix Kroman, 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

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.

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World Council Assembly Is About to Meet

**Nearly 150 Churches From Forty Countries
Represented Among 1400 to Attend**

Geneva—Churches in countries from victor and defeated nations alike in the last war will send delegates to the first assembly of the World Council of Churches. The assembly, to be held from August 22 to September 5 in Amsterdam, Holland, promises to be the most representative gathering of Christian churches in history, according to officials at World Council headquarters here. One hundred forty-eight Church bodies in about 40 countries have joined the World Council, which is intended to give the Churches an official and permanent instrument for co-operative witness and action on a world-wide basis. Some of the member bodies are in exile or immigration or organized on a non-national basis. In addition, a number of other Churches which do not yet hold membership in the Council, including several from Africa, will be represented at Amsterdam by non-voting delegates, observers and visitors.

In all, approximately 1,400 persons are expected to attend the Amsterdam assembly, which will formally constitute the World Council after 10 years as a provisional body. They will include 450 official delegates; 350 alternate delegates; 100 youth delegates; and 500 fraternal delegates, accredited visitors, observers, consultants, press and radio representatives and staff members. THE WITNESS is to be represented by Bishop Lane Barton, Mrs. Henry Hill Pierce and the Rev. Raymond Maxwell.

Addition of Japan to the list

of countries whose Churches have joined leaves only Russia among the major nations of the world still unrepresented by Churches in the World Council. The World Council has made it clear to the Church of Russia that its participation is urgently desired, but no final decision has yet been reached by the Moscow patriarchate concerning membership, according to W. A. Visser 't Hooft, general secretary of the World Council. Neither has definite word been received from the Orthodox Churches in Bulgaria, Yugoslavia and Roumania concerning their eventual participation.

The Amsterdam assembly will be devoted to future planning for the World Council and to addresses, study and discussion on the assembly theme, "Man's Disorder and God's Design." Opportunities for prayer and fellowship will be provided in more than a score of worship and communion services and confessional meetings.

All the delegates will be divided into four study sections and four assembly committees, which will hold separate meetings for five days of the assembly. Following this, each section and committee will report at plenary sessions for the entire assembly's consideration and action.

The study sections will deal with four aspects of the assembly theme: No. I. "The Universal Church in God's Design," (the nature of the Church); No. II. "God's Design and Man's Witness" (evangelism); No. III. "The Church and the Disorder

of Society;" and No. IV. "The Church and International Disorder." Four book-length reports, prepared by international commissions in which more than 200 theologians and lay leaders participated, will aid the study sections in their work.

Committees will recommend future policy of the Council; deal with its administration; study four "concerns" of the churches: the Christian attitude to the Jews, the place of women in the Church, lay training, reconstruction, inter-church aid.

The five provisional presidents of the Council will alternate in presiding at the plenary sessions. They are Pastor Marc Boegner, president of the Protestant Federation of France; Archbishop Erling Eidem, primate of the Church of Sweden; Archbishop Geoffrey Fisher of Canterbury; Archbishop D. Germanos of Thyateira, with see in London; and Dr. John R. Mott, former president of the International Missionary Council.

Dr. Mott and the Rev. Daniel T. Niles, a district evangelist of the Methodist Church of Ceylon and a leader in student Christian Movements in India and Ceylon, will speak at the opening worship service Sunday, August 22, in Amsterdam's New Church.

The development of the ecumenical movement will be traced at the opening day's evening meeting at the Concert Hall, under the theme, "How God Has Led Us." Speakers will be Bishop G. K. A. Bell of Chichester, England; Bishop Yngve Brilioth of Vaxjo, Sweden; the Rev. John Mackay, president of Princeton Theological Seminary, and Pastor Boegner.

The assembly program will be outlined at the morning session Monday, August 23, by the Rev. Samuel M. Cavert, general secretary of the Federal Council of

Churches of Christ in America, and chairman of the committee on arrangements for the assembly. Pastor Boegner will present resolutions and W. A. Visser 't Hooft, general secretary of the World Council, will give the policy report.

At the afternoon session, Prof. Karl Barth of the University of Basle, Switzerland, will speak on the assembly theme and Prof. C. H. Dodd of Cambridge University, England, will discuss the Biblical basis of the subjects to be considered by the four sections.

One of the ministers of the Netherlands Government will greet the delegates at a state reception in the hall of the Rijks

Dulles, New York politician, and Prof. Joseph L. Hromadka of University of Prague, Czechoslovakia.

A boat ride through Amsterdam, which will be illuminated for Queen Wilhelmina's 50th anniversary celebration, will be taken by the delegates in the evening.

Meetings of the study sections and assembly committees will occupy the delegates in the mornings and afternoons of August 25, 26, 27 and 28 and the mornings of August 30 and 31. First reports will be given the afternoon of August 30, and these will continue through September 3.

will be held Sunday morning, August 29. Clergymen of other Church bodies will assist in this service.

"Christian Witness in Social and National Order" will be the subject of a public meeting Monday evening, August 30. The speakers will be Prof. Emil Brunner of the University of Zurich, Switzerland; Mr. Ernest Brown, a privy councillor in the British government, a former cabinet minister and president of the Baptist Union of Great Britain and Ireland; Prof. Reinhold Niebuhr, Union Theological Seminary, and a speaker from Greece.

The Archbishop of Canterbury and Dr. Visser 't Hooft



The Archbishop of Canterbury, Geoffrey Fisher, and Pastor Martin Niemöller of Germany will be among the outstanding leaders at the meeting of the World Council of Churches in Amsterdam.

museum in the evening.

The morning session on August 24 will feature presentation of the subjects for sections Nos. I and II. The speakers will be Prof. Clarence T. Craig of the Yale Divinity School; Prof. Georges Florovsky of the Russian Orthodox Seminary, Paris; Prof. Regin Prenter of the University of Aarhus, Denmark; Bishop Stephen Neill of the Church of England and co-director of the Council's Study department, and Prof. T. C. Chao of Yenching University, China. Presentation of the subjects by Mrs. Kathleen Bliss, editor of the Christian Newsletter, London; Mr. John Foster

A public meeting on the subject, "Christian Witness in the World" will be held the evening of Thursday, August 26. The speakers will be the Rev. Martin Niemöller, president of the Evangelical Church in Hesse and Nassau, Germany; Mr. Philippe Maury of France, secretary of the World Student Christian Federation; Prof. John Baillie of the University of Edinburgh, Scotland, and an additional person from India.

The municipal authorities of Amsterdam will give a reception for the delegates Friday evening, August 27. Dutch Reformed Church communion services, open to all the delegates,

will discuss "The World Council and the Future" at a visitors' conference program Thursday evening, September 2.

A public meeting on "Christian Witness in the International Order" is scheduled Friday evening, September 3. Heard will be Bishop Eivind Berggrav, primate of Church of Norway; Mildred McAfee Horton, president of Wellesley College, and the Rev. C. H. Dovlo, divinity student from Africa at the University of Edinburgh, Scotland.

The closing service of the assembly will be held Saturday afternoon, September 4, in West Church.

Minority in Philippines Recognized by Court

Bishop of Major Faction Plans to Introduce Letter of Bishop Binsted in His Appeal

Manila, (RNS) — Bishop Juan Jamais, leader of the minority faction of the Philippine Independent (the Aglipayan) Church, is the "actual and legitimate Supreme Bishop of the Church," according to a ruling here by the Manila Court of the First Instance.

The court denied a request by Supreme Bishop Isabelo De Los Reyes, Jr., head of the majority faction, and his predecessor, Bishop Gerardo M. Bayaca, plaintiffs, that Bishop Santiago Fonacier, predecessor of Bishop Jamais, deliver church properties and funds to them.

Judge Conrado Barrios ruled that Bishops De Los Reyes and Bayaca do not have a legal right to the name and properties of the Church because "they are no longer members of the Aglipayan Church as they have abjured the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United States."

The court also held that the election of Bishops Bayaca and De Los Reyes successively as Supreme Bishop was null and void, having been held contrary to the constitutional rules of the Church. The court ruling is expected to bring about a reversal of a former decision of the department of public instruction temporarily recognizing the majority faction as the true Church and De Los Reyes as its legitimate Bishop.

The department's decision was valid only pending action by the Court of the First Instance which has had the matter under consideration for more than two years.

However, Bishop Isabelo De Los Reyes, Jr., whose consecration along with two others came as the result of action taken at the 1947 meeting of the House of Bishops of the Episco-

pal Church, has declared that he will appeal the action taken by the court. He said the court's finding that the majority faction were "no longer members of the Aglipayan Church as they have abjured the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United



The Rev. William B. Sperry, rector of Christ Church, Detroit, and a contributing editor of *The Witness*, chats with newsboys at a tea which followed their basketball victory in the parish's gymnasium.

States," was not based on canon law.

The court failed to consider, Bishop De Los Reyes said, a recent statement made by Suffragan Bishop Robert F. Wilner of the Philippine Missionary District of the Protestant Episcopal Church in the U.S. This statement, he explained, declared the Aglipayan Church to be distinct and separate from the Protestant Episcopal Church. Bishop De Los Reyes said that if he failed in his attempt for a reconsideration of the verdict of the Manila Court of the First Instance, he

would take the case to the Court of Appeals.

At the new trial, Bishop De Los Reyes said he would introduce a statement made by Protestant Episcopal Bishop Norman Spencer Binsted of the Missionary District of the Philippines. This statement asserts that in conveying apostolic consecration to Bishop De Los Reyes and two others, the American Church did not grant them the authority or the jurisdiction to exercise their offices as bishops of the Protestant Episcopal Church, nor did their consecration mean that they were received as members of the Episcopal Church.

"The Philippine Church is as independent today of the Protestant Episcopal Church as before the consecration of Bishop De Los Reyes and the two other bishops," the Binsted statement said. "The two Churches aren't even in communion. Before such an intercommunion could be recognized a concordat would have to be concluded with the approval of the governing bodies of the two distinct Churches. The present relationship is therefore simply one of mutual friendship which makes closer cooperation possible."

Temple Letters Stir Up Heated Controversy

London (RNS)—Two hitherto unpublished letters by William Temple, late Archbishop of Canterbury, to the Roman Catholic apostolic delegate in England have been printed in the Church Times and stirred a considerable controversy. They were sent to the magazine by Canon J. A. Douglas, formerly general secretary of the Church of England council on foreign relations, with a note stating that the late Archbishop hoped they would lead the way for official cooperation between the Vatican and non-Roman Christians "on all matters not involving dogma and historical conflicts which divide Christendom." The first letter, sent in October, 1943, sympathetically referred to restrictions imposed on the Pope by the German occupation in Rome. The second, written on Good Friday, 1944, asked the representative of the Vatican to forward another message of sympathy to the Pope, and included a prayer for early peace that "the whole fellowship of Christ's disciples may be so guided by the Holy Ghost that we may together declare the Christian principles for ordering of human life."

Canon Douglas, called to task for the delay in making the letters public, accepted full responsibility for the delay. He stated that some weeks after the Archbishop's death the Vatican intimated there was no objection to immediate publication. However vacancy of the Canterbury see and other circumstances, he said, caused him to withhold the letters. He explained further that he decided to make the letters public at this time because the Lambeth Conference is in session and the assembly of the World Council of Churches is about to meet at Amsterdam. It was apparent that he believed they would have considerable influence on their deliberations.

That the letters have been

"wishfully misread" was the opinion expressed editorially by the Catholic Herald. According to this journal the letters were nothing more "than a warm expression of commiseration at a time when the scales were heavily weighed against Christendom."

"There was absolutely no question of negotiations of any kind," the Herald stated. "Nevertheless, the release of the full texts of both letters while the



Robert E. Gross, the president of Lockheed Aircraft Company, is one of the most active laymen in the diocese of Los Angeles, where he is the senior warden of St. Alban's.

Lambeth Conference is in session gave rise to several unwarranted assumptions.

"The unfounded reunion notion, which is strongly deplored in Anglican circles, owes its persistence partly to press deductions and partly to the suggestion that the Lambeth Conference might be a convenient platform for renewed talks on the question.

"Undoubtedly, many Anglicans believe that in the present state of the world, joint Christian action is obviously neces-

sary and ideal. That is why the best informed regret the wild hopes that have been resurrected without good reason in the last few days."

On the other hand a Church of England group in South Africa has issued a statement denouncing what they call "secret negotiations." The statement charged that the secrecy surrounding these negotiations and the fact that they are to be discussed at a closed session of the Lambeth Conference of Anglican bishops in London are in line with a century-old attempt to destroy the Protestant reformed character of the Church of England.

"The Church of England in South Africa is convinced," the statement declared, "that reunion with Rome is neither desirable nor possible while she remains unreformed according to New Testament standards and denies the right of full religious liberty to all but Roman Catholics."

Signers of the statement were the Rev. R. F. Pearce, vicar general of the Church of England in South Africa; the Rev. S. C. Bradley, deputy vicar general, and Mr. Gordon Mills, registrar.

BISHOP CARSON IS DEAD

Port au Prince, Haiti — Bishop Harry R. Carson, retired Bishop of Haiti, died here on July 13. After serving a number of churches in Louisiana, he went to Panama as a missionary. He was elected Bishop of Haiti in 1923, retiring in 1943. During part of the time he was also Bishop of the Dominican Republic and the Panama Canal Zone.

EPISCOPALIANS IN JAPAN

Tokyo (RNS) — According to JAPAN FOR CHRIST, Christian magazine published here, the Episcopal Church of Japan has ten parishes, 222 churches; 220 ministers; 28 missionaries; 30,000 members. The Church of Christ in Japan has 1,302 churches; 1,442 ministers; 184,469 members.

EDITORIALS

The Thing to Watch

THE first assembly of the World Council of Churches, described by officials as "the most representative gathering of Christian Churches in history", is about to meet. Its program is presented in a news story in this number. There will be reports in numbers to follow by three representatives of THE WITNESS attending the assembly: Bishop Lane W. Barton of Eastern Oregon; Mrs. Henry Hill Pierce of New York; the Rev. Raymond Maxwell who, for the past two years, has been doing relief work in Europe.

There is no journal of the Episcopal Church which has been more vigorous in supporting Church unity than we have. We shall continue to support it, and hope that events at Amsterdam will be such as to enlist our enthusiasm. But it is well to be forewarned that there will be influential people there whose main aim will be to make the World Council a propaganda tool for reaction. They will dress it up with fine phrases like "preserving Christian civilization in the western world" but what they will actually mean is that the Churches should line up in the drive to crush the democratic people's movements, which threaten their cartel business monopolies. If these forces are victorious at Amsterdam, the World Council will be still-born. If on the other hand the delegates formulate genuinely Christian principles and then set up a world organization that will boldly and constructively seek to apply them in concrete situations, then there will have been created a powerful agency for exhibiting afresh to the world the character and unity of the Christian Church.

Why We Do It

ONE of our readers recently wrote us the following criticism: "Why do you write so much about social and political problems and so little, comparatively, about theological problems and re-

ligious activities? (I mean editorially; you do pretty well in your news columns.) Surely the Christian religion is an intensely personal thing and its concern is with human souls, regardless of the social milieu in which they happen to live. Of course, all of us ought to be concerned, as citizens, with social, economic and even political life. But a paper which is a religious publication and represents, though unofficially, the Episcopal Church, ought to be much more concerned with religion than with politics. You might even deal with theology!"

We have pondered our critic's question and we believe that the answer to it is two-fold. First, the

reason for our frequent editorializing on social and economic problems is that we have an ardent belief in democracy and that we see it seriously threatened today on many fronts. As a Christian religious paper we are concerned with the fate of democracy as a parent for his child. For the Christian Church is in history the creator of democracy. A profound working belief in the Incarnation empowered the early Church to create out of the collapsed oligarchy of the Roman Empire a new faith and order in Europe which, with all its many faults, was a real democracy, that is, a new spirit and method of organizing fellowship on the basis of freedom for the common man. There are rampant in the world today all the old

enemies of Christianity and her offspring, democracy. The old tyrannies and oligarchies of the early Christian centuries have new names today but their principles are the same and the Church's duty to fight them is the same.

Second, we agree with our critic that the Christian Church's first duty and privilege is to minister intensively to individual human souls and that she is bound to do this devotedly and persistently no matter what sort of civilization—or lack of civilization—her children may be immersed in. But we also believe—as we presume our critic does too—that the Church has the duty

"QUOTES"

FREE and untrammelled inquiry is not merely a privilege. It is an obligation that lies on all educated men in a democracy; upon its safeguarding and its active persecution the strength of a democracy will depend.—We shall prosecute our scientific research eagerly and enthusiastically and accept the implications of the answers to our questions as we achieve them.—Men of Christian faith will not be afraid to have their faith tested as new facts are proved by competent scientific inquiry.

—CHARLES SEYMOUR
President of Yale

of trying to build the Kingdom of God on earth,—a fellowship of all God's children, rather than a machine with human cogs. In an atmosphere of fascism—democracy's evil antithesis—the teaching and practicing of Christian faith and life languishes inevitably, because we are members one of another, for evil as for good. We share a common humanity with the sinners, the violent, the greedy, and we cannot but be affected by the noxious atmosphere which they generate. Only true saints and heroes are immune from the benumbing effects of the prevailing climate. So we feel it our duty to fight the enemies of democracy wherever we see them, if for no better reason than to help give our faithful priests and teachers a better break for fruitful teaching of the Christian faith and life. If we fail in this fight and the next few generations are forced to live in a regime of fascism—under one name or another—we, or our successors, will continue to teach and try hard to practice the essentials of Christian faith and life. And under such possible evil and sad conditions, the inculcation of sound Christian doctrine will be more vitally necessary for our children's children than ever before.

But, we repeat, the immediate challenge is to rally for a fight without quarter against the enemies of Christianity's child, democracy, whether in the shape of a Mundt Bill (now happily defunct), racial hatreds or the blind reliance on suicidal war to right the wrongs of a desperately sick world which needs nothing so much as the militant preaching of the doctrine of the Incarnation,—God present in his world ready to recreate and reorganize human fellowship.

A New Printer

FOR thirty years THE WITNESS has been published in Chicago in a shop owned and managed by Mr. Frank M. Clarke. Over such a long period close friendships have been made, so that it is with genuine regret that we leave. However conditions, beyond the control of both Mr. Clarke and THE WITNESS management, are such that a move became necessary. This number is printed and mailed from the shop in Tunkhannock, Pennsylvania, owned and managed by Mr. Bert Van Dyke and his son, Vernon. We look forward to a long and pleasant relationship.

No effort has been made in this number to make any changes whatever in style or format. There are two remaining summer numbers, both of which will be similar in make-up. With the issue of September 16 we return to an every-week basis, and with that number there will be changes which we believe will bring an enthusiastic response from our readers.

Sunday Supplement

BY

PHILIP H. STEINMETZ

NEARLY everyone looks forward to Sunday. It is the one day we choose what we shall do; the day we show our real nature. If our lives center in our bodies we look forward to extra food and sleep. If we live for our family we spend Sunday in family reunions and visiting. If we are devoted to God, worship is the main feature of the day. We tell the world a lot about ourselves by the way we spend Sunday.

But Sunday is not separate from the rest of the week. It is the full flowering of what is living deep in us every day, as the great Sunday supplements are the full outpouring of daily newspapers.

Church worship is genuine only when it comes out of daily acts of thoughtful admiration of the works of God, frequent reading of the Bible and private acts of prayer. It is the Sunday supplement, full, elaborate and beautiful, bringing food for daily life and thought.

And Sunday school is but the Sunday supplement of home training in religion. It cannot replace what parents do by word and deed each day nor can an hour on Sunday counteract a week of exposure to worldly wisdom or bad tempered selfishness at home.

Sometimes we forget this simple fact to our great loss. Suppose we think of our own life and check up to make sure our editorial policy is steady throughout the week and in our Sunday supplement.

New Books

***Excellent

**Good

*Fair

* * **The Byzantine Patriarchate** by George Every, Macmillan (S. P. C. K.) \$3.00

The early Christian Church here comes to life. Few scholars have been able to so successfully place the controversies of "Heresy and Church Order" of the first five centuries of the Christian era in their proper historical and social setting. Conflicting doctrines which are often but names to be learned by theological students, become in the hands of Brother Every living realities, springing from the heritage of the Oriental, Greek and Latin cultures.

A fuller understanding of the political and secular factors which entered into the schism of

the Eastern and Western churches is given in the second part of the book, while the closing chapters are devoted to the author's own evaluation of the Byzantine Patriarchate. The wholesome doctrine of the Church in the heirs of Byzantia is reflected in the statement by the Eastern Patriarchs in 1848, "For us the guardianship of religion rests with the whole body of the Church, that is, with the people itself."

—S. T. Jr.

* * **The Jesus of the Parables**, by Charles W. F. Smith. Westminster Press, \$3.00

The author, now rector of St. Andrew's Church, Wellesley, Mass., was formerly associated with the College of Preachers in Washington. There he had wide experience in sampling and criticizing current homiletical interpretations of scripture. In a sense this new book on the parables is a continuation of that work, likely to prove at first disturbing but ultimately constructively helpful to the average preacher in his treatment of these most popular but often widely misunderstood sayings of Jesus.

The method employed by the author is to trace first the historical background which gave rise to the parables as the chief offensive weapon in the historic mission of Jesus to his people. Against this background Mr. Smith goes on to present a detailed exegesis of about forty parables, consistently applying to each the principles laid down in the earlier portions of the book. In a closing chapter he emphasizes the important point that the relevance of the parables to the Church today is not obscured but rather clarified by such an historical approach.

When we approach the parables in this way, "we find the Church faced with the solemn responsibilities of Israel and subject to the judgments which fall in greater and not less measure on 'the household of God'. It is first of all a missionary obligation. Truth cherished is truth lost until it is shared. No exclusiveness can narrow the field, nor any considerations, dogmatic, ecclesiastical, social or personal be allowed to keep us from whatever will implement the Church's God-given purpose." This is a book which it is to be hoped not only the clergy but laymen seeking fresh insight into the mind of Christ will study and ponder.

—OSCAR J. F. SEITZ

* * **Youth After Conflict** by Goodwin Watson. Association Press, \$3.00

Mr. Watson, through dipping into the periodicals, school papers, speeches and analyzing the dramatic arts of America's post-war periods, shows what happens to our youth after hostili-

ties. His thesis is that the increase in delinquency, relaxing of moral standards, etc., is not so much due to the war excitement itself but induced by the basic (r)evolutionary crises which make wars necessary. Most of the findings will not be new to many people. However, all should find the author's, and others', guesses of what our youthful element will be like in the 1950s of interest. A decidedly bad feature of the book is the deplorable lack of conscientious proof-reading. Typographical errors abound and both slow the reader's tempo and awaken his temper.

—W. B. S., Jr.

A Word With You

BY

HUGH D. McCANDLESS

Rector of the Epiphany, New York

ON MAKING WORDS SERVE OTHERS

SKILL with words is said to be acquired, not innate, and if this is so it is a shame that more of us are not adept at using words to build up the morale of others. Perhaps we are too busy seeking ways to build up our own. Our awkwardness is due to lack of the frequent practice associated with real interest.



(You will recall the classic story by W. W. Jacobs about the unhandsome sailor who was ordered to stay below decks, lest he frighten away the Captain's sea serpent. One of his friends said, "Cheer up, many an ugly face 'ides an honest 'eart," and was profoundly shocked by the ingratitude of the unfortunate one.)

It has been my lot to know a half dozen people in whom the gift of saying the right thing in the right way was developed beyond mere skill or art. Their gift was so lovely it shone with a special grace. One of these people could clothe another's work with importance by the use of a single word. Something glowingly incomplete this person would call a "fragment"—and somehow it was made to seem better without unnecessary or overdone completeness. Something rather small would be called "tiny", and thus charged with patient delicacy, like a carved cherry pit.

To describe such people is impossible; to quote them is usually unimpressive. To envy them is not wrong, if we remember that to imitate them is always, and immediately, rewarding.

Orthodox to Establish Close Relations

Moscow Conference Declares That the Roman Church Is Both Incompatible and Hostile

Moscow, (RNS) — A decision to establish close relations with Anglican and Protestant Church throughout the world was made here by leaders of a group of Eastern Orthodox Churches, most of them affiliated with the Moscow Patriarchate.

The patriarchs and exarchs, attending a Pan-Orthodox Conference called by Moscow Patriarch Alexei, agreed that the Protestant Churches—especially the Anglican—follow canons and rites similar to those of Orthodoxy, which establish a basis for understanding between them.

At the same time the Conference decided against participation in the Assembly of the World Council on the ground that the ecumenical movement pursues mostly political, anti-democratic, and not religious aims. (See page 3 & 7, this week).

The Orthodox leaders decided not to approach the Roman Catholic Church, which they said was incompatible and hostile.

They agreed to establish a closer union among Orthodox Churches and named Patriarch Alexei to assume the leading role in this movement. Representatives of the Orthodox Churches of Romania and Bulgaria lent enthusiastic support to Alexei's nomination. The Moscow Patriarch was acclaimed by them as a leading force among Orthodox Churches.

The Pan-Orthodox Conference was held during celebrations marking the 500th anniversary of the independence of the Russian Orthodox Church. Patriarchs, exarchs, and lesser prelates from Yugoslavia, Romania, Bulgaria, Turkey, Lebanon, Albania, Poland, Czecho-

slovakia, Austria, Holland, China and the United States attended the anniversary celebrations, which were concluded with a two-hour liturgy in Troitsky (Trinity) Cathedral at Zagorsk, a village 45 miles from Moscow.

After the service, the ecclesiastics attended a dinner in the Cathedral's dining hall, built in the 17th century to serve czars who visited the patriarch.

Before returning to their own countries, the prelates attended a memorial service at the grave of Patriarch Tikhon, who died in 1925, and is buried in Donskoy Cemetery here. Patriarch Tikhon was imprisoned by the Soviet authorities in the early 1920s for opposing the Communist regime.

During their stay in Moscow, the visiting churchmen rode about in new Zis luxury automobiles. The cars, which resemble Cadillacs, were made at the Stalin automobile plant.

Glenn Honored

Carlisle, Pa. — The Rev. C. Leslie Glenn, rector of St. John's, Washington, D. C. received the honorary degree of doctor of sacred theology at the convocation of Dickinson College. He was cited as clergyman and author, the president stating that Glenn's "busy pen has supplied trenchant and stimulating articles to the religious press."

Kuling School

New York — News from Kuling School has been infrequent in the past ten years. The China Inland Mission now reports continued good use made of the plant. Kuling is a summer resort in the mountains of central China, in the province of Kiang-

si, where many missionaries and other foreigners had summer homes and where a school for foreign children, especially from missionary families, was opened in 1919 under Presbyterian and Episcopal Church auspices. During the war the buildings were used by some isolated missionaries to care for Chinese refugee children.

The Kuling School board in China has felt that not enough children were available as yet to warrant reopening but the China Inland Mission with a large staff in western China has needed such a school. With the consent of the managers in China and the trustees in the United States, the school property was leased to the CIM in 1947 for three years at a nominal rental. The headmaster writes that "the children are very happy, and another fifty are expected in September."

Ground Breaking

Savannah, Ga. — Senior and junior choirs of the new St. Mathew's Church here led guest ministers and parish officials in a procession to the four corners of the lot where ground was broken and blessed where a new church is soon to be built. Ground was broken first by Mrs. Eliza P. DeVeaux, 92, the oldest member of the parish, and she was followed by Iverness Dukes, one of the youngest. The Rev. Gustave H. Caution is the rector of the parish which is the result of the merger of St. Stephen's and St. Augustine's. The preacher at the service was the Rev. Henry W. Murph, pastor of St. Philip's, and American Methodist Episcopal congregation of this city.

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Laboratory School

Des Moines, Iowa — International relations was a children's theme in East Des Moines. Quietly and without fanfare, some 100 youngsters who live in the area were taught the fundamentals of "one world"—kindliness and tolerance, knowledge and understanding of other people and other races. The children attended a laboratory school for Iowa church teachers sponsored by the Iowa Inter-church Council. The school was called a laboratory because student teachers spent three hours each morning watching trained instructors conduct a vacation school for the children.

In the afternoons, the student teachers from all over the state attended lecture courses. "The Local Church and the Global Gospel" was the theme. Evenings, the church school instructors and prospective teachers availed themselves of "enrichment" programs, learning more about helps to teaching such as movie projectors, puppets and other visual aid techniques.

With the nursery and kindergarten children, the emphasis was on supervised play and thoughtfulness among themselves. The nursery youngsters, from 3 to 5, learned to share their blocks and dolls. They also had their own simple worship program. Kindergarteners, 5 to 7, were given opportunities for self-expression in such things as finger painting and clay molding. They sat in a group and

listened to stories—training their powers of concentration. In the primary department, children 8 to 10 gave close attention to stories about children across the sea. Their handwork and worship was coordinated with the missionary theme. Junior and junior high groups (11 through 16) directed study, activities and worship on China. There were exhibits of Chinese handcraft and art, maps and clay models of villages to illustrate stories. One group built a miniature Chinese scene, with pagoda and bridges. The junior high group made Chinese letters, using them on posters proclaiming a Chinese Christian slogan. This group also learned to sing—in Chinese—the Chinese national anthem.

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NEW BISHOP FOR JAPAN

Tokyo: — The Rev. Paul Ichiro Ueda, rector of Mejiro Church here and chairman of the Japanese Church's department of evangelism, was elected bishop for the diocese of Hokkaido on June 17 at a synod of that diocese. Subject to the consents of the bishops and dioceses, his consecration is planned either for the Feast of the Transfiguration, August 6, or St. Bartholomew's Day, August 24, Bishop Maekawa of South Tokyo acting for Presiding Bishop Yashiro who is at the Lambeth Conference. Mr. Ueda attended the Virginia Theological Seminary.

The diocese of Hokkaido, which includes all the northern island of Japan, was organized in 1896, with missionaries from the English Church Missionary Society. The area of 45,000 square miles has a population of some three million, including several thousand Ainus, the aborigines of Japan, among whom the Japanese Church' missionary society hopes to do some work when recovery from present postwar destitution is farther along.

The Hokkaido bishopric has been vacant since Bishop Maekawa was transferred to South Tokyo in 1947. It is not yet up to pre-war strength but the figures for 1946 and 1947 show progress. Eleven clergy, caring for fifteen churches, have 1,546 Church members, including 327 communicants. The 1941 report showed 1,989 members.

Recognition Urged

Detroit, Mich. — Bishop Emrich was joined by 32 of his clergy in a petition to the Lambeth Conference asking that steps be taken for "immediate full communion" with the United Church of South India.

Similar action was also taken

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Rector Loses Son

Auburn, N. Y.—Frederick L. Perkins, 14 year old son of the Rev. and Mrs. Louis L. Perkins of this city, died on June 28th of a defective thymus gland. The lad had just finished his first year of high school with high honors and had written the prize essay on "The work of a clergyman". He was looking ahead to the ministry.

To Visit Chaplains

Philadelphia — Bishop Oliver Hart, now at the Lambeth Conference, is to visit chaplains of the Episcopal Church in the European theatre at the request of the general commission on chaplains. He is to confirm a number of classes prepared by the chaplains. His visits will include Frankfurt, Wiesbaden, Heidelberg, American zone of Berlin, Munich, Salzburg or Vienna and Stuttgart.



LAMBETH SENDS GREETINGS

London — A message of "heartfelt greetings" was sent by the Anglican Bishops meeting at Lambeth to Patriarch Alexei of Moscow, head of the Russian Orthodox Church. Conveyed by the Archbishop of Canterbury, as spokesman for the 330 bishops at the conference, the message expressed good will to the Russian Church on the occasion of the 500th anniversary of its administrative independence.

Lively Controversy in Vermont

Cavendish, Vt. — Residents of this small central Vermont town are up in arms against the

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BY WALLACE E. CONKLING

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Episcopal Church. It's like the battle of Hampshire Grants all over again, 175 years after the indomitable Ethan Allen and his Green Mountain Boys salied into the land dispute between New York and New Hampshire. For the question of land titles has again come out into the open.

Armed with legal documents, instead of muskets, as weapons, the men of Cavendish, owners under the New York charter, are prepared to fight in court for their acres, which are covered by a recent claim of the Diocese of Vermont under an earlier New Hampshire grant. Word that the farms which have been in their families for generations may be Church land, granted long before Vermont became a state, came as a surprise to the owners of some 314 acres including valuable timberland. The Town of Cavendish, which has collected taxes on this tract for a century and a half, and now owns about half the acreage claimed by the

diocese, is likewise prepared to defend the property which officials believe is theirs.

Through a lumberman, Clarence Barlow of Mount Holly, who has leased the land from the Church, with rights to cut timber "as long as grass grows and water flows," a surveying will soon be undertaken.

Task of the surveyors will be to determine the exact location of the boundaries of Church lots under the New Hampshire charter of 1761. Work of the courts will be to decide which has the more valid claim, the Church under the 1761 grant or the present owners under the New York patent of 1772.

Madson Recovers

Albany, Ga. — The Rev. G. Ralph Madson was recently tak-

en by auto to Moultrie to visit the Rev. J. Saxton Wolfe Jr. It was while on his way to make a similar visit that Madson had the accident that nearly cost him his life.

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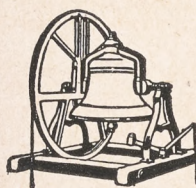
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Getting Them to Church

Jonesville, Mich. — Grace Church here is using the movies to tell people that it is an active force in the community. A film short has been made showing pictures of the church and of the lay-minister, Jack E. Warner, which contains an invitation to attend. It is shown Saturday evenings in the local theatre for a year without cost.

No More Ivy

Savannah, Ga. — Historic Christ Church, where the Rev. Bland Tucker is rector, had a quaint touch of antiquity, covered as it was with ivy. But when a hurricane blew it off two years ago it exposed the shabbiness of the building. So now it has been painted, with the massive columns with the hitherto unseen carved capitals that support the roof of the large porch giving it a majestic appearance.

Community Center

Kiyosato, Japan — Further construction is under way for the camp, conference, community center and rural mission being sponsored here by the Brotherhood of St. Andrew. The latest development is a clinic for which Bishop Maekawa of South Tokyo broke ground on June 13. The center will give health education and public health measures to benefit farm people and school children, and give emergency care to serious cases. It will be staffed by doctors, nurses and technicians from St. Luke's Hospital, Tokyo, for year-round service, in co-operation with the governmental health authorities.

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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.

THE REV. GEORGE HANDISYDE
In charge of Grace Church,
Manchester, N. H.

Mr. Shultz is of course entitled to hold and to express his anti-Roman views, though I doubt whether a Church paper is the best place to foment antagonism between Christians. But he has no justification for such a sweeping generalization as his first paragraph contains. I agree that in Spain the Roman Church has lent its support to fascism, but Eire is a republic; in Eire civil rights and liberties are respected and yet Eire is, I suppose, a more completely Catholic country, in the sense of Church and state being officially linked, than any other today.

It is impossible to assert that Rome universally dislikes republics. I do not like the separation of Church and state. We find in England that the two can live together quite well. But that does not make me a papist, or a fascist either. I do not like Franco's government, but how would Mr. Shultz like it if the socialist governments of western Europe tried to oust Mr. Truman (or whoever the next president of the U.S.A. will be), and establish a non-capitalist government? If he really thinks the Vatican blame-worthy for interfering in other people's affairs he might consider twice about urging American Christians to put Spain's house in order.

If he urges us to support the Federal Council of Churches, with its various beliefs and unbeliefs, it must be for a better reason than forming an anti-Roman front. Surely the purpose of a Federal Council of Churches is to work towards the ultimate unity of all Christendom, not to seek to destroy half of it.

H. G. ANDERSON

Layman of Washington, D. C.

Thanks for the editorial (July 8) about Moral Rearmament. I have had some contacts with the group and I am sure you sized them up correctly.

MRS. B. G. GODFREY

Churchwoman of Philadelphia

The editorial on Archbishop Temple and Lambeth (July 22) was I imagine a difficult one to write. The leadership of this great man, I am sure, is greatly missed at the Conference. But your point that his absence will in all probability result in the development of new leadership is well taken. I for

one await the report from the Conference with great interest.

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