

The WITNESS

10¢
A COPY

SEPTEMBER 3, 1953



CHURCH SCHOOLS OPEN

WITH the opening of Church Schools in parishes throughout the country, many of them will have had the benefit of this team of experts, comprising the National Council's Leadership Training Team: Helene Schnurbush, Grant A. Morrill Jr., Mrs. Elwood Haines. They have studied many parish situations and prescribed specific remedies and new avenues of emphasis.

The Diocese of Discordia

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The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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STORY OF THE WEEK

Church Leaders Take Stands In German Elections

**Catholics United Behind Present Regime
But Protestants Are Split**

★ The parliamentary election to be held this Sunday, Sept. 6, in West Germany has brought forth warning statements from a number of Church leaders, the tenor of most of them being that it will be "decisive for the future of the Christian West."

It is the first election since the West German Federal Republic was established in 1949 and will decide whether the course set by Konrad Adenauer is to be pursued and whether his Christian Democratic Union, dominated by the Roman Church, will be given another four year mandate.

Roman Catholic bishops and organizations have reminded voters in pastoral letters and statements of "their great responsibilities and their Christian duty to vote." The central committee of German Catholics has urged followers to make sure "that your vote will strengthen the Christian forces. Stand together against all those who abuse the unhappy split of German Christianity to weaken the Christian forces through confessional agitation."

The head of the German hierarchy, Joseph Cardinal Frings of Cologne, has asked Catholics to vote for a Germany "in which freedom and dignity, freedom of the Church

and freedom of Catholic schools is guaranteed."

The election is also demonstrating how the threat from the left can bring together Catholics and Protestants, with the Democratic Union, political heir of the pre-war Catholic Center Party, having broadened its base to include Protestant groups. Chancellor Adenauer is chairman of the party but the vice-chairman is a Protestant, Frederick Holzapfel.

In contrast to the uniform stand of Catholic dignitaries, controversies on the election have sprung up among Protestant leaders.

The major controversy has centered around an anti-Adenauer election appeal by Pastor Martin Niemoeller, president of the Evangelical Church of Hesse - Nassau. Pastor Niemoeller sharply attacked the West German government and asked voters to cast their ballots in favor of so-called neutralist groups. The synod of the Hesse-Nassau Church disassociated itself from this appeal.

One of the neutralist groups which Pastor Niemoeller had in mind is the All-German People's Party founded at the end of last year by Gustav Heinemann, president of the synod of the Evangelical Church in Germany. The new

party opposes West Germany's integration into West European defense effects. Heinemann resigned from the Christian Democratic Union, of which he was a leader.

His party has the support of the Church's Confessional wing, which is known for its opposition to rearmament. Pastor Niemöller is the key figure in the wing. Heinemann himself is a member of the Confessional Church and has become a leader of its anti-rearmament campaign.

The 53-year-old synod president, who also is a member of the Church's Council, resigned as West German interior minister in 1950 because of opposition to the rearmament policy of Chancellor Adenauer.

His statements and political activities resulting from this opposition have been frequently utilized by Communist propagandists to bolster the Eastern peace campaign and anti-Western agitation.

Chief opponent of the Niemoeller-Heinemann platform is Hermann Ehlers, president of the West German parliament, a prominent Evangelical lay leader. He is a Christian Democrat. He charged that Pastor Niemoeller's appeal broke the Church's political neutrality, thus "gravely burdening those Protestants who stand behind the government and want to keep the Church out of political controversies."

Ehlers also branded as "poisonous agitation" a charge by Heinemann that the Catholic CDU members headed by Adenauer want only a Catholic Western Europe while they are uninterested in Germany's re-

unification with the (Protestant) East German areas.

The Free Democratic Party appeals largely to anti-clerical elements and to Protestants who feel that the CDU is too much under the influence of the Catholic Church. The German Party, in contrast, has a close affinity with the Christian Social Union in Bavaria and is considered the Protestant North-German counterpart of the predominantly Catholic party in South Germany.

Main opposition party and second largest in West Germany is the Social Democratic Party, which is considered largely non-religious and under the influence of the philosophy of Karl Marx. However, Social Democrat leaders recently have made efforts to seek a rapprochement and possible political partnership with anti-CDU groups in the Evangelical Church.

CHRISTIAN RALLY IN GERMANY

★ A rally attended by 250,000 closed the sessions of the German Evangelical Church meeting at Hamburg, with 15,000 of them delegates from East Germany. Their attendance, declared Bishop Dibelius of Berlin, head of the Church, was "the most beautiful aspect" of the meeting.

Speaking of the elections in West Germany, to be held this Sunday, Sept. 6, Bishop Dibelius declared that voting was "a Christian duty for which there was no excuse for abstention." He warned against the election of "collaborators of atheism" and declared that "we who live behind the Iron Curtain see where it leads to if God's commandments are not the fundamentals of political action."

In one of the workshop sessions dealing with politics, Pastor Martin Niemoeller, for-

eign secretary of the Church, said that Germany's role was to serve as a bridge between east and west. "This cannot be changed by the fact that we have few tendencies and ties to the east. Whoever wants peace must seek an understanding with the adversary and therefore talk to him."

LABOR MESSAGE DEALS WITH FREEDOM

★ Freedom to worship is inseparable from "freedom to work under conditions which the worker has had a part in determining," the National Council of Churches said in its annual Labor Sunday message.

The message, approved by the Council's general board, is for use on Labor Sunday, Sept. 6, in churches and community and union observances throughout the country.

It notes that since the first Labor Sunday message was issued in 1917, American workers have made great strides and the American way of life has been strengthened.

Pointing out that now "the important social contribution of the labor movement is recognized by almost every branch of the Christian Church," the message asks increased appreciation by churchmen that leadership in the labor movement is "an important Christian vocation."

The loss of such "outstanding Christian laymen in organized labor" as William Green and Philip Murray is mourned by the National Council, the message adds.

"Through the leadership which the American labor movement, together with that of many other important segments of our society, has given to the cause of world freedom, all our freedoms have been made more secure," it states.

"In working for civil rights,

increased production, job opportunities, adequate wages, social responsibility and a free world community, we are working for each other, for ourselves and for God, who seeks to realize his purpose of justice and freedom in the affairs of men.

"Toward the achievement of these aims, all groups in our nation are interdependent, and we are bound together in the need and purpose to promote our common freedoms.

"Freedom to worship and to speak according to the dictates of one's conscience is inseparable from freedom of the mind and freedom to work under conditions which the worker has had a part in determining. A threat to one freedom is a threat to all freedoms."

Praising increased cooperation between management and labor, the message says that "thousands of labor contracts are negotiated by union and management representatives each year without bitterness or strikes, and with regard for the public interest."

"Unfortunately these settlements are rarely featured in the newspapers, while strikes are headlined. Fair settlements arrived at through free and honest bargaining by men of good will open the way to a better economic and social life for all people."

YOUNG PEOPLE HAVE CONFERENCE

★ Young people of the district of Honolulu opened their annual conference August 20, extending through August 23. The theme was "The altar and the world."

PRIESTS WORK UNDERGROUND

★ More than 1,000 Roman Catholic priests are operating underground in the Ukraine, according to the official radio of the Vatican.

MR. ENTWHISTLE IS BACK

★ The distinguished Mr. Entwhistle and his wife, Isabel, creations of the Rev. Thomas V. Barrett, rector at Lexington, Va., returns to these pages with the number of September 17, when we return to our every week schedule.

The Rector of the Church of the Tribulation has just returned from a summer conference and the first article will



relate his experiences there. He then tells of the day off he planned with Isabel before taking off for the diocesan convention, which he tells us about in the third article.

Later there will be articles about Mr. Entwhistle's experiences with the New Curriculum; at a cocktail party; with the Liturgical Movement. He also gets investigated; faces the problem of Isabel; has a "n. b." (nervous breakdown); makes some calls on Pillbox Terrace; goes to General Convention.

May we take this opportunity

to urge rectors to place orders for Bundles to start with the issue of Sept. 17. Merely send a postal giving name and address and number of copies desired. We will bill later at 7c a copy. Address The Witness, Tunkhannock, Pa.

CATHEDRAL CHOIR ON TOUR

★ The choir of St. Paul's Cathedral, London, is to leave England on Sept. 24 for a tour of the United States and Canada. It will give recitals in forty cities and sing in some of the cathedrals and larger churches. The recitals will include some of the music sung at the coronation.

The tour will open on Sept. 30 at the Cathedral of St. John the Divine, New York. Among other cities to be visited will be Washington, Baltimore, Philadelphia, Boston, Chicago, Richmond, Cincinnati, Indianapolis, New Orleans. There are thirty boys and eighteen men, accompanied by the Rev. John Collins, chancellor of St. Paul's, and two organists.

HARRY WARD BRANDS CHARGE FALSE

★ The Rev. Harry F. Ward, recently charged before the Un-American Committee with being a Communist, denied it from his summer retreat in the woods of Canada. His letter stated that "I am not, and never have been, a member of any political party."

He states further: "My judgements and actions concerning political and economic issues are derived from the basic ethical principles of the religion of Jesus, of which I am a minister and a teacher. At the beginning of this ministry I made the decision that it required complete independence of all political parties, and I have never deviated from this position."

DIBELIUS DISAVOWS ATTACK ON FOOD AID

★ Dean Heinrich Grueber, Evangelical Church in Germany liaison representative to the East Berlin regime, denounced U. S. food aid to East Germans as part of a "diabolical psychological warfare."

The attack, in an East Berlin sermon and an article in the East German Christian Democratic Union organ, *Neue Zeit*, was immediately disavowed by the head of the Church, Bishop Otto Dibelius of Berlin.

One West Berlin anti-Communist group charged Dean Grueber with "a shameless . . . abuse of his once-esteemed name and his Church position."

Dean Grueber, criticized frequently in recent years for alleged pro-Communist leanings, charged that the American food giveaway would "not turn into a blessing but into a curse."

"Many who allow themselves to be tricked . . . and go to West Berlin to pick up food parcels are not driven by hunger but by greed, villainy and envy," he declared.

"American food relief, camouflaged under a hypocritical charitable mask, does not intend to help the distressed but to create unrest among the population and disturb the State's order."

TUTORIAL SYSTEM AT CDSP

★ The Church Divinity School of the Pacific, which opens this month with an increased enrollment, has established a tutorial system for seniors, according to an announcement by Dean Sherman Johnson. The students will spend one hour a week with a tutor in groups of two or three and employ five hours a week in writing papers to be discussed at these sessions.

PHILIPPINE LOSSES BRING MILLIONS

★ Religious organizations and individuals operating in the Philippines during world war two have been awarded more than \$5.7 million for losses suffered during the Japanese occupation, the war claims commission said in a report of its activities up to July 1, 1953.

At the same time, the commission said that claims totaling more than \$83 million were denied, largely due to a misunderstanding of the law.

The commission estimated that 85 to 90 per cent of the claims approved and denied were for Roman Catholics and the remainder for various Protestant and Jewish groups. Money to pay the claims will come from the frozen assets in this country of the Japanese government, as provided by Congress.

Religious organizations received \$4,300,000 for 15 claims involving the replacement of buildings, other equipment, and personal losses. A total of \$53,000,000 in similar claims were turned down by the commission.

Individuals working full time for religious bodies received \$1,491,724 for 36 claims approved. The commission said it denied 4,992 claims totaling \$30,250,000 largely for individuals who filed claims as members of a religious group, although they were not employees.

These claims originated when anti-Japanese Philippine guerrillas levied demands for supplies on the civilian population. The commission pointed out that the U. S. armed forces previously had paid similar claims to such individuals but that many did not file claims in time to receive benefits. The war claims act, the com-

mission said, made no provision for such individuals.

The commission is still processing 5,183 individual claims and plans to complete such activities by September 1954 so as to wind up its business by July 1955, as provided by law.

CREATE FUND FOR WOMEN'S WORK

★ A fellowship fund to provide support for interdenominational women's work has been established by the National Council of Churches' general department of United Church Women.

The fund will be maintained by contributions from church women throughout the United States.

Mrs. James D. Wyker, president, said the fund plan has been officially endorsed by the presidents of national women's organizations of 16 Protestant denominations.

She called upon Church women to make contributions of \$5 or more to provide it with an initial working capital of at least \$100,000 in 1954.

"Creation of the fund was dictated," Mrs. Wyker said, "by the need for greater support of cooperative programs that have grown as the number of interdenominational women's groups has increased and as women of the Churches have seen the united work as a part of their Christian responsibility.

"At the same time, many Church women have been asking for some means of sharing more widely in cooperative Christian work through individual gifts."

A specific project which is expected to be strengthened by creation of the fellowship fund, Mrs. Wyker said, is the commission on women's work of the World Council of Churches. Other are the interchange of

Christian leaders between the U. S. and other countries and the survey of the status of women in 30 U. S. communions, which U. C. W. is conducting as part of a World Council international study.

EPISCOPAL CHAPLAINS ARE NEEDED

★ Capt. J. D. Zimmerman, veteran of twelve years service as a navy chaplain, says that more Episcopal chaplains are needed in all branches of the armed forces. He points out that there are about three million in the service, which is "a half million more than we in the Episcopal Church claim as baptized members." Describing the importance of the chaplain's task in ministering to young people in an environment which is not only physically but also morally dangerous, he states: "We are continuing to act on a finger-in-the-dike principle only. Shall we abandon our young people?"

Zimmerman is now the senior chaplain at the Naval Academy, Annapolis.

JAMAICA BISHOP VISITS PANAMA

★ Bishop Percival W. Gibson, suffragan of Kingston, Jamaica, recently visited the district of Panama. He gave a mission at Christ Church, Colon, and ended his visit by preaching at the Cathedral of St. Luke, Ancon, and at St. Paul's, Panama City.

HONOLULU CHURCH BURNS MORTGAGE

★ St. Peter's, Honolulu, recently burned the mortgage on the new parish house and rectory, with Bishop Kennedy conducting the service, assisted by the rector, the Rev. Paul R. Savanack. The parish house was dedicated three years ago and cost \$51,000.

The Diocese of Discordia

A RELIGIOUS FANTASY

By Duncan M. Genns

AFFAIRS in the diocese of Discordia were far from satisfactory. In fact, when the bishop returned in September from his vacation abroad the picture that met him was most disturbing. The finances of the diocese were in a bad way. The stipends of many of the mission clergy were in arrears, the diocesan quotas for general missions were far behind and the treasurer of the diocese was loudly complaining because the parishes were so slow in remitting their monthly missionary receipts. He even declared that some of the clergy were guilty of misappropriation of funds because they permitted their treasurers to use the missionary offerings to pay a part of their long-overdue stipends.

Many vestries in the diocese had grown bitter at the heavy tax on the parishes for diocesan expenses. The diocesan budget was still very high in spite of all the clamor of the past five years for economy and retrenchment. While most of the clergy had been compelled to take two or even three cuts in salary and parish budgets generally were pared to the bone, still the expenses of the diocesan house were steadily mounting. New departments were added to the machinery of the diocese, new secretaries, stenographers and office equipment were adding to the cost. The incomes of the parishes were dwindling and dwindling to the vanishing point and the moan of the parish treasurers, "How long, O Lord, how long!" was heard in the land.

To add to this distressing picture a new emergency had arisen. National Council had announced a missionary deficit of a quarter of a million dollars which must be raised by the churches at once—or else! And that "or else" was a terrible one—missionary projects would have to be abandoned, faithful servants now in the field would have to be recalled. One clever tear-puller had been published broadcast, picturing a missionary and his good wife "discharged after 20 years of service." It was a grim appeal, but one mean soul was heard to ask, "Why didn't they fire a home office secretary instead?" This was another task every loyal parish must meet without reducing its mission quota for the current year and the bishop of Discordia, who was ever jealous of

the standing of his diocese in General Convention felt that every parish must do its utmost and at once!

But the troubles of the diocese were not all financial. The reports from the churches showed that congregations were growing smaller everywhere. The Lord's Day, commonly called Sunday, which was the only day of worship in most of the parishes, found a few of the faithful at the two morning services, and the evening services in most of them abandoned. Canon 4, "of the due celebration of Sundays" declaring the law of the church that "All persons within this church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the church, by hearing the word of God read and taught, and by other acts of devotion and works of charity, using all Godly and sober conversation," was a dead letter. Many members had never heard of this law; didn't even know it existed. Many others who did know, flouted it in a spirit of "So what?" The Lord's Day had become a play day. Every golf club was a bee-hive of activity, every beach and play-ground crowded, every highway jammed with cars. The clergy were paralyzed with a sense of helplessness. Every honest effort seemed to end in utter futility. They were discouraged, dejected and many in despair had surrendered to the philosophy of "What's the use?"

Forgotten Men

AND there were other causes for their dejection. Many bright and promising young men had begun their ministry in rural parishes of very limited possibilities. To it they had given all the fire of their youthful zeal and endeavor. Their success had only been limited by the material they had to work with, and they dreamed of a day when a wider field of usefulness would be afforded them. Not possessing the genius of a George Herbert or a Charles Kingsley, they were unable, by their pens, to make the whole reading world their congregation, so they grew lax in their

The author, now retired rector of St. Thomas Church, Brooklyn, delivered this address to a group of clergy in 1940—a depression year. We print it in its entirety, in spite of its length, so that readers may get the full impact of it. Reprints are available at 10c.

studies, as indifferent as their people in worship and work, and settled down to poverty and loneliness—"flowers born to blush unseen, and waste their sweetness on the desert air,"—forgotten men, and their families to share their bitter frustration.

Whenever a vacancy occurred in a larger field in the diocese some outsider was usually nominated and elected. Seldom were these men mentioned for the preferment. Their letters to the bishop were usually answered with words of high praise for the good work they are doing and a pious reminder of the blessing of contentment. Once at the diocesan convention, when the bishop was reading the obituaries of those who had been "promoted to the Higher Service," one dejected brother was heard to remark, (sotto voice), "That's the only promotion in the diocese of Discordia."

But I wouldn't have you think that the clergy of Discordia were disloyal or unworthy men. They were, with few exceptions, doing their utmost for the Kingdom of God under difficult conditions and in soul-trying times. They were God-fearing and God-serving men. But they were lonely, harassed with the troubles of others and with little time or spirit to think of their own. To most of them the bishop was little more than a name. They saw him once in several years when he came for confirmation, or at an occasional clerical gathering. He was always genial but he was a busy man and not easy to see. He had great affairs constantly on his mind and it didn't seem fair to further burden him with the petty problems of a parish priest; so they went their lonely way with little fellowship or encouragement. If they only could have some unity of purpose with their brethren—some great common objective, outside of raising money—some real heroic leadership that would challenge the world of indifference and bring back the fear of God into the hearts of the people, they could be counted on to quit themselves like men. They were sick of divided counsels, of party shibboleths and ecclesiastical propaganda. They longed for a voice of authority that the whole world would hear and heed—a voice crying in the wilderness of selfishness, hate and brutality. "Repent Ye, for the Kingdom of God is at hand!"

Clergy Conference

THE clergy conference that fall brought this situation painfully to the bishop's attention. It had been a dismal failure. Many of the

clergy were absent, and those who did attend were largely the men in mission stations who felt it might not be wise or prudent for them to stay away. Those who were absent had various reasons for staying home. Some had no cars and couldn't afford the fare. Some felt it was a waste of time just at the beginning of their fall work. Some felt that the program offered little help in solving their parish problems, a "pep" meeting minus the "pep."

The conference began with the usual get-together dinner which was very merry. It was followed by the evening service in the parish church at which the bishop spoke. He was a strong Churchman, a seven sacrament man, and whenever it was possible, he preferred men of that mind for his diocese. He was an imposing figure as he stood before them in cope and mitre and richly jeweled pectoral cross, and stressed the need of the true spirit of Christian self-sacrifice by all the clergy as examples to their flocks. "Sacrifice until it hurts" was the burden of his message. The men who had had no vacation and no salary all summer hung their heads in solemn thought.

The following mornings were filled with addresses; one on preaching by a professor of pastoral theology who hadn't had a parish in 30 years; the usual report on the plans for the cathedral and a whole morning on "The Every Member Canvass" and "The Church's Mission" by a field secretary from National Council with a brand new slogan, "Make two dollars grow where one grew before." No mention was made of poverty, unemployment, racial hatreds, social unrest or religious indifference—as if they did not exist or were no concern of the Christian Church.

And so after a round of golf and a rubber of bridge the brethren returned to their several tasks as empty and dissipated as they came. The conference was a dud. The bishop felt it and he was a worried man. "What is the matter with the diocese? What has come over the men? What can be done to restore the morale of the clergy and arouse the laity to a new sense of their responsibility and stewardship in the Church of God?" These were the questions the good bishop asked himself many times and which led him at last to a decision he had never reached before. He would take counsel with the clergy themselves.

Not all of them, of course, for that would be impossible. Just a few of the leaders, the more important men whose judgment he could

trust and who would not be afraid to tell him frankly what they thought. He was tired of the sycophancy that makes so many people fulsome or fawning when they talk to the bishop. He would ask these men where the trouble lay and how they thought it could be corrected. It was a new and daring venture, he realized, but not necessarily a dangerous one, if he could enlist the right men. It must not be a partisan group for that would be biased and misleading. It must be a representative group of all schools of churchmanship and thought, representing all the various types of parish conditions and life. So with rare acumen he went about his task of selecting the right men.

The Men Picked

HIS first selection, and a happy one, was good old Dr. Pray, the genial and kindly scul who, for the past 30 years, had been the beloved rector of St. Dives-in-the-Vale, a large and wealthy parish numbering among its members the very cream of society in the See City of Discordia. The doctor himself was a gentle soul, as pious as his name, beloved by rich and poor alike, always generous to every civic and diocesan cause. His kindly face reflected the richness of his sympathy and love for all sorts and conditions of men. In theology he was a liberal, in religion a fervent evangelical. The favorite theme of his preaching was, "Beloved, now are we the sons of God," and some of his facetious young folk had fondly christened him "Dear Old Sweetness and Light."

The Rev. Father Cross, the second selection, was a more aggressive type of man. He was rector of Holy Rood, a down-town parish with a small resident membership, but with a considerable following who came from all over the city and suburban parts because they liked his theology and ritual. He was an ardent Anglo-Catholic, even militant at Times, in proclaiming the full Catholic faith and practice. He was an Englishman by birth, educated at Pusey House, Oxford, a member of the Mirfield Community, and for a time had been a fellow in the General Seminary in New York. "The American Missal" was the manual of his altar, the "Book of Common Prayer" was not found in the pews. Over the front door there hung a carved wooden crucifix and upon the front of the church there was a sign which read, "The Anglo-Catholic Church of the Holy Rood," followed by the hours of daily and Sunday

masses. The interior of the church contained the stations of the Cross, confessional booth, side altars to the various saints and an elaborate Lady chapel with the figure of Our Lady beautifully robbed and jeweled. Over the high altar hung the perpetual light. Visitors occasionally dropped in out of curiosity, sniffed the stale incense and departed whispering "Romish." Father Cross was often in the newspapers, because the uniqueness of his services was regarded as news, and when the Lord Bishop of Algomar pontificated, his Lordship and his robes were described in detail down to the embroidery on his sanctuary slippers. On one occasion a cub reporter, in describing a service, ended by saying, "And a red thurifer hung from the rood-beam."

But Father Cross's ministry was not limited to these things. In a squalid tenement section he was known as the friend of the poor and the helpless. His parish house was a bee-hive of organizations of all sorts for women and children under the motherly care of the Sisters of St. Agnes. He maintained an employment bureau for men, a card and billiard room and in the basement a warm "all-night room" for the down-and-outs, with showers and toilets, and a hot cup of coffee and a roll in the morning before they shuffled out again into a dreary and a friendless world. Holy Rood was an oasis in a dry and barren land and Father Cross loved and served his unfortunate children with unstinted devotion.

The bishop's third selection was a younger man, the Rev. Richard Sparks, rector of St. Lazarus, Factoryville, on the other side of the tracks. "Dick Sparks," as he was affectionately known to his brethren and his people, was lithe and willowy in frame, with flashing gray eyes, and a strong resonant voice. His attire was careless, his hair always awry. A graduate of Union Seminary, he had come to this manufacturing town as the whole-hearted friend of the working man. He was an out-and-out Socialist and knew his Marx and Engels as well as he knew his Bible and believed in them just as ardently. He found much to admire in Lenin and Stalin, and believed that Sovietism was a new and promising chapter in the emancipation of the workers of the world. Of some things he was profoundly convinced—that capitalism was a failure, the cause of all poverty and depression—the profit system was a snare and a delusion; they must be destroyed. The "economic royalists" of

Rooseveltian castigation were his "bete noire." These things he loudly proclaimed at the union's meetings and at the factory gates. When the big sit-down strike occurred, it was Dick who rigged up the trolley wires to the factory windows to carry food to the men. While the strike lasted he rallied the wives and families of the strikers with encouragement and, to the limit of his resources, with material aid. He was a strong advocate of the New Deal as far as it went, and longed to see it go much further. He believed that the Wagner bill and the C. I. O. were only the beginnings of a great industrial revolution in America. All this he believed or hoped, could be accomplished without the loss of our democratic institutions, but as for this, only time would tell.

The men all loved and trusted Dick but had no use for his Church and his religion. They told him so frankly. They told him the Church was not the friend of the working man—religion was a dope, the clergy were parasites and the Church was "the kept woman of the capitalists."

Rev. Dr. Bright, the rector of the Church of Santa Sophia in Aurora, was the bishop's fourth selection. He was a graduate of Harvard, had done post-graduate work at Leipzig and Bonn and was considered to be the most scholarly man in the diocese. He was a modernist, kept in close touch with Dr. Major, Canon Brezzant and other English modernists. He was a frequent attendant at the Modern Churchmen's Conference at Girton College, Cambridge, where he read learned essays which greatly enhanced the estimate of American scholarship among our English cousins.

Aurora was the seat of the State university and Santa Sophia was, in a sense, the university church. A number of the professors and students were regular attendants because they enjoyed the high intellectual calibre of his sermons. He helped them to harmonize religion and modern thought and to wipe out the anomalous confession of Jacobi, "By my faith I am a Christian, by my reason I am a pagan." In his seminars for students in the parish house he saved many a young man and young woman from the rocks of atheism. Through his influence several bright young fellows had seen the reasonableness of the Christian religion and had offered themselves for the ministry, the good rector believing that the call of God to the reason is just as valid as

the call to the emotions. When these young men needed financial as well as intellectual and spiritual help he interested his people in their support or gave it freely from out of his own pocket.

The Men Meet

THE FOUR men who were summoned by the bishop to give him their counsel and advice met at the Diocesan House on Monday morning, fifteen minutes before the appointed time. They were early, but the bishop was late. His secretary informed them that the bishop, who was addressing the Woman's Auxiliary that morning, was unexpectedly detained longer than he had planned. Would they kindly pardon the unfortunate delay and wait?

The waiting room outside the bishop's office was large and they were alone, save for one inconspicuous stranger who sat in the corner, engrossed in a book. He was overlooked or unnoticed by the brethren as they greeted each other in cordial and brotherly fellowship, and plunged into conversation upon the important subject which was uppermost in their minds.

Dick Sparks was the first to introduce the subject.

"Well, Dr. Pray, what are you going to tell the bishop is the matter with the diocese and what is your remedy for the disease? As the dean of the clergy and senior diagnostician of the diocese I think we will all welcome your wisdom and experience."

To this they all agreed most heartily and the kindly old doctor very hesitatingly began:

"Yes, Dick, it is a disease. I have seen it developing for many years and it has given me great pain. Only the Great Physician, himself, can cure it and I rejoice that at last we are awaking from our indifference and are ready to discuss it. The cause, as I see it, is elemental. Both parson and people, I fear, have lost the sense of vital, personal religious experience. In the mad rush of worldly occupations, the Bible has become the great forgotten book, personal and family prayer have been abandoned and the public worship of God on Lord's Day seems no longer necessary to the life of the average Christian. The sense of sin is gone, and with it we have lost all sense of penitence, gratitude and duty. We have no hell to fear and no heaven to gain. We have been engulfed by a materialistic world in which pleasure and profit have become the

chief ends of man. The lowly Galilean whose name we bear still evokes a half-hearted and sentimental interest, but we have forsaken his straight and narrow way that leads to life, for the broad way that leads to destruction.

"The result is apparent in our churches, our homes, our nation and in our mad, chaotic world. It is not unlike the days of Savonarola or Whitefield or Wesley or Jonathan Edwards or Moody, and it will continue at the peril of all we hold sacred in religion and life until some challenging voice is heard again. I believe our need is another great religious awakening; a new emphasis on personal Christian living, on Christian morals and duty, on Christian worship and service. The equipment for such a crusade we have right within the Church. If the whole national Church could be united in a great evangelistic endeavor both the clergy and people could be aroused to a new sense of individual accountability to Almighty God. The Forward Movement is doing its utmost and at great expense, but is receiving scant cooperation. The Church cannot be saved through the mails. The Oxford Group, in its unique way, is challenging Christianity to be Christian, the Church to be spiritualized and the individual to be born again. Its message of personal religion is a welcome voice in a world of babble and jazz; but weekend house parties will never convict the world of sin. It is the duty of the whole Church, of every diocese, of every parish. Does the Church dare to proclaim to the people the ultimatum of Jesus 'Except a man be born again, He cannot see the Kingdom of God!' This is the remedy, and the only remedy, I think, for our pernicious malady."

Another Viewpoint

FATHER CROSS had listened attentively as the old man spoke but seemed a bit impatient towards the end. Dr. Pray had scarcely finished when he began to speak.

"I agree with you, Dr. Pray, in your diagnosis, but I have little confidence in your proposed remedy. I fear that something more drastic and permanent than the emotionalism of a revival is needed to win the people back to the Church. We must deal with causes and not symptoms and the cause of all our trouble, as I see it, is our failure to teach our people the true nature of the Church as Catholic and apostolic, her historic creeds as literal and necessary statements of Christian faith, and the sacraments as the life-giving channels of

divine grace. Such a Church has the power to call people to her altars and something to give them when they come. She has divine authority to decree discipline and to administer it effectively. The sacrament of penance is necessary to true Christian obedience. The sacrifice of the Mass is the essential motif of worship. The pulpit must not overshadow the altar. The presence of Christ perpetually reserved upon the altar must be at once the challenge and consolation of every soul. Thus the Church in declaring the full Catholic faith and practice will be true to her divine nature and commission and 'the gates of hell shall not prevail against her.' The genius of Pusey, of Keble and of Newman proved its effectiveness a century ago. The Confraternity of the Blessed Sacrament, the Order of the Holy Cross and the other monastic orders of the Church are at our service to lead us in a great Catholic revival today."

"I am wondering," said Dr. Bright, "if the historic creeds you speak of, Father Cross, have not been the means of driving many people from the Church instead of holding them in it. I feel sure that a literal acceptance of the creeds would make it impossible for any educated man to remain in the Church and still preserve his intellectual self-respect. The so-called 'historic creeds' are more traditional than historic, as every modern scholar knows. They are the product of an un-critical and un-scientific age, and while they can be respected and preserved as such, they cannot be accepted as the final and full expression of the person or religion of Jesus. The Church's attempt to do so is driving thinking people away from the Church. Our young men and young women go from our churches to our colleges and few return to the churches again. They cannot accept the dicta of the Councils and the Fathers in the light of modern scholarship. An age that knows more about the Gospels than Aquinas did, cannot accept the 'Summa' as the final definition of Christian doctrine.

"If we are to be true messengers of Jesus we must present him in all the truth and beauty of his real historic self—not marred with the mosses of error and tradition which have been added to him down the ages. He needs no camouflage to win and hold the hearts of men, and you can't win a man's soul unless you win his reason also. If Christianity is to be a religion of life, and not another dead and

blind superstition, we must free it from all the miracle, magic and priestcraft of ecclesiasticism which have obscured it so long. The only thing that has real authority is truth, and truth administers its own discipline. A true Christ has always won true disciples and always will. 'It is not by power, nor by might, but by my spirit, saith the Lord.' When all the Churches preach the true historic Jesus there will be one united Church, 'one fold and one Shepherd'; men will heed and follow it and we will approach the coming of the Kingdom of God for which he taught us to pray. In spite of all its learnings ours is still an ignorant age, and nowhere is this truer than in the matter of religion. Every other phase of human knowledge has struggled to break with the errors of the past; modern science has revolutionized medicine, surgery, mechanics, government and the mode of living. But the Christian Church is still trying to chain men's minds and souls to magic and miracle which rob Christianity of its spiritual beauty and usefulness, and which are unnecessary and untrue. The world needs and demands the truth and Jesus said, 'Ye shall know the truth, and the truth shall make you free'."

The Social Gospel

THERE was a pained expression on the face of Dick Sparks as he listened to these spirited pronouncements, and now it was his turn to express the faith that was within him.

"Gentlemen," he began, "I have listened to you with a heavy heart. I had hoped to hear some word from you which would show that you recognized the fact that man has a physical body as well as an immortal soul, but I grieve that I have listened in vain. Yes, a body that is no less a creation of God than his spiritual endowment; a body that needs food, craves rest and pleasure as well as it welcomes labor; a body endowed with almost infinite capacity for love and courage, for labor and pain, for home and wife and children as well as worship and prayer; a body no less sacred in the eyes of God who created it, than the eternal spark within it which we call his personality, his soul.

"And yet, we live in a world where the cheapest thing in it is that body. It is chained in slavery by a false system which we call 'economic necessity,' it is slaughtered in war by a brutalism we call 'patriotism.' It is debauched by ignorance, deformed and diseased by slums, it is forced into crime in sheer desperation to live. In the richest country

in the world twelve millions of these bodies are denied the God-given right to earn their daily bread. Their families, denied the decent, homely comforts of life, are on the verge of starvation or deduced to pauperism by a government dole. They ask no favor but the right to labor at a living wage, and that right is denied them. After all reason and justice have failed, if they use the same forceful means which are used against them they are branded as revolutionists, as Communists, as enemies of the social order. What man worthy of the name will not fight before he'll see his wife and children starve! Brethren, what are we here for? To save the Church? If the Church needs saving it ought to die, as the Church of Russia died, and for the same reason. Are we here to save a creed? What's the use of a creed if it fails to make us Christians? And no man who really knows and serves the Carpenter of Nazareth can tolerate injustice, oppression, class-exploitation, the rule of the rich, just because they are rich. Four per cent of the people control ninety per cent of the nation's money, which we falsely call wealth, while the working man, who is the real wealth of the nation, is starved into peonage or worse. The problem that is harassing the world is not religious or political. It is economic. The struggle to live, to find markets for the products of labor is creating brutal hate, provoking wars that will annihilate what is left of civilization, and unless they are prevented, will result in a throwback to the barbarism out of which we came.

"What has the Christian Church to say to this challenge? The Christian Century, which espouses the working man, is dubbed by many Christians as 'Communist.' Our own Churchman, with its stirring and courageous social vision, finds but a feeble support among churchmen who refuse to be awakened to their social responsibility as Christians. The C. L. I. D. (now ELSA) is opposed by many bishops and clergy. It is hated and called 'Communist' by many of the laity. 'If a son ask for bread, will you give him stone? Or if he ask for a fish, will you give him a serpent? People are turning from the Church because they find nothing that answers the galling need of their material lives. It is true that 'man shall not live by bread alone' but he must have bread, and the promise of 'Pie in the sky' doesn't pay rent or feed hungry children. How many of the clergy dare to stand up in their pulpits and

challenge their vestrymen and wealthy pew-holders who exploit their employees with long hours and less than a living wage? And how long would these men hold their jobs if they did? And, God knows, the clergy themselves, with the exception of a favored few, are in that same submerged class, striving to keep out of debt and at the same time give their children a decent education and their wives at least some of the barest comforts of life which they see other women of the parish so lavishly enjoy.

"Let us be realistic, men; not materialistic, for in spite of all our piety we are too prone to materialism in our churches now. Already the worship of God and Mammon are strangely mixed. Our mammoth cathedrals, sepulchral churches, our bishops' palaces and our respectable rectories are a far cry from him who had not where to lay his head. Our empty pews show that the common herd are not unobservant of this fact. Jesus was the true champion of the under dog, and the Church that is true to him must be his champion too. Without it, all your preaching of other worldiness is a hollow mockery and a waste of breath. 'If the salt has lost its savor, wherewith shall it be salted? It is good for nothing but to be cast out and trodden under the feet of men'."

Another Voice

DICK'S diatribe fell like a bomb shell. It was attributed to his youthful exuberance. It was followed by a deep silence—the calm that follows the storm.

But the silence was suddenly broken by another voice. It was the voice of the stranger whom, at the beginning of their meeting, they had failed to notice. He had risen from his corner and was approaching them. He was plainly a working man in his early thirties. He had a fine head, rugged body and the large, rough hands of a mechanic. His face was refined and an engaging and friendly smile was in his eyes as he addressed them.

"Gentlemen?" he began, "will you pardon this intrusion? I have been an unintentional listener to your conversation and because I, too, am deeply interested in religion, I venture to ask you to listen to still another voice. I am only a layman and although the laity are not included in your conference, there is, I think, a layman's point of view. I have never been to college nor had a theological education. I am only a carpenter. But as a layman I have searched the Scriptures as an earnest

seeker after God. I have also been a reverent observer of the clergy and the officers of religion if, haply, through them I might be helped in my quest. And I have found that God is not far from any soul that seeks him. He is not far from any of us, for where love is, there is divine love. That is the God men seek to know. It is the religion of divine love alone that can minister to their needs along the rough and cruel paths of life. And whenever that love is ministered to those who suffer in poverty, in slums, in factories, in cells, that religion is received by grateful hearts and he who ministers it is revered as the true priest of God.

"Alas, too often such ministers are few; too often the priest and the layman pass by on the other side. In the quest of other things they fail to see the unfortunate, the oppressed, the ignorant, the sinful—and only the Samaritan is left to render aid and be the friend. But sometimes the Samaritan takes disturbing forms. He may be the C. I. O., the Communist, or the dictator, for when love fails the rule of force begins, and the voices of priest and churchman cry out, 'Away with him, for he stirreth up the people.' Love expressed in service and sacrifice is the absolute of God's religion. It is the very essence of God. And yet this eternal truth has become the world's greatest platitude. Men have preached it glibly with their lips, but have practiced it feebly in their lives. It isn't much more than a beautiful but unworkable ideal. It must and it can be both beautiful and workable in the religion which bears God's name.

"When the Christian Church becomes the union of all who love in the service of all who suffer it will overcome the world. An oppressed humanity will have found the true God, the true religion that alone can save men's souls, and 'the peace which passeth understanding'."

The brethren had listened patiently and were deeply moved by this simple and honest appeal. His words were so familiar and he spoke with such calm authority. They were disposed to ask him some questions, but the secretary announced that the bishop was ready, and as they departed they were not quite so sure what they would say to the bishop. Perhaps the matter needed further study. Might it not be well to suggest that this carpenter be added to the committee?

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DISTRIBUTION MOVEMENT IN INDIA

★ Leaders of several South Indian "indigenous" Churches have joined in calling upon Christians throughout Kerala to cooperate in the Bhoodan Yagna movement aimed at promoting wider distribution of arable acreage among the landless poor.

Unusual significance was attached to the action here because Kerala (the South India coastal strip including the fertile Malabar and Travancore-Cochin districts) has a large concentration of Communists and because the call was signed by the heads of Churches owning large tracts of Kerala's most productive land. The joint statement is regarded, therefore, as an effort to achieve by voluntary action what the Communists seek through revolutionary action.

Bhoodan Yagna, founded by a disciple of Mahatma Gandhi named Acharya Vinoba Bhave, solicits gifts of land from owners of large estates for distribution to the poor. In the past two-and-a-half years, more than 1,500,000 acres have been turned over to it by rich landowners, the largest gift being made by the fabulously wealthy Nizam of Hyderabad.

The call was signed by the heads of the Mar Thoma Syrian (Orthodox) Church of Malabar and the Malankara Jacobite Syrian (Orthodox) Church, as

well as of the latter's Knanaya Diocese, and the bishop of the Church of South India's Central Travancore Diocese, whose headquarters is at Kottayam.

The Church of South India was formed in 1947 through the merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies in India. Its Central Travancore Diocese is largely composed of former members of the Syrian Orthodox Churches.


CHICAGO YOUTH CONFERENCES

★ Two schools of religion for youth are being held by the diocese of Chicago, the first, Sept. 5-7, for those of college age and one for those of high school, Sept. 11-13. Both will be held at the DeKoven Foundation, Racine, Wis. The theme of both is "Vocation, the call to live," with the Rev. Michael Becker, associate rector of the Holy Comforter, Kenilworth, the leader of the high school group and the Rev. Frederick W. Putnam the leader for the college group.

MID-WEST PROVINCE PLANS SYNOD

★ Canon Theodore O. Wedel of Washington Cathedral and president of the House of Deputies is to be the headliner at the synod of the midwest province, meeting Oct. 12-15 at

Eau Claire, Wis. It will mark the 25th anniversary of the diocese of Eau Claire. Bishop Page of Northern Michigan will preside as president of the province.



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★ Forty young Christians from 14 foreign countries will spend the 1953-54 academic year at 29 Protestant theological seminaries and graduate schools of religion in various parts of the U. S. under the sponsorship of the ecumenical scholarship exchange program.

Robbins W. Barstow, executive director of the National Council of Churches' department of ecumenical relations which has conducted the exchange program since 1950, said the group will bring to 322 the number of students aided by the cooperative project since its institution eight years ago by the World Council of Churches and Church World Service.

The 40 young men and women who will study at institutions from Maine to California come from Ceylon, India, the Philippines, Egypt and the European continent. The largest single national group, which includes two women, is that of 19 from Germany.

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"This is a program that benefits everyone concerned," Barstow said. "The year of study and experience in this country broadens the horizons and contacts of the foreign students, who will return to their own lands to become Christian Church leaders, while they, in turn, contribute to the life and thought of the schools and communities that welcome them here."

Under the cooperative plan, scholarships are awarded the students by the seminaries and schools they attend and round-trip travel costs are paid by the ecumenical scholarship exchange program.

European students are nominated for the scholarships by their own Church bodies and those from other areas by the national Christian councils of their native lands. The scholarship committee of the World Council makes the final choice of those to receive the awards.

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Sun HC 8, 10; Daily HC 8, ex Fri &
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DEPARTMENT OF SPORTS

★ After taking charge of the service and preaching the sermon in the little Lutheran church at Newark, N. Y., on Sunday, Aug. 16th, Jack Faszholz, known to followers of the national pastime in the International League as "Preacher," returned to Rochester, where in the afternoon he took his turn on the mound in the second game of a hotly-contested double-header between the Rochester Red Wings and the Montreal Royals.

For five innings the "Preacher" held the Canadians hitless, but in the sixth they bunched hits and scored two runs. That was all Big Jack gave them, final score being 9-2 in favor of Rochester.

Unlike the famous and aging Preacher Roe of the Brooklyn Dodgers, Faszholz has his eyes definitely set on the ministry as his profession when his theological studies are completed. He is 26 years old, married, one child. The St. Louis Cardinals gave him a try-out last Spring, and may recall him before the season is over.

CHURCHES TO ERECT NEW BUILDINGS

★ American churches will erect \$450,000,000 worth of new buildings this year, the departments of commerce and labor predicted.

This will represent an increase of \$51,000,000, or 12.8 per cent, over the total recorded in 1952.

Non-public schools and colleges will erect \$410,000,000 worth of buildings this year, the report also predicted, an increase of \$59,000,000 or 16.8 per cent, over 1952.

Non-public hospital and institutional construction, however, will total only \$300,000,000, a drop of \$94,000,000 from a year ago.

Social and recreational construction by non-profit organizations will reach an estimated \$150,000,000, compared with \$125,000,000 last year.

Throughout the nation, \$34,660,000,000 worth of new construction is expected this year compared with \$32,638,000,000 last year, a gain of 6 per cent. Thus, church and school construction is moving ahead at a more rapid pace than other building.

CATHEDRAL SHELTER IN CHICAGO

★ Grounds for a new Chase House and Cathedral Shelter has been broken in Chicago, with the \$160,000 social service center expected to be finished by the end of the year, and will include two buildings, a day nursery and a shelter. The former will have facilities to care for 60 children; the shelter will make possible expanded work among needy people. During the past year, under the direction of Canon David Gibson, help has been given to over 15,000 persons; free meals were provided for more than 29,000; clothing for 11,127 and jobs found for more than 500 men.



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SCANTILY CLAD WOMEN BRING PROTEST

★ Petitions protesting the scanty dress worn by some women and teenage girl visitors to summer resort areas are being circulated at Winona Lake, Ind.

The petitions are expected to be filed with the board of directors of the Winona Lake Christian assembly with the request that the latter demand legal action by the Winona Lake town board.

The Christian Assembly has been instrumental in promoting Winona Lake as a summer convention site for religious groups, primarily those of a conservative or evangelistic nature, over the past several decades.

At the same time, this area has continued to attract an increasing number of ordinary vacationers.

Signers of the petitions include both permanent residents

of the community and summer visitors.

Also in Lincoln, Neb., Protestant and Roman Catholic women leaders voiced public protest against women wearing shorts on the street.

Mrs. L. M. Kalin, president of the Lincoln diocesan council of Catholic women, said that "all bared midriff styles are objectionable and in bad taste at any time and short shorts are always objectionable."

Mrs. D. S. Rausten, executive director of the Seventh-day Adventist welfare center, declared there is a "time and place for shorts and downtown is not one of the proper places."

"People just invite trouble by wearing shorts," she added.

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BACKFIRE

TOM GREENWOOD

Bishop of Yukon

The diocese of Yukon and the diocese of Alaska have long been connected with each other in a very close relationship. As many of your readers will know, some of the Alaskan work had its origin through the labors of missionaries of the Church in Canada under the sponsorship of the English Church Missionary Society, St. Stephen's, Fort Yukon, is a case in point.

The opening of the Alaska or Alcan Highway has in some ways, renew these former links, for we have an increasing number of American visitors passing through the Yukon on their way to Alaska. Cars from over 45 different states have been noted in Whitehorse, and our visitors book here in Christ Church, shows a preponderance of names from all parts of your country. My own experience as a lay-evangelist in the eastern states, and later, as a priest in St. Paul, Minnesota, where our elder son was born, makes me anxious to strengthen these links between our two countries, hence this letter.

Recently we have acquired, through the generosity of Miss Eva Hasell, M.B.E., who is well known for her work with the Sunday School Caravan, two lots at Haines Junction. This is the point where the road to Haines, Alaska, leaves the Highway, and where a small settlement is developing. Our hope is to build a church on these lots and maintain our former tradition of being first in the field in the North. My proposal is to dedicate the building to St. Christopher, an appropriate name for travellers, and my hope is that some of your readers will feel disposed to assist us. Several of our churches in the diocese of Yukon were donated by friends in the British Isles. It would be a very happy thought to know that at least one church were the gift of our American friends and neighbors.

Donations should be made payable to the Diocese of Yukon, earmarked for St. Christopher's Church, and sent to the Right Reverend Tom Greenwood, Box 547, Whitehorse, Yukon Territory, Canada.

W. B. SHAW

Layman of Chicago

Mr. Cole's article on Christian Burial (Aug. 20) was excellent. Clergy would do well to have this available for parishioners and I

am wondering if you plan reprints?

Answer: We will be glad to make reprints if a sufficient number request them. Send a card to The Witness, Tunkhannock, Pa.

JAMES C. MYERS

Layman of New York

Your editorial answering Rebecca West (Aug. 6) was a very effective one. I notice that the party in West Germany that stands for the return of a regime like Hitler's is praising McCarthy during their campaign. That fact speaks louder than anything I can write.

NANCY D. GILBERT

Churchwoman of Philadelphia

The Witness is to be congratulated for keeping us informed of the race situation in South Africa. I was particularly glad to have the first hand report from Fr. Huddleston in your August 6 issue.

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