

The WITNESS

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DECEMBER 6, 1945



Official Navy Photo

THE SIGHT THIS
BLUEJACKET SAW
MADE HIM ILL
(Story on Page Four)

CLERGY CRITICIZE ADVANCE FUND

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 (Sung).

GRACE CHURCH, NEW YORK Broadway at 10th St. Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street. Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH NEW YORK

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

ST. JAMES' CHURCH

Madison Ave. at 71st St., New York
The Rev. H. W. B. Donegan, D.D., Rector
8:00 a.m. Holy Communion.
9:30 a.m. Church School.
11:00 a.m. Morning Service and Sermon.
4:00 p.m. Evening Prayer and Sermon.
Wed., 7:45 a.m.; Thurs., 12 noon Holy Communion.

THE CHURCH OF THE EPIPHANY 1317 G Street, N. W. Washington, D. C.

Charles W. Sheerin, Rector
Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS' CHURCH, NEW YORK

Fifth Avenue and 53rd Street
Rev. Roeliff H. Brooks, S. T. D., rector
Sunday Services: 8 and 11 A.M.
Daily Services: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Roscoe Thornton Foust, Rector
Sundays: 8, 11 A.M.; 4:30, 8 P.M.
Daily: 8, Holy Communion.
5:30 Vespers—Tuesday through Friday.
The Church is open all day and night.

ST. PAUL'S CATHEDRAL Buffalo, New York. Shelton Square

The Very Rev. Edward R. Welles, M.A., Dean
Sunday Services: 8 and 11
Daily: 12:05 noon—Holy Communion
Tuesday: 7:30 A.M.—Holy Communion
Wednesday: 11:00 A.M.—Holy Communion

The WITNESS

For Christ and His Church

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

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DECEMBER 6, 1945
VOL. XXIX No. 9

CLERGY NOTES

BARTLAM, E. PERCY, formerly rector of St. Stephen's, Houston, Texas, became rector of the Good Shepherd, Wailuku, Hawaii, Nov. 15.

BENNETT, VINCENT L., former navy chaplain, is now rector of St. Alban's, Syracuse, N. Y.

CARROLL, A. PETER, formerly of Clearwater, Fla., became rector of St. Philip's and St. Stephen's, Detroit, on Nov. 15.

CLEMENTS, JAMES P., navy chaplain, has accepted the rectorship of Christ Church, Tyler, Texas, effective upon his separation.

CURRY, ROBERT L., at present in Guam as an army chaplain, has accepted the headmastership of Lenox School, Lenox, Mass.

DIGNAM, F. PHILIP, formerly curate at St. Luke's, San Francisco, becomes vicar of St. Andrew's, Oakland, Calif., and chaplain to Episcopalians at Mills College on January 1.

DOODY, HUBERT, became the rector of St. John's, Monticello, N. Y. on Dec. 1.

ECKER, AUSTIN J. T., army chaplain, has returned as rector of Trinity, Washington, Pa.

EDWARDS, H. BOYD, has resigned as rector of the Ascension, Pittsburgh, Pa. to retire from the active ministry.

FARRAR, CHARLES E., formerly rector of Christ Church, Pensacola, Fla., is now in charge of St. Simon's, Fort Walton, Fla.

JACKSON, ERIE, is now rector of Trinity, Menlo Park, Cal.

LARSEN, JOHN G., formerly in charge of St. Thomas', Wharton, Texas, became rector of St. Paul's, Bad Axe, Mich., on Nov. 15.

MONKS, G. GARDINER, has resigned as headmaster of Lenox School, Lenox, Mass.

MONRO, CLAXTON, formerly assistant at Calvary, New York City, is now rector of Grace Church, Nyack, N. Y.

MOORE, WILLIAM H., has resigned as rector of the Good Shepherd, Hazelwood, Pa., effective March 1, 1946, to retire from the active ministry.

MORRILL, GRANT A., JR., has been promoted to division chaplain of the third marine division. He is located in Guam.

(Continued on page 18)

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.

Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETHSEMANE, MINNEAPOLIS 4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector.

Sundays: 8, 9 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller S.T.D., Rector

Sunday Services 8, 9:30, 11 A.M.

TRINITY CATHEDRAL

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sunday services: 8:30, 9:30 (All Saints' Chapel, 24 Rector St.) 11 and 4:30 p.m.

Week Days: Holy Communion, Monday and Friday, 8 a.m. Holy Communion Wednesday and Holy Days, 12:00 noon. Intercessions Thursday, Friday and Saturday, 12:10 p.m. Organ Recital Tuesday 12:10.

The Cathedral is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Ernest Victor Kennan, Rector

SUNDAYS

8 A.M. Holy Communion.
11 A.M. Church School.
11 A.M. Morning Prayer and Sermon.
First Sunday in the month Holy Communion and Sermon.

8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.

Thursdays 12 Noon Holy Communion.
Saints' Days and Holy Days 10:00 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newberry Street, Boston
(Near the Public Gardens)

Sunday Services 10 and 11 A.M.

Rev. H. Robert Smith, D.D.

Minister-in-Charge

CHRIST CHURCH

Nashville, Tennessee

Rev. Peyton Randolph Williams

7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

11 A.M.—Church School.
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

Clergy Criticize Advance Fund For Neglecting Europe

A Group of Massachusetts Clergymen State There Is Wrong Emphasis in the Fund Drive

By Sara Dill

Boston:—A group of clergymen of the diocese of Massachusetts met here on November 26th and prepared a statement which severely criticizes the leaders of the Reconstruction and Advance Fund for neglecting to provide aid to European churches. The statement has been sent to the Presiding Bishop and other leaders of the present drive and also to members of the National Council. The statement follows:

"Recently the three religious and two largest non-sectarian relief agencies, namely, the World Council of Churches (Protestant), the World Jewish Congress, and Caritas (The International Catholic Welfare Agency), the International Red Cross and the Save the Children International Union sent to their American headquarters an urgent telegram of which the following is a part: 'Children by the millions are in imminent danger of starving and freezing as winter comes to Europe, unless immediate help comes from countries which have food, clothing, vitamins, and medicines. . . . Every official, humanitarian, and religious agency must come to the rescue immediately or it will be too late. . . . We pledge ourselves to work together in meeting needs without regard to nationality, race or creed. . . . Only by immediate and coordinated effort can colossal catastrophe be avoided. . . . Conditions in several of the European countries compel us to make this common appeal, in the strongest possible way. . . . We who have seen these conditions and heard these cries for help must lay it on the consciences of all to share to the limit of their money and goods now.'

"Obviously the extent, severity, and the immediacy of the need in Europe could hardly be exaggerated.

"Meanwhile, our Church is work-

ing hard to raise a Reconstruction and Advance Fund of \$5,000,000 for the 'reconstruction of war-damaged properties, and for the expansion of the missionary program wherever the needs are greatest.' Bishops, rectors, laymen and women, and special gifts' committees are on the job. The National Council is sending out a stream of promotional material. Each week every clergyman receives suggested copy for his parish bulletin telling of the need in a specific place. If a prospective giver becomes curious about the allocation of the \$5,000,000 he discovers from looking at the tentative budget sent out with a letter from the Presiding Bishop that not only are funds allocated for war damaged areas like China and the Philippines but also that \$400,000 is assigned to Cuba as well as a half a million to the Southern part of our hemisphere, and \$500,000 for the eight schools in this country sponsored by the American Church Institute for Negroes. He may look up and down the columns hoping to find that some part of his contribution will go toward the damaged and destroyed churches in Europe, but all he will find relating to this area of desperate need is the statement: '*It is hoped that the amount raised will also permit some aid to European churches.*'

"His heart has been moved by European correspondents' stories of suffering in Germany and elsewhere and by news reels of the destruction in European cities. He wants to help the bombed out Christian congregations of Europe, not sometime in the future, but now when the need is so urgent. He gets in touch with the National Council and he learns from an officer in the promotional department that \$300,000 has been tentatively assigned for the relief of

European churches. He meets an officer of the department of missions who tells him that no definite amount has been assigned for European churches, as it is generally considered that the needs of the East take priority, and as they can't be estimated at present no amount can be allocated to Europe now. Nevertheless he expressed the hope that the fund will be oversubscribed so that there will be more money available for Europe inasmuch as none was included in the tentative budget given the Church by the Presiding Bishop.

"Mr. Prospective Giver finds himself wondering why, when Christians in Europe are facing starvation, let alone lack of housing, fuel, medicine and other necessities of life which will cause untold suffering this winter. *\$400,000 should be sent to Cuba and other large amounts designated for work in the United States* where no churches need physical reconstruction because of war damage. *Why can't \$1,000,000 be allocated immediately through the overseas committee of the World Council of Churches to help Christians in Germany and Central Europe now* and let the Church raise money to aid missions in Cuba and Panama, Puerto Rico and Brazil, at some later date. Christians in the latter areas are *not* lacking in life's necessities because of the war, while a year from now many of our fellow

GET-TOGETHER

★ Three parishes in a mid-western diocese seek rectors, so far without success. There are also several vacancies in a south western diocese. In a large midwestern parish the rector is seeking an assistant who will undertake the introduction of religious education in the public schools for the local council of churches. A parish in the metropolitan area of New York is looking for an assistant. If there are chaplains or others interested write this department, giving some details about yourself. A number of chaplains have stated that they are finding it difficult to locate once out of the service. This is a two-way department so we are anxious to hear from clergymen seeking parishes and from parishes seeking men. Write THE WITNESS, 135 Liberty Street, New York 6, N. Y.

Christians in Europe will not be alive unless they receive immediate help.

"It is also significant that the British Council of Churches has agreed to raise ten million pounds for reconstruction work, one million of which will be given for European relief. The Church of England has agreed to raise one quarter of the ten million pounds. Despite the extension destruction in the British Isles, the British Council of Churches as early as April 1944 expressed the hope that the Churches in America and the Dominions would send their gifts to help the European Churches rather than the British.

"From a spiritual standpoint we face a crucial situation in the world today. The United States is a victor nation. It is also trustee of the world's greatest storehouse of food. Are we going to act in a way that will help to build that mutual understanding and trust between the peoples of the world that will lay the foundation for a permanent peace or are we going to act in such a way that the people of Europe will be consumed with hatred of us and deep regret that we are the victorious nation.

"This is a world emergency and the time to act is now. The National Council has announced that part of the Reconstruction and Advance Fund will be given to aid European churches. The resolution of the General Convention of 1943 instituting the fund indicates that it may be used not only for China and the Philippines but *in other places* where the Episcopal Church *may assume* a share in the process of reconstruction and *relief* (italics ours), and authorizes the National Council to determine the amount of the fund, the time when the need should be presented to the Church, and the methods of its distribution. Let the National Council announce now to the Church that the first million dollars of the Reconstruction and Advance Fund will go to the churches in Europe through the World Council of Churches overseas relief committee. If any action will cause the fund to be oversubscribed, it would be this. Then we can all put our shoulder to the wheel to put the fund over the top and over a reasonable period of time no doubt we can raise funds to help missions in this hemisphere as well."

Those signing the statement were

Howard K. Bartow, editor of the Church Militant, diocesan paper; William Brewster, rector of St. Mark's School; T. H. Chappell, rector of St. Paul's, Dedham; Gardiner M. Day, rector of Christ Church, Cambridge; Joseph F. Fletcher of the faculty of Episcopal Theological School; Ralph M. Harper, rector of St. John's, Winthrop; Howard P. Kellett, secretary of social relations of the diocese; Frederic B. Kellogg, chaplain to Episcopal students at Harvard; John S. Moses, rector of Christ Church, Andover; David W. Norton Jr., rector of St. Stephen's, Boston; Charles L. Taylor Jr., dean of the Episcopal Theological School; Cornelius Trowbridge, rector of the Redeemer, Chestnut Hill.

A spokesman for the group, on releasing the statement for publication, stated that "the feeling of those signing the document was so unanimously strong that I am sure many more would have done so had there been time. As a matter of fact there was no one who was asked to sign the statement who refused to do so."

RESPONSIBILITY TO SUFFERING

Washington:—Dean John W. Suter of Washington Cathedral stressed the responsibility the United States has toward the aiding of the suffering peoples of Europe and Asia in a sermon on Nov. 25. "Some people say that a preacher should stick to the simple gospel," he declared. "The gospel is as simple as the Lord's Prayer which asks for only two things—bread and forgiveness. Any normal child knows what these two things mean—'Give us this day our daily bread'."

THE PICTURE ON THE COVER

Washington:—When planes came back to carriers after a mission what crewman said was not always nice. At the best they saw men exhausted and harrowed. At the worst they saw them severely wounded and sometimes blown to bits so that their bodies literally had to be shoveled out of the planes. This picture, tak-

en just as a plane was landing, is one of dejection and horror at the sight he saw. It was taken in combat by Fons Iannelli who was one of fifteen picked photographers assigned to a special navy photo unit under the direction of Captain Edward J. Steichen.

PHIL MURRAY ADDRESSES MINISTERS

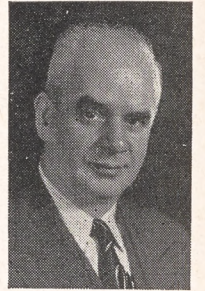
Washington:—Philip Murray, president of the CIO, called on ministers to grapple with the "big sin" if they want to bring to an end

the lesser evils that beset the world. "Stop the big sin that causes the smaller transgressions of individual men and you will wipe out the smaller transgressions," he

told a meeting of the Washington ministerial union. The union leader, speaking in Calvary Methodist church to Protestant ministers, declared that today's "fundamental problem" is to "achieve equality of job and property rights."

"By everything that is logical, a man's job is just as much his own property as the stockholder's securities are his own property," Mr. Murray said. "The day when labor was considered a commodity to be bought and sold on a free market has gone, and in its place we must put a new legal concept—that of the right to work." He said ministers and labor leaders "have a common ideological heritage" to improve the lot of the common people.

Referring to labor, he declared: "I don't believe that labor can hope to make any reasonable degree of progress unless it draws from the wellsprings of humanity which lie in Christian living." Mr. Murray defended the Political Action Committee and said that today "sentiment must be turned into action." Replying to critics who accuse the CIO of being "too dynamic," he asserted that a workers' organization should protect labor's welfare "by giving them a just share in the working of the government." "Political action," he said, "is the logical outgrowth of our insistence upon spelling out our ideals in the language of the political world in which we live."



Committee Says Women Workers Are Badly Underpaid

Suggest That Minimum Salaries in Certain Selected Fields Should Be Met by Church

By W. Bertrand Stevens
The Bishop of Los Angeles

Los Angeles: — "Don't bother about salaries of women in Church work. You won't get anywhere." That is what a group of us was told when we were charged by National Council with the job of investigating the salaries of women Church workers. "Why?" we asked. "Because everybody is involved in some way in paying sub-standard wages to one or more women," was the reply.

The committee proceeded with its study, and made its report, nevertheless. It was made up of Lewis B. Franklin, the Rev. Robert A. Magill, Mrs. Arthur Sherman, Miss Frances Young, and the writer. The report in itself is not epoch-making, but the subject is of prime importance. We shed tears for the underpaid workers in industry (as we should) and at the same time connive in the tragic underpayment of women workers in the Church. Why not carry the torch for them for a while? Dioceses, parishes and even the National Council itself are involved in the defiance of justice and social values.

Said the report: "The importance of raising salary standards for the women workers of the Church in all fields has been recognized by many individuals and Church groups but no concerted concrete action has been taken in the matter. With the increased number of women in industry and social work and the growing competitive bidding for the service of competent women, the Church and its various associated agencies should face the question and demand action if they wish to retain their women leaders and attract young women to their service.

"An inquiry by one member of the committee revealed the fact that certain women Church workers who left the Church work for secular employment did so for four main reasons. Two were directly related to the salary factor: (1) low salaries as compared with those in comparable fields and (2) lack of any system of advancement. Two were indirectly related: (a) lack of status

and (b) lack of system of placement.

"The salary schedules for the Episcopal Church as indicated by the 1943 survey are generally lower than those for comparable positions in other professional work as for example YWCA secretaryships and public school teaching.

"A thorough study of the problem has been made by the National Council's committee on the training and employment of women for work in the Church. Among the other data of this exhaustive study there is a table showing the range of stipends for a selected group covering the various fields of religious work in which women of the Episcopal Church serve. This table, especially in the column of minimum salaries in each field, is a shocking revelation of the inadequacy of the Church's wage scale for women employees. In many classifications the minimum is \$600 with \$300 mentioned in some cases. In the Church there can never exist between services rendered and compensation received such a fixed relationship as there is industry, but it should be a closer relationship than it is at present.

"The fact that so many women workers give highly expert services for inadequate salaries and often as volunteers has muddled our thinking. Always, we hope, there will be in the Church of God men and women giving service of a value far beyond their remuneration. But if the Church is to do its job it must think in terms of adequate salaries for adequately trained workers. It must use part time and volunteer help without exploiting it or seeming to encourage the employment of inadequate people at nominal stipends or at wages below the subsistence level."

Suggestions for minimum salaries in certain selected fields have been made by the committee. These are but suggestions.

Another part of the committee's report concerned the important matter of providing some plan for a

retirement income for women workers, who are at present excluded from the federal plan. The National Council passed a resolution urging every diocese, parish, and other employing agency of the Church to consider carefully the recommendation of the 1940 General Convention that such groups secure the future of their full-time lay employees by the purchase of retirement contracts. These contracts would be the property of the employees so that in case of change of employment the premiums could be assumed by the new employer or paid by the employee.

The report is being mailed to all bishops. Whether they will accomplish what we have in mind remains to be seen. We need to create sentiment everywhere. Is the Church willing to face a basic social question?



Frances Young of the staff of department of Christian education served on the committee to study the salaries of women Church workers

DELEGATES REPORT ON JAPAN

New York:—Four Church leaders recently returned from Japan presented a report at St. Bartholomew's Church here on November 29th and declared that the country is so "wide open to the Christian gospel" that they are worried about it. They declared that the people of Japan sense the bankruptcy of their old system, know that they were defeated and are now asking why. They are now testing Christianity to seek an answer. There is some danger of large numbers of people coming into the Church without an

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adequate understanding of Christianity, though the four men think that Christian leaders in Japan will be cautious about welcoming any rash mass movement into the Church.

The delegates were Douglas Horton, chairman of the American section of the World Council of Churches; Bishop James Baker of the Methodist Church; Luman J. Shafer of the Foreign Missions Conference and Walter Van Kirk of the Federal Council of Churches. They reported on talks they had with many Japanese leaders, including the emperor, as well as with many officers of the occupying forces.

Each of the delegates expressed astonishment at the tremendous welcome the American army is receiving in Japan. American officers and men walk the streets unarmed, and there is a growing pro-Americanism in every walk of life.

Describing Toyohiko Kagawa, Japan's eminent Christian, Van Kirk said he had lost a quarter of his weight during the war and was now "respected by the people of Japan as are few men there." He is dedicating himself to the organization of cooperatives, labor unions, and housing, clothing and feeding campaigns for the war-ravaged people. He told Van Kirk that the rumors he would run for a seat in the diet at the next elections were untrue.

Christian schools were pressed to alter their constitutions and eliminate all reference to Christian principles. Some gave in, Shafer said, but the majority worked out arrangements which satisfied the government and still kept a Christian allegiance. Of 157 pre-war churches in Tokyo, Shafer continued, only nine are now in existence and only six buildings intact. Eighty per cent of Osaka's churches were levelled to the ground.

The delegates will recommend to their sponsors that American Christians not attempt now to rebuild church edifices, nor to send large groups of missionaries. It would not be right, these men contend, to build churches when homes are needed, and to send missionaries into a country that is already starving for lack of food.

GERMAN CHURCHES READY FOR RELIEF

Geneva (airmail to RNS):—Prospects for distribution of food, clothing and medicine to needy Germans through their own churches

have improved recently, according to S. C. Michelfelder, representative of the World Council of Churches who has just returned from visits to the American and French zones in Germany. "The problem will not be Germany but getting the stuff to Germany," he said. Transportation among localities and zones is the big problem, he stated, but he is convinced that it will be available and he stressed that the new Evangelical Church, uniting Lutheran and Reformed elements and representing also the free churches in relief, is already organized for the job. He also emphasized that needs in other countries are no less acute than in Germany, particularly Finland, Italy, Austria, Hungary, Poland, Czechoslovakia.

UNITED PROGRAM FOR JAPAN

New York (RNS):—Thirteen mission boards have agreed to participate in a united program for Japan it was announced Nov. 27 following a meeting of the Japan committee of the Foreign Missions Conference. The Episcopal Church is not one of the thirteen but does maintain a consultative relationship.

SPONSOR YOUTH CAMP IN EUROPE

Geneva (wireless to RNS):—An international youth camp will be held in Switzerland next summer according to plans made here by the executive committee of the world's YWCA. It was also decided to hold a summer training course for national leaders of European countries.

Nominations Please

AT THE end of each year THE WITNESS presents an Honor Roll of men and women who have made during the year outstanding contributions to Christian life and work. Big names come to mind at once and of course they are not disqualified for that reason. But we also hope that readers will send us the names of people who have served effectively and yet are unknown to most of us . . . the hidden saints. All readers are invited to send in nominations, with facts to guide the editorial board. All of these will be carefully considered as a special order of business of the board and the Honor Roll printed in the December 27th number. We request that all nominations be at the WITNESS office, 135 Liberty Street, New York 6, not later than December 15th.

CHURCHMEN CONSIDER INDONESIA

Amsterdam (airmail to RNS):—The Netherlands Reformed Church which has emerged from the war with a new desire to relate Christianity to the life of Holland, has set up a special commission to study empire policy toward such outposts as Indonesia. The Rev. Samuel M. Cavert, secretary of the American Federal Council of Churches, who



Wilburn C. Campbell resigned on November 28 as director of laymen's work of the National Council to accept the rectorship of the Ascension, Pittsburgh, effective May 1

attended the synod stated that he was impressed by the desire of the Dutch churchmen for "more democratic processes and a united facing of social issues."

SCHOOL OF CHRISTIAN EDUCATION

Philadelphia:—The school of Christian education of the diocese of Pennsylvania, meeting at the Church House on successive Tuesday evenings, was concluded on December 4th with its sixth session. Among those giving courses were the Rev. Peter C. Van der Hiel, the Rev. Frederick B. Halsey, Mrs. William H. Jefferys, Miss Elizabeth P. Frazier, the Rev. Franklin Joiner, the Rev. David O. Trauger, the Rev. John K. Shryock, the Rev. Aaron Manderbach, the Rev. Frank Williamson Jr., Mrs. C. Stanley Rogers and Miss Marjorie D. Gammon. The Rev. Herbert W. Jones was the dean.

THE WITNESS — December 6, 1945

Read, Mark, Learn

IS THE Bible anything more than a devotional manual? Does the whole Bible have a story to tell, a message for men and women today? Should the Bible be read still; can it be intelligible to the layman? Generally speaking the answer we in the Church seem to be giving is decidedly in the negative. It is a book that is of concern to a few scholars and a great many members of fundamentalist sects. But we use the Bible for piecemeal reading with such guides as the Forward Day - by - Day and that's the extent of our interest.

Dr. Bayard Jones, in explaining the purpose of the daily lectionary points to a fact about the Bible in relation to the Church which we are liable to forget: "It happens that Christianity is a *historic religion* in a unique sense. It is not only, like all others, a religion embedded in human history, or with a history of its own. It is simply not a speculative system at all, but a faith founded upon history, based upon facts, grounded in things that really happened." Is it not possible that men today fail to recognize the importance of God's Word in the direction of current history because they have become unfamiliar with the impact of God on the history of the world as recounted in the Bible? We started by doubting the Bible in the 19th century, then we were affected by the Modernists "spiritualizing" of the Bible truth in the first part of this century, now we have settled down to forgetting the Bible.

We need sorely the return of an appreciation for and a familiarization with the Bible story. The stories of Genesis hold religious truth which we dare never forget. If any doubts this let him read the tale of the Tower of Babel in the light of our experience in a modern civilization which men tried to build without God. The historical books show God's hand active in the leadership of a primitive people moving toward an ever-widening knowledge of God's will and spirit. In the prophets

we find warnings that have contemporary application and the Writings display some of the most profound searchings for religious truth which man has ever written. The events of the incarnate life of our Lord as given in the Bible are hazy in the minds of thousands who are supposed to follow him in their lives. The true meaning and importance of his sacrifice and atonement for the salvation of mankind are not understood because we are not familiar enough with the Epistles.

We need instruction in the whole of the Bible for children and adults alike. The daily lectionary provides a guide for those who would follow the complete text. But the people need guidance. Are our Sunday schools doing an effective job in this field? Could not the Lenten season be used for regular adult Bible courses? Too often when we think of Bible courses we mean the teaching of the background or the application of the content. Let us return to the content itself. Let us teach and read the Bible.

A Great Need Neglected

ANYONE who will examine the Estimate of Needs, a document sent out by the Presiding Bishop to inform us how the money being raised by the Reconstruction and Advance Fund is to be spent, is certain to agree with the group of Boston clergy whose statement will be found on page

three. First asking for three million dollars our leaders, after further surveying the needs, raised the asking to five million. As the campaign developed other imperative needs were added so that this latest document, sent out over the signature of the Presiding Bishop, asks for a grand total of \$9,257,500. But not a single penny of this sum is allocated to aid Europe which is dismissed with the casual statement that "it is hoped that the amount raised will also permit some aid to European churches."

There is hardly anything we can add to the statement issued by the Boston clergy except to say

"QUOTES"

TO BE A CHRISTIAN means to hold convictions radically opposed to many if not most of the ideas which are constantly expressed over the radio, by the press, in the movies, by government officials and from many church pulpits. A major problem for Christians then is how to hold loyally to our beliefs about the meaning of love in personal, international, racial, political and economic relations, without permitting the constant tension of disagreement with personal friends, church associates, social institutions, and political policies to embitter or to crush us. There can be but one solution. It is to be found in more selective listening, reading, and meditation on what is good and true and beautiful; in more constant communion with God; in more daring ventures to bring in his kingdom of righteousness and peace.

—James Myers
Industrial Secretary of
Federal Council of Churches

that we agree wholeheartedly with it. We commend it to your careful reading. If you agree with it we would suggest that you so inform your

own diocesan authorities and also the Presiding Bishop, the Rt. Rev. H. St. George Tucker, 281 Fourth Avenue, New York 10, N. Y.

Places Where God Speaks

by Sherman E. Johnson

Professor at Episcopal Theological School

THE end-product of biblical studies in college and seminary ought to be an enhanced appreciation of the Bible as the word of God. It is just here that the fundamentalist or non-critical preacher has a temporary and specious advantage. He says in no uncertain terms that the book is God's word. He may make many mistakes: he may set the lower manifestations of religion on the same plane as the highest and make the lesser commandments seem as important as the greater; he may



lead the people astray with truncated and warped conceptions of Christianity; he may drive many of the educated away from religion; yet he reaches and brings closer to God many of those unchurched common people among whom Christ himself did his greatest work. Unless the standard brands of churches, which by now are committed to the historical approach to the Bible, can show that their understanding of scripture has a greater evangelical power than any other—no, there is no “unless” to it; we simply must.

With this in mind I have chosen, as reading for Bible Sunday and the weeks that follow, certain Old Testament passages which are seen, in the light of the Christian revelation and modern knowledge, to contain the word of God with particular vividness and clarity. They are addressed to the Hebrew people at various stages of their national life, yet each reflects some new revelation of God and of his will. These sections can be used in private devotions, or as subjects for Bible classes or sermons. I strongly recommend to the reader that, even if he employs the King James, he should also make use of *The Complete Bible: An American Translation*, published by the University of Chicago Press.

The apprehension of God's presence in early Israel. Gen. 18: 20-33: a man can confidently intercede for other men because he knows that God is both just and merciful. Gen. 22: 1-14: an at-

tempt to explain why human sacrifice was once performed but is nevertheless contrary to the will of God. Gen. 32:3-30: this story is an excellent example of what Rudolf Otto called “the idea of the holy”; man feels awe in God's presence and yet is irresistibly drawn to him and cannot let him go. Men of all generations have found in this mysterious and haunting story something that answered to their experience.

The Hebrew nation-church was founded on the conviction that God had made a covenant with Israel. Exod. 3:1-14; chapter 14; the decalogues of Exod. 20:1-17; 34:10-27 and Deut. 5:6-21. Various teachings about national life in I Sam. 8:10-18; I Kings 12:1-20; 19:1-18; 21:1-24; and Deut. 8 (to be compared with Judges 5). These passages belong to different periods and embody several points of view, but behind them all lie the still valid beliefs (a) that the Israelites did not choose God but he chose them, not because they deserved it but because of his mercy and love; (b) that he is a God of justice and expects his people to live by a standard higher than any that the world has known; and (c) that to break the agreement with him, and go against his will, means disaster.

The great prophets. The prophet's integrity, Amos 7:10-17. His call and his disillusionment, Isa. 6:1-13; Jer. 1:4-19; 20:7-13; 23:16-29. Denunciation of individual and social sin, Amos 1:3—2:16; 3:13—4:3; 6:1-8; Isa. 5:1-7. As long as these sins exist, worship will be unavailing, and God's visitation of his people will be bad news instead of good, for the only hope is repentance, Amos 4:4-5; 5:4-27; Isa. 1:10-20; 58:1-12; Micah 6:6-8. Punishment, Isa. 10:5-15. All primitive peoples have some sense of the divine such as we have observed in the stories listed above. The belief in the covenant made possible a unique understanding of God because it set him apart from the gods of all other nations. But without the teaching of the prophets the Hebrews could not have been led into a higher religion capable of embracing the whole world. The peculiar glory of Israel is that the prophets added a clear sense of the moral

content of God's demand and the conviction that he is active in historical events. The teaching of our Lord presupposes the prophetic movement and cannot be understood apart from it. One who would seek the word of God for our day should immerse himself in the books of Amos, Isaiah and Jeremiah, carefully observe contemporary events in state, church and everyday life, and then ask what the Holy Spirit is saying to us through these prophets.

PROPHECIES of Hope. Monotheism, Isa. 40:12-31. Redemption, Isa. 50:1-3, chapters 55 and 61. A poetic picture of the ideal king of the future, Isa. 11:1-19. These passages belong to the period of the exile or later. Taken by themselves, they might encourage false hopes, but read against the background of the earlier prophets they tell us of the other side of God's character. He will come to those who wait upon him, and man's sin will not always frustrate the operation of his holy and loving will. Such passages as these encouraged the later Jewish hope of a time of redemption, which often included belief in a Messiah or ideal king, and so provided the background for the earliest Christians' interpretation of Jesus' significance.

The problem of suffering. Job, chapters 9, 10, 19, 31, 38-41. Before attempting the entire Book of Job, one might first read these sections, which set the problem and provide part of the divine answer. The earlier Hebrew solution of the problem can be seen in the book of Deuteronomy and in Psalm 37, and it is too simple: the man who is good will be blessed, the sinner will be punished. Job may not be perfect from the Christian point of view, but he knows that the conventional explanation of his suffering is cruel, unjust, and unworthy of God. Through it all he clings to faith in God and is answered by a revelation of God's greatness. Another answer is indicated in Isa. 52:13—53:12. Probably God's servant is originally the nation of Israel, though the writer may have had such a figure as Jeremiah in mind also. Christians of the first century and later looked back at this passage and believed that it explained the cross of Christ.

The scriptural sections listed above are by no means a complete summary of the best of the Old Testament. For one thing, none of the Psalms is included. Furthermore, I have not listed the great narrative sections, although much of the inspiration of the Old Testament is to be found directly in the story of Israel as it unfolds itself. What these readings are intended to show is that the Bible speaks for itself; it does not require the *imprimatur* of any Church or the critical judgment of the scholars for its truth to be validated, though there

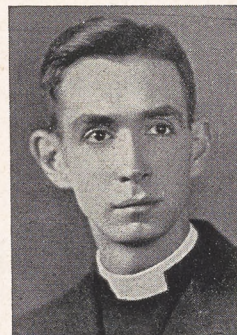
is a legitimate place both for Church canonization and historical research. The point is that such passages as these ought to speak to any right minded man and commend themselves as true words of God. These words once being accepted in faith and humility, we may go on and do further building, knowing that we have a firm foundation.

The Living Liturgy

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

NOTES ON EVENING PRAYER

WE HAD occasion last time to speak of the value of the Exhortation at the beginning of the Daily Office. The short bidding which is an alternative to it first appeared in the Prayer Book in our 1892 revision, when it was placed in Evening Prayer and given a certain preference over the longer form by virtue of its initial position. Probably the idea in the minds of the 1892 revisers was that the long Exhortation when said at Morning Prayer would serve, like the *Venite*, for the whole day's worship and repetition of it was unnecessarily tedious. We must remember that in 1892 it was more common to have both the daily services in parish churches, at least on Sundays, than it is now.



But in our current mood and desire to shorten services, the custom is growing more widespread of omitting the whole penitential introduction to Evening Prayer, even when Morning Prayer has not been said in the church. When we consider this in the light of the fact that our evening congregations tend to be composed largely of persons who have not been to a morning service, or at least not to "Solemn High *Matins*" at 11 o'clock, we should think twice before we deny these evening worshippers their needful and proper preparation for communion with God. For only after we have confessed and removed the barrier of sin are we in a right relation both with God and with one another for the act of common praise and prayer.

Moreover it might be argued that the spirit of penitence is more congenial to worship at the close than at the beginning of the day. There is always in us the disposition to sin, to be sure; but at the end of the day's activity—or inactivity, as the case

may be—we can more readily make up a lengthy list of the times we have given in to our sinful disposition than we can when, arising from refreshing sleep, we instinctively turn our minds first to thanksgiving to God for having brought us safely through the night to a new day of opportunity in His service. (I am not concerned here with the illogical practice of saying Morning Prayer an hour before noon.)

The short alternative Absolution, allowed in our 1928 Book, is fittingly taken from Compline. It is a prayer, not a declaration; and it is curious that it lacks any oblation “through Jesus Christ our Lord,” especially since we have just besought God to forgive us according to His “promises declared unto mankind in Christ Jesus our Lord.” The “grace and consolation” of the Spirit is not a soothing balm, but encouragement and good cheer. Think of the lines in the *Veni, Creator Spiritus*:

Anoint and cheer our soiled face

With the abundance of thy grace.

Speaking of Compline, we should like to ask what is the value of the revival of this office of bedtime prayers in so many of our Church conferences and religious meetings? Why are we not content with the Church's official evening prayer, especially

since our flexible rubrics make it quite easy to include in it all the best elements of Compline: the psalms, a short lesson, the *Nunc Dimittis*, the Collect for Aid, and the Compline office hymn, “To Thee before the close of day”? Besides, such a shortened Evening Prayer remains logical and direct in its structure, whereas Compline has undergone so many and various cuts and additions as to leave a haphazard impression despite the beauty of its single pieces. The “living Liturgy” is no longer alive when we go behind a creative development, such as is Evening Prayer, to revive one of its sources whose form, though not its substance, is outmoded.

A good example of the “fitness of things” in Evening Prayer is the relative position of the two Gospel Canticles. The *Magnificat* sums up the preparation for Christ in the old covenant and looks forward to His Incarnation. The *Nunc Dimittis* is the response to the historic advent of the Savior which is proclaimed in the New Testament. Some have thought that a slight change in Morning Prayer would accomplish the same logical sequence; namely, to put the *Benedictus* after the first lesson and the *Te Deum* after the second. Why not? It would make the *Te Deum* more climactic.

The Study of the Bible

by Robert M. Grant

Professor at the University of the South

OFTEN we hear that what people know of the Bible is only what is read to them in church. The old-fashioned Bible reader is gone. The sheer volume of printed matter, including the Sunday supplements, has overshadowed the Christian book. If this is true—and I think to a considerable extent it is—the Church must make every effort to restore Bible reading, not only among its laity but among the clergy as well. If the Bible is the source of Christian doctrine we must remember that a river cut off from its source dries up and dies.

Why do we read at all? We read what we think will be interesting and what will have relevance to our own life. Often we read for escape. But we want to escape to situations which are imaginable as situations for us. We usually cannot face the prospect of jumping more than two thousand years into the past. Yet why do novels with Biblical subjects almost always sell well? The life-situations of the Bible are the same as ours. It is not the ancientness of the Bible which makes it seem difficult to read.

Then why don't we read the Bible more? Part

of the problem is the translation. We do not ordinarily read seventeenth-century English for pleasure. Shakespeare may be an exception, but I for one find him far more attractive on the stage than on the page. The Pocket Book editions have glossaries, but looking up every fifth word does not make for interesting reading. And the King James version was made to be understood, not to sound mysterious. Readers who try the Moffatt or the Goodspeed translation of the Bible are usually delighted with the freshness and closeness to real life which they meet. The book of Acts, for example, reads like the story of an adventure (which it is) rather than a musty travelogue or a source book of Elizabethan theology.

Another difficulty is the bugbear of modern criticism. The ordinary Bible reader, ordained or not, knows vaguely that criticism exists, and takes one of two opposite attitudes. Either he manfully declares, “The Bible is the word of God,” and proceeds with closed eyes to swallow everything literally, including Jonah; or else he becomes progressively more skeptical and ends by doubting every-

thing, including the historicity of Jesus. Awareness of the real nature of criticism might save him from both errors. After all the difficulties and contradictions of the Bible as it stands are as obvious today as they have been since the second century. And to neglect the answers which honest scholars are trying to give is to bury your head in the sand. Is criticism hard to read? Sometimes; but it can be presented clearly, simply, interestingly, and easily—as it is in a new series of quarter pamphlets called *Know Your Bible* put out by Abingdon-Cokesbury. They are invaluable for young people, for older Bible students, for the minister who wants to refresh his memory.

BUT the problem still remains, Why read the Bible at all? Isn't it one more ancient book which has little point as far as our times are concerned? Didn't its writers live before modern science and the discovery of laws of nature? Don't they ignore what we all know of psychology? These questions take us into the deepest waters of theology. They involve the questions of God, creation, providence, miracle. They need to be answered in a book; and fortunately there is such a book, brilliant and not too technical, by the English Old Testament scholar H. H. Rowley—*The Relevance of the Bible* (Macmillan, \$1.75). This ought to be in every clergyman's library.

A fairly simple answer is this. Some people believe that our religion can be carried on simply by rites—even sacraments—which satisfy the emotions and make little appeal to the mind. Others think that one or two simple principles are enough. But an adequate religion must answer the needs of the whole man. One reason the ancient mysteries died is that they occupied themselves exclusively with symbolism and had no theology. And simplicity alone is no evidence of truth. Experience is often complex and paradoxical and our theology must be capable of guiding us through complexity and paradox. Where can we find a guide book for the obscure ways of modern life? In the Bible; for in the Bible is the record of God's self-disclosure to sinful man, and man's search for the holy and merciful God, and God's act of reconciliation in Christ. On the foundation of the Bible theology can be built.

Just as our nation has a constitution, so the Church has the Bible. But the constitution comes from one group for one nation at one point of time. The Bible covers a period of nearly two thousand years; it is written for all nations; its writers and readers represent many classes and points of view. It is a universal book. And it is universal because it is the book of God. In the Bible from the story of creation to the vivid visions of the apocalypse we hear God speak. To be sure, he

speaks through men—fallible, limited, sinful—but it is God who speaks, and the Bible must rightly be called the word of God.

The great unknown author of Hebrews describes us Christians as those who have "tasted the good word of God." But just to taste it is not enough. We must read, mark, learn, and inwardly digest it. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." And again, "Today, if you will hear his voice, harden not your hearts." For in this book God speaks, not only to his people in the past, but also to us. He is not only the God of the dead, but the God of the living. And to us he speaks, if we will hear his voice, in his living word.

Dramatic Arts and Religion

By

WILLIAM B. SPOFFORD, JR.

RECENTLY I wrote that it might be a good idea for the Church to make more use of the dramatic presentation of religion over the radio in this country, following the lead of the Church of England. It still sounds like a good idea. But, after seeing some facts and figures, I'm not so sure that we could get on the air with any programs which really presented the Christian gospel.

We often bemoan the fact that "freedom of the press" has many illusory qualities in this country. These statistics deal with the "freedom of the air":

We have today some 900 standard broadcast stations varying greatly in size or power. Thus, a 50,000 watt station on a clear-channel uses 200 times as much power and occupies 40 to 80 times as much channel space in the spectrum as a 250-watt local station. There are, for example, 10 clear-channel 50,000 watt stations licensed to members of the National Association of Manufacturers which utilize more power and more space in the spectrum than all of the nation's 444 local 250-watt stations put together. The same is true of the 7 clear-channel stations licensed to CBS and



its stockholders, and of 8 clear-channel stations licensed to newspapers.

More than two-thirds of all stations, including substantially all the powerful stations, are affiliated with one or more of the four national networks, further concentrating control. Control of the networks themselves is exercised by a few big advertisers and advertising agencies. Thus: 26 per cent of CBS's revenue in 1944 came from 4 advertisers, and 38 per cent from four advertising agencies. 25 per cent of the Blue network's business came from 4 advertisers and 37 per cent from four advertising agencies. 23 per cent of Mutual's business came from 4 advertisers and 31 per cent came from 4 advertising agencies. More than half of all network revenues came from two industries, drugs and toilet goods, 27.9%; and foods and food beverages, 22.4%. The largest single group of broadcast station operators today are the big newspaper publishers, approximately 250 stations being owned by or affiliated with newspapers. In more than 110 cities, where there is only one newspaper publisher and only one radio station, the radio station is owned by or affiliated with the newspaper publisher. As a side comment, we might say that some 208 newspapers which also owned radio stations took sides in the 1944 presidential campaign. Of these, at least 152 or 73% "backed the wrong horse."

I'm no statistician, but any way these figures are looked at, they seem to indicate that "freedom of the air" likewise has its illusory qualities in this country. A little popular protest to Congress and the Federal Communications Commission might help.

New Books

***Excellent

**Good

*Fair

****Citizenship and the New Day* by Parley Paul Womer. Abingdon-Cokesbury Press. \$3.

In writing *Citizenship and the New Day*, Dr. Womer has produced a book which should be priority reading for every teacher who attempts to reveal the meaning of citizenship. The book is written in a style that makes it easy reading for teachers and students alike and for the ordinary layman. It is divided into three parts; Part I is entitled *The Origin, Function and Character of Citizenship*. In five chapters the historic development of citizenship is described from earliest times to the incubation of citizenship in America and the gradual assumption of natural citizen competence. Differentiating between a "citizenry" and a "crowd" the author presses towards the need for individual responsibility in the voting

process and in the solution of all problems involved in democratic government.

In the seven Chapters of Part II, under the title *The Idealistic Character of Citizenship*, the author discusses the important problems of liberty, equality of rights, paternalism and citizen motivation, as they affect social justice, legal justice and the outreach toward a world state and world citizenship.

The author pulls no punches when discussing capital and labor in Chapter III, under the title *Social Justice and Free Enterprise*. The law of the jungle has played an extensive and significant part in free enterprise and still dominates its workings. For those who are constantly standing at the bench condemning the New Deal, he has some challenging words by way of experimentation and valuable accomplishments.

In the last five chapters of the book, entitled *Education for Citizenship*, the author points out the dire need of educating for citizenship in family, school, citizen groups and Church. This section is especially valuable for the clergy and lay leaders of the community. In the last chapter he emphasizes the necessary place of creative religion in educating for citizenship. Here the author has done a notable piece of work in connecting the rule of reason with creative religion. Without religious motivation the founding fathers of our government might readily have failed even though they stood on the firmest grounds of reason. It was the utter assurance that a moral universe and the God behind it were being served in their thinking and action in first, fighting a war and second, in establishing a republic, that sustained them and gave them courage. "Kinship with the Eternal, the sanctity of the individual person, the rule of reason, conscience, courage and love—these are findings of the religious consciousness, and they therefore figure as absolutes of personal character, of social relationships and equally of the social and political order. Fundamentally democracy is democracy, not merely because it is based on a certain form of government, and a voting process, but because it takes account of these absolutes and in its educational processes, the promulgation of its laws, and the building of its institutions it endeavors progressively to give them expression."

In addition to the vital contents of the book on citizenship the author lists at the end of each chapter a bibliography on the particular subjects discussed. These are of great value as resource material to whomever is interested in the democratic process.

This reviewer highly recommends this book to all who find interest and stimulation in a scholarly work, written in an easy style on an important subject.
—JOHN WARREN DAY.

THE WITNESS — December 6, 1945

New Youth Campaign Launched With Fine Challenge

It Is Designed to Meet Challenge of Youth For Christ Movement Charged With Fascism

Edited by Sara Dill

Detroit:—A campaign to reach young people under the heading of "Youth Marches for Christ and the Church" was launched here last week. The program, designed to meet the Youth for Christ movement, charged with having fascist tendencies, is being sponsored by the Christian Endeavor Society but has the active support of Episcopal, Methodist, Baptist, Presbyterian and Congregational youth groups.

The campaign, to be extended to twenty other cities, was launched with a mass meeting attended by over 3,000 young people, preceded by a parade through the streets of the city. Following this opening meeting others were held in various churches where addresses were given by such leaders as Channing H. Tobias of the national council of the YMCA; the Rev. Daniel A. Poling, president of the world's Christian Endeavor Union; John Ramsay, public relations representative of the CIO; the Rev. Jutsuo Morikawa; Harry N. Holmes of the World Alliance for International Friendship; Jesse M. Bader of the Federal Council of Churches; Walter W. Woodbury of the Northern Baptists; Mr. J. C. Penny, business leader. At these meetings two or three young people also spoke. It is estimated that about 10,000 persons attended the rallies, of whom 1,581 made decisions involving joining the church, fulltime Christian service, commitment to daily meditation and tithing.

Following these meetings a continuing committee was appointed and plans laid for monthly rallies, summer retreats and other inter-church get-togethers looking toward interdenominational cooperation.

Most of the Episcopal parishes joined in the program. The official agencies of the diocese gave their endorsements and the Rev. Richard U. Smith, director of education of the diocese, was on the general committee. Other Episcopalians to take part were the Rev. G. Paul Musselman, rector of St. Alban's, Highland Park, and the junior choirs of the

cathedral, St. John's and St. Matthews'.

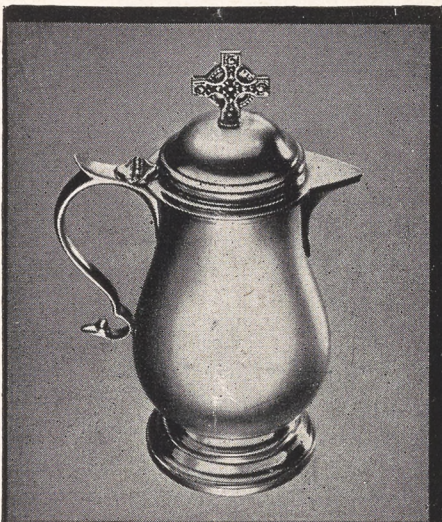
The next phase of the campaign will be conducted in Philadelphia late in January, followed by meetings in Boston from January 31 to February 3. Other cities which have asked for meetings are Baltimore, Richmond, Cleveland, Chicago, St. Louis, Dallas, Los Angeles, San Francisco, Portland, Seattle, Denver.

Peace Conference

New York:—The executive committee of the Federal Council of Churches has approved a statement prepared by the commission for a just and durable peace which, among other things advocates a general peace conference "to give moral principles a maximum chance

to prevail." Five principles that must be applied in order to promote the general welfare were set forth as follows:

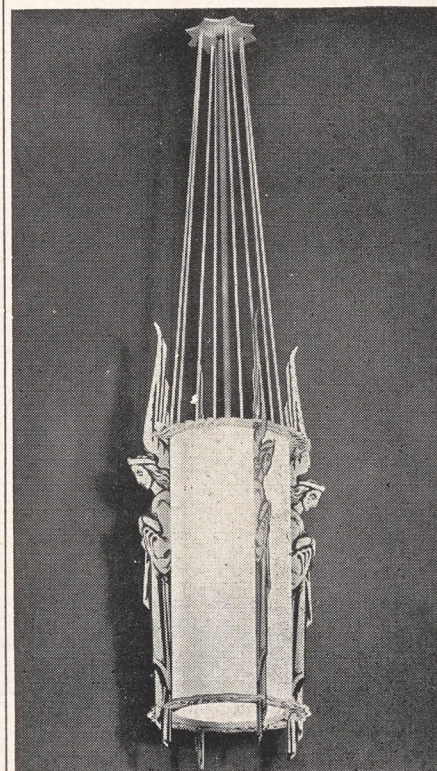
"1. Territorial changes should conform to the natural long-term aspirations of the inhabitants. Strategic and economic considerations ought to be subordinated to human considerations. There ought to be no



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ECCLESIASTICAL STUDIO
BLACK, STARR & GORHAM
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NEW YORK 19, N. Y.



Plastics in Church Lighting

Rambusch Lantern No. 11-G-165, first made for St. Francis of Assisi Church, New York City, has proved so popular that mass production methods are being installed. Costs are down to one-half and shipping costs are down even more. This lantern marks a new development in the science of church interior illumination in that it departs from the use of metal framework and adopts a more practical and serviceable material. The new lantern frames are made from a ligno-cellulose product which is durable, non-corrosive, easy to transport, assemble and install. The new diffusing material is plastic. It is shipped in flat sheets and bent into cylindrical form during assembly.

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wholesale displacements of peoples.

"2. Colonial peoples should be assured independence or self-government within a fixed term wherever practicable. Meanwhile, genuine international trusteeship should be provided through the United Nations Organization.

"3. Armaments and military establishments should be limited to the needs of internal order and of international order as planned by the United Nations. There should be a beginning of such international supervision and control as must become general if the human race is to protect itself against its own total destruction.

"4. Reparation should be limited to productive capacity over and above that required to maintain average living standards. It should not be an instrument of vengeance. There should be no enslavement and, as stated in the Atlantic Charter, the vanquished should see the possibility of access on equal terms to the trade and to the raw materials of the world which are needed for their economic prosperity."

"5. The treaties of peace should make a beginning in realizing the conception of an international Bill of Rights."

Describing the United Nations Organization as an international body "which has the power and opportunity to establish a peace which will accord with Christian principles," the Commission urged that its "curative and creative" functions be utilized so that through common effort against common threats to the general welfare the peoples of the world may find fellowship.

Stoned by Mob

Rome (wireless to RNS):—Roman Catholic Archbishop Stepinac of Croatia was recently attacked by a mob when he attended the opening of a parish house in Zagreb, according to a report received at the Vatican. It is said to have been inspired by his reported opposition to land reforms introduced by the Tito regime which would divide among the peasants the large estates held by the Church.

Ask Wage Increase

New York:—The executive committee of the Federal Council of Churches last week declared that it favors an increase of the minimum wage to 65 cents an hour with 75 cents an hour after two years. The current provision of 40 cents an

hour or \$16 a week for a 40 hour week is "wholly inadequate under present costs of living."

Meeting Discrimination

Chicago:—The Church Federation of this city held a youth rally that was attended by about 800 Protestant young people in order to help counteract tension among south side high school students. They were stirred up because Negroes attended certain high schools and recently staged strikes. A young Japanese-American, Perry Sieto, a student at Illinois Wesleyan, pleaded for racial tolerance.

War on Church

Geneva (wireless to RNS):—Detailed Nazi plans for combatting the movement toward international Church cooperation, as exemplified in the World Council of Churches, were revealed in a secret Gestapo document that has just been found in southern Germany.

Released by World Council headquarters here, the document, drawn up in 1938, asserted that the Church cooperation movement has a "Marxist, pacifist Jewish character." It stressed that cooperation of Roman Catholics and Protestants must be scrupulously watched because "the ecumenical (Church cooperation) movement constitutes for the Vatican a further means to effect reunion of the two faiths."

Agents of the Gestapo were instruct-

ed to keep a careful check on the foreign connections, travel, and mail of German theologians and lay leaders. Gestapo men in Southwest Ger-

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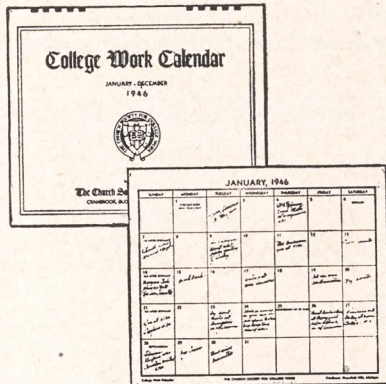
many had the task of getting an agent into the meetings of the World Council of Churches at Geneva.

Nazis were also instructed to penetrate into the Confessional Church government in Germany, to watch theological faculties, and to scrutinize "illegal methods" the Church employed in its struggle against the state.

Another job assigned to the Gestapo was to collect incriminating material against Roman Catholic orders and confessional societies. Control of these institutions and leading figures was held necessary because they were considered by the Nazis as a threat to Germany's national and cultural life.

It was proposed that attacks on the Churches should be conducted gradually "from the bottom up," instead of by immediate frontal attack. The most important problem, the instructions said, was to "create a new conception of Christianity."

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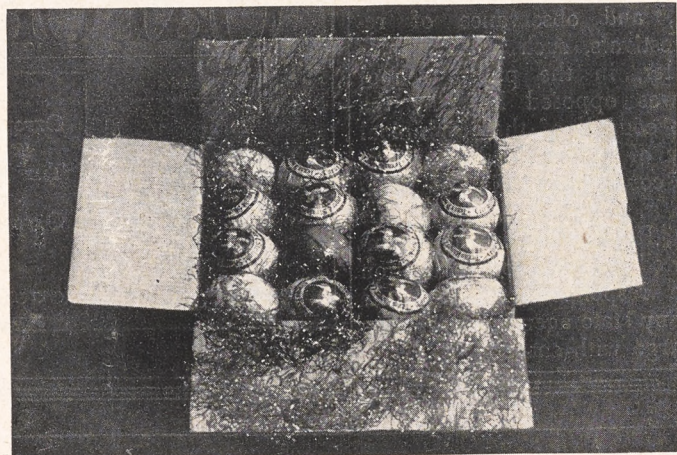
Interracial Service

New York:—The Rev. Irvin W. Underhill, formerly a missionary to Africa for the Presbyterian Church, was the speaker at an interracial and interchurch service held at the Central Presbyterian Church here December 2. Mr. Underhill, said to be one of the most successful missionaries ever to go to Africa, was at one time a candidate for orders in the Episcopal Church. Following an

address he gave not long ago an Episcopalian came to him and said, "I only wish we had leaders like you in our Church." To which Mr. Underhill replied: "I was in the Episcopal Church at one time but since my bishop insisted that all Negroes be segregated at diocesan meetings I felt obliged to leave it."

The director of the interracial choir at the meeting here was Mr. William King, the discoverer of

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Marion Anderson and for a number of years her pianist. He was also at one time the pianist for Roland Hayes. The meeting was under the auspices of the Interracial Fellowship, a national organization which seeks to promote fellowship through worship. The Rev. Tollie L. Caution, head of Negro work of the Episcopal Church, is a vice-president of the society.

Churchman Dies

Philadelphia:—Rowland S. Morris, former chancellor of the diocese of Pennsylvania and at one time ambassador to Japan, died on November 23 at the age of 71.

Sectarian Instruction

New York (RNS):—Sectarian instruction, and observance of religious festivals, such as Christmas and Easter, in the public school system was opposed here by the executive council of the Rabbinical Assembly of America, which represents the conservative wing of Judaism. In a statement issued by its president, Robert Gordis, the assembly asserted that religious education is not a responsibility which the state or any state agency can assume or discharge with success.

It also contended that the public schools cannot do justice to all religious ideologies and still achieve the main general goals of education. Such formal instruction, the statement said, would tend to identify the school system with particular denominationalisms, and the program might bring into the education system all the evils involved in union of Church and state.

Half a Billion


Toronto:—Twenty-four Protestant denominations in the U. S. and Canada that belong to the United Stewardship Council contributed


\$510,371,041 to local church expenses and to benevolences during the past year, the Council was told at its annual meeting here. The total marks a gain of \$68,502,714, or nearly 16 per cent, over 1944.

Harry S. Myers of Hillsdale, Mich., making his 26th annual report as secretary of the Council, revealed that the religious bodies, with a membership of more than 30,000,000 exclusive of infants, gave \$406,913,320 for congregational expenses, and \$103,457,720 for benevolences. Since 1934, with the exception of 1940, the trend in giving has been up, he said.

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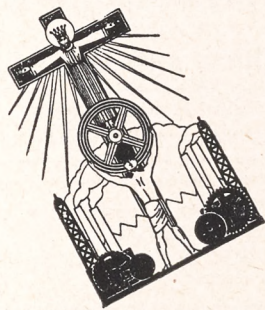
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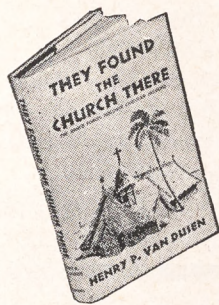
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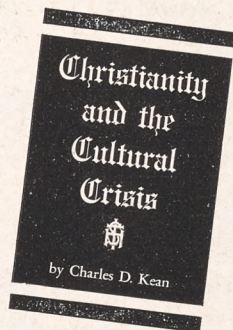
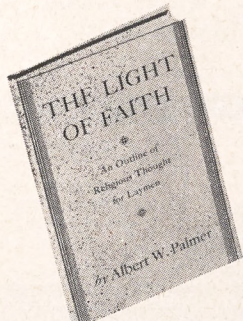
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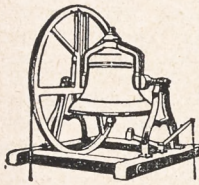
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Archbishop Speaks

London (wireless to RNS):—The Archbishop of Canterbury stated last week that the Jewish problem "cannot be found wholly or mainly in Palestine." He declared that governments have "a bounden duty to make provision for Jews in Europe who have been the first and worst sufferers in the last ten years. It is not to be accepted that none of them can again find security and happiness in the countries in which they have suffered. Some will take part in, and contribute gifts to, the prosperity of Europe."

Clergy Notes

(Continued from page Two)

MUELLER, HOWARD M., rector of St. Michael's, Savannah, Ga., has accepted the rectorship of St. Matthew's, Bogalusa, La., effective Dec. 15.
 SPICER, WILLIAM J., formerly rector of All Saints', Appleton, Wis., is now rector of All Saints', Syracuse, N. Y.
 STALLKNECHT, FRANK H., rector of St. Mary's, Belleville, Texas, has retired from the active ministry.
 WARD, BISHOP J. C., retired bishop of Erie, is to spend three months this winter assisting with visitations in the diocese of Central New York.
 WILLIAMS, THOMAS J., formerly vicar of St. Augustine's, New York City, is now assistant at St. Paul's, Brooklyn, N. Y.
 WOOD, MILTON L. JR., was ordained deacon on Nov. 18 at St. John's, Montgomery, Ala., by Bishop Carpenter.
 WOODROOFE, ROBERT W., former army chaplain, is now the rector of Grace Church, Newton, Mass.

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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.

JAMES FOSTER

Rector of Christ Church, Gary, Ind.

I was glad to see your article, The Bible in the Prayer Book (WITNESS, Nov. 8) and I heartily concur in your recommendations. Especially, I wish that some of the Epistles and Gospels should be changed. Not only Lent 4 but Sexagesima, Lent 2, Lent 3 and Lent 5 could be bettered. Would like to see an alternative gospel for Lent 6 to be used at the early service. Are the Gospels for Easter Day the best we can have?

Also grateful for your listings of notable Gospel passages not included in the Prayer Book and would like to have a similar listing for the rest of the Bible, with the Church's permission to choose from these for the lessons at Morning Prayer. We here have Holy Communion every Sunday from First Advent through First Epiphany and from First Lent through Trinity Sunday, using Morning Prayer the other Sundays. On Sundays when we have Morning Prayer, it would be good to present the most notable passages not given in the liturgy. I do often use the Gospel for a lesson. All good wishes and our thanks for the fine work you are doing.

* * *

J. BURT WEBSTER

Associate Sec'y, army and navy commission

I am sure you will be interested to learn that to date 139 chaplains of our Church have been released from the armed forces and returned to civilian life. A few of these have not definitely been released, but they have sufficient points and their requests for release are in process of being granted. Some of them are also on terminal leave, and of these 139 men 91 have already been placed or have secured parishes. This, I think is a splendid showing.

The army and navy commission as such is not authorized to place chaplains in parishes but we are doing everything we can to be of assistance. One thing we do is to notify all bishops of the Church every two weeks of the men who have been discharged. We are constantly writing letters to bishops concerning these men on our own initiative and upon request giving the rectors of parishes and senior wardens of churches information they desire. We are now in the process of preparing an information card on each chaplain that will give us the information necessary when members of the clergy write to us. This card gives us information as to a chaplain's desires concerning special types of work or locations where he would like to serve.

We stand ready to do everything in our power to bring chaplains and parishes together and after all, other Churches differing from us as to ecclesiastical organization can do no more since in each case the chaplain has to be called by the local church or presbytery as the case may be. The Methodist bishops do appoint their men to parishes but the tendency in that Church is increasingly, in the larger parishes at least, coming around to the point of the local church calling the man they desire and requesting the bishop to appoint him.

JAMES R. SHARP

Executive Secretary, diocese of Tennessee

I was much interested in the article by Editor Frederick C. Grant in THE WITNESS (Nov. 8). All his illustrations are excellent as showing the real need of revision of the liturgical Epistles and Gospels. Doubtless he did not include many of which he made note. My own list has, not in Dr. Grant's article, Advent 1, insert "first" before "believing" in the Epistle, v. 11; Maunday Thursday Gospel, v. 32 put "others" "for other" (to discourage readers from overlooking the following comma, as I have heard done); and some more.

One Epistle I'd like to see lengthened is Advent IV by adding vv. 8, 9.

In the case of "they wanted wine" how about the marginal reading, "when the wine failed"?

If the parable of the clever steward, which he cites as a "notable passage not included in the Prayer Book" and which was displaced in 1928 to make way for the so-called parable of the prodigal son, is ever replaced certainly "when ye fail" at the end should be more intelligible; "of" earlier in the same verse should be made to read "by means of."

All in all I rather think that Dr. Grant's "dozens of places" is distinctly an understatement.

* * *

FREDERICK W. GOLDEN-HOWES

Rector at Fernandina, Florida

Talking It Over for November 15 on chaplains interested me keenly. It was a good job. It's not a new condition. The same problem faced the separetees in 1918 which was a skirmish compared to world war two. Remember some of the letters written then and during the depression? Weren't they to the effect that men made their own decisions when they embraced the vocation of the sacred ministry and that neither their Church, nor the officers of the Church, had any responsibility respecting their security or reemployment? Do you recall that the suggestion that a national clergy placement bureau be set up was given little consideration by General Convention? You doubtless also recall the reception given to the report on clergy unemployment. My personal experience upon my return from Mexico was identical to that of the chaplains today. I made an accurate and up-to-date analysis of clergy unemployment but got nowhere with it. The reaction was fair to middling but doubt was expressed by about everyone as to its workability so, with so little encouragement, I dropped it. But it is still a major problem.

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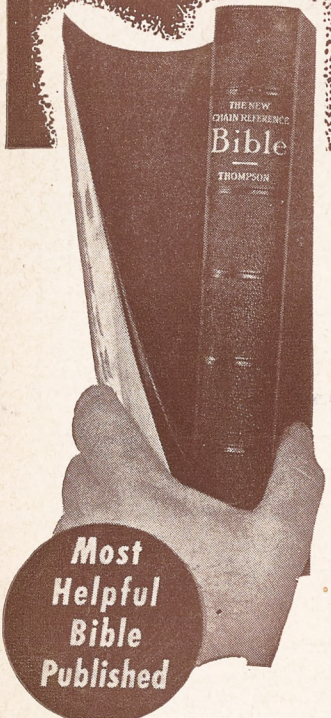
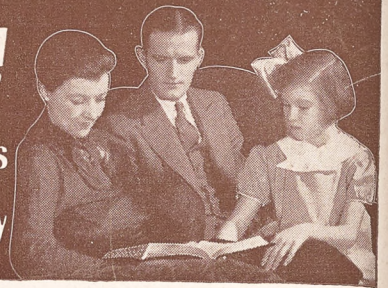
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