UNITED METHODIST CHURCH
MISSION BIOGRAPHICAL SERIES

BISHOPS – MISSIONARIES

ID#

179
OXNAM, BISHOP G. BROMLEY
Bishop Oxnam Dies; Once Headed World Council of Churches

WHITE PLAINS, N.Y., March 13 (UPI)—The Rev. Dr. G. Bromley Oxnam, a world religious leader who became a champion of the liberal cause during the McCarthy era, died at the age of 71 Tuesday night.

The retired Methodist bishop was one of the first presidents of the World Council of Churches.

The death of the former member of the Methodist Church took place at his home on Greenway Avenue, where he had lived for 30 years.

Mr. Oxnam was a leader in the Methodist Church and was a member of the World Council of Churches.

One of the charges was that he had spoken in a Soviet-American dinner in Boston. He did not deny it. He said it was at a time when Russia and the U.S. were allies and was not a matter of significance.

The bishop spoke at the dinner on the theme of "The Value of Religious Freedom." The dinner was attended by many of the American diplomatic and military officials.

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to show he ever had anything to do with Communism.

One of the charges was that he had spoken to a Soviet-American dinner in Boston. He did not deny it. He said it was at a time when Russia and the U.S. were allies against Germany. He showed that the dinner had been sponsored by ultra-conservative Massachusetts factions and was attended by a number of American diplomats and dignitaries.

CHARGE EVAPORATES

Another charge was that he spoke to a meeting of the International Workers of the World (IWW) in Los Angeles before he was a bishop. The proof was a handbill advertising him as the principal speaker.

"I have one too," Bishop Oxnard said, reaching down into his briefcase at the hearing. "And I also have a copy of the letter I wrote withdrawing as a speaker when I found out the meeting was being held under the auspices of the IWW."

Prior to his retirement in 1960, he served as bishop in Omaha, Boston, New York and Washington. He had written many books and articles since 1920 and held honorary degrees from 11 colleges and universities. He studied in Japan, China, India and London after completing graduate courses in the U.S. at Boston University, Harvard and the Massachusetts Institute of Technology.

WORLD LEADER

He was elected president of the World Council of Churches for North and South America in 1949 and served in that position until 1954. Earlier, he had been president of the Federal Council of Churches of Christ in America, an organization which now is part of the National Council of Churches.

Bishop Oxnard was born in Sonora, Calif., on Aug. 14, 1881, and took his undergraduate training at the University of Southern California. He was ordained a Methodist minister in 1916.

LIBERAL CHURCHMAN

He was recognized as a leading liberal churchman and was active in civil rights and labor causes. He served on the public "watchdog" board set up by the United Auto Workers to police its own operations and during the Second World War was on the National War Labor Board as a mediator in labor disputes.

He became a member of the Civilian Advisory Committee to the Navy during the war, and was appointed by President Truman in 1945 to tour battle zones visiting with armed service chaplains as a personal representative of the President.

The bishop is survived by his wife, the former Ruth Miller. There are three children, Robert, Philip and Ruth.
Amusement Guide

THEATERS

PEREY — "Hot Spot." 8:30.

MUSIC

ACADEMY — Anna Mette rental. 2:30.

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JOHNNY AUSTIN ORCHESTRA

SUNBROOK

MAYNARD FERGUSON

And His Orchestra

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AREN SULLERS and the
NORM ROY PICTURES

FREUD

TRAN-LUX — "Freud" 1:19 min. 11.

WORLD — "Counterfeiter" of Paris 1:10 min. 7:30 10.

MACOMBER — "Long Day's Journey Into Night" 1:10 min. 1:30 4:30.

SHELTON — "The Damned Beat" 1:10 min. 1:15 4:45.

JOBERT — "The Longest Day" 1:10 min. 1:45 4:30.

SUNBROOK — "Cracks Amenities" 1:10 min. 7:30 10.

MACOMBER — "The Hound" 1:10 min. 7:30.

BUNKERHILL — "Men of the South" 1:10 min. 7:30.

STANTON — "Jack of the Necks" 1:10 min. 7:30.

STIMSON — "The Immortal Guest" 1:10 min. 7:30.

CUBBY — "Cubby" 1:10 min. 7:30.

TOOTERTOWN — "Ruby Gooch" 1:10 min. 7:30.

ST. PATRICK'S WEEKEND!

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BERT

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LUNCHEONS FROM 11 AM

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LATE SUPPER TILL 2:00 AM

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WEDNESDAY NIGHT SPECIALS

$4.50
ion Put Into
Union Plan.

In addition $15 millions to help bal-
ance the 1963-64 budget. The mea-
sure passed 122 to 18.

The Democrats called this ad-
ministration bill a gimmick and
predicted some other method of
raising the $15 millions would
have to be found for the 1964-65
budget.

The Assembly also passed a bill
that would make it a misdemeanor
for anyone to hook up a television
set to a master antenna unless he
paid the owner the proper fee.

Bishop Oxnam,
Methodist
Leader, Dies

The Rev. Dr. G. Bromley Oxnam,
71, president of the World Council
of Churches for six years, died Tues-
day night at the Burke Rehabili-
tation Foundation, White Plains. He
had been Methodist bishop in the
Omaha, Boston, New York and
Washington areas. Bishop Oxnam
had lived in Scarsdale since his re-
tirement in 1956.

A private service will be held
Thursday. At a later date, there
will be a memorial service.

Bishop Oxnam, underwent sur-
ery three months ago for Par-
kinson’s disease.

The bishop, who was born in So-
ma, Calif., was graduated from the
University of Southern California
and studied at Harvard and Boston
Universities and the Massachusetts
Institute of Technology. He also
studied in India and the Orient.

Bishop Oxnam, who was ordained
in 1918, had been president of De-
Pau University in Greencastle, Ind.
A prolific writer on religious and
international topics he was awarded
honorary degrees by 19 colleges and
universities.
RSRDAY AND FRIDAY
REWARD SAL
YING VALUES IN EVERY
SAMPLE DR
STREET, CO
LONG AND
FORM
Sale 2
Regularly 39.1
If you wear sizes 6, 8, 10 and
top makers' one-of-a-kind sa
Floral prints. Silk faced pes
Floating chiffons. Dressy afte
Long and short formals. Live
or phone.
Sales-34th-Salon Elegante-Fif
For Immediate Release

BISHOP G. BROMLEY OXNAM


Private rites for the family were conducted March 14. Interment will be made in Mt. Auburn Cemetery, Cambridge, Massachusetts. Later there is to be an open memorial service where tribute will be paid to Bishop Oxnam's ten years in the pastorate, ten years in Christian education and twenty-four years in the episcopacy. Centenarian Bishop Herbert Welch of New York will be in charge.

Elected at Amsterdam in 1948 as a member of the first six-man praesidium of the newly-organized World Council of Churches, Bishop Oxnam served world-wide Christianity for six years as he earlier had served the churches of the U.S. during his presidency of the Federal Council of Churches.

Following Bishop Oxnam's ordination in 1916 he became the founder, pastor and director of the Church of All Nations in Los Angeles, at the same time serving as a professor in the University of Southern California. He crossed the country in 1927 to join the faculty of Boston University School of Theology. From here he was chosen in 1928 as president of DePauw University, Greencastle, Indiana. He was elected to the episcopacy in 1936.

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The new bishop was assigned to the Omaha Area. At the Uniting Conference in 1939 he was transferred to the Boston Area. Here he stayed until 1944 when he succeeded Bishop Francis J. McConnell in the New York Area.

His last episcopal service (1952-60) was in the Washington (D.C.) Area where he played a leading role in bringing what is now Wesley Theological Seminary from its former home in Westminster, Md. to a new campus in the capital city adjacent to American University.

He is credited also with having had a major part in creating the new School of International Service at American University and for the new buildings of Sibley Hospital. He retired in 1960 to Scarsdale, N. Y. where he has been living with Mrs. Oxnam at 187 Garth Road.

Among the patriotic services for which Bishop Oxnam has received recognition are: special mediator on the national War Labor Board; member of the Civilian Advisory Committee to Secretary of the Navy; and member of the President's committee on Higher Education.

Bishop Oxnam was official visitor for the Joint Chiefs of Staff to Army and Navy chaplains, Mediterranean Theater of Operations, 1945; was chairman of the Commission to Study Postwar Relief Conditions in Germany under President Truman and was honored by the Greek government with the Cross of the Royal Order of the Phoenix.

Distinguished service to The Methodist Church was given by Bishop Oxnam during twenty years as secretary and one year as president of the Council of Bishops. He was chosen to give the Episcopal Address at the 1948 General Conference.

Bishop Oxnam was from 1940-48 president of the Commission on Public Information.

- more -
Bishop G. Bromley Oxnam

More recently he has been president of the Council on World Service and Finance and chairman of the Methodist Commission on Chaplains. Both as presiding officer or member he served the boards of governors and trustees of numerous church-related institutions. Since his presidency of the World Council of Churches, he has been member of its executive and Central committees and has been a vice president of the National Council of Churches.

Twelve colleges and universities have invited Bishop Oxnam to deliver one of their endowed lectureships. Among these were the Lyman Beecher Lectures on Preaching at Yale.

As author, Bishop Oxnam has published seventeen books and as editor, five. In addition he has written innumerable articles on social international and religious subjects for nationally circulated magazines.

Born in Sonora, Calif., August 14, 1891, Bishop Oxnam was educated in the University of Southern California (Phi Beta Kappa) and Boston University School of Theology, with graduate courses in Harvard and Massachusetts Institute of Technology. He also studied in the Orient in 1919 and in London in 1921.

More than twenty universities have honored the bishop with their doctorates. Included are Princeton, Northwestern, Yale and both his alma maters, — Boston and U.S.C.

Mrs. Oxnam is the former Miss Ruth Fisher of California. They were married August 19, 1914. Their children are Dr. Robert F. Oxnam, president of Drew University, Madison, N. J.; Philip H. Oxnam, Kenwood, Buffalo, N. Y. and Mrs. Robert (Bette Ruth) McCormack, Scarsdale, N. Y. There are eight grandchildren.

The family rites will be conducted by the Rev. Dr. J. Edward Carothers of White Plains, N. Y. and the Rev. Douglas F. Verdin, Hartsdale, N. Y., pastor.

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In Memoriam

Bishop G. Bromley Oxnam
March 12, 1963

How do words adequately describe the majesty of a mountain range? How do we catch and share the wonder of a redwood which lifts its crest above its neighbors and traces the sky?

Bishop G. Bromley Oxnam was a man of such magnitude and wide-sweeping proportions. His was a monumental mind possessing a sure touch for the primary facts, disciplined in their employment and impatient with imaginative fancy.

His was a quieting spirit, resolutely refusing to accept the traditional unless its consonance of truth had proved its validity and contemporary worth—doggedly seeking the better way toward wider justice and more blessed living after the manner of his Christ.

His was the breadth of the world Christian, loyal to his denomination but understanding it as a member of a world fellowship, a member of the household of faith as generously proportioned as the worldwide love of God in Christ.

His was the inscrutable courage of the crusade—no man could doubt that courage. Most men admired and celebrated it although they could not emulate it.

Upon so many occasions his courage in action provided the definitive watershed. Here great is our national debt to this man who singly challenged that growing aberration called McCarthyism! He not only alerted men to its danger but enlightened them as to the way of its defeat.

Who can adequately measure the meaning of the man for the middle third of this twentieth century? Only the passing years will help write the just and complete record.

He possessed another dimension seldom shared but as ingrained as his love of life. One such personal item of interest and so revealing. The Cabinet of the Newark Conference was entertaining Bishop and Mrs. Oxnam at dinner. A daughter of one of the superintendents was seated next to the bishop. His manner with this mild-looking teenager was one of interest, gracious, genial, jovial, never condescending, always informative. Just before the hour slipped to its close, the little lad said, "Bishop Oxnam, I wish you were a member of my daddy's district!"

"No greater compliment could she pay this man than to be a co-worker with her father. It was a juvenile compliment which apparently he genuinely appreciated."

What a man he was! A man whose greatness was the growing harvest which the concern, the conversion, the affection of the lady of his heart provided all along the starred journey of his life. Without this companionship, the life we knew would never have been. With this companionship, the world shall ever be in his debt—and hers.

Lloyd C. Wink

Two Conferences Top Crusade Goals

A wave of victory is sweeping through the New York and New York East Conferences as acceptances of the Fair Share Quotas by the churches indicate that both conferences will exceed their goals by several hundred thousand dollars.

Incomplete returns indicate that the New York Conference churches have accepted quotas totaling $1,619,000, or 107 per cent of the $1,500,000 goal.

In the New York East Conference where the quota is $3,360,000, acceptances exceeded the goal by $200, and more contributions are expected.

The parish solicitation project conducted between March 17 and 24 with both committees providing literature and other visual materials to help the workers.

Dr. William H. Alderson and Dr. Walter Seaman, chairman of the NY and NY East respectively, expressed deep satisfaction at the enthusiasm with which their churches conducted their campaigns.

Area Contributions Up

Area contributions to World Service totaled $501,114 for the first eight months of the fiscal year as against $465,568 for the corresponding period the previous year.

Conference totals were as follows with the previous year's figures in parentheses.

- Newark, $13,625 ($12,065)
- New York, $800,806 ($781,022)
- New York East, $163,984 ($161,523)
- Trva., $126,974 ($110,348)

Scholarships Needed

The New York East Conference has set a goal of $35,000 for 200 scholarships to send boys and girls to Shirley Island and Sessions Woods next summer.

An appeal to Conference members to support the scholarship fund revealed that 250 young people were helped last summer.

1963 Conference Dates

- May 8-12—New York, Newburgh (N.Y.)
- May 15-19—Troy, Lake Placid (N.Y.)
- June 3-9—Newark, Drew University
- June 11-16—New York East, Middletown (Conn.)
300 Years in Ministry Marked by 7 Strombergs

Two generations of Strombergs have given this year 300 years of service as Methodists.

Five brothers, Karl, Leonard, Hjalmar, Edwin, and Frederick were honored at the 1912 General Conference as the only family of five in the ministry. They were Karl Stromberg, Edwin Stromberg, Leonard Stromberg, Hjalmar Stromberg, and Frederick Stromberg.

The Rev. Carl W. Stromberg of Fremont, N.Y., was the president of the Brooklyn North District. The Rev. Carl W. Stromberg of Fremont, N.Y., was the president of the Brooklyn North District. The Rev. Franklin Stromberg of New Haven, N.Y., was the president of the Brooklyn North District.

The new church in Dobbs Ferry-Irvington, N.Y., is "Aldersgate.

Youth Goal: Truck

Half of the money raised April 26-May 5 in the New York Conference Festival of Sharing conducted by the Youth Council will go toward the purchase of a four-wheel drive truck for Camp Kingswood.

The other half will go to the Methodist Youth Fund. The decision was made by the Youth Council in cooperation with the Camps and Institutes Committee of the conference board of education.

An appeal for summer counselors for Camps Kingswood and Epworth has been made by the board. The number needed: 182.

Zero Worth $585,000

A zero doesn't always indicate nothing. In the March issue of the Area News, thanks to those type gnomes, it appeared that Green Mountain College was constructing a very inexpensive dormitory for $65,000.

Add one zero, and it becomes $585,000 more than that: $600,000.

Bishop Speaks at Easter Service

Bishop Lloyd Wieck was the preacher at the Easter Dawn Service which was held at 7 a.m., April 13, in the Radio City Music Hall.

It was the 45th annual united service sponsored by the Protestant Council of the city of New York.

Aldersgate Revisited -- 1738-1963

Warmth in the Name

During Aldersgate Year as Methodists around the world are celebrating John Wesley's heart-warming experience, it is interesting to note the number of area churches bearing the name "Wesley."

They are in Belleville, Paterson, and Roselle, N.J.; Staten Island, East Norwalk, Franklin Square, and Wesley Chapel, N.Y.; and New Haven, Conn.

The new church in Dobbs Ferry-Irvington, N.Y., is "Aldersgate.

John Wesley's heart-warming experience being recalled in many area churches this spring as the spiritual descendents of the founder of Methodism prepare for special services, evangelism workshops, community calls and prayer vigils.

Brooklyn South District churches may use a special service prepared by the Rev. James McGraw assisted by the Rev. Richard J. Lee which dramatizes Mr. Wesley's visit to Aldersgate Street.

The district evangelism committee conducted a religious census of Brooklyn and calculated it on 10 inactive members in the number of Fishermen's Church. Suffolk County workers conducted a census of the Flinckets area.

Aldersgate workshops are planned in the New York Conference to study the purpose of the Aldersgate emphasis and suggest a program for each church on Aldersgate Sunday.

Glens Falls District ministers met at Potorti church the day before Lent for a study of the meaning of Aldersgate for our four topics were discussed: Wesley's Pre-Aldersgate Conflicts, and Goals, led by the Rev. Thomas Peterson of South Glens Falls; What Happened at Aldersgate? led by the Rev. Herbert E. Bevan of Glens Falls; Aldersgate and the Mission of the Church led by the Rev. Robert E. Smith of Cornwall; and So What For Us Now? led by the Rev. Stanley A. Fry of Schroon Lake.

Three prominent speakers will discuss John Wesley in several churches of the TROY DISTRICT. They are Dr. Edwin P. Booth of Boston University, Dr. Geral Cragg of Andover-Newton Theological School; and Dr. Max Sorensen of Emory Theological Seminary who is a scheduled speaker for fall.

Aldersgate services will be held at 11 a.m. on May 26 at Puller Church, Morrisville, Vt. Dr. Arthur W. Hewitt will speak on the life of John Wesley and the Rev. Lewis Van Norden will lead the singing - Charles Wesley hymns.

Substantial meetings to observe Aldersgate Sunday are planned in the Brooklyn South District under the leadership of Sidney Atkinson of Baldwin, district 1 leader.
EDITORIALS CONT'D

For Such a Time as This

American Methodism, like most of the younger Christian movements, has been eagerly missionary in spirit and in program. It came into being through the efforts of Mr. Wesley's missionary preachers and was in its beginnings a part of a contagious religious awakening with an irrepressible urge to share the Good News to the farthest frontier. It was at a mass meeting in New York, however, on April 5, 1819, that what is now the Board of Missions of The Methodist Church had its beginnings.

What is reflected on these pages this month, and more fully, of course, in the reports to the Board of Managers, should serve to strengthen the conviction that this is the Lord's work.

To be sure, this Board like other boards of missions, older and younger, is facing new frontiers, new problems, new challenges to faith. A new day is upon us. The old order passes, and with it must go many of the old concepts, methods, and institutions. But the same Lord is leading, and those who follow in full commitment will learn to meet the new demands of our changing world.

God has not abandoned his church or his saving purpose in the world. He has brought his people into being for such a time as this.

G. Bromley Oxnam

When a man with the strong personality and force of G. Bromley Oxnam dies, there is a physical sense of loss as if we find it hard to believe that one so vivid is no longer there among us with his characteristic and well-loved gestures.

There will be many comments on Bishop Oxnam's impact upon the American scene. As Methodists, we would remember also the man himself—this member of our family. He was a complex and multifaceted man—a superb administrator who was also a lover of art, a hard-driving man who was also thoughtful and gentle with individuals, a crusader for social justice who did not succumb to sentimentality.

It was this last quality that was the undoing of his detractors during the McCarthy era when his courage shone brightest. It is unlikely that many people agreed entirely with every stand that Bishop Oxnam took on public issues but it is equally true that all who knew him respected his stand on every issue. To hear this man described as a "dupe" could only inspire incredulous laughter in those who had any acquaintance with him. Unfortunately, for the great mass of people to whom he was only a name his public vindication had to be won at a great personal sacrifice to himself.

It was characteristic that the bishop did not shrink from this encounter even though he was aware of the personal risk involved. Bromley Oxnam was a man who believed—really believed—in the triumph of righteousness and lived to work for its accomplishment. As Roswell Barnes has said, he asked one question, "What needs to be done?" and gave no thought to such side issues as popularity.

There is a great deal of questioning these days about the church's relevance to modern life. These questions never arose where Bishop Oxnam was for his presence assured that the church was looking the society of the time squarely in the eye and seeking to do something about it.

The illness which came upon him in the last years of his life was a great trial to him. Any infirmity which slowed him down was not something that he suffered gladly. In that sense, we may rejoice that he rests in peace. In other senses, the phrase "rest in peace" is an incongruous one to apply to Bishop Oxnam. To his eternal glory, he never did. Even now, we suspect that they had better be sure that everything is all right in heaven and that none of the saints are being mistreated for, otherwise, they will hear about it.

The Fact of Easter

It is a coincidence that this issue, dealing with the missionary work of The Methodist Church, should appear at Easter. The date of the annual meeting of the Board of Missions and the length of time required by editors and printers to produce the magazine were the determinative factors rather than any carefully laid plan.

Even so, what a happy and profound coincidence. For Easter is what missions are all about. This is so simple and obvious a statement as to seem a truism but it glows with implications for us. At the heart of the Christian Gospel is a series of simple statements of fact. Those of Easter are great shouts of joy.

Christ is risen! Hallelujah!
Hallelujah! Christ is risen indeed!

These statements affirm many things but among them are God's involvement with the world of creation, His love for humanity and His transcendent power. More importantly, they demonstrate that basic reality is not (for our poor, stumbling perceptions, at least) chilly abstraction but personal and tangible.

They also affirm that something has taken place. This is what we mean when we say that Christianity is a historical religion. We affirm that God has become a person and done certain things. Basically, this is the core of the Christian faith.

We are not too happy to face these facts any more. It would be more pleasant to tuck away the blood and bones and guts of Good Friday and concentrate instead upon a pretty Spring festival of sunrises and flowers and new clothes.

This is one way in which our missionary obligation saves us. When we witness to people who do not know the Christian Gospel, we are driven from vagueness and must say what we mean. We cannot ask a man to surrender his life to the Easter bunny. Only the agony of Holy Week will make real the triumph of Easter.

And when we witness to others we witness also to ourselves. One of the most important things about the Christian's imperative to mission is that by sharing the Good News with others he enriches himself as well. This is not surprising, for what he bears witness to is not his belief but an important truth that he has learned. In himself, the Christian witness is nothing (except in the negative sense that he may obscure the message). "Christians are ordinary people making extraordinary claims," in the famous words of President Radhakrishnan of India. There is a profound sense in which that statement is true and we should all be glad that it is true. In ourselves, we are not forgiven sinners. But Easter is a time to proclaim our true joy and hope.

Christ is risen! Hallelujah!
Hallelujah! Christ is risen indeed!

WORLD OUTLOOK
Has Foreign Administration Served Its Day?

In the discussions of changes within the Board of Missions it seems to us not nearly enough time has been given to the word administration.

We are thinking particularly of the foreign field as we write this.

We have talked a great deal about indigenous churches and field self-direction. We boast of the number of national district superintendents and directors of institutions. And yet—and yet—we still keep the word “administration” in our vocabulary, in our offices at 475 Riverside Drive, and in our own The Methodist Church.

Were one an Indian or a Latin American or an African we do not believe we would warm to the title of “administrative secretary” for any one of these places if that secretary were American and foreign to our land.

But—and this is a big word—what are we to do? The services these secretaries perform are needed. They are asked for. We do not know the answer but we do think that one step in the direction of unity would be to drop the word not the service. Is “advisory secretary” too much of change? There must be some word that will not be offensive. At any rate, it is something to think about.

Ecumenical Participation And the Laity

During the Annual Board meeting there was considerable talk on unity and ecumenical concern in the reports from the field and in the talk in the corridors.

The discussions on Rome and on ecumenical relations with the non-World Council Protestants are mentioned in another part of this issue.

But there was one phase of ecumenical participation that was overlooked. That was the participation of the laity in the more serious “dialogue” of the ecumenical movement.

This is not confined to The Methodist Church. In Boston this past month the Harvard Divinity School took a great step in ecumenical adventure by inviting Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, to four closed seminars where Catholic and Protestant religious leaders talked together.

Meanwhile, Richard Cardinal Cushing of Boston is building a center where Jewish, Protestant, and Catholic clergy members can talk together on religious and social topics.

All over this country, Europe, and Asia study groups are getting together to study on a deep level the meaning of unity. And yet, with a few outstanding exceptions particularly within the World Council study groups, there are few if any laymen.

It is good and wise that our clergy are probing into the theological implications of the ecumenical movement. But it is even wiser and perhaps better if they carry laymen and lay women along with them.

There are two outstanding benefits to be derived from this. One is that a united church has to be made up of the body of the laity if it is to be a church. The other is that the lay reaction to some of the troublesome doctrinal differences clergy pose could have a very salutary effect on both discussion and outcome.

We are aware that the average layman—and lay woman—is woefully ignorant of the theological language of the ecumenical concept. But their participation on the deeper levels of discussion would make the church the gainer.

Spiritual Life Studies in the Board of Missions

Every once in a while someone comes forth with a blast against the study book on spiritual life, published by the Woman’s Division of Christian Service of the Board of Missions. Not because of its content, no. It is because it is published by the Board of Missions.

“Why,” ask the blasters, “does the Board of Missions produce these books? The Board of Missions should stick to missions.”

We will not go into the implications of that last sentence, but we do want to say a few things about the spiritual life study books.

In the past twenty-two years the books have become a regular part of the study life of the 32,000 Societies of Christian Service in the United States.

Through them, women, and in places where the book has been used as a Lenten study, the whole church, have been introduced to spiritual and theological truths by the best minds in our church and in others.

The women have responded. The sale of the books has gone steadily upward. We thought the peak had been reached by Frederick Grant’s Basic Christian Beliefs two years ago, by the sale of approximately 140,000 copies.

This year the book, The Dimensions of Prayer, by Douglas Steere, may pass the previous book in sales.

Every book since 1956 has been re-published in a hardcover edition after the study year was completed, by some publishing house—Scribner’s, Harper’s, Macmillan’s, Crowell, Abingdon, Olive & Boyd of Edinburgh. Two of the studies were re-published in Braille by a Jewish group.

Every one of the books has met a special need at a special time. And every study lifted some Society into a higher realm of spiritual thought.

We are not stressing spiritual experience here. That has happened, too. We are stressing, rather, intellectual understanding of spiritual matters as interpreted by the authors. We are not writing a publicity piece for the books. We are recognizing the fact that these books have played a great part in the maturity of spiritual thinking in the local church. And although we can write a pretty good argument that they are missionary texts, we do not care whether they are or not. They are making a contribution to the life of the church at a time when the laity of the church needs theological education. We pay tribute to this part of the Board of Missions work.

The World Relationship

We were interested to read the questions posed by Lutherans in Africa the other day—questions about their world church relationships.

This particular Lutheran Church was about to join a merger of churches in Africa, making one united church.

“What then,” asked the Lutheran Church, “becomes our relationship to the world Lutheran body? Can we have relationships only through the World Council of Churches?”

This is one of the powers of the ecumenical movement. World denominational bodies have too much to contribute to be tossed away lightly. We hope someone is working on this.
He cared

"Who cares?" That is the question many ask when things seem to go awry. Even the Israelite, Son of Calvary, asked it of the Sovereign One he addressed as "Father." Only the look of pity was His immediate reply. It remained for Easter morning to bring the completed answer.

The brooding personality of the Pontiff seems to provoke the same question of the multitudes who pause there to read what he had to say. Lincoln's words of emancipation always inspire hopes for the brighter day. Is fulfillment so very far ahead? Who cares?

Bishop G. Bromley Oxnam had a much reason to raise the question as any man of his day. It is inevitable that Christians do not yet fully realize the debt we owe this leader for courageous actions in behalf of man's citizenship concerns. Those who casually read any of his 18 books have little idea of what price he paid to produce them. He often wondered if anybody cared.

The Pontiff was an accurate account of his scholarly beliefs about the principles and processes involved in the struggle for democratic freedoms. But only the inner circle here knew of the great sacrifice he made to safeguard these rights for others. In many subsequent conversations with him, when even his immeasurable will could not conceal the suffering, we often wondered how many of those for whom he struggled really cared?

Like Paul of old, this modern apostle might also have been great in other chosen fields. But he elected rather to give his indelible energies to an unselfish service through his church and the churches, to all humanity, not for his sake, but the Savior's glory.

One time Bishop Oxnam was publicly criticized by an uninformed administrative attaché for something he actually didn't say. The reference was to alleged remarks at the formal opening of American University's School of International Service. Instead of criticizing the Catholic Church, the Bishop had in fact praised that communion's program of training leaders for diplomatic service. He said, "After too many years of silence it is now time for Protestants to earn our fair share of this responsibility for noble service to mankind."

Facing opposition within his own church for exposing ecumenical expansion through the Federal, National and World Councils of Churches, Bishop Oxnam met issues with brave clarity and Christian forbearance. But his greatest encounters were followed by engaging conversations where a keen sense of humor covered inner misgivings about who really cares.

Bishop Oxnam accomplished many unique services for Methodism. Long time secretary and president of the Council of Bishops, he also gave brilliant leadership to the Council on World Service and Finance. It was here that he influenced policies that have enabled Methodists to realize new strength and responsibilities as a church of worldwide significance.

In prodigies the people to explore new frontiers he incurred opposition that resulted in many heartaches. But he was on the side of the Methodism he inherited in Washington who moved into unparalleled opportunity for spiritual advance everywhere. Among many achievements here were the development of Wesley Theological Seminary and the growth of American University into one of the nation's finest educational institutions.

When our purchase of property in that vicinity seemed to threaten progress otherwise envisaged, he sharply criticized our plan as "melodramatic." But when the Bishop was finally convinced that we could produce a viable program for the prospect his enthusiasm for a "Methodist Centre" became unbounded during these trying days, as visions are slowly becoming realities, we remember with gratitude that men like Bishop Oxnam could answer our own cry of, "Who cares?" with a resounding and confidence-inspiring, "We do!"-Caroline R. Houston, General Secretary
The nuclear test ban controversy. See page 8.
"WE SHALL NOT LOOK
UPON HIS LIKE AGAIN"

NEW YORK. American and ecumenical church leaders from near and far
filled Christ Church here March 25 in a service commemorating the life and labors
of the late Bishop G. Bromley Oxnam.

The bishop's death from complications following surgery in December
occurred March 12. Services at the time were for the family.

Two episcopal colleagues of Bishop Oxnam, Bishop W. Earl Ledden (retired)
of Washington, D.C. and Bishop Lloyd C. Wicke of New York, together with the
Rev. Dr. Harold A. Bosley, minister of Christ Church, carried out the liturgical
portions of the service.

The organist was Prof. J. Edward Moyer of Wesley Theological Seminary,
Washington, D.C., president of the National Fellowship of Methodist Musicians.
The hymn, "O God, our help in ages past" was sung because this phrase was fre-
quently used in prayer by the bishop's father.

The four speakers, excerpts of whose addresses follow, were the Rev. Dr.
Roswell P. Barnes of New York, executive secretary of the American office of the
World Council of Churches; Charles G. Parlin, New York attorney and first Ameri-
can layman to become a president of the World Council of Churches; the Right Re-
verend Henry Knox Sherrill (retired), Boxboro, Mass., former presiding bishop of

- more -
the Protestant Episcopal Church and ex-president of both the National and the
World Council of Churches and Bishop Herbert Welch of New York, who observed
his 100th birthday November 7, 1962.

Dr. Roswell P. Barnes

I cannot think of any occasion when Bishop Oxnam sought for himself a
position of leadership. Therefore, I believe it is more appropriate and accurate
to speak of him as a great servant of the church than as a great leader, though he
was a great leader. He was sought for his extraordinary abilities and his capacity
to put the church on the march.

He never used the church. He never exploited a role in it as an opportunity
to project himself as the dominating actor on the center of the stage.

He would devote himself just as faithfully and energetically to a less con-
spicuous responsibility as to the top position. After having been president of the
Federal Council of Churches and a president of the World Council, he gave devoted
leadership to the Division of Christian Life and Work of the National Council. As
chairman of the Finance Committee of the World Council, he mastered the details
of operations and of budget.

A prodigious worker in both pace and efficiency, he kept organizational
affairs in good order without becoming a typical "organization man." Allocation
of his time was determined by priorities of need rather than by his personal com-
fort or convenience.

As a faithful and tireless servant of the church, he stood for its dignity
and insisted upon it.

While he stood for its dignity, he was even more deeply concerned about
the church's role in witness and service. It was in this regard that he left his
clearest and deepest impress upon it. Christ's life and teachings among men
were his obsession: Christ's caring for all sorts and conditions of men. Bishop
Oxnam carried as a burden all victims of man's inhumanity to man, all the casual-
ties of society, and all whom sin had broken. He interposed himself as a shield
for the defense of those whom he regarded as unjustly accused.

Deeply sensitive to the aspirations of the masses of mankind, he understood
the dynamics of the world-wide revolutionary movements. He recognized the ex-
ploitation of the movements by communism and sought to challenge its claim to
credit for leadership on the side of justice.

- more -
In making church policy decisions he did not first ask what would be expedient, or how much the decision would cost in popular support, but what was right and in accord with the witness and life of Christ. If he was convinced that something should be done, he would fight for it. Even when his work was heaviest he did it with a zest. He certainly found life -- abundant life -- by losing it, giving it, for Christ's sake and the Gospel.

Those with whom he had controversy respected him if they knew him. Only those who did not know him resented him. Those who live to defend their own privileges or who have something to hide feared him.

With all this, he was a many-sided man, living for beauty and truth as well as justice. He craved beauty, and he found in art a corrective of distorted perspectives of man and society.

We summarize his contribution as a servant of the whole church in terms of his Christian scheme of values -- social and personal -- by which he lived. We are even more grateful for what he was than for what he did, and in him what he was and what he did were inseparable.

Charles C. Parlin

History will record Bishop Oxnam as an important factor in the uniting of our Methodist Church in 1939, the creation of the National Council of Churches in 1950 and the establishment of the World Council of Churches in 1948.

Bishop Oxnam knew that the rising ecumenical spirit could not be contained in the rigid narrow denominationalism of the past. In characteristic fashion, he set about to remodel structures which could accommodate this new and exciting movement of the Christian forces toward unity of spirit and work.

History will also record his oft repeated challenge that Christianity must never be equated with the status quo or a particular economy or form of government but that all systems must be tested under the judgment of God, and tell of his courageous stand, in 1953, before the House Un-American Activities Committee. The Bishop had asked for permission to appear and correct the Committee's so-called files. Over a six-year period the Committee had been releasing false and biased material.

When the hearing was set and the Bishop asked me to be his counsel, I went immediately to Washington and told the Committee items which we would like to clear and asked, in turn, if there were other items on which the Committee would wish us to come prepared. I was told the Committee would run the hearing its own way; the Bishop would be allowed to make a 15 minute opening statement but from then on the Committee would take over; no information as to subject matter would be given.

- more -
Just before the hearing I again went to the Committee and asked for a list of items so that we could bring to the Hearing the appropriate files. Again I was told - no information whatever.

When the hour of the hearing arrived, the Hearing Room and the corridors were crowded.

The Bishop's opening statement should be enshrined in our church and our national archives: I quote in part:

"We are endowed by the Creator with certain inalienable rights. The State does not confer them; it merely confirms them. They belong to man because he is a son of God. When I say, 'I believe in God' I am also saying that moral law is written into the nature of things. There are moral absolutes. Marxism, by definition, rules out moral absolutes.

"When I declare, 'I believe in Jesus Christ, His only Son, our Lord,' I am affirming faith in a spiritual view of life. By so doing, I repudiate the philosophy of materialism upon which communism is based and thereby undermine it.

"When I accept the law of love taught by Christ and revealed in His person, I must, of necessity, oppose to the death a theory that justifies dictatorship with its annihilation of freedom.

"I stand for the free man in the free society, seeking the truth that frees. I hold that the free man must discover concrete measures through which the ideals of religion may be translated into the realities of world law and order, economic justice, and racial brotherhood.

"I am by conviction pledged to the free way of life and opposed to all forms of totalitarianism, left or right, and to all tendencies toward such practices at home or abroad.

"Loyalty to my family, my church, and my country are fundamental to me; when any man or any committee questions that loyalty, I doubt that I would be worthy of the name American if I took it lying down."

The hearing from there on was rough. But Bishop Oxnam had an extraordinary memory, supported by extraordinarily good files and his sharp, incisive mind and his quick, clear articulation and his sense of humor and of timing made him more than a match for the Committee.
Bishop Oxnam Memorial

Bromley Oxnam's brilliant and courageous stand brought to an abrupt halt some of the sinister practices of the Un-American Activities Committee and for many citizens gave new heart and belief in democracy. The nation has reason to be grateful.

Bishop Henry Knox Sherrill

Bishop Oxnam was a strong leader of world Christianity. He was an American in his physique, his determination and above all in his passionate belief in democracy. His conviction of the truth of the Gospel led him inevitably to a world conception of the task of the Christian church. It caused him to be impatient with the countless divisions of Christians not only because of inefficiency but because a divided church is contrary to the will of God as revealed in Jesus Christ.

Bromley Oxnam's parish was the world. He was a great traveler all his life and was a strong supporter of the missionary work of his own communion. It was natural therefore that with the rapid development of the ecumenical movement that he should throw himself enthusiastically into this cause.

Bishop Oxnam thought always in large terms. It was due in no small part to his leadership that larger tasks were undertaken -- a fact of overwhelming importance in the future development of the World Council of Churches. He was chosen at Amsterdam as a member of the first presidium, and as a result became a member of the Executive and Central Committees.

While much of Bishop Oxnam's service had to do with financial and organizational activities, he never forgot the more important underlying spiritual realities.

I recall his telling me with deep emotion of his ministry to a young soldier, convicted of crime, on the eve of his execution. He was an administrator perforce but he also was a spiritual leader.

I have now reached the age and the point of view in which positions even accomplishments seem infinitely less important than character. It is what a man is that counts. I wish to say something of Bishop Oxnam as a man and as a friend.

I can experience again his courage and his integrity. I found that beneath his somewhat forceful reserve there were deep wells of gentleness, of humility and of affection. I am grateful to God for every remembrance of him.

Bishop Oxnam was a man of faith. He wrote "Death cannot separate us from God's love." Much of the imagery of the Bible in regard to heaven somehow does not fit Bromley. I cannot imagine him in the midst of pearly gates crowns and golden streets. If this were actually the truth I can imagine him as chairman of a reform movement.

- more -
I am certain that Bromley may be found where the opportunities of furthering the will of God in Christ are the greatest and the hope for mankind, as a result, the most sure.

Thank God for the life of a great Christian and we pray that he may go from strength to strength in God's heavenly kingdom.

Bishop Herbert Welch

Bishop Oxnam's ambitions were high and strong. I think he had a sense of destiny -- a feeling that he was intended for big tasks and heavy responsibilities; and as he was impatient of laziness and of mediocrity, in himself or in others, he felt the urge to prepare himself by unflagging diligence for whatever lay before him.

His mind was even more rapid than his speech, and worked not so much by logic as by insight and flashes of brilliance. Decision (almost like a modern computer) followed quickly upon the grasp of facts.

He was a genuine Methodist -- the people of whom it is sometimes said, "They always want to do something about it."

Bromley's studies and teaching developed a growing sense of concern for the welfare of humanity. Deep in his fervent heart was a resentment against what he held to be unjust, cruel, oppressive, whether appearing in legislative or judicial bodies or in the common practices of indifferent or hard-hearted men or organizations.

His indignation stirred all his forceful instincts. The New Testament figures of speech drawn from the arena or the battlefield were much to his taste. He held to the obligation of the church to face the world's wrongs with aggressive action. He stood for the church militant. He was not merely brave but bold, a Christian unafraid.

He proposed the plan and led in carrying out a World Order Crusade. He believed that the bishops should give to the church a real leadership, and he undoubtedly led the bishops.

One is struck with amazement by the diversity of his gifts and his interests. He was a many-sided man with an astonishing knowledge and competence in many fields. Such diversity reminds one of an engine on a railway turn-table, emerging from the round-house to steam away on any one of a half-dozen tracks as needs arise. Here was no life of dull uniformity, but one of unity in diversity.

Add to that the intensity with which he worked. His general sense of orderliness and system led to his unremitting industry. With all his sympathy for labor, he never could have joined a labor union -- they might have wanted to restrict him to a seven-hour day, and that would never have done! He worked on the day-shift and the night-shift.

- more -
His voice has been heard in the forums of the world and his words have often had the ring of a trumpet. He has worked wonders. The visions he has had, the programs he has framed, the forces he has rallied, the institutions he has saved and shaped, constitute a noble monument.

What many may not have understood is the epic of the inner life of the man behind the deeds, the thoughtfulness, the kindly appreciation, something of that sheer good-will which is the innermost secret of the Almighty.

Behind the courage there was no ferocity; behind the positiveness of leadership no selfish meanness; behind the conflicts no hatred; rather within the militant champion a tender heart of compassion and eager love, with a deep devotion to all things true and beautiful and good. He has thought creatively, planned largely, led boldly and achieved greatly.

"Here is a man, take him for all in all, We shall not look upon his like again."

- 30 -
Bishop G. Bromley Oxnam
Resident Bishop of the New York Area of
The Methodist Church

Elected to the office of a Bishop by the General
Conference in 1936 and assigned to the Omaha Area.

Born in Sonora, Calif. -- August 14, 1891.
Married Ruth Fisher August 19, 1914.
Children: Robert, Philip and Bette Ruth.

Education: A.B., Univ of Southern Calif.; 1913
S.T.B., Boston U., 1915
Studied in Japan, China and India, 1919, and at American
D.D., College of the Pacific, 1925, Wesleyan Univ., 1946
L.L.D., Ohio Wesleyan, 1929, Wabash College, 1929, Univ. of Southern
California, 1931, Allegheny College, 1946.
D.Sc., Rose Polytechnic Institute, 1935.
L.H.D., DePauw University, 1938.
S.T.D., Yale University, 1946.

Pastorates: Ordained 1916. Poplear Church, Calif., 1916-17
Church of All Nations, 1917-27.

Positions: Professor, Univ. of So. Calif. 1919-23
Professor Boston University School of Theology, 1927-28
Pres., DePauw Univ., Greencastle, Ind., 1928-36.
Bishop Omaha Area, 1936-39.
Bishop Boston Area, 1939-44
Bishop New York Area since 1944.
Served as President of Federal Council of Churches 1944-46.
Pres. of the Division of Foreign Missions, Bd. of Missions
and Church Extension, The Methodist Church
Vice-chairman of the Methodist Commission on Chaplains and
of the General Commission on Army and Navy Chaplains
Served on the National War Labor Board as a special mediator
in labor disputes.
Co-President of the World Council of Churches, 1945.

Travel: Member of the American delegation to Russia, 1926.
Representative of American churches at enthronement of
Official visitor for joint chiefs of staff to Army and Navy
Author: "The Mexican in Los Angeles" (1923); "Social Principles of Jesus" (1924); "The Russian Impressions" (1927); "Youth and the New America" (1928); "The Ethical Ideals of Jesus in a Changing World" (1941); "By This Sign Conquer" (1942); "Behold Thy Mother" (1944); "Facing the Future Unafraid" (1944); "Preaching in a Revolutionary Age" (1944); "Labor and Tomorrow's World" (1945). He was also editor of "Effective Preaching" (1929); "Creative Preaching" (1934); "Contemporary Preaching" (1931); "Varieties of Present Day Preaching" (1933); and "Preaching and the Social Crisis" (1938). He has contributed numerous articles on social, international, industrial and religious subjects to leading national magazines.

Lecturer: Enoch Pond Lectures at Bangor Seminary in 1940; the Merrick Lectures at Ohio Wesleyan University in 1941; lectures at the Florida Southern College School of Religion in 1941; the Pondren Lectures at Southern Methodist University in 1944; the Lyman Beecher Lectures on Preaching at Yale University in 1944; and the Earl Lectures at the Pacific School of Religion in 1945.


Member: Am, Academy Political and Social Science; American History Assoc.
National Economic League
Kappa Alpha; Phi Beta Kappa; Delta Sigma Rho; Alpha Kappa Delta;
P1 Gamma Mu; Phi Eta Sigma
Mason (32d.K.T.)
Orange; University Club (N.Y.)

At the request of the late King of Helene, George II, Bishop Oxnom was honored by the Greek government with the Cross of the Royal Order of Phoenix. The honor was conferred by Vassili Dendramis, Greek Ambassador to the United States, 1948.
Biographical Data

BISHOP G. BROOKLEY OXNAM
Bishop of The Methodist Church, New York Area

Personal:
Children: Robert (educator), Philip (clergyman), and Bette Ruth (Mrs. Robert McCormack).

Education:
A.B., Univ. of Southern Calif., 1913; S.T.B. Boston Univ., 1915;
D.D., College of the Pacific, 1925; Wesleyan Univ., 1946;
S.T.D., Yale University, 1946;
LL.D., Ohio Wesleyan, 1929; Babson College, 1929; Univ. of Southern California, 1931; Allegheny College, 1946;
Dickinson, 1950;
D.Sc., Rose Polytechnic Institute, 1935;
L.H.D., DePauw University, 1938.

Present Positions:
One of the Presidents of the World Council of Churches. Elected in Amsterdam, September 1948.
President of the Division of Foreign Missions, Board of Missions and Church Extension, The Methodist Church.
Vice Chairman of the Methodist Commission on Chaplains and of the General Commission on Army and Navy Chaplains.
Secretary of the Council of Bishops of The Methodist Church.
Chairman, Advisory Committee, Federal Council of Churches.

Former Positions:
Ordained 1915. Pastor, Poplar Church, Cal., 1915-17; Founder, pastor and director - Church of All Nations, Los Angeles, 1916-27.
Professor, Univ. of Southern California, 1919-23.
Professor, Boston University School of Theology, 1927-28.
President, DePauw University, Greencastle, Ind., 1928-35.
Elected a Bishop of The Methodist Episcopal Church, 1936.
Bishop, Oklahoma, 1936-39.
Bishop, Boston Area, 1939-46.
Served as President of Federal Council of Churches, 1944-46.
Served on the National War Labor Board as a special mediator in labor disputes.
Member, Civilian Advisory Committee to Secretary of Navy during World War II.
Member, President's Committee on Higher Education, 1946-48.
Special Missions: Member of the American delegation to Russia, 1928.
Official visitor for Joint Chiefs of Staff to Army and Navy chaplains, Mediterranean Theatre of Operations, 1945.
Chairman, Commission to Study Post War Relief Conditions in Germany, Approved by President Truman, December 1945.
Numerous missions to Europe, representing American churches.

Author:
"The Mexican in Los Angeles" (1920); "Social Principles of Jesus" (1923); "Russian Impressions" (1927); "Youth and the New America" (1928); "The Ethical Ideals of Jesus in a Changing World" (1941); "By This Sign Conquer" (1942); "Behold Thy Mother" (1944); "Facing the Future Unafraid" (1944); "Preaching in a Revolutionary Age" (1944); "Labor and Tomorrow's World" (1945); "The Christian's Vocation" (1950); "The Church and Contemporary Change" (1950); "On This Rock" (1951). He is also editor of "Effective Preaching" (1929); "Creative Preaching" (1950); "Contemporary Preaching" (1951); "Varieties of Present Day Preaching" (1952); and "Preaching and the Social Crisis" (1953). He has also contributed numerous articles on social, international, industrial and religious subjects.

Lecturer:
Enoch Pond Lectures at Bangor Seminary in 1940; the Merrick Lectures at Ohio Wesleyan University in 1941; Lectures at the Florida Southern College School of Religion in 1941; the Fondren Lectures at Southern Methodist University in 1944; the Lyman Beecher Lectures on Preaching at Yale University in 1944; and the Earl Lectures at the Pacific School of Religion in 1945; Alden-Tuthill Lectures, University of Chicago, 1948; Hoover Lectures, University of Chicago, 1949; and Ezra Squire Tipple Lectures, Drew, 1949.

Radio:
Preacher on National Vespers, Sunday afternoons, American Broadcasting Co., 1946-47. Appeared on numerous forum programs such as Town Meeting of the Air; Invitation to Learning.

Member:
American Academy Political and Social Sciences; American History Association; National Economic League; Kappa Alpha; Phi Beta Kappa; Delta Sigma Rho; Alpha Kappa Delta; Pi Gamma Mu; Phi Eta Sigma; Mason 33rd; University Club (N.Y.).

Decorations:
By order of the late King of Hellenes, George II, Bishop Osten was honored by the Greek Government with the Cross of the Royal Order of Phoenix. The decoration was conferred by His Excellency, Vassili Dondreas, Greek Ambassador to the United States, 1948. United States Navy Citation for Meritorious Personal Service, 1947.

Address: 150 Fifth Avenue, New York 11, N. Y.
BISHOP G. BROHLEY OXNAH
Bishop of The Methodist Church, Washington Area

Personal:
Born in Sonora, Calif., August 14, 1891.
Married Ruth Fisher, August 19, 1914.
Children: Robert P. (educator), Philip H. (insurance executive), and Bette Ruth (Mrs. Robert McCormack).

Education:
A.B., University of Southern California, 1913.
S.T.B., Boston University, 1915.
Graduate Courses, Boston University, Harvard University and Massachusetts Institute of Technology; Studied in Japan, China, and India, 1919, and at American Seminar, London, England, 1921.
D.D., College of the Pacific, 1925; Wesleyan University, 1946; Princeton University, 1954.
Litt. D., Boston University, 1930; Northeastern University, 1941; Monmouth, 1956.
D.Sc., Rose Polytechnic Institute, 1935.
L.H.D., DePauw University, 1938; Alfred University, 1954.
S.T.D., Yale University, 1946; Northwestern University, 1954; Wesley Theological Seminary, 1957.
LL.D., Ohio Wesleyan, 1929; Wabash College, 1929; University of Southern California, 1931; Allegheny College, 1946; Dickinson, 1950; Bennett College, 1951.

Present Positions:
Bishop, Washington Area, assigned 1952. The Washington Area embraces the District of Columbia, Delaware, most of Maryland, and parts of Pennsylvania and West Virginia.
President of the Council of Bishops of The Methodist Church.
Chairman of the Methodist Commission on Chaplains.
President, Council on World Service and Finance of The Methodist Church.
Chairman, Board of Trustees, Sibley Memorial Hospital, Washington, D.C.
President, Board of Governors, Westminster Theological Seminary.
Member, Executive and Central Committees, World Council of Churches.
Vice-President, National Council of the Churches of Christ in the U.S.A.; Chairman, of Division of Christian Life and Work; and Member of the General Board.

Former Positions:
Ordained, 1916; Pastor, Poplar Church, Calif., 1916-17; Founder, Pastor and Director, Church of All Nations, Los Angeles, Calif., 1916-27.
Professor, University of Southern California, 1919-23.
Professor, Boston University School of Theology, 1927-28.
President, DePauw University, Greencastle, Ind., 1928-36. Elected a Bishop of The Methodist Episcopal Church, 1936.
Bishop G. Bromley Oxnam -- Biographical Sketch -- Page 2:

Former Positions (Cont'd):
Bishop, Omaha Area, 1936-39.
Bishop, Boston Area, 1939-44.
Bishop, New York Area, 1944-52.
One of the Presidents of the World Council of Churches, 1948-54.
Served on the National War Labor Board as special mediator in labor disputes.
Member, Civilian Advisory Committee to Secretary of the Navy in World War II.
Member, President's Committee on Higher Education, 1946-48.
Secretary, The Council of Bishops of The Methodist Church, 1940-56.

Special Missions:
Member of the American Delegation to Russia, 1926.
Representative of American churches at enthronement of
Official visitor for Joint Chiefs of Staff to Army and
Chairman, Commission to Study Postwar Relief Conditions
in Germany, approved by President Truman, December, 1945.
Numerous missions to Europe, representing American
churches.

Author:
"The Mexican in Los Angeles" (1920);
"Social Principles of Jesus" (1923);
"Russian Impressions" (1927);
"Youth and the New America" (1928);
"The Ethical Ideals of Jesus in a Changing World" (1941);
"By This Sign Conquer" (1942);
"Behold Thy Mother" (1944);
"Facing the Future Unafraid" (1944);
"Preaching in a Revolutionary Age" (1944);
"Labor and Tomorrow's World" (1945);
"The Stimulus of Christ" (1948);
"The Christian's Vocation" (1950);
"The Church and Contemporary Change" (1950);
"Personalities in Social Reform" (1950);
"On This Rock" (1951);
"I Protest" (1954);
"A Testament of Faith" (1956).
--Also numerous articles on social, international,
industrial and religious subjects.

Editor:
"Effective Preaching" (1929);
"Creative Preaching" (1930);
"Contemporary Preaching" (1931);
"Varieties of Present Day Preaching" (1932);
"Preaching and the Social Crisis" (1933).

- More -
Bishop G. Bromley Oxnam -- Biographical Sketch -- Page 3:

Lecturer: Enoch Pond Lectures at Bangor Seminary in 1940 and 1955; The Herrick Lectures at Ohio Wesleyan University in 1941; Lectures at the Florida Southern College School of Religion in 1941; The Pondren Lectures at Southern Methodist University in 1944; The Lyman Beecher Lectures on Preaching at Yale University in 1944; The Earl Lectures at the Pacific School of Religion in 1945; Alden-Tuthill Lectures, the University of Chicago, 1948; Hoover Lectures at University of Chicago, 1949; Squire Tipple Lectures, Drew University, 1949; Quillian Lectureship at Emory University, 1955; James Bowdoin Day Speaker, Bowdoin College, 1955; Delivered the Episcopal Address at the Quadrennial General Conference of The Methodist Church in 1948.

Member: American Historical Association; Kappa Alpha; Phi Beta Kappa; Delta Sigma Rho; Alpha Kappa Delta; Pi Gamma Mu; Phi Beta Sigma, Mason 33°.

Citations: Honorary Fellow of the Consular Law Society; United States Navy Citation for Meritorious Personal Service, 1947; Tau Kappa Alpha Speaker of the Year Award, 1953; By order of the late King of Hellenes, George II, Bishop Oxnam was honored by the Greek government with the Cross of the Royal order Phoenix. The decoration was conferred by His Excellency, Vassili Dendramix, Ambassador from Greece to the United States, in 1948.

Address: 100 Maryland Avenue, N.E., Washington 2, D.C.
Telephone, LIncoln 7-2991.

From: WASHINGTON AREA METHODIST INFORMATION
100 Maryland Avenue, N. W.,
Washington 2, D.C.
Phone: LIncoln 7-6038
Bishop G. Bromley Oxnam is a native of California. He received his A.B. degree at the University of Southern California in 1913, and then attended Boston University School of Theology, receiving the S.T.B. degree in 1915. His education included work at Harvard University and Massachusetts Institute of Technology. He also studied in Japan, China and India.

Bishop Oxnam’s first pastorate was at Popular, California, which he served in 1916. In 1917, he founded the Church of All Nations in Los Angeles and developed there the leading social service institution on the Pacific Coast.

He was elected a Bishop of The Methodist Church at the 1936 General Conference and was assigned to the Omaha Area where he served for three years. In 1939, he was assigned to the Boston Area and in 1944, to New York. In addition to his episcopal duties, he served as President of the Federal Council of the Churches of Christ in America and as a member of the Federal Council’s Commission to Study the Basis of a Just and Durable Peace. He is Secretary of the Council of Bishops, President of the Foreign Division of the Board of Missions and Church Extension, Vice Chairman of the Methodist Commission on Chaplains and of the General Commission on Army and Navy Chaplains, and served the National War Labor Board as a Special Mediator in labor disputes.

Bishop Oxnam has been closely identified with the field of education. During his pastorate at the Church of All Nations, he was Professor of Social Ethics at the University of Southern California from 1919 to 1923. In 1927, he became a member of the faculty at Boston University School of Theology as Professor of Practical Theology and the City Church, and was President of DePauw University from 1928 to 1936. Several colleges have recognized his work with honorary degrees. He holds the D.D. degree from the College of the Pacific and Wesleyan University; the LL.D degree from Ohio Wesleyan University, Wabash College and the University of Southern California and Allegheny College; the Litt. D. degree from Boston University and Northwestern University; the D. Sc. from Rose Polytechnic Institute; and the L.H.D. from DePauw University; S. T. D., Yale University.

Bishop Oxnam’s travels have led him into most of the countries of Europe and Asia. He was a member of the American Delegation to Russia in 1925, of the Japanese Education Commission of the International Missionary Council in 1932, and a delegate to the World Conferences at Edinburgh and Oxford in 1937.

Bishop Oxnam has written the following books: "The Mexican in Los Angeles" (1920); "Social Principles of Jesus" (1923); "Russian Impressions" (1927); "Youth and the New America" (1928); "The Ethical Ideas of Jesus in a Changing World" (1941); "By This Sign Conquer" (1942); "Behold Thy Mother" (1944); "Facing the Future Unafraid" (1944); "Preaching in a Revolutionary Age" (1944); "Labor and Tomorrow’s World" (1946). He is also editor of "Effective Preaching" (1929); "Creative Preaching" (1930); "Contemporary Preaching" (1931); "Varieties of Present Day Preaching" (1932); and "Preaching and the Social Crisis" (1933). He has also contributed numerous articles on social, international, industrial and religious subjects.

Bishop Oxnam gave the Enoch Pond Lectures at Andover Seminary in 1940; the Herrick Lectures at Ohio Wesleyan University in 1941; lectures at the Florida Southern College School of Religion in 1941; the Fondren Lectures at Southern Methodist University in 1944; the Lyman Beecher Lectures on Preaching at Yale University in 1944; and the Earl Lectures at the Pacific School of Religion in 1945.

Bishop Oxnam was a delegate to the General Conferences of 1924, 1928, 1932 and 1936.

He married Ruth Fisher on August 19, 1914. They have three children: Robert, Philip and Bette Ruth.
During the war, upon invitation of the Joint Chiefs of Staff and the request of President Roosevelt, Bishop Oxmam visited the European Theater of Operations and the Mediterranean Theater of Operations. He served as a member of the Civilian Advisory Committee of the United States Navy and was a member of the Civilian Seminary of the Secretary for Air. He was a guest of the Greek government during the war, was recently honored by being presented with the Cross of the Grand Commanders of the Royal Order of Phoenix by the late King of the Hellenes, George II. The honor was conferred by Vassili Dendramis, the Greek Ambassador. Bishop Oxmam represented the American churches at the enthronement of the Archbishop of Canterbury in 1945. He was chairman of the commission of three approved by President Truman to study the religious and social situation in Germany in December of 1945. He was a delegate to the First Assembly of the World Council of Churches in Amsterdam, Holland, in 1948.

Bishop Oxmam is at present the preacher on the National Vespers program, national Sunday program of the American Broadcasting Company. He has appeared upon the American Town Meeting of the Air, American Forum of the Air, Invitation to Learning, and many similar radio programs.
Oxnam Papers Given
Library Of Congress

WASHINGTON, D.C. (MI) — The papers left by one of Methodism's most famous and most controversial leaders, the late Bishop G. Bromley Oxnam, are now available to researchers at the Library of Congress.

Covering a half century from his seminary days to the close of his active career in 1960, the diaries, correspondence and manuscripts were called by library officials one of their most complete individual collections. It does not include original manuscripts of his books but the type-scripts.

The papers were given the library by Mrs. Oxnam last year and have been in the processing stage here since December, in order to make them more readily usable by researchers. They total some 16,000 items and require 137 boxes for storage.

During March, the library's manuscript room is featuring a display of a small portion of the collection, including a diary page from 1918, with his impressions upon his arrival at Poplar, Calif., for his first pastorate; another diary entry from from 1953, expressing his amazement at the "splendid victory" reported by the press for his appearance before the House UnAmerican Activities Committee; the script of a 1954 address on "The Struggle of the Minds of Men," and various correspondence.

The collection includes all of Bishop Oxnam's papers concerning the charges made against him by the House committee, which cleared him of any Communist membership or affiliation, as well as items pertaining to his various pastorates and leadership in many movements and controversies.

April 8, 1964
MRS. G. BROMLEY OXNAM, wife of the Methodist Bishop, G. Bromley Oxnam, died Wednesday in Wolfeboro, N.H., at the age of 85.

Surviving are a son, Philip; a daughter, Mrs. Robert McCormick; eight grandchildren, and six great-grandchildren.
Mother's Day is May 11th.
Ward & Taylor
& Taylor stores
BISHOP G. BROMLEY OXNAM — Bishop for the Washington Area and Secretary of the Council of Bishops, The Methodist Church.

The Rev. Dr. G. Bromley Oxnam, Bishop of the Washington Area of The Methodist Church since 1952, is a president of the World Council of Churches, secretary of the Council of Bishops of The Methodist Church and a member of the General Board of the National Council of Churches. The Washington Area of The Methodist Church embraces the District of Columbia, the state of Delaware, most of Maryland, and parts of Pennsylvania and West Virginia.

Bishop Oxnam is also currently serving as chairman of the Methodist Commission Chaplains, vice chairman of the Council on World Service and Finance of The Methodist Church, president of the Board of Governors of Westminster Theological Seminary, and chairman of the Committee on Appraisal of Program and Budget of the National Council of Churches.

From 1946 to 1948 Bishop Oxnam served on the President's Committee on Higher Education. He was a member of the Civilian Advisory Committee to the Secretary of the Navy during World War II, and a special mediator in labor disputes for the National War Labor Board. From 1944 to 1946 he was president of the Federal Council of Churches, which subsequently became part of the National Council of Churches. During the years 1936 to 1952, Bishop Oxnam was bishop of Omaha, Boston, and New York areas of The Methodist Church. He was elected a Bishop of The Methodist Church in 1936.

Ordained into the Methodist ministry in 1916, Bishop Oxnam held two local pastorates and was a professor at the University of Southern California, Boston University School of Theology and DePauw University. He was founder, pastor and director of the Church of All Nations in Los Angeles, Calif. Born in Sonora, Calif., in 1891, he holds degrees from the University of Southern California and Boston University; he studied also in Japan, China, India, and London. He has been awarded honorary degrees by more than a dozen U.S. universities.

By order of the late King of Hellenes, George II, Bishop Oxnam was honored by the Greek Government with the Cross of the Royal Order of Phoenix, in 1948. The previous year he was awarded the United States Navy Citation for Meritorious Personal Service.
OXNAM FORECAST PRESENT
INTERFAITH FELLOWSHIP

Tribute to the late Bishop G. Bromley Oxnam as an unerring prophet of
ecumenical progress was paid in a commemorative service for him held in
Riverside Church, New York, June 7 by members of the General Board of the
National Council of Churches.

Representatives of 31 Protestant and Orthodox church bodies compose the
board.

The eulogy was by Dr. Eugene L. Smith, general secretary of the divi-
sion of World Missions of The Methodist Church.

Bishop Oxnam was president of the former Federal Council of Churches,
was a member of the first praesidium of the World Council of Churches and
played a strong role in organizing the National Council of Churches in 1950.
When he retired in 1960 he was a vice president of the Council, heading its
division of Christian Life and Work.

- more -
Dr. Smith in his memorial prayer thanked God

"for the depth of his faith and the warmth of his friendship;

"for his eager mind, his avid reading and prolific writing;

"for his power as a preacher and his courage as a reformer;

"for his statesmanship as a churchman; his skill as an administrator;

"for his toughmindedness in regard to principles; his gentleness in regard to persons.

"The profound inner assurance which Bishop Oxnam possessed of the love of God was the key to four major characteristics," Dr. Smith said.

"It was the foundation of his inner security. In times of storm that assurance was unshaken.

"It was a source of peace within and simultaneously a source of restless wrath at injustice.

"The commandment to love one another gave him a blessed impatience with divisions. In 1948 in his episcopal address he called upon the ecumenical movement to find fellowship not only among Protestants, but also with Orthodoxy and Rome in a way which seems strangely prophetic in the light of events of the last two years.

"His personal kindliness was deeply rooted in his vivid apprehension of the love of God the father.

"Bishop Oxnam was a patriot whose love for his country was fused with love for the Kingdom of God; a Methodist profoundly committed to the ecumenical movement."
WHEN BISHOP G. BROMLEY OXNAM
as a young minister took his first church
in the San Joaquin Valley, he was faced
with an odd situation.

"There is one man in this com-
munity you mustn't call on. His name
is Scruggs," he was warned. "Scruggs
ran the first Methodist minister off his
property and said he would do the same
to any other minister. No minister has
dared approach him since."

The young Oxnam's first call in the
parish was on this supposedly ferocious
man.

"I had decided to run any minister
off. But I don't want to run you off," an-
ounced Mr. Scruggs.

"Why?" asked the Rev. Mr. Oxnam.

"Well, I look across my lawn here
to the garden of the minister. The last
minister let sunflowers grow in his
garden. You cleaned yours out. Besides
you're not scared of me."

Bishop Oxnam is a man who has
always faced difficult situations.

In a recent interview in Washing-
ton with the Bishop, I attempted to find
something that had aroused my curios-
ity—the source of the Bishop's courage.

His courage is an inherent quality—
stubbornness, a strength—that has
been with him since childhood.

His courage is also the result of a
deep religious faith that has grown
with him through manhood.

"Fundamental in our whole religious
life is this," said Bishop Oxnam, "that
nothing can separate us from the love
of God."

"When a person really believes that,
he knows that in all matters effecting
his eternal welfare, he is beyond the
reach of any human dictator and inde-
dependent of any human institution.

"If a person believes that, he can
take anything that happens to him—
nothing can hurt him.

"No human dictator can reach the
source of his strength."

The Bishop's face as he spoke left
an indelible impression as his words.
His is an open face. His gray-white
hair, his large cheek bones, and his
tinkling eyes that look you right in
the face make you know that there is a
man who does not have to try hard to
love his fellow man." Here is a man
whose face shows a soul at peace.

Bishop Oxnam was born the son of
a mining engineer. His father started
work at the age of eight in the mines
of Cornwall, England. He came to this
country as a young man and made his
fortune by inventing a new method of
cyaniding silver ores. He was a self-
made man and believed that America
should remain a land of opportunity
where strong men could rise from the
lowest ranks in society to the very
highest.

The father was a strongly religious
man. It is said that he never left a
mining camp without first building a
Methodist church. In the last mining
camp that he operated, he built a
church with his own two hands. Bishop
Oxnam has inherited his father's vigor.

When Oxnam decided that he
wished to go to college, his father
thought it would be better for his
character if he went to work. He did
not want wealth to spoil his son. But,
wishing the best for his son, he pro-
posed a compromise.

"If you will work to earn your way
through the first year of college, I will
pay the rest."

by Marion Homer

* Bishop G. Bromley Oxnam

G. Bromley Oxnam

Man of Conviction

Bishop Oxnam was the featured speaker on the open-
ing night of the Fourth Assembly of the Women's Society
of Christian Service in May at Milwaukee, Wisconsin.
So Osmun went to work in the oil fields and then on a railroad to earn his own tuition.

As Osmun attended the University of Southern California and Boston Theological Seminary, his ideas began to change in two respects:

First, he began to branch away from the fundamentalist religious faith of his childhood to a broad intellectual Christianity.

Second, he became aware of the Christian social responsibility towards people living in the slums or people suffering from injustice.

One Sunday, at the Boston Theological Seminary, the young Osmun brought the wrath of the powers that be down on his head for his ideas. But he refused to budge from his position.

He had gone out to the old North Church to hear a sermon. The window over the altar was open and he could see through it to a tenement. All the way through the sermon, his eyes were glued to a picture of a woman on the fire escape of the tenement bent over a washtub.

"Know ye when ye see these things come to pass, that the kingdom of God is nigh at hand." The minister was using this as his text.

The student minister made the subject of his practice sermon: "Know ye when ye see these things come to pass, that the kingdom of God is nigh at hand."

His professor reproached him with the comment: "It is not the function of the minister to bring these highly-controversial issues into the pulpit."

But Bishop Osmun all through his preaching life has been bringing highly-controversial issues to his pulpit.

The living conditions of the laboring man were a challenge to him. The Bishop helped labor to gain the right to organize. In the early days, when labor movements were being suppressed, he once allowed the workers to meet in his church basement, and caused a fury of criticism through doing so.

He joined with Upton Sinclair in opposing those who would break up union meetings with force. Once the city of Los Angeles sent police to break up a strike of longshoremen. The Bishop opposed the city's use of force.

But the Bishop took an equally strong hand against labor, when it, in its turn, employed violence or unethical means. The electrical workers' union once instructed its men to cut wires, fill concrete in wrong places, and use other methods of violence. The Bishop went to the head of the union and persuaded him to rescind his orders.

Discrimination was a challenge. In the fight for Negro rights, the Bishop has stood in the forefront. Once, he approached a group of doctors at a Methodist hospital and asked them why they did not allow Negro nurses on their staff. "We don't want our race to be polluted," one man said. The Bishop demanded that the doctors be scientific. The Negro nurses were soon admitted to the staff.

The Bishop has fought battles with mayors, city planners, and politicians to improve living conditions in the various cities where he has worked—Los Angeles, Boston, New York, Washington.

In Los Angeles, he went to the mayor, who was involved in politics and was partly responsible for not closing a certain house of prostitution. He said: "Unless you close the place, I will go to all the ministers and state the facts—that the administration refused to help."

This statement cleared the air. The mayor helped him solve the city problems after that.

One great task in recent years for the Bishop has been to help instill an awareness of international responsibility among American Methodists. As president of the Federal Council of the Churches of Christ in America and chairman of the Crusade for World Order, the Bishop has been in the forefront of international thinking. He has had an intelligent doctrine of peace, but never a blind one. It was he who, at the 1945 meeting of the World Council of Churches in Toronto, warned the delegates not to sign the communist-inspired Stockholm Peace Appeal.

He spoke of the "spurious nature" of the document. "I would like to make clear that big names like peace and justice are often wrongly used," he said to the delegates.

In 1953, a big challenge came to a man who had already met many. The Bishop was called a leader of "the Communist Front" by a member of the House Committee on Un-American Activities. It is true that many extremist elements were engaged in fighting or stirring up trouble over some of the same issues as the Bishop was fighting: the rights of labor, the rights of the Negro against discrimination or good housing. However, the methods of these extremists were different from the Bishop's methods. The Bishop was never a member of any group that was communist-dominated while he was in it or helping it. It was not the Bishop's nature to sit back and take such an accusation. He demanded that he be allowed to come before the committee. The important thing is that the Bishop was not called before the committee. He asked to go there of his own free will.

In the end, the committee retracted their charges and said: "This committee has no record of any communist party membership or affiliation by Bishop Osmun."

The Bishop feels strongly about the issue of "free thought" in the United States. The Bishop feels that Americans are beginning to let their minds be influenced by mass thinking. They are staying within the orthodox safety zone of conventional opinion. This runs contrary to the genius of America, he says, which has been "the questioning attitude."

"This movement towards mass thought must be faced squarely," says Bishop Osmun. "A great example for facing mass thinking can be found in the life of John Wesley."

"When they stoned him and threatened his life, Wesley didn't run."

"I've learned from long experience," said Wesley, "to look a mob in the face."

"We've got something that's mob-like in our thinking today. Supreme Court Justice William O. Douglas talks about the 'nameless and faceless accusers.' These accusers create hysteria. They cause the fear that keeps people silent."

"That mob has to be looked in the face too," says Bishop Osmun.

Bishop Osmun has a Source of strength which is rooted deep in faith. As he himself says "when a person really believes nothing can separate us from the love of God he can take anything that happens to him. Nothing can hurt him."
Dieckman. The four were dropped from the list, but were not forbidden to lecture to the students. The vice-rector, the Rt. Rev. Joseph McAllister, said that if the university sponsored these public lectures, it might appear that the university and the bishops of the church supported views on matters which the Vatican Council still held under discussion, such as the structure of the mass, church unity, a proposal to permit married deacons to perform some priestly functions, the use of the vernacular in the mass.

It is interesting to note the liberal views of a few Roman Catholic scholars, though the majority of the bishops are on the other side. But perhaps Pope John can restrain the Italian Caritas from crusading this movement, as it did Modernism.

Bishop Oxnard—Valiant for Freedom

In its news report announcing the death of Bishop G. Bronley Oxnard, May 12, the UPI correctly designated him as “a world religious leader who became a champion of the liberal cause.” It was for the reason that he was such a fearless and powerful champion that reactionaries found him impossible to silence, even by persistent defamation. When at his own request he appeared before the House Committee on Un-American Activities it was a story of nationwide interest. He had in a telegram requested the hearing “to answer false allegations regarding me appearing in your files and released by your committee.” Fully aware of the devious methods used by the committee, he didn’t need the warning of friends who said: “Be on your guard. This is not an investigation. It is intimidation. This is a twentieth-century inquisition.” Later he wrote the book reporting his experiences (Prayer, Harper,) which fully justified the warning and which every citizen who cares for our American tradition of liberty should read. In an editorial (May 15, 1961) following the publication of the book, we said in part:

To his interviewers at a press conference, the bishop told his hearers that the methods used by the committee “strike at the very heart of our freedom, repudiate American tradition and riddle our national life with distrust.” He pointed out that we are close to a police state when the House Committee has files on “almost a million Americans,” adding that “when a man like the Presiding Bishop of the Protestant Episcopal Church (then Bishop Sherill) is subject to investigation it is pretty bad.” He recalled that a newspaper said to him “Bishop, you are naive. They consider themselves sacrosanct and don’t like criticism.” The various efforts to trap the bishop are recorded in the book. An enlightening commentary on the procedures of the committee was cited by the bishop when he said that the attorney for the committee had signed an agreement that they would not publish the testimony taken at the hearing without first submitting proofs to the bishop. “They not only did not do that; they distorted the statements in publishing,” said Dr. Oxnard.

We recall the day when we were telephoned from the Waldorf Astoria, where Dr. Oxnard was attending a meeting, and told that he had been called out by a stranger. (Harvey Matison) who said to the bishop that he had come to apologize for the lie he had told about him. We have in our files a transcription of that conversation and another the bishop had subsequently with the same man, one of the paid informers, later sent to jail for perjury.

The bishop was a devoted and active friend of The Churchman, many times coming to its defense when it was attacked for its liberal position and doing so with the enthusiasm which was characteristic of all of his activities, including his expressions of appreciation. Perhaps his enthusiasm was a carry-over from the days when he was a star football player on the University of Southern California team. An obvious reference to those days appeared in a letter of thanks he sent us for the editorial we have quoted. His opening paragraph was: “I have just read The Churchman of May 15, 1954. The editorial is thrilling. It is like the roar of a crowd when one had broken through the line and is headed goalward.”

Bishop Oxnard, who was president of the Federal Council of Churches, one of the presidents of the World Council of Churches, and who was always a forthright advocate of Christian unity, was of priceless value not only to the Methodist Church and other churches, but to every American citizen who is a beneficiary of our American freedoms.

Historical Prayer Book Exhibit

THROUGH the request of the late James R. Page, the Huntington Library in Pasadena received his collection of the Book of Common Prayer and related material, an exhibition of which opened last month and will continue until the end of May. Hundreds of people have visited the exhibition of the volumes and manuscripts of such historical as well as artistic interest. Among the items other items are the May issue of the first edition (1549) of the Book of Common Prayer and each of the other most important editions, except the one of 1559. There is a fourteenth century Missale de Virginis, one of the prayer book sources; and English and Latin offices and prayers of the day of Henry VIII, as well as a manuscript proclamation, signed by Queen Elizabeth I. “Against the Despisers or Breakers of the Orders Prescribed in the Book of Common Prayer.” Also the 1611 Commonwealth Directory, a copy of the prayer book with the “At the Healing Service,” and translations which include the first Welsh, French and Arabic; the Anglican Prayer Book abridged by Benjamin Franklin and a copy of the first edition (1559) of the Book of Common Prayer according to the use of the Protestant Episcopal Church in the United States.

Appreciated Gifts

Of all the years, we have been able to supply subscriptions for a limited too limited number of persons who find The Churchman of interest and of help personally and in their work but whose small incomes do not permit them to subscribe. This has been made possible by gifts from our readers to The Churchman Subscription Fund. The recipients are unanimously grateful. A typical letter of appreciation came recently from a clergyman who is retired, saying in part: “My income from all sources do not exceed $52 a month, $15 of which goes for rent etc. I have repeatedly asked the authorities to give me work as a substitute. I get courteous and tentative replies. I have given 33 years of my life as a missionary teacher, pastor and chaplain on land and sea, with small salaries. In spite of my experience I am shelved. I began my ministry on $900 a year in 1913. I am grateful to you for sending me The Churchman for a year. I read the copies and then mail them to clergyman abroad.”

We are grateful to those readers who have made it possible to supply even part of the need. Contributions of an amount should be made to: Churchman Subscription Fund and mailed to The Churchman, 1074 23rd Avenue North, St. Petersburg, Florida.
WHEN IGNORANCE IS NOT BLISS

The Folly of Ignoring Travelers' Reports on Russia

BY HARRY W. NERHOOD

WHAT is Russia? The unfettered irresponsible, limitless, absolute rule of one man over a hundred million of his fellows. . . . The icon in the corner of every room. . . Or is it the society of the capital, the unceasing manners more highly than morals? Or is it the vast and nearly roadless country. . . .

Old would be easier to say what is not Russia. In world-affairs, wherever you turn you see Russia; whenever you listen you hear her. She moves in every path; she is mining in every clime. The 'creeping murmurs' of the world is her footfall—the 'poring dark' is her veil. To the challenge of the nations, as they peer from their borders, comes the same reply: 'Who goes there?—Russia!'

This query might have been asked day before yesterday or today. It was Henry Norman in All the Russians who, after spending fifteen years in Russia, raised the question in 1902. This was years before the revolution of 1905 and another fifteen before the events of 1917 bringing into existence Bolshevist Russia.

What is Russia? What are her plans, when will she carry them out, how will it influence the world?—these are questions which have been asked with increasing frequency since the world first became conscious of an emerging Slav state in the ninth century. Then, when Kiev was Russia went under before the Mongol tide it appeared that the matter was settled. However, in the late fifteenth century, when Europe was about to burst her boundaries in overseas expansion, Muscovy, heir to the Kiev Water Road, appeared as a bolting work on an 2nd tide of Tartar disintegration. It was then, in the reign of Ivan III, supplant the Terrible (1462-1503), that communication was established between Moscow and the outside world. Communication after misformed and malformed, either by force of circumstances or deliberately—but communication, nonetheless.

"It is a singular fact," observed Edward D. Thompson in 1848 (Life in Russia or the Discipline of Despots), "that in the middle of the nineteenth century, there is less known of the other country—most notably, than of any other country in Europe—and yet more is said of it. More slander is heaped upon it, and more unjust statements made concerning it than it deserves, with all its faults. Rumours take the place of facts, and in the estimation of the world, Russia is considered as an unapproachable limit, a kind of barrier to the advances of civilized Europe."

Less than a century later Sir Winston's apt remark that the action of Russia is a riddle wrapped in a mystery inside an enigma had become as much a part of our Kremlinology as his other remark about an iron curtain. Along with Henry Norman, Edward Thompson and Winston Churchill, many other observers have recognized Russia's awareness of her destiny but at the same time have said outright or implied that Russian motives are in too much shadow to perceive their substance.

Why are we so ignorant of Russia when much evidence exists if we would make use of it? Recently, we have been preparing an annotated bibliography of travelers' accounts about Russia since the ninth century. We have been amazed at how many first-hand impressions exist, published in English—all of them interesting and revealing. George Turberville, English ambassador to Moscow, revealed a good deal both about himself and Russia when he reported to Elizabeth I:

"Lo, thus I make an end: none other news to thee, but that the country is too cold, and the people beastly be."

In the early nineteenth century extensive coverage of Russia by travelers-explorers began with Dallin's Travels in Kamchatka and Cochrane's Narrative of a Pedestrian Journey—in 1820 and 1821 Cochrane walked from Moscow almost to the Bering Strait.

Travelers from almost every European nation found their way through the Czar's realm. Best known to Americans may be Marquis de Cusine's 1839 Journey For Our Time, in which the pro-Russian and pro-monarchist traveler finally concluded after three months: "When your son is discontented in France, use your formulas, say to him: 'Go to Russia.' It is a journey that would be beneficial to every foreigner; for whoever has really seen Russia will find himself content to live anywhere else. It is always good to know that a society exists where no happiness is possible because, by a law of his nature, man cannot be happy unless he is free. . . ."

AFTER 1850, travelers became interested in Russia's prison-castle system, many following George Kennan's lead in crying out against the treatment of political exiles in his Siberia and The Exile System or, playing down and whitewashing the revelations as Henry Landsdell was accused of doing in his cautiously favorable description after his trip Through Siberia. The epic work on mid-nineteenth century Russia by a traveler appeared when Donald Mackenzie Wallace published his Russia, a scholarly but beautifully written account of five years, 1865-1870, in western Russia and Siberia, with full command of the language. On a trip lasting two years (1890-1892), Nurse Kate Marsden, member of the Royal British Nurse's Association, went On Sledge and Horselock to Outcast Siberian Lepers.

In 1891, American students Thomas Allen and William Sachsleben, travelled across some of Russia in a trip Across Asia on a Bicycle and Thomas Stevens rode Through Russia on a Mustang, from Moscow to Sebastopol. Travelers, usually English who were deeply concerned about the threat to India, penetrated openly and in disguise into Central Asia where Russia was rapidly expanding. As the Trans-Siberian Railroad neared completion an increasing number of travelers, groups and alone, took the train east or west. In 1898, Arnold Reit described
G. Bromley Oxnam

By HERBERT WELCH

G. BROMLEY OXNAM'S ambitions were high and strong. I think he had a sense of destiny—a feeling that he was intended for big tasks and heavy responsibilities; and as he was impatient of laziness and of mediocrity, in himself or in others, he felt the urge to prepare himself by unfailing diligence for whatever lay before him.

Study, reading, travel, and contact with outstanding personalities helped to give free play to his abounding natural abilities. His mind was even more rapid than his speech, and worked not so much by logic as by insight and flashes of brilliance. Decision (almost like a modern computer) followed quickly upon the grasp of facts. He was a genuine Methodist—the people of whom it is sometimes said, "They always want to do something about it."

Bromley's studies and teaching, first in the University of Southern California and then in Boston University, developed a growing sense of concern for the welfare of humanity. Deep in his fervent heart was a resentment against what he held to be unjust, cruel, oppressive, whether appearing in legislative or judicial bodies or in the common practices of indifferent or heartless men or organizations.

This indignation stirred all his forceful instincts. He held to the obligation of the Church to face the world's wrongs with aggressive action. He stood for the Church militant, and chose to serve on the front line, with all its dangers. He was not merely brave but bold, a Christian unafraid, for he believed in his call to this ministry.

Young, able, vigorous, of systematic habit and immense industry, he was responsible for a score of books and for unnumbered sermons, addresses, and lectures at strategic points, which added greatly to his influence.

Scarcely second in importance to such activities was his secretaryship of the Methodist Council of Bishops, to which he was elected when the three Methodist Churches became one and which he held for seventeen years. Little did we dream what was involved in calling him to this post and in insisting on his continuance when he wished to retire. This was to be not a Secretaryship of mere routine efficiency, but a constructive office of prime consequence. He proceeded, somewhat cautiously at first, to create a real Council. He prepared a full and challenging Agenda for each meeting; before that we had simply met! He was the originator of the plan of foreign visitation by the Bishops in turn, so that we might have a group with some degree of firsthand knowledge of world conditions and world problems.

He undertook our education in domestic affairs by arranging interviews with men of recognized standing in politics, government, business and labor circles. With complete mastery of the questions to come before the Council, he himself was ready again and again to suggest, with a quiet word, action which would be acceptable to all. He proposed the plan and led in carrying out a World Order Crusade. He believed that the Bishops should give to the Church a real leadership, and he undoubtedly led the Bishops.

To speak more specifically of some notable characteristics of Bromley's career, one is struck with amazement by the diversity of his gifts and his interests. He won degrees in theology and science and letters and law. He was a many-sided man with an astonishing knowledge and competence in many fields. He had a wholesome need to speak on a score of subjects, such as the social principles of Jesus, present-day racial problems, the content and art of preaching; from labor relations to church and state, from planned parenthood to civil and religious freedom, from the training of chaplains to land reform in India.

Add to that the intensity with which he worked. He was like Sherwood Eddy, with whom he was so closely associated in his early mail. In, in the zeal and concentration which he gave to each separate interest, as if it were the only one that mattered! His general sense of orderliness and system led to his unmitting industry. With all his sympathy for labor, he never could have joined a labor union—they might have wanted to restrict him to a seven-hundred-day, and that would never have done! He worked on the day-shift and the night-shift.

He has fought a good fight. As advocate or opponent he has counted heavily. He has always been in the midst.

He has worked wonders. The visions he has had, the programs he has framed, the forces he has rallied, the institutions he has saved and shaped, constitute a noble monument. His name is on many tongues, his fame has spread far beyond our denominational and national boundaries.

But what many may not have understood is the epic of the inner life of the man behind the deeds, the thoughtfulness, the kindly appreciation, something of that sheer goodwill which is the innermost secret of the Almighty. Behind the courage there was no Meanness, behind the postures of leadership no selfish meanness; behind the conflicts no hatred; rather within the militant champion a tender heart of compassion and eager love, with a deep devotion to all things true and beautiful and good. His thought creatively planned largely led boldly and achieved greatly.
MORE THAN

Steel and Concrete

Text and Photographs by TOGE FUJIHIRA

In Lahore, West Pakistan, a new United Christian Hospital is being built. This is the story of how construction of the building itself has become an opportunity for Christian witness. Mr. Fujihira is well known to World Outlook readers, both as a photographer and writer.

Rising out of the desert sands of Gujberg, a suburb of Lahore in West Pakistan, a three-storied building with an adjoining circular framework and spiral ramp stands as an imposing landmark. Completing the picture is a park-like oasis with its green well-manicured lawn and multicolored flowering plants. Small budding trees border all the streets and boundary walls.

This is the new United Christian Hospital located on twelve acres of what was formerly barren land.

But the hospital is a structure of more than steel and concrete for it is building lives—perhaps new Christians in a Muslim country.

In order to build the hospital, it was difficult to find a crew of 400 men that would work hard and whose integrity and honesty would be above reproach.

Christians were given first job preferences, but because of their lack of education, they were placed mostly in the less skilled and lower paid positions. When the call for supervisors went out, more than 1,000 applications were received, mostly by persons well educated, but who probably had never worked with their hands.

Only those willing to work and train others were selected. In the first six months over 3,000 workmen were interviewed. For nearly two years about 1,800 persons have been employed on the job keeping the working crew to around 400 men. About 55% of these workers are Christians.

Every morning before the day’s work starts, Christians and some Muslims meet for a preaching and prayer service. Helping with the morning service is William Dass, a veteran in the trades, in charge of the mechanic shop. Affectionately called “Pop,” Mr. Dass is a good Christian, beloved by all, influencing many Muslims who come in contact with him.

The construction site has several devoted Christians working in responsible positions.

Saleem Almas, a personable bushy-haired young man, serves in many capacities. Honest, quiet, and efficient, he runs the office staff, works as public relations man, investigates personnel problems, and often acts in a liaison position with high government officials, various contractors, and businessmen. Born in a poor but dedicated Christian family, Saleem sends most of his salary home, since he is the eldest son.

Slightly built, bespectacled Ayub R. Deen is a junior engineer in charge of steel, concrete, and excavation work. Being the only Christian graduate in an Engineering school, Ayub had difficulties finding employment in a Muslim dominated country. When he first applied for a job at the hospital construction site, he thought he could supervise without working which is the accepted custom of the country. Now he knows differently. He has been through the mill and his dependability and trustworthiness makes him a natural leader.

Foreman of structural building is Abdul Majid, a Muslim, who is very honest and reliable, but whose traditions prevent him from being completely open with the Christians on the job. However, last Christmas, Abdul was given the New Testament. He has been reading it and asking questions.

Engineer-in-charge is ruddy-complexioned Le Young, a big strawing Texan, with a physique like a football player. Weight-lifting is his hobby.

Educated and trained as an architectural and sanitary engineer, Mr. Young became interested in overseas mission work when he served as a navy cartographer during World War II in the Philippines, Japan, Korea, and China.

When he applied to the Board of Missions as a short-term missionary in sanitary engineering, he was immediately asked, if he would supervise the work of building the United Christian Hospital in Pakistan. After a short training period, Le Young, his wife Sue and two small daughters left for Pakistan.

He found that it would be easier to build the new hospital himself rather than to supervise its construction. Previous experience in architecture and construction work would help. The original plans for the hospital had been on the drafting boards for a year, but they were not acceptable to the Board.

Mr. Young and Dr. Donald Bowes, head of surgery at the United Christian Hospital, visited twenty-six medical centers in India to get ideas. In Lahore, the hospital staff expressed their opinions of what they wanted in the new building.

Finally plans were drawn and approved by the Board. The 150-bed air-conditioned, three-story main building would be built of reinforced concrete. The central water tower would have a spiral ramp ringing it in lieu of elevators. Beneath the water tower, five floors of circular wards were designed after the Mayo Clinic in the United States. There would be six staff doctors’ residences, twenty-eight staff apartments, a student nurses’ hostel, a nursing school building, and a future chapel.

Constructing this hospital complex would cost about $800,000. The Method-
Chiangs Give Chungking Estate to Methodists for School

Generalissimo and Madame Chiang Kai-shek, of China, have presented to the Methodist Church their Chungking estate of more than 50 acres and twenty stone buildings to be used as a school and home for orphan children of Chinese soldiers and for other homeless and unfortunate children. They have also given $50,000 (American Currency) toward endowing the school.

Announcement of this gift to the Methodist Church was made recently when Bishop W. Y. Chen, of Chengtu, West China, close personal friend of the Generalissimo, arrived in New York and presented the letter of gift to Bishop G. Bromley Oxnam, president of the Division of Foreign Missions of the Board of Missions and Church extension. Bishop Oxnam accepted the property on behalf of the Methodist Church and the Board. It is understood that in addition to the Chiang's endowment gift, the Woman's Advisory Committee in Chungking has given another $50,000, and that friends of China in America and in China will add substantially to the fund.

The estate, on the outskirts of Chungking, was the wartime headquarters of Generalissimo and Madame Chiang Kai-shek. It is located on the second range of the hill "Hwangshan" and overlooks both the Yangtze and the Chia-lin rivers. It is one of the most beautiful scenic spots in mountainous West China, according to Bishop Chen, and before the war was a favorite tourist spot. Then it had a modern hotel, with a tower overlooking the plains, and famous Chinese gardens. The gardens had a famous moon-gate, archways, and winding paths. The Chinese government took it over in 1938, and erected a number of well-fortified stone buildings, including a great assembly hall -- "Hall of Right Spirit" -- a home and offices for the Generalissimo,
modern buildings for visiting diplomats, and air-raid shelter, barracks, etc. It was here that Wendell Willkie, General Marshall, General Weydemeyer, and others were entertained by the Chiangs.

"When I last saw the Generalissimo and Madame Chiang", said Bishop Chen, who heads the Methodist Church of which the Chiangs are members, "they said that as they leave Chungking and return to Nanking as the nation's capital, they want to leave the people of Nanking a memorial of appreciation and gratitude for the war years spent in their midst. They said they could do nothing better than make a gift of this property to the Methodist Church to found a school and a Church and a home for unfortunate children. They want the school to be permeated with the Christian influence and the children brought up in a Christian environment."

Madame Chiang has been a Methodist all her life, her father being an itinerant Methodist Pastor in his early years. The Generalissimo embraced Christianity and was baptized in the Methodist Church about fifteen years ago. He has long been known as a devout Christian, having prayers and religious instruction in his household each day. In the home just given the Methodist Church is the Generalissimo's "Prayer room" in which he prayed three times a day when in Chungking. This room, and perhaps the entire building, says Bishop Chen, may be set aside as a Chinese Christian shrine in the future.

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