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CLERGY NOTES

BUTT, E. D., formerly in charge of Holy Cross Church, Valle Crucis, North Carolina, is in charge of Trinity Church, Winchester, Tennessee.

COOPER, A. S., resigned as rector of St. Mary's Church, Franklin, Louisiana, because of ill health.

CRAIG, J. A., vicar of Holy Trinity Church, Lansdale, Pennsylvania, has accepted a call to be rector of All Saints Church, Philadelphia, effective February 15.

CUTLER, H., who is vicar of the Church of Rochelle Park, New Jersey, is now also in charge of the Church of the Epiphany, Cedar Park, New Jersey.

FOOTE, N. L., was ordained priest by Bishop Daniels of Montana, in St. James Church, Bozeman, Montana, December 18. He is in charge of Virginia City mission field, diocese of Montana.

GLUCK-LAGER, O. B., formerly in charge of St. Martin's Church, Marcus Hook, Pennsylvania, is now superintendent of the Cathedral Home for Children in Laramie, Wyoming, effective, January 15.

GRANT, S., formerly with the Urban Mission diocese of New Jersey, will take charge of the Church of the Redeemer, Palisades Park, and St. John's Church, Englewood, New Jersey, as of January 1.

HANSON, A. B., formerly rector of the Church of the Epiphany, Concordia, Kansas, is in charge of churches in Hutchinson, Kingham, and Anthony, Kansas. Address is in Hutchinson.

HERON, C., rector of Trinity Church, Irvington, New Jersey, has resigned as of January 1.

HILL, K. W., formerly rector of St. Matthew's Church, Enid, Oklahoma, is vicar of St. Luke's Church, Hollister, California.

LAW, H. N., formerly rector of the Church of the Good Shepherd, South Richmond, Virginia, is to be rector of Lynnhaven Parish and of Epiphany Church, Norfolk, Virginia, effective February 1.

MASON, O. L., formerly in charge of Emmanuel Church, Somerville, Massachusetts, is to be rector of Trinity Church, Saco, and in charge of St. Stephen's, Waterboro, Maine. Address is Saco.

MOWRY, H. J., JR., formerly vicar of Christ Church, Chattanooga, Tennessee, is to be rector of Christ Church, Springfield, Ohio, effective, February 15.

NELSON, H. E., formerly in charge of St. Mark's Church, Grand Rapids, Minnesota, is rector of St. Matthew's Church, St. Paul, Minnesota.

ROSE, L., formerly at Central Theological Seminary, Ikebukuro, Japan, is temporarily in charge of St. James Church, Deer Lodge, Montana.

SHIRLEY, J. G., formerly in charge of Grace Church, Elkins, West Virginia, is rector of St. Stephen's Church, Beckley, West Virginia, effective January 15.

SMITH, J. W., deacon, was deposed by the Bishop of Duluth, December 4. Deposed at his own request because of renunciation of the ministry.

STOVER, J. D., formerly rector of All Saints' Church, Elizabeth, New Jersey, is to be rector of Holy Trinity Church, Collingswood, New Jersey, effective, February 1.

WARD, A. B., formerly in charge of the Whitefish Mission Field, Whitefish, Montana, is to be rector of St. James' Church, Lewiston, Montana, effective February 1.

WAUKAZO, F., deacon, was deposed by the Bishop of Duluth, December 4. Deposed at his own request because of renunciation of the ministry.

WELSH, W. N., formerly in charge of religious education work at Grace Church, Orange, New Jersey, will do mission work in the following churches: Christ Church, Totowa Boro; St. Luke's and St. Mark's, Paterson; St. Stephen's, Delawanna, New Jersey.

WOODROOFE, R. W., has resigned as executive secretary of the diocese of Albany to become rector of St. Mark's Church, West Hampton, Long Island, effective February 26.

WOODWARD, D. R., was ordained priest by Bishop Gilbert of New York, in St. James Chapel in the Cathedral of St. John the Divine, New York, on December 19. He is curate in Trinity Parish at the Chapel of the Intercession, New York.

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THE WITNESS

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THE WITNESS

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ENGLISH CHURCHMEN SPEAK

Reported by
WILLIAM B. SPOFFORD

THIS IS the report of a conference that may go down in history as one of the most important ever sponsored by the Church. Place: Malvern College, England. Time: January 7-10. Convener and chairman: The Archbishop of York, who issued a call "to consider from the Anglican point of view what are the fundamental facts which are directly relevant to the ordering of the new society that is quite evidently emerging, and how Christian thought can be shaped to play a leading part in the reconstruction when the war is over." Secretary: the Rev. P. T. R. Kirk, secretary of the Industrial Christian Fellowship, an organization that was authorized by the conference to organize immediately a "national permeation campaign" based upon the conference findings. Present: about 500 Church leaders, including 23 of England's 98 Bishops; 14 deans; 21 canons; 14 archdeacons; 90 rectors, with the rest of the large assembly composed of lay men and women, including members of Parliament and not a few captains, majors and other ranking officers of the British army.

Opening the conference Archbishop Temple declared that "This war is not a mere clash of national ambitions but a crisis of civilization itself. We are called to discuss ways and means of finding a new order of society, a new integration of religion, morals, politics and economics. We must work out a real scheme of principles bearing on the subject, together with their order of subordination. The function of the Church then would be to proclaim its principles, to pronounce condemnation upon all factors of life, including those within the Church itself, which infringe those principles."

The conference was but a few hours old before it was rocked by a ringing attack upon the Church

itself by Dorothy Sayers, novelist, who said: "Suppose that during the last century the churches had devoted to sweetening intellectual corruption a quarter of the energy they spend in nosing out fornication or denouncing cheating, with a quarter of the vehemence with which they denounced legalized adultery. But one was easy and the other was not. The law cares little for sacraments, but it is reluctant to alter marriage laws because such alterations upset the orderly devolution of property, and of fornication it takes little cognisance unless it leads to riots and disturbance. But to upset legalized cheating, the Church must tackle the government in its very stronghold; while to cope with intellectual corruption she will have to affront all those who exploit it—the politician, the press, and the more influential part of her own congregations. Therefore she will acquiesce in a definition of morality so one-sided that it has deformed the very meaning of the word to sexual offences. And yet, if every man living were to sleep in his neighbor's bed, it could not bring the world so near shipwreck as that pride, that avarice and that intellectual sloth which the Church has forgotten to write in the tale of its capital sins."

The next body-blow was struck when the youthful Liberal member of Parliament, Sir Richard Thomas Dyke Acland, made an uncompromising demand that the Church advocate the collective ownership of production. Sir Richard is the same gentleman (the fifteenth to hold the title of baronet in a family that was granted the title about 300 years ago) who declared in Parliament not so long ago that the time had come for the privileged people of England to pay for the war, and expressed the hope that the day would soon come when he could welcome to his home officers of the

government who had come to take away the family possessions. "The whole structure of society," he declared at this Church conference, "is, from the Christian point of view, rotten and must permanently frustrate your efforts to create for the individual the possibility of a Christian life. This has given Hitler the opportunity for saying 'To hell with the whole order, and what's more, to hell with liberty, equality and well-being on which it is supposed to be based, and above all to hell with reason which persuaded you that these things were possible.' He said this, and from despairing humanity he wrung forth a tremendous and dynamic response. In order to save humanity from the horror of the Black Knight of Nazism, we must find a way of living superior, not merely to Nazism, but to that which we ourselves knew before. We are unprepared for this. We are caught like the unwise virgins. Like them and Hitler, we would like more time to get oil. You must be prepared to offend people who are determined to preserve the existing order. I beg of you now to proclaim the new society openly—as we were told to live two thousand years ago—proclaim that it is now at hand. This new way of living can never be achieved until great resources of community cease to be owned by private individuals. So, and only so, will you save yourselves and us."

Acland's speech was followed by others along the same line, particularly one by Kenneth Ingram, layman, who declared that "The economic order which we have known is undergoing a rapid disintegration. The inevitability of a planned civilization is beyond controversy. For this civilization Christians should be carefully trained in theology, economics, sociology and practical psychology. To carry out this missionary campaign priests must preach in the pulpit and speak in halls and village greens and at street corners. Their habit should be a sweater and flannel trousers, and whatever is the correspondingly appropriate garb for women."

This was too much for a few attending the conference, and it was at this point that the Bishop of Coventry, shocked equally at the thought of collective ownership and the clergy garbed in anything but round-collars, walked up to the rostrum and demanded that the speeches by Acland and Ingram be kept from the press so that the world might not get a false idea of the conference sentiments. There were equally strong counter objections to any limits on free speech and free press, with the Archbishop finally ruling that he had no power to interfere with these freedoms.

There were other important speeches: Middleton Murry, noted philosopher and critic, declared that the Church had failed man all along the line.

"Regarding unemployment," he asked, "has the Church done any other than acquiesce in the appalling solution, which is the only one secular society has found, namely, preparation for war? The Church fails in leadership because it shows no signs of having known despair; no evidence of having been terrified by its own impotence." Poet T. S. Eliot in an important speech (even though it was so dull that many gaitered clerics turned to crossword puzzles) said that religious education must permeate all subjects and not be confined to brief periods of Bible instruction.

AFTER LISTENING for three days to ten different speakers, the important business of considering a long resolution which had been prepared by Archbishop Temple, came up, and was the highlight of the conference. No sooner was it presented than Sir Richard Acland introduced an amendment advocating communal ownership. This dramatic intervention caused vigorous debate, with the older people opposing the amendment and the younger ones supporting it. The amendment, which Archbishop Temple finally declared to be carried "by a very large majority," affirmed: "We believe the Church should declare that maintenance of that part of the structure of our society by which the ownership of great resources of our community can be vested in the hands of private individuals is a stumbling block. Time has come therefore for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate complete reorganization of the internal financial life of the Church."

The conference resolution, largely the work of Archbishop Temple, and which passed unanimously, is summarized as follows: "The war is not to be regarded as an isolated evil detached from the general condition of western civilization. It is one symptom of widespread disease and maladjustment, resulting from loss of conviction concerning reality and the character of God. The Church has the duty and the right to speak, not only to its members but to the world, concerning the true principles of human life. The Church, as we know it, does not manifest this life of the true community. We therefore urge that enterprises be initiated whereby that life can be made manifest. Where possible, the whole congregation habitually worshiping together should regularly meet to plan and carry out some common enterprise for the general good. Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in

trade unions, and all other bodies affecting the public welfare. There is urgent need that the Church bring order into chaos of its own financial system. The economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. Christian doctrine must insist that production exists for consumption. The industrial world, as we know it, offends against these principles. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer. This method, which tends to treat human work and human satisfaction alike as a means to a false end—namely monetary gain—becomes the source of unemployment at home and dangerous competition for markets abroad. This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community. The monetary system must be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production. The true status of man independently of the economic progress must find expression in the managerial framework of industry. In international trade a genuine interchange of materially needed commodities must take the place of a struggle for so-called favorable balance. We must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. After the war our aim must be the unification of Europe as a cooperative commonwealth. Our traditional forms of matins and evensong, presupposing as they do, acceptance of the tradition of the church and unfailing regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God."

IN SPITE of the length of this report, I do not want to close without giving you a bit of the color of the conference. It was held in the great hall of Malvern College with no heat whatever and with the upper windows open to allow the escape of smoke from the clerics' pipes. Everyone, including the chairman, sat in great overcoats with mufflers wrapped about their necks. One of the dramatic incidents was the evening that the entire conference moved 300 yards across the college yard to the chapel, which was even colder than the great hall, where a midnight service was held. The chapel was lit only by four candles and

an occasional flash from the verger's light as he ushered stumbling worshipers to their pews. It was quite impossible for anyone to distinguish his neighbor, with the whole effect extraordinary to an American, especially when the congregation sang unaccompanied plain song in unison.

It is to the American newsmagazine, *Time*, that I am indebted for this report, since they very courteously sent us copies of the cables as soon as received. That magazine carries a five column story of the conference in the current number—an unusually long story for *Time*, which indicates the importance that its editors place upon the findings. Their story starts with these statements: "Church of England liberals moved boldly last week to seize for the Church leadership in 'ordering the new society' which they found 'quite evidently emerging' from the war. To that end they stole a march on the government with a program of post-war aims which, coming from any group, would be startling. Coming from the traditionally complacent and conservative established Church it was little short of revolutionary. It called for unification of Europe in a cooperative commonwealth, communal ownership of the means of production, more religion and less liturgy. On the negative side it condemned the profit motive and the Church's own financial dependence on ancient perquisites and levies. All seemingly remembered that the great ages of Christianity have come when the Church took the lead in historic movements, which were as much economic and social as religious, like the Crusades and the Reformation. All of them were determined that the Church should assume just such leadership in post-war reconstruction. And all of them were determined that such leadership should come from the liberal rather than the conservative wing."

A Retrospect

By

BISHOP JOHNSON

WHEN one has retired, he has more time to review the past and to compare what is with what was when he was young. I fully realize the tendency of old age to be critical of youth and also the tendency of the young to be censorious of the old. In this connection I am reminded of a letter which was written about 1500 years ago in which a farmer complained to his son that "they do not farm the way they did when I was a boy." So one can say truthfully that we do not worship God in the Church the way they did when I was a boy.

In my school and college days I attended old St. George's Church in Schenectady, where they

adhered rigidly to the customs of their fathers, but it was not the usage of their ancestors prior to the Reformation. There were no lights on the altar, no colors for the different seasons, no vestments other than the surplice and black stole. I do not date far enough back to remember the black gowns and Geneva bands that my father, as rector of Christ Church, Hudson, wore in the pulpit. That was in the sixties, whereas my youth was spent in the eighties. This reminds me of a story dating back to those days. Dr. Houghton was entertaining a cleric who said that he had had a dream. He dreamt that he was in Heaven contemplating the beauties of the place when there entered two militant low churchmen. He looked up and identified them in their black gowns and Geneva bands as Dr. D. and Dr. T. As they passed him they began to sniff and one said to the other, "Incense" and they turned around and stalked out. There would have been no occasion for their walking out of old St. George's where the people came regularly to church, opened the door of their pew, entered and turned the button on the door to the exclusion of any undesirable occupants.

Religion was thoroughly respectable but it did not appeal to the imagination of a child. I confess that it left me rather cold. It was a service primarily for adults. But there were giants in those days. I was confirmed by Bishop Doane of Albany; ordained deacon by Bishop John Williams of Connecticut and attended the General Seminary when Henry C. Potter was bishop of New York. This trio were men of great character and influence. They were personalities rather than servers of tables. They did not head campaigns for pepping up Church members. There were few alphabetical groups or executive secretaries. The overhead of Episcopal offices was not as great as it is now but the Church made progress. It was looked upon as a closed corporation whose members said prayers out of a book and refused to participate in revivals.

If the customs of the Church have changed so has the attitude of those outside its walls who now favor liturgical worship and do not go in for revivals. The tempo of the Victorian age was very different from that of today. There were no telephones, no electric lights, no automobiles, no radios nor movies and yet I believe that the youngster of that day had far more fun than they do now, because they were obliged to create their own amusements. In those days children obeyed their parents and accompanied them to church. So far as religious connections of college students were concerned the extremists on the left and right were few; the center was very large. There were few radical atheists and not many profes-

sing Christians but there was a very large section of healthy young animals who gave little thought to religion but were interested in philosophy.

IN MY own case I was not confirmed until my senior year in college. I told the rector that I had decided to be confirmed. I attended one lecture and after my confirmation I attended the early service frequently, possibly because there was no sermon and it satisfied my need of worship. My decision to be confirmed had a curious background. I had always taken the Church as a matter of course but my chief interest was in philosophy under the teaching of a very able professor. It was the period in which materialists and idealists had their separate schools. One day I said to myself, what is the use of studying philosophy? Here is one group of men far abler than I who say that all is material and here is another equally able group who assert that the spiritual is the vital element. So far as I am involved I might as well toss up a cent to decide which leaders I could follow. Suddenly philosophy seemed to begin nowhere and end nowhere. So I turned from philosophy to the Christian religion.

Christ seemed to have a definite gospel, even though men perverted it. I was not interested in a universe which seemed to be a riddle to be guessed. I wanted to know whence I came? Whither I am going? And for what purpose I am here? Since those days science has had its sway and has been in the saddle but it has not told me that which I most want to know. Christ has given me an answer to these questions and my acceptance of His interpretation of life is based upon my confidence in His integrity.

In the eighties life moved along as a peaceful river; today it is a roaring cataract. The river enriched the territory through which it flowed; the cataract operates mechanical devices which have been destructive of security. Men have multiplied things but have not increased the joy of living. Christ has been rejected and the world has suffered. His gospel alone has satisfied the equations of human life and that is the proof of its reality.

When I graduated from college in 1887 I was faced with the decision of a profession in life. I favored the law and spent several months reading law in an office during the week and acting as a lay reader for a small rural church on Sundays. Again I was faced with a decision. I chose the ministry rather than the bar because I preferred the clients in the Church to those who frequented the lawyer's office. Moreover law was becoming more of a business than a profession and I had no desire for entering a business career. I

regret to say that the ministry has also become less of a profession and more of a business.

At any rate I have never regretted the two vital decisions of my life. I shall prefer to follow Christ rather than the philosophers and I am glad that I chose the atmosphere of the Church rather than that of the courts. And I also must confess that I prefer the security of those days to the chaos in which we are now enveloped.

Prayer Book Inter-Leaves

FIRST PRAYER BOOK OF EDWARD VI

TO NO one does the Book of Common Prayer owe so much as to Archbishop Thomas Cranmer. Though he was a gentle soul, and inclined to surrender to bloodthirsty people like King Henry VIII and Cardinal Reginald Pole, he was a person of fundamental courage and integrity, as was demonstrated on the day of his tragic martyrdom. He was an Erastian, that is, one who believes the civil ruler has the right to administer the affairs of the Church. But he did not invent that idea. It dates back to the Emperor Constantine in the IV century, it dominated the Frankish Church from Clovis to Charlemagne, it prevailed widely throughout the whole Middle Ages, it has always been the teaching of the Eastern Orthodox Church. And although Cranmer faithfully served the civil authority under Henry VIII and Edward VI, he had his own ideas about reform. The chief defects of the Prayer Book of 1549, which is largely his work, are not Erastian but medieval. That book was, however, a notable achievement. Its literary preeminence is due to Cranmer. And its influence on the religious life and language of England is second only to that of the English Bible. It is the greatest of Prayer Books. It appeared in a polemic time but it was an irenic book. It was wisely planned to satisfy the devotional needs of differing theological parties. It skilfully combined the old and the new. It followed that *via media*, which is the Anglican ideal and one name for any genuine Catholicism. It carried the English Church through the stormy seas of that "reign of terror," the Protestant Reformation—yet "so as by fire."

For true reform is always difficult, and moderate reform is always attacked by extremists on both sides. The new Prayer Book was quickly drawn into the thick of theological controversy. When the conservative Bishop Gardiner praised it, the Calvinist die-hards (led by a continental divine) attacked it at exactly those points which the Bishop had approved. After three years the extreme reformers got the upper hand, and they

issued a revised and greatly inferior book, which is substantially the English Prayer Book of today.

But the first Prayer Book of Edward VI could not be destroyed. It remained the ideal to which churchmen turned back again and again. Archbishop Laud in the XVII century was, like Cranmer, a scholar and a man of letters. He inspired the Scottish book of 1637, which in large measure reproduced that of 1549. But it fell a quick victim to Presbyterian fanaticism and to civil war. Fifty years later came the Non-jurors. They were Anglicans of the Cranmer type. They were as opposed as he to papal obscurantism. They recognized the affinity of the Church of England with the Eastern Churches. They were zealous students of the liturgy. They argued for the symbolic character of the ancient liturgical terminology. They appreciated the significance of the Eucharistic offering, and a learned work entitled "Unbloody Sacrifice" was written by one of their number.

Their Eucharist was based on that of Cranmer's first book. Thus it retained the invocation of the Holy Ghost in its Prayer of Consecration. Happily for us Seabury was ordained bishop by the Scottish Non-jurors, and accepted their liturgical ideas. It would have been a gain if American churchmen had closely followed the Seabury tradition rather than attempting, as some have done, to copy the Sarum customs of the XV century, or the "Western Use" of the Roman Catholic Counter Reformation.

This column is written by Dean W. P. Ladd of Berkeley Divinity School, 80 Sachem Street, New Haven, Connecticut, to whom questions and suggestions can be sent.

Parson on the Treasurer's Back



The treasurer of St. Hilda's Mission, River Rouge, Michigan, really believes in supporting his parson. Here you see him with the Rev. Edward Platts standing on his shoulders while the parson and a group of parishioners paint the church.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by GERARD TEASDALE

Increases in several important departments of the Church in the three years preceding the last General Convention were revealed by Presiding Bishop Tucker in a recent analysis of the report of the committee on the state of the Church. Bishop Tucker stated that the total communicant strength of the Church is now 1,476,000, an increase of 70,000 communicants during the triennium. There was a \$20,000,000 increase in giving for parish support and a \$1,000,000 increase in gifts to the general missionary program during the past three years. This figure does not represent special gifts from organizations of the Church but represents only the weekly pledges by individual church-goers. There has been a net gain of 89 clergy in the service of the Church. Of the total of 1,343 who are without cures or unassigned, 900 are retired on pensions. The Presiding Bishop also disclosed that there were 252 more parishes represented at the 1940 convention than at the previous one. Also 71 additional churches had been consecrated during the past three years.

* * *

CLID Meets in Boston

The Boston chapter of the CLID held a meeting in the crypt of St. Paul's Cathedral on January 17, with an address by the national executive secretary. He was also the preacher at the Community Church, Boston, on the 19th.

* * *

University of Life In Houston Parish

The Redeemer, Houston, Texas, where the Rev. Gordon M. Reese is rector, is again sponsoring this year a University of Life program. Education, literature, medicine, the family, labor relations, economic conditions, foreign relations are among the subjects to be dealt with by an outstanding group of lecturers. The "university" opens each Sunday evening with a ten cent supper, followed by a chapel service and then the forty minute lecture.

* * *

Bishop Wilson Resigns From Allied Aid Committee

Bishop-Editor Frank E. Wilson of Eau Claire resigned from the committee to Defend America by Aiding the Allies on January 15th. He said that the recent resignation of

FOR LENT

EACH YEAR the churches of America unite for the study of special subjects. This year, in all denominations, people are studying CHINA and MIGRANT WORKERS IN AMERICA. Co-operating with this plan THE WITNESS is to run a special series of articles on these subjects during Lent, prepared particularly for discussion groups. The articles on China are to be written by John Foster, missionary of the Episcopal Church in China, and Jack McMichael who worked in China for the Christian Volunteer Movement and is at present the chairman of the American Youth Congress. The articles on Migrants will be by Carey McWilliams, author of *Factories in the Fields*, and Jack H. Bryan of the United States Department of Agriculture . . . both outstanding authorities on the subject. The first of eight Lenten numbers will be the issue of February 20th. The cost of the eight issues in Bundles is \$3.20 for ten copies; \$8 for 25 copies; \$15 for 50 copies. A postal will place your order: we will bill you Easter week. Please place your order at once.

William Allen White as chairman of the committee, plus the criticism of Mr. White by Mayor LaGuardia of New York, plus the bill before Congress which would give such sweeping powers to President Roosevelt prompted his action.

* * *

Virginia Rector Killed in Accident

The Rev. J. Sutherland Watt, rector of churches in the diocese of Southern Virginia, was killed on January 7th when his car collided with a truck.

* * *

Prominent Layman of Erie Dies

Judge Thomas W. Dickey, senior warden of Trinity, New Castle, Pa., and prominent in the affairs of the diocese of Erie, died on January 3rd after a brief illness.

* * *

Acolytes Festival In South Florida

The third annual acolytes festival of the western deanery of South Florida was held on January 12th at St. Andrew's, Tampa, with 112 acolytes present. The Rev. John B. Walthour, rector of St. Andrew's,

was the preacher, with the Rev. William F. Moses of Lakeland and the Rev. Russell Carlton of Bartow taking the service. There was a dinner following the service served by the Young People's Service League. The festival was started by Mr. Morton O. Nace, the advisor of the Brotherhood of St. Andrew in the Tampa parish.

* * *

Church Service League Meets in Massachusetts

The Church Service League of the diocese of Massachusetts held its annual meeting on January 15th with the men meeting at the Cathedral in the morning for a conference on the present world situation, and the women meeting at Ford Hall to hear a report on the work of the Auxiliary delivered by Miss Eva Corey. In the afternoon both groups joined for a mass meeting in Ford Hall with Bishop Sherrill presiding.

* * *

Bishop Remington Visits Massachusetts

Bishop Remington of Eastern Oregon is to address a number of congregations in the diocese of Massachusetts from January 26th through February 2nd. Bishop Roberts of South Dakota is also filling a heavy schedule of engagements in the diocese from January 19 through February 5.

* * *

Attempt to Unite College Students

A project to gather 25,000 Church members who are students in colleges and universities, into a national association of Canterbury Clubs, is announced by the Rev. Alden Drew Kelley, head of the society for college work. The program is expected to be well under way during 1941.

* * *

Hymnal Revision Making Headway

The work of the joint commission on the revision of the Hymnal is progressing steadily according to the chairman of the tunes committee, the Rev. Winfred Douglas. The words of the hymns were authorized and approved by the recent General Convention and the commission has been given authority to perfect the details of its work and to make minor changes. The work at present is centered on the choice of tunes. The tunes, both new and old, will be limited to a pitch within ordinary congregational range. They will be chosen to supply the varying needs of different types of churches, but always with the proviso that the

melody itself can be readily sung by the congregation.

* * *

Bishop Randall Calls For Peace Prayers

Bishop Randall of Chicago hits out with some remarks rarely heard from an Episcopal bishop these days. He writes: "War still rages throughout a large part of the world. We urged the House of Bishops in General Convention to take the lead in a demand on the part of all Christian people for peace. Unfortunately, we think, this suggestion did not find favor. Who will speak out, if the Church does not speak out! And now comes the statement by Senator Wheeler that the United States could now at this time insist upon a just peace. Will our nation speak for humanity and for God? We call upon the people of this diocese to pray continually for peace! We urge that the cessation of this futile, devilish warfare and the establishment of peace be the special intention at many an Eucharist; that we individually and collectively, unite our intercessions with the continual intercession of Our Lord that this awful inhumanity cease; that peace may come again; and that the nations of the world may become the Kingdom of Christ, the Prince of Peace."

* * *

Everett H. Jones's Honored

A reception was given on January 7, by the members of St. Mark's Church, San Antonio, Texas, honoring the Rev. and Mrs. Everett H. Jones, who were recently married.

* * *

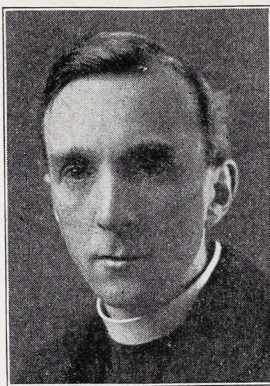
British Consul General Speaks in Newark

At the Presiding Bishop's request, the Hon. Godfrey Haggard, British Consul General in New York, accepted the invitation to attend and speak at Trinity Cathedral, Newark, New Jersey, on January 19. Arrangements were made by Bishop Washburn of Newark.

* * *

Tennessee Plans "Forward" Conferences

Under the leadership of its bishops, and with arrangements in the hands of the Rev. Theodore N. Barth, rector of Calvary Church, Memphis, the diocese of Tennessee is setting up three regional two-day conferences for clergy in preparation for the Presiding Bishop's Forward in Service plan. The conferences will be held the last week in January and the first week in February. Mr. Barth says that the schedule calls for opening devotions, a statement of general purposes and a call of the clergy to



V. AUGUSTE DEMANT
Leader at Malvern Conference

a retreat for their own personal rededication.

* * *

Mrs. Rudolph Bolling Teusler Dies

Mrs. Rudolph Bolling Teusler, widow of the founder and long-time head of St. Luke's Medical Center, Tokyo, Japan, died in Richmond, Virginia, January 12. Mrs. Teusler is survived by a son and three daughters, all of them in Richmond at the time of her death.

* * *

CMH to Hear Reinhold Schairer

Dr. Reinhold Schairer, head of the department of international relations and studies at the University of London, will speak at the annual luncheon of the national council of the Church Mission of Help on February 4. He will discuss problems of youth arising from disturbed world conditions. Dr. Schairer has made a thorough study of the youth crisis in Britain and most other countries in Europe.

* * *

1940 Adds to Fund for Deaf

The Rev. A. D. Steidemann, treasurer of the conference of church workers among the deaf, reports that during the year 1940, \$877.23 was added to the fund, so that the fund now amounts to \$19,282. The object of the fund is to aid students for the deaf ministry and otherwise to reinforce the work. It is hoped that the objective of \$30,000 will be reached in the near future.

* * *

Bishop Davis Celebrates Anniversary of Consecration

Bishop Cameron J. Davis of Western New York will celebrate the anniversary of his consecration to the Episcopate on January 23. He is inviting all the clergy of his diocese to come to Buffalo, first for a service at Trinity Church and then for a

luncheon at the diocesan house and a conference. The conference will be on the ten year plan as proposed by the Presiding Bishop.

* * *

Philadelphia Loses Landmark

On January 13, workmen began demolishing St. James' Guild House, which for more than fifty years has been a landmark and a community center in Philadelphia. The building was just around the corner from St. James' Church to which it belongs. And Philadelphia will have another parking lot.

* * *

Dismiss Christian Fronters

Here is the end of the legal story of the 17 unknown Christian Front members charged with "a conspiracy to overthrow the government and seize its property." Nine men had been previously acquitted, one committed suicide while the trial was in progress and two were dismissed during the trial. The cases of the remaining five were "nolle prossed" for lack of evidence by the district attorney with the consent of the judge. The men were immediately freed and congratulated by over 100 friends and relatives.

* * *

Otis R. Rice to Conduct Institute

The Rev. Otis R. Rice is to conduct a two day institute at the diocesan house, Buffalo, New York, on January 30 and 31. The subjects of this institute will be family integration and marriage.

* * *

Jersey Youths Discuss Proper Basis for Marriage

Christ Church, Short Hills, New Jersey, has a group of young people twenty years and older who meet with the rector to discuss a proper basis for marriage. Though they have already heard and discussed plenty about the fascinating subject they still want to hear more.

* * *

R. W. Woodroffe Resigns Albany Secretaryship

The Rev. Robert W. Woodroffe, for five years executive secretary of the diocese of Albany, has resigned to become rector of St. Mark's Church, West Hampton, Long Island, effective February 26. He relinquishes his work in Albany because of his desire to engage wholly in a pastoral ministry.

* * *

School of Christianity At New York Church

The School of Christianity at St. George's Church, New York City,

began its winter term this year January 15 and runs until February 19. The meetings are held in the memorial house on Wednesday evenings. Headlining speakers will be: on January 29th, Angus Dun; February 5, Roswell Barnes; February 12, Shelton Hale Bishop. There will be a panel discussion of various proposals for international organization, February 19, on the subject, "How can the nations be organized for peace?"

* * *

Federal Council Reports On Child Labor

The department of research and education of the Federal Council of Churches has issued a report on the National Child Labor Committee investigations into child labor problems in agriculture. To put the reader face to face with the situation the report states that more children are employed in agriculture today than were employed in factories even when child labor was at its peak in 1910. Then 261,000 boys and girls, ten to sixteen were factory hands. Now a very conservative estimate of the number of children under 16 years engaged in agricultural work would run from 500,000 to 600,000. And these children are not merely giving casual assistance on the farm.

"Education is in competition with beans in this country and beans are winning out," said a county superintendent of schools in Florida. Last winter after a disastrous freeze which destroyed the beans many migratory children entered school for the first time. The enrollment of the local school, which had desks for 280 children, rocketed and the school ran on a double shift for about two months. Then beans came in again. One week the enrollment was 485. The next week it was 20. The children were in the bean fields. This is more or less the story of tens of thousands of children all over the country who work in the crops. A 13 year old boy, who had only 44 days of school last year and 45 days the year before, picked hops for eight or ten hours a day. It is not surprising that he had not yet finished the third grade. An eight year old boy also worked, but not for such long hours. His father said, "What else can I do? The kids should be in school but then they wouldn't eat regular."

Although this country has lagged in protecting agricultural workers, there are several recent hopeful signs. One is the clause of the federal Sugar Act of 1937 which makes benefit payments to growers conditional upon the observance of specified child labor standards. But the White House Conference on Children

in a Democracy, meeting in Washington, January 18-20, 1940, struck at the heart of the problem when it stated in its final report: "It must be recognized, however, that to eliminate the harmful features of child labor in agriculture is no simple matter. The exploitation of children is merely one phase of an acute social and economic problem. To restrict the employment of children of migratory workers or of sharecroppers or of impoverished farmers, even if practicable from the viewpoint of enforcement, is futile unless such measures are accompanied by action on a nationwide basis to insure greater economic security for the parents, better wages, and generally improved living conditions." The subject of Migrant Workers is to be one of the two topics dealt with during Lent in this paper—see announcement in the box.

* * *

Connecticut Works Hard For British Missions

The diocese of Connecticut is working hard on its campaign for aid to British Missions, under the leadership of Bishops Budlong and Gray, the Ven. Thomas S. Cline, chairman and the Rev. Raymond Cunningham, secretary of the diocesan committee. Aiming at \$10,000 the committee reports over \$5,000 so far received and approximately \$2,000 more in sight.

* * *

Arctic Bishop Visits New York

After a 12,000 mile visitation which covered only the eastern part of his diocese, with a week-end visit to the Danish Church in Greenland, Bishop A. L. Fleming, bishop of the Arctic, arrived in New York last week for a short stay. His large diocese stretches from Newfoundland in the east to Alaska in the west; it is bounded on the south by all Canada and on the north by the North Pole. The Bishop can sing songs in the language of the Baffin Land Eskimos. His people, very far apart, and most nomadic in that vast area, include

Eskimos, eighty per cent of whom are still pagan, several Indian tribes, and white people, mostly men. The Bishop has seen a herd of 4,000 reindeer. Some of his northerly missions, as well as some of the police stations and trading posts, have now received their supplies for two years in order to save sending a ship north next year. Bishop Fleming is the only non-Roman missionary in all Arctic Canada. He preached at Grace Church, New York, last Sunday.

* * *

Watch Out for Confidence Man

The following is taken from a letter by the Rev. Harvey D. Butterfield, rector of Christ Church, Media, Pennsylvania. "Near the end of August 1940 a small time confidence man called on me and gave his name as Karl Hansen, his residence as the Virgin Islands. He is now wanted for questioning by the Pennsylvania State Police in connection with a

Also China

In these days of many appeals don't forget struggling China.

The Rev. Kimber Den (see his letter: January 16) is caring for hundreds of children orphaned by the war. Fifteen dollars will feed, clothe and house a child for an entire year.

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murder which occurred in this town at the time of his visit here. A letter to Bishop Colmore has revealed that Karl Hansen has not been seen in the Virgin Islands for twenty years. I presume he is making the rounds of the clergy."

* * *

Bishop Stires to Resign in May

Bishop Stires of Long Island has declared his intention of resigning his office at the diocesan convention in May, in a letter to the clergy and people of his diocese. The Bishop, who is 74, said that he felt the diocese should have a younger bishop "to lead you in the new era which will follow this year."

* * *

DeWolfe and McGregor at Chicago Convention

The Very Rev. James P. DeWolfe, Dean of the Cathedral of St. John the Divine and the Rev. Daniel A. McGregor, head of the religious education department of the National Council, will go to Chicago as speakers in connection with the 104th annual convention of the diocese, February 4 and 5.

* * *

Looking for A Sexton?

Paul Pritchard, formerly assistant sexton of St. Stephen's Church, Wilkes-Barre, Pennsylvania, is out of a job now because the vestry decided to take on city steam. Mr. Pritchard who is 26 and married is recommended highly for his workmanship and responsibility by the rector, the Rev. Gardiner Day. Any church looking for a fine young fellow as a sexton should contact Mr. Day.

* * *

Youngstown Rector To Retire

The Rev. Leonard W. S. Stryker has announced his retirement from the rectorship of St. John's, Youngstown, Ohio, effective February first. He has served the parish for 22 years.

* * *

Basketball and Tea At Wykeham Rise

Just to show that the earnest competition aroused during a basketball game has all been in fun, the girls of Wykeham Rise, Washington, Connecticut, sit around with their opponents and have tea at the game's end. They use this opportunity for an exchange of ideas and a better acquaintance. They also have a thirty-eight year old tradition of placing the name of the opponent's captain on the wall of their school gymnasium. Each year Wykeham Rise helps push this spirit of camaraderie a little further. The school belongs to a group of four other

schools, St. Margaret's in Waterbury, Hillside in Norwalk, Low-Heywood in Stamford and Rosemary Hall in Greenwich, all in Connecticut. Each school in turn entertains the other at a song festival in May. Wykeham Rise's turn to be host will be this May 10. There will be 125 voices singing, first individual school songs and then, certain songs in chorus. There will be about two to three hundred guests for this song festival and of course tea afterwards. Hobby groups are a new feature at Wykeham Rise this year. Every Wednesday afternoon the girls meet in small groups. One group cooks, another knits and weaves on two looms, a third group is learning to play the recorder and another is interested in enlarging pictures. There is also a unit that get out the school newspaper, not only getting together material for it but typing and mimeographing it. The ever present dramatic group costumes and stages its own plays. An applicant for the walking club cannot get away with just walking across a room but has to walk a certain number of miles before she is eligible for membership.

* * *

English Churchmen Repudiate Profit System

Leaders of the Church of England, meeting January 10th at Malvern at the call of the Archbishop of York, went on record as being opposed to

Hymnal Revision

The Hymnal Commission invites composition of new tunes for the following hymns, numbered as in the Report recently adopted by General Convention. In accordance with the strict rule of the Commission, all tunes submitted must reach the Tunes Committee anonymously. The name and address of the composer should be sent in a sealed envelope with the manuscript, to the address below, before June 1, 1941.

69 It is finished! Christ hath known,
93 "O who shall roll away the stone,"
99 I heard two soldiers talking
145 Not alone for mighty empire
190 Come, risen Lord, and deign to be
our guest
211 Lord, who at Cana's wedding feast
234 God who made the earth
246 Christ is the world's true Light
251 In Christ there is no East or West
261 All labor gained new dignity
267 Almighty Father, who dost give
270 And have the bright immensities
329 Give peace, O God, the nations cry
421 Lord God of hosts, whose mighty hand
435 Most high, omnipotent, good Lord
541 The great Creator of the worlds

The full text of any or all of the above will be mailed on application to the Reverend Winfred Douglas, 2588 Dexter Street, Denver, Colorado.

Joint Commission On the Revision of the Hymnal.

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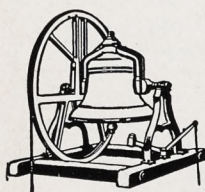
the profit system, in line with the now famous statement by the Archbishop which appeared in THE WITNESS for October 10th. Following the conference the Bishop of Malmsbury said he hoped the declaration would become a basis for a united assertion by all Christian churches.

* * *

Bishop Gardner Offers a Prize

Bishop Gardner of New Jersey, through the diocesan department of religious education, offers prizes for the best papers submitted in an examination offered to the children of the Church schools. In order to prepare them for the test the following questions have been submitted. It would make good fun of an evening for you to sit down with your family and see how many of these questions you can answer.

1. What is meant by Common Prayer?
2. What is the earliest form of Common Prayer that we have?
3. To what services in our Prayer Book does the title "Common Prayer" belong?
4. Before the Prayer Book was printed, who could have copies of the services?
5. What are the two best known books in the English language?
6. Why were the services of Morning and Evening Prayer provided?
7. How often is the Old Testament read through in the Daily Lessons in the Prayer Book? How often are the Psalms? How often is the New Testament?
8. What are the Gospels and Epistles in the Communion Service?
9. What is the use of the Collect?
10. What is the Christian year?
11. What is the first part of the Christian year?
12. When does the second half begin, and of what does it tell us?
13. What does the word "Advent" mean?
14. What did Christ do at His first coming?



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15. What will He do at His second coming?
16. What does the word "Christmas" mean?
17. What does "Incarnation" mean?
18. What does the word "Epiphany" mean?
19. What do we call the three Sundays before Lent, and what is their use?
20. What do the names mean?
21. What does Lent mean?
22. How long does Lent last?
23. How should we keep it?
24. Why do we keep Lent?
25. What is the first day of Lent called?
26. Why do we call Thursday in Holy Week Maundy Thursday?
27. Why do we call the day of Jesus' death Good Friday?
28. Of what do we think at Easter?
29. Why do Christians keep Sunday instead of the Jewish Sabbath?
30. How long does the Easter season last?
31. What cycle of events closes on Ascension Day?
32. How long does Ascensiontide last?



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33. When did the time of waiting end?
34. Tell what happened on the Day of Pentecost?
35. What is Pentecost in the life of the Church?
36. What is the Octave (eighth day) of Pentecost called and what do we do on that day?
38. The Feast of the Circumcision?
39. The Feast of the Presentation of Christ in the Temple?
40. The Feast of the Transfiguration?

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THE WITNESS

Page Thirteen

41. What special class of Saints is commemorated by the festivals in the Prayer Book?
42. How should we keep the Saints' Days?
43. Why do we have the Feast of All Saints?
44. Name the fasts appointed by the Church.
45. What does the word "Ember" come from?
46. Why are the Ember days so called?
47. When do they occur, and how are they observed? ?
48. What is a sacrament?
49. What are the two parts of a sacrament?
50. What does the word "Grace" mean? What grace is given in Baptism?
51. How do the outward signs in baptism help us to understand the inward spiritual grace?
52. Of what is water a sign in baptism?
53. Why should we never speak of Confirmation as Joining the Church?
54. What is Confirmation?
55. What does the word "Confirmation" mean?
56. In the Sacrament of Confirmation, what is the outward sign?
57. What was the first recorded Confirmation?
58. Why does the Bishop lay his hands upon the head of each one severally?
59. What idea do we need to get rid of in connection with Holy Communion?
60. On what condition are we to receive the Body and Blood of Christ in this Sacrament?
61. When Jesus said: "Do this," what was He doing?
62. What then, do we come to do? What name of this service expresses that idea?
63. What do we offer to God in union with the sacrifice of the death of Christ?
64. What is required of those who come to the Lord's Supper?
65. What does "Repent" mean?
66. How does repenting make us steadfastly purpose to lead a new life?

67. What motive do we need to keep us up to this high purpose?
68. What did the sacrifice of the death of Christ teach us about God's love for us and what He thinks of us?
69. If we honestly make this preparation, how will we feel about coming to the Holy Communion?
70. What is the outward sign in the Lord's Supper? What is it for?
71. What is the thing signified? What is it for?
72. What does the risen and ascended Saviour give us when we receive Him under the forms of the Bread and the Wine?
73. Name four grounds of thankfulness mentioned in the Thanksgiving Prayer after Communion.
74. With what does the service close?

* * *

Life in Arctic Alaska

How it is done is hard to figure out but nevertheless before he went to Point Hope, the Ven. Frederic W. Goodman was at Trinity Church, New York, and experienced the subways, the jostling, the continuous stream of fresh newspapers and all the rest that identifies a large city. Now Archdeacon Goodman has been twenty years in Arctic Alaska and is still going strong. At Point Hope, facing toward the North Pole, all supplies have to be ordered almost a year in advance, including fuel, for the bare Arctic coast provides only chance driftwood. There are but four regular mails a year, three by dogsled and limited to first class matter, and one by schooner when the ice is broken in

the summer. Once in a while an unexpected airplane comes zooming down out of the blue and brings mail. Yet the Archdeacon feels that there the same inner glow of Christian joy can be found at St. Thomas' Mission in Point Hope as in Trinity, New York, and that he and his few hundred Eskimos are none the worse off.

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LIBERAL EVANGELICALS

MONTHLY BULLETIN
JANUARY-1941

Edited by
GARDINER M. DAY, THEODORE FERRIS,
WILLIAM B. SPERRY

WHAT'S IN A NAME

OUR December monthly Bulletin carried the announcement that the Executive Committee was proposing the dropping of the name *Liberal Evangelicals* and suggesting the substitution of the new name *The Anglican Ecumenical Fellowship* and that the membership of the organization would be asked to vote on the adoption of this new name or for the retention of the old one. Frankly, the Executive Committee was not enthusiastic about the new name primarily because it was not euphonious and secondarily because the word "Ecumenical" is of such recent origin that it has not yet become current outside of religious circles. At the same time, with one exception, the Executive Committee was agreed that the present name did not emphasize the fact that we wish to be an inclusive rather than an exclusive organization.

THE BALLOT

I AWAITED, with the keenest interest, the reaction of our membership through the poll. I might add that the Executive Committee felt, that, even though the new name might not ultimately be adopted, the wisdom of other minds might suggest a better name. Up to the date of writing, roughly 50% of our membership has voted. The number voting corresponds almost exactly with the number of members who paid their current dues as reported by Mr. DuBarry, the former Treasurer, at the meeting in Wilkes-Barre last spring. Hence, it would seem to fairly represent our interested membership, which I regret to say is all too small in number.

The result is that 61% of the votes favor the new name *Anglican Ecumenical Fellowship*, 31% favored retaining *Liberal Evangelicals*, 8% expressed themselves as neutral. About 10% elaborated upon their views with some very interesting letters; most of those so doing were among the 31% voting in the negative, including a representative of the Boston group, who stated that those present at the meeting held to discuss the matter in Boston, were opposed to the change. However, the actual vote of the members of the diocese of Massachusetts was 18 in favor of the change and 6 against it with 1 neutral, and in the diocese of Western Massachusetts, 3 were in favor and 1 against it. I started answering the letters and extended post card comments, which came to me, but found

that time did not permit personal letters and so replied to those protesting any change in this vein: "It was quite evident at our General Convention meetings, that there was a considerable hesitancy among many of our clergy about joining the organization because they did not like the present day connotations of the word Liberal and still more did not like the connotations of the word Evangelical. Unfortunately, to many people the word Evangelical seems to signify camp meetings, and those customs of the Evangelical Churches that are least congenial to Episcopalians.

"Even though it was suggested, the use of the term Catholic presents difficulties owing to previous use by other groups. Its use on our part might be greatly misunderstood, even though we say it in our creed and believe firmly in its original meaning. We tried to find a word which would express the inclusiveness of our Fellowship. The word Ecumenical is a new and difficult word, but we hope that it may have somewhat the same history that the word international has had. This latter word was used for the first time about 100 years ago, and now is widely known.

"We found that there was much criticism of our group because, our title, having nothing to associate it with the Episcopal Church, gave people the impression that we were more interested in other churches than in our own. We hoped that the word Anglican would adequately prevent any further criticism along that line.

"Several objected to the initials AEF, which was not noted until after the choice of the name, because AEF already stands for something definite; and one or two persons even suggested that there might be another AEF before the year was out, and that would further complicate matters.

"We definitely want to preserve the values and ideals of the Liberal and of the Evangelical tradition. At the same time we would like a name that would include values for which the Liberal Catholics stand with which we agree."

ANGLICAN

A NUMBER of criticisms were made of the use of the word Ecumenical and some of them not a little sarcastic, inquiring whether we were trying to be highbrow or in-

tellectual. Nevertheless, a considerable number of those voting on both sides expressed the fact that they felt it inadvisable to use the word Anglican, first, because it is British; second, because our organization geographically is limited to the Protestant Episcopal Church in the United States of America. Several people suggested the simple substitution of the word Episcopal, thereby, calling it The Episcopal Ecumenical Fellowship. One or two suggested The Protestant Episcopal Ecumenical Fellowship and several simply, Ecumenical Fellowship. Personally, I agree with this criticism and would myself vote for the substitution of the word Episcopal for Anglican.

LOCAL DISCUSSION

THE name is by no means settled. The Executive Committee expects to meet during January to carefully consider various suggestions which have been made by the membership. I urge Liberal Evangelicals, to give serious thought to the question of our name, both individually and collectively and to write me your considered opinion. I can not speak now for the Executive Committee, but it seems to me wiser to take a few months to discover a name that is expressive of the things we stand for than hastily to select a name that will have to be changed again in a few years. Hence, I am going to use the remainder of the space this month to pass on the comments of some of the membership. There are several long letters that would consume all of the space, so I shall limit myself to the brief comments.

ALTERNATIVES

HERE is a list of names suggested on the cards. Please read them over carefully and thoughtfully. Some of them might be THE better name.

I find that the forty odd suggested names divide themselves into several groupings by emphasis. The following names, with an evangelical emphasis, were suggested. (The number indicates it was suggested more than once). Episcopal Evangelical Fellowship; The Anglican Evangelical Fellowship-2; Episcopal Evangelicals; and The Evangelical Churchmen.

These following emphasize modern or progressive: The Anglican Modern Churchmen; Modern Disciples; The Progressive Evangelicals; The Modern Churchmen; The Modern Churchmen Association; Progressive Churchmen; The Progressive Group; and The Modern Churchman's Union.

A small number would emphasize the word *Liberal*: The Liberal Fellowship; The Liberal Christians; The Liberal Churchmen's Union; and The Liberal School.

Another group of names would appear to emphasize that members are *Churchmen*: Episcopal Unionists; The Churchman's Fellowship; American Churchmen; Christian Fellowship; American Church Fellowship; The Anglican Fellowship-3; and The Protestant Episcopal Fellowship.

One card was returned with Church Congress written as a suggested name!

I do not know whether it was the power of suggestion but the largest number of cards listed variations of the proposed new name as follows: Many cards suggested Episcopal Ecumenical Fellowship; three suggested Ecumenical Fellowship; two suggested Ecumenical Christian Fellowship; others suggested Protestant Episcopal Ecumenical Fellowship; Churchman's Ecumenical Fellowship; The Church Universal Fellowship; and The Anglican World Fellowship.

The following titles were also suggested, in which both the ecumenical or catholic and the evangelical emphasis appeared: Protestant Catholic Fellowship; Catholic-Evangelical Fellowship; and Evangelical Catholics.

While I have refrained from mentioning the names of those who have made the suggestions, I believe because of the length of time they have been associated with the movement, it will be of interest to state that the suggestion of the name Evangelical Catholics came from Dr. Clowes Chorley of New York and Bishop Parsons of California, with letters explaining their reasoning.

Writes Dr. Chorley: "My reaction to the Anglican Ecumenical Fellowship is two fold: 1. To the word Anglican we are more than Anglican; we are Catholic. Anglican is a limiting word. More over, with all our debt to the Anglican we are Americans—working out the finest Anglican traditions in a new world. 2. Ecumenical. You want to enlist the laity. What does such a word mean to the average layman? It will need constant explanation. If we are to change, why not Muhlenberg's felicitous yet comprehensive phrase Evangelical Catholics."

Dr. Robbins and Dr. Grant are two of the three that suggested simply Ecumenical Fellowship.

After spending considerable time analyzing and thinking about the suggestions, I find myself divided in my preference between Evangelical Catholics or Episcopal Ecumenical Fellowship. Personally, I hate to allow either the Roman or Anglo-Catholics to mobilize that splendid word Catholic which we repeat con-

tinually in our creed. At the same time, I find that in a short space of time, since the Oxford and Edinburgh Conferences in 1937, I have become so accustomed to the word Ecumenical that I find it no more difficult than many another word.

Without any attempt to sift out special emphases, I here give a broadside of the type of comments that came in on the cards.

FROM THE 61 PER CENT

HERE are a few comments from those voting for the new name listed by Dioceses. From Virginia: "I think the AEF is a grand title." From Massachusetts: "The new name and statement of purpose is much more inclusive and revives my interest." From New York: "I vote most heartily for the new name." From Albany: "The new name is an excellent one and fits exactly the character of the Fellowship." From Kansas: "But the present name has long been a confusion, especially since 'liberalism' has come to mean 'laxity' and no one outside is able to understand how one may be a liberal and still evangelical. The problem is that we need a new word to express the old meaning of 'liberal.' Perhaps we can find it after a few years as the AEF." From Mass.: "I have never been satisfied with the name 'Liberal Evangelicals' and am glad to see a new name suggested. It is distinctly better." From a Bishop: "I don't like either name but I can't suggest a better one; hence, I vote for the new one." S. Virginia: "A bit flamboyant in sound but an improvement on the old restrictive description, and I can't think of any other." From Mass.: "The name is not euphonious but it *does* say what we mean." From N. Y.: "I favor a change but AEF is a bit cumbersome. Wish we could find a shorter name." A considerable number of cards expressed such a sentiment as came from Newark: "Awkward, but I know of no better."

Then there were several cards that indicated dissatisfaction with the old name and rejoiced in a change toward a more inclusive fellowship. For example, from Mass.: "In my Seminary days I was one of the founders of the L E's but lost interest because I felt that the group had become too polemic. I am delighted to re-enlist under the new name and purpose, which gives me a chance to contribute my share as a Liberal Catholic in theology but not in ceremonial."

Another from the Diocese of Newark wrote: "As long as your name remains the 'Liberal Evangelicals' I can not join. If you do adopt the new name I will seriously consider rejoining." From Conn.: "It is hard to be an active member here in Connecticut, but there are hopes." From Virginia: "I don't think I am

a member in good standing but am glad to express my opinion. I was on the committee on the name at the initial conference at the Virginia Seminary and my desire to get something other than 'Liberal Evangelical' was fruitless." Finally, a comment from an interested non-member reads: "I rejoice in your proposed new name. Unless my lexicon errs, 'Anglican Ecumenical' and 'Anglo-Catholic' mean precisely the same thing. I hope we may both live to see the day when the two organizations may be as alike as the titles and then abandon the titles in order to emphasize a larger and richer status—that of being members of Christ and members of one another."

FROM THE 31 PER CENT NO

IN both cases I am leaving out those who simply objected to the word Anglican for reasons noted above, or to the word Ecumenical for reasons also noted. S. Ohio: "I am enthusiastic about what we stand for but I might never have joined if called Anglican Ecumenical. I still dare admit I am a liberal." From N. H.: "I vote for Liberal Evangelicals for one more year until you can get a pronounceable name." From Chicago: "You can leave off the word Liberal and it will be all right with me. If you lived in Chicago you would say so too." From St. Louis: "Just Liberal Christians would be better but I must say that I like the word Liberal and definitely do not like the proposed name. I am interested in a group that will stand strong for the application of the spirit of Christ in the life of our own day, rather than traditions, etc."

From Mass.: "I share the general dissatisfaction with L E, but I think AEF a thousand times worse. Let's keep Liberal Evangelical until we find a better." From Bethlehem: "The proposed name is too long, but the old name is a contradiction in terms as pointed out by Professor Ferré in his recent book, *Christian Fellowship*." From W.N.Y.: "Your letter says we want more laymen. True. I think that Anglican and Ecumenical will frighten them away." From W. Mass.: "The proposed name is just high-flutin'. It isn't clear. It has an implication of limiting to the church area only. I much prefer Liberal Evangelicals although I would prefer something less partisan such as The Liberal Churchman's Union."

From Conn.: "I do not think it is any more of an improvement than *Forth* for the *Spirit of Missions*, even though Liberal Evangelicals leaves much to be desired. We had better keep what we have until we can find a name which is not infinitely worse. It would seem to me that the proposed name is a contradiction in terms just as is Roman Catholic."

From Ohio: "I think we ought to have an understandable name. The first one sounds like a dictionary. Certainly a name ought to mean something besides a conundrum."

From N. Y.: "I never liked the name Liberal Evangelicals because it is too partisan. I suggest Catholic-Evangelical Fellowship. This pioneers without giving cause for ridicule like AEF and goes further back than

Anglican. Ecumenical is musty and at present a lie. Don't be afraid of what we use in our creed. Catholic, but not Roman Catholic nor Anglo-Catholic." Another New Yorker suggests: "Why not Protestant Catholic to show we are not waiting for Rome?"

Space will not permit me to consider the Statement of Purpose for which we had a number of favorable

comments and a splendid statement by the Boston group, which will be presented next month.

Please write me your considered opinion about the new name. We do not want to act hastily, but at the same time, the matter of the name should be settled expeditiously in order that we may put our whole effort into other things.

GARDINER M. DAY

CALL TO AMERICAN CHURCHMEN

The leading article in this number of THE WITNESS is an extensive report of the Malvern Conference, called by the Archbishop of York, meeting January 7-10. (See also TIME for January 20th)

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