

July 10, 1941  
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# THE WITNESS



**JOSEPH F. FLETCHER**  
Writes on the Meaning of the Eucharist

ARTICLE BY RANDOLPH MILLER

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## CLERGY NOTES

ASBOE, ERIC B., was ordained deacon by Bishop Brinker of Nebraska on June 21st. Mr. Asboe will assume charge of Trinity Church, Doane College, Crete, Nebr.

ACOSTA, WILLIAM C., rector of Grace Church and St. Mary's Church, Cleveland, has accepted a call to become rector of Christ Church, Hudson, O., effective September 1st.

BOARD, FRANKLYN H., was ordained deacon on June 15 in the Church of the Holy Comforter, Burlington, N. C. He became deacon-in-charge of Christ Church Mission, Albermarle, N. C., on July 1.

BEECHER, ROBERT S., was ordained priest by Bishop Budlong of Connecticut on June 11. He will continue as assistant minister at Grace Church, New York City.

CLARK, RICHARD B., rector of Christ Church, Geneva, O., and St. Anne's-in-the-Field, Perry, O., has accepted a call to become rector of Christ Church, Troy, New York, effective August 1st.

DANIELS, G. EARL, was ordained priest by Bishop Budlong of Connecticut on June 11. Mr. Daniels will continue as vicar of Trinity Church, Collinsville, Conn., and Christ Church, Unionville, Conn.

DOUGLASS, CHARLES H., was ordained deacon by Bishop Carpenter of Alabama recently in Christ Church, Mobile. He will become assistant at Christ Church, Tuscaloosa, and deacon-in-charge at St. Andrew's, Montevalle, Alabama.

EMERY, LORING L., was ordained deacon by Bishop Budlong of Connecticut on June 11. Mr. Emery will become assistant minister in Holy Trinity Church, Middletown, Conn., and vicar of Epiphany Church, Durham, Conn.

GAGE, NELSON M., was ordained priest by Bishop Carpenter of Alabama on June 4th, in the Church of the Advent, Birmingham. He will continue as curate at the Church of the Advent and will become vicar at St. Mary's Church, Jasper, Ala.

HATCH, ROBERT McC., assistant at Trinity Church, Boston, Mass., has accepted a call to become rector of St. John's Church, Arlington, Mass. He will assume his new duties in September.

JEFFRESS, EDWIN B., JR., was ordained deacon on June 22 in Holy Trinity Church, Greensboro, N. C., by Bishop Penick of North Carolina. He became deacon-in-charge of Trinity Church, Mount Airy, N. C., and the Galloway Memorial Mission, Elkin, N. C., on July 1.

JOHNSTON, HENRY JR., rector of Franklin Parish in Southwestern Virginia, married Miss Elizabeth P. Hutcherson of Rocky Mount, Va., on June 14th, in St. John's Church, Roanoke, Va. Bishop Phillips of Southwestern Virginia officiated at the ceremony.

JONES, CLINTON R., JR., was ordained deacon by Bishop Budlong of Connecticut on June 11. He will become assistant minister in St. James' Church, New London, Conn., and vicar of St. James Church, Poquetanuck, Conn.

JONES, GEORGE H., has resigned the rectorship of Trinity Church, Coshocton, O., to accept an appointment as priest in charge of the work at Ft. Yukon, Alaska, just north of the Arctic Circle.

LEWIS, J. THOMAS, formerly vicar of St. Barnabas, McMinville, Oregon, is now rector of Trinity Church, Hoquiam, and vicar of St. Mark's Church, Montesano, Wash.

LINDQUIST, LOREN M., was ordained deacon by Bishop McElwain of Minnesota on June 22 in St. John's Church, Minneapolis.

McKEAN, WILLIAM R., resigned as assistant at Christ Church, Philadelphia, to accept a call as assistant at St. Matthew's Church in the same city.

NUGENT, CHARLES F., was ordained deacon by Bishop Budlong of Connecticut on June 11. He will become vicar of St. Andrew's Church, Marblehead, Conn.

PIGGOTT, CYRIL C., was ordained deacon by Bishop Blankingship of Cuba on June 11. He will be stationed at San Manuel, and will visit five other stations, ministering to over 4000 British West Indians.

SALTER, JOSEPH B., was ordained deacon by Bishop McElwain of Minnesota on June 22 in St. John's Church, Minneapolis. He became assistant at St. Paul's Church, Minneapolis, on July 1st.

SEIFERT, MARSHALL, was ordained deacon by Bishop Carpenter of Alabama recently in Christ Church, Mobile. He will become deacon-in-charge of St. Peter's Church, Talladega; St. Andrew's Church, Sylacauga; and Trinity Church, Alpine, Ala.

SHUTT, PHILIP L., curate of St. Paul's Church, St. Paul, Minn., has accepted the

(Continued on page 15)

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# THE WITNESS

*A National Paper of the Episcopal Church*

*Associate Editors*  
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Vol. XXV. No. 17.

JULY 10, 1941

Five Cents a Copy

THE WITNESS is published weekly from September through June, inclusive, with the exception of the first number of January, and semi-monthly during July and August, by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in Bundles for sale at the church the paper sells for five cents a copy, we bill quarterly at three cents a copy. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## DECENTLY AND IN ORDER

*By*

RANDOLPH CRUMP MILLER

*Of the faculty of the Pacific Divinity School*

WHEN Paul wrote, "Let all things be done decently and in order" (I Cor. 14:40), he expressed a sentiment which has become very dear to members of the Protestant Episcopal Church. It expresses the chief desire behind the structure and conduct of services of worship.

There is a proper way to do things and any deviation from the norm is simply bad form. There may be variations within the limits of the Prayer Book, but that is all. What is called the "ethos" of the Church is something very real. There is a difference of atmosphere when a minister says "Shall we pray?" instead of "Let us pray."

When a convert to this Church is asked why he became an Episcopalian, he gives one of three answers:

1. "I joined the Church because there is freedom to interpret Christian beliefs as I want"—and there is greater freedom in this Church than in almost any other.

2. "I became an Episcopalian because of its historical continuity with the past." But most often the answer is:

3. "I came into the Protestant Episcopal Church because of its feeling for worship, because all things are done decently and in order." This ethos is not always definable, but the Prayer Book exudes this sentiment.

Episcopal prayers sound different from other prayers. The use of "collects" is central. A collect is free poetry, with one of three structures. It is rhythmic to a high degree of refinement. It expresses a single thought, as concisely as possible, and sometimes in a single sentence, but it

may be any length. It is written specifically for public worship, to be read aloud and it has a peculiar sound which is typical of the ethos of the Church.

Episcopalians are not at home under the strictures of a long pastoral prayer, no matter how beautiful and sincere it may be, although they enjoy the one or two phrases from the Prayer Book which the minister may use in addressing God.

The Protestant Episcopal Church is liturgical, but there is much variation in practices. Extreme churchmen of high or low tastes have completely different sets of customs. Some bow, genuflect and cross themselves, and others prefer not so to do. These are matters of personal preference. But all share the same liturgical tradition in the structure of worship.

It is a comprehensive Church. Dean Angus Dun lists some of the characteristics of the last General Convention: "There was considerable of the pomp and pageantry which we associate with monarchy, or, at least, with the authoritative systems; but these went hand in hand with a representative assembly and free debate and the rule of the majority. Bishops' robes and sack suits, an occasional monk's habit and more than a few priests-wearing-neckties were there. Where else in all Christendom will you find men wearing neckties and bearing the title of priests?"

Democratic government, leadership of elected Bishops, freedom of belief, and use of the Prayer Book are combined in the Church so that it is called comprehensive—and double-faced by some! As Dean Dun reminds us, while one branch of

the Church invites the Presbyterians in the front door, the other branch throws cold water on them from the upper window! It is a strange Church, hard for outsiders to understand. But there is a real ethos. It is found in the Prayer Book and in the eternal tension between the Catholic and Protestant emphases.

**I**N THIS strange, double-faced, ambiguous, comprehensive, Catholic, Protestant Episcopal Church, how can things be done decently and in order? The answer is, "Just because its spirit is truly comprehensive." It is a Church which holds together in the midst of strife. It lost the Reformed Episcopalians and the Methodists, but even John Wesley died a priest in the Church of England.

Because members of the Church feel this ethos, this spirit of doing things properly, decently and in order, a religious etiquette has arisen. Even minor and arbitrary forms become important. It is proper to kneel to pray, to stand to praise or sing, and to sit to listen. One is quiet in Church because it is not a meeting house, and one does not talk to his neighbor before the service begins. Worship is not considered a preliminary to the sermon; and where the Church is true to itself the sermon is not something added to worship. Both are parts of an organic whole.

Ministers are called "Mister" or "Doctor" and sometimes "Father," but *never* "Reverend"! It is proper to say "The Rev. Mr. (or Dr.) Jones," but never "Reverend Jones." Episcopalians expect their pastors to be human, but they still treat them as priests. The confessional is rare, but pastoral counselling is just as important and sacred.

Episcopalians believe in the good life, and they stress the ethics of Jesus; but they do not apply it to playing cards, blue laws, and other repressive measures. As someone put it, Episcopalians are healthy sinners. They try to stress the important and positive elements in Christian and moral living. Sometimes the difference between Episcopalians and other denominations lies in their attitudes toward cards, smoking and other pleasures.

They believe in going to Church, in supporting the local parish, and in private devotions, but their Churches are never crowded. They believe in the Christian seasons, but know them so well that many of them show up only at Christmas and Easter. When in a strange Episcopal Church, they feel free either to practice their own devotional activities and forms or to conform to those of the Church they visit.

**O**NCE an Episcopalian, always an Episcopalian, and even those who stray from the Church seek its services for baptisms, weddings, and funerals, for these things at least must be done "decently and in order." They take Paul's words seriously indeed.

They have a real ethos. They have liturgical forms and feel at home nowhere else. They have a system of religious etiquette. They are slavish to traditions—even to Paul's misguided tradition about women in the Church. They are ambiguous and comprehensive, and they follow a middle-of-the-road policy.

In spite of all their freedom and variations, they find the same service, the same order and decency, in every parish in the Anglican communion. The Archbishop of Brisbane felt at home in the chapel of the Church Divinity School, although the students had difficulty calling him "Your Grace!" In any service of the Canadian, South African, Irish, Scotch, English, and American churches, they would know what to do and when to do it, receiving the same sacrament, hearing the same prayers, and knowing when to sit, kneel, or stand.

It is a great Church, loved by its members as much for its inconsistencies as for its consistencies. They knock it gently, as one does an old and mellow pipe, but they never could part from it. They enjoy its pomp and ceremony, knowing that the Bishops taking part were elected by democratic processes. They share the poetry of its collects and some members memorize them for their private devotions; and it always sounds familiar, no matter where one is, to hear a Prayer Book collect.

They become proud of their Church, and this leads to the belittling of other forms of worship. This is their besetting sin! They are a proud Church. They tend to forget that proper ceremonial is not a guarantee of salvation and that pure hearts can find God in many other ways.

To do things decently and in order is not enough. All churches stand under the judgment of Almighty God!

*"Who shall ascend unto the hill of the Lord?  
And who can stand in his holy place?  
He who has clean hands and a pure heart,  
Who has had no desire for falsehood,  
And has not sworn to a lie."*

Members of this Church must remember that they are also members of the Christian fellowship everywhere, and they must learn to share with all men everywhere their insights, hopes, and actions in the name of Jesus Christ.

"Let all things be done decently and in order . . . by those who can stand in his holy place!"

# THE MEANING OF THE EUCHARIST

By

JOSEPH F. FLETCHER

THIS happened on a street corner. George Marsh ended up with such dramatic gestures that a crowd gathered and we had to stop. It all started over Malvern and its social principles. Stanley Foster is a real Christian progressive in our town; chairman of the Civil Liberties Union, on the parish Social Relations Committee, and other things. He growls as fiercely at Parlor Bolsheviks as he does at Comfortable Conservatives, too. Stanley couldn't see why the Malvern Conference ended up a smart attack on the profit system with a plug for Eucharist-centered worship.

"I don't see why the communion service is as central as they say," Stanley agreed. "More people come to a preaching service, so why isn't it better?"

George Marsh had the answer. "Other services are fine and we need them too. But the Eucharist was the central act of Christian worship from the beginning. You agree that Christianity is a way of life, not a theory about it. You also agree that it's primarily a *social* way. Well, the Eucharist is a social act of faith because it's a common sacrifice."

"Sacrifice!" Stanley howled it. "That's just the trouble with you people. I simply don't believe our Lord's sacrifice can be made again and again by priests standing at altars. He made it once and for all, on Calvary, and it's plain brass to talk grandly about the 'sacrifice' of the Eucharist."

"Nobody's talking grandly, you dope." George grinned a kind of grim grin. "We say it humbly. Your trouble is that you haven't grasped what is meant by Sacrifice or what it is that is sacrificed. In the first place the word means *to make holy*. It doesn't mean just giving up something. It means *offering* it up to God for His blessing so we can get it back and do things with it! In the Eucharist we don't offer our Lord's sacrifice. We offer our own sacrifice, our souls and bodies, to be made an 'acceptable' part of God's divine order."

We looked at each other. It sounded too mystical. Stanley muttered something about "keeping it simple" and Marsh went on.

"Look," he said. "You agree with Malvern that the present economic and social set-up is all wrong. Means and ends are confused. When there isn't a war to prime the capitalist pump we have starvation and unemployment in the midst

of natural plenty. All right. You also say that Christians have to change things. They have to restore the true order of economic life. Well, the Eucharist is a way we have of offering up our common efforts as social reconstruction to God, to be blessed by his divine order. We get our offering back, and Grace to make it bigger and better."

Stanley shook his head. He looked skeptical. "How can you make order out of rolling mills and machine shops by an offering of bread and wine? I believe in making a communion with God, of course. But what you're trying to make out of it doesn't make sense."

George Marsh is usually quiet but he started to wave his arms around. "It's as plain as your nose," he cried. "Naturally you can't put a tractor on the altar because you mean to turn it over to production for use instead of for profit. But you can give God a token of your intention and a sign of your effort to change the economic system, can't you?"

"What kind of a token?"

"Why, bread and wine! The bread is a sign of our material things. The wine is a sign of our spiritual things. We offer them up as a common act, a corporate offering of our material and spiritual resources which as Christian radicals we are struggling to put to their just and proper use. You want the Church to accept Malvern's principles, Stanley. Then why can't you see the dynamite in the Eucharist? Christians can't offer for Sacrifice, being made holy, bread which has come through exploitation all the way from wage-workers in the wheat fields to underpaid girls in bakeries! That's a good example. They've got to fight the system in order to receive communion! Otherwise it's tainted and unacceptable. They can't win alone or all at once. But if they aren't doing *everything in their power to change the system* and fight its injustice, they haven't got a right to join in the Eucharist. What goes for bread goes for all our material resources. The Eucharist is the common celebration of Christian radicals, that's what it is. Anybody else that gets in eats and drinks damnation unto himself!"

George Marsh was waving his arms and the crowd began to close in. We beat it, and Stanley had a new gleam in his eye.

(What George Marsh meant is explained at great length in Frederick Hastings Smyth's *MANHOOD INTO GOD*, especially pp. 181-243, reviewed in *THE WITNESS* for June 19th by Vida D. Sudder.)

## The "C's" and the "G's"

By

BISHOP JOHNSON

WHEN the children of Israel were on their way to the promised land, they were severely punished because they were guilty of murmuring or complaining of their lot. This seems to be the fault prevalent among religious people. It is the sin that doth so easily beset us.

Instead of being grateful for our blessings, we are apt to complain about our misfortunes. We do not lift up our hearts in Thanksgiving but let down our spirits in fault-finding. It is an easy habit to acquire and grows upon us unconsciously. We have so much to be thankful for that it is a pity to murmur over the crosses that we are called upon to carry. We are bidden to take up our cross and follow Christ without complaint. After all, the real test of our faith is to be found in the way that we endure hardness.

Closely allied to complaining about our own suffering is the tendency to become critical of others. It is so easy to confess the sins of other people instead of acknowledging our own shortcomings. There is nothing that mars the harmony of parish life more than this habit of criticising others.

If we would only realize that it is the essence of charity to forgive as we hope to be forgiven. We can form the habit of seeking to find the good in others instead of specializing in their sins. I have often thought that the reason why men detect sins so readily in others is because they are so familiar with the faults themselves that they become experts in detecting them in others. There is no virtue in confessing the sins of other people.

If we form the habit of complaining about what happens to us and confessing the faults of others, we can easily drift into a censoriousness which is most unChristian. "Judge not that ye be not judged" is the counsel of the Master and if we follow Him we will not censure those about us.

The process is an easy one to fall into. First, complaining about our own sufferings; next, criticizing the faults of others; then, censuring people in general and finally acquiring a contempt for any of our fellow men. We have no business to have contempt for any one, not even for those who injure us. Christ took particular pains to seek out and minister to those publicans and sinners for whom the Pharisees had contempt; on the cross, He prayed for those who were crucifying Him. The disciple is not above the Master but should be as He was.

Let us then avoid these four C's: 1—complaining about our lot; 2nd—criticizing our neighbors;

3—censuring our fellows; and 4—having contempt for those who offend us. And let us realize that it is easy to be unconscious of our own shortcomings.

We are in our lives the sermons that are read by those without and unless we are practicing the gospel of good will to all, we fail to do our part as disciples of the Master and misrepresent Him in our example to others.

Let us remember that there "abideth these three, faith, hope and charity but the greatest of these is charity" and that if we are lacking in charity, all our efforts are nothing worth. Without charity, that drama of our lives is like Hamlet with Hamlet left out. Let us cover the four C's with the better C of charity.

Indeed, why not substitute the four G's for the four C's in our habits. Instead of complaining about things, let us be grateful for what we have. Instead of criticizing, let us be generous in our attitude to our fellow men. Instead of being censorious, let us be genial; and instead of having contempt for anyone, let us be gracious to all men.

## Let's Know

By

BISHOP WILSON  
PRESBYTERIAN

ONCE a month the Episcopal Evangelical Fellowship buys space in THE WITNESS for a bulletin. The last one of these bulletins carried a report of an address by the Rev. Henry Sloane Coffin, Presbyterian minister and president of Union Seminary, which he made before a meeting of the Fellowship and in which he said:

That the Presbyterian Commission on Church Unity in its meetings with a similar Commission of the Episcopal Church had been willing to accept practically all the suggestions and proposals made by the Episcopal Commission with but the most minor changes; that most of the time of these joint sessions had been spent with the Presbyterian Commission listening to two groups in the Episcopal Commission sparring with each other to determine what is the true doctrine; and that unless the Episcopal Church took some action at the next General Convention, the Presbyterian Church would probably feel that the prolonging of the negotiations would be of little value.

I think these statements should not pass without comment. It is scarcely accurate to say that practically all the proposals of the Episcopal Commission had been accepted by the Presbyterians. One of these proposals was the Dual Membership plan which fell slightly short of seri-

ous consideration, to say nothing of acceptance. Probably Dr. Coffin was referring exclusively to the Concordat. If so, it must be reiterated that the Concordat was laid before the Joint Meeting as a subject for discussion rather than a program for acceptance. It has never carried with it the approval of the Episcopal Commission as a plan of action.

From the beginning it has been understood that these meetings were exploratory gatherings in which both suggestions and differences could be exposed and discussed with perfect frankness. Certainly the Episcopalians had no desire to settle their own differences in private and march upon the Presbyterians with a united front. Of course the Presbyterians listened to the Episcopalians express their divergent views and, it might be added, the Episcopalians have not been deprived of listening to frequent examples of the same thing from the Presbyterian side. This has been as it should be.

Neither does it seem quite fitting that an ultimatum should be hinted with a deadline set at the date of the next General Convention. It has been the understanding on all sides that no action would be asked of General Convention without the counsel and advice of the Lambeth Conference. When that Conference may meet is now extremely uncertain but in view of the present and possible future relationships between the Church of England and the Church of Scotland, it is inconceivable that one branch of the Anglican Communion should enter upon independent commitments without satisfactory consultation with the rest of the Communion. The war has delayed many things. That cannot be helped. We might well be suspicious of any wartime speeding-up of our proceedings.

### *Ante Up*

DEAR Brother Churchman:—I hear that you are doing a lot of grumbling about the cost of maintaining that pretty little church of yours, out in Fernville. Last fall it was the new oil heat that made you hot. This summer it is a church garden and you are mad because you have got to dig. You are also making considerable talk about the rector's salary and insist that it is too much money—for a clergyman. Maybe you are right about that. Your income is about twice the amount of his stipend and you find it hard to make both ends meet but, he being a clergyman, ought to be able to get along. He is working for God and God probably makes up the difference. Well, brother, how would you like to worship in

the converted fish-market that the little Methodist group have been using for services? I understand that they want to sell, for they have gathered quite a fund and would like a real church. Perhaps, if you explained to the bishop that the upkeep of your church is bankrupting the whole parish, he might be willing to arrange an exchange with the Methodists. If he got a good sum to boot, he might even fix it for the diocese to maintain your fish chapel for you. Then you could have a missionary brother from some religious house in the city go out and preach for you and it needn't cost you a cent. When he was making his rounds in his shabby gown and shovel-board hat, he could call on you and pray for you, entirely gratis. He wouldn't expect to stay to dinner, for those people never eat.

There is but one answer. You would not like any such arrangements. You prefer to worship in a church that reflects your ideas of what the House of God ought to be,—one that you can improve and adorn and love as you would your home. You want your own clergyman, a man who is in your community and of it, who leads the same kind of life that you do and, by precept and example, helps you to lead yours better. Then, brother, having what you want, why not cut out your grouching about the high cost of Salvation and ante up?

Fraternally yours,  
THE CHURCHMOUSE.

### *Hymns We Love*

IN SOME dioceses it is an unfailing part of the confirmation service, while in others it is never heard. Some rectors have objected to it as requiring conversion and consecration, which they deem superfluous in the best of all possible churches. But it is probable that its words are more adequate for the meaning of the service than those in the Prayer book. Appropriate for any occasion, it was written by John E. Bode in 1869 for the confirmation of his daughter and two sons at Castle Camps, Cambridgeshire. Many a youth away from home has found courage and faith in these words.

*O Jesus, I have promised  
To serve Thee to the end:  
Be Thou forever near me,  
My Master and my Friend!  
I shall not fear the battle,  
If Thou art by my side,  
Nor wonder from the pathway,  
If Thou wilt be my Guide.*

—CHARLES GRANVILLE HAMILTON.

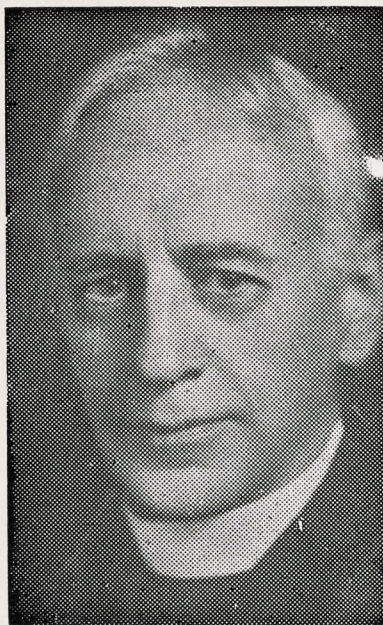
## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD, JR.

Dean William P. Ladd of the Berkeley Divinity School died on July first after a painful illness of several months. He was known to readers of THE WITNESS for his column *Prayer Book Interleaves* which appeared every other week in these pages for the past few years. He became professor of Church history at Berkeley in 1904 and soon came to be known throughout the Church, both here and abroad, as a leading historian and a great teacher. In 1916 he was made the dean of the School upon the death of Dean Samuel Hart and it was under his guidance that Berkeley was moved from Middletown, Connecticut, to New Haven where it affiliated with Yale University. Dean Ladd was always alive to social and economic issues; was a strong advocate of the Church acting in these areas of life, and was one of the founders and a life-long member of the Church League for Industrial Democracy. The funeral was held last Friday, July 4th, at Lancaster, New Hampshire, the Ladd homestead.

### Presiding Bishop On War and Peace

"Despite the widespread opposition to our entry into the war, the majority of the American people have come to the determination that adequate aid must be given Great Britain even though it involve war," said the Presiding Bishop in a short wave broadcast to all the English-speaking peoples of the world, July 6. Asserting that it does not fall within the province of one speaking for the Church to discuss or even to express views about the method by which his country should fulfill its obligation in an emergency like the present, Bishop Tucker said that he is "sure that our government will give effect to our people's will that aid adequate to meet the emergency be extended to Great Britain." The Church is vitally concerned with the peace that shall come after war, he said. "We should not relax our efforts or adopt an attitude that would endanger victory, but we should endeavor to safeguard and develop those qualities without which victory in fighting would prove utterly barren. Should not the churches in our democratic nations join in an effort to bring to bear upon the life of our peoples the spirit of Him who in the very hour of His acutest suffering prayed for His persecutors, 'Father forgive them for they know not what they do?' It is only through the maintenance of love that resistance to evil can be



WILLIAM P. LADD  
*The Dean of Berkeley Dies*

made effective for its redemption. It is only a victory which leaves us with love as our supreme motive that can open the way for a new and better order, a true democracy."

### Clergyman Urges Aid To Victims of Aggression

The Rev. F. Hastings Smyth, Episcopalian and chairman of the religious committee of the American Peace Mobilization, has written a letter to President Roosevelt on behalf of the committee urging "all possible assistance to those nations which are fighting aggression." He says at the same time that "the best interests of the American people can be served by staying out of the war and at the same time giving assistance to those countries fighting fascism." The letter concludes with the statement that "The peace our religion calls for is one which is based on justice and freedom for all peoples."

### Lady Astor and Church Rehabilitation

Lady Astor has asked the Presiding Bishop to inaugurate a movement to rebuild churches in Plymouth, England, damaged or destroyed by bombs. "The social life of Plymouth centered around its churches," she writes. "It is still a church-going population. I am wondering whether you could confer with the different heads of the different churches and whether they would be willing to put aside money to build a memorial church for each denomination in Plymouth when the war is over. It would break your heart if you could see Plymouth. I have a feeling that this is the kind of thing that the church people of America would like

to do. You would be proud of your race if you could see old England stand up to bombs and fire." Well, maybe we would be proud at that, but somehow our memory keeps slipping back a few years to that "old England" when Lady Astor and other Tories calmly stood by while Nazi bombs rained down on Madrid, Barcelona and Guernica.

### Japanese Scholar Dies

Word has been received of the death of the Rev. Paul O. Yamagata, professor of church history at the Central Theological College and member of the faculty of the department of religion, St. Paul's University, Tokyo. He was 72 years of age. Mr. Yamagata was considered the ablest historical scholar in Japan and has served as chaplain-general of the Brotherhood of St. Andrew in that country since the order was instituted in 1931.

### Army-Navy Commission Asks Cooperation of Bishops

The Army and Navy Commission is asking the cooperation of Bishops of the Church in securing contact between men in the armed services and Episcopal chaplains. The Rev. Henry B. Washburn, secretary of the Commission, urges "that Bishops ascertain through their social service commissions or through special committees appointed for the purpose, the names of men going from parishes into the army or navy, so that these names may be forwarded to the Episcopal chaplains, or, when the units have no Episcopal chaplains, to the rectors of the parishes nearest the camps."

### Colored Workers Will Hold Annual Conference

For the 18th year the Colored Church Workers of the Third Province will hold their annual summer school at St. Paul's Normal and Industrial School, Lawrenceville, Pa., from July 21-25. This year's school is to be devoted largely to study of the ten-year Forward in Service plan. Arrangements for the school are in charge of the Rev. J. Alvin Russell, principal of St. Paul's School.

### Anglo-American Committee Holds First Meeting

The American section of the joint Anglo-American Committee recently appointed by the Presiding Bishop at the suggestion of Bishop Cyril Foster Garbett, chairman of the English Missionary Council, with the approval of the Archbishop of Canterbury, held its first meeting in New York on June 17. The meeting was devoted to consideration of basic topics which might become matters of discussion and correspondence

with the English half of the committee in line with the functions suggested by the Missionary Council, which were: "To keep members in close touch with the missionary enterprise based on their respective countries; to make plans for closer cooperation; to discuss any desire for a readjustment of jurisdictions, for American representation in new fields, or for joint action, e.g., in the training of the native ministry." The committee considered especially questions relating to missionary cooperation, with particular reference to the Caribbean area, and ideas pertaining to such cooperation were transmitted to the English committee for consideration.

\* \* \*

#### United Thank Offering Donations Are Up

Money received by the treasurer of the National Council for the United Thank Offering is \$17,245.36 more this year than in the corresponding period of the previous triennium. The treasurer announces that the amount received to June 1, 1941, is \$42,566.17, as against \$25,320.81 in the corresponding period of 1938. Miss Margaret L. Marston, Woman's Auxiliary executive secretary, believes that this favorable report "is possible simply because more individuals and more small groups have been reached."

\* \* \*

#### Gustav A. Carstensen Dies at Ninety

The Rev. Gustav A. Carstensen, rector emeritus of Holyrood Church, New York City, died on June 26 in Brooklyn, where he had been confined in St. John's Hospital for two months with a broken hip. He was ninety years of age. Mr. Carstensen, who was ordained in 1876, was a consistent opponent of sensationalism within the church and was an ardent foe of prohibition during the twenties. He served as general secretary of the Church Congress from 1905 to 1920.

\* \* \*

#### Death, Taxes and Bishop Rowe

"Nothing is certain but death and taxes"—this is one of the fundamental truisms of all life. But in the Episcopal Church, one other certainty might be added to the meager list and that is the name of Bishop Peter Trimble Rowe. For as soon as the ice begins to break up on the flashing rivers of Alaska and as soon as a faint tingle of spring begins to fill the air, it is certain that Bishop Rowe will say goodbye to civilization and beat it back into the bush and visit the Alaskan missions to see how they got through the winter. In his eighties, Bishop Rowe is still remarkably hale and always hearty and friendly. This summer will find the Bishop in the forty-sixth year of



BISHOP ZIEGLER OF WYOMING  
*Wants More Money for the Clergy*

his Episcopate confirming the children and grand-children of those whom he first converted from paganism many years ago. Before the summer is over, he will have been, well, not to the North Pole, but deep within the Arctic Circle, covering and re-covering old territory, getting to know the people and showing them what the true Christian spirit is like.

\* \* \*

#### Baltimore Church Has Anniversary

The Church of the Holy Nativity in Baltimore, Md., celebrated its thirtieth anniversary on Sunday, June 22. The Rev. Hugh W. S. Powers is rector of the parish. The Very Rev. Noble C. Powell, Bishop Coadjutor elect, was the preacher.

\* \* \*

#### Bishop Ziegler Urges General Pay Increase

Concerned over rising living costs that affect his clergy, Bishop Winfred H. Ziegler of Wyoming is urging even his small parishes and missions to make an effort to increase clergy pay by ten per cent. He points to the fact that more money is being handled in trade due to war condi-

tions, but that prices of services and products are rising. "This may require a supplementary canvass of whole congregations," he says. "However it may be managed, I hope that it will be done successfully and that you may find it possible to notify your pastor that his stipend is to be increased, I hope at the latest, beginning July 1."

\* \* \*

#### Church Workers Attend Indian Conference

Church workers among American Indians in Arizona, New Mexico, South Dakota and Wyoming, attended the recent conference of the National Fellowship of Indian Workers at the Navajo Methodist Mission School in Farmington, N. M. The Rev. George A. Wieland, executive secretary of the National Council's department of domestic missions also attended and took part in the discussions.

\* \* \*

#### Necessity Is Mother Of Invention in East

Some of America's enterprising inventors of breakfast foods might take a note from St. Luke's and St. Elizabeth's Hospital, Shanghai. Rice has

been so scarce and costly that when the hospital recently received a gift from the Red Cross of 500 sacks of American wheat, they decided to mix the two, to make the rice go farther. At first the mixture was not popular but patients and staff soon learned to like it, reports the manager, Mr. J. M. Wilson.

#### From Little Acorns Mighty Oak Trees Grow

When the Rev. Ernest Forster of Nanking was home on furlough recently, a little girl, Salina Brown of Swampscott, Mass., heard him talk about China and gave him five cents to take back to the Chinese people. He explained to her that owing to the mysteries of something called international monetary exchange, her gift of five cents would be worth about 75 cents in China. He told this story in several other places where he spoke, with the result that the original gift of five cents was increased to \$166 U. S. currency. Returning to China, Mr. Forster used this money to buy flour and so gave much needed help to 496 persons.

#### Tunes Flooding In To Hymnal Commission

A large number of interesting original tunes for both new and old hymns have been received by the joint commission on the revision of the hymnal in response to the appeal made some months ago through the secular and Church press, according to a report from the Rev. John W. Norris, secretary of the commission. Mr. Norris states that the method employed by the committee in the choice of tunes is to consider the music in connection with each hymn as it occurs in the numerical order of the commission's report to General Convention. When a tune which has been written for a specific hymn is received, it is filed under the report number of that hymn and considered when the hymn is reached in its logical order. "While as many as fifteen tunes have in some cases been received for a single hymn," Mr. Norris says, "It is manifest that only one or two can be chosen. The choice is dependent upon the musical worth of the tune and its suitability for the mood and literary structure of the hymn."

#### Bishop Burton Urges Missionary Zeal

"We've got to be missionaries—all of us," said Bishop Spence Burton, Suffragen Bishop of Haiti and the Dominican Republic, preaching in the Cathedral of St. John the Divine on June 28th. "As Christian men and women we are chips quarried out of the world and hammered into shape by adversity so that we will do Christ's work, which is to make Christians," he said. "We've got to

#### CHAPLAIN'S FUND

A BUNDLE of THE WITNESS is being sent each week to the Episcopal Chaplains serving with the armed forces for distribution in reading rooms and recreation centers. To cover the printing costs it is necessary for us to raise \$1500 during the year. Contributions will be gratefully received at the New York office, 135 Liberty Street. We acknowledge with thanks the following donations:

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be built into the walls of Christ's temple and lose our independence." Bishop Burton stated that churches, after all, are but made of people and called for increased devotion to the missionary enterprise of the Church in spite of the troubled condition of the world.

#### A Statement By Bishop Budlong

We got in wrong with quite a flock of people for saying in these columns a couple of weeks ago that alumni of Berkeley Divinity School and the Divinity School of the Pacific were discussing the possibility of merging the two institutions. Such discussions have taken place, and our statement was entirely factual, but from this letter from Bishop Budlong of Connecticut, ex-officio president of the Berkeley trustees, it may be said that any such possibility is very remote: "The statement in a recent issue of THE WITNESS that there is a possibility of merging the Berkeley Divinity School with the Divinity School of the Pacific is incorrect and without foundation. The trustees of Berkeley have given no consideration to such a suggestion. Berkeley is in fine condition in every particular, financial and otherwise, and looks forward with confidence to increasing its important service in the Church in the days ahead".

#### First Communion in America Celebrated

A special program and service was held on Jamestown Island, Va., June 29th, commemorating the first known celebration of the Holy Communion in the first permanent English settlement in America. Bishop William A. Brown of Virginia and the Rev. E. Ruffin Jones, rector of St. Andrew's Church, Norfolk, took part in the service. The original service was on the Third Sunday after Trinity, 1607, which date may well be called

the birthday not only of the American Episcopal Church, but of Protestant Christianity in America as well. The first Communion at Jamestown marked the settlement of disputes among the colonists, which were of such a grave nature that they bid fair to disrupt the whole enterprise. Their chaplain, the Rev. Robert Hunt, composed these differences, and administered the sacrament of peace and fellowship to mark the return of colonial tranquility.

#### Thirty-Fifth Anniversary Observed by Church

The 35th anniversary of St. Gerald's Church, Harrisburg, Pa., was observed with festival services, June 15th, at which two former vicars were the preachers; the Rev. Arthur G. Best, rector of St. David's, New York City, and the Rev. Edmund H. Oxley, rector of St. Andrew's, Cincinnati. The celebration continued throughout the week, with lawn parties and bazaars in the evening, and a parish picnic in the middle of the week. The Rev. Julian F. Dozier is minister of St. Gerald's.

#### Young People Have Successful Conference

The ninth annual conference of the Young People's Service League in the diocese of Southwestern Virginia was held at Hollins College from June 16th to 20th. The resident personnel was made up of 44 boys, 112 girls, 19 adults and two visitors; a total of 177 persons representative of 38 churches in the diocese. Lecturers at the conference were the Rev. Charles G. Leavell; the Rev. Charles C. Fishburne, Jr.; the Rev. Dr. J. Lewis Gibbs; the Rev. W. Carroll Brooke; Deaconess Amelia Brereton and Deaconess Anne Newman.

#### Author To Lecture On Rural Work

The Rev. George B. Gilbert, author of *Forty Years a Country Preacher* will attend three conferences in Connecticut, Virginia and Iowa this summer as special lecturer on rural work. He will also go on a lecture tour of the Middle West.

#### Seventh Young Peoples Conference Held in New York

Young people from the diocese of Rochester and the diocese of Western New York met at Alfred University, Alfred, New York, from June 29 to July 5, for their seventh annual conference. The Rev. Charles B. Persell, Jr., rector of Zion Church, Avon, was director, with the Rev. Frank S. Patterson, rector of Calvary Church, Williamsville, as assistant director. Mrs. L. C. Predmore, Rochester, was dean of women and the Rev. Raymond T. Ferris, Mt. Morris, was dean

of men. The Rev. Howard H. Hasinger of Geneva, the Rev. John T. Sanborn, Rochester, and the Rev. Alan G. Whittemore, superior of the Order of the Holy Cross, West Park, conducted study courses.

\* \* \*

#### Record Meeting Held In Cuba

The 34th annual Convocation of the district of Cuba was held June 13-14 at St. Paul's Church, Camaguey, with, says Bishop Blankingship "The largest number of clerical and lay delegated in the history of the Church in Cuba attending." A joint service with the Woman's Auxiliary was held, at which 4,578 pledges of the Roll Call were presented. The Convocation voted unanimously that the Church in Cuba shall join the Cuban Council of Evangelical Churches.

\* \* \*

#### Finger Lakes Conference Held in Geneva

The Finger Lakes Conference, "A School of Useful Religion," was held at Hobart College, Geneva, N.Y., June 22 through July 3rd. A joint effort of the Dioceses of Central New York, Rochester and Western New York, the conference had a faculty of distinguished clergymen and educators with the Rev. Walter M. Higley of Johnson City as dean. The Very Rev. Angus Dun, dean of the Episcopal Theological School, Cambridge, Mass., served as chaplain. Members of the faculty of Brown University, University of Buffalo and the General Theological Seminary, together with clergymen from many cities conducted courses in worship, belief, Bible, education, parish program, the Church in society, music of the parish church and Bible worship.

\* \* \*

#### Salvation Army Is International

The Salvation Army is now working in 97 countries and colonies. Its representatives are preaching in 104 different languages. The Army publishes 119 periodicals. This organization has grown to be one of the great Christian forces of the world. Where occasionally the churches help the "down and out," the Salvation Army ministers primarily to the "down and out."

\* \* \*

#### Witch Hunting In Kansas

Consider the case of Joseph Strenge of Kansas City. He is a member of the religious sect, Jehovah's Witnesses, and was a janitor of a Kansas City school. Daughter Elizabeth, eleven, refused to salute the flag because of religious convictions. So a group of self-appointed patriots set out on an investigation and discovered that Mr Strenge was a school

janitor. They demanded that he take an oath to support the constitution. He objected to the form of the oath on religious grounds and suggested an oath pledging devotion to God and respect for the constitution and flag of his country. Because he would not take the oath as prescribed he was fired. All of which brings forth this comment from The Christian-Evangelist, organ of the Disciples of Christ: "This botheration about the convictions of school children is ridiculous. The most enlightened way to have treated the episode would have been to have made light of it. By enforcing the oath upon a child one does violence to the inner spirit of truth. Besides the language of the pledge of allegiance was written by adults for the adult mind. To ostracize a child for such a failure is to make patriotism a legalism rather than a spirit. It is poor education and worse patriotism. In the second place the requiring of a janitor of a school to take an oath of allegiance to the Constitution is most unusual. When our nation is so much in jeopardy by the lack of loyalty as to require school janitors to take oaths, we are in a bad way. To the further

embarrassment of his accusers, this man Strenge had a record as a soldier in the World War to support his patriotism. The treatment being given Jehovah's Witnesses is a blot on many of our communities. They are simple, naive, and devoted people. They are very far from being a danger to our political stability or our internal unity. They are not one-tenth as dangerous as the witch-hunting proclivities which they seem to call forth from otherwise sane and balanced citizens."

\* \* \*

#### There Are Over Twelve Million Baptists

There is said to be a total Baptist membership in Europe of 657,337; in Asia, 572,030; in Africa, 157,634; in North America, 11,160,564; in Central America and West Indies, 76,124; in South America, 67,345; in Australia and New Zealand, 40,774; a total of 12,731,808.

\* \* \*

#### An Ancient Bible In Brazil

A copy of the great Mainz Bible, printed in the year 1462 by John Fust and Peter Schoeffer, is carefully guarded in the National Library of

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## Material on Malvern

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Rio de Janeiro, Brazil. This Bible consists of two volumes, printed on vellum, and the initial letters of books and chapters, as well as all capital letters, are hand designed and painted in rich blue and red. Fust and Schoeffer were at one time associated with the pioneer printer, John Gutenberg, who was born in Mainz, Germany. Scholars believe this Mainz Bible was the fourth edition of the Scriptures to be printed.

### Bishop Bevan Has First Confirmation in War-torn China

The first confirmations have taken place at Grace Community Church, Chungking, where the new English bishop, Kenneth Bevan, has confirmed three young people in the congregation that has grown up in that much bombed war-time capital of Free China. This was Bishop Bevan's first confirmation as he was returning to his field from his consecration in Shanghai. His return journey included the boat trip to Hongkong, flight to Chungking, a 12-hour day chugging up river on a launch "in a cheery crowd seated tight on backless benches," and then various days by foot over the hilly trails of Szechuan province or by little boats on some of its many rivers.

### Presiding Bishop's Note On Fall Conferences

"To lay the groundwork for accomplishing the objectives of Forward in Service in the 1941-42 season," the Presiding Bishop is urging that clergy and lay conferences next fall be employed to place Forward in Service objectives clearly and forcefully before clergy and lay leaders. Bishop Tucker is writing to all the Bishops of the Church suggesting that "since worship and prayer are the primary objectives for the year, a portion of clergy conferences could well be devoted to spiritual preparation for the season ahead," and that such periods be conducted by the bishops themselves. He points out that while fall conferences usually stress the every member canvass, "In no sense does Forward in

Service supplant the Canvass organization, but if Forward in Service is successfully prosecuted, it should in time produce more and better lay leadership for the canvass, as well as other parish activities."

### Two Igorots Break the Ice and Become Priests

The Rev. Edward G. Longid and the Rev. Albert Masferre, first Igorots ever to be ordained to the priesthood, received that order this month in the Philippine Islands. Ten years have passed since they first entered service, and in that period they have received thorough training as the beginning of what is hoped may be a long line of future native clergy serving the Philippine Mission. The Rt. Rev. Robert F. Wilner, suffragan Bishop of the Philippines, ordained.

### Episcopalians Carry On Drive For Resuscitator

A drive for funds to purchase a resuscitator, which will be presented to Savannah Beach, Tybee Island, as a memorial to Catharine McLendon, student at the Episcopal Home for Girls, who drowned there June 6th, is being conducted among the Episcopalians of Savannah. Miss Adele May is chairman of the drive and is being assisted by other teachers of St. Michael and All Angel's Church in that city.

### Portraits of Presidents To Decorate House

A feature of the Presidents' Memorial House at St. Paul's University, Tokyo, Japan, is to be a portrait of each past president of the University hung over each of the

fireplaces with which the house abounds. The list includes such names as Bishop Williams, Dr. Gard-

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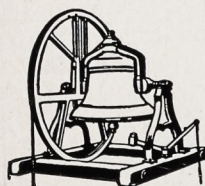


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ner, Bishop Motoda, Bishop Tucker and Bishop Reifsnider. Each room will be named for one of the former missionary presidents, and pictures pertaining to each president will be hung in the room commemorating him. The President's Memorial House is to be used as a faculty club and for the main offices.

\* \* \*

#### Two Windows Dedicated In Lancaster

Two windows were dedicated in St. James' Church, Lancaster, Pa., by the rector, the Rev. Robert C. Batchelder, on June 15th. One was in honor of the Rev. Clifford Gray Twombly, rector of the parish from 1907 to 1939, and the other in memory of his wife, Edith Balch Twombly, 1866-1938. The windows were the gift of parishioners and friends. The Rev. Nevin C. Harner, professor of Christian education at the Theological Seminary of the Evangelical and Reformed Church in Lancaster, preached the sermon at the dedicatory service.

\* \* \*

#### Hospital Head Explains Chinese Situation

In the United States on furlough from his complex job as head of the council managing St. Luke's and St.

Walter H. Pott recently summarized the most urgent needs of those hard-pressed centers of medical and surgical work in China. Rice, coal, an elevator in the new five-story maternity building, and such hospital

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\* \* \*

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Mutton, and ten young men. The Rev. Frederick Witmer, rector of St. Thomas' Church, Bethel, who is a member of the supreme council and treasurer of the national organization, was the presiding officer at the institution.

## CLERGY NOTES

(Continued from page 2)

rectorship of the Church of the Good Shepherd, Quincy, Ill., effective September 1.

SMITH, CHARLES W. F., for the last six years rector of Christ Church, Exeter, N. H., has resigned to accept the positions of canon of Washington Cathedral and an assistant in the College of Preachers.

STIRES, ERNEST VAN R., rector of St. Paul's Church, Waco, Texas, since November, 1938, has resigned the rectorship because of ill health.

TISDALE, CHARLES H., was ordained priest on June 24 in Christ Church Cathedral, New Orleans, by Bishop Jackson of Louisiana.

TWITCHELL, NORRIS, rector at Durango, Colorado, married Miss Isabel Seely in Grace Church, Colorado Springs, on June 3rd.

WEEKS, WILLIAM P., 1941 graduate of Bexley Hall and ordained deacon on June 8th by Bishop Tucker of Texas, became curate of St. Andrew's Church, Fort Worth, Texas, on June 15th.

YOCUM, RICHARD R., priest-in-charge of St. Andrew's Mission, Barberton, O., has accepted a call to become rector of St. James' Church, Boardman, O., effective July 1.

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