

The WITNESS

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NOVEMBER 13, 1941

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RELIGION: A DIPLOMATIC PAWN

SERVICES In Leading Churches

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THE DIVINE
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New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

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Weekdays: 8, 12 and 3

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Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

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Wednesday: 11 A.M. Holy Communion.

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SERVICES In Leading Churches

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Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Married Couples Group (bi-monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Rome in Russia

THE CONTROVERSY over religious freedom in Russia becomes increasingly important as the weeks go by since it is the most effective propaganda technique yet found to prevent America from giving all-out aid to those fighting Hitler. Dean Fletcher deals with the subject this week. Miss Anna Louise Strong, the daughter of a Congregational minister who lived many years in Russia, presents more of the behind-the-scenes facts in a brief article which she recently wrote for the magazine, *In Fact*. "The whole pother about religious freedom covers the desire of the Vatican to take over the Orthodox Church lock, stock and barrel," she contends. "Ever since the czar's fall left that Church without an important head, the Vatican has been training hundreds of priests for this purpose. Now it wants Roosevelt, via the Soviet's war needs, to open the way. To do this the Soviet law of property must be abrogated. It has nothing to do with the religious freedom of the individual; what the Vatican needs is freedom for an outside hierarchy to send in propagandists under embassy protection and with the right to hold permanent properties in the USSR. Nothing less will do; this has been the kernel of their twenty-year fight with the Soviets. If they get this they will have all they need. . . . The old have enough religion left so that they would seize the chance to get a priest for nothing, now that their organization weakens and can't support a priest of their own. Moreover, young folks in the USSR don't go in for being priests, so there would be a big importation of foreigners, all protected by embassies and by 'the conscience of the world'. To religious people everywhere it would seem like such a revival that they would contribute largely. The Soviets are asked to let a well financed and hostile machine into their land, backed by worldwide pressures, and to give it propaganda rights in every village." Add together Dean Fletcher's analysis and Miss Strong's comments and you get near the heart of this controversy.

An American Malvern

THE MALVERN MOVEMENT is producing keen Christian thought, with such leaders as Archbishop Temple, Christopher Dawson, W. A. Demant, T. S. Eliot, Jacques Maritain, Nicolas Berdyaev, to name but a few, applying Christian

principles to the great problems confronting the world. However, without minimizing the importance of these contributions from abroad, it may be well to remind ourselves that they are not directly related to the American scene. The problems of an American mining town, of a mid-western main street, of the many foreign groups in any sizable American city, are distinctly our problems. Likewise the "competing" churches of nearly equal strength that exist in every American town are a problem with which we can hardly expect an English writer to deal. The pooled experience of our own leaders is needed if Malvern is to mean what it should to American churchmen. We must bring together concrete American problems and the Christian insights which can be related to them. A beginning has been made by a Committee on the Malvern Movement which came into being following the Conference sponsored by the Church League for Industrial Democracy last winter. Now a further effort to relate Malvern to the United States will be made when about thirty leaders of the Episcopal Church meet in Washington this month, upon invitation of the Presiding Bishop and under the auspices of a commission of General Convention headed by Bishop Scarlett of Missouri. It is our hope and belief that from this conference will come a statement not less pungent than the Malvern Manifesto but one more adaptable to the American scene.

Brains Plus Goodwill Needed

IF ENOUGH people are wretched enough long enough—that is, if they are hungry or exploited or enslaved—they will finally resort to violence. There comes a point where the pressure is too great to be subdued. This is a law of psychological and sociological forces, and has nothing whatever to do with right or wrong. The reaction to hunger, both physical and spiritual hunger, is slow but automatic. Man would cease to be man if he did not feel within himself the necessity of security and dignity. His true nature asserts itself and demands food and decency and respect. Therefore the only effective approach to the solution of the world's ills lies along the path of human betterment and fair play, not within a given state, but on a worldwide basis. There must be social engineers constantly at work who survey humanity as such, taking in the whole earth. Hemispheres, continents, islands, all must come within a single

gigantic plan to feed, clothe, and liberate men—setting them on their feet and assuring them of a fair chance to live decent and respected and unexploited lives. In the interest of this highest good, every nation, every race, every social stratum, must be willing, or, if not willing must be made, to forego a degree of sovereignty and an amount of wealth. No nation or groups of nations, no fractional part of earth's people, should be the sole judge of the rightness of its own acts. To be sole judge of one's own rightness, whether as an individual or as a nation or as a hemisphere, is to condone and engage in anarchy.

For the building-up of the machinery of earth-

wide security and harmony, two things are needed: brains, and goodwill. The former must be nurtured and put to use by governmental and educational agencies; it is the Church's special function to kindle and feed the fires of the latter. Brains without goodwill would give us an ant-hill world—efficient but aimless, with personality reduced to nothing, each person being a cog in the machine. Goodwill without brains would give us a slow decay in the direction of idiocy. We need both, and need them desperately. Both come from God, who made the whole man, his brain as well as his emotional life. To neglect either is to sin against the Holy Spirit.

Religion in the Home

by Randolph Crump Miller

*Of the Faculty of the
School of the Pacific*

THE earliest years of a child's life are of supreme importance in determining his future. Habits formed in these first years become the patterns which govern the behavior of his maturity.



This is true of both his character development and of his religious growth. Educators have long recognized this, and the home has been called the most important educative factor in our society.

When parents realize that the education of the child begins with the education of the mother, and that the influence of the home is predominant in the growth of the child, they either seek to become adequate educators of their children or they shirk their responsibility altogether and put the child in a nursery school at the earliest possible age. Even then, at least two years have elapsed for which the parents are solely responsible.

When parents also realize that only two institutions in our society are interested in the character development and religious growth of our children, the Church being one and the home the other, their reaction is similar. Either they try to provide some kind of religious instruction or they send them off to Sunday school as soon as they can.

What is even more serious is that many parents are not aware of the importance of this formative period at all, and therefore they fail to provide religious instruction in the home and they do not

expose their children to the only religious nurture outside the home, which is the Church. Few parents are actually this blind, but in their confusion they too frequently react in this way.

When parents face squarely their task of educating their children religiously, they must begin with an understanding of the nature of the home. A home may be defined as a relationship between two or more persons where the sharing of interests is extremely intimate. A home is built upon the foundation of ideals, beliefs, hopes, tastes, activities, and interests held in common. The larger the number of these shared interests and the degrees of their significance for living determine the dependability, continuance, and happiness of the home situation.

When children are born into a home and become a central interest of the parents and share the other interests in the home, the foundation is laid for their religious instruction. The basis for the religious interpretation of the home lies in the love which is present in the home (love being the combination of shared interests and good will, whatever else it may be). God, who is love, is at work in that home.

Children can sense the reality of love, of mutual interests, and of the atmosphere by which God is mediated to them through their parents. The fam-

ily attitudes can introduce them to the reality of God even before they can comprehend the word, God.

THE first responsibility of parents is to provide an atmosphere within the family circle where the children can become acquainted with the work of God. By being nurtured in love, they learn those attitudes of reverence, humility, and good will which are essential to the knowledge of God. And this is not difficult to do, because in the simplicity of the child's attitude of trust the ground is already prepared for religious growth.

The second thing that parents can do is to encourage the child's religious growth. This can be done by example (from which many of us shrink) and by instruction (which is no good without example). The child learns about God by observing his parents. If the child is taught that God is like a Father, it means to him that God is like his father. If he is taught that God is love, it means to him that God's love is like his mother's or father's love. As he grows older and goes to church, he learns that church is important by watching his parents go to church. It is hard for a child to like Church school if as he leaves the house he sees his father reading those beloved funnies.

When it comes to instruction, the average parent is lost. Children speak of things of the spirit naturally, while parents are stifled in their religious expression by convention and habit. But parents must teach their children, and the thing that is paramount is this: Never teach a child anything about religion that he will need to unlearn. All questions must be answered honestly, and we must tell the child just as much as the question implies for him.

Our teaching is not just responding to questions. If we expect our children to grow religiously, we must stimulate them in the expectation of a reaction. If we can see the world through the eyes of the child, we can lead them from their "growing edge" into fuller understanding. There is much good religious literature, and we can choose that which is properly graded and honestly presented. In our story telling, we can include such Bible stories as are within their grasp. Very early we can introduce them to the "baby Jesus." We can provide stories of everyday children which have a natural religious interpretation. We can give them a religious world-view based on their own experiences.

Then we can teach them how to pray. At a very early age, a child can bow his head in reverence. In a home where prayer is natural and grace before meals a habit, the child will develop a sense of the presence of God. This is more fundamental than learning any particular prayers, for the words

of prayer are not important unless they carry meaning for the child, while the attitude of prayer is fundamental and universal for old and young alike.

All of these things, and many more, can be begun before the child leaves the immediate control of his parents. No school, no matter how well run, can possibly provide the atmosphere and loving care which are found in the home; and the fundamental religious attitudes of a life-time can be determined during this crucial period.

MOST parents feel their inadequacy when faced with such a staggering responsibility. They do not have the training, the material, or the ambition to achieve these ends for their children.

Home and Church must cooperate even in these early years. Already, in well-run parishes, this is being done. The idea of a Cradle Roll, where every child born within the parish is listed and called upon regularly by a special visitor, is the starting point in home and Church cooperation. When well done, it is much like the visiting nurses who start mothers on the right track. And when the children, who know the visitor, find that friend in the Church school nursery department, the transition from home to Church is not so difficult.

These visitors can do many things to help both parents and children. By their calls, they can help parents become aware of their responsibilities; they can give them help in meeting the concrete and often unique problems that arise; they can recommend books which the parents ought to read; and they can do some actual teaching of the children with the parents' help.

When the child comes to Church school with this background, based on the cooperation of home and Church, he is prepared to continue his religious growth with the aid of the Church. And one of his first courses will be "Finding God in Our Homes," for which he has already been prepared by his parents in cooperation with the visitor.

But the responsibility of the parents does not stop with sending the child to Church school for one hour on Sundays. The formative years are far from concluded. The home continues to be the cradle and buttress of the child's religion, and only by continued cooperation will the child's religious nurture continue. There are books for parents and pupils, and the parents can align themselves with the Church school program by cooperating in every way. The parents continue to set the example in Christian living and in loyalty to the Church.

When the time of confirmation comes, the influence of the parents continues to make itself felt. Only as the parents' own religions are vital, will the child continue as a faithful member after con-

firmation (or else he will assume that confirmation is graduation and there will be no more Church school or Church for him).

The parents nurture the child's religious growth through the years, and always the home is primary

in determining the destiny of the child. The home is the key to our religious situation, and only through the cooperation of home and Church on a broader basis can we hope to provide a new Christian generation in the years to come.

Religion: A Diplomatic Pawn

by Joseph F. Fletcher

*Dean of the Graduate
School, Cincinnati*

SINCE Mr. Roosevelt raised the question of religious freedom in Russia various Church and secular papers have discussed the issue, more or less controversially. There are one or two points of importance still to be noted beyond those brought out in the general uproar.



Right off, let's be clear that believers in Russia do not enjoy freedom comparable to ours in America, either theoretically or practically, culturally or legally.

The President's amended statement to his press conference did not repair the damage. He quoted article 124 of the USSR Constitution in its pre-1934 form which allowed "freedom for religious and anti-religious propaganda." This article has since been amended to allow freedom of religious worship and freedom of anti-religious propaganda. The authorities may thus clearly interpret this as

a proscription of religious education and missionary endeavor.

Do they do so, in fact? In many places they do. We must not forget that the Soviet Union is a big country with a wider variety of people and pattern than any nation on earth. Writers on religion in Russia, like Emhardt and Spinka and Walsh, have given an impression of general and overt suppression which distorts the case. Others, like Hecker and Harris, have tempered the picture very little because their access to religious journals in America has been limited.

Policy with regard to religious activity varies. In Armenian Georgia, for example, and in Birobiijan (the Jewish Kolkhotz) there is complete religious freedom. It is important also to understand that the Constitution of the Union (of republics) sets forth what the All-Union (federal) authority guarantees its citizens. It remains for local governments to allow or withhold freedom of religion, as they may decide. This explains why Yaroslavsky and his League of Militant Godless have worked harder in some republics than others. It also explains why they have been complaining about the government's indifference to the spread of faith so persistently that they are in trouble with the authorities. Some time ago it was reported that the League is suppressed.

There is a basic reason for this going much deeper than temporary diplomacy. Marxist teachers have always warned that the Church grows from the seed of the martyrs and that religion can only be eliminated by exposure, never exterminated by force. There are 30,000 churches in Russia (not counting the innumerable units of faith in the religious movements of Asiatic republics like the autonomous Kazak and Yakut). The religious *sobors* (councils) have official existence. Some Christian movements have actually grown since the

THE SANCTUARY

Conducted by John W. Suter Jr.

THANKSGIVING

ALMIGHTY Father, who hast watered our fields with the dew of heaven, and poured out upon us the former and the latter rain, according to our need, and hast reserved unto us the appointed weeks of the harvest: We bless and praise thee that, in love to thy children, thou hast at this season bestowed upon us such an abundant supply for all our necessities. Grant that we may never be destitute of those better gifts which nourish and enrich the soul. Pour down, we beseech thee, upon us thy heavenly grace, and endue us with the gifts of thy Holy Spirit, that we may bring forth abundant fruits to thy glory; through Jesus Christ our Lord. *Amen*

Canadian Prayer Book.

revolution. Protestant churches, especially the Baptist, have enjoyed new freedom at the expense of Orthodoxy's pre-revolutionary monopoly. (No doubt the anti-religious leaders have enjoyed giving religion the freedom of sectarianism with which to divide and weaken itself!)

Hence it becomes possible for religious and political leaders abroad to believe that out of the present anti-fascist front with the USSR may come a means for helping the chastened religion of Russia to a place of integrity in their new society. In the last analysis, it is clear, religion will win its place there because it demonstrates its desire for economic freedom as well as religious freedom. In the last analysis, also, religion must become socially progressive throughout the world and not only in Russia. Otherwise, the Soviet Union will have cause to continue its attitude of dislike and repugnance.

AT THE moment Russia's back is against the wall, fighting, almost alone, against the world's enemy. Britain and America want to help but their governments have to deal with the obstacle of anti-Soviet prejudice on both economic and religious grounds, capitalist and Church hatred. Many well-meaning people who oppose help to Russia are thus trapped into playing Hitler's game of divide-and-let-fascism-rule.

THE Vatican is the bitterest anti-Soviet religious authority. Churchill and Roosevelt (through Myron Taylor) have been trying to win the Pope to neutrality in the matter, if not to open anti-Nazism. (He'll never do the latter.) Genuine anti-fascists must not permit the democratic powers to appease the Vatican too far in this situation. We must remember that Hitler is busy appeasing the Vatican too, probably with promises of special privilege under his regime for the Uniate Church in Russia, a Greek tongue and ritual body which accepts the authority of Rome.

One more point. Henry Smith Leiper played into the hands of the Russian-Aid-Is-All-Very-Well-But tricksters in an article in the *Living Church* October fifteenth. His description of religion in Russia was very dark with no interpretative balance. In fact, the article was entirely a quote from a Geneva report which sounded very accurate because of its circumstantial account of Soviet treatment of religion in the Baltic countries and Poland. It tells of the flight of the clergy and laymen before Soviet advances, some of them retreating to German territory apparently because they received better treatment from Nazis than from Reds. The truth probably is that these Roman Catholic, Lutheran and Greek believers fled to Germany from the Baltics because they are primarily Nazi

irrendenti, and from Eastern Poland because they are anti-Semites who have long been greater masters of the "pogrom" against Jews than Himmler ever will be!

The Third Reich is no friend of Christianity. We must never forget that fact, either. Its real attitude to religious freedom has been thoroughly hypocritical. The Soviet Union hasn't been hypocritical; when its leaders have been anti-religious they have been avowedly so. And believers in the Baltics and Poland are also human beings with political views. Tragically, it seems that many of them are pro-Nazi as well as pro-Church. Mr. Leiper should not write of them as if they were believers with no political or economic interests.

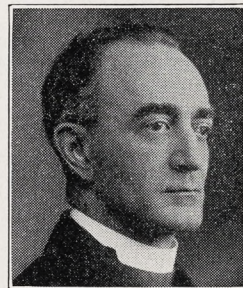
Sidney Dark, editor of the London *Church Times* said recently, "If children are merely to be taught to mumble that their duty is . . . 'to do my duty in that state of life unto which it shall please God to call me', then the sooner the Church schools are shut and religious teaching is forbidden the better it will be for the nation and the Church." It wasn't Molotov who said it. It was the editor of the *Church Times*.

Let's Know

By
BISHOP WILSON

THE LITANY

THIS is a good time to use the Litany more frequently. It is a form of service produced under conditions of trial, danger and hardship. The name is Greek and means a Service of Supplication. Its origin dates back to the fourth century. For a long time there had been a custom in eastern Churches of praying for catechumens by name—that is, for those who were receiving instruction preparatory to baptism. A Deacon would say "Let us all pray unto God for the catechumens . . ." naming them one by one



and after each name the people would respond "Lord, have mercy upon him".

At the time when the Arians were making so much trouble in the Church, they used to form processions and march thru the streets singing their Arian hymns and Arian prayers. St. Chrysostom decided that the orthodox Christians should have better and more impressive processions. So he in-

troduced processional Litanies with people marching thru the streets singing their prayers and responses.

The custom found its way westward into Europe. About a century later there was a period of great distress—fires, earthquakes, pestilence. Mamertus, Bishop of Vienne, called upon the people of his diocese to ask God's mercy by marching in processional Litanies. So it became a definite form of worship. It was brought into England by St. Augustine and came into regular use during the Middle Ages.

The Litany was the first part of our Prayer Book to be translated into English. In 1544 Archbishop Cranmer made the translation with special reference to "the miserable state of Christendom, plagued with cruel wars and dissensions". When the entire Prayer Book came into English in 1549, the Litany had its place and there it has been ever since.

There are two main parts to this service. The first part begins with a solemn invocation of the Holy Trinity. Then come the "deprecations", which are special prayers against sin and dangers, the people responding "God Lord, Deliver us". After these come the "obsecrations" pleading the acts and sufferings of our Savior as the basis on which we dare to approach God—"By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision etc." Then come the "supplications" each with the response "We beseech Thee to hear us, Good Lord", including petitions for the Church, for our civil leaders, for the poor and sick and so on. The second part of the service begins with the Lord's Prayer and goes on thru certain penitential prayers and versicles all keeping the general tone of humility and supplication.

The custom of chanting this service in proces-

sion thru the streets has gone out of use but it is still often sung in procession marching around the interior of a Church. Otherwise the Minister is instructed to kneel in the body of the Church among the people—symbolic of the fact that all together are joining in a common approach to the Throne of Grace.

A processional Litany down Main St.—it wouldn't be bad today, would it? "That it may please thee to give to all nations unity, peace and concord. . . . That it may please Thee to succour, help and comfort, all who are in danger, necessity, and tribulation"—to which rises the earnest response "We beseech Thee to hear us, Good Lord".

The Litany has renewed meaning for us just now.

C. P. A.

By
SAMUEL THORNE
President

THERE HAS BEEN incorporated, under the membership corporations law of the State of New York, a non-profit corporation known as the Church Publishing Association, Inc. The purpose of the corporation is "to advance the work of the Protestant Episcopal Church in the United States of America and the cause of the Christian religion generally by the dissemination, through written and printed matter and otherwise, of news and information regarding the Christian religion, the Church, its teachings and activities."

The corporation is to assist in the publication of THE WITNESS under the direction of an editorial board headed by the Rev. Frederick C. Grant. The time is ripe for all minds to give of their best to fearless, honest and constructive thinking on the problems of today and of the future. In approaching these problems, it is an especial help to command the wisdom and scholarly judgment of those who make up the editorial board. It represents in experience, not only those whose life task has been the study and interpretation of God's Word and the training of His ministers, but also those who are qualified in social work.

Membership in the Church Publishing Association is by no means exclusive and is open to persons contributing to the corporation a minimum of \$5.00 as annual dues. Members will be called together once a year in annual meeting, when reports of the affairs of the corporation will be made and directors elected. It is hoped that far and wide through the Church, there may be a response

WHAT'S THE IDEA?

★ Ever hear of an Imaginary Bazaar? They had one the other day at Christ Church, Bay St. Louis, Mississippi, and made a lot of money. First donations were made in proportion to the money that would have been spent on a real bazaar. Items such as the following were listed and people contributed by taking one or more items: the cost of running the car to and from the bazaar; price of tickets of admission, money for side-shows not visited, money for articles not bought at booths that were not built, money for tea not consumed, and, not least, a thank offering for the saving of wear and tear on nerves and temper for not being obliged to stage a real bazaar.

and an expression of interest to have a share in this enterprise.

One sometimes hears the question raised, "Why is it the Church does not appeal more to the young generation?" One reason may well be that the Church does not lay enough stress on the spirit of high adventure. Guided by the sound judgment and scholarship of the editorial board, may THE WITNESS and all other publications of the Church Publishing Association never fail to hold high the spirit of adventure.

The Little Light

AS HIS car rolled along the Great White Way, he gave no thought to the army of lights, fighting, for him, the menace of the dark.

Before his door, when freezing fingers refused to guide a fumbling key, he was grateful when he found a match.

Sometimes, when great sermons have gone unheeded, a little, kindly word will win the gratitude of a groping soul.

—THE CHURCHMOUSE.

KNOW YOUR BIBLE

By

FLEMING JAMES

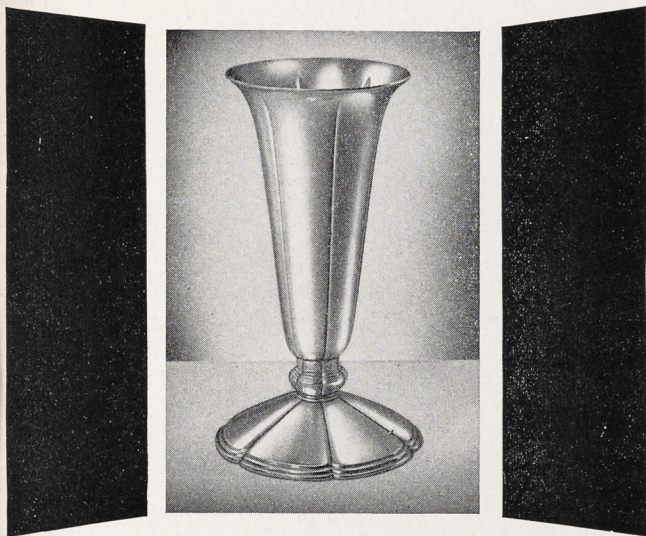
GENESIS

THE Book of Genesis is among the noblest works of the Old Testament. It begins with two different stories of creation. Like the stories that follow, these are not to be taken as scientific accounts, but as sublime literature, full of beauty and spiritual truth. The first gives a majestic sequence of six days in which God, by His mere word, brings the cosmos out of chaos and as a climax of creation makes man in His own image. The second begins with the creation of man, and tells how God, to meet his needs, gives him a home in Eden, makes the animals in a vain attempt to find a help-meet for him, then "builds" woman out of his very bones as his true companion.

Next in Chapter 3 we read how man thwarts God's kindly purpose for him and loses Eden by his disobedience. Notice the masterly way in which the author portrays the psychology of temptation. Chapter 4 tells how the second generation falls deeper into sin.

Then skip to the story of the Flood, Chapters 6 to 9; for one secret of enjoyable Bible reading is to know how to skip the uninteresting parts, such as the genealogy of Chapter 5.

After hearing of the beginnings of mankind we turn to those of God's chosen people Israel, as seen in the Patriarchs. First Abraham, (Chapters 12-25) the man who, receiving the promise from God that he should be the father of a great nation, migrates to Canaan, and lives there in tents all his days. His work is one of waiting upon God, and he is known for his faith. Wealthy, magnanimous, hospitable, an intercessor, moving with princely dignity across the sacred pages, he has ever, in spite of his faults so candidly portrayed, won the hearts of Bible readers. His son Isaac does not stand out, but his grandson Jacob (Chapters 25-35) is a colorful figure. A younger son, with his way to make in the world, he forges ahead by a strange mixture of unscrupulousness, energy, reliability, self-seeking (even with God), pertinacity, devotion and romantic love, till he finally re-establishes himself in Canaan. The book concludes with the beautiful story of Joseph (Chapters 37-50), who, sold by his jealous brothers into Egypt and subjected to incredible misfortunes, succeeds through the favor of God and his own sterling qualities in being made food-dictator of the Empire, and crowns his work by forgiving his brothers and making a home for his family in Goshen. Thus the way is prepared for Moses, the founder of Israel's religion, who comes in the Book of Exodus.



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V4470 Brass Vase above, with fluted plain surfaces and concentrated ornament, matches new Candlestick and Altar Cross of same dignified modern design. Vase is 10" high \$22.50 each.

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Interview on Joint Ordination

*Idea Approved by Mr. Zabriskie
Chancellor of New York Diocese*

By W. B. Spofford

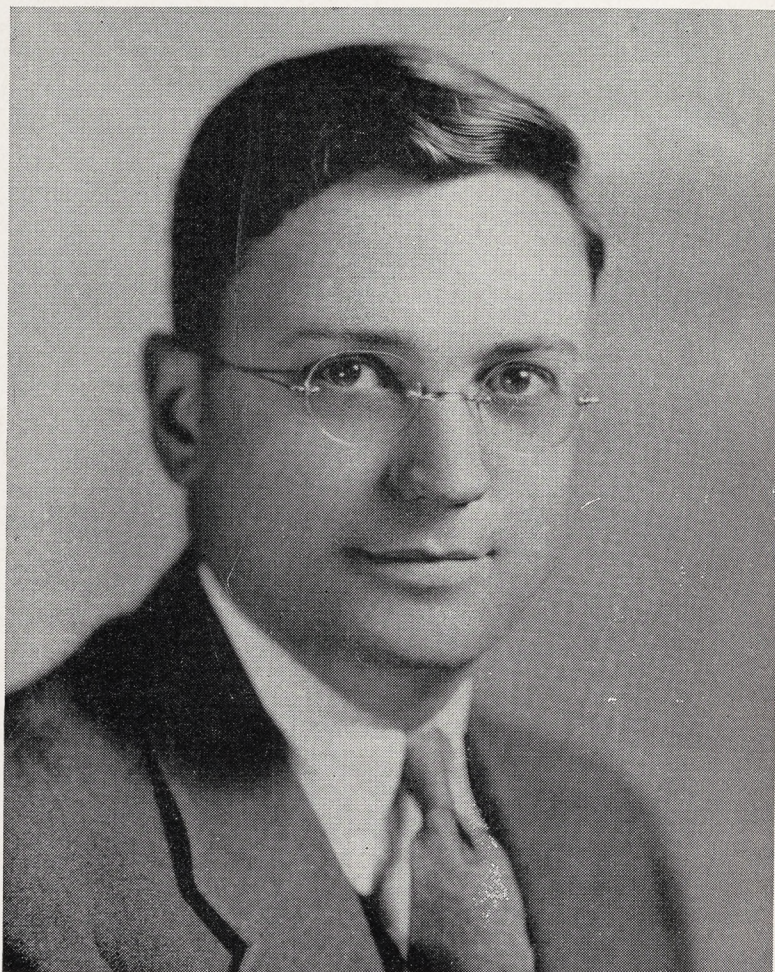
★ The proposal for joint ordination (WITNESS, October 16) whereby, through mutual agreement, ordinands of either the Episcopal or Presbyterian Churches would be ordained jointly is a subject already of lively discussion among churchmen, and will become increasingly so. We were curious to know where the idea originated and something of the background. After a bit of scouting we were told that the person best qualified to give the low-down was Dean Alexander Zabriskie of the Virginia Theological Seminary. Here's the story we got from him.

In 1927 Dean Zabriskie went to the Lausanne Conference with his father, the late George Zabriskie, New York attorney who was Chancellor of the diocese of New York for many years and a leading authority on canon law. Before going young Zab, as he is still known affectionately to his many friends, had been reading *Evangelical Catholic Papers* by William A. Muhlenberg in which he argued that the Episcopate might be a center of unity if bishops would join in ordination services of other communions and invite representatives of other communions to theirs. I asked the Dean if his father also read the book.

"No, but we talked about it on the way back from Lausanne; and the possibility of Joint Ordination as a way of obtaining a ministry fully recognized by two or more churches. As you know, father was a canonist so naturally thought of it from the point of view of canon law. He could find no serious obstacle and in his tremendous concern for Church unity he was willing to try a great many experiments provided they did not actually violate anything that was completely fundamental. It seemed to him that this proposal was quite permissible and well worth trying."

"Did your father then promote the idea?" I asked.

"No, his health was poor and as far as I know he never was able to push the plan. But the idea stuck in my mind and I recall giving a little address on it at a meeting of Baltimore clergy. Then a few years ago I was looking up some points about



*Clifford Morehouse the promoter of the plan
for Joint Ordination with Presbyterians*

Robert Leighton—you will recall him from your Church history."

"Thanks a lot but I never heard of the gentleman."

"Well," the Dean went on, "he was of Scotch Presbyterian descent who became an Anglican and was appointed Archbishop of Glasgow by Charles II. He was extremely anxious for the union of the Scottish Presbyterian Church and the Episcopal Church of Scotland. He suggested something along the lines of Joint Ordination, though I could not tell you at the moment the precise form of his proposals without doing a good deal of digging. So far as I know nothing came of his proposal."

"How, Zab, did the proposal get

before the commissions on Unity of the two Churches?" I asked.

"I alluded to the idea in a magazine article on the Concordat a couple of years ago. It caught the fancy of Howard C. Robbins, a member of our commission, and at his suggestion I mentioned it to the commission. Clifford Morehouse, editor of the *Living Church* and a member of the commission, jumped at the idea with alacrity. He may have been thinking about it previously, and perhaps he had written something on it. In any case the credit belongs to him for promoting the idea. I am quite sure that the commissions of the two Churches

(Continued on page 18)

THE WHITE HOUSE
WASHINGTON

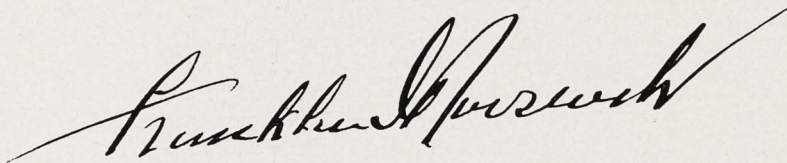
October 27, 1941

Dear Mr. Thorne:

I want to congratulate you and your colleagues in The Church Publishing Association on the opportunity which is yours in the launching of The Witness under new auspices in an effort to increase the scope of its usefulness.

The world is sadly in need today of a revival of religion -- a quickening of the life of the spirit. In this great work there is no more powerful agency than the printed page. All success to your effort.

Very sincerely yours,



Samuel Thorne, Esq.
President,
The Church Publishing Association, Inc.,
135 Liberty Street
New York, N. Y.

News of the Episcopal Church in Brief Paragraphs

Edited by CHRISTOPHER MORLEY, JR.

HOBSON SPEAKS A PIECE

★ Bishop Henry Hobson of Southern Ohio, who is also the chairman of the Fight for Freedom Committee, issued a statement on November 6th suggesting that former President Hoover, Senator Taft, former Ambassador Cudahy and Senator B. C. Clark might serve this world more effectively if they concentrated "their energies on a peace that will strike a blow at Hitlerism and strengthen the forces of those fighting against it." His idea is that these gentlemen better do what they can to get Finland out of the war with Russia, adding that "the Finnish drive for Russian territory will not help the people of Finland."

HALIFAX MEETS WITH CHURCHMEN

★ When Edward Frederick Lindley Wood, third Viscount of Halifax, visited Detroit November 4 he dropped around at the diocesan office for a pow-wow with Bishop Creighton and a number of parsons of various denominations. Just what the talk was about we were not informed beyond

A Reading Church

★ We presented, in a series of advertisements, the story of the "new" WITNESS. The Church Publishing Association, whose officers are listed on page two, is a non-profit membership society for whom the magazine is being issued. Church men and women throughout the country are invited to membership and will be sent full details on inquiry. It is also our urgent hope that present readers will renew their subscriptions promptly, that they will also if possible send in a subscription for a friend. The clergy, we urge to have the paper on sale each Sunday at the church. The price is 10c with THE WITNESS billing quarterly at 5c a copy, thus allowing a substantial profit to a parish organization handling the sales. Or if you prefer, we will mail the paper each week to the homes of your people, billing you quarterly at the Bundle rate. Your cooperation in introducing the "new" WITNESS to as large a number of Church men and women as possible is solicited.

—THE EDITORS.

"the war, the world situation, with some discussion of the Malvern Manifesto."

BISHOP LAWRENCE DIES SUDDENLY

★ Bishop William Lawrence of Massachusetts, diocesan from 1893 to 1927, died of a heart attack on November 6th at his home in Milton. He was 91 years old. He was known throughout his long Church career as an outstanding liberal, particularly in theological beliefs. He was also an unusually able administrator, having raised large sums for the Cambridge Seminary, Harvard University and other institutions and also being largely responsible for the raising of eight and a half million dollars to start the Church Pension Fund of which he was president until a few years ago.

LAY CORNER STONE IN PAWTUCKET

★ Bishop Bennett of Rhode Island laid the corner stone of the new St. Martin's Church, Pawtucket, Rhode Island, on All Saints' Day. It was in 1917 that a few families started a building fund for a church, while worshipping in a hall of a local factory. Under the vigorous leadership of Rector William Townsend the fund was completed this year and the fine new church is now well under way. Ward, Wells and Dreshman, fund-raisers, directed the financial campaign, which exceeded expectations.

RELIGIOUS EDUCATION WEEK

★ Six objectives will be stressed during Religious Education Week, September 28-October 5, sponsored by the Council of Religious Education, and approved by our own department. In the home: regular Bible reading and prayer; living in the family as Christians. In the church: increasing attendance; improving teaching. In the community: bringing every person into the fellowship of some church; churches working together for a Christian community.

MAUDE ROYDEN VISITS AMERICA

★ Maude Royden, famed woman preacher of England, arrived in the United States last week to fill speak-

ing engagements in various cities for the Federal Council of Churches and the World Alliance for Friendship through the Churches. Once an ardent and uncompromising pacifist, she declares herself no longer to hold that position, but likewise says that she is not here as a propaganda agent for the British government.

THE COVER PICTURE

★ Presumably you recognize two of them—The President and Mrs. Roosevelt are being greeted by their



Maude Royden tells why she is no longer a pacifist

Washington rector, the Rev. H. S. Wilkinson of St. Thomas' Church. And just in case you missed it there is a letter from the President on page eleven which we hope you will read. You are, of course, invited to membership in the Church Publishing Association—details on request.

PLANS FOR CHURCH CONGRESS

★ The fiftieth meeting of the Church Congress will be held in Indianapolis next May on the invitation of Bishop Kirchhoffer of Indianapolis, the Mayor of that city, and the Governor of Indiana. The program, just announced, lists the following topics and speakers: "Storms of Our Times," which will be introduced in an address by the Rev. Paul Tillich, professor at Union Theological Seminary, and discussed by a panel headed by the Rev. Frederick C. Grant, professor of Biblical Theolo-

gy at Union; "The Church Taking Its Bearings" will be the subject of an address at the Congress dinner by a speaker yet to be announced; "The Laity: The Unused Assets of the Church," will be discussed by a panel headed by the Rev. D. A. McGregor, head of the National Council's department of Christian education; "The Ten Year Plan" of the Church will be presented in an address by the Presiding Bishop. During the year previous to this meeting the members of the Congress have received a series of five papers dealing with current affairs to prepare them for the discussions. The first of these by Mr. Tillich, dealt with "Our Disintegrating World;" the Rev. Albert Mollegen and the Rev. Charles W. Lowry, Jr., of the Virginia seminary wrote commentaries on it which were issued to members of the Congress as bulletins. In July the paper was written by the Rev. Dr. Adolph Keller of Switzerland, director of the central bureau of relief of the Evangelical Churches of Europe. In October the Rev. Richard Emrich, assistant professor of social ethics at the Episcopal Theological School, published a paper on the English Church. In January members will receive a paper on the Chinese Church, by the Rt. Rev. Y. Y. Tsu, "the Bishop of the Burma Road." The final paper of the series, by Presiding Bishop Tucker, will deal with "The Task of the American Church Today." Chairman of the Church Congress is the Rev. Donald Aldrich, rector of New York's Church of the Ascension. The Working Committee includes: the Rev. Howard Chandler Robbins, Professor Theodore M. Greene of Princeton, Professor Hoxie Fairchild of Hunter College, the Rev. Alden Kelley of the National Council, the Rev. W. Norman Pittenger of General Theological Seminary, the Rev. H. Adye Prichard, rector of St. Mark's, Mt. Kisco, N. Y.

MR. TUTTLE OPENS SEASON

★ Thirty-six basketball teams from New York City parishes have organized an Episcopal basketball league under the direction of William W. Naramore, Jr., diocesan youth worker, and will open the 1941-42 season with a Corporate Communion at the Cathedral of St. John the Divine on November 11. Dean James DeWolfe will be the celebrant, assisted by the Rev. Gerald F. Burrill, president of the board of religious education, and the Rev. James V. Knapp, chairman of the

diocesan youth work committee. Approximately three thousand boys will participate. At the communion breakfast, the Hon. Charles H. Tuttle, outstanding churchman and lawyer of New York City, former United States district attorney, and one-time candidate for governor of New York state, was the speaker. Mr. Tuttle is one of the incorporators of the Church Publishing Association.

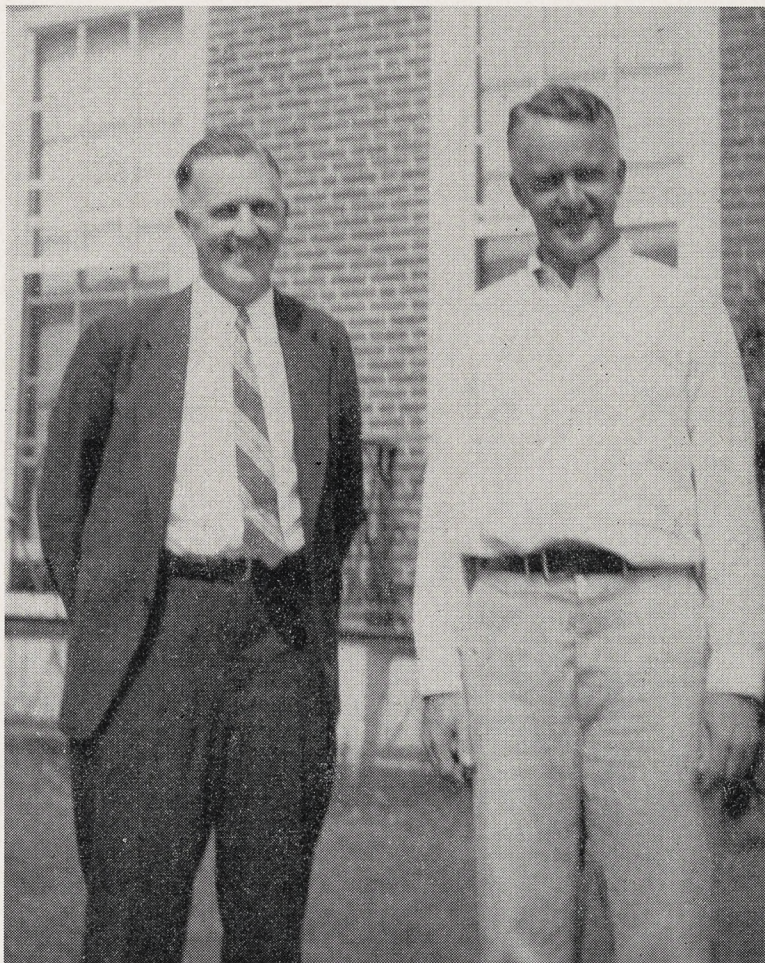
BOONE HAS CELEBRATION

★ From the diocesan union school, Chennan, Yunnan, China, comes word of the celebration of the seventieth year of service of the Boone School. Boone is now used as

York area, celebrated the seventieth anniversary of its founding on November 10. The Rev. Samuel Shoemaker, rector of New York's Calvary Church, was host. The day started with a late-morning Holy Communion. After lunch at the Calvary parish house, the members heard the Rev. E. Clowes Chorley of Garrison, New York, describe "The Church situation at the time the Club was founded." The Presiding Bishop was chairman at the meetings.

ALDRICH BACKS C. O.'s

★ The Rev. Donald Aldrich, rector of the Church of the Ascension, New York, who has several times advocated war on Nazism, stated on No-



Boston's Oliver Hart and Princeton's Arthur Kinsolving, taken at an Off-Moment this summer at the Northfield Conference. Hart succeeded Kinsolving as rector of Trinity, Boston, when the latter went to Trinity, Princeton.

a refugee unit of the diocesan union schools under the direction of Rev. Mark H. T. Li, acting principal, Rev. Benjamin C. L. Yen, and Mr. Robert A. Kemp.

ANNIVERSARY OF THE CLUB

★ The Club, with a membership of thirty-nine clergymen of the New

York area, celebrated the seventieth anniversary of its founding on November 2 that the mobilization committee which the Church of the Ascension set up last January to resist "the positive evil of the German conquest" recognized and respected the position of the conscientious objector. Mr. Aldrich, who served in the navy during the last war, spoke briefly at a service at which Bishop

Manning confirmed twenty-five persons and preached the sermon. The rector commented on a statement by the mobilization committee printed in the parish bulletin which urged the congregation to face as Christians "the world revolution now going on." It was not "a call to fight," he said, "though I agree with that position, but an attempt to go to the root of the cause of the evil and see where democracy's strength really lies." He continued: "A number of persons in the congregation who are conscientious objectors will have their position stated too. We do not agree with them, but we must approve their uncompromising idealism. It is their way of getting to the root of the evil. They are not isolationists. They are persons whose consciences must be honored by their churches and recognized by their government." Bishop Manning's sermon emphasized the importance of prayer in the Christian life.

NEGROES AND THE AGED

★ The diocese of New York has instituted a scientific study of the Church's ministry to Negroes and old people. A questionnaire concerning these groups has been sent to all diocesan clergy. With regard to Negroes, questions about delinquency, recreational facilities, employment, and housing were asked. With regard to the aged, the questionnaire asked how many were living with relatives, in institutions, how many depended on public assistance, and how many were emotionally troubled. The questionnaires asked what the Church should do to cope with these problems.

A NEW AMERICAN CHURCH

★ The Serbian Orthodox Church seems likely to be transplanted to the United States if Yugoslavia does not survive as a nation after the war, according to the Rt. Rev. Dionisije, Serbian bishop of North America. Recently the Serbian Church established a training school at its mon-

astery at Libertyville, Ill., to provide all training for priests, who formerly finished their study in their homeland. The Church in this country is preparing to conduct services in English for the benefit of second and third generation Serbs unfamiliar with the Serbian language. The bishop spoke from Kansas City, Kansas, where he attended the thirty-fifth anniversary celebration of St. George's church.

CATHEDRAL FOR MINNESOTA

★ Bishop James Freeman of Washington preached at a service on November 12 dedicating St. Mark's Church, Minneapolis, as the new cathedral of the diocese of Minnesota. Bishop Freeman was formerly rector of St. Mark's. Besides Bishops McElwain and Keeler of Minnesota, all the bishops of the province of the Northwest were present. The 1941 diocesan convention designated St. Mark's as the cathedral church, to replace the old cathedral in Faribault, which had been the diocesan center since 1859. Since 1901, when Bishop Whipple, first bishop of Minnesota, died, no bishop has lived in Faribault, and it has long ceased to be the administrative or geographic center of the diocese.

MALVERN STRESSED AT MEETINGS

★ The Christian social relations departments of Grand Rapids, Mich. and of Chicago met at St. Mark's

Church, Grand Rapids, for conferences. At the morning session a discussion of the Malvern Movement was led by the Rev. Joseph F. Fletcher of the Graduate School of Applied Religion, Cincinnati. Rev. D. Cochran, assistant at St. Mark's Church led a discussion on the social significance of the Eucharist. The Rev. A. R. Pepper, executive secretary of the national department, led the afternoon session on Christian social relations in the parish and programs for diocesan departments. Chairman of the meeting was Rev. Walter K. Morley, executive secretary of the Chicago department. A similar meeting was held in the Province of Washington, October 20, with Bishop John W. Ward of Erie presiding, the Rev. Albert T. Mollegen of Virginia Theological Seminary spoke on Malvern.

A BOWL WITH A HISTORY

★ A small beautifully carved marble baptismal bowl recently given St. Stephen's Church, Chicago, has an interesting story which links four continents and the great San Francisco fire. The bowl was presented by the Rev. W. S. Stone, priest-in-charge at Chicago's Holy Trinity, who was conducting a mission at St. Stephen's. He was trained as missionary in England, and ordained at Capetown, South Africa. At that time his rector gave him the bowl. He used it in Australia, Tasmania,

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2. In the rigorous application of the principles of Christ to our social life.
3. In simplicity and dignity of worship.
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MEMBERSHIP: Any member of the Protestant Episcopal Church, Clerical or Lay, who is in sympathy with the purpose and principles of The Episcopal Evangelical Fellowship as outlined herein, is invited to become a member by sending his name and address together with a check for \$2.00 to cover annual dues to The Rev. Anson P. Stokes, Jr., Treasurer, 125 E. Broad St., Columbus, Ohio.

I hereby enroll as a Member of the Episcopal Evangelical Fellowship.

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and New Zealand, and brought it with him when he came to the United States. It was in his baggage in a San Francisco hotel room when earthquake and fire destroyed a large part of the city. "Poking in the ruins," said Mr. Stone, "I found everything consumed except this bowl. It was too hot to touch. When it had cooled down, I found the marble untouched, but the alabaster basin within it, once pure white, had been turned black by the fire."

BISHOP VISITS CARLETON

★ College church night once a month is a regular part of student life at Carleton College, Northfield, Minn. Students meet with their respective denominational ministers at the Episcopal, Methodist, Congregational, and Lutheran churches. The Episcopal students at Carleton have organized an Anglican Society. Student lay-readers of the society conducted an evensong service at Northfield's All Saints' Church on October 16; it was followed by a social gathering in the parish house. Bishop Coadjutor Keeler of Minnesota visited Carleton on October 22-23. He was a guest at the first semi-annual dinner of the Anglican So-

ciety; confirmed a college student; and was celebrant at an early communion service on the campus.

STUDENTS AID MISSIONS

★ The Church's national commission on college work has voted to extend its scope to include all territory under the American flag. Hitherto its work has been limited to the continental United States. This action was taken at the request of the foreign missions department of the National Council. The commission approved new grants from the Church Society for College Work toward the Rev. George Barrett's work students at Pomona College, at

Scripps College, and at Claremont College, all located in Claremont, California; and toward the work of St. Andrew's Foundation at Bucknell University, Lewisburg, Pa.

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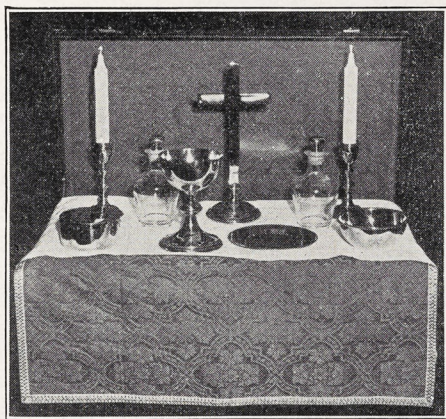
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Lewisburg has no church building, mission, or congregation, though some Church people live there. St. Andrew's Foundation was organized last July as a center of work in the university and in the town. The diocese of Harrisburg is working with the Church Society for College Work, as is President Martz of Bucknell. The commission also planned a national corporate communion of college students on the third Sunday in February, which is the day of prayer chosen by the World Student Christian Federation. It decided to devote next Lent's student offering to three projects: the world student service fund, an interdenominational agency aiding students in Europe and Asia; the work of WITNESS Correspondent John Foster, missionary working with industrial cooperatives in China; and village schools in Liberia.

ARMISTICE DAY IN WILKINSBURG

★ On Armistice Day St. Stephen's Church, Wilkesburg, Pa., had twelve hours of continuous intercession. They began with a celebration of the Holy Communion in the morning

and closed with a choral evening service. During the day forty-five men and women of the parish accepted assigned fifteen minute periods of prayer, and thus twelve hours of unbroken intercession for the peace of the world was maintained.

CHICAGO PROMOTES SOCIAL SERVICE

★ New chairman of Chicago's Christian social relations department is the Rev. Floyd Bernard, rector of All Saints' Church, Chicago. He succeeds the Rev. Herbert Prince of Lake Forest, head of the department for the past eight years. The work of the department has been expanded. Staff members have been added to several institutions, including the Lawrence Hall school for boys and St. Mary's Home for girls. St. Mary's was recently empowered by the Illinois child welfare department to place children needing care with Episcopalian families.


MEETING COMPETITION

★ Neither a Lily Pons concert nor a Washington-Stanford homecoming game kept one hundred and fifty

members of the house of young churchmen of the diocese of Olympia from a two-day conference in Seattle's Trinity Church on October 25-26. Principal speakers were the Rev. Frederick H. Arterton, National Council youth secretary, and Dr. Katherine Taylor, consultant in family life education for the Seattle public schools, who led a discussion of the boy and girl relationship.


CHICAGO LIQUIDATING DEBT

★ Chicago's half-million dollar debt campaign had been half completed by the end of October. The chairman of the appeal, Edward K. Welles, reports that over \$245,000 has been subscribed in cash and pledges. Over \$100,000 of this represents individual contributions from members of parishes and missions. Another \$145,000 has been promised in large special gifts of one thousand dollars or more each. These figures account for eighty-five parishes and missions of the diocese; and of them, one-third have reached or exceeded their quotas. Thirty-five parishes and missions are still to be heard from.

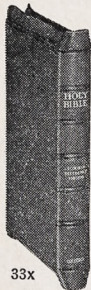


OXFORD BIBLES

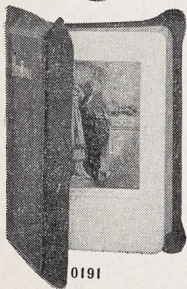
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CLERGY NOTES

BEALL, OLIN G., of Cedartown, Ga., has been called to St. Stephen's, Indianola, Miss.

BLACHFORD, WILLIAM RAND, retired priest of the diocese of Michigan, died on October 25 at the age of eighty. His ministry covered a period of fifty-five years.

BRUMMITT, HOWARD W., for several years lay reader in the northern part of the missionary district of Arizona, was ordained deacon by Bishop Mitchell on October 19.

CADMAN, WILLIAM L., for the past ten years vicar of Christ, Wortendyke, N. J., retired from the active ministry on November 1.

CARSON, THOMAS HILL, archdeacon of the diocese of Pittsburgh, became rector of Christ, Greensburg, Pa., on November 1. He succeeded the Rev. William F. Shero, who has retired after twenty-five years service there.

CHAPMAN, JOHN HARVEY, was deposed from the ministry by Bishop Gardner of New Jersey on October 20, under Canon 38, Section III, sub-section iv.

CLARY, HUGH V., since June 1934 rector of St. Mary's, Bluefield, and Christ, Pearisburg, Va., will take charge of churches in Pocomoke City and Kingston Marion, Md., on November 30.

FIGG, JAMES A., rector of the church at Christiansburg and of St. Peter's, Roanoke, Va., will become rector of Meade Memorial Church, White Post, Va., on December 31.

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GROVES, GEORGE CHARLES, former rector of several Long Island parishes, died in Brooklyn on October 22 at the age of 73; he retired from his last charge, the Nativity, Mineola, L. I., in 1936.

HARBACH, SHELDON T., missionary-in-charge at St. Timothy's, Detroit, was elected president of the Detroit Clericus on October 20. He succeeds the Rev. L. E. Midworth, rector of St. Thomas, Trenton, Mich.

HARRIS, T. CECIL has been appointed superintendent of the Good Shepherd mission at Fort Defiance, Ariz. He has been in charge of churches at Williams and Grand Canyon, Ariz., and will continue to serve them until vicars have been secured.

HILBISH, HARRY P., rector of Christ, Ottawa, Ill., since 1938, has been appointed rector of St. Mark's, Waterloo, Iowa. Before studying for the ministry, Mr. Hilbish was principal of the Erie High School, Erie, Ill. He was ordained in 1934.

HUBBS, ROBERT C., of St. Ambrose's, Philadelphia, will become rector of St. Andrew's, Newark, on December 1.

JOHNSON, HOWARD A., has resigned as curate of All Saints', Pasadena, Calif., effective December 31. The first of the new year he will become assistant student chaplain at Princeton.

JOHNSTON, HENRY, JR., since 1938 rector of Trinity, Rocky Mount, and in charge of two Franklin County missions, Va., will become rector of St. Stephen's, Oxford, N.C.

LEACH, WILBUR C., deacon, who expected to sail to the missionary field of the Philippines, has been temporarily held up by the State Department; while he is waiting for his visa, he is in charge of St. John's, Dover, N. J., whose rector is absent as chaplain in the U. S. Marine Corps.

MARTIN, JUNIUS J., curate of Christ, Exeter, N. H., has accepted a call to be rector of Trinity, Hannibal, Mo.

MILLER, RANDOLPH CRUMP, professor at the Church Divinity School of the Pacific, is the father of a daughter, Phyllis. THE

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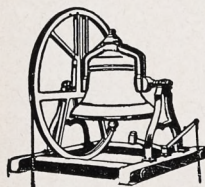
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WITNESS suspects a connection between
this happy event and the completion by
Professor Miller of an article on religious
education appearing in our pages.

NORTHUP, ISAAC N., assistant at Trinity
Cathedral since 1937, Newark, became rec-
tor of All Souls', Biltmore, N. C., on
November 1.

PLATTS, EDWARD, for the past four years
missionary-in-charge at St. Hilda's, River
Rouge, Mich., became a member of the staff
of St. Thomas' Parish, Whitmarsh, Pa.,
on October 15; he will have special charge
of St. James', Evansburg, Pa.

RUTTER, GEORGE M., vicar of Holy Trinity,
Hollidaysburg, and St. Peter's, Altoona, Pa.,
since January 1, 1940, has accepted a call
to the rectorship of Christ, Meadville, Pa.

STIRLING, JAMES, former assistant at St.
Paul's, Chattanooga, Tenn., has taken up
his duties as chaplain for Episcopal students
at the University of Florida, Gainesville,
Fla.

SWINDLEHURST, FREDERICK, vicar of St.
Thomas Chapel, New York, resigned on
November 1 to become priest-in-charge at
St. Elizabeth's Chapel, Eagle Valley, N.Y.

TAYLOR, FREDERICK C., former vicar of
the church at Salome, Ariz., became vicar
of St. Thomas', Clarkdale, and Christ,
Jerome, Arizona, on November 1. Mr. Taylor
lives in Jerome.

UNDERWOOD, FREDERIC, assistant at St.
Bartholomew's, New York City, will become
rector of the Advent, Westbury, L. I., on
November 30.

WATKINS, CLIFFORD C., in charge of St.
Paul's, St. Clair, Michigan, has added St.
Mark's, Marine City, to his care.

YOUNG, ELMORE C., formerly of Westfield,
N. Y., now lives in Albion, N. Y.

ZAEBST, ORAN, now a chaplain at Fort Jack-
son, S. C., has resigned as rector of St.
John the Divine, Hasbrouck, N. J.

Joint Ordination—

(Continued from page 10)

would never have arrived at their
agreement for Joint Ordination had
it not been for Clif. Bishop Parsons,
chairman of our commission, ap-
pointed him chairman of a sub-com-
mittee to study it further, and he
worked hard on it in collaboration
with a few others. He did most of
the work and drew up the document
incorporating the idea. The two
committees—ours and that of the
Presbyterians—made only very
minor changes in his document."

"Where do we go from here on the
proposition?"

"Well, as you have reported in
THE WITNESS, the matter has now
been submitted to both Churches for
study and later report. I presume
the commission, meeting last week in
Chicago (November 6-7), will dis-
cuss the matter further. In any case
that is the history of the proposal as
far as I know it. And I cannot em-
phasize too strongly that Clif More-
house should have full credit. He
put the proposal in concrete form;
he secured the approval of our com-
mission. And my father, of course,
never did anything whatever in the
way of promoting the plan. But he
was, I am sure, recognized through-
out the Church as an authority on
Canon Law so that I believe there
will be many who will be glad to
know that the plan for Joint Ordi-
nation had his enthusiastic ap-
proval."

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The decision is being made **now**. Success or failure will be determined largely by the effectiveness with which each parish enlists the financial and personal support of its members during the Every Member Canvass. If the Canvass is prosecuted until the last man and woman has been given an opportunity to take his part, then the Parochial, Diocesan, and National Church Programs can be carried out.

The National Council terms its 1942 Program a "Life and Liberty" Program. Expressed in dollars, it amounts to \$2,524,770. Expressed in human terms, it amounts to carrying the Cross to the farthestmost corners of the globe; giving aid to British Missions; advancing the Presiding Bishop's Forward in Service plan; working with youth at home and in colleges, and many other challenging activities.

Diocesan and Parochial Programs are equally challenging.

Is the Canvass under way in your Parish? Is every member of the Parish being made to realize the need for his help, the opportunity which is his, the urgency of his part of this "last bulwark?"

"It is no time for indecision," says the Presiding Bishop. "The need of a Saviour for the world is obvious and urgent; it demands that we demonstrate by our individual examples that Jesus Christ is capable of being that Saviour and able to meet conditions of our war-distressed times."

This is a glorious opportunity for you and your Parish!

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The present stimulation of the national economy through the carrying out of the national defense program is having a very beneficial effect upon fund-raising efforts to-day. Testifying to this are the following results achieved under our direction during one month—October, 1941:

Organization	Objective	Raised
Community Chest, Dallas, Texas.....	\$654,000	\$655,000*
South Florida Children's Hospital, Miami, Florida	250,000	256,000
Community Chest, Phoenix, Arizona.....	129,500	132,000
St. Mary's, Ogdensburg, New York.....	70,000	80,057
United Appeal, Tucson, Arizona.....	68,177	71,982
Community Chest, Spartanburg, S. C.....	53,500	60,515
Community Chest, Elgin, Illinois.....	55,570	57,118
St. Patrick's, Watertown, New York.....	55,000	55,428
Community Chest, Port Huron, Michigan.....	52,000	53,361

*Represents an increase of \$91,000 over last year and \$301,000 over two years ago.

These figures constitute a small part of the total of more than \$1,250,000,000 raised under the direction of this firm during the past thirty years for various religious, educational and philanthropic enterprises.

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