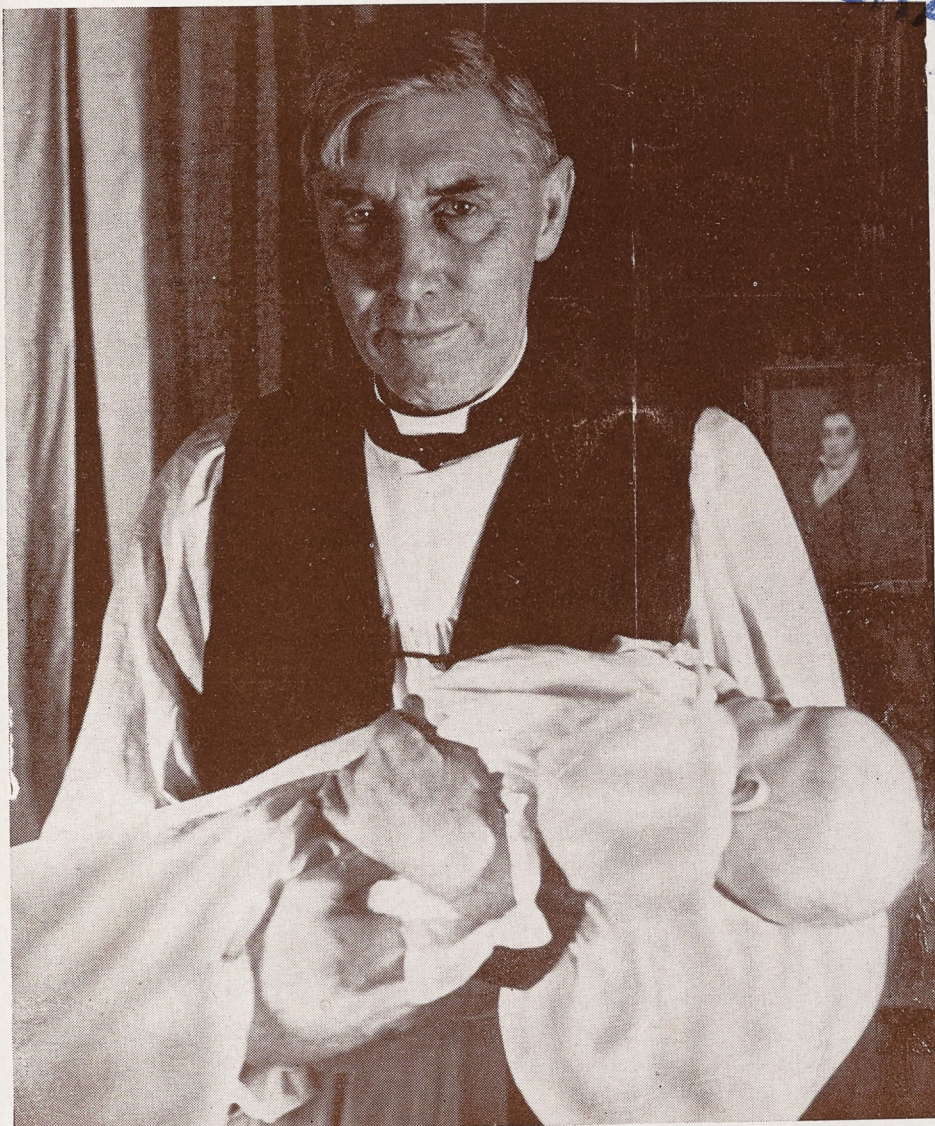


The WITNESS

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FEBRUARY 12, 1942



PRESIDING OVER HOUSE
OF BISHOPS IS BUT ONE
TASK OF H. ST. G. TUCKER
(story on eleven)

THE WORLD WE SEEK

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN
THE DIVINE
Amsterdam Avenue and 112th St.
New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Daily: 12:30 except Mondays and Saturdays.
Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

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Madison Avenue at 71st Street
New York City
The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL
TRINITY PARISH
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New York
Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK
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Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue at Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
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Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

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SERVICES In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.
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.

GETHSEMANE, MINNEAPOLIS
4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH
Miami
Rev. G. Irvine Hiller, Rector
Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sunday Services: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Services as announced.
The Church is open daily for prayer.

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811 Cathedral Street, Baltimore
Rev. Theodore P. Ferris, Rector
8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.
Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.
Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

EMMANUEL CHURCH
15 Newbury Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH
Nashville, Tennessee
The Rev. Thomas N. Carruthers, D.D., Rector
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

A First Class Job

THE BISHOPS meeting last week for two days at Jacksonville, Florida, did a first class job. Recognizing that missionary districts should not be left long vacant, particularly in war time, they promptly elected six men to vacant posts. What's more, they elected top-notch men, and they did it with a minimum of fanfare and back of the scenes lobbying which has been known to characterize such elections in the past. Addresses necessarily dealt with the war and its effect upon the life of the Church, but there was a noticeable absence of hysteria and sword-rattling. Indeed, quite the reverse, with Presiding Bishop Tucker taking the lead in pointing to the fact that out of the victory must come a new world or else millions will have died in vain. His addresses, opening and closing the sessions, were delivered in characteristic quietness and reserve but laid down a challenge which must be accepted promptly if the Church is to have that place in world reconstruction that we all covet. That we have far less democracy than we should have, and that we are in considerable danger of losing even that, were the implications of the Presiding Bishop's addresses as he urged the Church to press for a New Order that will provide liberty, peace and well being for all. It was a Jesuit priest, the Rev. Edward Dowling, who said at the Summer School of Catholic Action last August, "The two biggest obstacles to democracy in the United States are, first, the widespread delusion among the poor that we have a democracy, and second, the chronic terror among the rich lest we get it." One could not listen to the speeches in Jacksonville without the conviction that our Bishops at least are prepared to accept that double challenge.

The Opposition View

AT BISHOP MANNING'S request we are printing in this issue his letter of protest against the joint ordination proposal (*See Backfire*). There are several points in the bishop's criticism that demand careful consideration. (1) It is said that the joint ordination proposal is irreconcilable with that belief in the priesthood which has always been held in the historic Catholic and Apostolic Church. The difficulty with this statement is that there is no one belief in the priesthood which has been held everywhere, always, and by all persons in the

Church Catholic, by our own Church through all its history, and which is declared throughout our Prayer Book. It is characteristic of Anglicanism to be comprehensive. The legitimate views within the Anglican Church range all the way from Protestantism to Catholicism. Similar variety is characteristic of the whole historic Church. It is not good history to claim that the medieval or the modern Anglo-Catholic or the modern Roman-Catholic view of the priesthood characterized, let us say, the second century or the fourth. This is not a matter of wishful thinking or of prejudice but of historical evidence.

(2) It is said that the formula will have one meaning for Presbyterians and another for Episcopalians. This seems to presuppose a lot more stupidity on the part of both Presbyterians and Episcopalians than most of us are willing to admit! That the formula will be understood in a "Catholic" sense by many Presbyterians as well as by many Episcopalians, there is no doubt, especially in view of writings of present-day Presbyterian theologians. But it is characteristic of all our Christian formulas, not only in the Anglican Church but in the Church as a whole since the fourth century, that they are capable of different interpretations—take the article on the Resurrection in the Creeds, for example.

(3) It is said that the proposal is impracticable. But this remains to be seen. One would not think that a joint parish would be insuperably difficult to administer. Such united churches are in operation all over the country, for example the United Church of Hyde Park in Chicago which is Congregational and Presbyterian. However, if the practical difficulty should prove too great, some other mode of administration could be worked out. For instance, the parish might remain under the jurisdiction of its original denomination. The Commission would surely welcome suggestions from Bishop Manning, and others, as to the best and most practical mode of such administration.

(4) Finally, there is the protest against any change being made during the present crisis—apparently reunion is the *only* ecclesiastical change that the opposition would like to shelve for the duration! On the contrary, there is all the greater urgency to unite the forces of Christ for the purpose of meeting the crisis now confronting us. Historians will surely look back 1000

years from now, perhaps 100 years from now, and point out that the disunity of the Christian Church rendered it almost completely impotent at the time of the greatest crisis in the history of western civilization. How can we fail to see that

the total effect of our disunited Christendom is to leave it without any definite program and with divided forces? If ever there was a time when the world needed the united leadership of the Church, it is now.

The World We Seek

FOR many years responsible spokesmen of the Churches have been pointing to features in the social and economic institutions of this country which summon Christian people to repentance and amendment of life. Their indictment calls in question both the conduct of individuals within the present economic system and the structure of that system itself.

THE PROBLEM STATED

The main lines of this judgment have been authoritatively summarised for the non-Roman Churches in the Report of the Economic Section of the World Conference of the Christian Churches held at Oxford in 1937. From this Report we quote an extract which epitomises the whole:

"The subordination of God's purpose for human life to the demands of the economic process seems in practice to be a tendency common to all existing kinds of economic organisation. In particular we draw attention to certain features of modern life in the so-called capitalist countries of the world.

"(1) The ordering of economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success.

"(2) Indefensible inequalities of opportunity in regard to education, leisure, and health continue to prevail; and the existence of economic classes presents an obstacle to human fellowship which cannot be tolerated by the Christian conscience.

"(3) Centres of economic power have been formed which are not responsible to any organ of the community and which in practice constitute something in the nature of a tyranny over the lives of masses of men.

"(4) The only forms of employment open to many men and women, or the fact that none is open at all, prevent them from finding a sense of Christian vocation in their daily life."

These grave defects in our national life have long been crying for redress; but the war lays

Report of English Churches on World Reconstruction

bare a situation which brooks no further delay. Decisive remedial measures must be taken in our time if worse calamity is to be averted. We turn then to observe some of the inherent difficulties of the problem and to survey some of the factors which give hope of remedy.

INHERENT DIFFICULTIES

The reasons why the world's problem of economic order still remains so largely unsolved are manifold. For one thing, there is the immense technical complexity of bringing so vast and complicated and ever-changing a problem under adequate control. A most formidable problem is constituted by the linking up of the industrial fortune of one country with that of every other country in the world, and by the prodigious pace at which the whole problem changes its shape when fashions change or new processes are discovered or nations turn from one economic policy to another for political reasons. Accurate knowledge on a great variety of matters is necessary to the formation of sound policy and we pay our tribute to those who are helping to accumulate and analyse the needed information. But that is not the whole of the problem nor the part of it which specially concerns the Churches. We are more concerned with the human factors—with the aims and purposes, the values and assumptions which guide men in their individual enterprise and determine their success or failure in bringing their conduct under proper control.

The right ordering of economic life has always been beset by the following among other universal defects of human nature. Ignorance of the conditions surrounding other lives has left undisturbed the natural inertia of such as live in comparative comfort. Jealousy for the retention of existing privileges and fear of the unknown outcome of proposals for change have acted as a brake on honest thought and an obstruction to desirable reform.

Self-interest has taken refuge in mistaken allegiance to false theories about man's necessary subservience to "economic law." These selfish tendencies entrench themselves in customs and institutions which are taken to be inevitable and therefore unquestionable, though actually they are but the contemporary embodiments of human sin.

Christian people should have been forearmed against these tendencies but actually they must take their share of blame for abandoning this section of life to the play of unregenerate human forces. The secular outlook on economic questions has invaded the Church itself. Christian people in general have not been sufficiently sensitive to the inherent demands of the Christian view of life. In consequence, they have been too ready to resent the application of a Christian critique to their own social standards and practices, and too quick to acquiesce in excuses for regarding radical remedies as impracticable. On the other hand, those who have been deeply concerned about these matters have often failed to bring their proposals down to earth.

All these factors have to be taken into account as we face the future and reckon also with the special difficulties which must follow from the devastations and dislocations of war time. Those who are ready to make good their own prosperity however they may injure others in the process will be quick to take advantage of a disturbed situation, whilst the disappointments and delays which must accompany the period of readjustments will bring strong provocation to many. Sharp conflict might thus arise between aggrieved masses of the unprivileged on the one hand and alarmed and militant economic powers on the other; and if this situation were not wisely handled it might lead to such revolutionary or reactionary folly as would bring immense loss and suffering to all classes of the community. The majority belong neither to the ranks of the reckless poor nor to the reckless rich; they have made a sufficient adjustment between self-interest and goodwill to threaten no one's peace in normal times. But even these might give way to selfish panic under unscrupulous leadership from either end of the social scale, if they felt that their essential interests were in peril. For such wise leadership as will avert the danger we have good reason to hope if we make full use of the favourable factors in the situation.

HOPEFUL FACTORS

There are two good omens for the future. One is the increasing realisation throughout all classes of the community and especially in the minds of their representative leaders, that very big social changes are inevitable and rightly due. The sec-

ond is the present accentuation of the British repugnance to irresponsible power. The contrast between our British political philosophy and the power politics of Germany gives us this potential force for sound radical reform.

It is now widely recognised that the free play of economic forces does not secure a wise distribution of either capital or labour or the profits of industry, as it was once expected to do. On the contrary it produces chronically the paradox of poverty in the midst of plenty, rivalry to the verge of war, sabotage of plant and production by industry itself, and the degradation of men through squalor and unemployment to an extent which affronts our sense of the dignity of human personality. It is therefore coming to be seen that it is wrong to leave the supply of essential human needs to the chance of their being satisfied as a mere by-product of industrial and commercial processes governed primarily by other considerations. The satisfaction of these human needs must rather be given the place of paramount importance in the planning of industry as a whole.

This potential force for economic reconstruction

WHAT'S THE IDEA?

SINCE we didn't have time to ask permission perhaps we had better withhold the name of the clergyman who sent this telegram: "Please mail immediately complete prospectus of eight weeks Lenten study on *The World We Seek*, giving titles of eight studies. Also quote price for 500 copies for eight weeks mailed directly to individual families." Needles to say we replied in haste, enclosing the *Backfire* page of the January 29th issue which contained an outline of the Program. It is too late of course for you to order copies of this number, carrying the first installment of the Report of the British Churches. But you can order for the other seven installments, either a Bundle or direct mailing to your people as this rector is doing. And if you do we will send you at once the complete Report, free of charge, so that the leader of your study group may prepare in advance of the class. But you must act immediately to get the issue of February 19 containing the second installment. Wire if necessary. We will bill, either for Bundles or direct mailing, during Easter Week at 5c a copy. Address the Chicago office at 6140 Cottage Grove Avenue. To quote Archbishop Temple: "It is hoped that this (Report) may be widely studied, discussed and criticised." Here is the Church's answer to "What are we fighting *FOR*?" The IDEA this Lent is to get Church people to face up to that question, since we ought to know what we are *FOR* and not merely what we are *AGAINST*.

must not, however, be expected to succeed without strong leadership and well-educated, widespread and determined support. To that end it is necessary to concentrate public thought and feeling upon the outstanding features of our present economic disorder and at the same time to create a fundamentally religious passion for national renewal. We know all too well how the best practical programmes can be whittled away to almost nothing by successive concessions to vested interests unless they are pursued with the rigour and energy that spring from strong and clear conviction. The principles necessary to national renewal are still only precariously operative in the British mind. We go on to make them explicit and to set out some of the practical objectives to which they lead us.

QUESTIONS FOR DISCUSSION

1. Have some member of the group report briefly on the World Conference held in Oxford in 1937. What relationship did it have to this report?
2. In dealing with social and economic questions what is the chief concern of the Church?
3. Have the group discuss whether the desire for the retention of their own privileges prevent them from supporting desirable reforms.
4. What is the meaning of "class struggle" and in what may it result? What can you do to prevent it?
5. Do you agree that "very big social changes are inevitable and rightly due?" Discuss.
6. Why is it possible to have "poverty in the midst of plenty?"
7. Under our present economy what considerations are chiefly responsible for the production of goods essential to the well-being of people?

Clerical Salaries

TO ANYONE who takes time to consider it is evident that something ought to be done about the salaries paid to the clergy of our Church. The situation to say the least is not Christian. There is no relationship between the needs of the individual involved or the importance of the work done, and the salary paid. Wealthy parishes pay fairly large salaries. Poor parishes and mission stations as a rule pay just as little as they can to get any sort of person to conduct services. Bachelor clergy receive as much if not more than men with several children. The methods of the world prevail. If a man knows how to sell himself, he is apt to get a decent income. If he has a family and is in need of work, he takes what is offered him, and is glad to get it.

This lack of system does not make for efficiency. Men are always struggling to get the well-paid jobs. And when they get them they hold on to them. No small part of the clergy placement problem is a matter of pay. It is well-nigh impossible to convince a man that he ought to give up his present work, if it pays more than any other job he can get. Then there are other ramifications. We are all supposed to be interested in missions. But it takes something of a hero to raise money to pay a missionary bishop, or missionaries, more than you yourself are making. This does not mean that our missionaries are well paid. Far from it. But they ought to be, because it is they who are doing the advance work. Salesmen are usually well paid. But not ours. We trust our forward work to the very young, or to those who have lost all ambition. They can not do anything else. So they take jobs on the home mission field.

by **Oscar Green**
Rector at Palo Alto,
California

And we wonder why it is that so little progress is made. The real question is how are we able to hold our own with such a system.

But we have been talking in the abstract. Everybody complains about his pay. Does anybody know whether our men are underpaid? No system works perfectly. A parish has to cut its rector's salary occasionally just as practically every business had to cut all salaries ten years ago. Yes, we know about the pay of our clergy. A joint commission of the two Houses of General Convention made a survey two years ago, and this is part of what it discovered. That the average "actual" salary in our church is \$2860; the average "cash" salary, \$2452. The difference between the "actual" and the "cash" salary is the estimated rental value of the rectory. The Pension Fund in computing salaries allows one-sixth of the amount of the monetary remuneration to be added, since the rectory is part of a rector's salary. The commission did the same thing in making its report. So it will be found that the "actual" salary is one-sixth more than the "cash" salary.

At first glance the above figures are rather impressive. Twenty-eight hundred dollars is not to be sneezed at, especially when it is remembered that you may add an additional \$100 for fees. It is not large pay, but it is adequate; and as secure as most things are in this life; and after all men should not go into the ministry for monetary reward.

BUT average figures tell us very little. The averages above include the salaries of bishops, deans, national officers, and the rectors of large city parishes which run up as high as \$22,000 a year. We get a better picture when we consider the median salary. The median is the middle salary. Four thousand one hundred and five salaries were studied. Arrange them in an ascending order from the lowest to the highest. Salary \$2053 is the median salary. In this case, the median actual salary is \$2350; and the median cash salary, \$2015. In other words, we pay half the ministers in our church \$2000 or less a year. It is mostly less for the modal cash salary is \$1800. The modal salary is that of the largest single group. There are two hundred and fifty men who receive this amount. More than a hundred receive less than one thousand dollars a year.

But is there anything that can be done about it? Of course, there is: something has already been done. The House of Bishops has charge of the mission field, and through the National Council it has standardized salaries in certain areas on the foreign front. Here living conditions, length of service, size of family are all taken into consideration.

There is no reason why the same principle should not be applied to the home field. It is just as important that the men in Nevada get a living wage as those in Liberia. Why should not General Convention establish a working commission, on salary if necessary, to consult with the various social agencies and establish some standards? We know what our men are paid; but we do not know what they ought to be paid. Suppose it were found that in New York and New England a married man should have three thousand dollars and a single man two thousand; and that in the South and the West, a married man might be comfortable on \$2400, and a single man on \$1800. Let General Convention say that it feels that this is what ought to be paid, and let the bishops covenant among themselves that this is what they are going to pay.

General Convention probably has no power (and if it did have it would not exercise it) to regulate the internal workings of a diocese. But public opinion can do much. If a comparatively few bishops took the standards seriously, others would fall in line. Parishes would see the light. It is the practice of one bishop I know to tell a vestry when it starts to call a man that he will not accept the man unless the salary is right. In how much stronger position this bishop would be if he could point to the findings of General Convention.

It is an interesting fact that the median salary of our clergy is the *minimum* health and decency

budget for a family of five as prepared by the United States bureau of labor statistics in 1919. Since we have gone to war, I imagine that the cost of living is at least as high as it was then. This means that half of our clergy have to get along on less than a health and decency income. Yes, something ought to be done about clerical salaries.

A Book Review By

JOHN W. SUTER JR.

The Golden Book of Prayer. Edited by Donald B. Aldrich in collaboration with William Oliver Stevens. Dodd, Mead; 1941, \$3.00.

CLIFTON FADIMAN says *In Reading I have Liked*. "... no reviewer is really objective when dealing with a friend's book, for if the book has anything to it at all, he is really dealing with the friend himself. . . . The road to a reviewer's disintegration is marked by many milestones, each one a statue erected to commemorate a beautiful friendship."



Don Aldrich

Now, Don Aldrich I have proudly claimed as a friend ever since those days at the Cathedral in Boston when he was Star Assistant and I was a day-a-week helper, both of us luxuriating in the bright beams of Dean Rousmaniere's exalted leadership. Yet, defying Fadiman, I have accepted the assignment to review *The Golden Book*, equally willing to point with pride to the 24-carat elements therein and to view with alarm the alloy.

Like its editor, *The Golden Book of Prayer* is well-dressed and personable, guided by deep human insight and warmed with religious fervor. It combines jauntiness with judgment, treading the high road of prayer with a song in the heart and a flower in the lapel. Good shepherd that he is, Ascension's Rector flings open broad gates to all four points of the compass, where a flock may go in and out and find rich pasture, grazing at will upon types of spiritual nourishment as different as Chaucer from Chinese.

Here are eight of the Jewish Psalms, and one-hundred-thirteen other selections of poetry. Here are quotations in French, in Dutch, in Latin. Here are eight one-minute sermons from Dr. Aldrich's pen in the familiar manner of his Sunday Leaflet. Here are the words of Robert Sherwood, Philip Sidney, R.L.S., and Thoreau; of Aeschylus and Pusey and Tagore. George Eliot rubs shoulders with Percy Dearmer, the Roman Missal with Max-

well Struthers Burt. Rebecca Weston and Margaret Widdemer and Margaret Bailey offset Herbert and Herrick and Vaughan. James Martineau and Frank Mason North link elbows with Francis of Assisi and Augustine of Hippo. Philosophers, Bishops, Monks, Mystics, Statesmen, Novelists, Explorers, Evangelists, Queens, stalk through the pages in a pageant that wends its dramatic way back and forth among the centuries. Some of the selections are calculated to stiffen morale, some to provoke a friendly smile, and others to weave a meditative spell. If the book has an over-all pattern, it would seem to be the one suggested by Robert Louis Stevenson's "Give us courage and gaiety and the quiet mind." Not theory, however, so much as taste, governs the selection, and the compiler's good ear, good eye, and cultivated sensibilities have combined to assemble an admirable treasury. Of his own prayers, two are outstanding in quality: A Home Prayer for Thanksgiving, and A Wartime Prayer.

However, anthologists owe to their readers, to say nothing of their fellow-writers, a certain fastidiousness in attributing their borrowed materials to authors and sources. The standard for this is set by those parts of the volume now under review where the authors' names and dates, and the sources, are correctly recorded. In these cases we are given precise and enlightening information: a circumstance which renders the more surprising the dreamy whimsicality of many of the other references.

The present reviewer likes the anthology enormously, will use it in preparing both sermons and services (nor will it be the first time that he has taken a leaf out of Aldrich's book), and heartily recommends it; but just because he likes it so much, he cherishes the hope that before it is put through the press for the (undoubtedly early) second edition it will be paid the compliment of alert editing by a patient scribe who has a good library, a sharp pencil, the memory of an elephant, and the eye of an eagle.

THE SANCTUARY

Conducted by John W. Suter Jr.

THOU SHALT LOVE

O BLESSED LORD, we beseech thee to pour down upon us such grace as may not only cleanse this life of ours, but beautify it a little, if it be thy will, before we go hence and are no more seen. Grant that we may love thee with all our heart, and soul, and mind, and strength, and our neighbour as ourself, and that we may persevere unto the end; through Jesus Christ our Lord.
Amen.

(James Skinner, A.D. 1818.)

Religious Liberty

By

GEORGE I. HILLER

Rector of Trinity Church
Miami, Florida

"FREEDOM—The right of every man to worship God in his own way."

It sounds tremendous when some speaker, anxious to express his wisdom and ideas on World affairs, manages to roll off the sonorous phrase, as one of the objectives of the present world struggle.



From the speaker who has not worshipped in any way in twenty-five years, it is plain hypocrisy.

I have been rather amused at the number of politicians, both high and low, and the Civic Club leaders who tell us, with the tremolo stop, that "Religion is without power and that it is the failure of organized Religion which is responsible for the chaotic conditions of the World today."

A little less worry and a little more worship would give them an example of power and make them a powerful example.

The effectiveness of Christianity once depended upon a small group (eleven men) and they were not speakers.

Unless religion is vital, it is not important whether it is free or not.

Maybe if it were suppressed in this country it would be more appreciated.

I cannot forget the words of Studdert-Kennedy, penned during the last war;—

"O by Thy Cross and Passion Lord,
By broken hearts that pant
For comfort and for Love of Thee,
Deliver us from cant."

Face the Facts

By

IRWIN ST. JOHN TUCKER
Rector of St. Stephen's Church
Chicago

ACROSS the pages of the world's history lies written our national shame.

Jealousy between army and navy commanders paralyzed Pearl Harbor defenses, cost the lives of three thousand American boys, gave an enemy control of the sea, placed our Pacific coasts in grave jeopardy.

Jealousy between two arms of the same defense

force; savage rivalry between responsible heads of brother services of the same nation brought disaster upon both of them, and all of us. Indignation burns high, anger runs deep, against such men as these.

But is it any the less a disgrace to the army of Christ that jealousy between branches of His Church paralyzes their power to attack, divides, hampers and all but destroys their defenses?

National hatreds, racial lust for power, hurled mankind into a pit of slaughter; and the Church, that should speak to allay these hates, restrain this mutual massacre, is split and rent asunder by older hatreds, deeper rivalries, far more irrational jealousies.

And when, facing the desperate peril of destruction of all God planned and Christ died to bring about, our leaders say to one another "Let us, with brotherly respect, join forces on the field of battle"—who are these that bellow; "Rather than recognize as fellow-soldiers those whose uniforms and tactics differ from ours, we shall abandon the cause?"

Why these fifth-column whisperings, this vengeful threat of treachery, these secret plottings and open threats?

Why, when God commanded that we all be one, and Christ died to make us one, why are there among us those who, wearing the uniform and holding the commission of the army of Christ, vow they will surrender their trust to the common enemy, before they will consent to merge commands?

Hymns We Love

HOW SWEET THE NAME OF JESUS SOUNDS

"JOHN NEWTON was too much in earnest about religion to be readily entrusted with a commission to teach it, except as a favor to a great man"—so writes George Trevelyan in *The American Revolution*. It is certain that Newton's remarkable career and undoubted evangelical ability did not commend him to fox-hunting ecclesiastical do-nothings, and not a bishop was willing to ordain him. If Lord Dartmouth—the one the college is named after—had not interceded with his political influence, Newton might never have had a church. It was not the only time politicians have been more sincere than ecclesiasts. And from the converted African slave trader echo similar words to those of the mystic Bernard of Clairvaux.

How sweet the Name of Jesus sounds

In a believer's ear!

It soothes our sorrows, heals our wounds,

And drives away our fear.

—CHARLES G. HAMILTON

KNOW YOUR FAITH

By
RICHARD EMRICH

THE MANHOOD OF THE MASTER

IT IS the teaching of Christianity, not only that Jesus Christ is truly God, as we saw last time, but also that He was truly Man. He hungered, suffered, wept, was tempted, grew in knowledge, and prayed to His heavenly Father. He was "one of us" in all things except sin. It may seem to us obvious to insist upon His Manhood, but we must remember that in the early days of Christianity this was denied by some. It was because of this that the fact that He was born, suffered, was crucified, dead, and buried, was placed in the Creed. It is the insistence of the Creed that He trod "this earth before us" and felt "its keenest woe."

What does His manhood mean for us today? It means (1) that in the Incarnation we see, not just God, but also God's plan for man. Jesus Christ is Man as God sees Him and intends Him to be. He is a Revelation of the purpose of human life. Some people believe that the purpose of human life is to make money, or to acquire power, or to achieve comfort. Men have forgotten what a man should be and are lost in the dark alleys of the world. The Manhood of Christ reveals to us the True Man, and in a dark world that Figure stands as the Guide, telling us that our lives are meant to be lived in humble fellowship with God and in the service of our fellowmen. (2) In a day when men are discouraged about the human race that Manhood reveals to us the possibilities of human nature. It is right that we should be discouraged about men apart from God, but Christ reveals to us what can be done with this human nature of ours when it is given over to God. When this common human nature of ours is lifted up in Him to God a new humanity appears. (3) When we speak of the Christian life we are not describing some qualities which have never been realized on this earth. We do not follow some unreal figure. We are the followers of a Life which was actually lived on this earth.

It is difficult for some people to bring themselves to the position where they admit that our Lord's knowledge was limited and incomplete. We must remember, however, that if He was truly Man, He was also a particular Man, living at a certain time and limited by that day. We do say that He was morally perfect, that His life was given wholly to God, but it is not necessary to maintain that His other knowledge was unlimited. To say that would be to deny that He was "one of us." It is clear from Scripture that He grew in knowledge, and that He asked questions.

Bishops Meet In Jacksonville

*Elect Six Missionary Bishops and
Plan for Advance in Church's Work*

Reported by W. B. Spofford

★ Jacksonville, Florida:—The task of the Church in war-time, and the election of missionary bishops for six vacant missionary districts, featured the meeting of the House of Bishops, held at Jacksonville, Florida, February 4-5. The results of the elections will be found in the box on page 12 of this issue. They are subject of course to the approval of diocesan standing committees, but it is safe to assume that there will be unanimous approval.

War talk characterized not only the speeches made in the House but also the conversations in the lobby and the dining room of Hotel Windsor where most of the eighty bishops attending the meeting stayed. That the heads of the Church expect a long and hard war is indicated by the resolution which was unanimously carried at the closing session. Offered by Bishop Malcolm Peabody of Central New York, it recommends that a minimum amount of time be given to the General Convention, scheduled to meet in Cleveland, Ohio, in the fall of 1943. It is proposed that the House of Bishops and the House of Deputies meet as one body "on a war-time basis," and that the side-shows which have characterized General Conventions in the past be cut out. This would mean the elimination of dinners, mass meetings, open forums, exhibits, and the various other functions which in the past have attracted non-delegates to General Conventions.

A resolution introduced by Bishop Freeman of Washington was unanimously carried commending the foreign policy of the government and expressing complete confidence in the President. Presiding Bishop Tucker, at the opening session, said that it was necessary not only to win the war but also to win the peace. "The present war will lead only to another struggle unless America is made really Christian," he declared. "Victory in war is a prerequisite for winning peace but something more than a military triumph is needed to make the ensuing peace an opportunity for producing a better world, one in accord with God's purpose. The war is one of those judgments upon our sins which is at the same time a



Host to the Bishops who met last week in Jacksonville was Frank Alexander Juhan, the Bishop of the Diocese of Florida.

warning which, if properly heeded, may by God's power be converted into an opportunity. It is easy and natural to recognize the war as a judgment upon the sins of our adversaries. But we must interpret it not only as a judgment upon them, but, even more, as a warning to those who stand forth as champions of the righteous cause."

After declaring that freedom and the democratic way of life characteristic of the United States and Great Britain are in danger "because its possessors have been wanting in self-restraint and indifference to the responsibilities involved," Bishop Tucker declared that a new order is God's purpose for the world. It was a stirring address, packed with challenge to the Church to face up to the issues growing out of the war, and was very much in line with the report of the commission of the English Churches, the first installment of which appears in this number of *THE WITNESS* under the title of *The World We Seek*. Military

victory will be shallow, he said, "if, in winning, we become infected with the germs of those moral diseases which have always proved destructive to liberty, peace and human well being."

Bishop Sherrill of Massachusetts and Bishop McKinstry of Delaware, officers of the commission seeking \$385,000 for the army and navy chaplains, reported on the progress of the campaign, with the House pledging "its hearty support to the commission and its chairman, in the effort being made to secure adequate funds."

Expansion of the Church's program in the face of war was urged by Bishop Hobson of Southern Ohio and also by Bishop Tucker. The former spoke on the work of the Forward in Service program the first day of the meeting and said that "It is not merely a case of trying to hold the line, not merely a survival. We must go forward. And any cause which in these war days is going to have this forward spirit must be presented in compelling terms. We must ask ourselves, is the cause of Christianity of such compelling urgency as to create in us and in our people that determination to push forward."

"Records of the past," Bishop Hobson maintained, "show that the Church has slipped backward in such emergencies. There are those who think the Church cannot go forward now. Others take the Maginot line attitude; they think the Church can only hold her own. This is a defense attitude. It is our job to convince people that not only should the Church go forward in these times, but that it must go forward. The war is the very reason why we can go to our people and our clergy and ask them for more effort, more sacrifice for the Church."

Bishop Reifsnider, formerly of Japan, told the bishops that the act of the Japanese government which required foreign missionaries to leave Japan was not primarily an anti-Christian move, but was a device used by the military to suppress information.

"The Japanese Church," said the Bishop, "is now established on much
(Continued on page 18)

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Missionaries Safe

★ "Greetings from eight happy prisoners" was the message received from Hankow, via Changsha, China, by the Presiding Bishop on February 2. It came from eight members of the Church's mission staff interned in Hankow and Wuchang, from whom nothing direct had been heard since November. They are: Bishop Alfred Gilman of Hankow, on the China staff since 1902; three women from the staff of the Church General Hospital, which is normally in Wuchang but now in refugee quarters across the river—Louise Reiley, Winifred Steward, and Nina Johnson; Olive Tomlin, a teacher; Rev. Claude Pickens, Robert Kemp, who taught in Boone school Wuchang, until it refuged to the west, and since then has been caring for thousands of refugees in the mission buildings and school in Wuchang; and Rev. Robert Wood, 70, technically retired, but active as always in the field he has been working in since 1898. The cable added that Mrs. Claude Pickens and children are well at Chefoo, the post city where they are staying. The cable was sent through Rev. Newton Liu. He has managed to keep work going on in Changsha though the church is damaged and the school destroyed. Last word from him was that a bomb falling close to the church only delayed a confirmation service two hours.

Jackson Gets Second Church

★ Ground breaking ceremonies for the new St. Columb's church, the second Episcopal parish in Mississippi's capitol city, took place recently. Retired Bishop Bratton, Bishop Green, Rev. William Capers of St. Andrew's, Jackson, and Rev. Val Sessions, rector, took part in the ceremony. The original stone chapel of St. Columb's was torn down after the World War, leaving, up to now, St. Andrew's as the only Episcopal church in Jackson. The new parish, organized last February, grew from 30 to 130 communicants during the year while it held services Sunday afternoons at a rented Lutheran church. The new building will be

both parish house and church, with the chancel and sanctuary cut off from the rest of the building by curtains.

Maine's New Dean

★ The Rev. Powel M. Dawley has accepted appointment of Bishop Oliver Loring to be dean of St. Luke's Cathedral, Portland, Maine. He is at present associated with Bishop Loring's brother, the Rev. Richard Loring, at St. David's, Baltimore.

On the Cover

★ Presiding Bishop Henry St. George Tucker, who presided over the meeting of the House of Bishops last week (reported elsewhere) is



The stocky gentleman with clericals is Bishop Walter Mitchell of Arizona. Mrs. Mitchell, pictured here, likes to travel too in the private plane of the Churchman-friend who frequently flies the Bishop and his wife about the state and points beyond. To meetings of the House of Bishops for example, though we can't swear that they went to Jacksonville by air.

pictured on the cover baptizing Rebecca Brown Lee, daughter of Mr. and Mrs. St. George Tucker Lee of Richmond, Virginia.

Exceed Expectations

★ A new high 100.7% was reached in 1941, when payments of 99 dioceses amounted to nearly \$10,000 over expectations, it was announced by Lewis Franklin, treasurer of the National Council. His report reads:

"One diocese filed no expectation. Out of the other 99 all but one foreign and three domestic jurisdictions paid in full or over-paid. It is probable that the failure of Liberia to make any substantial payment was due to war conditions. The total payments of these 99 were nearly \$10,000 in excess of their expectations. Our budget for 1941 can now be balanced. In addition to this fine support of the regular budget the Church has given \$330,442.94 for British Missions, a small part of which sum was paid in 1940. Of this \$300,000 has been given to maintain the overseas work of the English Church." A breakdown of diocesan totals shows that Vermont paid 114% of its expectations; Lexington 130%; Northern Michigan 129%; Minnesota 123%; Olympia 125%; Alaska 117%.

Pacifists Meet

★ "To, by example, preserve and restore the faith of men in each other" is one of the main jobs of the

pacifist today, said John Nevin Sayre, secretary of the Fellowship of Reconciliation and executive committee member of the Episcopal Pacifist Fellowship at the United Pacifist Conference held in New York City Jan. 31-Feb. 1. Over 485 persons from 15 states attended the meeting, 50% larger attendance than any of its peace time gatherings. Resolutions passed included: Favoring an immediate negotiated peace,

providing for a democratic, non-military world government; revision of the draft laws to recognize the rights of all those who for any reason are conscientiously opposed to war, not just those who are against it for purely religious reasons.

Oliver Hart Called

★ The latest rector of a big metropolitan parish to be called to serve with the armed forces as chaplain is the Rev. Oliver Hart, rector of Trinity, Boston. He was a reserve officer prior to the war.

Prayer in Scarsdale

★ The Rev. Shirley Hughson of the Order of the Holy Cross will conduct the Quiet Day for Women, to be held at the Church of St. James the Less, Scarsdale, New York, on February 20.

Christian Social Relations

★ Before condemning international hatreds, prejudices, and intrigues, we should examine our own shortcomings of a similar nature, said the Rev. Almon Pepper of New York at the conference of the provincial department of Christian social relations held in Oklahoma City January 27-28. That the Church's problem in wartime is far greater and more complex than in peace time, and will be even more so during the next few years, he declared. Suggested as positive steps the Church should take in order to assume its proper place in community life were the following: We must display intelligent Christian attitudes toward such challenging problems as race relationships, including anti-semitism, disputes between capital and labor, housing and problems of relief and agriculture; we should provide chaplain service and religious education in jails, and hospitals; make physical resources of parish buildings available to Scouts, committee meetings, and wholesome recreational programs; work toward the preservation of civil liberties, fair court hearings, and more co-operation among denominations and all forces working for the good of the community.

Meeting for Japanese

★ The Rev. Kaisuke Kitagawa, in charge of St. Peter's Mission in Seattle, and St. Paul's Mission, Kent, Washington, called a meeting of first and second generation Japanese on January 24, to point ways in which they could insure their own safety and aid in the defense of the nation. Many of the listeners were

farmers and they were urged to stay on their farms and plant crops as usual. Speakers were Floyd Oles, of the state agriculture department, Mayor Woodin of Kent, William Mambu, attorney, and vice-chairman of civilian defense at Strickland. Mr. Kitagawa said he felt a great deal of confusion had been cleared up, and many things explained that had not been understood before.



Is the conversation about the fund for army and navy chaplains or is it football? Delaware's Bishop McKinstry is particularly interested in the former, being an officer of the committee raising the money. Bishop Malcolm Peabody however likes to turn the conversation to football these days since his son, a star at Harvard, makes the All-Americans.

From the Mouths of Babes

★ Our correspondent from the State of Washington has a new—and different air raid story. It seems that in an air raid drill at one of the grade schools, each child was to seek for shelter (they were on the school grounds). They all found places except one roly-poly little Japanese boy. He was just too fat—he couldn't get under anything. A man walking past called down, "What's the trouble, son?" The little fellow looked up and said solemnly, "The damn Japs are after us!"

Conference in North Michigan

★ A two day conference for the clergy was conducted by Bishop Herman Page, provisional Bishop of Northern Michigan at Ishpeming, January 27-28. He based his discussions upon three questions: What has the Church to offer people that they can't get as well, or better, somewhere else? Are we giving our people a religion that is real? How can we present the Christian religion so that it will make people more effective Christians? In answering these questions he brought out that the chief thing the Church and clergy had to offer was their faith as contained in the Apostles' Creed. This

was: belief in a supreme God who created and ordained this world, with its sufferings as well as its joys; belief in the Divinity of man . . . necessity for suffering if progress is to be made . . . forgiveness of our own, and others' sins . . . the Christian community. At a Bishop and Council meeting following the conference, it was reported that every parish and mission in the diocese was served by a resident clergyman, or one nearby. The committee on Endowment Fund reported steady progress, so there is every possibility that a resident bishop can be elected in the May convention.

New Organist At Albany

★ G. Winston Cassler, composer and organist became choirmaster and organist at the Cathedral of All Saints, Albany, New York, February 1. Cassler came from St. Paul's, Canton, Ohio, where he had worked for six years. He is author of the hymn tune to John Oxenham's "Peace" in "Songs of Praise for America," and of a setting of the "Benedictus Est." He also assisted Canon Daniels of Oberlin, in compiling his book, "A Pointed Psalter."

Society for College Work

★ Nearly a hundred prominent business and professional men attended the first dinner of the Church Society for College Work, held in New York City, January 28. Speakers

BISHOPS ELECTED

★ The House of Bishops, meeting at Jacksonville, elected the following to be Bishops of Missionary Districts: New Mexico, the Rev. James M. Stoney of Anniston, Alabama; Idaho, the Rev. Frank A. Rhea, dean at Boise; Honolulu, the Rev. Everett H. Jones of San Antonio; Nevada, the Rev. William F. Lewis of Burlington, Vermont; San Joaquin, the Rev. J. Lindsay Patton of Berkeley, California; the Philippines, Bishop Norman S. Binsted, formerly of Japan, who is now serving there by appointment by the Presiding Bishop. The whereabouts of Bishop Binsted is now unknown, though he was last reported in Manila. Bishop Charles S. Reifsnider, formerly of Japan, was designated to represent the American Church in dealing with the now independent Church in Japan and to work with missionaries formerly stationed in that country.

were Dean Herbert Hawkes of Columbia, and Dr. Edwin Burdell, a director of Cooper Union. Toastmaster was Rev. Lieut. Leslie Glenn, president of the Society. Dean Hawkes emphasized the responsibility of the College in strengthening whatever faith the student brought with him to school, and Burdell spoke of the responsibility of the home parish to support the Church's college work, since the parish would be the ultimate gainer, or loser.

Denver School of Prayer

★ A school of prayer was held in Denver, Colo., at the Church of the Ascension, the last week in January. Rev. Karl Tiedemann of the Order of the Holy Cross led the school, attended by communicants from all the Denver churches. February 1-3, Mr. Tiedemann conducted a similar school at Pueblo, Colo.

Chapel for Scout Troop

★ Scouts of Troop 42, Pendleton, Oregon, are adding a small chapel to their meeting room in the basement of the Church of the Redeemer. To be known as The Chapel of Sir Galahad, the chapel will be dedicated to the late Lord Baden-Powell, Chief Scout, and Daniel Beard, the "father" of scouting in America.

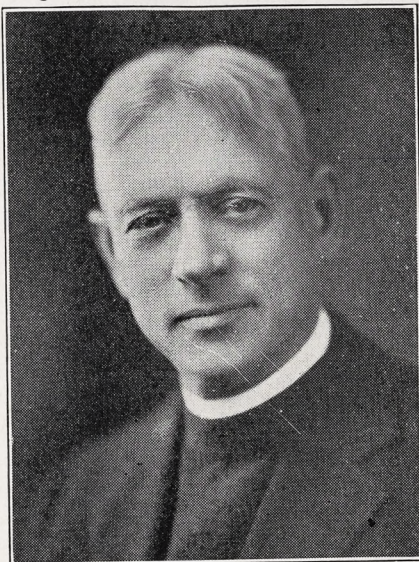
Los Angeles Convention

★ The convention of the diocese of Los Angeles was held in that city January 25-30. On the opening day there were also missionary services in San Diego and Riverside. Bishop Charles Reifsnider, resigned Bishop from Japan spoke at a missionary service, and to the Woman's Auxiliary. Oliver Butterfield, chaplain of the California Institute for Men spoke on "A family-centered parish program" and Miss Ilione Baldwin talked on "Curriculum building for the Church school." A note on the bottom of the convention program shows how war has come to the Pacific coast. "No convention dinner or reception is scheduled on account of war conditions."

Dallas Convention

★ The location of a number of camps within the diocese made the work of the army-navy commission of particular interest at the convention held in Dallas, January 21-22. Bishop McKinstry and Chaplain A. K. Matthews spoke on the work, Mr. Matthews giving a detailed account of his army life. Bishop Moore, in his address to the convention, declared, "It is true that we

are fighting Hitler, but it is also true that tomorrow we shall fight the forces of selfishness which attempt to put the dollar sign on world affairs. Christians can, if they will, place a new sign on the hearts of men, the sign of the Cross of service and love, but we need the support of every Christian in doing it." He



Louis Childs Sanford, the smiling Bishop of San Joaquin, resigned his jurisdiction at the meeting of the House of Bishops last week. He was consecrated January 25, 1911, and is now in his 75th year.

stated that the Christian churches of America and the Allied nations should continue "to demand a place at the peace table, that the peace might not be one of hatred and persecution."

Twenty-six Candidates

★ Twenty-six candidates including twelve adults were presented for confirmation to Bishop Mann, by the Rev. William Porkess at St. Stephen's, Wilkensburg, Pennsylvania, January 25. It was his twenty-third class since he became rector.

S. Willis Johnson Dies

★ Funeral services for S. Willis Johnson, regarded as one of the outstanding younger organists of the church, were held January 23, at Gethsemane church, Minneapolis. He was 28 years old, and at the time of his death was staff sergeant at Fort Dix. Since 1935 he had been organist and choirmaster of Gethsemane.

Missions in the Bronx

★ For the second time in the history of Bronx, New York City, Churches, a borough-wide mission is being held this week. The mission,

to be conducted simultaneously in most of the parishes of the borough, has as its purpose "deepening the spiritual and devotional life of Church members and re-emphasizing the teachings of the Christian faith." Services are being conducted daily and nightly from February 8th to 15th. On Sunday, the 22nd, the parishes will unite for a service at St. John's Cathedral.

Another Commission

★ Dean Henry Washburn, Boston, and Rev. Almon Pepper, New York, are members of the newly appointed Christian commission for camps and defense communities. The commission is sponsored by the Federal Council, Home Missions Council, and general commission on army and navy chaplains, and is designed to bring effective ministry to camps and civilians in defense communities.

Singing in Panama

★ Eighty-seven Acolytes from parishes and missions, all the clergy of the district of Panama, a coach attached to a freight train, and singing which "almost drowned out the organ" were features of the second Acolyte's service, held at St. Luke's Cathedral, Ancon, January 22. A great congregation from the white and colored parishes filled the cathedral—"testimony of the unity of the Canal Zone." Through the courtesy of the Panama Railroad, passes were given all who came from the Atlantic side, but to get home the same night, they had to take a coach attached to a freight train, in the Balboa freight yards.

Mexican Convention

★ The convention of the Church in Mexico was held January 16-18 in the Cathedral of San Jose, Christ Church, and Casa Hooker, all in or near Mexico City. Mexico has 20 clergy, 40 missions, including 8 unorganized; nearly 2,000 communicants. The missions are in six central states and the federal district.

Change of Slogan

★ "For the vengeful motto, 'Remember Pearl Harbor', we must substitute 'Remember the pearl of great price' which is the spirit of love in the Kingdom of God," said Bishop B. T. Kemerer of Duluth at the annual diocesan convention there on January 20. "Unpreparedness for the peace will be as destructive as unpreparedness for war," he declared. The Bishop reported steady, almost phenomenal progress in the diocese

and a dangerous deficit in mission salaries safely overcome. "It's up to us to prove," he said, "whether this is the rising of the Sun of Righteousness in this diocese, or a mere 'flash in the pan' which flickers out leaving a more profound darkness than before."

Pageant On St. Paul

★ A colorful pageant, based on the life of St. Paul, and his continuing effect on the Church down to this day marked the 107th anniversary of St. Bartholomew's, New York City, on January 25. Twelve hundred persons watched sixty-five church members and a choir of sixty portray famous scenes including Paul in Rome, Timothy baptizing the British Claudia and Linus, Gregory in the slave mart, and the consecration of Bishop Seabury, first Episcopal Bishop in America.

Younger Churchmen Meet

★ The younger churchmen of the diocese of Rochester held their third annual convention February 7, in the Zion Church, Avon. About 100 boys and girls heard talks by Bishop Reinheimer and Rev. C. M. Serson, of Bracebridge, Ontario. Mr. Serson for two years was on the faculty of the Inter-diocesan Young Peoples' Conference at Alfred University.

Social Change in Georgia

★ Seminars on "Social Change and the Need of the Church to take the leadership" are being held this week in Georgia. Mr. Stanley Matthews, from Cincinnati, a member of the Board of Directors of the Church League for Industrial Democracy, is the leader. Mrs. Charlotte Thompson, of the national department of education, is in the diocese eleven days, discussing "Worship in the home, the church school and private devotions."

Bishop White Cuts Cake

★ The fiftieth anniversary of Bishop John Chanler White as a priest of the Church was celebrated at a dinner given by the synod of the diocese of Springfield, Ill., at its annual meeting, January 20-21, at Decatur. The Bishop was presented with gifts of money from the clergy, laymen, and women of the diocese, and an enormous cake, which on being cut, served the 265 people present.

Tucker Addresses Presbyterians

★ It is the responsibility of Christians not only to make sure that it is a democratic victory, but also a

Christian victory, and to see that our country is morally ready to act as God's agent, after the war for building a better world, declared the Presiding Bishop at the Madison Avenue Presbyterian Church, New York, recently. "If any people can be called 'God's chosen people' to take the leadership in the world for His purpose, it is the people of America," he said. "Don't we need to be humble and admit that we are unequipped morally to bring about a better world? The immediate responsibility of every individual must be to devote himself to extending the limits and improving the quality of the Kingdom of God in these United States."

Episcopal Evangelical Fellowship

★ The next regional meeting of the Episcopal Evangelical Fellowship will be held at Emmanuel Church, Baltimore, on April 23-24, according to announcement by the Rev. Gardiner M. Day, president.

Church Army to Move

★ Subject to the approval of the Bishop of Alabama, the training center of the Church Army of the U. S. will be moved from New York to the House of Happiness, Scottsboro, Alabama, William Orr, secretary, announced at the annual dinner meeting on January 22. The move was necessitated because the New York building is no longer available, and is only temporary, until the trustees can secure a suitable headquarters for training workers. Capt. Albert Sayres will go to Alabama

with the class. In referring to the change, Captain Earl Estabrook, national director, pointed out that the Chinese Christians had moved schools many times under difficult war conditions. The Church Army headquarters will remain in New York City.

Vocational Conference

★ A conference to consider, from a Christian point of view, the field of vocations for women, is to be held at Andover, Mass. on February 13-15. The third annual vocational conference for college women is being planned by Rev. Stephen Bayne, Jr., chaplain-elect of Columbia University, and Miss Helen Turnbull, field secretary for college work, and representatives from five leading New

Spirit in Man

By RUFUS M. JONES

Emeritus Professor of Philosophy, Haverford College. Widely known lecturer.

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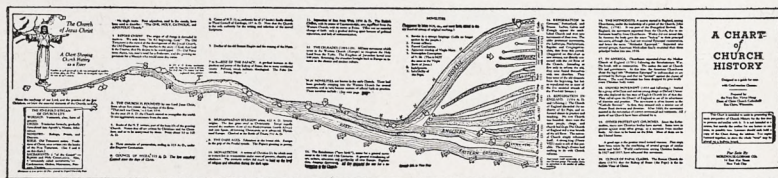
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Prepared by the Very Rev. Victor Hoag



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England Colleges. The leaders will include: Miss Adelaide Case and Rev. Richard Emrich of the Theological School, Cambridge; Mrs. Leslie Fairfield, recently returned from China; Mrs. Elinore M. Herrick, director of the national labor relations board in New York; Mrs. Reinhold Niebuhr, of the faculty of Barnard; Mrs. Laurence Piper, president of the Girls' Friendly Society in New England; Rev. Mother Rachel, O.S.A., principal of Margaret Hall School, Kentucky.

North Texas Convention

★ The elimination of a \$14,000 debt on the parish hall of St. Andrew's, Amarillo, and the building of the new St. Paul's at Lubbock, Texas, were the outstanding achievements reported at the annual convention of the North Texas missionary district of January 18-19, at Midland. Another highlight was the presence of two army chaplains, P. E. Spehr and J. R. Kittenger, who told of their work with the servicemen.

National Corporate Communion

★ Since the national corporate communion of Episcopal students is scheduled for February 15, the day before that set for the new draft registration, many parishes will devote the service especially to the needs of their young men, according to Rev. Alden Kelley, head of the Church's division of college work. A wide observance of the Communion is expected, and the special offering to be received may be designated for the national students' Lenten program of the World Student Christian Federation. February 15 is also the Federation's day of prayer for students.

Record in Oregon

★ A changed program in the Oregon missionary field is responsible for the record figure of 690 confirmations in that diocese last year, according to Bishop Benjamin Dagwell. The new policy has added fifteen clergymen to the twenty that were in the field ten years ago.

Reaching Germans

★ Christmas services and messages from Christian leaders outside Germany were broadcast for Continental listeners during the holiday season, according to an English paper just received. It says in part, "Although for obvious reasons it is impossible to give details, our readers will be interested to know that the season of Christmas has not passed without

several broadcasts being directed towards the Christian element in the German state. The German wireless does not broadcast services. Therefore it was considered fitting to provide in the programs addressed to Germany some services and messages to strengthen Christian faith and resistance, and keep alive fellowship with the Church in free countries. Messages sent included ones from the Archbishop of York, and Dr. Karl Barth."

Interdenominational Conference

★ A meeting of the Fellowship for Socialist Christians, an interdenominational group, was held at Union Seminary, New York, on January 29th to discuss in what sense Socialist Christians are Marxists. The chairman was Episcopalian A. T. Mollegen of the faculty of the Virginia Seminary, while those addressing the meeting were Reinhold Niebuhr, Paul Tillich, Eduard Heiman and Richard Day. Another leader on the program was Professor R. H. Tawney of the London School of Economics who spoke on the problem of social justice in a defense economy.

Hartford Lenten Services

★ The preachers at the noonday Lenten services in Christ Church Cathedral, Hartford, Conn., include the following: Rev. Louis Pitt, Grace Church, New York City; Very Rev. Austin Pardue, dean of St. Paul's, Buffalo; Rev. Francis Hine, Trinity, Torrington, Conn; Rev. Theodore

Evans, St. Paul's, Cleveland; Bishop W. Appleton Lawrence of Western Massachusetts; Rev. Vincent Franks, St. Paul's, Richmond, Va.; Bishop Frederick Budlong and Bishop Walter H. Gray, of Connecticut.

Wallpaper at Mt. Vernon

★ Some time ago a New York firm was granted permission to reproduce one of the old wallpaper patterns in the Glebe House at Woodbury, where Samuel Seabury was elected as the first Bishop of Connecticut, and which is now preserved as a shrine. A letter recently received by the Glebe House committee tells the final destination of the paper. "Early in the spring we were asked to assist the Mt. Vernon ladies association in doing over the bedrooms at Mt. Vernon. Among Washington's correspondence we found a great many records of orders for papers with very full description of the kind of paper he wished in each room. I submitted various samples of French papers, and for one room suggested the Glebe House paper. When the committee knew that this design had been found in the Glebe House, they bought it outright from us."

Mission Conference in Florida

★ "The American Indian and his Church" is the contribution of the Episcopal Church to the twelfth annual chain of missionary assemblies meeting in Florida, January 25-February 23. Bishop Kemerer of Duluth was nominated by the Pre-

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siding Bishop to present the Indian work, the only domestic field to be discussed this year, at the one and two day conferences held in selected centers of the state during the height of the tourist season. Bishop Kemmerer's missionary oversight includes Ojibway Indian work on four reservations under the supervision of an Indian Archdeacon, the Ven. W. K. Boyle, and an additional Indian priest, one white priest, and two Indian deacons who expect to be ordained in June. The eleven Indian congregations numbering over 800 communicants, are the only organized non-Roman work in northern Minnesota among these peoples. The foreign missionary field at the conference is represented by leaders from Africa, Arabia, Egypt, and Iran. In addition to these purely missionary conferences, courses are given in international relations, Christian unity, national problems, and the work of Christ's Church in war-time. Attendance, over 1300 in the past, is expected to reach an all time high this year.

Nebraska Has New Center

★ The missionary district of Western Nebraska has just acquired a site for a conference center, on a 99-year lease arrangement, it has been announced by Bishop George Beecher. The site, about four miles south of North Platte, is on the edge of a lake. It will be used especially for youth groups, and will probably be a state-wide enterprise. There are no buildings erected yet, but unless the war interferes, some use of the center will be arranged for this summer.

Carleton College Speed-Up

★ A summer session from June 3 to August 1, twenty new "defense courses," and modification of several regular courses to meet defense needs are in the year's program for Carleton College, Northfield, Minnesota. High school graduates may enter in June, it was announced. The defense courses include meteorology, mechanical drawing, gasoline engines, military and defense organization, personnel administration, Red Cross first aid, and special courses in foreign languages.

Old North Church

★ Over 79,325 people visited and worshipped at the historic "Old North Church" in Boston last year. Built in 1723, the building from which Paul Revere's signal lanterns warned of approaching British troops has walls two and a half feet thick,

and a steeple 175 feet high. It is said that over 1,000 people have been buried in the 37 ancient tombs under the building, including Commodore Samuel Nicholson, first commander of "Old Ironsides."

Quakers Feed Children

★ Daily supplementary feeding for 84,000 French children has just been started in 13 cities of unoccupied France by the American Friends Service Committee, it has been announced by Clarence Pickett, executive secretary. These rations in school canteens, approximately 75 grams daily, mark the resumption of last winter's program when the American

Quakers fed 50,000 children daily. Present stocks of dried vegetables, canned fish and meat will last for about 20 weeks. With conditions of malnutrition and starvation becoming increasingly acute in all Europe, this help will reach some of the neediest children in unoccupied France. The Quakers hope to get permission to purchase 200 tons of milk now available in Switzerland, which would permit giving half a liter daily to 10,000 babies who may starve this winter without it.

Soldiers Go To Church

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numbers than those in civilian life, according to a survey at Camp Grant, Ill., made by Chaplain Glen Blackburn. He reported that, "Subtracting those present from camp on Sunday (about two-fifths), and those on K.P. and guard duty, it was found that 48.4 per cent of the remainder attended church, either in army chapels or civilian services. This percentage is probably three times as great as for the civilian population as a whole!" One significant point was found, he said, in that nearly as many soldiers attended civilian churches as went to the Army chapels. According to Chaplain Blackburn, "The reports compiled in the office of the chief of chaplains reveal that the average attendance at chapel services is 97.8 soldiers, and that total attendance for the year ending June 30, 1941, was 11,640,000.

Gift For Building Repairs

★ A gift of \$300 from the El Pomar Foundation was a Christmas present to the colored congregation of Epiphany Mission, Colorado Springs. It is to be used for painting and repairing the church buildings.

A Club for Soldiers

★ St. Barnabas House in Tullahoma has been opened for the soldiers at Camp Forrest by the diocese of Tennessee. It was built by the diocese and the Auxiliary. It is directed by Rector Peter M. Dennis of the parish, with the aid of a full-time hostess.

Interdenominational Services

★ Lutheran, Methodist, Presbyterian and Episcopal clergymen were speakers at noon day prayer services held this month in St. Luke's Church, Scranton, Pa. Advertised with full page newspaper space, the services urged that "we must dedicate our strength and our free ideals to a just and lasting peace that will make no nation a pawn, no man a scapegoat,

but all people neighbors and friends." According to Rev. Robert Kreidler, rector of St. Luke's, the interdenominational services have been very successful.

Mission Asks Parish Standing

★ Trinity Church, Whitinsville, Mass., a mission for twenty-four years, and center for services since 1908, is applying to the diocesan convention for parish standing. Under the leadership of Rev. Alfred Snively, vicar, the parish has just discharged a \$10,000 debt, clearing the way for parochial status.

Conditions in Liberia

★ It took four weeks, a voyage with blackouts and boat drills, for Captain Frederick Seddon of the Church Army, with his wife and seven week old baby to make the trip home from Monrovia, Liberia, where he had been for five years. Except for a brief holiday in Germany in 1938, there has been no let-up during his term of service. For 18 months he was the only foreigner on the mission staff in the whole Monrovia region. He reports all well in Liberia, except for overwhelming opportunities standing open to the Church with no staff to meet them. Bishop Kroll in Monrovia and Rev. Harvey Simmonds at Cape Mount are the only foreign men on the staff. Eight or ten native clergy are at work in a few missions, but there is great need for a dozen more American clergy and teachers. The country has been

hard hit by the lack of shipping. Capt. Seddon declared. Some roads to the interior have been built, and the government hopes to extend the educational system, but the war has upset the whole economy for the time being.

Paper on Malvern

★ A paper on "The Meaning of Malvern," was read before the Seattle diocesan convention held recently. Neil J. Arnett of the Church League for Industrial Democracy presented the subject.

Correspondence Church

★ Over 3,000 families living in rural areas out of reach of all normal parish life are cared for, chiefly through correspondence, by fifteen women workers who have just concluded a three-weeks' conference at Windham House and Columbia University, New York. In cooperation with the Woman's Auxiliary, Christian education division of the National Council, and seminars at Teachers College, these missionaries reviewed their aims and convictions, and compared notes on the variety of methods used to bring the idea of Church and community participation to people who were isolated from community life. Vacation schools, suitable teaching materials, and the securing of diocese support, cooperation with public schools, as well as the all-important correspondence work were considered. The work is done mostly in the great

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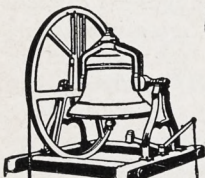
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Bishops Meet—

(Continued from page 10)
 sounder foundations than the Episcopal Church in America was at the time of the Revolutionary war. There is every reason to believe that the Japanese Christians will be able to continue the work of their Church in their native land."

In a closing message concluding the two-day session, Presiding Bishop Tucker also urged expansion of the Church's program, particularly among industrial workers in defense areas, in foreign fields, and among the men in the armed forces. "There must be no curtailment or drawback of our work. The Church and the American people are not broke. Our resources are many."

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

MRS. SUMNER SEWALL
Augusta, Maine

Both Governor Sewall and I enjoy THE WITNESS and we feel that it has a valuable contribution to make to the world in these days of crisis and war. It has been helpful to me personally as I have gone out to speak to groups of women here and there throughout the state, because it has given me new vision and courage.

REPLY: We are glad to receive such a message from the mansion of the Governor of the State of Maine.

MRS. LAURA DURLIN FLOWER
San Diego, California

I consider THE WITNESS the best all-around Church paper that is published, especially for these busy times when one wants news clear, definite, precise and brief. I am most grateful too for the fine make-up and beautiful printing.

REPLY: Many thanks.

WILLIAM T. MANNING
The Bishop of New York

The arguments for the joint ordination proposal brought before the Church by our Commission on Approaches to Unity have been presented by THE WITNESS to its readers and I ask you therefore to give space in your columns to the following considerations in regard to this proposal. 1. In the judgment of a great number of our clergy and laity, and of many of our most competent scholars, this proposal is contrary to, and destructive of, the principles and teachings of our Prayer Book as to the Apostolic ministry. 2. This proposal, if pressed, will plunge us into controversy at a time when the whole thought and strength of the Church should be centred upon its spiritual ministrations to those in stress and need. 3. The formula for ordination on which this proposal is based is one of doubtful and in fact of double meaning in the context of this proposed joint ordination service. In the light of the history and the standards of the two Churches, it is manifest that the words used in ordaining the minister would be used with one meaning by the Presbyterians and with a different meaning by the Episcopalians taking part in the joint ordination. Surely this is an impossible basis for any real Christian unity. 4. From the administrative point of view the proposal is wholly impracticable. It actually provides that the parishes or missions which have jointly-ordained ministers may be maintained as joint parishes or missions of the two Churches and that "such joint parishes or missions shall be under the joint jurisdiction of the Presbytery and the Diocese in which they are located" and that "both the Presbytery and the Bishop shall have the right of visitation," etc. No divided, two-headed authority of this sort has ever yet resulted in anything but confusion and misunderstanding. 5. It is a sad and grievous thing that a proposal which is certain to divide and weaken us should be brought forward and pressed upon us in this time of crisis in which we are

living, and the Commission on Approaches to Unity has gone to the length of asking that this proposal be brought into the Diocesan Conventions, a request which it has no authority whatever to make, and no right to make. The duty of the Commission is to report its proposals to the General Convention, not to the General

Church or to the Diocesan Conventions. This is its only proper procedure. What would be the condition of the Church if all the Commissions appointed by the General Convention should take upon themselves to bring their proposals into our Diocesan Conventions before they have been considered by, or even reported to, the General Convention? Such action is unauthorized and wrong, and it is the more wrong when the proposals are of such controversial character as these are. Nothing could be more certain to divide our ranks and to produce disunity in our own Church than this proposal presented by our Commission on Approaches to Unity.

REPLY: See Editorial in this number.

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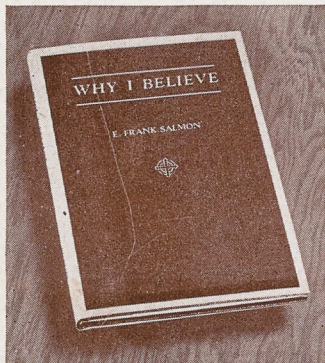
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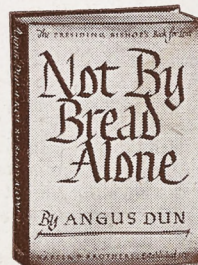
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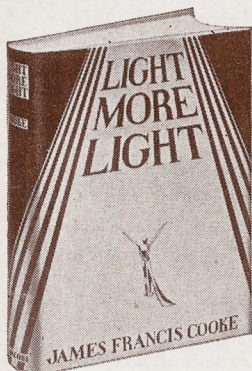
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