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The WITNESS

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APRIL 30, 1942

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MRS. TEMPLE SMILE
UPON AMERICA. . . .
(Story on eleven)

ARCHBISHOP IS ENTHRONED

SERVICES In Leading Churches

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Weekdays: 7:30, 8:30, 9:15, (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

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7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Fellowship Is Not Dead

IN THESE DAYS of bitterness and strife it is pleasant to call attention to an unusual event in Los Angeles, the ordination to the priesthood of the Rev. John H. M. Yamazaki by Bishop Stevens. The young man is curate at St. Mary's Japanese Church, Los Angeles, where his father, the Rev. John M. Yamazaki, who presented his son for ordination, is rector. Bishop Gooden preached the sermon and in the list of clergy taking part in the service were men of American, English, Canadian and Japanese birth. To climax the event they all had luncheon together in a Chinese restaurant where they were welcomed by gracious Chinese hostesses. The Yamazaki family is about to be evacuated but they can leave their beloved California with the assurance that Christian fellowship is not dead.

A Doctrinal Commission

PROFESSOR CYRIL RICHARDSON of Union Seminary goes to the heart of the trouble we Episcopalians always face when we consider any practical plan for Christian reunion, in his article in this number. The real causes of our impotence and ineffectiveness are all related to our internal differences. As Arthur Rogers of Evanston used to say, "We have four churches all under one roof."

Professor Richardson's proposal is surely a sound one, and we hope will be taken seriously. A doctrinal commission need not necessarily be an official organ of the whole Church, appointed only at the specific request of General Convention. In the interest of the general welfare of the Church, such a commission could quite properly be appointed by the Presiding Bishop with a request that it should report to him. It would thus act as a fact-finding body to supplement and extend the work of the Presiding Bishop's office.

We believe that such a study of the actual

doctrine (that is the teaching, which is what doctrine means) of the Episcopal Church at the present time, viewed in the light of our history and our formularies; of the Biblical revelation and the continuing tradition of the Church, would be a great advantage. It might very well bring us closer together within the Episcopal Church, and it would certainly make clear the position occupied by the Church, relatively not only to Presbyterianism but to all the Christian churches and groups.

"QUOTES"

WILLIAM TEMPLE was enthroned as Archbishop of Canterbury on April 23rd in the sand-bagged, bomb-packed Cathedral. In his sermon he said: If the Christian movement and all hopes connected with it are to prevail the Axis must be defeated. Secular movements are taking the world farther and farther from peace and mutual understanding, with the present era marked by more intense and fiercer competition, conflict and war between larger and ever larger concentrations of power. This is no time for the Church to take refuge, morally if not physically returning to the catacombs. The one active force of hope for the future is world-wide Christian fellowship.

Electing a Bishop

ONE difference between a constructive and a destructive critic is that the former offers helpful suggestions along with his criticism. Readers will find in this issue a brief article outlining the method by which the diocese of Western Massachusetts went about electing a Bishop. A similar method was employed in Michigan five years ago. A committee of representative clergy and laity was appointed by Bishop Page, whose death, we are sad to relate, is reported to us as these words are written. This committee received the names of possible candidates and ascertained their qualifications. They then submitted to the diocese, well in advance of the convention, the names of those who, in their opinion,

were best qualified to serve as the next Bishop. Five men were named by this committee. When the convention met nine men were nominated, including four of the five men suggested by the committee. The choice of the convention was one of these four.

We submit not only that there is a proper way of considering the qualifications of those who are proposed for election to the Episcopate, but also that there are open, official and non-partisan methods of placing their names before a convention.

John Wallace Suter

JOHN WALLACE SUTER, who died this month, had a notable ministry. For twenty-seven years he was the rector of the Epiphany, Winchester, Massachusetts. It was the only parish he served, yet his influence has been as wide as the outreach of the Episcopal Church. Wherever the Book of Common Prayer is used the labors of Dr. Suter are made evident. As secretary of the liturgical commission and of the commission on revision and enrichment of the Prayer Book, his profound

scholarship and his gift for liturgical expression were of inestimable value. He understood the essential spirit of the Book and he knew how to interpret it. In this work he made many friends who will always remember him for his genial humor and gracious affection.

We hope the clergy and laity of the Church will continue to read and consider the little book he wrote with the Rev. C. M. Addison, *The People's Book of Worship*. There are principles and freedoms enunciated there to which we must hold.

Nine Steps to Confusion

THESE are days of confusion. We are witnessing the decline of many of our institutions that once seemed permanently secure, while other aspects of our democratic way of life are endangered. Where shall we

find certainty and assurance? When the Roman Empire was tottering, the Christian looked to the Church as a sure rock which would withstand the waves of chaos. But today the Church does not speak with unqualified assurance. Our doctrine is hazy, and many of our leaders are

sure neither of what their Church officially teaches nor of what they themselves believe.

In negotiations for Church unity this lack of sure teaching has made it most difficult for us to implement our invitations to unity. We are constantly involved in our classic ambiguity, and there is no real consensus of opinion about our doctrine. Anglo-Catholics and Liberals interpret it differently and we do not speak with one voice, as we should in these days of trial.

Let us examine the roots of our difficulties so that we may set about remedying them.

The first step toward our present confusion is that our clergy and laity as a whole do not seem to have an accurate knowledge of the authoritative teaching of our Church. This, however, is not surprising, since the interpretation of our formularies is not always easy; indeed, there are some problems involved in deciding exactly which our formularies are.

The second step toward our present confusion is that we have no commonly accepted principles to determine which parts of our teaching are essential and which are only secondary in negotiations for

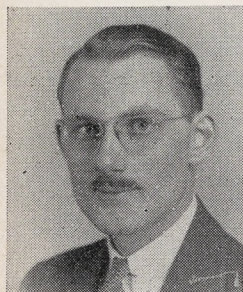
by Cyril C. Richardson

Professor at Union Seminary,
New York

Church unity. Here our ancient formularies do not give us any decisive guidance. What some of us think of as essential, others regard with indifference.

The third step toward our present confusion is that we do not hold that the past councils of our Church, which drew up our formularies, were necessarily inerrant. Many of our clergy believe that at least on some points the Thirty-Nine Articles are not trustworthy. It is certain, moreover, that on a few points they contain errors of historical fact. Hence, even if we knew exactly what our Church formally taught, that would not guarantee that the teaching was infallible. A commission appointed to negotiate with other Churches may have come to the conclusion that such or such a doctrine, still in our formularies, is no longer tenable. Their plans may have been built on this conviction. Yet a large body of our Church may be equally sure that the doctrine is not only correct but essential. In conversations with Protestant Churches this situation is very likely to arise, especially when the issues involved are those aspects of our Catholic heritage, which some believe to have been undermined by recent scholarship.

A fourth step toward our present confusion is our almost complete laxity on questions of dogma. Heresy trials, it is commonly held, are a sorry feature of ecclesiastical life we have happily outgrown. Anyone who reads the famous report of the Archbishops' Commission, *Doctrine in the Church of England*, will realize the extent to which views in conflict with our formularies are openly



held and championed in our Communion. We like to boast of a comprehensive spirit. Frequently we are really boasting of the fact we do not take our doctrines seriously.

We may note in this connection a reason sometimes advanced to account for our ambiguous position. "What is wrong with the Anglican Church," it is often said, "is that it has never made up its mind whether it is Catholic or Protestant." This is not altogether true. We have indeed had champions of both lines of thought in our Church since the sixteenth century, but there is a very definite body of Anglican teaching incorporated in our formularies. For the most part it is Catholic, though it has several important Protestant elements, and sometimes the conflict of the two is left unresolved (e.g. the relation between baptismal regeneration and justification. *Sola Fide*). The problem however is not that Anglican teaching taken as a whole is not explicit, but that great laxity has long prevailed in dealing with those who do not abide by it. Our ambiguity is more the result of the way the Church has been administered, than the way our formularies were written. They are not without their difficulties, it is true; but what Anglicans should in the main believe is fairly clear. Why there is such diversity of opinion is because so little has been done to insure that our priests remain true to our teaching. Indeed, much has been done in the opposite direction. In 18th and 19th century England, for instance, Protestant views, often in conflict with our formularies, not only gained great ascendancy, but sometimes received the support of the state. Thus our trouble is not so much doctrinal as judicial.

The fifth step toward our present confusion is our neglect of Canon Law. This is the result of our liberal and tolerant spirit. Canon Law has been

largely abandoned in favour of private judgment, whether in the area of dogma or of liturgical practice. Those who try to hold by the ancient canons in interpreting our teaching and in determining our mode of worship, are branded as "legalists." There is current the common delusion that because Christianity is spiritual, it does not need the regulation of law.

THE sixth step toward our present confusion is the effect that liberal thought and scholarship have had on our Church. The cavalier attitude of many of our clergy to our formularies is the direct result of modern biblical criticism and the introduction of the "historical method" into theological learning. Formerly, our doctrine was determined by direct reference to the Scriptures. Where there was doubt or ambiguity in their interpretation, appeal was made to the opinions of the Catholic Fathers. The prevailing view of Scripture makes this method of arriving at dogma impossible. While there is a great deal of false information abroad regarding the assured results of Biblical criticism, even the most cautious of our theologians would hold that the citation of proof texts is not a conclusive method of theological argument. Appeal to the Fathers, moreover, is equally difficult. Their exegesis was often (though by no means always) determined by a view of Scripture which finds little support today. This modern attitude toward the Bible is most responsible for our present vagueness in doctrine.

The seventh step toward our present confusion is the unwillingness of many Liberal Protestants to take seriously the interpretations of our formularies advanced by Anglo-Catholics. From a purely historical point of view their best theologians are more often right than wrong. On a number of issues there are legitimate points of debate and uncertainty, but on such doctrines as baptismal regeneration, confirmation, priestly absolution, the sacrifice of the Eucharist, and the Real Presence, there can be little doubt that the Catholic construction, is for the most part, the correct one. Sometimes Liberal Protestants have advanced counter-interpretations which are definitely wrong; but little effort has been made by them to meet the criticisms of their opponents. The reason for this is that Liberal Protestants often think the precise historical sense of our formularies is of little importance. They are convinced of the inherent correctness of their views on other grounds. They may believe, for instance, that some Catholic opinion has been undermined by Biblical scholarship. The best Anglo-Catholic theologians, on the other hand, are much more

THE SANCTUARY

Conducted by John W. Suter Jr.

FOR UNITY

O CHRIST, who art the true Vine, help us to achieve unity in our Parish and in our Nation. Grant that those of us whose conscience will not condone violence, and those whose conscience will not permit the weapons of peace, may with calmness learn to understand each other. Let each give credit to the other for honesty of thought and purity of motive. Thou, Lord, art the Vine, and we the branches. Purge out of our hearts every evil impulse, and make us clean within; that, abiding in thee and thou in us, we may by thy Spirit glorify the Father of all men, world without end. *Amen.*

sure of their teaching, precisely because they have to rest their claim to the strict Catholicity of our Church on the exact meaning of our formularies. The difficulty, moreover, of arriving at a common mind on what we teach is further increased by the Anglo-Catholic use of ceremonials which are not distinctly Anglican and which only enrage their opponents.

The eight step in our present confusion is that we have not revised our formularies since the sixteenth century. Not only has the structure of our thinking changed in four centuries, but such an upheaval has been created by Biblical criticism, that there is little wonder that our doctrine is vague. We are hampered by having Articles which were written in a different context of thought from our own. Hence they are sometimes difficult to interpret. Frequently we do not take them seriously at all.

The ninth step toward our present confusion was the wording of the invitation we extended to the Presbyterians in General Convention. All of us anxiously desire unity with our fellow Christians, but it is only misleading to speak of our being "one in the faith" with Presbyterians. It is true only in a limited sense when we take into account the historical meaning of our formularies. If we consider the wide variety of doctrine current in our Church it is demonstrably false. It is difficult to understand how clear-headed Anglo-Catholics were willing to accept the wording of the measure, since they must have realized how misleading it was.

Such, I believe, are the main roots of our difficulties. If my analysis has been correct, certain steps to meet them are imperative.

Firstly, we need to discover what we formally teach. This is a question of historical enquiry, and our scholars, whether Catholic or Liberal Protestant in persuasion, can hardly come to widely differing conclusions. We should appoint a commission of competent scholars to make such a report, and to distinguish the points of certainty from the points of doubt.

Secondly, we have to decide to what extent this teaching must be modified in view of the assured results of liberal scholarship. Here the problem is more difficult, but until we solve it, it is useless to negotiate with other Churches.

Thirdly, we have to make up our minds what elements in this teaching are essential for Church unity. What truths must we insist upon, if we would remain faithful to the Church of Christ? In stating these truths we must at all costs make ourselves clear. Phrases such as, "the historic Episcopate locally adapted," only create further confusion. Let us boldly state what we believe about Apostolical Succession, and not beguile our brethren with words of honey.

Fourthly, we need to continue conversations with other Churches in order to work out practical measures of Christian fellowship with those from whom we are divided. There is a large area in which we can cooperate while we are discovering just what we teach. Such conversations will have the added significance of awakening us to aspects of the Christian heritage, which we have either neglected or never known.

A Way to Elect a Bishop

by **Richard Preston**

**Rector of All Saints,
Worcester**

AT THE thirty-fifth annual convention of the diocese of Western Massachusetts, held at Christ Church Cathedral, Springfield, May 19, and 20, 1936, Bishop Davies, in his annual address, asked the convention to grant permission for the election of a Bishop Coadjutor. At the same time, he suggested the election of a nominating committee of clergy and laity to whom members of the convention could send nominations. It was to be the duty of this committee "to investigate those nominated and to present selected names (not less than three and not more than five) to the following convention with a brief summary of the record and qualifications of each so nominated." Other nominations could of course be made from the floor.

Consent for this election having been given, a committee of three was appointed by the chair to present nominations for a "Committee on nominations for a Bishop Coadjutor." They brought in 11 names, 6 clergy and 5 laity, who were duly elected by the convention. The committee requested that all nominations be sent in not later than September 10th since the special convention to elect the Bishop Coadjutor had been called for June 30th.

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WITNESS —



One of the first decisions which the committee made when it met for organization was that it would present no names of clergy within the diocese. It was felt that they were perfectly well known and that the function of the committee was to bring in names of men in the Church at large whose qualifications entitled them to consideration by the convention.

As nominations began to come in, they were distributed among members of the committee for investigation. Even where members of the committee had no personal contact with some of the men nominated, nevertheless, they were able to contact friends who had, or to consult individuals in whose judgment they had confidence.

The committee set certain age limits; they agreed that it would be unwise to consider men who had little or no touch with New England and consequently did not understand its tradition, and while no churchmanship lines were drawn, it was clear to the committee that an extreme churchman would not be in keeping with the tradition of the diocese.

No ballots were taken on any of the names until the last meeting of the committee. When various

names were considered, it developed that either we felt we were not sufficiently interested, and consequently dropped the name, or else we kept it for final consideration.

At the last meeting a dozen or more names were still before us. We agreed to take a secret ballot with the understanding that if three, four, or five names emerged among the others, in the balloting, that would be the number we would decide upon and would present to the convention. In the ballot that followed, three names stood above the rest and the committee voted that those names should be presented to the convention, together with a brief statement of the record and qualification of each person.

The death of Bishop Davies early in September necessitated a change of plans. Not only was the election now to be for Bishop, but the convention was postponed until October 21st. At that time the committee presented three names. Four additional men were nominated from the floor. These seven names were balloted upon and on the second ballot, Bishop Lawrence was elected. By a vote of the convention, the election was immediately made unanimous.

The Family Pew

by Lane Barton

Rector of Grace Church,
Orange, N. J.

IF CHRISTIANITY has done nothing else in the world than to show what a Christian home and family can be, it has given to the world the richest and most satisfying gift man has ever known. To perpetuate the life of the Christian home and family in these days, when every social institution is being shaken, is of vital concern to the Church and our people." With these words, the Presiding Bishop has called upon the Church to observe Christian family week, May 3-10. There are



many ways in which the importance of the Christian family and home can be emphasized. We are indebted to Prof. Samuel Hamilton of New York University, for example, for suggesting the possibilities of the home as a laboratory for teaching practical Christian living. "The Child who learns in the home to wash the ring off the tub after taking a bath, has learned consideration." He reminds us that the home offers many such opportunities; the radio, the latch key, the kitchen sink,

—if it does not happen to be one of these automatic things! From the practical angle, even the Sunday school at its best, cannot compete with and is no substitute for the home.

However, we hope the Church in observing Christian family week, and the festival of the Christian family on May 10th, will not overlook the family pew as a project. This venerable institution was discarded at the beginning of our "modern" period. The sermon and prayers were not in language children could understand. Besides, it was poor psychology and bad religion to force children to do something they did not want to do, especially if they had to sit still so long. These old excuses have a hollow sickening sound. They make us realize that it is such attitudes as these which helped to make our religion superficial, ineffectual and unreal. Imagine Hitler exempting the youth of Germany from participation in his program for such excuses! Of course,

we would not force children to go to church, but we do not have to force them if we use a little tact and imagination. Besides, is there no place for discipline and responsiveness to duty among those who claim discipleship? Perhaps the sermon and prayers are not always expressed in language best understood by children. This does not mean that the child cannot be profoundly influenced even when much that is spoken is intellectually beyond him. After all, there is a lot more to worship at its worst than mental gymnastics. We would not argue the point that everything in worship ought to be simple enough to be grasped by a child, yet it is not easy to express the infinite in language an adult can understand, let alone a child.

What the child can grasp, even though it is not and cannot be reduced to words, is the love of his parents for God and the reality of their worship of God. We believe there is a place for the family pew and we hope to see it restored. We believe every child is entitled to share in the priceless experience of being with his parents in the family pew in this act of worship.

Habit

By

BISHOP JOHNSON

"I DON'T SEE," said the Irishman, "how people can comb their hair every day. I comb mine once a week and it almost kills me." This Irish crack seems rather absurd, but it finds its verification in the attitude of people who say their prayers only once in a while and cannot understand how people can say their prayers every day. In order to be a joy, worship must be a habit.



Some one has defined life as conscious effort transforming itself into unconscious habit. Thus a child who

is learning to walk is conscious of his feet; he has not learned to walk until putting one foot before another has become an unconscious habit. A man walks down the street without being foot conscious.

In the same way one who is learning to play the piano strikes each key with a conscious effort. He does not become a pianist until striking the right key has become an unconscious habit. The same thing is true with our virtues and our vices. It requires effort for a selfish person to give something to the poor; he does not become generous until he gives as an unconscious habit.

When a young man begins to swear, each oath is a conscious effort. When he becomes a seasoned blasphemer, swearing is an unconscious habit. A miser is one whose covetous propensities have so taken possession of him that he becomes an idolater in his worship of the dollar. It is only when we are unconscious of our virtues that not only do we possess them but they possess us. That is why we are not to do things to be seen of men because it is only as we lose such consciousness that we really have acquired the character that is not tempted to do wrong.

The moment a man becomes conscious of his honesty, he is in danger of losing his footing. The really honest man has no temptation to embezzle his neighbor's money.

CHRIST has said that worship is a peremptory obligation in the Christian life. "Thou shalt worship the Lord thy God!" Why? First of all because it is the only way that you can become aware of God's presence as the unconscious habit of your life. "Thou God seest me!" becomes the basic factor in our devotion. And in the next place we cannot afford to receive gifts from God without expressing our gratitude. Ingratitude is the basest of vices. To receive blessings without giving thanks is most injurious to our character. And in the third place, it is the habit of worship which causes man to lift up his heart. We are partly animal and partly divine. A nation that neglects worship accentuates its animal propensities.

HERE'S AN IDEA

AT ST. JOHN THE EVANGELIST, St. Paul, Minnesota, they select teachers for the Church school with care. The first consideration is the standard of the school. They recognize that persons below the standard may have to be enlisted, but at least they recognize it and are aware that the appointment is below par. The determining point is whether the person is willing to work toward the ideals of the school, and are asked to set these as their standards:

1. A sincere attempt to follow Christ in every area of life.
2. Regular Church attendance.
3. Present, on time, at every Church school session.
4. Lesson preparation minimum of one hour.
5. Attendance at all teachers' meetings.
6. Personal follow-up of all absentees.
7. Desire to study further, by reading, or attending some summer school of the Church.

The soul of man is like the soil. Out of the same soil grows wheat and weeds; but the wheat demands effort, the weeds will flourish under neglect. By the same token, the soul of our human nature may produce a St. Francis or a Hitler—the one at the price of conscious effort—the other simply by neglect. The seed is the word of God, but the seed will germinate only as it receives constant labor.

There have been periods in the world's history when intelligence, conscience and grace have met together and have produced love, joy and peace. We live in an age in which the mind has ignored the conscience and has treated grace with contempt. What we are getting in this world war is the result of what we were and what we are depends upon our conscious efforts being transformed into unconscious habits.

Continuance

By

GEORGE I. HILLER

IT IS interesting to note the emphasis, or repeated use, of the word "continue" in our Prayer Book. When we were baptized we were signed with the sign of the Cross in token that hereafter we "may

continue Christ's faithful soldier and servant unto his life's end." At confirmation, the solemn sentence of the confirmation service is, "that he may continue thine forever." In the Holy Communion we are reminded that it is the service which Christ himself instituted, "and in His Holy Gospel commanded



us to continue." As to those who are departed, we pray for their continual growth.

It is not an undue emphasis; for it is the greatest need of the Spiritual life. Contending as we do against our own weak wills; halting in the face of opposition or boredom; we need above all else the grace to continue.

It is but another way of saying—"stick-to-it," "Carry-thru," or "hold-fast." Life is full of good beginnings and bad endings. Few indeed are the failures which you and I have experienced that might not easily be traced to our failure to finish a good work begun, or to keep to ideals once enthusiastically accepted.

"Lord, we pray Thee that Thy Grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord."

Amen. (P.B. 213)

KNOW YOUR BIBLE

By

FLEMING JAMES

I SAMUEL, PART II, CHAPTERS 17-31

THE second half of the First Book of Samuel tells of Saul and David. Except for Ch. 17, which gives the immortal story of David and Goliath, much of this material is historically reliable. Ch. 18 shows how David, promoted by Saul, speedily won the love of all, including the noble Jonathan. Even Saul loved him, as he loved Saul. But when David's prowess began to outshine the king's, the latter's jealous suspicions were aroused and it became his dominating thought that David, seconded by Jonathan, was plotting to wrest the kingdom from his house.

Saul, learning that the priests of Nob had aided David to escape, wreaked his vengeance upon them by killing them and all belonging to them. Only Abiathar escaped, bringing to David the oracle by which he was now able to learn the will of the Lord. Ch. 23 tells how David and his men rescued a Judahite town from Philistine marauders, and had two narrow escapes from Saul. David, by moderation and helpfulness, was now building up the good will of the Judahites, while Saul was going from one excess to another. Chs. 24 and 26 give variant accounts of how David generously spared Saul when the king came into his power, while Ch. 25 tells of his self-control towards a rich Calebite sheep-raiser who had insolently refused to pay him protection money.

These three chapters portray one of David's beautiful traits—his unwillingness to shed the blood of fellow-Israelites. Ch. 27 marks a crisis. David, despairing of safety on Israelitish territory, went over with his men to the Philistine king Achish, and entered his service. Obtaining from him the "city" of Ziklag, David secretly used it as a base for attack upon the allies of the Philistines, giving presents of the spoil taken to the elders of Judah. The Philistines now felt strong enough to deal Saul a decisive blow (Ch. 28), and Achish summoned David to join in the attack. Saul in despair sought divine guidance through the forbidden means of a medium, and received from the dead Samuel an announcement of his doom. Ch. 29 tells how David, suspected by the other Philistine lords, was sent back by Achish with apologies. Released thus from an impossible situation he returned (Ch. 30) to find Ziklag destroyed by raiding Amalekites, whom he promptly pursued, recapturing prisoners and spoil. In Ch. 31 we see Saul and his sons dead on the field of battle, while the Philistines overran the country.

Evangelical Fellowship Meets

*Stimulating Addresses and Discussions
Mark the Baltimore Regional Conference*

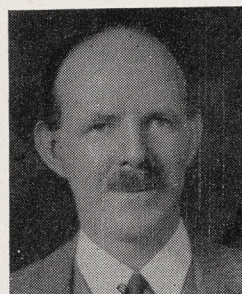
By Charles D. Kean

★ Baltimore, Md.; Special to The Witness: Church unity, particularly the joint ordination proposal, was the dominant theme at the annual regional conference of the Episcopal Evangelical Fellowship (The Liberal Evangelicals) at Emmanuel Church, Baltimore, April 23 and 24. The subject was discussed at the business meeting which opened the session, and was the theme of the final paper, while it entered into the thinking of nearly every other speaker.

Members of the Fellowship felt the urgency of taking action to see that the proposed steps toward union with the Presbyterians receive the widest and most favorable attention. Polling the dioceses represented disclosed that very few had followed the procedure recommended by the official commission. Three resolutions were adopted—one asking for brief, simple, factual and practical handbook on the negotiations to be issued by the joint commissions of the two churches for the education of the laity; one pledging the Fellowship to support diocesan unity commissions in their study and to work for their formation in jurisdictions where they do not now exist; and one endorsing Episcopal-Presbyterian study groups in local areas.

The conference, on the whole, reached a new and profound level in its agenda. The papers were scholarly and well presented and the discussion incisive and to-the-point. The attendance of better than 200 was the largest for several years.

The conference opened on a high level. Canon Theodore O Wedel, of Washington, read a paper of *Discipline of the Spiritual Life*, one of the most stimulating papers ever presented to a session of this group. Pointing out the distinctive contribution to free yet profound religious



Among the leaders at the conference of the Evangelical Fellowship, meeting last week in Baltimore, were Bishop Ludlow of Newark, Dean Zabriskie of the Virginia Seminary and Dean Lichtenberger of Newark.

living that could be made from the liberal evangelical quarter, Canon Wedel urged the Fellowship to take the matter seriously and to be true to its heritage. He deplored the fact that certain great terms like *the Church* had been monopolized and given an unfortunate twist by other traditions within the church.

"In the Episcopal Church we have not lost Catholic Church Order. Yet our Prayer Book retains this Church Order in a new setting. Sacerdotalism is replaced by the ministry. The Church is again something more than a cult ruled over by a hierarchy. The Church becomes a social fact. You can find much of the mediaeval sacramental system retained in the Prayer Book."

At the conference dinner the Hon. Augustus N. Hand of the U. S. Circuit Court of Appeals, New York, gave a scholarly plea for church unity. "It is time," he said, "to lay less stress on old matters of uncertain tradition and to close our ranks against the common foe. Our hope is in the inclusiveness of the Church."

"The forces which boil out of history and claim men as their slaves, do so because men are sinners," Prof. Albert T. Mollegen of the Virginia Seminary, said in his paper on *Evangelical Theology*. He presented an understanding of revelation and faith as basic to any comprehension of the Gospel as "good news." Bishop Ludlow of Newark and the Rev. Charles F. Penniman of Wilmington led the discussion, which centered on what Prof. Mollegen had called "the real issue today—between the Christian religion and the religion of progress."

In a paper asking for an approach to the problem of reunion with the Presbyterians from a new angle and with terms freed from "emotive associations"—the new basis being sacramental fellowship, Prof. Cuthbert A. Simpson of the General Seminary said, "Autonomous traditions within a Church finding the expression of its unity in a common ministry and in a common Eucharist would not long remain separate and unaffected by each other. We might expect that Anglicanism would be enriched by the Presbyterian tradition, and the Presbyterians to be enriched by ours. The essential pre-requisite for such a system is the establishment of a community of faith." In leading the discussion Dean Zabriskie of the Virginia Seminary underlined what the speaker had said that the hope for the future lay in the great central body of the church, both Catholic and Protestant, not in the extremes. He saw reunion practicable in a system "of cross-fertilization of ministries for mutual enrichment."

Dale Purves of Philadelphia, member of the National War Labor Board, was the luncheon speaker. Reviewing the history of industrial relations by comparing it with the principles of the Lord's Prayer, he said, "We failed to see the Christ who walked in our midst. We cannot accept our Christianity today too easily. It is a challenging religion." Mr. Purves praised the Malvern conference report as "the necessary and inevitable Christian addition to our inadequate life today, and we have to step up to it in industry." Mr. Purves' address was a fine conclusion for the conference.



G. M. Day is the President of the Evangelical Fellowship that met last week for a two day session at Emmanuel Church in Baltimore.

Temple Enthroned at Canterbury

Great Service Attended by Notables
As William Temple Becomes Primate

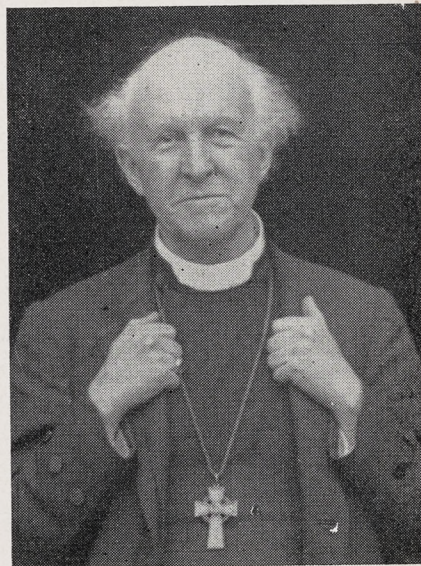
By William B. Spofford

★ England has its pageantry even in the midst of the greatest struggle of all time. And the most spectacular of them all was held last Thursday, April 23rd, when the Archbishop of York, William Temple, was elevated to the Primacy as the Archbishop of Canterbury. With the day of the enthronement a carefully guarded secret for fear of Nazi bombs, the publicity which ordinarily would accompany such an occasion was entirely lacking in the days just prior to the event. Indeed the date was made known to but the comparatively few notables who were invited to attend. In America it was made known to the Presiding Bishop by Lord Halifax about a month ago, with the request that in-

That international events, and political considerations, entered into the appointment of Archbishop Temple to the highest office in the Church of England is unquestionably a fact. William Temple is known throughout the world as a social radical; the father of the Malvern Manifesto and the more recent official pronouncement promulgated by all the Churches and published in this country as *The World We Seek*. There were many who declared that his leadership at Malvern killed his chances ever to be the Archbishop of Canterbury. And in spite of the fact that the retiring Archbishop, Cosmo Gordon Lang, was known to be for him there was militant opposition in high places. This story was told in *THE WITNESS* exclusively as far back as our January 29th number, with a follow-up story by the Rev. Edward G. Maxted, formerly of the Church of England, in the March 5th issue. But even though championed by Archbishop Lang, it is quite possible that Temple would never have been appointed to Canterbury by the King had it not been for the tragic events that followed each other in rapid succession in the Far East. British forces met defeat after defeat, with the fall of Singapore shocking the entire nation. Winston Churchill, for the first time since the beginning of the war, suddenly ceased to be the miracle man and was rapidly losing favor with the people. There was a loud clamour for changes. The cry was for men of action. And this cry was met by the skyrocketing of two men . . . both primarily and essentially men of the people. Sir Stafford Cripps was placed second in command in British political life. William Temple was named the Archbishop of Canterbury. It signified a move to the left to the people and, momentarily at least, saved the day for the conservative government of Great Britain. Cripps and Temple, incidentally, are close friends with genuine collaboration between state and Church likely to result.

William Temple, pictured on the cover as he arrived in the United

States several years ago with Mrs. Temple for a visit, has had a startling career in English Church life. The son of a former Archbishop of Canterbury, his elevation to his present exalted position caps a tradition



Cosmo Gordon Lang, the retiring Archbishop of Canterbury, more than anyone else, is responsible for the elevation of his old friend, William Temple.



William Temple, known throughout Christendom as the champion of a Christianized social order, giving his blessing after being enthroned as Archbishop.

formation be withheld not only from the press but from individuals for fear of a "leak." So carefully was the secret guarded that not a line appeared in the American papers prior to April 23rd, except for the few lines that announced that Bishop Perry of Rhode Island had left by Clipper to represent Bishop Tucker at the Enthronement.

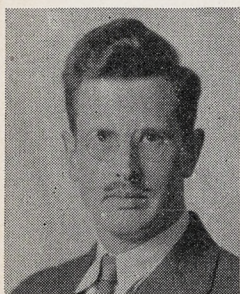
of succession. At the age of just twenty-three he was a lecturer in philosophy; when he was twenty-nine he was made the headmaster of Repton; ten years later he was the Bishop of Manchester, and at the age of 47 he was appointed the Archbishop of York. Now, at the age of sixty, he is the Primate of the Church, though some of his more intimate friends say reluctantly. There are burdensome responsibilities that accompany the office, and while he is an able administrator, they say that he would prefer to be free of the greater responsibilities that attend his present position in order that he might continue to devote more time to his studies in philosophy, sociology and economics. It is even said by some that those who look with disfavor upon his interest in these subjects are glad to have him take the office, believing as they do that he will have less time "to dabble in things that are no concern of the Church."

Theological Education Conference

Leaders in Education Meet to Plan
Extension Courses for the Clergy

By Rose Phelps

★ *Princeton, N. J.*: On invitation of the Presiding Bishop, twenty-three clergy and laymen met at Princeton, N. J., April 14-15, to discuss theological education in the Church, Presiding Bishop Tucker presided.



The intellectual life of the Church was laid bare by Professor Theodore M. Greene of Princeton in opening the conference, analyzing its meaning and scope; agencies available and their effectiveness; means of quickening and enriching the Church's intellectual life and the special responsibility to do so today. He also stressed the need of special efforts by the Church comparable to those being made by secular organizations throughout the nation.

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Professor Greene made the point that vitality of Christian belief depends now, as it has always done, on religious knowledge including historical information regarding our Hebraic-Christian tradition, theological understanding of Christian doctrine, devotional comprehension of our forms of worship, understanding of the Church's social responsibilities, and "apologetic competence," i.e., the ability to deal with religious and Christian perplexities in a secular world.

"Christianity has always insisted," said Dr. Greene, "that such knowledge as is necessary to salvation is within the scope of *all* men, even the untutored. This means that what is really basic in all types of knowledge mentioned above can be expressed simply and clearly enough to be understood by the common man. It also means that such knowledge is *essential* for all men as the condition of significant Christian belief and practice, and as the only safeguard against superstition, aestheticism, obscurantism, social irresponsibility and spiritual frustration."

In the discussions that followed, the intellectual life of the Church was considered under four headings: Pre-seminary, seminary, post-ordination, and the laity. Reports were given on post-ordination training in the Roman Church (a paper written by the Rev. Edward R. Hardy, Jr. of General Theological Seminary and read in his absence by Dean Zabriskie); the Methodist Church by the Rev. Joseph Fletcher; the Episcopal Church by Bishop Powell.

The conference then divided into three groups: bishops, educators, parish clergy. Sessions Tuesday night and Wednesday morning were devoted to discussion of the findings of these groups and the adoption of recommendations for further action.

These recommendations included: 1. An invitation to the Presiding Bishop to appoint "The Presiding Bishop's special committee on the intellectual life of the Church," to be composed of twelve persons, with one representative from each of the following: the House of Bishops, the National Council, the seminaries, college chaplains, urban parishes, rural parishes, secondary schools, college and university faculties (lay), Church periodicals, the Church Congress, parish congregations. These representatives should be appointed with due regard to geographical proximity, and should include one or two laywomen.

To this special committee recommendations were addressed under the heads mentioned above, some of them being as follows: 2. Pre-Seminary Training: a) That advice be given to pre-seminarians in college as to courses they should take, notably in literature, history, philosophy. b) That standards of admission be raised. c) That all candidates for holy orders be registered in a central directory.

3. Seminary Education: a) That all seminary training be given with a clear recognition of the fact that the student is to become a parish priest, even though time may not be spared for technique. b) That the seminaries be urged to concentrate more thoroughly upon the basic theological disciplines: the Bible, Church history, doctrine, moral the-

ology, liturgics, pastoral theology, c) That seminaries should offer a fourth year to be devoted to practical technical training under supervision.

4. Post-Seminary Education: a) That clergy continue study after graduation of recommended books and articles, and take refresher courses. b) That a pastoral and homiletic review be published containing case studies, articles on pastoral counselling, parish program building, problems of doctrinal and pastoral character, etc.

5. Lay Education: a) That pamphlets for laymen today be written on Church history, doctrine, etc., by such well-known laymen as President Roosevelt, Mr. Willkie, General MacArthur. These pamphlets should be small and inexpensive. b) That emphasis be laid on the value of week-end conferences for the laity, especially vestrymen and young married people, under competent leadership and with ample opportunity for discussion. c) That the Presiding Bishop's special committee confer with the department of Christian education as to ways in which specific guidance could be given on material and methods in teaching children and adults.

A brief news report cannot adequately convey the intentness and enthusiasm with which these able men approached their task. Had any observers been present, they would have been struck by the broad vision, the constructive spirit shown in all the discussions, together with the thoroughly practical nature of the means proposed to achieve objectives. Through the Presiding Bishop's special committee, this conference will undoubtedly exert notable influence on theological education in the Church.

Shrine Mont Long Wartime VACATIONS—

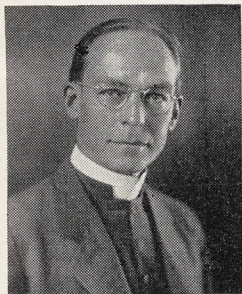
May thru October
For clergy, laity, families, friends. In Alleghenies, west of Washington by Greyhound bus or auto. Grounds of rare beauty; mineral springs; swimming, tennis, etc.—nearby golf, riding, etc. Modern lodges, cottages, central social halls and refectory; noted SHRINE; perpetual trust of Church. Rates—as low as \$15 a week. Clergy Seminar—July 13-24, \$22; Evening lectures open to lay guests. Prospectus. Rev. E. L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

War Casualty

★ The Rev. Wolcott Cutler is the first Episcopal clergyman to lose his job because of his war position as far as we know. He has been the rector of St. John's, Charlestown, Massachusetts, for eighteen years.



Some days ago he announced to his people that his conscience would not allow him to register for war service on April 26 and that he was planning not to

do so. At meetings of the vestry on April 6 and 13 his resignation was accepted, though two members felt that the parish would be justified in waiting to see whether the government decided that Mr. Cutler's non-registration was sufficiently serious to deserve a prison sentence. The vast majority however felt that the parish should not weaken in its loyalty to the nation at this juncture, and therefore voted to accept the resignation.

In a letter to THE WITNESS Mr. Cutler declares: "I simply seek to be true to my intelligence and my conscience, and to trust the ultimate outcome entirely to God. There are times when a man must, at the peril of losing his immortal soul and jeopardizing the coming of a better world order, obey God rather than man."

Two students from the Cambridge Seminary are to direct the Sunday school and the young people's work at the parish, and even engage clergymen for the Sunday services, until a new rector is found. Meanwhile Mr. Cutler states that "Remembering that the late Bishop Paul Jones, who resigned as bishop during the first world war, was never thereafter able to get either a diocesan or a parochial job, I am not expecting an easy or a quick transition from the familiar past to the

unchartered future." Until such time his mailing address is care of State Street Trust Company, Boston.

City Mission Society

★ The Rev. John H. Johnson, rector of St. Martin's, New York City, and the Rev. Louis W. Pitt, rector of Grace Church and an editor of THE WITNESS, were elected to the board of managers of the New York City Mission Society on April 22. Mr. Johnson, once a chaplain of the mission society, is the first Negro to be elected to the board in the 110 years of the society's existence.

Behind in Appeal

★ The army and navy commission announced last week in an open letter that there has been a poor response to the appeal for \$385,000 for chaplains with the armed forces. There is \$200,000 in hand, but even more than the sum originally asked is now needed and it can be raised only if every parish responds. The statement is signed by Bishop Sherrill of Massachusetts, the chairman of the commission.

Indianapolis Mural

★ A mural of the Lord's Supper has been placed in the sanctuary of St. Philip's, Indianapolis, the work of Ralph Louis Temple, a young Negro artist who was recently confirmed there. The cost was financed by the youth group of the parish.

Death of Bishop Page

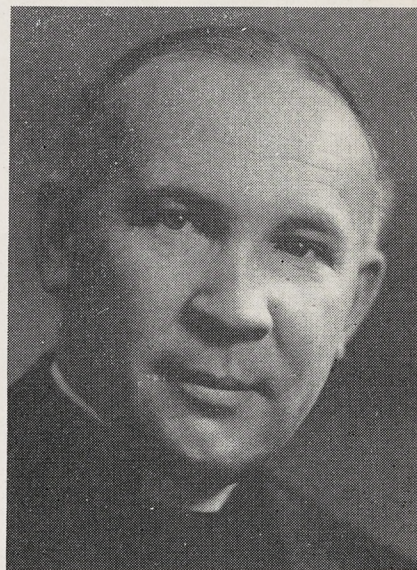
★ Bishop Herman Page, the retired Bishop of Michigan, died on April 21st after an illness of six weeks. He was 75 years old. As chairman of the commission on marriage and divorce he headed one of the most important commissions of General Convention, and one that caused a lot of controversy. He advocated a liberalizing of the canon and also believed that there should be instruction in the public schools on marriage and sex. "The most important problem in human existence remains untouched in our schools," he once said. "There is no fact in our civilization more ghastly than the attitude of our young people facing marriage. Sex information for boys and

girls has been taboo or distorted. Sex, a holy thing, has been considered not nice. The Church must now start with biology and the sanctification of sex."

He was the Bishop of Spokane from 1915 to 1924 when he was elected Bishop of Michigan. He retired in 1939, but since has been in charge of Northern Michigan. Funeral services were held on April 23 at Ann Arbor at 2 P.M. and at the Cathedral in Detroit at 4:30 the same day.

Philadelphia CLID

★ Miss Elizabeth F. Johnson, formerly principal of the Baldwin School and now the director of study-action groups of the Church League for In-



Bishop Frank (Pat) Rhea who was consecrated Bishop of Idaho on April 29th at Boise.

dustrial Democracy, was the speaker on April 29th at a meeting of the Philadelphia chapter of the CLID. Miss Johnson is at present preparing a leader's manual which is based on the Malvern Manifesto, the more recent statement from England, *The World We Seek*, and the findings of the American conference of the Churches which met recently at Delaware, Ohio.

Bell to Incarnation

★ The Rev. John A. Bell, curate at St. James Church, New York, has been called as rector of the Incarnation, New York City, effective September first. The Rev. Frederic W. Holden-Howes is at present in charge and is to remain until September. In January, 1941, the Rev. John Gass proposed to the vestry that the re-

sources of the parish be conserved for the work of the Chapel of the Incarnation, located on the east side, and he resigned in order to clear the way for such a move. The vestry agreed with Gass and reluctantly accepted his resignation. However

but 37 per cent of its normal consumption, and two out of every five books ordered from other publishers are out of stock. But in a recent six-month period the society sold more books than in any previous half year of its history. It published

charge of the Rev. Judson Leeman of the staff of St. Luke's Hospital, New York City.

Rhea Consecration

★ Dean Frank (Pat) Rhea was consecrated Bishop of Idaho yesterday, April 29th, at St. Michael's Cathedral, Boise. The consecrator was Bishop Moulton of Utah, with Bishop Cross of Spokane and Bishop Jenkins of Nevada. Bishop Stevens of Los Angeles preached the sermon.

Self-Invited Guests

★ "Self-invited guests occupy Lion Hill homes" is the cablegram from Maolin, China, announcing Japanese occupation of the Lion Hill Mission. Bishop Craighill, W. B. Lanphear, Laura Clark, and Sister Constance are now living at St. Lioba's and are reported well treated, in good health, and having sufficient funds.

Denver Church Dedicated

★ The \$50,000 Church of the Epiphany in Denver, Colo., was dedicated recently by Bishop Ingley. The church has grown from a small mission to a large congregation, becoming a parish in 1941.

Priest Carries On

★ Rev. Hiram Kano, Japanese priest interned at Camp McCoy near Sparta, Wis., conducts daily services for Christians, Buddhists, Shintoists, and others of the Japanese population of the camp, besides his regular services for Episcopalians. Japanese hymnals are used, and many study the Christian faith in church classes.

Lewis Consecration

★ The Rev. William F. Lewis of Vermont is to be consecrated Bishop of Nevada on May 12th at Grace Cathedral, San Francisco. Presiding Bishop Tucker is to be the consecrator, with Retiring Bishop Jenkins of Nevada and Bishop Moulton of Utah the co-consecrators. He will be presented by Bishop Fox, retired Bishop of Montana, and Bishop Block of California, with Bishop Fox the preacher.

Ingley Sees New Order

★ Bishop Ingley of Colorado, in his address to the convention of his diocese on April 27th, declared that the United Nations can defeat the Axis only if we match their might with all we possess. "This nation should present to the world convincing evidence that a free people is ready and willing to accept stringent self-discipline for the preservation of its



Bishop James Stoney, newly consecrated Bishop of New Mexico, is not small in stature but he looks it when along side Bishop Carpenter of Alabama and the Presiding Bishop. The picture was taken by Carter D. Poland at the consecration of Bishop Stoney at Anniston, Alabama on April 16th (see WITNESS, April 23rd).

there were those in the parish who still insisted that there was a future for the parish and in March of last year voted to keep the church open. In January of this year, at the annual parish meeting, there were many changes in the vestry, and the decision made to call a new rector.

Doing Some Reading

★ Among the eleven major British missionary societies among whom the Episcopal Church's gift of \$300,000 is distributed, the Society for Promoting Christian Knowledge is the oldest. Now in the middle of its third century, it is hard at work, although 40 per cent of its staff are on war service, its paper allowance is

37 new English books in the past year, and 80 in African or Asiatic languages. The demand for good theological books is stated by the Society to be greater than ever known before.

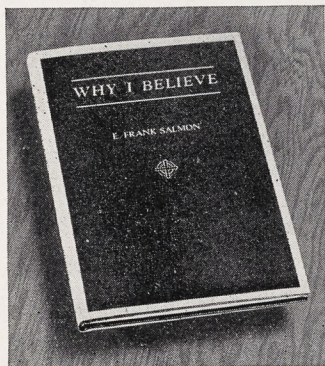
Praise for Norwegians

★ Bishop Manning, in confirming a large class at Port Chester, New York, last Sunday, praised the bishops of Norway for resisting the Quisling government. The service marked the final appearance of the rector, the Rev. Lewis R. Howell, who is to become a field director with the military and naval welfare department of the Red Cross. During his leave the parish will be in

WHY I BELIEVE

By E. Frank Salmon

*Rector of Holy Trinity Church
Philadelphia, Pa.*



Many persons have no difficulty in believing the doctrines of the Christian Faith. Many, however, are unable to state intelligently and simply why they believe these doctrines. This little book in understandable language that all may read, states in a most excellent manner reasons for belief in some of the fundamental doctrines of our faith; reasons for, Belief in God, The Deity of Christ, The Virgin Birth, The Resurrection of Christ and The Life of the World to Come. It would be difficult to find in one small volume more important reasons for the belief in these doctrines. Dr. Salmon's radio ministry is proving a spiritual help and blessing to thousands of individuals. The book has been written in response to many requests for these addresses. \$1.00

PRAYER BOOK INTERLEAVES

By William Palmer Ladd

*Late Dean Berkeley Divinity School
Middletown, Conn.*

This admirable book of 180 pages presents the Church's book of devotion as a living document. The history of the Prayer Book, and the scholars who were responsible for its development together with the results of the Evangelical revival, and the Oxford Movement are intelligently shown.

The effect of the growing Liturgical movement in our Church is keenly evaluated.

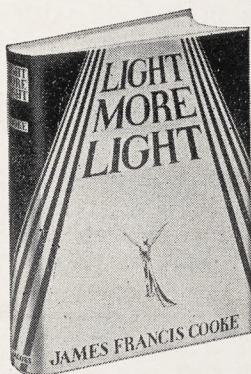
Most important of all however is the help the book gives for the use of the Prayer Book in the individual lives of the Members of our Church. It is a mine of information as to how we might make our book of worship one of the mightiest forces of influence among the peoples of the English speaking world. \$1.25



LIGHT, MORE LIGHT

By James Francis Cooke

Author, Editor and Business Executive



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liberties. A new order is struggling to be born. God help us to rededicate our strength, our lives and our substance to liberate that new order."

Training Ministers

★ At the time that leaders of the Church in this country were considering training of ministers (see page 12) a report was being presented on the same subject by a commission of the Church of England. It proposes committees of selection; longer periods of training; a closer tie-up between theological schools and universities; specialized training for those planning to work in rural parishes; more stress on preaching; practical training in social service; post-ordination training, with refresher courses for men after ordination.

Win or Else

★ Rev. C. R. Trumbore, machinist and priest, works the "graveyard" shift, 11 at night to 7 in the morning, at the Hendrick Manufacturing Co., Carbondale, Pa., besides his daytime work as rector of Trinity Church. Asked why he took the job as machinist, Mr. Trumbore said, "If we don't win this war there may not be any churches."

Air Shelters

★ Parishes in Southern Ohio are being charted for use in case of bombing or evacuation of the territory, reports a Church committee set up for that purpose. Plans will be made for first aid stations and care of refugees.

Cranbrook Organist

★ Dr. W. Lloyd Kemp, a layman, becomes musical director and organist of Christ Church, Cranbrook, Bloomfield Hills, Michigan, following the army induction of Mr. Ellwood W. Hill, for many years organist and choirmaster of the church.

Record in New Mexico

★ Grace Church, Carlsbad, N. M. has recently completed a five year program of building improvement on the church, and in three years has increased its number of communicants from 85 to 150. Easter saw the dedication of a new organ and a greater number of communions than at any time in the 50 year history of the church.

Money for Chaplains

★ South Florida has sent \$5,525 to the Army and Navy Commission Fund, the diocesan office reports.

New Church in Florida

★ A new church was recently dedicated at All Saints' parish, Winter Park, Florida. The service was conducted by Bishop Paul Matthews, retired Bishop of New Jersey, in the absence of Bishop Wing. He was assisted by the rector, the Rev. W. Keith Chidester. The cost of the church, when completed with furnishings, will be about \$45,000, over two-thirds of which has been paid.

Social Workers Meet

★ Social workers of all denominations should meet together to work out war time problems, was the recommendation of the department of Christian social relations meeting at the Georgia conference on social work in Savannah on April 15-19. Also stressed was the need for closer cooperation between the Church and social workers. Bishop Middleton Barnwell of Georgia presided.

Cable from China

★ A cable from Shanghai reports that Bishop William P. Roberts, and the mission staffs in Shanghai and Hankow are safe and well.

Gifts from Hawaii

★ School children of Honolulu missions raised \$59.13 for their birthday thank offering to be sent to the Cathedral settlement, Phoenix, Arizona, and are now at work on a 1942 offering for a rural clinic and farm school at Quebrada Limon Mission.

Puerto Rico. Chinese, Japanese, and Hawaiian children from seventeen missions contributed to the offering.

Good Music, Too

★ Mouth organs supply the only instrumental music in one of Bishop Hall's churches in free China, in the care of a young Chinese priest ordained a year ago. This young man—the Bishop does not name him—is responsible for the only Christian teaching among the students of two Chinese universities refugeeing in free China. His books have been provided by the S.P.C.K.

Students Again on March

★ Chinese students are on the march again, reports Kiang Wen Han, one of the two executive secretaries of the national student relief fund, which raises money in the United States for student war relief in China. Two brief cables, sent from a city in Free China to which Mr. Kiang had fled from Shanghai, re-

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call the prodigious trek of thousands of miles that the Chinese students of the coastal cities undertook when the Japanese first entered their country. "Shanghai colleges closing, students evacuating," read one of the messages. The other added: "Developments Shanghai Hongkong South Pacific impoverishing several thousand more students."

Recent reports received have confirmed these facts and have added that the Japanese are forcing Chinese to leave Shanghai and Hongkong in large numbers because food supplies are not sufficient for the large populations of these cities since the Japanese occupation.

The most recent authentic information received by cable in late March indicated that a footsore vanguard of 5,000 students and professors, ejected from their Shanghai classrooms, has arrived in Chekiang province in Free China. The students are secretly carrying books and materials through the Japanese lines to equip a new university. This will be known as the Christian Union University and is a merger of four universities—St. John's, Soochow, Shanghai and Hangchow.

The importance of the heroic determination on the part of China's students to continue their education, even though it means packing their universities on their backs and walking thousands of miles into the Western interior, can be seen when it is realized that there are only 45,000 of them—only one to 10,000 of the population compared to one student to every 100 persons in the United States. Upon their shoulders lies a heavy responsibility for their country's future, and they are bearing it with a courage and with a willingness to undergo hardships as great as those of the soldiers in the fighting lines.

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The Holy Cross Press announces the publication of a poem,

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China to Britain

★ From a group of Chinese refugee students and teachers in the remote western provinces of China, relief funds of \$960 for use in the churches of England have been sent to the British Council for Churches, as "a token of Christian sympathy and fellowship." The sum is from faculty and students of Central China College and Canton Theological College, both universities-in-exile. These Chinese are part of a refugee group of 52,000 which evaded capture by marching 1,500 miles into western China, where they are continuing their studies under severe hardships.

Food for Civilians

★ Food for civilians in both occupied and unoccupied countries was called for by the Fellowship of Reconciliation at a meeting in Cincinnati, Ohio, recently. The statement of the group reads, "We can-

not accept the argument that no aid can be given before the end of the war. That would mean a sentence of death for too many millions of victims. Neither do we believe that the American people will be content with such a negative policy. We believe that the combined resourceful-

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of whose piety, sober and honest life and conversation, competent learning, knowledge of the Holy Scriptures, and soundness in the Faith we are well assured; he also having in our presence freely and voluntarily declared that he believes the Holy Scriptures of the Old and New Testaments to be the Word of GOD and to contain all things necessary to Salvation; and having solemnly sworn to conform to the Discipline, Doctrine and Ministry of the Church in these United States of America, under whose authority we hold our jurisdiction.

In Testimony Whereof, We have hereunto affixed our seal and signature in _____ on the _____ day, and in the year before written, and in the _____ year of our consecration.

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GREETING:

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of whose piety, sober and honest life and conversation, competent learning, knowledge of the Holy Scriptures, and soundness in the Faith we are well assured; he also having in our presence freely and voluntarily declared that he believes the Holy Scriptures of the Old and New Testaments to be the Word of GOD and to contain all things necessary to Salvation; and having solemnly sworn to conform to the Discipline, Doctrine and Ministry of the Church in these United States of America, under whose authority we hold our jurisdiction.

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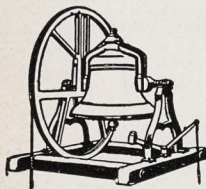
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CLERGY NOTES

BATTENHOUSE, ROY WESLEY, professor of Church history at the Vanderbilt University School of Religion, was ordained to the diaconate by Bishop James Maxon at Christ Church, Nashville, Tenn., on April 15.

BEAL, JAMES HOLLAND, rector of St. Thomas Church, Taunton, Mass., has been called to active duty as a chaplain in the army. Rev. Appleton Grannis, formerly of St. Anne's, Lowell, Mass., will take charge of the parish.

BYRON, JOHN I., formerly rector of the Church of Our Saviour, Little Falls, Minn., has been called to the Church of the Epiphany, Urbana, Ohio.

COBB, J. MANLY, formerly rector of Emmanuel Church, Webster Groves, Mo., will become rector of Christ Church, Leesburg, Va., after June 15.

DEAN, ARDYS T., since 1940 curate of St. Andrew's Cathedral, Honolulu, Hawaii, has become priest-in-charge of the parish of St. Andrew's.

DIX, PERCY RIGDEN, formerly a rector in the dioceses of West Texas, Arkansas, Pittsburgh, and Harrisburg, died at his home in Latrobe, Pa., recently. Mr. Dix was born in England and before his ordination was an engineer building railroads in Sweden and on the continent.

ELIER, HENRY M., has recently become locum tenens of Christ Church, Tacoma, Wash.

HALLET, HAROLD, formerly rector of Christ Church, Quincy, Mass., is now rector of St. John's Church, Ross, Calif.

HICKS, FREDERIC GOODHUE, formerly rector of Trinity Church, Canton, Mass., and St. John's, Sharon, Mass., has accepted a call to become rector of Christ Church, Quincy, Mass.

MACON, CLIFTON, has returned to Grace Memorial Church, Hammond, La., for a second term as locum tenens.

MOORE, CHARLES F., formerly postulant at the Order of the Holy Cross, West Park, N. Y., is rector of St. Mark's Church, Springfield, Vt., St. Luke's Church, Chester, Vt., and Gethsemane Church, Proctorsville, Vt.

MORRIS, FREDERIC MYERS, formerly rector of Grace Church, Salem, Mass., will become rector of Trinity Church, Newton Centre, Mass., on August 1.

OZAKI, LAWRENCE H., has been admitted as postulant for Holy Orders by Bishop Littell in Honolulu. Mr. Ozaki has been assisting his father-in-law, the Rev. Philip Taiji Fukao, at Holy Trinity Mission, Honolulu.

SPENCER, HUGH JAMES, former rector of St. Margaret's Church, Chicago, died on April 3 at his home in Vista, Calif.

STARR, HOMER P., formerly assistant at Christ Church, Nashville, Tenn., has accepted a call to Calvary Church, Graham, N. C., and St. Andrew's Church, Tralwood, N. C.

STEDMAN, FRANK HOLT, who has served at St. Peter's, Jamaica Plain, Mass., St. Paul's, Beachmont, and St. Mary's, East Boston, will retire on May 1 to live in New Sharon, Maine.

WILLIAMS, EDWARD V., was ordained deacon by Bishop Vedder Van Dyck of Vermont, at St. James Church, Woodstock, Vt. Mr. Williams will be in charge of the Northwestern Missions of Vermont after his graduation from General Theological Seminary in June.

WILLIAMS, HADLEY BERNARD, was ordained to the priesthood by Bishop Budlong of Connecticut at Trinity Church, New Haven, Conn., where Mr. Williams is assistant to the Rev. Charles L. Willard, Jr.

WILLIAMS, LLEWELLYN ERNEST, of St. Joseph, Mo., was ordained deacon by Bishop Frank McElwain of Minnesota at the Chapel of St. John the Divine at Seabury-Western Theological Seminary.

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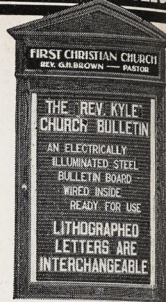
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BACKFIRE

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.

THE RT. REV. WALLACE E. CONKLING
The Bishop of Chicago

I am glad indeed to find you so strongly advocating controls and regulations to be exercised by proper authorities but I want also to bear personal tribute of our indebtedness to Father Coleman. He has brought a message for which we cannot easily repay. The day alone which he gave the clergy here was of inestimable benefit. If he has secured generous offerings for his work, I, for one, am glad. It is only another splendid example of how when a man has a real message and can get it across, the response is always ready and generous. If we are having difficulty raising funds to support British missions or other purposes . . . even the Church press . . . well, "he that hath ears to hear, let him hear."

THE REV. N. GARDNER VIVIAN
Rector at Meshanticut Park, R. I.

The April 9th issue is so outrageous in your first editorial apropos the election of the Bishop of Long Island that I feel that I must ask you not to send me any more copies. I do not think I know of another paper, much less a Church paper, in which the editor is so much on the look-out for something to tilt at as you.

MR. EDWARD N. PERKINS
Attorney of New York

At a ripe age, within recent years, I have turned to what is called "Anglo-Catholicism" in reaction to the progressively intolerable experience of the trifling with religion and playing at it, which is so uniformly the practice in the churches of your kind of Episcopalians. From many years of regular attendance, I know well your ethical culture societies. Nobody can fool me about your ethical culture societies. I know them too well by long personal experience. Your editorial, *Guiding the Spirit*, is ample revelation of your character. Would to God that you might be converted.

MISS MARY A. TOWNSEND
New York City

You suggest that subscribers send bundles to chaplains for distribution in reading rooms. Now, I admire the stand the paper takes in practically every instance, but I think the article *Guiding the Spirit* would keep me from wishing the paper to fall into the hands of men in the service. The poor dears may be disillusioned about practically every other side of life, but I'd hate to have them informed about that business of the election of the Bishop of

Long Island. I do hope to have the men in service protected from a knowledge of Church politics.

MR. C. C. BURLINGHAM
Layman of New York City

Your comments on the methods of certain delegates to the diocesan convention of Long Island, at which Dean DeWolfe

was elected bishop, make it pertinent to quote from the Table Talk of John Selden, 1584-1654, the most learned lawyer of his time and a distinguished Churchman: "They talk (but blasphemously enough) that the Holy Ghost is president of their General Councils, when the truth is the old man is still the Holy Ghost."

THE REV. A. J. M. WILSON
Rector at Greenwich, Connecticut

Congratulations on the article about Long Island. It is high time to put political ballyhoo in its proper place. And the observations in regard to Michael Coleman are not amiss. I have no doubt things have been all right but there should be a point of reference. I commend your courage.

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THE WITNESS — April 30, 1942

page nineteen

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