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# *The* WITNESS

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MAY 14, 1942



IN THE SPRING  
A YOUNG MAN'S  
FANCY . . . .

## CHURCHMANSHIP VS. CHRISTIANITY

## 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.

**ST. BARTHOLOMEW'S CHURCH**  
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*Rev. G. P. T. Sargent, D.D., Rector*

8 A.M.—Holy Communion.

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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New York City

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8 A.M.—Holy Communion.

9:30 A.M.—Church School.

11 A.M.—Morning Service and Sermon.

8 P.M.—Choral Evensong.

Holy Communion Wed. 8 A.M.; Thur. 12 noon.

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TRINITY PARISH**  
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New York

Sundays: 9:45

Weekdays: 8, 12 and 3

**ST. THOMAS CHURCH, NEW YORK**  
Fifth Avenue and 53rd Street

*Rev. Roeliff H. Brooks, S.T.D., Rector*

Sunday Services: 8 and 11 A.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.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

**ST. PAUL'S CATHEDRAL**  
Buffalo, New York  
Shelton Square

*The Very Rev. Austin Pardue, D.D., Dean*

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

**CHRIST CHURCH CATHEDRAL**  
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**  
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*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**  
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*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.

Daily: 12:10, except Saturday.

Wednesdays: Holy Communion, 10 A.M.

The Church is open daily for prayer.

**EMMANUEL CHURCH**  
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.*

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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

## Ascension Theology

**R**EGARDED literally, the Ascension of Our Lord makes little appeal. The astronomers have seen to that, aided by mathematicians and other cosmological scientists. When the earth stopped being flat, central, and stationary (in the popular mind) and became global, marginal, and circumambulatory, the idea of "upness" as applied to heaven lost its meaning.

Yet the basic teaching associated with the Feast of the Ascension remains: the belief that Deity has always had its outgoing, self-expressive aspect; that this, the everlasting Christhood of God, once upon a time entered human history; that, having done so, it returned to the place (condition) from which it had gone forth; that, in the words of the collect for the First Sunday in Advent, this mortal life is that "in which Jesus Christ came to visit us in great humility."

"Came to visit us!" That is the point. It was a visit; a sojourn; a temporary dip into Time on the part of One who inhabits Eternity. The creative Mind, governor of all things, who is from everlasting to everlasting, engaged the wheel of human history for the brief period of a Young Man's Life, since when that wheel has turned to the measure of a new song, the Good News of Jesus Christ.

That is what we mean when we say the Lord came from heaven and went back to heaven; that is the significance of the lucid years between the two clouds: the "overshadowing power" of the Annunciation (Luke 1:35), and the cloud of Ascension which "received him out of their sight" (Acts 1:9).

This is not physics but theology, which is akin to poetry. The gist of the matter is that Jesus was not just a very good example of what human evolution can produce, but was the event, the issue, the consequence, of God's visit to the human scene in human form.

## Electing in Pennsylvania

**WE** CALL to your attention the news story on page eleven of this number. In doing so we wish to commend the painstaking care with which this large and non-partisan committee of the diocese of Pennsylvania went about the task of selecting a Bishop. We have been called many harsh names for denouncing the very different method followed by a group in the diocese of Long Island, with many asking, "How would you go about electing a Bishop?" The article by the Rev. Richard Preston in our April 30th issue was one answer; the editorial on how Michigan elected a Bishop in that same number was a second; the story in this issue is a third. The subject is now closed as far as we are concerned, with the belief—in any case the hope—that we have performed a service to the Church.

## The Church Congress

**T**HERE are only two alternatives before us — either chaos, or the Kingdom of God." These are not the words of some astute political analyst, though plenty of our political analysts are saying much the same thing, in other words. Nor are they the latest "summary of the news," by one of our radio commentators. They are the words spoken in a recent sermon by our own Presiding Bishop. They represent not only political analysis, based upon long experience; they also reflect spiritual insight into the

true meaning of the present world situation. The Church Congress which has just met at Indianapolis took as its theme "Drift or Mastery in a Changing World." Its effort was to analyze the present situation and get back to the causes underlying the world war. Those causes go a long way back, like willow roots that sometimes sink fifty feet into the soil. The main cause was found to be the secularization of modern life. There is an

### "QUOTES"

**I**N WHAT WAYS does war differ from the operation of the social systems of all the great powers? Is it cruel: so are those systems. Is it the instrument of injustice: so are those systems. It is irrational: but what could be more so than a system under which men cannot buy what they can make, a system which describes a state of things in which a community is losing more than it is gaining as a "favorable" balance of trade; a system which forces loans upon less "advanced" areas, loans which cannot be, and by now are hardly even supposed to be, repaid, in order to turn them into the sort of customers who must inevitably become competitors? The greatest condemnation of the social order to which a secularist philosophy has habituated what once was Christendom is that war is the logical upshot of it.

—MAURICE B. RECKITT.

old phrase for it—St. Paul described those who were “without God in the world.” When people live like that, they are bound to come to grief, for, after all, this is God’s world, not man’s nor the devil’s.

The solution proposed at Indianapolis is the religious one. For the Church is not in the business of peddling some patent medicine or other which is guaranteed to cure all human ills. The only medicine the Church has to offer is its own remedy

for human sin, selfishness, and greed. But cure these and see what happens to society!

The great question is how to make all this articulate; how to show that Christianity is practical; how to get across from words and formulas into the field of action, where people live. That is the problem we all face and it is one that is always with us. The Indianapolis Church Congress has given us a fine start. What we want to do now is carry through.

## Churchmanship vs. Christianity

by *Walter Russell Bowie*

*Professor at Union  
Seminary*

**T**O CHANGE from the long-familiar field of parish ministry to teaching in a theological seminary involves for the man who makes that change certain unforgettable losses, and also some clear gains. He finds himself



separated from personal associations for which he will often be hungry. He misses the intimate contacts and the direct responsibilities of parish administration. He does not have the positive sense of being individually needed which he used to have. But on the other hand he has

gained perspective. Because he is no longer absorbed in the affairs of a particular church he may be able to see the whole Church with a wider and a clearer view. His experience is like that of an army officer who is transferred from the command of a company in the line to the staff college. In all his previous life, the parish minister, like the army captain, has been identified with a close-knit group. He has felt the warmth of its fellowship, he has been proud of its tradition and jealous for its prestige, he has rejoiced in his own job of trying to see to it that his company in its equipment, its activity and its morale should measure up. But now his responsibility is different. He is placed—to carry out the simile—in the staff college to help to train embryo young officers, for the army of the Spirit in which every parish is supposed to play an integral part. He is obliged therefore to ask himself some sweeping questions. Exactly what are these young leaders being trained *for*? What is the Church supposed to *do*? What are its commitments, and what are the loyalties that create its morale? What is its *objective*, and how intelligently is its organization related to *any* objective at all?

The fact that he has been a parish minister should save him from abstract answers to his own questions. He will know that academic theories are not a substitute for the homely realities of life. Ideas of so-called grand strategy for the Church are in danger of being just the pompous and impractical notions of ecclesiastical brass-hats. The foundation of the Church’s life and of the Church’s morale must always depend not so much upon showy plans as upon the simple cultivation of what is true and brave and dependable in ordinary lives. Most of the attention and most of the time of the parish minister has got to be given to the immediate needs of his people—to straightening out their difficulties, to being on hand to help them if they are hurt, to putting a shoulder under some unusually heavy load, to speaking the quiet word of encouragement just when things look dark. In an ever-memorable essay, written in the time of the first World War and entitled “The Beloved Captain”, Donald Hankey described the sort of man whom numberless faithful parish ministers are trying as well as they can to be. “No trouble of ours,” he wrote of “The Beloved Captain,” “was too small for him to attend to. When we started route marches, for instance, and our feet were blistered and sore, as they often were at first, you would have thought they were his own feet from the trouble he took.”\*\* He came into our rooms, and if anyone had a sore foot he would kneel down on the floor and look at it as carefully as if he had been a doctor.\*\* If a blister had to be lanced he would very likely lance it himself there and then, so as to make sure that it was done with a clean

needle and that no dirt was allowed to get in. There was no affectation about this, no striving after effect. It was simply that he felt that our feet were pretty important, and that he knew that we were pretty careless. So he thought it best at the start to see to the matter himself. Nevertheless, there was in our eyes something almost religious about this care for our feet. It seemed to have a touch of the Christ about it, and we loved and honored him the more." So, likewise, many Beloved Captains in the army of the Church are bearing themselves every day. Even when their outlook is not very wide they do have a loving watchfulness for the need that is near at hand. They know that life is often a rough journey, and that many people are footsore on its way. Their dignity is in their humility. They are busy doing little things for little people, and because of them numberless men and women walk bravely and steadily who otherwise would have fallen lame.

**B**UT when this has been said, there is something not yet said which will confront us. After all, the Church does not exist only for its own sake. The Beloved Captain's company was not a sheltered nursery. It existed not primarily to keep its members comfortable; it existed for a cause. And here is the point at which one who looks at the Church begins to be dismayed. Does the Church, as represented in its several units *know* that it exists for a cause, and is it being mobilized to serve it?

What is our answer as we look at the facts today?

On Easter Monday morning I walked about the center of New York City and went into some of the great church buildings. They were being set straight after the services of Easter Day. Flowers which had begun to wither were being carried out, fallen leaves and petals swept up from chancels and aisles. The day before they had looked triumphantly beautiful. Thousands and thousands of people had crowded in. Many of them had gone away the better for being there,—better because for a little while at least they had breathed the atmosphere of eternal things. But was New York much different on that Monday morning, and would it be much different a week from now? Was any growing spiritual force being welded together that would make its impact felt upon the great city and beyond? Or on the contrary had there been only a demonstration of potential spiritual energies which were tragic in their waste and relative futility? Thousands of dollars had been spent for flowers and more thousands for music. Many parishioners had looked at one another with satisfaction as they went out of church. "Grand service we had today!" But the pity of

it is that few of them will have had any thought for anything larger and more commanding than the parish church. Easter has gone off smoothly, the choir and the ushers and the preacher all did as well as was expected, the congregation was good, the collection looked as if it might be satisfactory, and everything can ease off now until next Autumn when the raising of the next budget will be coming up. It is as if every company in an army had simultaneously held an assembly to inspire its own morale, and incidentally to use the good occasion to see that the quartermaster's department was taken care of,—with scant knowledge or concern as to what the other companies might be doing, and no clear consciousness whatever of a strategic purpose which every unit must be serving if any unit is to be worth the cost of keeping it together.

**T**HIS, then, is what is meant by the title of this article:—"Churchmanship versus Christianity." I am not thinking of churchmanship only in the particular meaning which we often give to it:—namely, the difference in ideas and emphasis as between what we call the High Church and the Low Church groups within our own communion, though this consideration does enter in to the whole fact we face. I am thinking of that kind of near-sighted obsession with the supposed fortunes of an institution which can make the authorities in any con-

## HERE'S AN IDEA

**T**HIS idea comes from St. Martin's-in-the-Field, London, as it is quoted from the interesting *Review* of this historic parish: Having Evensong in the afternoon, we have lately made the Sunday evening service largely a matter of answering written questions, sent in by members of the congregation. The experiment has gradually gathered an audience rather different from that which attends the more regular services. It includes a considerable element of younger people; some of whom have described themselves as "wanting to believe but unable to do so." The quality of the questions has been most impressive to those who have tried to answer them. Among the topics have been belief in a personal devil, the apparent conflict between doctrines of forgiveness and programs of retribution, and the legitimacy of praying more for your own friends on active service than for others in posts of special peril. A member of the regular congregation has remarked on the "quality of the listening" at these services. Evidently people listen when we try to address ourselves to what is in their own minds.

gregation keep a parish closer to paganism than to piety, because their faith is in money, in social status, in rich people's favor, in the approval of the prominent and "practical" man. Such men—or more rarely, women—believe in spending money for music more than in giving any to missions, in putting a new window in the church more than in putting a new worker at the chapel, in keeping up appearances on the avenue more than in strengthening an inconspicuous ministry on the east-side among the poor. I am thinking of the kind of "churchmanship" which may characterize people of very various schools of thought: the churchmanship which regards the parish and is jealous for its affairs, but has no interest beyond these; the churchmanship which cares more for its own customs and for its own safety than it does for taking some risk for the army of God; the churchmanship which sees the church but does not see the Kingdom of Heaven, or thinks that one is the same as the other; the churchmanship which is parochialism and ecclesiasticism and the fat complacency of spirit which makes religion a passive personal satisfaction and not an active dedication to the difficult purposes of Christ.

In a theological seminary, and especially in a union seminary where denominational names are seldom spoken and the little barriers fade away, one thinks much of the *Church* that is more majestic than the churches, and of the *Cause* which alone can glorify the Church. Here are young men, honest, open-minded, and unspoiled, wanting to be shown the possibility of a Christian service which will really require the farthest imagination, the truest idealism, and the most devoted courage they possess. In their moments of vision they have caught at least their far-off glimpses of the Church as it is meant to be, the great, true Church of Jesus Christ; and if they should try to describe it, they might reach for some such words as those of Charles Rann Kennedy in "The Servant in the House":

"When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls. If you have eyes, you will presently see the church itself—a looming mystery of many shapes and shadows.\*\*\* The pillars of it go up like the brawny trunks of heroes:\*\* the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness: sometimes in blinding light: now beneath the burden of unutterable anguish: now to

the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades who have climbed ahead."

**B**UT what do we do with generation after generation of young leaders and interpreters who perhaps have it in them to see the church like that? Sometimes—God be praised!—we are able to point them to a vision of the Church in action which can set their whole souls aflame. In the April number of the *Readers' Digest* there are two articles which show what the Church can be and do: one of them concerning the leadership of a minister in a western city, the other concerning the imperishable influence of a missionary in Burma. Reading those stories, one knows that the Church in its highest expression is the most glorious and thrilling influence on this earth. But too often we do not help our young men to catch the great conceptions of the work that waits to be attempted in Christ's name. We may send them out instead to poor little competitive tasks in which their vision dies. We let them lose,—because so many of us have been too busy to remember it and so many of the laity have never been helped to see it,—the thought of something larger than any local parish that they are meant to serve. We let them grow numbed by routine, and smothered by the dead air of the petty interests to which so many church meetings and clerical assemblies and diocesan conventions seem to be condemned. They might bring us some new generalship for the cause of Christ; but they will not do it if the dull spirit of the churches seems to say to them that all it expects of them is that they should be good ecclesiastical janitors, stoking the little fires of parochial complacency and denominational pride.

That is putting the matter in extreme form? Granted. There are many times when we do not worry too consciously about the irrationalities of our organized religion. We tell ourselves that any organization is bound to be imperfect; and so we take the facts as they come, and make the best of them. But none the less it is true that every one of us has his moments of troubled questioning. We look at the amount of money and the investment of lives—organists, secretaries, sextons, lay workers, ministers—which seem to be required to keep the churches going, and then we look at the recognizable results. Is it all honestly worth while, we ask ourselves on some retrospective Monday morning? The churches are so entrenched behind old customs and conventional acceptance, here in our own land at least, that they are taken for granted. But suppose society should take a ruthless inven-

tory of its resources, to see which justify their cost. How would the churches fare? One of our own comrades asked himself that question not long ago, and he answered it with a candor that was as great as his courage. Here is what in part he said to the church to which he had given five years of clean-hearted and clear-eyed service: "It is not surprising but was inevitable that sooner or later the Parish of \* \* \* \* \* would feel the pressure of economic and social forces, and would have to face realistically the problems arising out of a shifting population and diminishing financial support. That time has now come." Then, having recommended a consolidation of all the resources of the parish in the east-side work which he regarded as at once most needed and most fruitful, and having announced his own withdrawal from the rectorship in order that the ground might be free for this consolidation to be made, he said: "We find solace in the words of our Lord, 'Whosoever will save his

life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it!' In this spirit we have made this momentous decision."

In short, the time may come when a man sees that there is a churchmanship that would deny his Christianity, an exalting of the institution which he could only continue at the cost of his inner loyalty to Christ. If this were generally the fact, it needs no argument to show that a tragic hour would have sounded for the Church.

And it may be more nearly true than we like to think. We might be those "for whom the bell tolls." In the city of New York, and in the diocese of New York, to say nothing of other communities, there is a facade of ecclesiasticism behind which there is sometimes an emptiness that is appallingly like death.

(A Second article by Dr. Bowie on this Subject will be presented next week.)

# On Theological Education

by Robert E. L. Strider

*The Bishop of the Diocese  
of West Virginia*

THE last General Convention created by canon a standing commission on theological education, which had its first meeting recently in Saint Louis. The work of the commission is guided by an executive committee consisting of the chairman; the deans of the General and Cambridge Seminaries; the Rev. T. O. Wedel, secretary; Dr. W. S. Keller; and Dr. Frank W. Moore. The executive committee had met last summer, and had drawn up an agenda for the Saint Louis meeting, and had divided the membership of the commission into five sub-committees as follows: On

the presentation of the cause of theological education; on needs and trends in theological education; on Christian education; on standards in theological education; and on the work of examining chaplains.

In Saint Louis reports were heard from these committees, there was rather full discussion of the matters presented, and numerous recommendations were adopted. The commission agreed that, except for grave and compelling reasons, men now enrolled in our seminaries should remain there and complete their theological training; that men declared ineligible for military service on physical grounds be admitted to our seminaries, provided they are able to satisfy the medical requirements of the canons, and are otherwise fully qualified; that the admission to our seminaries of men who are physically fit but not actually drafted prior to being officially enrolled should be based on exceptional personal qualifications and strong recommendations from their bishops and others; that seminaries defer formal enrollments until ninety days before the opening of the academic year; and that bishops and other diocesan authorities make the fullest possible use of their clergy, in

## THE SANCTUARY

Conducted by John W. Suter Jr.

### THE ASCENSION

**O** LORD JESUS CHRIST, who on this day didst ascend into the heaven; Grant that we may rise with thee above all wicked thoughts and evil desires. Lift up our hearts to the throne of thy holiness, and make us dwell with thee now and hereafter; who livest and reignest, with the Father and the Holy Ghost, one God world without end. Amen.

Rev. H. W. Turner  
Nineteenth Century.

view of a shortage in clerical supply caused by the war.

It was felt and agreed that the cause of theological education, its depth, its scope, and its vital necessity to the Church both present and future is not being presented effectively to the laity. This could and should be accomplished by the seminaries keeping more closely in touch with their alumni, and by every parish priest holding the functions and aims of theological education constantly before his people. The attention of the Church was called to theological education Sunday, and a committee was appointed to assist the Presiding Bishop in assuring general observance of that day.

The commission recorded its judgment that wherever acceleration of the graduation of seminary students seems desirable, the end should be attained by offering summer terms rather than by any reduction in the courses of study; that clinical pastoral training be strongly emphasized; that teaching in our seminaries be related with increasing persistence to the conditions of the life of the day; and that the national department of Christian education be asked to emphasize theological education as a part of the program of that department.

**A**TENTION was called to the need of teachers in our seminaries trained in pedagogy as well as in theology; to the great importance of courses in Christian education in our seminary curricula; and to the more thorough preparation of college students looking towards the ministry. It was agreed that such college students should take courses in philosophical problems and logic, English literature and composition, and history and social science, psychology, and one of the exact sciences. Special training is recommended for men and women workers in college communities.

The committee on standards called attention to a pamphlet on that subject published by the American Association of Theological Seminaries, and commended a study of this document to the seminaries and to others interested in the subject. The same committee in its report emphasized the undesirability without grave reason of men who have proved unsatisfactory in one seminary being received as students by another; and expressed the hope that our seminaries may provide more fully for the advanced training of those who give promise as scholars and teachers.

With regard to the work of examining chaplains, it was suggested that there be less duplication in the examinations given by seminary faculties and examining chaplains; that boards of examiners be encouraged to place more stress on

practical ways of testing candidates, as related especially to homiletics, liturgics, and pastoral care; that chaplains should exercise such supervision as the canons require over candidates throughout their entire course from postulancy; that non-seminary candidates of suitable maturity and intellectual background be encouraged to study for Holy Orders, it being understood that in such cases attendance at a seminary for at least one or more semesters should be required, and that all studies should be supervised by the board of chaplains and the faculty of the seminary attended. The executive committee was authorized to revise, with expert assistance, the two pamphlets which have been widely used by boards of chaplains, "The Syllabus of Theological Studies and Examinations" and "Theological Textbooks."

While too much must not be claimed for this meeting of the commission, we believe a valuable start has been made towards a better understanding of a vital and difficult subject. At least it is true to say that for the first time within the recent history of the Church, a representative and specially constituted body has met to study the far-reaching implications of theological education in our day. This fact, we believe, is both significant and encouraging.

## Accepted in the Beloved

By

WILBUR L. CASWELL

Rector of St. Paul's  
Yonkers, N. Y.

**T**HE late Frank Harris (who we fear was not a saint) once wrote for the magazine of which he was Editor—probably *The Metropolitan*—a little story that St. Paul would have liked. It ran something like this: "St. Peter was surprised to find heaven crowded with a large number of moral and spiritual cripples whom he knew he had never passed when he stood on guard at the gate. So one night he decided to remain up after his bedtime (nine o'clock) and investigate. About midnight he caught a group of them climbing in through a crevice where someone had pulled out stones in the wall. He rushed at them in anger, when Jesus appeared lifting a poor cripple over the wall. 'I'm sorry, Peter,' he said. 'I know it's against your rules, but these are special friends of mine. They don't all know the Creed, and some haven't been to church lately, but I like them so much better than some of your perfect saints who have passed all your tests. With all their sins, they

love me. And whenever they fall—which is all too often—they seek for my hand to lift them out of the mire. They aren't perfect, but they are really aiming that way."

## Up to You!

By

GEORGE I. HILLER

*Rector of Trinity Church  
Miami, Florida*

**A** RIGOROUS application of the accepted form and discipline of the Church has a value. Occasional attendance is more or less of no value; a sermon, a service, even an occasional Sacrament is only a simple and too often meaningless gesture, the result of a sentimental or emotional re-action.



A great company of people complain that they are not helped by the Church; that the Church does nothing to relate them to life and the task of living in this complex world.

Of course they are right—it would be a miracle beyond my comprehension if it did. Would you expect results in a language, music, science, or in any field you desired without paying the price of application, study and sacrifice? I never heard that complaint from one who regularly "worshipped God every Sunday in His Church."

I hear complaints that "there is no church in my community; it is too far to go." If you do not think enough of church to use the facilities we have, it is fair to assume there will never be a church in your community unless some one else gives it to you. Few people appreciate anything for which they do not make an effort or sacrifice. Churches are not built nor supported by occasional worshippers.

A Churchman is one who knows his Prayer Book and accepts the Church's discipline voluntarily; it is the rarest thing to find such a person disappointed with the Church.

People always talking of failures; or disappointed because they have not developed spiritual power sufficient for their problems; or seeking strength in some "new thing" or trying to have the Church change to suit their ideas of their need; these are they who see no reason for service, sacrifice, or application to religion.

Religion, like everything else worth while in this world, is available for you, only, if you are willing "to put out and pay the price."

## KNOW YOUR BIBLE *By*

FLEMING JAMES

### II SAMUEL, PART I, CHAPTERS 1-12

**W**ITH the death of Saul and his sons David saw the way to the throne opening before him. For what follows we have in the main excellent historical documents. David's policy was to identify himself as far as possible with Saul and so inherit the loyalty which the dead king had won from all Israel. Ch. 1 tells how he struck down the messenger who claimed to have killed Saul, and uttered a lament of piercing beauty over him and Jonathan. Of all the poems attributed to David, this alone is generally regarded as his composition. In Ch. 2 we read how David now came boldly with his men to Hebron and was there made king over Judah. The northern tribes, however, clung to Saul's son Ish-bosheth, and a long war ensued between the two sections.

Ch. 3 narrates how Abner, Ish-bosheth's general, at last offered to bring over the north to David, but was treacherously murdered by David's right-hand man Joab; a deed from which David at once dissociated himself. The murder of Ish-bosheth, promptly avenged by David, now induced the northern tribes (Ch. 5) to return to their former commander and David at thirty-seven became king over united Israel.

Ch. 6 tells how David brought the ark into his capital, thus making it the chief shrine of the nation. Ch. 7, a late narrative, recounts God's rejection of David's proposal to build a temple. In Ch. 8 we read of David's wide conquests, by which he built up a considerable empire to north, east, and south. In Chs. 9-20 we have an eyewitness's story of David's court, which scholars acclaim as the finest piece of historical writing emanating from ancient Israel. It gives an account first of David's generosity to Jonathan's son Mephibosheth (Ch. 9), then of his victories over the combined Ammonites and Syrians (Ch. 10).

Ch. 11 states that siege was laid to Rabbah, Ammon's chief city, by Joab and the army, while David remained at Jerusalem. Thus the stage is set for the crime of passion which was to sully David's name. Adultery led on to fraud, then to the murder of a faithful officer, till David finally installed Bath-sheba as favorite wife in his harem, and her longed for son was born. It seemed as if "the king could do no wrong." But David had still to reckon with God. Nathan the prophet confronted him: "Thou art the man!" (Ch. 12). David's manly confession brought divine pardon. But nothing could avert the doom now set in motion. Its first stroke was the death of the child.

# The Church Congress Holds Meeting

Paul Tillich Sees a New Post-War  
World with Freedom and Security

Reported by L. Wilson Parks

Indianapolis, Indiana:—One hundred and fifty people, with one hundred of them clergy, including seven bishops, were on hand when Bishop Strider of West Virginia opened the fiftieth Church Congress the evening of May 5th with a sermon at St.



Ralph Higgins, rector at Grand Rapids, Michigan, was one of the leaders of the Church Congress.

Paul's. *Drift or Mastery in a Changing World* was the theme for the three-day conference, with the Rev. Paul Tillich, professor at Union Seminary and a German emigre who is now an American citizen, leading off with an address on *Storms of Our Time*—an address which was generally considered the star performance of the Congress.

Without mincing words he declared that the old world of competition and imperialism is finished, but that out of it could come a collectivist world which would give men freedom and security. And he pleaded with the Church to have a hand in bringing this to pass. Such a stimulating and provocative address naturally resulted in a lively panel discussion, in which such Church leaders as the following took part: Frederick C. Grant, Angus Dun, Joseph Fletcher, Clark Kuebler, Cyril Richardson and George F. Thomas.

At the dinner that second evening the speaker was Dean Henry Wash-

burn, formerly of Cambridge and now the executive secretary of the army and navy commission, who spoke on the work of the chaplains with the armed forces. The dinner was attended by 140.

Gordon Keith Chalmers, president of Kenyon College, opened the discussions the third day with a paper on the place of the laity in the life of the Church. His address was followed also by a panel discussion led by the Rev. H. Ralph Higgins of Grand Rapids, in which the Rev. Daniel A. McGregor, Professor Theodore Greene and the Rev. John Heuss Jr., student chaplain at Northwestern University, took part.

The address at the final session was by the Presiding Bishop whose subject was *The Immediate Task*, delivered in his usual quiet and smiling manner, but an address nevertheless which carried much the same punch as that given at the opening session by Paul Tillich.

Indeed, a sense of urgency dominated all the addresses and the discussions as well. The need for a complete victory over the forces of Fascism was stressed time and again, but there was also a frank recognition of the possibility of winning the war but losing the peace. A number of speakers, particularly Dr. Tillich and Dean Fletcher, declared that this is not merely a war between nations, but even more a war between classes. The peoples of the world are groping for a social order that will give them security and peace. Opposed to them are those in all countries who are determined to maintain the status quo and personal privilege at whatever cost. If the people win the world will move into some sort of a collectivist society. If the privileged win we will have fascism, whether we call it by that name or some other. In this struggle the Church cannot remain neutral and survive as an organized institution.

There was considerable pessimism in regard to the Church in the United States, with a number declaring that it showed few signs of understanding the world in which we live. "Most of the clergy," declared one speaker during the dis-

cussions, "are merely trying to sit the war out." However others declared that the Church is learning fast, particularly because of the leadership of the Church of England.

The chairman of the Congress, the Rev. Donald B. Aldrich, found it impossible to attend at the last moment, due to the illness of his mother and the death of one of the vestrymen of his parish, the Ascension, New York. His place was therefore taken by the Rev. Samuel Dorrance, the rector of St. Ann's, Brooklyn. However Chairman Aldrich received a lot of praise for the program of the Congress, as did also Miss Rose Phelps, the executive secretary.

The working committee of the Congress held several sessions during the three days, but made no formal announcements as to future plans, beyond the statement that a new syllabus for study is soon to be released. It is by the Rev. Howard C. Robbins, WITNESS editor, on *Common Trends in Proposals for a Just and Durable Peace*.

The Bishops attending were, in addition to the Presiding Bishop and Bishop Strider, both of whom were on the program: Bishop Clingman of Kentucky; Bishop Gray of Northern Indiana; Bishop Randall of Chicago; Bishop Gray of Connecticut; and the host, Bishop Kirchhoffer of Indianapolis.



Paul Tillich who told the Congress that a world of freedom and security is straining to be born.

# How Pennsylvania Chose a Bishop

*A Summary of the Discussions of an Informal Group of Clergy and Laity*

By W. B. Spofford

Philadelphia, Pa.:—The diocese of Pennsylvania presumably elected a Bishop Coadjutor at a special convention on Tuesday, May 12th, the results of which we will report next week. How they went about the task is, however, significant news in itself.

On April 25th a letter was sent to every deputy to the convention signed by Mr. P. Blair Lee, the president of the Western Saving Fund Society, on a letterhead which listed as an informal committee the names of fifty-eight clergy and laymen, representing every type of Churchmanship. The letter stated quite simply that these men had been meeting informally to discuss candidates for the office of Bishop Coadjutor, and that all deputies were invited to meet with them on the evening of April 29th, when a statement summarizing the discussions of this informal group would be presented. "It is understood, of course, that this statement could not be binding upon anyone. On the other hand, it is possible, in view of the importance of this election to the diocese, that the deputies may wish to hear and to discuss the opinions we were able thus far to reach regarding this matter," declared the letter.

The statement, after briefly reviewing the previous meetings of this large, informal and non-partisan committee, presented what they had decided were those qualities to be looked for in a Bishop: spiritual leadership, intellectual vigor, social vision, pastoral effectiveness, preaching power, administrative ability. These six qualities were considered basic and fundamental "without which a man could not be expected to fulfill the responsibilities of the high office."

It was then explained that two sub-committees had been chosen, one to consider the names of the men within the diocese, and the other to consider the names of men outside the diocese. Thirty-nine names were later reported to the whole committee, and these were listed alphabetically in the statement presented on April 29th.

Here they are: Donald B. Aldrich, Francis B. Creamer, John Crocker,

Gardiner M. Day, Horace W. B. Donegan, Angus Dun, Ernest C. Earp, Chester B. Emerson, Allen Evans, John Gass, C. Leslie Glenn, Bishop Walter H. Gray, N. B. Groton, Oliver J. Hart, Arthur B. Kinsolving, Arthur L. Kinsolving, F. C.

It was apparent to the committee that if their work was to aid the convention in selecting a Bishop this number had to be reduced. The two sub-committees were accordingly combined into one and spent a great deal of time trying to sift out those



*Oliver J. Hart, rector of Trinity Church, Boston, and at present chaplain at Fort Dix, who came out on top as a result of months of work by a Pennsylvania committee of fifty-eight Churchmen. The election was May 12, after this number of THE WITNESS went to press. The results of the balloting will be reported next week.*

Lawrence, Henry Lewis, Arthur Lichtenberger, Richard Loring, Albert H. Lucas, Bishop Theodore R. Ludlow, Elmore M. McKee, James A. Mitchell, N. R. High Moor, James M. Niblo, Phillips E. Osgood, Louis W. Pitt, James H. Price, Paul Roberts, Harold E. Sawyer, Charles W. Sheerin, Charles W. Shreiner, W. Brooke Stabler, Dudley S. Stark, Granville Taylor, Joseph H. Titus, C. Lawson Willard Jr., Albert J. M. Wilson.

men who, in their judgment, seemed pre-eminently suited for the office. "This last point," declared the statement, "should be emphasized, because the group felt that whereas many men might possess all the qualifications we desire to see in a Bishop, some would be more fitted than others to deal with the particular problems of our diocese."

After considerable discussion,  
Continued on page 17)

# News of the Episcopal Church in Brief Paragraphs

Edited by W. B. SPOFFORD

## Supporting the Russians

*New York, N. Y.*:—Contributions totalling more than \$20,000 have been received "from people of all denominations and creeds" by the religious committee of Russian War Relief, Inc., it was announced today by Presiding Bishop Tucker, honorary chairman of the committee.

"Church groups and individuals are participating enthusiastically in this humanitarian effort on behalf of the Russians," Bishop Tucker stated, appealing for still greater support "for a heroic people."

The committee, of which the Rev. Einar Oftedahl is secretary, has been functioning for six weeks, and is composed of over fifty national religious leaders. The committee has offices in the national headquarters of Russian War Relief, Inc., 535 Fifth Avenue, New York City.

Bishop Tucker also expressed the hope that synagogues and churches will bring Russian War Relief to the attention of their people. The committee suggests Saturday, June 20, and Sunday, June 21, might be the time when offerings can be made by the churches and synagogues for this purpose. A religious brochure has just been issued by the committee and is now available to all churches and individuals.

"Aid this spring and summer for the Russians will do much to aid the United Nations' cause," Bishop Tucker said.

"Our country is in danger, real danger. The Russian army and people are whipping our common enemy. We must help them. The fate of all religion hangs in the balance on the eastern front," Mr. Oftedahl declared.

## Saved by the People

*Charlestown, Mass.*:—The vestry of St. John's at their meeting on May 4th voted not to accept the resignation of the Rev. Wolcott Cutler as rector (WITNESS, April 30). At a previous meeting the resignation had been accepted when Mr. Cutler offered it with the announcement that he could not conscientiously register for the draft. But, as we reported May 7, parishioners objected. So a

parish meeting was called at which over 100 parishioners spoke. The spirit of the meeting was earnest though at times intense, but always friendly. There was practically no attempt to debate whether or not Mr. Cutler was wrong in his refusing to register. Some of the young men in the armed forces were particularly outspoken in defending the rector's right not to register if his conscience so dictated, though they made it clear that they disagreed with him. This parish meeting was followed by the later meeting of the vestry in which they reversed their previous action. Following the meeting Mr. Cutler merely said: "Naturally I am much relieved and very happy over this outcome of the very difficult situation that had confronted both the parish and me."

## Student Is Honored

*San Francisco, Calif.*:—The Rev. Placido E. Palmejar, only Filipino priest of the diocese of California, has been notified by the committee on Friendly Relations Among Foreign Students, that he has been selected as one of the three outstanding Filipino students of the year 1940-41. Mr. Palmejar was attending the General Seminary at that time.

## University Head Is Released

*New York, N. Y.*:—News of the release by the Japanese of the Rev. Francis A. Cox, chancellor of St. John's University, Shanghai, has been received by the National Council.

## A Pledge to Japanese

*San Francisco, Calif.*:—Clergy of all denominations, including Jewish rabbis, addressed an open letter to the Japanese of California, pledging those evacuated support and after-the-war understanding. Among the 28 signers were Bishop Parsons and seven Episcopal clergymen.

## That Atlanta Election

*Atlanta, Ga.*:—In that election of a Bishop for Atlanta which resulted in the election of the Rev. John Moore Walker, reported last week,

there were four men nominated: Mr. Walker, Dean Elwood Haines of Louisville, the Rev. T. S. Will of Atlanta, and the Rev. David C. Wright Jr. of Athens, Ga. The last two dropped out after the ninth ballot. On the twelfth ballot Mr. Walker received 19 clerical and 14 2/3 lay votes, with Dean Haines receiving 8 clerical and 9 1/3 lay votes. A highlight at the service preceding the election was a solo by Roland Hayes, Negro tenor.

## Money for Chaplains

*Los Angeles, Calif.*:—The diocese of Los Angeles has raised \$9,033 for the army and navy commission, to be used by the chaplains with the armed forces. St. James', Los Angeles, donated the largest amount, \$2,048, with St. John's, Los Angeles, coming along with \$1,503, All Saints', Pasadena, \$1,353 and All Saints', Montecito, \$1,200.

## Church Woman on War

*Detroit, Mich.*:—Discussing what she called "the righteousness of war" the Reverend Mother of a religious order in Canada, deeply moved the fifty who attended a quiet day on April 28th at All Saints' Church. Man's misuse of material things is a large contributing factor to war, she said, and affirmed that the present war is not a judgment of God upon men, but is rather a judgment of men upon themselves, and is thus a sort of "righteous" or inevitable conflict.

## Big Times in California

*San Francisco, Calif.*:—There are big doings this week in California. The Presiding Bishop is the guest of the synod of the Pacific, meeting

## Those Chaplains

★ Information as to where chaplains are stationed with the armed forces is withheld at the request of the government. We can tell you however that letters have been received from many clergymen serving with the armed forces, thanking us for sending them a Bundle each week to distribute in the recreational centers of camps. And it is also true that we receive letters from other chaplains asking if it is not possible to send them a Bundle each week. We can do this only if WITNESS readers enable us to do so. Five dollars makes it possible for us to send a bundle of ten copies to a chaplain for ten weeks. Will not you help with this? Please write to the New York office, 135 Liberty Street.

May 13-15 at St. Paul's, Oakland. On the 13th the Rev. William Lewis was consecrated Bishop of Nevada at Grace Cathedral, San Francisco. On the evening of the 13th Bishop Houston of Olympia gave the address at the commencement of the Church Divinity School of the Pacific, and on that same day the Grace Lindley building was dedicated at the True Sunshine Mission, Oakland, with Miss Lindley coming all the way from New York to make the address.

### Montana Makes Plans

*Billings, Montana:*—Plans for advance work in Montana were outlined by Bishop Henry Daniels at the convention on May 4th. He urged more Bible reading, greater attention to private prayer, the development of work with young people and Church schools, quiet days and retreats for the clergy in order that they may be better equipped to lead their people.

### Preparing for the Day

*New York, N. Y.:*—Supply committees of the Auxiliary in a number of dioceses are assembling materials in order to have them ready for shipment the moment it becomes possible to get anything off to the Philippines.

### Long Island Youth

*Flushing, New York:*—Youth of the diocese of Long Island holds a convention at St. George's this coming Saturday, with the Rev. Fred Arterton, the National Council's top man in youth work the leader. Bishop DeWolfe is to be the speaker at the dinner, and the Rev. Ernest A. Harding is to lead a panel discussion for the parsons on youth work. There will be voting on various things with only those from fourteen to twenty-five given the ballot.

### Ministers Cooperate

*New York, N. Y.:*—"Our Town" is the name given to the lower east side of Manhattan by a group of ministers who have been meeting together monthly for over a year. A significant milestone in this growing community and neighborhood fellowship was the meeting at Calvary Church on Friday, May 1st, when one hundred and thirty-two representatives of twenty different church staffs met for lunch. There were brief talks by the Rev. Robert Dolliver, minister of the John Street Methodist Church; Miss Stewart,

social worker at Grace Church; Mr. Jesse Brown, boys' work director of Grace Chapel; Miss Alma Hesselink, secretary at the Marble Collegiate Church; and Mr. John Tiedeman, sexton and for fifty years a member of the staff of St. George's Church. The Rev. Elmore M. McKee, clerk of the East Side Ministers' Fellowship and rector of St. George's Church, presided. At the opening of



*Harvey Firestone, Jr., the chairman of a national committee to develop a Laymen's organization and a United Thank Offering for men.*

the meeting, Mr. McKee pointed out that: "This is the third occasion in the last three months when, spontaneously and out of a desire to know our neighbors, representatives of many different denominations have met together for worship, service and fellowship. This war has intensified a natural instinct for decentralization. The individual cannot influence the mass mind of our complex civilization except as he knows and works with his neighbors in small groups on community problems. Totalitarianism, with its leader—crowd psychology has eliminated the middle man. Democracy cannot survive without a revival of the town meeting philosophy. Let us make 'Our Town' a friendly, co-operative neighborhood, a training ground in self-government."

### Pleas for Unity

*Albany, New York:*—Bishop Oldham gave a plea for Church unity at the convention of the diocese of Albany, meeting May 6th. Isolation-

ism he said is a dead issue and it would be a disgrace "if it lives on in the Church." He asked for unity "among Churches of every name" and reminded the convention that the Episcopal Church is carrying on negotiations looking toward that end not alone with Presbyterians but with Old Catholics and Reformed Episcopalians as well.

### South Florida Convention

*Orlando, Fla.:*—Presiding Bishop Tucker was the headliner at the convention which marked the semi-centennial of South Florida. Bishop Juhan of Florida and Bishop Campbell Gray of Northern Indiana also spoke. Bishop Wing in his convention address paid tributes to his predecessors, Bishop W. C. Gray (father of the present Bishop of Northern Indiana) and Bishop Cameron Mann.

### On the Cover

*Washington, D. C.:*—The picture on the cover this week was sent to us by the United States department of agriculture. It is of Rose and Bobby McDonald, six year old twins who live in Sullivan County, Pennsylvania.

### Urges Curb on Profits

*London, England:*—Outlining a "charter of social reform" for Great Britain, William Temple, Archbishop of Canterbury, in an address on May 3rd advocated the limitation of profits from investments. "I would like to see interest payments stopped on any investments once they have reached the amount of the original capital." He said that his "charter" would bring happiness to millions since it would provide decent housing, proper nutrition, equality of education, adequate leisure, universal recognition of holidays with pay, labor-saving devices to give more leisure, a recognition that labor is a partner in industry as much as management and capital.

### Church Receives Bequests

*New York, N. Y.:*—The Church figured prominently in the will of the late Mrs. Harriette M. Arnold, who died April 29th at the age of eighty-nine. The National Council and the University of the South each received \$50,000; the General Seminary and St. Stephen's College each \$100,000; St. Luke's Hospital, \$50,000 and one-seventh of the residuary estate; Trinity Parish, New York, one-seventh of the residuary; \$50,000 each to the Bishop of Milwau-

kee, the Bishop of Fond du Lac and Nashotah House; \$25,000 to St. Thomas's, Mamaroneck, N. Y., and sums ranging from \$25,000 to \$10,000 to a number of hospitals and homes for aged persons, mostly under Episcopal Church auspices.

### Bishop Coley Honored

Utica, N. Y.:—The Rev. Adolph Keller of Geneva, Switzerland, was the headliner at the dinner featuring the convention of Central New York, meeting May 12-13. He spoke on conditions in Europe. The dinner was a testimonial to Bishop Coley who is retiring after more than forty years of service in the diocese as priest and bishop. The Rev. Harold E. Sawyer told of Bishop Coley's contributions to the life of the diocese, with the Bishop giving a response in a moving address.

### A Statesmanlike Step

Washington, D. C.:—The giving to the Presiding Bishop of a seat and place of authority in Washington was "one of the wisest and most statesmanlike steps the Church has taken in many years," Bishop James Freeman told the convention of Washington, meeting at the Epiphany on May 5th. Speaking on the Church's part in the present world crisis, the Bishop said, "While it is not the function of the Church to be a partner of the state in instigation or promoting a war economy or of planning a war strategy, it is the function of the Church to give loyal and unqualified support to the state where great principles are violated or the nation is in jeopardy. We believe that our Church is deeply loyal to the course the government has taken. There are in this country today, secret and subversive and disloyal elements that must be restrained and treated as traitors to the government that gives them shelter. Where liberty becomes license it must be denied the rights and privileges which are the just prerogatives of a free people." Bishop Freeman also made a strong plea for Church unity, and urges that Church people should not allow prejudice or excess of denominational pride to keep them from giving the fullest cooperation to any efforts being made to bring the Churches together.

### Chicago Parish Celebrates

Chicago, Ill.:—The Rev. Frederick C. Grant, professor at the Union Seminary and chairman of the editorial board of THE WITNESS, preached on May 10th at Trinity

Church where he was once rector. The parish is celebrating its centennial.

### No Room for Isolationism

Scarsdale, N. Y.:—"There is no room in America for isolationism or appeasement," Bishop Charles K. Gilbert, suffragan bishop of New York, told the congregation of St. James the Less on May 1st at a service in honor of the patron saint of the parish. He declared that the Church would continue to outlast all the upheavals of history because "behind the Church there is the purpose of God and because through the centuries men have found reality there. One wonders whether our people are fully awake to the life and death struggle for freedom in which we are now engaged. There are exacting demands and sacrifices laid upon us which we must be willing to accept. But let us remember that we are not only citizens of America but that we are also Christians who have a cause to serve which is under frightful attack in this war. The enemy's purpose is not only concerned with the establishment of an obnoxious political

regime, but also for forcing upon us a way of life which repudiates Christ. Our warfare is not merely against tanks, planes, and guns which blast and shatter bodies; in this war things are happening to men's souls. How can we think of ourselves as isolationists? There is no room for neutrality in this war."

### Miss Little Retires

New York, N. Y.:—Miss Lenore M. Little retired on May 1st as the assistant secretary of the Church Pension Fund and as secretary of the Church Life Insurance Corporation. She joined the staff in 1915 as secretary to Bishop William Lawrence when plans were being made for the campaign for the initial reserve which had to be raised in order to start the pension system. She has served the Fund continually since then, except for the time when she served abroad with the Red Cross during the last war. She is to remain with the organization through her connection with the Church Hymnal Corporation, until the revised hymnal is published sometime next year. Mr. Robert Worthington, secretary of the Pension Fund, has been



FOR THE PROSPECTIVE BRIDE AND GROOM

## THE MARRIAGE SERVICE AND AFTER

by

The Rev. Hervey C. Parke

Here, in a new edition, is the ever-popular booklet offering instructions and considerations on the sacred character of Christian Marriage. The author explains the Office of Solemnization of Matrimony as given in the Prayer Book, interprets and analyzes parts of the service, and gives practical suggestions for the establishment of a good Christian home. Many young couples have profited greatly by these instructions and suggestions.

The material in this little book is the outcome of the author's wide experience in connection with his pastorate of the popular Church of the Angels in Pasadena, California.

The booklet, size 6 x 3 3/4 inches, contains forty-eight pages, with a stiff, white paper binding. The inside front cover bears a presentation certificate.

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lected secretary of the Insurance Corporation, and Miss Zaide C. Boyce, secretary to Mr. Bradford Locke, executive head of the Pension Fund, has been made assistant secretary to the Fund and its various subsidiaries.

### Trinity Commencement

**Hartford, Conn.:**—Some alumni of Trinity College return May 15-17 for commencement to watch a baseball game between Trinity and Yale. Others are attracted by the Rev. Michael Coleman of London, who is to deliver the commencement address.

### Women Without Standards

**New York, N. Y.:**—The executive board of the Woman's Auxiliary is devoting an increasing amount of its time planning for the Triennial meeting to be held in Cleveland in October, 1943. Previous to the meeting last week the board conferred with thirty women, approximately four from each province, to gather ideas for the program. These suggestions are now receiving further study. A special committee considering the mechanics of the meeting reported among other things that at the 1940 Triennial "the standards were too high; lower standards

would be more useful." This seemed to be a rather startling statement until it was discovered that by "standards" was meant the placards on tall poles that marked the seats of delegates. So it may be that the 1943 Triennial will have no standards at all.

### Organists in Convocation

**New York, N. Y.:**—The American Guild of Organists hold their annual convocation on Ascension Day, May 14th, at St. Bartholomew's. The choirs of the Ascension, Calvary, St. Bartholomew's and the Collegiate Church of St. Nicholas are to unite and render a number of compositions. The annual meeting of the Guild is to be held on the 18th when the address will be by Oscar Thompson, music critic of a metropolitan newspaper.

### Iowa Convention

**Council Bluffs, Iowa:**—The 90th annual convention of Iowa met here May 10-12, opening with a service at St. Paul's at which Bishop Atwill of North Dakota was the preacher. Dean Stephen McGinley of Omaha, and the Rev. William Allan, Baptist minister of Council Bluffs, were the speakers at a luncheon on the 11th, with the Rev. J. G. Griffith and the

Rev. E. V. Kennan speaking at a meeting that afternoon. At the convention dinner there were a number of speakers, including Bishop Longley of Iowa, Bishop Atwill and the Rev. C. P. Purdy, army chaplain.

### Memorial to Three

**Rochester, N. Y.:**—A stained glass window was dedicated on May 3rd at St. Stephen's in memory of John David and James Henry Kramb, who were killed at Pearl Harbor, and Charles Herman Kramb Jr., killed in the South Pacific. The three brothers were communicants of the parish, and the window was given by their father. Bishop Ferris and the Rev. Arthur O. Sykes, once chaplain of the battleship Maine, assisted the rector, the Rev. Jerome Kates, in the service.

### Urges Study Groups

**Trenton, N. J.:**—Bishop Wallace J. Gardner, in addressing the convention of the diocese of New Jersey on May 6th, urged the formation of study groups in every parish to plan for the post-war world. He stated that the world is going through great social and economic changes and that the people of the Church must not only be prepared for them but

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must give leadership in order that Christian principles may be applied.

### Church Club Elects

*New York, N. Y.:*—Mr. Ludlow Bull was elected president of the Church Club of New York which held its annual meeting on May 4th. Messrs. Byron George Clark, Gano Dunn and George W. Van Slyck were elected vice-presidents.

### Discuss Parish Problems

*Boston, Mass.:*—"Present-day problems in parish work" were discussed by the women's division of the Church Service League at their annual spring conference on May 6. Bishop Raymond Heron opened the meeting at which state senator Laurence Curtis spoke, and Miss Elsie G. Dexter, president of women's work in the diocese gave the chief address.

### Work in Philippines

*Boston, Mass.:*—Boys and girls in nine centers of the diocese of Massachusetts, led processions in the services for the dedication of the Lenten Mite boxes, with each church school headed by its own choir in vestments. Mission work in the Philippines was the subject for most of the services.

### Message from China

*New York, N. Y.:*—A message from Chungking received through a Chinese listening post in California states, "Katharine Putnam is still detained at Presbyterian school (believed to be Mary Farnum School at Shanghai) with other Americans. Comfortable and safe. Can still receive Chinese callers."

### Aid to Japanese

*New York, N. Y.:*—Bishop Charles K. Gilbert is the Episcopal representative on a committee composed of the representatives of five Christian Churches and the Buddhists, which is working to aid Japanese in this city who are in considerable distress.

### Using the Man Power

*Clinton, Conn.:*—To stimulate the work of the Church during the summer months, the Church of the Holy Advent, Clinton, Conn., uses lay "Counsellors" whose job is "to assist the rector, wardens and vestrymen in the work of the parish and to bring the Church to the summer resident and the summer resident to the Church."

Clinton has a large summer popu-

lation from New York, Massachusetts and other parts of Connecticut, who live at the beaches. Each Counsellor is responsible for a designated area. He attempts to get acquainted with all the people in his area, their Church affiliations and general family background. The unchurched are reported to the rector, as are sick, shut-ins, men in armed services and boys and girls home from school.

This year there are 15 Counsellors. They will serve also as ushers during July and August, and will receive the offering at Church services. Most of them are members of big city parishes, and the rector, the Rev. Winfred B. Langhorst, says that they bring keen suggestions and constructive criticism, as well as their personal service to the summer parish.

### For Social Progress

*Wellesley, Mass.:*—An institute for social progress is to be held at Wellesley, Mass., in July, with how to win the war and prepare for peace the theme. Headliners are Mordecai Exekiel, economic adviser to the secretary of agriculture; Margaret Bondfield, member of the British Labor Party; Alexander Meiklejohn, now of California.

### Anniversaries in Washington

*Washington, D. C.:*—Bishop Freeman reminded those attending the 47th annual convention of the diocese of Washington that there were a number of parishes that this year mark their 250th anniversaries. They are the parishes at Broad Creek, Baden, Ironsides, LaPlanta, Wayside, Mechanicsville, Chaptico, Valley Lee. "They antedate the founding of the Republic itself" said Bishop Freeman, "and the contribution they have made to our country through the men and women who worshipped in

them has proved of incalculable value in giving permanence and stability to the state and nation."

### F. C. Sherman Dies

*Cleveland, Ohio:*—The Rev. Franklyn Cole Sherman, former rector of Grace Church, died on May 3rd, following an illness of several months.

### Mrs. Woodward Reports

*St. Louis, Mo.:*—Mrs. Harold E. Woodward, president of the Girls' Friendly Society, recently made a 9,000 mile trip through the west where she found "the whole west coast under terrific pressure of war work, which brings thousands of

# 25%

of the space in the April Number of a monthly magazine of the Church was given to an attack on the Malvern Manifesto. Read the Original Document and Judge the Matter for Yourself.

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young women into unfamiliar territory, temporarily unable to assimilate them, and with few recreational or cultural facilities." The Society is doing what it can to aid in this situation.

### No Tires, No Conference

**Beckley, W. Va.:**—There is to be no summer conference for the diocese of West Virginia, according to an announcement by the Rev. J. G. Shirley, chairman of the promotion department. The conference center is 200 miles away from several of the larger cities of the diocese—tire conservation.

### College Work

**New York, N. Y.:**—New appointments for the National Council's division of college work were announced recently by Rev. Alden Kelley. Dean Roscoe Foust, of the Pro-Cathedral of the Nativity, Bethlehem, Pa., succeeds Rev. William Laird, now a chaplain in the medical unit of the army, as a member of the national commission on college work from the third province. Miss Julia Gehan of Tallahassee, Fla. starts in the fall as part-time associate secretary for college work in the fourth province. Rev. Thomas V. Barrett, chaplain at Kenyon College, Gambier, Ohio, will be part-time associate secretary for college work in the fifth province.

### Chose a Bishop—

(Continued from page 11)

within both the sub-committee and the committee of the whole, seven names were selected, and were presented to those attending the meeting on April 29th, to which—*emphasis*—every delegate to the convention was invited. These names were presented with a brief biographical sketch of each man. They were: Donald B. Aldrich, rector of the Ascension, New York; Dean Angus Dun of the Cambridge Seminary; Ernest C. Earp, rector of the Redeemer, Bryn Mawr, Pa.; Oliver J. Hart, rector of Trinity, Boston, and at present chaplain at Fort Dix; Richard T. Loring, rector of St. David's, Baltimore; James M. Niblo, rector of St. John's, Norristown, Pa.; Louis W. Pitt, rector of Grace Church, New York.

But the committee did not leave the matter there. Rather upon the basis of the detailed information that had been gathered, each of these seven men were further discussed,

with the result that the preference of the committee of fifty-eight men resolved itself into this order: Hart, Aldrich, Niblo, Dun, Earp, Loring, and Pitt.

Finally it was decided that a statement summarizing the discussions of the group should be prepared and presented at this meeting on April 29th, so that all desiring to do so would have an opportunity to hear and to discuss the opinions which this informal group were thus able to reach.

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So, if the work of this large, informal and non-partisan committee has been done as well as they hope it has, you will read in your daily newspaper, even before you read this story, that the Rev. Oliver J. Hart has been elected the Bishop Coadjutor of Pennsylvania. Also, while I do not know it to be a fact, I am informed by reliable people that Mr. Hart has stated that he will accept if elected, and that the war department has agreed to release him as chaplain in the army.

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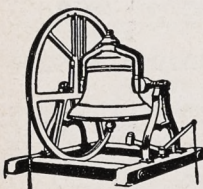
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## CLERGY NOTES

ARTHUR, JOHN BEACH, rector of St. Paul's Church, Waterloo, N. Y., has accepted a call to the rectorship of Christ Church, Geneva, Ohio, and St. Anne's-in-the-Field, Perry, Ohio, on June 1.

ASHBURY, MAURICE DUNBAR, rector of St. John's Church, Petersburg, Va., and member of the faculty of Bishop Payne Divinity School, will become rector of Emmanuel Church, Bristol, Va., and St. Thomas' Church, Abingdon, Va., on May 26.

BAXTER, EDWARD LAURENCE, was ordained by Bishop H. P. Almon Abbott at the Church of the Ascension, Frankfort, Ky., recently. He will take charge of two churches in Hollidaysburg, Pa., following his graduation from the Theological School of the University of the South in June.

BEALE, GEORGE WILLIAM, has been appointed deacon-in-charge of Trinity Church at Rocky Mount, Va., and the missions of St. Peter's in the Mountains at Callaway, Va., and St. John's in the Mountains, Ferrum, Va.

BROWN, THOMAS L., former rector at the Church of the Holy Communion, Paterson, N. J., has become rector of St. Paul's Church, Winter Haven, Fla.

CRANE, ROBERT M., was ordained deacon recently and will become assistant at All Saints' Church, San Diego, Calif.

DALTON, ALBERT, has become assistant rector at St. Barnabas Church, Cincinnati, Ohio, effective May 1.

DAVIS, J. WENDEL, former rector of St. Alban's Church, Toledo, Ohio, has accepted a call to the rectorship of Trinity Church, New Philadelphia, Ohio, and St. Barnabas' Mission, Dennison, Ohio.

DAWSON, CORNELIUS R., minister in charge of Trinity Church, Charlottesville, Va., has resigned to go to Cumberland, Md., on May 31.

EGERTON, NORMAN, now in charge of St. Peter's Church, Bennington, Vt., will become rector of St. John the Divine, Hasbrouck Heights, N. J., about May 15.

HALL, LAWRENCE, has accepted a position at Christ Church, Cincinnati.

HEDELUND, CHARLES E., was ordained to the diaconate by Bishop Benjamin T. Kemmerer of Duluth at St. Helen's Church, Wadena, Minn., recently. He will be assistant vicar of St. Peter's Church, Cass Lake, Minn., after his graduation from Seabury-Western Seminary in June.

JOHNSON, G. E. HARCOURT, rector of St. Paul's Church, Winter Haven, Fla., will become rector of the Church of the Holy Communion, Paterson, N. J.

LAMAR, H. BERNARD, JR., who was recently ordained deacon, will be the curate at St. Paul's, San Diego, Calif.

MACCLINTOCK, GEORGE RONALD, was ordained to the priesthood by Bishop Henry D. Phillips of Southwestern Virginia at St. Stephen's Church, Forest, Va., on April 29.

MILLER, EMMET E., of Chester, Pa., has become priest in charge of Meade Memorial Church, Alexandria, Va., starting May 1.

MILLER, HENRY J., rector of St. George's, Arlington, Va., for fourteen years, died on April 16 following an operation.

MOSLEY, J. BROOKE, has become priest-in-charge of St. Barnabas Church, Cincinnati, Ohio, since May 1.

PRATT, GEORGE L., recently ordained deacon in Utica, New York, will become curate of All Saints' Church, Pasadena, Calif., after his graduation from Episcopal Theological Seminary in June.

RAMSAY, CHARLES L., for fourteen years rector of St. Paul's Church, Jackson, Michigan, announced his retirement effective September 1.

REAMSNYDER, RALPH W., rector of Grace Church, Toledo, Ohio, has accepted a call to the rectorship of St. Mark's, Cleveland, Ohio, effective May 20.

SADLER, C. BOONE, assistant at St. Paul's Church, San Diego, Calif., has resigned to become vicar of St. Andrew's Mission, La Mesa, Calif., and St. John's Church, Bostonia, Calif.

YORK, JOHN MARVIN, JR., recently ordained deacon, will become assistant at St. Matthias' Church, Los Angeles.

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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.*

MR. DAVID N. CROLL  
Baltimore, Maryland

Surely THE WITNESS is not ignorant of the tyranny, mob-rule and chaos as it affects today fifteen million patriotic Americans of mixed complexions classified as Negroes. Yet THE WITNESS and the Episcopal Church have remained silent concerning these injustices which are being perpetrated now against this class of Americans. We are not interested in social equality, but we do feel that we deserve equal opportunities on the basis of ability in a country that is nominally Christian, and that it is the duty of all Christian organs to arouse the conscience of the nation to this immediate need before it can begin to set its house in order and build a foundation based on honest democratic principles.

REPLY: THE WITNESS has consistently stood for equal opportunity on the basis of ability, irrespective of race, creed or color. For example: the leading editorial in the February 19th number gave unqualified support to the committee of the federal government seeking to end racial discrimination in employment; the issue of March 26 ran an editorial in which Pearl Buck was quoted approvingly when she cracked down on racial discrimination; the same number carried a feature article hitting at discrimination in the blood bank; the number for May 7th featured a story on the work of the People's Institute of Applied Religion, an organization which fights racial discrimination.

MR. CURTIS B. CAMP  
Attorney of Chicago

It is too bad that some of the clergy forget the Scripture they are ordained to teach and rely on cheap ward politics instead of God for guidance in the election of dioceses. It is high time such clergymen heard from the laity on this kind of blatant dereliction from plain spiritual duty. As for the matter of a clergyman of the Church of England collecting funds here, it is just plain horse sense in every organization, business or fraternal, and *a fortiori* should it apply to religious organizations where things are easier of access, that no one is allowed to solicit or accept funds without due authority and supervision. The fact that the solicitor may be good looking and a smooth talker are two additional arguments for supervision, rather than the reverse.

THE REV. JAMES A. MITCHELL  
Rector at Englewood, New Jersey

Send ten copies of THE WITNESS each week. This is my only possible direct reply to those tender-souled Churchmen who objected to your editorial condemning political corruption in a diocesan election. Evidently they believe that such corruption should not be exposed in the Church press; that perhaps it was not exactly nice, but the sporting thing to do is to keep quiet about it. This policy would seem to be based on the assumption: (a) It is the duty of the Church press to be

innocuously pious at all costs; (b) corruption in high places and in "party" action should be above criticism for fear of stirring up resentment and strife; and (c) it is worse to expose wrong-doing than it is to do wrong. It seems to me that the Christian response to an expose such as THE WITNESS recently made should be a resolve that this sort of thing will never happen again in our beloved Church, rather than an attack on those who condemn such actions. I hope that THE WITNESS will continue to expose wrong-doing wherever discovered, and that when it in turn makes mistakes, it will receive criticism with grace and humility.

MRS. FREDERICK HYDE FOOTE  
Birmingham, New York

Thank you for the editorial on reading the service in the April 23rd number. I once criticized a curate to his rector for reading so rapidly and in such a monotone. I said, "Why, it sounds like Latin." He replied, "It is not necessary for the congregation to hear since they know what he is reading."

PROFESSOR WILLIAM J. BATTLE  
University of Texas, Austin, Texas

I have disagreed so often with positions taken by THE WITNESS that I think I ought to express my appreciation of the editorial on the way the clergy read. You are absolutely right and your injunctions are admirably put.

HENRY WISE HOBSON  
The Bishop of Southern Ohio

Why should people want to give to All Hallow's? Ask them and you'll find it's because they want to share in expressing the love of Christ through a program which is ministering to the suffering, the homeless, the sorrowing, and the outcast. A pretty good reason for people of spiritual vision. However, my chief complaint about your article is not that you attacked Mr. Coleman's right to receive certain contributions for All Hallow's, but that you so woefully perverted the true purpose and meaning of his presence with us. The question of how much money is given to him matters little to anyone—to him least of all. He's here as a prophet telling of the truth of God.

THE REV. FREDERIC F. BUSH  
Richmond Hill, New York

Your leading editorial in the April 9th WITNESS was the nastiest and most vicious thing that has appeared in the Church press in a generation. As for the fifth column of which you tremblingly warn us, it has no existence outside of your imagination, but you have made an excellent beginning on a Fifth Column.

THE REV. ROLLIN J. FAIRBANKS  
Rector at Grosse Ile, Michigan

Each issue of the new WITNESS seems better than the preceding one. Hold to your course and don't rely on momentum. Specifically: the covers are attractive and

interesting; the feature articles are very stimulating and rich in sermon material; the boxed items lend a good effect; *The Sanctuary* is clipped or copied regularly; *Here's An Idea* is an excellent feature. By the way, I have been requested to hold Protestant services at the Grosse Ile naval air base for both the British and American fellows. If any parsons have men from their parishes who are located or coming here, I shall appreciate a note from them.

MR. EDLOW S. BANCE  
Wanamassa, New Jersey

Spofford's articles in regard to the money-raising activities of the Rev. Michael Coleman struck a responsive chord within me. I doubt very much if the Church of England would allow one of our clergy to tour the British Isles giving lectures to raise funds for some good work over here.

THE REV. RALPH E. COONRAD  
Germantown, Philadelphia, Pa.

Would it not have been better for the English Church, and even British relations, had Father Coleman represented, and turned over all his collections to, British Missions. It is entirely probable, perhaps even certain, that his being here had nothing to do with the shortage in aid to British Missions, but what he has collected could vastly enhance the whole Church rather than a small segment of it no matter how important it may be.

THE REV. CLIFTON MACON  
Hammond, Louisiana

Give us more red meat. On those two matters, the Long Island election and the Coleman matter, you were right in the main facts. The collection of funds should be authorized and audited; the document circulated before the Long Island election should make anyone who has not spiritual pernicious anemia blush with shame.

DR. PAUL E. RUTLEDGE  
Physician of Kirkwood, Mo.

I appreciate your courage and honesty in handling the miserable political mess you exposed so completely. Please enter annual subscriptions for the five persons whose names are enclosed.

MRS. FRANK W. DARLING  
Hampton, Virginia

Thank you for your editorial on reading the service (April 23). I know clergymen who start off to allow you to confess your sins and you have to think, "I am afraid the Lord can't even catch the headlines." You give up and listen to the vocal mumbling. I know the reason I think—the rector has put hours, yes years of experience, into his fifteen minute sermon and he is in a trance until he gets that off his chest. The best preachers are apt to hurry through the service. I think if I were a preacher I would treasure all the beautiful words and phrases of our age old service. When the clergyman conducts the service slowly enough for me to grasp the meaning of the words my soul is refreshed. I think of the old lady who did not like the new-fangled choir. She said:

"Old Hundred used to be  
So solemn and slow,  
Praise to the Lord from men below  
Now it goes like a galloping steer  
High diddle diddle there and here."



# THEY GIVE US HOPE.... LET'S GIVE THEM HELP

Дорогой Раненный Брат!

Как член Епископальной Церкви Соединенных Штатов Америки, я посылаю Вам привет и небольшой подарок в знак признательности за Вашу храбрую борьбу, в надежде, что подарок этот поможет Вашему скорому выздоровлению.

С приветом,



*Translation of above:*

*Dear Wounded Russian Brother:*

*As a member of the Protestant Episcopal Church of the United States of America, I send you greetings and a small gift to express my appreciation of your gallant fight and to help you on the road to recovery.*

*Sincerely yours,*

Name -----

Address -----

Remarks: -----  
-----

*Please sign the above letter and mail TODAY with your contribution to Dr. Howard Chandler Robbins, Russian War Relief, Inc., 535 Fifth Ave., N.Y.C.*

## \$25.00 REHABILITATES A WOUNDED RED ARMY SOLDIER



*"The Russian wounded number at least 1,500,000 according to estimates of informed quarters. That host of men is almost equal to the personnel of the entire army of the United States. They are men who, if saved, can and will fight again in the war against Fascism. These men can be saved! Statistics of the Russian surgeon-general, Burdenko, show that 83 percent of the wounded are restored to duty—provided that medical and surgical supplies are available."*

*... From a recent address by Senator Alben W. Barkley.*

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