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The WITNESS

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MAY 28, 1942

BISHOPS SHERRILL
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NAVY AIR STATION

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CHURCHES IN CAPTIVITY

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, NEW YORK

Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

ST. JAMES CHURCH

Madison Avenue at 71st Street
New York City

The Rev. H. W. B. Donegan, D.D., Rector
8 A.M.—Holy Communion.
9:30 A.M.—Church School
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
Holy Communion Wed. 8 A.M.; Thur. 12 noon.

ST. PAUL'S CHAPEL TRINITY PARISH

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New York

Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK

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

Sunday Services: 8 and 11 A.M.
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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For Christ and His Church

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VOL. XXVI

NO. 6

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

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

TRINITY CHURCH

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

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Summer Services
Sundays: 8 and 11 A.M.
Wednesdays: Holy Communion 11:15 A.M.
Noon-Day Service, 12:10.
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 Ser-
mon (First Sunday in the month Holy
Communion and Sermon); 8 P.M. Evensong
and Sermon.
Weekday Services: Tuesday, 7:30 A.M.
Holy Communion; Wednesday, 10:30 A.M.
Morning Prayer; Thursday, 12 Noon, Holy
Communion; Friday, 10:30 A.M. Morning
Prayer.

Every Wednesday—Personal Consultation
with the Rector, 4-6 P.M.

EMMANUEL CHURCH

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

CHRIST CHURCH

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

Does It Make Sense?

MANY people, according to Miss Dorothy Sayers, if asked the question: "What is the doctrine of the Trinity," would answer like this: "The Father incomprehensible, the Son incomprehensible, and the whole thing incomprehensible. Something put in by theologians to make it more difficult—nothing to do with daily life or ethics."

Strange that Christians should think the doctrine of the Trinity has nothing to do with their daily lives when actually it was what happened in the lives of Christians which produced the doctrine of the Trinity! Faith in God the Father Almighty, Maker of heaven and earth, in Jesus Christ His only Son our Lord, and in the Holy Ghost, the Lord and Giver of Life, has everything to do with daily life and ethics. This fundamental belief of the Christian Church is not the product of minds which had nothing to do but become involved. It came originally out of Christian experience. It is not a notion about God, it is an attempt to put into words the profound experience of knowing God as Creator and loving Father, the experience of knowing Jesus as Lord and Saviour, the experience of receiving the power of the Holy Spirit. This is all from God, it is the impact of God upon human life, it is the fulness of God's self-revelation.

To try to understand the doctrine of the Trinity apart from that experience of the fellowship of believers is futile. No Christian doctrine is merely an intellectual proposition; when we separate it from Christian living we distort it. We ought constantly to remind ourselves of that. All theological formulations are intended to be interpretations of Christian experience and guides to the knowledge of God.

But even with that approach it is quite true that the language in which the dogma of the Trinity was formulated, the language of the Creeds, is not easy for laity or clergy to understand. All the more reason then why we should not allow words to get in our way. There is nothing necessarily final about the precise words of the Councils. It

is our task to try to get beyond the words to the truth they symbolize; to try constantly to interpret in more understandable language what is meant by the Tri-unity of God. Not that the truth of God's being will ever be crystal clear! Von Hugel said that whenever he had worked out a Christian doctrine so that it was all perfectly logical and apparent he was suspicious: he knew that something of importance had been left out.

In any doctrine there will always be an area of the unknown. But each of the great Christian truths has also a considerable area which can be known and understood; each to be real for us must have some meaning in our lives. There must be some point at which we can say: here, this is where this truth about God strikes into the life of my world now. Then dogma is what it ought to be: a witness to the truth of the living God.

Memorial Day

THE President of the United States, who is also the Commander in Chief of a people engaged in a global war, has given us a text for Memorial Day. "I am an American." His text may

be interpreted by a statement made with the same intent by our first President and first Commander in Chief, George Washington. He once wrote a letter to the governors of the states which he described as his legacy to the American people, and in it he charged us to "demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our Blessed Religion." That is to say, Washington believed that to be truly and fully and typically American we must cultivate a Christian outlook and disposition.

Understood in this sense, nationalism is no more in conflict with Christian ideals of world-wide fellowship than loyalty to family conflicts with duty to the state. The Christian patriot renders his best service to the community of nations through the medium of enlightened loyalty to his own country. It was by his devotion to the cause of the Colonies that George Washington rendered service to the

"QUOTES"

IF THE world is to be saved from destruction and the Church from visible decay, it will only be by Christians realizing with a new clarity the very reason for their faith, and beginning with judging themselves, and by their setting out with a new determination to find the will of God and to manifest their willingness to serve Him, whatever be the cost, and whatever the changes involved. God is speaking; are we ready to hear and to obey His word?

—THE GENERAL ASSEMBLY,
CHURCH OF SCOTLAND

cause of political liberty throughout the English-speaking world.

Surely this must mean for us sincere and deep contrition rather than arrogance or pride. We cannot fail to recognize how far we have fallen short of making our democratic nationalism in practice what it is in principle, and of realizing to the full its implications in fellowship, in cooperation, in fraternity. Anti-Semitism, for example, wherever it rears its ugly head, should be crushed under the heel of democracy for the toxic thing it is; and so with all other manifestations of racial or religious intolerance.

Nationalism should not only move us to contrition for those things in our national life which are disloyal to our national ideals, but also to a realization that religion, and only religion, can make democracy safe by undergirding it with spiritual sanctions. It should weld the religious forces of our country, Protestant, Catholic and Jewish into moral and ethical unity, and cooperative effort where ecclesiastical unity is not possible. And it should lead to a great revival of personal religion, and a turning of our hearts toward Him who has guided us through every step of our national history, and to whom we still look for guidance along the untried paths which now confront us who would "keep abreast of Truth":

"Lo! before us gleam her campfires! we ourselves must Pilgrims be,

Launch our Mayflower, and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's blood-rusted key."

Nazi Blighters

NINETEEN days in an open boat in the north Atlantic in midwinter would make most of us think twice before shipping a second time as seaman on a merchant ship. Not so, however, with a British seaman who is one of the crews of over forty submarined vessels that have housed at the Seaman's Church Institute in New York City. The director, the Rev. Harold H. Kelly tells of this man whose chief worry was that he had lost his job and he wanted to get back to work. He therefore shipped again and soon found himself adrift a second time, on this occasion for six days. Still determined to work he applied once more. His patience is now exhausted for this time he bid his wife an affectionate farewell, shipped from a British port and the same day was again torpedoed. He was returned to the same port and the next morning looking somewhat the worse for wear he returned home only to be greeted by a skeptical spouse who would not believe his story.

"Blimey, Sir," said the exasperated seaman, "the blighters is breaking up me 'ome."

Churches in Captivity

by Henry P. Van Dusen
Professor at the Union
Theological Seminary

WHAT is happening among the Christian Churches in captivity, in Continental countries during subjugation and persecution?

Only those to whom there comes a steady flow of reports, many of them highly confidential, from those lands, can fully appreciate the sweep and depth and heroism of that story. Much of it cannot now be told. From each of the Continental nations from Norway and Denmark, from Holland and Belgium, from France and even Germany—come reports of similar three-fold developments—passive but daring *resistance*, spiritual *revival*, and indomitable *resolution*.



In Norway, as in Germany in the early days of the Nazi regime, only the leaders of the Christian Church have stood forth unitedly in public

protest against the more serious offenses of the Nazi-dominated regime. It began a year and a half ago, immediately after the overrunning of Scandinavia and the attempt to set up a Quisling government. The bishops of the Church of Norway submitted a memorandum to the Ministry of Cults and Education; and then, knowing that it would receive no attention from that source, they had it read from the pulpits of Norway despite police prescription. Their declaration said in part:

"When there is interference with our duty to obey our Lord Jesus Christ we are inevitably forced to take a stand . . . justice, truth, goodness which the Church considers to be possible in a state ruled by law are among the ordinances of God. . . . Where the commandments of God are at stake, which are the basis

of all common living, the Church is obliged to render clear witness. . . .

"When the government tolerates violence and injustices and brings pressure to bear on the souls of men, then the Church is the guardian of conscience. That is why the Bishops of the Church have called the attention of the Ministers to certain facts and certain official declarations which the Church considers as being in conflict with the law of God. . . .

"The Church cannot keep silence where the commandment of God is broken and sin reigns. . . . On the basis of our mandate we exhort all those in places of authority to make an end to all that goes against the holy will of God which is justice, truth, liberty of conscience, and goodness, and to build on the law of God."

For more than a year, it is the Church leaders principally who have prevented the betrayal of the Norwegian people. Their resistance continued indomitable until its climax a few weeks ago—the arrest and detention of the Norwegian bishops and the resignation from their state appointments of all but an insignificant minority of the clergy of the land. A Stockholm despatch to the New York Times comments, "Quisling regards Bishop Bergraav as his greatest enemy and obstacle." Yet the Bishop has engaged in no direct political activity. He and his colleagues have merely insisted upon the freedom of the Christian Churches to preach the truth as they see it, and to teach the Norwegian youth Christian truth.

HERE'S AN IDEA

IN ONE of the smallest Church schools in the diocese of Newark an interesting piece of missionary education has been carried on. A large map showed the work of the Anglican communion throughout the world. Pictures were then cut from the Church papers and pasted around the border of the map to illustrate the work in the various fields, with streamers running to the location of the missions. In addition there were two illustrated lectures, one on Africa and the other on China, with the illustrations clipped from the National Geographic magazine, pasted on pianola rolls and displayed in a box stage made for the purpose. As the pictures were displayed the room was darkened and a photo flood light concentrated the attention on the pictures. The cost was negligible; everything was done by a committee of children; the interest on the part of children and adults alike was great.

It is a moving picture which John Steinbeck has given in *The Moon Is Down*. And, on the whole, an authentic picture. But there is one strange omission. His Norwegian village contains no church and his characters include no village pastor. But in most of the villages of Norway, it is the church under the leadership of its Lutheran minister which is the very heart of resistance. One needs to recall that the Church of Norway is a State Church, and moreover a Lutheran Church with Lutheranism's traditional subservience of the ecclesiastical to the political authority to appraise rightly the significance of this stand. And among the Norwegian churches, widespread religious renewal is taking place.

The most striking evidence of the plight of Roman Catholics in Germany, and of their firm stand, has come to light through Cardinal von Faulhaber's indictment of the Hitler regime for its "veritable war against Christianity."

THIS vigorous arraignment was addressed to the Holy See, and we are indebted to Italian sources for an outline of it. It is reported to have ended with a prayer that "the Church stand together for the right of its existence." Today this militant prelate is quoted as saying, "it is a question of life or death for Christianity, for in its blind rage against religion, the Nazi 'faith' does not or cannot distinguish between Protestantism and Catholicism."

Incidentally, Cardinal von Faulhaber is said to have voted the existence of an "armistice" between Catholics and Protestants in the Reich, "to their mutual benefit," as a New York Times correspondent puts it.

It is in *Holland*, however, that the most notable illustrations of each of the three developments—resistance, revival, resolution—are to be discovered. A leader of the Dutch churches writes, "More has happened in our Church during the last few months than in the twenty years preceding the present war." As in Norway, the leaders of the Church constitute the backbone of both vocal and passive resistance to the worst features of the Nazi oppression. The churches are taking a firm stand against the anti-semitic measures forced upon the country. When Jews were ordered to wear the Star of Israel as a mark of their race and their infamy, large numbers of Christians appeared upon the streets of the Dutch cities with the star of Israel upon their lapels. The edict had to be rescinded. Recently, the General Synod of the Dutch Reformed Church renewed its defiance of the German authorities and reiterated its firm stand against the persecution of the Jews: "According to God's Providence, the Jews have lived among us for centuries and are bound up with us in a common history and com-

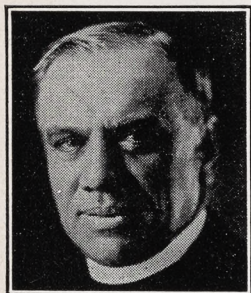
mon responsibility. The commandment of the Savior to love our neighbors applies to them as it does to any other neighbor." Not a few Dutch pastors have been interned in concentration camps. A new prayer of intercession widely employed among the Dutch churches declares: "We pray Thee also for the civil government, for all kings, princes and lords. But especially we pray Thee for the Queen whom Thou hast set over us, and for the authorities of occupation which Thou hast *permitted* over us." As a correspondent comments, "In a country in which people have learned to hear what is said 'between the lines,' the regular use of this prayer takes on great significance." These facts point only to the negative aspects of the Church's role. With them, as so generally where adversity presses hardest, strong movements of spiritual renewal are taking place.

Christ's Gospel

By

BISHOP JOHNSON

EVERY time we write 1942 A.D. we pay our tribute to Jesus Christ as the author of a new social order. There are certain things which have prevailed in the years of our Lord that were not found before Christ or beyond His reign. First of all He alone revealed the Fatherhood of God. The Jews taught the morality and the Greek philosophers taught the intelligence of God, but we had little idea of His paternal love. It was Christ who first proclaimed that God is a loving Father as well as an intelligent creator.



It is interesting to note that the creed of Christendom begins with "I believe in God the Father"; The Lord's Prayer begins with "Our Father"; the first words from the cross are "Father forgive"; and the Gospel according to St. Mark begins with "The Gospel of Jesus Christ the Son of God." In the Sermon on the Mount Christ reveals the Father's care, "What man is there of you whom if his son ask bread, will he give him a stone. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him." And at the end of His ministry Christ says, "In my Father's house are many abodes; I go to prepare a place for you."

page six

In the second place, Christ taught the brotherhood of man as the sequel to the fatherhood of God. By both precept and example He preached that God had made of one blood all nations of the earth and that in His Gospel there was neither Jew nor Greek, bond nor free, but all were one in Christ Jesus. Wherever men have accepted these principles there have resulted love, joy and peace, and wherever men have rejected them, hate, fear and war have followed the rejection. Never in the history of mankind has human wisdom been so confident of its sufficiency, and never has man's wisdom resulted in such chaos as exists in the world today. Truly the wisdom of men is foolishness with God.

In the third place, Christ's gospel gives dignity to man. Never has human life been cheaper than it is today. Men are slain by the thousand, and for what? To gratify race hatred and national greed. In the present set-up the common man is cannon fodder. What a contrast to the Master's example, who gave hope to a woman of the street and a robber on the cross, and who expressed concern for the fowls of the air? Surely men have given that which was holy to the dogs who will turn again and rend the donor.

In one of His temptations the Devil asserted that all power was given to him over the kingdoms of this world, and if Christ would worship Satan all these kingdoms would be given Him. The Devil deals in half truths which are far more dangerous than whole lies. It is a curious attestation of this half truth that the world is for the time at the mercy of a deified gangster who tries to replace the power that Christ has held over the lives of men with his own brutal sovereignty. The final victory of righteousness can be secured only through the cross, for it is through much tribulation that we may hope to enter His Kingdom. Thanks to God which giveth us the final victory through Jesus Christ our Lord.

THE SANCTUARY

Conducted by John W. Suter Jr.

TRINITY

O BLESSED TRINITY, by whose grace we know the Maker of all things visible and invisible, the Saviour of all men near and far; By thy Spirit enable us, we pray thee, so to adore thy divine majesty, that with all the company of heaven we may magnify thy glorious Name, saying, Holy, Holy, Holy. Glory be to thee, O Lord Most High.

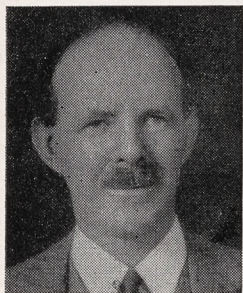
THE WITNESS — May 28, 1942

Points of Doctrine

by Alexander Zabriskie

Dean of the
Virginia Theological Seminary

IN THE discussions of ways and means for achieving unity between the Episcopalians and Presbyterians, a number of objections have been advanced against the proposals of the commission on approaches to unity. Some of them deserve fullest consideration and will be given it. Some of them deserve very little consideration because they are based upon ignorance of the Presbyterian Church.



The only fair basis upon which to appraise the Presbyterian Church is its official standard. To judge it by the words or deeds of some of its clergy is manifestly improper. No Church can be held responsible for all the activities of all its members. For instance, is the Episcopal Church properly regarded as an imitation Romanism because some of its clergy ape Rome in complete defiance of its standards and therefore of their ordination vows? Or as entirely Pelagian because some of its clergy undoubtedly are Pelagian? Or as Unitarian because some of its clergy have said things susceptible of an Unitarian interpretation? We insist, and rightly so, that the Episcopal Church must be judged by its official standards, which means the Book of Common Prayer, the constitution and canons. These are to be understood through the whole development of Anglicanism. If we regard it as illegitimate for others to judge us by some of our eccentrics, it is equally illegitimate for us to judge others by theirs.

The official standard of the Presbyterian Church is its constitution. On its title page this volume is described as being "Its (i.e. the Presbyterian Church's) Standards Subordinate to the Word of God." It includes the confession of faith, larger and shorter catechisms, the form of government, the book of discipline, and the directory for the worship of God. This book may be revised or amended only by the General Assembly. The last amendments were made in 1941. This is the only official standard to which appeal may be had, and by it we must judge the Church. It must also be added that the Church of Scotland affects the Presbyterian Church in the U.S.A. in much the same fashion as the Church of England affects the Episcopal Church, and therefore the actions and formularies of the two mother churches can be used similarly in understanding the daughter churches.

In recent articles and correspondence in the Church press the Presbyterian Church has been accused of Unitarianism, rigid predestinarianism (which is what most people mean when they speak of "Calvinism") and a Zwinglian view of the Holy Communion. Examine the charges in the light of its constitution.

In the Christological section of the confession of faith, one paragraph reads:

The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man. (*Constitution*, 1941 Edition, p. 41.)

It would be difficult to find a more strongly anti-Unitarian statement. No scholar will claim that the Presbyterian Church is any whit less orthodox in its doctrines of the Person of Christ and of the Trinity than is the Episcopal Church. If one examines the recently revised *Book of Common Order of the Church of Scotland*, one finds a section, "Prayers for the Seasons of the Christian Year." Among the prayers for Trinity Sunday is the collect for that day in the Prayer Book.

THE second charge is that of rigid predestinarianism. There are sections in the confession and the catechisms that undoubtedly deserve to be thus characterized. Therefore a "Declaratory Statement" is printed defining in what sense these articles are to be understood.

While the ordination vow of ministers, ruling elders, and deacons, as set forth in the form of government, requires the reception and adoption of the confession of faith only as containing the system of doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the confession of faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the

United States of America does authoritatively declare as follows:

First, With reference to Chapter III of the confession of faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; that His decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second, With reference to Chapter X, Section III, of the Confession of faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases. (*Constitution*, 1941 Edition, p. 127.)

In this sense, the official sense and not just the interpretation of some liberally-minded members, the charge of rigid predestinarianism falls down. If one asks why the text of the articles thus explained has not been altered, the answer is the same as to the question often addressed to Anglicans "Why don't you rewrite the creed, Prayer Book, and articles to mean what you say?" There is a value in adhering to traditional words and symbols even when we agree that they are not to be understood in precisely the sense their authors intended.

THE third charge is that of a merely commemorative doctrine of the Eucharist. The section of the confession of faith dealing with the Lord's supper is undoubtedly opposed to transubstantiation, giving almost the identical reasons for this opposition as do most Anglican writers on the Eucharist (e.g. Bishop Gore, in *The Body of Christ*); and it is also opposed to the crude doctrines of the sacrifice of the Mass in precisely the same way as is our Prayer Book in the words "Who made there by his one oblation of himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." There are undoubtedly differences between the official Presbyterian view and the views held by some Anglicans on both extremes. But our standards require adherence to nothing more than do the Presbyterians. In view of the following paragraphs from the confession of faith, the charge of Zwinglianism is as ridiculous when directed against that Church as when directed against the Episcopal.

I. Our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

V. The outward elements of this Sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before.

VII. Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses. (*Constitution*, 1941 Edition, pp. 112, 114, 115.)

In one of the orders for the celebration of the Holy Communion in the new Scottish book, part of the prayer of consecration reads:

Wherefore, having in remembrance the work and passion of our Saviour Christ, and pleading His eternal sacrifice, we Thy servants do set forth this memorial, which He hath commanded us to make; and we most humbly beseech Thee to send down Thy Holy Spirit to sanctify both us and these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be the communion of the body of Christ, and the cup of blessing which we bless the communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood, with all His benefits, to our spiritual nourishment and growth in grace, and to the glory of Thy most holy name. (p. 119)

The shorter Order contains the following:

And we most humbly beseech Thee, merciful Father, look upon us, as we do now make the Memorial of Thy Son's most blessed sacrifice; and send down Thy Holy Spirit to sanctify both us and these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be to us the Communion of the body of Christ, and the cup which we bless the Communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood, with all his benefits, to our spiritual nourishment and growth in grace (p. 128).

There may be valid reasons against certain specific proposals for reunion, but let us hope that there will be an end to statements that we should avoid reunion with Presbyterians because they are Unitarian or rigidly predestinarian or Zwinglian.

Talking It Over

By

WILLIAM B. SPOFFORD

I HAVE A TIME deciding whether to use this space to go after critics, have fun, or skip both and go to the ball game. The last is out this week. The Yanks are on the road and I don't waste time watching minor leaguers like the Dodgers or Giants. So here goes for answering a couple of critics by having a bit of fun.



People have written to ask if I am as ugly as my picture—if so, how about leaving it out; if not, you'd better get another taken.

Others have sent me notes to say that they think Clam Kelly is fictitious, and isn't that so?

Two birds at a clip—off I went with my camera so you might have the smiling face of Clam Kelly in place of the scowling mug of this disgruntled parson.

And while I was there, loading myself with clams, I was reading over the proofs of some of the scholarly articles that appear in this sheet. Kelly looked over a galley or two and then burst forth in a story, though I'm not saying that it was apropos of anything he had read in the proofs—no sense sticking my neck out that far.

"You know," said Clam, "I gotta friend who ain't missed Mass for years. He's a religious guy. Just the same he gets cockeyed on occasions. One night, pretty late, standing at the bar he got worrying about religion. So off he went to Father Murphy. He rang and rang and finally down comes the housekeeper. Mad too, and tried to shoo him away, but no soap. My friend stuck and made such a racket that finally down comes Father Murphy.

'Man', said he, 'I can't see you at this hour of the night. Besides you've been drinking. Come around tomorrow and we'll have a good talk.'

'Father, gotta see you right now.'

'Can't it wait? What's so important?'

'Gotta know difference between a fundamentalist and a modernist.'

'My child, you've been drinking. It's no time to discuss that. Go home, get some sleep, and we'll discuss it tomorrow.'

'No, Father, gotta know right now—gotta know now difference between modernist and fundamentalist. Tomorrow I'll be sober and won't give a damn.'"

KNOW YOUR FAITH

By

RICHARD S. M. EMRICH

THE CHURCH

SINCE we have been living in an individualistic age there are many people who have little understanding of the corporate aspect of religion. They claim that they are Christians but not Church-Christians. Let us in this first article on the Church state some facts about corporate Christianity which seem to be undeniable.

(1) When the enemies of Christianity go into action, they almost invariably strike at the Church. They attempt to control it or to weaken it by preventing public meetings. They are realistic. They know that the institution of the Church with its meetings, its forms, its public teaching is as necessary to the life of Christianity as the institutions of learning are to the large effectiveness of education. It is unfortunate that more Christians are not as realistic as are the persecutors of Christianity.

(2) The Church as a body of believers existed before the canon of the New Testament was in existence or the Creeds were written in their present form. It was the body of believers who drew up the canon of the New Testament and decided upon the Creeds. The Church was *first*, and it articulated its living faith in Creed and Scripture.

(3) It is because some forms of Protestantism have forgotten the importance of the "Cultus and the Communion" that they have grown weak, and we can expect no rebirth of Christianity until these are revived. Man is a social creature, and his insights develop socially in various groups, each of which has its center and means of expression. Since man is a social being, his religion must inevitably have its social, corporate aspect.

(4) The religious life of an individual who holds himself aloof from the corporate life of the Church is necessarily incomplete. That individual is subtly lacking in humility, for he fails to recognize the debt which he owes to the rock from which his insights have been hewn. His own partial nature is not checked, complemented, and fulfilled by spiritual relationship in a rich and complex body.

(5) It is, of course, obvious that without special places and special times in which he prays with other men that the average man does not pray. He not only misses the great means of Grace which are within the body of the Church, but he slowly drifts away from all disciplines until his religious life becomes vague and lifeless.

With this general background we can better understand the nature and function of the Church to be stated in the next article.

Church Conference of Social Work

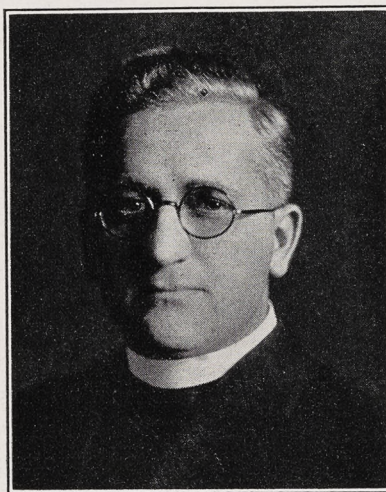
*Task of Religious Social Workers
In War Discussed at New Orleans*

By Almon R. Pepper

New Orleans, Louisiana:—"Let the Church be the Church in war time as in peace." This basic theme permeated the sessions of the Church Conference of Social Work meeting in New Orleans, Louisiana, as an associate group of the National Conference of Social Work. Clerical and lay representatives of the churches and representatives of various interests in the social work field attended the sessions of the Church Conference in the parish house of Grace Church. These and other representatives of the churches participated also in the sessions of the national conference in which social work was referred to as "Third line of defence in preserving democracy."

The central theme of the Church Conference was the nature, policy, and program of the Church social work. In the central paper on this subject the Reverend Arthur L. Swift, Jr., associate professor of applied Christianity at Union Seminary, sets the fact that the Church is the mother of social work. "From its earliest beginnings the Church has recognized its responsibility to care for the needs of its less fortunate members and those of its local communities." "So long as within the community or nation there was but one church to which loyal devotion was due there was no intrinsic reason why social service of all kinds should not remain under Church direction." "In America," Mr. Swift pointed out, "because of the many Churches and denominations, the community could not long tolerate divided and uncoordinated responsibility for the care of the sick and the poor and, therefore, the secular community itself had to develop its own agencies and practitioners." "These developed into our great public social service but the Church continues to have the responsibility to care for its own people and wherever it maintains social service these must be carried on according to high standards of work and in co-operation with all other community services."

Social workers themselves are interested in religion and desire to co-operate with the churches. These facts were indicated by Mr. Forrester B. Washington, director of the Atlanta University school of social work and a member of St. Paul's Parish, in Atlanta, Georgia, and was also amply documented in other sessions of the national conference.



Gordon Reese tells social workers we are in danger of losing the war because of our indecision.

In his opening address at the national conference and again at a vesper service of the Church conference, Mr. Shelby Harrison, Director of the Russell Sage Foundation, New York, characterized religion and democracy as having an essential belief in the value of the individual and the integrity of his personality.

Professors Henry L. Pritchett, of Southern Methodist University and John M. Fletcher, of Tulane University in papers on religion and mental health stressed the fact that it was the Christian practice of love which conquers hate in time of war and is, therefore, a main stay in the morale of the nation. At a great mass meeting of the national conference, Mrs. Vera Micheles, dean of the Foreign Policy Association, declared that it was the religious ideal of a world community which gave assurance of future peace in the world.

The Rev. Gordon M. Reese, executive secretary of the army and navy commission of Texas, and the Rev. J. R. Mutchmor, of the United Church of Canada, discussed the religious and practical activities which the Churches should carry on in time of war and especially in relation to the men and women serving in the armed forces and other governmental agencies. Mr. Reese stated emphatically that, "Church people must decide either that the prosecution of this war is on the side of righteousness or else it is a war in which we should not participate in any way. We are in danger of losing the war because of this indecision," said Mr. Reese.

The Conference also counseled its workers about the welfare of agricultural migrants and the vast new movements of people from one community to another to work in war industries. Mrs. F. E. Shotwell, supervisor of the Home Missions Council of North America, and stationed in Los Angeles, California, pointed out that agricultural migrants were essential to much of the agriculture in this country and that they were facing many new hazards in their way of life. The churches must concern themselves about the welfare of these people.

Many members of the Episcopal Church presented papers and participated in discussions of the national conference. Among others were Miss Eleanor Hearon, a member of the department of Christian social relations in Colorado; Mr. Lester B. Grainger, director of the National Urban League and a member of St. Martin's Church, New York City; Miss Marie Hanna, director of St. Mark's community center among Mexicans in San Antonio, Texas.

Meeting at the same time was the Church Mission of Help, with ways and means of winning the war while at the same time keeping democracy alive, the matters chiefly discussed. Bishop Jackson of Louisiana presided over the conference which was under the supervision of Miss Edith Balmford, national executive director.

Conferences Carry On as Usual

*Full Schedules Are Announced
for National Summer Schools*

By Anne Milburn

★ Changes have had to be made in Church summer conferences because of the war, with a few discontinued for the duration. But taking it by and large, 1942, as previous years, will be one of many conferences, all with full programs.

One of the best known and most attractive of the conference centers is at Kanuga, near Hendersonville, North Carolina, where the season opens on June 8th with a retreat for women, and continues in operation through the summer with a series of schools, camps and conferences. An announcement of these conferences will be found elsewhere.

Another conference center with a program extending through the summer is the Church center at Evergreen, Colorado, which holds its Church Workers' Conference from August 10th through the 21st, preceded with a School of Church Music which is in session from July 19th to August 7th.

Presiding Bishop Tucker again heads the faculty for the clergy seminar, July 13th to 24th at Shrine Mont, the conference center at Orkney Springs, Virginia. This beautiful center is a vacation spot as well, with many planning to go there this year for a long vacation because of the uncertainty of travel. Certainly it can be said that at Shrine Mont one is in the wholesome atmosphere of the Church's life and fellowship at its best. Conferences of the Woman's Auxiliary are also to be held here, the first from June 15-19, and the second to follow immediately, from June 22 to 26.

Judging by the program one would say that the conference of the province of Washington, to be held at Sweet Briar College, Virginia, is tops. It meets from July 6th to the 17th on the general theme *The Christian Witness*. The conference pioneered in the seminar method among Church conferences and after ten years has it so perfected that those attending receive the most thorough training possible in a ten day period.

Another national conference is the one which is to meet at Gambier, Ohio, June 14-20 with the Rev. C. Ronald Garmey as the dean and the Rev. Anson P. Stokes Jr. as chap-

lain. Courses are offered on various phases of Church life by leaders of the Church, mostly from the dioceses of Ohio.

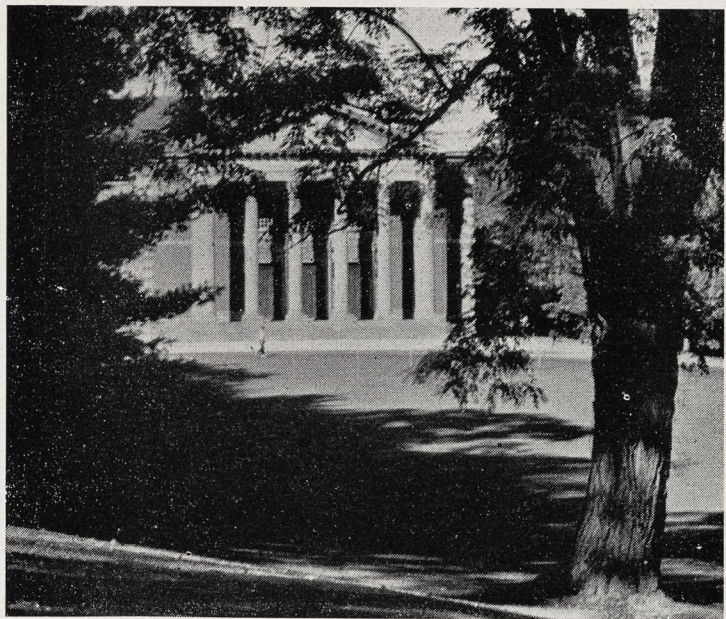
No program has yet been received of the Wellesley Conference but one may be assured that this national conference, as always, will be one of the best.

The Finger Lakes Conference, held in other years at Hobart College, has been moved to Point Pleasant Club on the shores of Lake Ontario, a few miles from Oswego, New York. The reason for the change is that a summer session is to be held at Hobart. Among the headliners are Dr. Adolph Keller, formerly of Geneva, Switzerland, and a consultant of the World Council of Churches, Miss Margaret Marston, the Rev. John Gass, rector of St.

Stressed this year will be the present world situation with several courses dealing with the problems of war and post-war reconstruction.

At the Sewanee Conference, due to the war, several changes have had to be made. Because the university is to be in session the conference is to be housed this summer at the military academy. And because accommodations there are limited, the school is only for adults, suspending for the duration the usual conference for those under twenty-one. Among those on the faculty this year are Miss Frances Jolly (see *WITNESS*, May 21), the Rev. William Marmion, the Rev. Walter Morley and others, including a number of representatives of the Church's headquarters in New York.

Long Island, as usual, is planning



College scenes like this is one of the reasons why so many Church people look forward to attending one of the many Church Summer Conferences.

Paul's, Troy, New York, the Rev. Raymond Cunningham of Hartford, the Rev. Richard Lief, executive secretary of social service of the diocese of Rhode Island.

The conference of the province of New England is again to meet at St. Paul's School, Concord, N. H., from June 21-28. This conference is planned for young people though all delegates must be over sixteen.

an excellent conference for Church leaders which is to meet July 6-11 at Sag Harbor, with the Rev. Joseph H. Titus in charge.

No attempt is made in this story to present the diocesan schools and conferences. Sufficient is it to say that they are being held in practically every diocese, with programs available by writing diocesan headquarters.

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Rates of Church Life

New York, N. Y.:—The Church Life Insurance Corporation, subsidiary of the Church Pension Fund, is to increase premium rates on September first, and cease paying refunds to policy holders, which it has done voluntarily since 1924. Bradford B. Locke, executive vice-president, explains that "the present investment situation does not permit the corporation to earn as high a rate of interest on its invested assets as was possible in the earlier years of its existence and at the same time maintain a high-grade standard of investments. They (the directors) felt therefore that a lower interest assumption for new insurance was necessary for the better protection of policyholders. At the same time they adopted for future policies the use of a more modern mortality table which produces a more equitable distribution of cost at the various ages and which partially off-sets some of the increase in premium rates resulting from a reduced rate of interest."

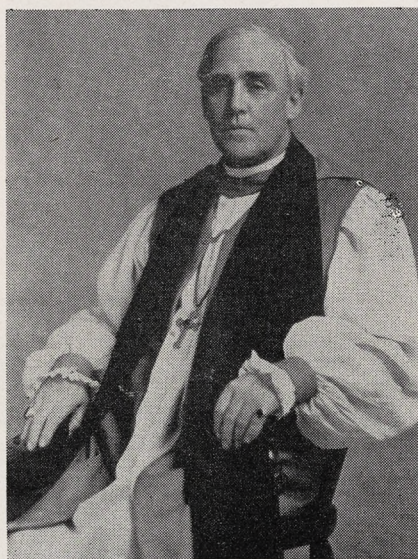
Commencement at the Pacific

Berkeley, Calif.:—Six men were graduated from the Church Divinity School of the Pacific on May 13, and a doctorate was conferred on Bishop Rhea of Idaho. Bishop Huston of Olympia, in the commencement address pointed out that the most rapid growth of the Church had come in the west, but that it still had the smallest proportion of Episcopalians. There was also a brief, informal address by the Presiding Bishop. All of the bishops of the 8th province attended the school dinner.

Approve Joint Ordination

Amherst, Mass.:—Western Massachusetts overwhelmingly approved the proposal for joint ordination at its convention held May 20th. Prior to the convention each delegate had received a copy of the proposal, together with the arguments for and against. There was a two hour debate, with recordings made of each speech. But one layman spoke against the proposal. The vote was 115 in favor to 23 opposed. Bishop

W. Appleton Lawrence in his address urged a Christian approach to the peace after the war. "We have a special responsibility," he said, "to see that it is neither vengeful or vindictive. Rather, it must be a victory of those spiritual forces of truth and justice in which people of all nations rejoice." One of the interesting events at the convention was a group of four addresses by college



Archbishop Owen, Primate of the Church of Canada, is to be honored with a doctorate from Columbia University at commencement next week.

students (Yale Law, Smith and two Amherst), two on Church unity and two on the importance of the Church today.

Connecticut Convention

Hartford, Conn.:—Three army chaplains, the Rev. Hamilton Kellogg, the Rev. Loyal Graham, and the Rev. Oliver J. Hart, Bishop-elect of Pennsylvania, were present at the convention of Connecticut, meeting at Christ Church Cathedral, May 19th, and told of the opportunity to serve the men in the armed forces. A highlight of the convention was an address by John Foster Dulles, the chairman of the Federal Council's committee on a just and durable peace, which was given at the convention dinner. Bishop Budlong also, in his convention address, made a

strong plea for the Church to do its part in winning the peace as well as the war.

Western New York

Buffalo, N. Y.:—The parishes of the diocese of Western New York have developed increasingly in diocesan and national consciousness, Bishop Davis told the convention meeting May 18th at Trinity Church. He urged that laymen and clergy alike might well develop further along those lines. The speaker at the convention dinner was the Rev. Charles Sheerin of Washington.

Archbishop on War

London, England:—Archbishop Temple of Canterbury, in his first address last week to the full synod of the convocation of Canterbury, urged that any victory of the United Nations be used to God's glory. "Recognition of the duty to engage in the war effectively must not obscure the duty of recognizing that war is a hideous evil and that engagement therein involves great temptations. We need to be vigilant against all that tends to generate hatred and ill-will as contrasted to resolute purpose and devotion to justice."

Bishop Breaks Deadlock

Harrisburg, Pa.:—There was a tie vote at the convention of the diocese of Harrisburg on the motion to limit next year's convention to one day. Bishop Wyatt-Brown broke the tie by voting to continue with the usual two day convention. Bishop Noble Powell, coadjutor of Maryland, was the headliner at a mass meeting held in connection with the convention.

Ordinations in Chicago

Evanston, Ill.:—Twelve men were ordained on May 14th at St. Luke's by Bishop Conkling, one of the largest group ordinations in recent years. Two were made priests and ten ordained deacons. Seven graduated this year from Seabury-Western, three from Nashotah, one from Sewanee and one from General.

Newark Convention

Newark, N. J.:—The convention of the diocese of Newark voted to have a committee "to take such steps as may be deemed necessary to create throughout the diocese an informed and intelligent understanding of the joint ordination proposal." Bishop Washburn appointed the Rev. Lane Barton as chairman.

the Rev. Charles L. Gomph, the Rev. Eric Tasman, with two laymen still to be named.

Rotation of Vestries

Wilmington, Del.:—A plan to change the members of vestries after each term was presented to the Diocesan Convention of Delaware here recently. The plan received a majority of votes but will not become an amendment to the canons until a two-thirds vote has been received in a later convention. The amend-

ward in Service program at St. Matthew's Cathedral, May 12-13. Subjects presented and discussed had to do with the life and work of a clergyman in a world at war.

Washington Cathedral

Washington, D. C.:—The North Porch, first permanent entrance to Washington Cathedral, was completed recently and dedicated by Bishop James E. Freeman on Ascension Day. \$150,000 was raised by the Woman's Committee of the Na-

ca, made his annual visit to his flock in this community who are without a church building of their own. Syrians from Troy, Cohoes, Ballston Spa, Broadalbin and Gloversville attended the service, which began with a Celebration of the Holy Communion at 8:30, and continued until nearly eleven o'clock.

Governor of Maine

Bath, Maine:—The Governor of Maine, Sumner Sewall, is a devout Episcopalian, and we might add an enthusiastic reader of THE WITNESS. Forty-four years of age, he was born in Bath, attended public schools there, and from there entered Harvard. Before completing his freshman year however he went as a volunteer overseas with the American Ambulance Field Service. Six months at the front as an ambulance driver and he was in the air service where he won the Croix de Guerre and the Legion of Honor from the French; the Order of the Crown from Belgium; the distinguished Service Cross from the United States. His most cherished award was a medal paid for by the pennies of the school children of Bath.

After the war Governor Sewall was captain of the flying group that won the first annual meet of the Intercollegiate Flying Association. That year, 1920, he was one of the organizers of the Connecticut Aerial Navigation Company which began his long career in commercial aviation. With Juan Trippe, now President of Pan American Air Lines, he helped organize and operate Colonial Air Transport, which held the first air mail contract in the United States. While general traffic manager of Colonial Air Transport, which operated between Boston and New York, Governor Sewall was also President of the Boston Chapter of the National Aeronautic Association and had charge of the official welcome to Amelia Earhart, a famous member of the Chapter, after she made her first transatlantic flight. Governor Sewall is now a director of United Air Lines which carried the first coast-to-coast air passengers over its transcontinental route and is one of



Distinguished among Episcopalians is Sumner Sewall, the Governor of Maine. Brief biographical sketch will be found elsewhere in this paper.

ment would provide that a vestryman who has served a term is ineligible for reelection for a year. Several Delaware parishes are already using the plan in an effort to have a larger number of laymen participating in the planning of church programs.

Sprouse in Dallas

Dallas, Texas:—Dean Claude Sprouse of Kansas City, Missouri, conducted a conference on the For-

tional Cathedral Association for the erection of the entrance which is known as the Woman's Porch.

Eight-Thirty to Eleven

Albany, N. Y.:—The Rev. William Spear Knebel, rector of Trinity Church, welcomed a congregation of Syrian Orthodox at his church on Sunday morning, May 17, when the Rt. Rev. Samuel David, assistant bishop of the Syrian Antiochan Orthodox Archdiocese of North Ameri-

the largest air transport companies in the world.

Like many war veterans, Governor Sewall had trouble, after the Armistice, in regaining his health and readjusting himself. He worked with a rigging crew in oil fields near Tampico, Mexico; worked in a bank in Spain and on a sugar plantation in Cuba; was a riveter in Henry Ford's airplane factory at Dearborn, Michigan on the first plane production line in the country in the early days of the famous Ford trimotor transports; and added to this variety of experience by working on a ranch in Wyoming.

In 1929, Governor Sewall was married at Bath to Helen Ellena Evans of New York, who is an active worker in the Episcopal Church and is, like her husband, an enthusiastic WITNESS reader.

On the Cover

Alameda, Calif.:—The picture on the cover is an official United States Navy photograph taken when Bishop Sherrill and Bishop Block recently visited the navy air station here. With the two Bishops is Chaplain Paul G. Linaweaver.

Advancement in Adversity

Charleston, W. Va.:—Bishop Strider recently opened West Virginia's 65th annual Council with the theme of "Advancement during Adversity." The Council voted to emphasize the work of laymen and the Canvass; and to organize mission work in defense areas.

Death of Bishop's Widow

Parkersburg, W. Va.:—Mrs. George W. Peterkin, wife of the first Bishop of West Virginia, died at her home at the age of 92. She founded the Woman's Auxiliary in West Virginia, and served for many years as diocesan president and as honorary president. It is said that when she moved to the diocese she was the auxiliary's only active member.

More Money in Richmond

Richmond, Va.:—All Saints Church reports an unusual increase in pledging strength during the last two years. The 1930-40 total of 176 pledges increased to 317 in 1941-42, increasing the donations from \$13,510 to \$17,666.

Record in Carolina

Columbia, S. C.:—Bishop John J. Gravatt of Upper South Carolina, reported to the diocesan convention

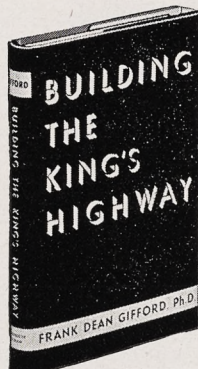
SUMMER READING SUGGESTIONS

— Ready Early June —

BUILDING THE KING'S HIGHWAY

By the Rev. Frank Dean Gifford, Ph.D.

Foreword by the Presiding Bishop



This new book of thirty-two, ten-minute sermons readily qualifies for use by three different groups of Episcopal Churchmen: Lay Readers, Laymen and Laywomen, and the Clergy.

The sermons are brief and easy to read, and are filled with good common sense and good humor. They cover many subjects, including addresses for all the chief days of the Christian Year, and some of them deal with the main articles of the Apostles' Creed. All of them are stimulating and full of inspirational thoughts worthy of deep meditation.

Dr. Gifford, rector of St. Thomas's Church, Mamaroneck, N. Y., is an able preacher, a clear thinker, and a popular speaker. Through his varied experiences, and through coming in contact with many types of people daily, in addition to his early missionary training, the author is exceptionally qualified to present this group of sermons.

Price, \$2.00

PEACE IN BELIEVING

By the Rev. J. L. C. Dart

A new book giving an explanation of some modern difficulties about the Catholic Faith. It is not intended to be a review of Christian faith and practice, but a practical help in an attempt to state fundamental Christian truth in a way which will attract the attention of all Churchmen intent upon further seeking this truth. Father Dart has helped many think through their own problems. Here, some of these problems and troubling questions are interestingly discussed. Price, \$1.20.

ROMANCE OF THE BOOK OF COMMON PRAYER

By the Rev. Francis G. Burgess

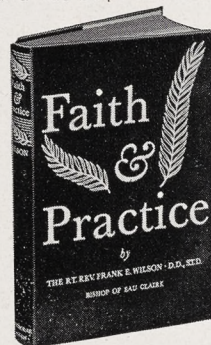
A book which arouses interest in the Prayer Book as a great human document, as well as a great book of prayers. How parts of our ceremonial and services go back into Old Testament times and were a part of the Jewish religious services of our Lord's day; how the Litany originated; how closely the present service of Holy Communion resembles, in general outline, the service in the Apostles' time; these, and many other interesting points give a valuable fund of Knowledge. Price, \$1.10.

Our sales staff will be glad to assist in outlining a Summer Reading Program. Write for additional suggestions.

FAITH AND PRACTICE

By the Rt. Rev. Frank E. Wilson

Ever since this book was published in March, 1939, it has enjoyed a steady sale and has been found helpful to many, many Churchmen in learning more about the Faith of the Episcopal Church and the Practices of the Church.



The Anglican Theological Review says, "This is a popular presentation of the whole dogmatic and practical teaching of the Christian faith as inculcated in the Episcopal Church . . . The book covers pretty much the whole ground of belief and practice: God; . . . the Church's ministry; confession, absolution, and healing; . . . and the duties of a Christian." Price, Regular Edition, Cloth, \$2.50; Textbook Edition, Paper, \$1.35.

— For the Late 'Teen Age —

CHRISTIANITY IS LIFE

By the Rt. Rev. Frank W. Creighton

"This little book contains five addresses given by the Bishop of Michigan at a conference in that diocese. They discuss the Christian ideal and way of living. They are simple, vivid, direct. As such, they make stimulating reading . . . especially suitable for young people."—Holy Cross Magazine. Price, \$1.00.

Postage Additional

Morehouse-Gorham Co., 14 E. 41st St., New York City

that 361 persons were confirmed during the year, the largest number for any year in the history of the diocese.

Volunteer Missionary

Charleston, S. C.:—Miss Julia Clarkson, for 30 years a missionary to the Negroes at St. Thomas' Mission, Eastover, S. C., died here after an illness of several months. Miss Clarkson was the daughter of Rev. Thomas B. Clarkson who organized St. Thomas', and after his death she and her mother carried on the mission for many years.

Keep Churches Open

Albany, N. Y.:—Bishop Oldham recently made this appeal to his clergy, "I earnestly urge the clergy to see that no church or mission is vacant for a single Sunday this summer. It is certainly not consistent to teach our people their duty—and a canonical one it is—to attend worship every Sunday and then prevent their doing so." Bishop Oldham suggests cooperation among rectors and work by lay readers to provide complete summer services.

Progress in Fond du Lac

Oconto, Wis.:—Bishop Sturtevant recently presided over the annual meeting of the council of the diocese of Fond du Lac at St. Paul's Cathedral. Other speakers were Rev. John S. Higgins of Gethsemane Church, Minneapolis, and Miss Bernice Jansen, former missionary to Japan. The council voted to admit three women from the Auxiliary to the executive board as ex-officio members.

Wisconsin Indians

Oneida, Wis.:—One thousand members of the Oneida Mission, the largest Indian Mission in the Church, recently celebrated its 120th anniversary as the oldest mission in the diocese of Fond du Lac. Missionaries of the Church of England's Society for the Propagation of the Gospel began their work among the Oneidas 240 years ago when the tribe was a part of the Iroquois confederacy in New York state, and missionaries moved with the tribe when they went to Wisconsin in 1822.

Reading Magazines Backwards

Evanston, Ill.:—The *Anglican Theological Review* for April contains a syllabus written for the Church Congress by Presiding Bishop Tucker on "The Task of the

Church in the World Today." It is a brief, succinct outline of the subject, for purposes of discussion. There is also an able paper on "The Individual and the Institution," by George Clark Vincent, who studies the trend toward unity and the emphasis upon corporate life today, both in society generally and in the church. Professor Lewis Hammond of the University of Virginia has an extended review of "Christian Truth in History" and Professor F. C. Grant one on "The Sermon on the Mount," with especial attention to the recent book by Martin Dibelius. The leading article is by Professor J. A. Bewer of Union on "Progressive Interpretation." He shows how even within the Bible itself there is evidence of developing interpretation, or reinterpretation. The privilege we ask, in dealing with the Bible, is thus guaranteed by the Bible itself.

Finally, Professor Willoughby of Chicago has a fascinating article on Hans Holbein and the Coverdale Title Borders. This article is beautifully illustrated with Holbein drawings. Although the *Anglican Review* is now in its 24th year, this is the first time it has ever published illustrations. The eight plates in the current number are a credit to the journal.

Thirty pages of book reviews conclude the number. This will no doubt please one of our bishops who remarked the other day, "I always read the ATR backwards, and begin with the book reviews, which I find an indispensable guide to current theology."

Again a Mediator

Grosse Ile, Mich.:—Rev. Rollin J. Fairbanks, rector of St. James' Church, Grosse Ile, Michigan, will act on the special labor mediation commission to negotiate a dispute between the C.I.O. and Harper Hospital. This is the fourth time the governor of Michigan has chosen Mr. Fairbanks to serve as labor mediator.

Keeping Records Safe

New York, N. Y.:—Vital records will be preserved on microfilm, for safekeeping during the war emergency, the trustees of The Church Pension Fund announce. Records are photographed on microscopic film and are then stored in a safe place.

Education for Clergy

Detroit, Mich.:—The Woman's Auxiliary of Michigan got tired of "being treated like an old-fashioned missionary society" and set out to educate Church folk on the Auxili-

We Used to Talk a Lot?

And insist not only upon the right but the duty of men to live by their conscience.

But what of those young Episcopalians whose consciences will not allow them to bear arms? Their rights are recognized by law. But they are required to pay all their own living expenses in Civilian Public Service Camps while doing work of national importance assigned them by the government.

The cost is \$35 a month or \$420 a year. Of the forty Episcopalians now in camps about half are unable to pay this themselves.

Whether you do or do not share their convictions will you not help by giving to the Fund for the maintenance of these men, as a vital expression of the democratic philosophy?

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ary's activities. The first to be educated were the clergy, invited to a special clergy day meeting, at which they learned about the nursery school department of the Church school, and about the woman's view of the family and the Church from Mrs. Frederick Olert, wife of a Presbyterian minister. The Auxiliary is looking for more groups to educate.

Appointment for Fendler

Washington, D. C.:—Mr. Donald C. Fendler of C. M. Almy & Son, Inc., has been appointed to the Church goods manufacturers' industry advisory committee, comprising the seven leading men in the industry. The first meeting was held here on May 12th.

Flying Bombers

West Orange, N. J.:—Miss Virginia Farr, 22 year old flying instructor at West Orange, N. J. will soon be flying bombers and combat planes from British factories to airfields. She is one of the 25 woman pilots chosen by Jacqueline Cochran to serve with the British Air-Transport Auxiliary. Miss Farr is the niece of Harper Sibley, prominent churchman of Rochester, N. Y. and is the granddaughter of the late Rev. Wm. R. Goodwin who planned a great part of the restoration of Williamsburg, Va.

Convention in India

Calcutta, India:—Brief and long-delayed reports have just reached the National Council about the meeting of the Episcopal Synod or House of Bishops of the Church of India which met early this year in Calcutta, when the scheduled General Convention or General Council was postponed.

All of the fourteen dioceses were represented except Rangoon. Bishop George A. West, of that diocese, is

still in the United States. The new bishop-elect of Madras, A. M. Hollis, had not arrived from England, but the diocese was represented by his assessors.

The South India union scheme as revised to date was referred to dioceses and is to be voted upon by the General Council in 1944. A basis for negotiating union in North India was discussed but was not ready for action.

Creation of a new diocese, to be set off from the eastern part of Calcutta, long planned, was confirmed and was soon to be completed, but as this is precisely the area nearest the war front, it may be deferred.

A change in the Liturgy was adopted, making the Holy Communion service more like that of the Scottish Episcopal Church, and therefore more like the American and most other Anglican forms of the Service, which follow the Scottish Book.

Scholarships for Negroes

New York, N. Y.:—Margaret Morgan Lawrence, physician, and Edward H. Margetson, organist, members of the Episcopal Church, are among the 35 Negroes who have recently received fellowships from the Julius Rosenwald Fund.

Dr. Lawrence is the daughter of Rev. S. A. Morgan, rector of St. Mary's Church, Vicksburg, Miss. Aided by a scholarship from the National Council, she did distinguished work all through her medical course at the College of Physicians and Surgeons, New York, and is now completing a year as an interne at Harlem Hospital, New York City. Her fellowship is for advanced study in public health and pediatrics. Her husband, Charles Lawrence, has

a Rosenwald scholarship this year for the second time, to complete his work for a doctor's degree in sociology at Columbia University.

Edward Margetson is organist at the Church of the Crucifixion, New York City. Under the supervision of Daniel Gregory Mason of Columbia University, he is to do creative work in choral composition.

Earthquake or Bombs

Santa Monica, Calif.:—The Church of St. Augustine-by-the-Sea has a new \$10,000 chapel recently completed and consecrated as the Chapel of St. Ambrose. The chapel extends from the west end of the nave and is a complete church in itself, seating 100 people. Specially designed brick, reinforced with steel, was used to resist any shock, whether earthquake or bombing.

East Carolina Convention

Kinston, N. C.:—Bishop T. C. Darst of East Carolina presided at the 59th annual Convention of the diocese at St. Mary's here. The convention elected members of the Executive Council, standing committee, trustees of the diocese, and delegates to the provincial synod.

Covering the Globe

London, England:—"The Venerable Society" or officially, The Society for the Propagation of the Gospel in Foreign Parts this year commemorates its 241st year of

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service in the mission field. The Society's work has been chiefly among British colonists overseas. A recent statement says, "We pursued our settlers to North America; we sailed in penal ships to Australia; we followed our pioneers to South Africa; through our efforts the Church was planted. Our care of the slaves took us to the West Indies, and thence to West Africa. During the last hundred years we entered still wider fields, India and Burma, China and Japan, and our workers took the Church into the outposts of Malaya, the jungles of Borneo, and the hills of Korea and Madagascar."

Carleton Commencement

Northfield, Minn.:—The Rev. Phillips Osgood of Boston and Mr. Laird Bell of Chicago will be the speakers at the Carleton College commencement on May 31 and June 1. Osgood's son, Endecott Osgood, is a member of the graduating class.

Boone Library School

Chungking, China:—Boone Library School has now enrolled 77 students refugeeing near Chungking, China's war capital, Mr. Samuel T. Y. Seng, the director, reports. Thirty of the students are taking the short term course in filing, but 47 are in the regular course, either for full training in library methods, or in care of public documents, a course started at the request of the Chinese ministry of education and partly financed by the government. Twelve of the students are Christians, looked after by one of the Wuchang Chinese clergy now working in Chungking. Mr. Seng reports a Bible famine in the province of Szechuan and also in Yunnan. Telling of the high cost of living, he says toothpaste now costs \$9 in Chinese currency and an air mail letter to the U. S. takes \$12 Chinese for postage.

Youth in Michigan

Pontiac, Mich.:—About 125 young people gathered at All Saints' Church for a convention of the Young People's Fellowship of the diocese of Michigan. The group, representing 27 parishes and missions, heard speeches by Rev. Curtis W. V. Junker, Rev. Benedict Williams, and Rev. Bates G. Burt. As an immediate project, they pledged themselves to start a campaign of evangelization of other young people's groups in their own parishes.

Spanish Speaking Church

Los Angeles, Calif.:—The first Spanish speaking members of the church in the diocese of Los Angeles were confirmed recently when a class of 37 people was presented to the Bishop from the Spanish-American Missions which carry on mission work among the Mexicans of South-

ern California. Several thousand Mexicans have come to these missions, St. Columbia Chapel and Church of the Holy Family, since they were started a few years ago. The missionaries instruct the children in religious education, music, and languages, and help the parents with religion and family advice.

Church Air Raid

Detroit, Mich.:—An air raid drill was carried out at St. Paul's Cathedral during a recent Sunday evening service. Bells sounded the warning and instructions were given over the public address system. In two and a half minutes St. Paul's was cleared and the congregation was in the basement of the church. After the all-clear, the congregation reassembled for the recessional of the service. St. Paul's plans a series of such drills.

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Young People's Conference, June 27-July 10, Cost.....	25.00
Cub Camp, June 27-July 10, Cost.....	19.00
Adult Conference, July 11-25, Cost.....	\$30.00; 26.00
College Conference, July 11-25, Cost.....	\$30.00; 26.00
Clergy School, July 13-25, Cost.....	\$25.00; 16.00
Midget Camp, July 11-25, Cost.....	19.00
Laymen's Conference, July 25-27, Cost.....	6.00
Boys' Camp, August 1-29, Cost.....	75.00

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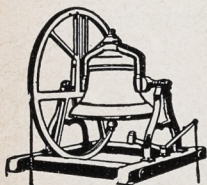
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CLERGY NOTES

BARKOW, CALVIN H. L., rector of Trinity Church, Everett, Washington, is to be Dean of St. Michael's Cathedral, Boise, Idaho, effective June 1st. Address: 518 N. 8th St., Boise, Idaho.

BEALE, GEORGE WILLIAM, will be ordained to the diaconate at the Washington Cathedral, Washington, D.C., on May 31. He will then take a position in the diocese of Southern Virginia.

BEAN, BENJAMIN, rector of the Church of the Good Shepherd, Terrell, Texas, died at his home recently. Born in Montreal, Mr. Bean had done mission work in Western Canada, and held rectorships in Colorado, Oklahoma, and McKinney, Texas, before starting his work at Terrell.

BIRCHENOUGH, ALLEN O., priest in charge of St. Mary's, Keokuk, Iowa, and St. Simon's, Des Moines, Iowa, has been called as rector of St. Mark's, Des Moines, starting June 1.

BOTKIN, W. L., rector of Trinity, Reno, Nevada, has resigned.

CABALLERO, LUIS YARZA, Mexican missionary on Bishop Salinas' staff, died recently in Mexico City. He had served the Church for more than 40 years in country missions in the Mexican states of Hidalgo and Mexico, in Federal District, and recently at Iguala in the State of Guerrero.

DAVIS, RAYMOND, will be ordained to the diaconate at the Washington Cathedral, Washington, D.C., on May 31. He will then take a position at the Cathedral in Portland, Maine.

GOEHRING, NORMAN D., for the past year assistant at St. John's Church, Washington, D.C., will join the staff of the Cathedral Church of St. Paul in Boston, Mass., on June 1.

GRAHAM, DAVID, rector of St. Paul's Church, has become an army chaplain. He will spend four months in school at Fort Benjamin Harrison, Indiana.

HENDRICKS, WALTER, will be ordained to the diaconate at the Washington Cathedral, Washington, D.C., on May 31.

HINSHELWOOD, GEOFFREY, has been appointed priest in charge of St. John's Church, San Francisco, Calif.

KILBURN, EDWARD, recent graduate of the Church Divinity School of the Pacific, has been appointed Vicar of Good Samaritan of San Francisco, Calif.

MacLEAN, DONALD, was ordained to the diaconate by Bishop Larned of Long Island at St. George's Church, Flushing, Long Island, recently.

MacMURRAY, GEORGE HAROLD, former curate of St. Thomas's in Brooklyn, N.Y., has been called to the rectorship of St. Philip's, Dyker Heights, N.Y.

MARTIN, MICHAEL, will become assistant minister at Christ Church, Cambridge, Mass., in June, replacing Rev. Francis B. Sayre, Jr.

PAIGE, EMMETT P., formerly rector of St. John's Church, Poultney, Vt., will become rector of St. Peter's Church, Springfield, Mass., on June 1.

QUINN, CLARENCE R., since 1923 rector of Christ Church, Hudson, N. Y., did in New York City after a major operation. Mr. Quinn was a native of Nova Scotia and before coming to Christ Church was rector of St. Paul's, Waddington, N.Y., and Trinity Church, Whitehall, N.Y.

REYNOLDS, FRANCIS CORE, former rector of the Church of Our Saviour, Dubois, Pa., recently became minister in charge of the Church of Our Saviour, East Milton, Mass.

ROBERTS, MAX E., former curate at St. Paul's Church, Des Moines, Iowa, has been called as rector of St. Andrew's Church, Omaha, Neb., beginning May 19.

RODENMAYER, ROBERT N., formerly rector of St. John's Church, Gloucester, Mass., will become rector of St. John's Church, Northampton, Mass., on September 20.

SIBBALD, GARTH, chaplain of St. Stephen's, Reno, Nevada, will become rector of Trinity, Reno.

WALTHOUR, JOHN B., rector of St. Andrew's, Tampa, Fla., has been appointed chaplain at the United States Military Academy, West Point, N.Y., by President Roosevelt.

WILDER, QUINTIN MARSHALL, student at the Episcopal Theological School, Cambridge, Mass., will be ordained to the diaconate by Bishop Brinker at the Church of the Holy Trinity, Lincoln, Mass., on June 11.

WILMER, RICHARD H., will be ordained to the diaconate at the Washington Cathedral, Washington, D.C., on May 31.

Sister Kenny and Infantile Paralysis

MILLIONS of people have been thrilled by the story of the Australian nurse, Sister Kenny, who saved the lives of children stricken with Infantile Paralysis with her hot wet blanket packs. This "revolutionary" treatment, since endorsed by the American Medical profession, is pictured in **HEALTH** for June, in connection with a specially written article by Dr. George K. Abbott, Medical Superintendent of the St. Helena (California) Sanitarium. Writing on the "vital fires" of the body, Dr. Abbott explains the processes of oxidation, and its relation to health and disease, and shows why the heat, as simply applied by Nurse Kenny, does the work. He stresses the value of certain vitamins, and mentions the foods in which they are found. Everyone, should read this article, entitled "Vital Fires Cure Infantile Paralysis." Pictures showing application of "foments" under direction of Nurse Kenny are the first made available for publication.

Other articles of primary importance in this June issue are—

* "Shall We Have Babies in Wartime?" Belle Wood Comstock, M.D.

* "Is There Hope for Hardening of the Arteries?" J. L. Maroon, M.D.

* "Undulant Fever—Causes and Treatment," Hubert O. Swartout, M.D.

* "Food and Poison Gas in War," Elliott B. Dewberry, M.R.I.P.H.

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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.

E. WALTER CHATER
Rector at Winsted, Connecticut

An editorial appeared in THE WITNESS for April 23rd, 1942, calling our attention to the abominable way in which Episcopal clergy frequently read services. "You'll be surprised," it said.

Unintelligent reading is not necessarily the fault of the clergy. It may be that it is forbidden us to "have public Prayer in the Church, or to minister the Sacraments" in a tongue "understanded of the people!"—not "mis-understanded."

Let's look at the facts:

1. The tempo of life in many parishes to-day demands that the duration of services be limited. The longer the service, the greater the need of clarity, understanding, and timeliness. This is an axiom necessary to my argument.
2. The lectionary, whether Prayer-Book or optional, often produces lessons which are vague, long, or involved beyond all understanding. (The Epistle and Gospel ditto.)
3. The Communion Service, especially within the "canon," has words and phrases which are over-rich in tone to the layman, and in connotation to the priest. One does not need to labor this point by detailing examples of repetition, of mouthy two-dollar words or phrases, or of historical dialectics.
4. The results of such liturgical errors and anachronisms are many, oftentimes entirely unconscious. They play into the hands of the extremists, whether individualistic, sentimental, or impersonal. They impede the reading of the average cleric. Other things being equal, they result in a congregation which is either bored or absent. I maintain that the result over a period of years has been disastrous to the Episcopal Church.

This is a plea for the revision of the canon of the Communion Service. It comes from a "Prayer-book Churchman" through the influence of his laymen and of his own experience. Criticize the cloth—of course—but dig deeper, to the book. You will be surprised!

MRS. D. I. MILLER
Birmingham, Alabama

It is absurd for a Church paper to give space to such a silly letter as that which appeared in *Backfire* for May 14th by David N. Croll. He asks equal opportunities for Negroes when we know that as a race they are inferior. They do not possess the mentality to advance beyond the lower grades in school, or if they do it is because their blood is predominately white.

REPLY: It is our conviction that the Negro, given opportunity, is quite as capable of maintaining high educational and other standards as is the white man.

MRS. R. ASHLEY
Oak Park, Illinois

I recall the question that appeared after one of the articles on *The World We Seek* that THE WITNESS published during Lent: "Has Democracy Failed?" There are probably times when we, the people, believe that it has. But perhaps it is the

illusion of democracy which has failed. The principles of democracy would not fail were it not for a certain class of rich people which rides on the backs of the poor. Under democracy, each individual is supposed to have something to say about his own life and way of living, but evil forces often oppose this without the people realizing until too late that their rights

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have been trampled upon. If the workers can be educated to know their rights under a democratic form of government, and unite to maintain them, they may in time be rewarded. A French historian has said that the only power which is feared by tyrants is the awakened human mind. It seems to me that the Church may play a big part in awakening the human mind and thereby provide a more abundant life for the underprivileged.

MR. ROGER A. WOODBURY
Palo Alto, California

Although I have access to several Church papers THE WITNESS is the first read upon its arrival. It is fearless and brave so that I am more convinced than ever of its worth.

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THE WITNESS — May 28, 1942

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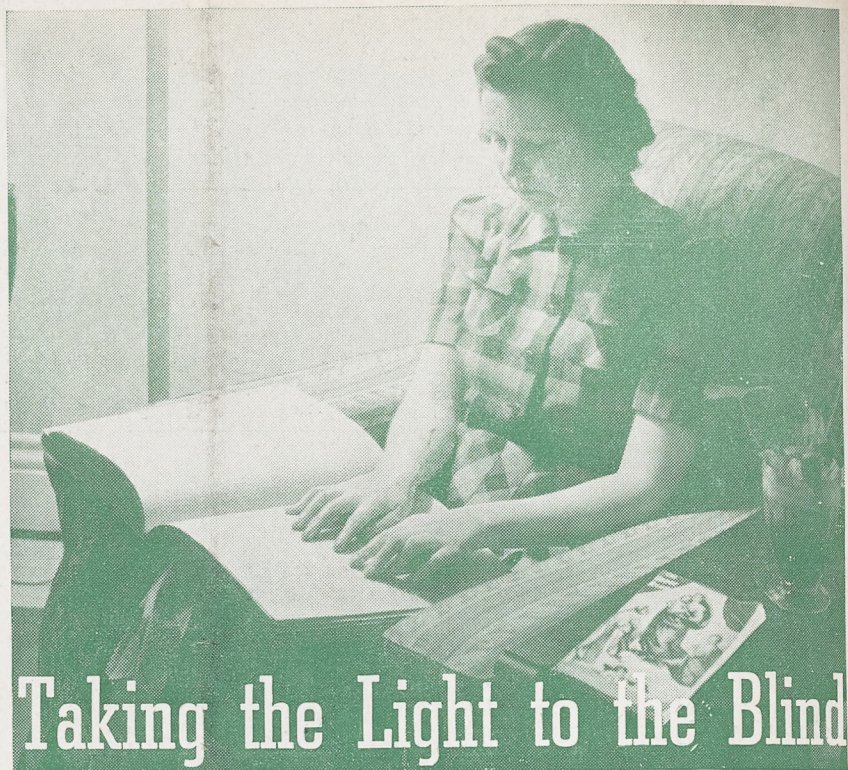
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