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The WITNESS

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JULY 9, 1942



BRECK SCHOOL BOYS
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FOR THE HOBBY SHOW

SHOULD WOMEN BE ORDAINED?

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE

Amsterdam Avenue and 112th St.
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

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

GRACE CHURCH, NEW YORK Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

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

THE HEAVENLY REST, NEW YORK Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

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Park Avenue and 51st Street

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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.

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11 A.M.—Morning Service and Sermon.

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Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

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Daily Services: 8:30 A.M. Holy Communion.

Thursdays: 11 A.M. Holy Communion.

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The Rector

This church is open day and night.

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Shelton Square

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Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.

Wednesday: 11 A.M. Holy Communion.



For Christ and His Church

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NO. 11

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.

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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

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TRINITY CATHEDRAL CHURCH

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Summer Services

Sundays: 8 and 11 A.M.

Noon Day Services, 12:10, except Mondays and Saturdays.

Holy Communion, 11:15 A.M. Wednesdays.

The Church is open daily for prayer.

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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.

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15 Newbury Street, Boston
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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

Strategy for the Church

RAISINS once brought the growers fifteen cents a pound. Now they bring two cents a pound.

Business, politics, labor, education, all must consider facts such as this. So must the Church. Practically all the raisins produced in the United States come from the San Joaquin Valley within on hundred miles of the city of Fresno.

This and many other pertinent facts are included in a detailed report made to the synod of the Pacific by a committee appointed by Bishop Moulton. The report contains much statistical data and comparisons with other dioceses and missionary districts. None of the members of the committee come from the San Joaquin district though they of course visited it, and had before them all the data recently compiled in connection with the election of a Bishop and the proposals for merging the district with existing dioceses or making other arrangements for its administration. It is a report that merits the most careful consideration.

The important fact is that the Church needs a strategy just as much as a business or a military campaign. Compilation of reports, committees on policy and strategy, conferences, are only a means to an end. The end is to find a more effective administration and to meet the religious needs of the people. This applies not only to San Joaquin, but to the entire Church.

All too frequently shifting populations, changes of economic status, difference in modes of living have been met by the Church with nothing more than grave counsel and sedate talk. Writing in the Atlantic Monthly, Dr. Claude M. Fuess, headmaster of Phillips Academy, Andover, Massachusetts, says "War is the supreme test of the adaptability of institutions, whether governmental, industrial, religious or educational. Those which are unbending, spongy with dry-rot, or deficient in vitality crash before the continued storm; those which are deep-rooted and flexible adjust themselves to new conditions and survive."

In parish, diocese and National Council, the need for adaptability to meet a world in flux is imperative.

What Is Christianity?

I THINK you are liable to strike pay dirt with your nontechnical definition of Christianity," writes the Rev. Charles Lewis Biggs of Clearwater, Florida.

The replies are coming in. The prompt response indicates the need for a brief nontechnical statement in answer to the question, "What is Christianity?" Both clergy and laity are participating, and with this surprising phenomena, that the laity are making an effort to think in theological terms and the clergy are talking the language of the laymen.

The editorial board is reading the replies and will print some in the next issue. The reason for the question was stated in THE WITNESS, June 25th. A director of religious education in a western diocese asked the faculty of the Virginia Theological Seminary to give him a one page statement that he could hand to his competent corps of church school teachers, which they could use as a basis or standard against which to check what they were teaching.

The entire faculty spent two solid evenings at the task and

turned up with the answer we printed. But they say they are not satisfied with it. They want suggestions. Can you state in 350 words of plain English what you mean by "Christianity"? THE WITNESS will welcome more replies.

Peace, Not a Truce

A RECENT news photo showed a group of soldiers listening to a lecture and was captioned, "American soldiers learn what they are fighting for."

We hope so. We also wonder what they are being taught. A course of instruction on war aims is one that should not be limited to soldiers. Of the many tasks which the Church has been asked to assume there is none so pressing as that of helping every Church member to discover what the war aims *should* be.

The Bishop of Southern Ohio has made a suggestion to his clergy that on the last Sunday of

"QUOTES"

WHERE do I stand? My one hope and trust is in God. Fundamentally, it is not the present day conquerors or leaders who make the future. It is the character of the people throughout the world. Hence I believe, at bottom, the spreading of the gospel of Jesus Christ is our work and the greatest and most vital work of men. With a firm faith and a gentle heart, with grim determination and confidence that the cause of liberty, of the sacredness of the individual, the rights of the people will conquer, we will walk the path, whether of war or peace; we will go through.

—The late BISHOP LAWRENCE

July they substitute for the usual sermon a reading of the speech of Vice President Wallace, "The Price of Free World Victory."

This speech, so unheralded prior to its delivery, has now attained wide circulation through distribution by several business and civic organizations and publication in book form with comments by Raymond Clapper, Dorothy Thompson, Raymond Gram Swing, Major George Fielding Eliot and Dr. Frances E. McMahon. "The people's revolution is on the march," says Mr. Wallace and his statement enables one to see some prospect of a peace that will be peace and not an armed truce

prior to another battle.

Another public utterance which sets war aims is the article by Wendell Willkie, "The Case for Minorities", in the Saturday Evening Post. Here Mr. Willkie interprets American democracy in terms that coincide with the Christian belief in the Fatherhood of God and the Brotherhood of Man.

If these are the text books that are used in the army in teaching war aims we congratulate the general staff. They should be the sort of text books that we are using to instruct our congregations. We must have an answer to the old question, "What are we fighting for?"

Should Women Be Ordained?

IN A world where women have been admitted to the bar, are practising physicians, social workers and college presidents, has it never struck you as a little strange that there are no women priests?



If it could be demonstrated that on the basis of sex alone women are incapable of ordination, that would close the whole question; but if not, it is bound to come up again and again until the Church acts. For what other reason could be convincing in the world as it is to-day?

No one would deny that a woman is capable of receiving sacramental grace. To do this would be to strike out more than half of the present membership of the Church and to invalidate many of its communion services; for the communion service is invalid unless at least one other person besides the priest is present. Frequently this other person is a woman. If a woman can not only receive a sacrament, but by her presence make it valid, can we not take this process one step further and conceive of her initiating it? Even this has been done already, for given an emergency, a woman can baptize; ordination, therefore, can hardly be out of the question on the ground of incapacity. On what other grounds, then, has it been withheld?

It is argued that since God is thought of as Father, He should be served by male priests, for in the days of the pagan cults priestesses served only goddesses. To have women priests would threaten the doctrine of monotheism. It is argued further, that since the incarnation occurred in the form of man, only men can carry out his ministry.

*by Louisa B. Russell
and Mrs. Henry Hill Pierce*

Finally it is believed that since there is both spiritual equality and subordination in the Trinity this reveals the position of women in the Church.

In answer to the first argument we would ask, is our belief in God still so anthropomorphic that the presence of a woman serving Him at His altar might suggest that He has a heavenly consort? Rather than threatening monotheism, might not women, by their presence, help to get across the idea that God transcends sex? To the second we would say, part of our Lord's uniqueness was that he was incarnate 'homo' ('humanity'), not 'vir' ('man!'). This is something which nobody else, whether man or woman, can be. If we would transcend sex, we must first of all remove discrimination and secondly we must draw on the contributions of both in order to represent a full humanity in the ministry. One sex cannot completely represent the other, for God created humanity in two kinds "male and female created he them".

In answer to the third we will quote *The Ministry of Women*, the Report of the Archbishop's Commission of 1935. This argument "is of use as showing that subordination in some particular respect does not involve spiritual inequality, but it does not prove that the same sort of relation ought to obtain between man and woman in the sphere of the Christian ministry as (so it was suggested) exists between the Father and the Son in the life of the Godhead."

TWO texts are frequently quoted to show that women should neither preach nor have authority in the Church. They are: "Let your women

keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34); and, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve" (I Tim. 2:11-13).

Before we can accept an isolated text as binding today we must make sure of its authenticity, that it is uncontradicted by other texts, and that its message reflects the highest spiritual level rather than a particular condition of society at the time in which it was written. The texts quoted above hardly fulfil these conditions. To begin with the authenticity of I Cor. 14:34 has been questioned, for it appears at the end of the chapter in Codex Bezae and other manuscripts. Besides this the chapter reads quite smoothly without it. As for I Tim. 2:11-13, it is generally accepted that I and II Timothy, although they contain Pauline elements, reflect a more highly organized Church than that given in Acts and in the other epistles. This would put them in the second century, and prevent them from telling us about what happened in the earliest Church, except indirectly; for the very strength of I Tim. 2:11-13 shows that before that time women must have taught and had authority and that only a thorough squelching could prevent them from continuing.

But more important than this is the fact that I Cor. 11:5 contradicts I Cor. 14:34. "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." This passage presupposes that women both spoke and led in prayer in church, and is a glaring inconsistency on the part of the Apostle, for both passages were written to the same church, so that apologists cannot even plead differences in local situations. In order to remove this inconsistency one writer, Smythe, suggests in *The Ordination of Women* that the Apostle's use of the word "speak" is very broad, in this passage it refers to "irreverent chatter" or "asking questions", thus having more to do with the behavior of the congregation than the sex of the person conducting the service. If we do not accept this, we are left with the problem, which text shall we follow, I Cor. 11 or I Cor. 14? If we do accept it, we deliver the Apostle from inconsistency, but at the same time we remove the stigma against women preaching and leading at prayer in church.

But even if we settle this problem we are left with a more fundamental inconsistency in the Apostle's thought, for in Galatians 3:28 he writes, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;

for ye are all one in Christ Jesus." This means that there are to be no discriminations at all among Christians on a basis of class, race, or sex. Paul put all of his energy into overcoming racial discrimination in the Church. He had none left to get rid of slavery or the subordination of women. It took nineteen centuries to brand the former as un-Christian. How much longer shall we tolerate the latter?

People using this argument go back to the example of Jesus, saying that if he had intended women to carry on the ministry of the Church, why did he appoint no women apostles? The answer to this is that in the first century it would have been impossible for a woman to have been a travelling missionary. But before we bind ourselves to the only forms of ministry possible in the first century, we must remember two things. Jesus was not thinking in terms of establishing precedents for the Church but in terms of the Kingdom of God. Secondly, we do not follow literally all of the other things he did. If we did, we would not only limit the ministry to men, but would ordain only Jews. Besides this we would exclude women from the service of Holy Communion as well as from the priesthood, since there were no women present at the Lord's Supper. Jesus, unlike other great religious leaders, did not have one standard of ethics for men and another for women; and since His treatment of women was extraordinarily liberal for the age in which He lived, it is unlikely that He would have excluded them then from any service which they were competent to render, nor would He do so now, because of a precedent.

And yet, the argument goes, this precedent has become a Catholic tradition and so must not be changed. But Catholic tradition has two parts, principles which cannot change, and customs growing out of special occasions, which change and develop all the time. The evidence points to the fact that the refusal to ordain women grew out of the latter rather than the former, which means that it could be changed—and it really should be in order not to continue to deny the great Catholic principle of the transcendence of distinctions of class, race, and sex.

MANY agree to this and then fall back on the final argument that, although this may be true, only an ecumenical Church could decide to ordain women and so we must wait until the Church is reunited before taking such a step. In answer to this we would remark that it did not take an ecumenical Church to reverse the Catholic tradition of a celibate clergy. But the opponents would say, even if it were possible it would not be advisable, because it would retard reunion. This could

only be true if one thinks of reunion as a form of mutual compromise or the absorbing of one communion by another. But it is not a return to a former stage that we are looking for but a driving forward to a state of organic unity in diversity. We seek a larger whole which includes the contributions of the various churches and which is a more complete articulation of the original Catholic principles than has ever been made before. The ordination of women would help to do this, not only by overcoming sex discrimination, but by bringing new resources to the Church which it has never drawn upon before.

There remains one more question to be considered. It was not only the subordinate position of women in society which caused them to be excluded from the priesthood, but also the influence of primitive sex tabu. To this we would say with Canon Raven in *Women and the Ministry*, "The caution which suggests that there is something improper in a woman's preaching or praying in a mixed audience is really deplorable. A woman can lecture in public or address a political meeting: is it implied that the atmosphere of a church is more lascivious or suggestive than that of a platform? If so, we had better cease to consecrate buildings for religious purposes. To maintain that there is anything indecent in a woman celebrating the Holy Communion is to assert what cannot be argued, and what is to most of us simply not the case. They often preside over the family meal at home: why should they not do so in Church? A woman gave birth to the Lord: cannot women celebrate the mystery of His Body and Blood?"

To ordain a woman to the priesthood is supposed to introduce the element of sex into the life of the Church. What it would do is to expose (and help to overcome) the unconscious power of that fact which has been existing for centuries as the result of an exclusive male priesthood. Is it not about time that the Church was emancipated from this one-sidedness and given a chance to become the true body of Christ in which "there is neither male nor female, for ye are all one"?

THE SANCTUARY

Conducted by John W. Suter Jr.

COMPANIONSHIP

WALK thou with us, O Christ, in the way, as thou didst with thy disciples, until the day is spent and our journey done; then of thy goodness break with us the bread of eternal life, and grant us the vision of thy face; for thy Name's sake, world without end. Amen.

JUST FOR LAY READERS

Conducted by F. C. GRANT

THE diocese of Minnesota has had a training school for lay readers this past winter. Fifty men enrolled, thirty-three completed the course and were commissioned as "Bishop's Men". The course was twelve weeks long, on successive Monday nights, and was conducted at St. Mark's Cathedral, Minneapolis. There were two terms of six weeks each—with three instructors each period. "The History, Teaching and Use of the Prayer Book" was taught by the Rev. William F. Creighton of St. Clement's, St. Paul. "Broad Outlines of Church History" was the title of a course by Rev. John S. Higgins of Gethsemane, Minneapolis. The Rev. Lloyd W. Clarke of Holy Trinity, Minneapolis, student chaplain at the University of Minnesota, gave a course on "The Foundations of Our Faith". These occupied the first six weeks. In the next six, Mr. Creighton's and Mr. Clarke's courses were continued, and a double-header followed Mr. Higgins': "The Art of Winning People for the Church" by Rev. Frederick Tyner of St. Luke's, Minneapolis, (three weeks), and "The Conduct of Public Worship" and "How to Speak in Public", by Dean Charles P. Deems of the Cathedral (also three weeks).



We give these details because there are other dioceses where similar schools might be organized, and where there are equally loyal, devoted laymen eager for the training which will fit them for special use. Bishop Keeler reports: "I use some of these men as lay readers in charge of missions. This plan affords an hour of service which meets the convenience of the people of the mission. When several missions are tied up in the hands of one parson, some one of them is bound to get an undesirable service hour. Others are available for emergency services as the calls may come."

We are always hearing it said, "We Episcopalians don't know how to use our laymen efficiently!" Well, here is one good plan, already in practice and producing results. No doubt there are other dioceses with equally good plans. Why not every diocese? Why not trained lay readers all over the Church?

The Christian Aftermath

by J. Clemens Kolb

*Chaplain at University
of Pennsylvania*

THE trouble with most wars is the peace. We fight a war and construct a peace. The peace looks noble and strong, but some day the war-clouds gather again, the torrent breaks and the palace of peace crashes into a thousand pieces. Looking at the ruins we see too late where the trouble lay. The peace was founded not upon Christianity, but upon the sands of the status quo and the spoils system. To find a sure foundation for peace is the purpose of this paper. It isn't easy, or we wouldn't have missed it so often in the past. Our many failures only argue the difficulties and importance of the present task.

It is going to be hard enough to win the war, but our struggle will be wasted effort if we don't know what to do with the victory. And to lose the peace will be quite as disastrous as losing the war. War is important; as Clemenceau said, "War is too serious a business to be left to generals," but we ought to say, "Peace is too serious a business to be left to politicians." People will forgive a bad war, but they will never forgive a bad peace. Hit a man with a club and you will yet be friends. But hit him with an unjust treaty and you have made a life-long enemy. The south, for instance, forgave us the war, Fort Sumter to Appomattox, but the south never forgave us the carpetbaggers. Germany forgave us the war, as well she might. For she too had much to be forgiven. But she never forgave us the Versailles treaty. That is what Hitler raves about and that is what finds answering resentment in every German breast. You can bury the hatchet, but you cannot bury a bad treaty. That, like Banquo's ghost, will rise again and again to haunt you.

The whole matter can be boiled down to this question: How can we make a peace which is a peace, and not merely a truce? Someone has likened nations to a set of poker players. Now one player piles up the chips, while another player is cleaned out. But neither winner nor loser can quit the game. Most aftermaths of peace are an attempt by the winner to keep his winnings and by the loser to figure out a way to re-coup his losses, so that the aftermath of peace has as little to do with Christianity as does draw poker, as played in Dead Rock Gulch. That is why both peace and poker end up in a shooting match.

When a contest has been played what has been the cry of the loser? "Wait until next time." Do not nations even the same? Wait until next time and the interim between the battles is neither

Christian nor peaceful, but only a breathing spell, and to call that interval peace is a euphemism.

There are two possible but irreconcilable ways of producing a Christian aftermath of the war, a peace that is peace, and our failure in the past to do so may be traced directly to the fact that instead of pursuing either policy consistently we have tried to pursue both courses. Like the wolf in the fable who could not decide which party to attend but ran first up one road, and, licking his chops, ran down the other road, we have pursued first one policy and then the other, so that we have never come to that joyous party in the palace of peace where the wolf will lodge with the lamb and the cow and the bear be friends.

THE first possible policy that might lead to the Christian aftermath of the peace is the policy of destruction. If we are fighting the foul fiend, then by all means we must destroy him, for there will be no peace until we do. In the first World War while emotionally we worked ourselves up to the pitch of fighting the foul fiend, we could never quite convince ourselves that such was the case. We never could believe that all our enemies were the warriors of Gehenna and that we could be blessed if we dashed their little ones against the stones. A never-ending supply of atrocity stories, some true, some false, was fuel for our wrath. In 1918 Billy Sunday implored the Almighty to damn the Kaiser so low that he would have to climb a stepladder to get up to Hell. But our curses were never all-inclusive. We confined them to the Kaiser and the Junkers then, as we confine them now to Hitler and the Nazis. In short, we made so many reservations that the very policy that we were pursuing lost its usefulness. The most rabid in 1918 merely wanted to take Berlin. They had no idea of razing it until not one stone was left upon another, or ploughing the land where it stood and sowing it with salt. Logically, we should have taken our cue, not from these middle-of-the-rovers, but from Cato the Elder, "Carthago Delenda Est."

The nearest we ever came to a logical following-out of the policy of destruction in a Holy War occurred in our conflict with the Indians. We de-

stroyed them, and built our cities upon their camp sites. I leave it to you whether or not the civilization that covered their hunting-grounds was a Christian aftermath. We are ashamed of the massacres, the broken treaties, the shameless swindling of primitive folk. We know now that our course was less than just and that if we had once held the faith, "The only good Indian is a dead Indian," the Indians can say, "Tu quoque" with a vengeance. Ours was not a fight between white angels and red devils, but a conflict of human beings, one to hold and one to gain this good earth.

While this course of wiping out enemies root and branch will work in the case of a few thousand Indians, it won't work even if we want it to, when we are dealing with a nation of 80,000,000 people. It is just impossible. It would be impossible even if they suddenly became convinced of their guilt and felt so ashamed that they came up and asked to be killed. We would sicken at the slaughter.

The method of righteous vengeance, even providing there is any such thing, is out, and we ought to recognize the fact and absolutely refuse to play with the idea. We cannot destroy a whole people. We cannot in the words of Edmund Burke in his speech on the Conciliation of America, draw up an indictment of a whole people.

What alternative remains? Some would call the second alternative a policy of conciliation. The Gospel would call it loving our enemies. The man in the street would call it "holding no grudges." The sportsman would call it refusing to kick a man when he is down. About such an attitude of the generous victor there is nothing sentimental. It is putting international relationships on the plane that is called good sportsmanship, which comes pretty close to being good gospelship. It is also common sense and good statesmanship.

We admire Bismarck as a statesman. He no sooner defeated Austria than he made friends with her in a defensive alliance. He defeated France, but he opposed the seizure of Alsace-Lorraine. He knew what that would do to Franco-German relations, and for years he did all he could to overcome its bad effects, saying once to a French diplomat, "I would have you forget Sedan as you have Waterloo." Bismarck wasn't much of a Christian. His religion was mostly a cover of pious phrases which he could put on and off like a uniform. But he knew better than some Christians seem to know that the end of war is not vengeance but peace. And he understood all too well that no matter how decisively we defeat an enemy we must accord him decent treatment, we must make friends with him, or we stir up a slow-gathering tempest about our heads, and the time between wars is not peace but only vengeance biding its time.

The hardest part of war is a statesmanlike and Christian aftermath. For we dictate terms of peace after we have been wrought up by treacherous attacks, outraged by atrocities, imagined and real, saddened by deaths and impoverished by debts. After all that the war comes to an end and we are suddenly called upon to remember that the end of war is neither vengeance nor conquest, nor a forced and formal penitence on the part of our enemies, but peace and good will. Our immediate problem is the problem of preserving a Christian sanity now in order that we may be able to build a Christian civilization in the future.

TO BE resolutely at war and yet to be men of peace, to fight and yet to maintain good will, to hate a system but not a nation, to despise an evil but not an evil-doer, this is the test of the Christian. One who keeps all this throughout a war is not far from the Kingdom of God. Now we must beware lest in fighting our enemies we fall heir to our enemies' faults, lest in opposing intolerance we become intolerant ourselves, lest in fighting aggressors we ourselves become aggressive, lest in defending ourselves against an oppressive system we become oppressors, lest in battling against a brutal trampling of the weak and helpless we become brutes and trample upon our enemies when they are weak and helpless. And what good would it do if we fought and won the continent of Europe, the islands of the Pacific, the resources of Africa, if we ended by aping our enemies?

One more question: Who is to build this Christian peace? We? Or vaguely someone else, a League of Nations, a union of the democracies, a world court, a federated Europe, in short anyone but ourselves? Rather, I say, no matter what the rest of the world builds, no matter how hellish an aftermath they construct, our job as soon as this war is over is to start building the Christian peace, if need be by ourselves. We have not been able to stay out of the war. We cannot afford to stay out of the peace. The isolationists of war have given up, but the isolationists of peace are merely dormant, awaiting the time. One thing is certain about the nature of God. God is not an isolationist, but an interventionist in human affairs. One lesson that the Incarnation should teach us all is that God enters his world, that he lives in the midst of it. He is not a God who stands aloof from the troubles of his world or merely casts a pitying eye. We can't either, although entering into the problems and the suffering of our world is about the last thing most of us want to do. The clown laughs at the world, the cynic scorns the world, the sentimentalist cries over the world, the

ruthless exploit the world, the coward runs from the world, but God enters into it. God so loves his world that he will not stay apart from it. Neither should we. Whether we enter our world by league, by federation, by world court, I care not. I do know that isolationism is not only an impossibility, but an evil, not only impractical, but ungodly.

What then is your attitude toward a world in distress? Do you moan and groan saying, "The times are out of joint; O cursed spite, that ever I was born to set them right." Are you the clown who laughs, the satirist who lashes, the cynic who scorns, the greedy who grabs, the coward who runs, or is there enough of God within you to enter into a distressed world and give yourself to the task of setting it right?

YOUR PRAYER BOOK

By

JOHN W. SUTER, JR.

THE Psalms are Hebrew poems. One of the features of Hebrew poetry is the principle of parallelism, a device by which two thoughts are placed side by side in such a way as to indicate that they constitute a pair. Sometimes the two members of the pair reinforce each other, and in such cases what we have is virtually repetition; in other cases the doublet represents a contrast. What is common to all types is the pairing. In Hebrew poetry of this kind, it is ideas instead of words that rhyme.

An example of repetition is found in Psalm 82, verses 3, 4, as follows:

3. Defend the poor and fatherless;
see that such as are in need and necessity have right.
4. Deliver the outcast and poor;
save them from the hand of the ungodly.

Again in Psalm 85, verse 10:

Mercy and truth are met together;
righteousness and peace have kissed each other.

When a Psalm is read aloud in public there should be two readers, and the material of the Psalm should be divided between them in a way that will bring out the parallelism inherent in the poetry. This could be done by two individuals, or by two groups as when all the people who sit on one side of the Church constitute the first reader,

and those who sit on the opposite side the second. Another method is to have an individual take the part of the first reader and the entire congregation the part of the second. Whichever method is used, it remains true that there are two voices, and that they should alternate in step with the parallelism.

Everything that we have said thus far is easily understood, and could be put into practice if it were not for one annoying obstacle. Upon the pattern of each Psalm in the Prayer Book Psalter there has been super-imposed the purely external device of verse-numbering. This arbitrary apparatus does not fit the parallelism of the poetry except occasionally, and then more by accident than by design. The result is that if the two readers divide the material according to the verse-numbering they will not always find themselves in step with the poetry. This is equally true whether each reader reads an entire verse or half-a-verse. To cite an obvious example, nobody supposes that the poet who wrote Psalm 119, Section VII, intended the division to be made as follows:

This I had,
because I kept thy commandments.

or in Psalm 130, verse 8:

And he shall redeem Israel
from all his sins.

The cure for the present difficulty would be to dispense entirely with verse-numbering and print each Psalm in paragraphs so spaced, or grouped, that it will be obvious at a glance how the two readers are to divide the material.

HERE'S AN IDEA

AN ENTHUSIASTIC response by rectors and vestries from all parts of the country is reported by the Presiding Bishop to his call for enrollment in the spiritual offensive toward Christian victory and Christian peace. Rectors have signed the pledge, it hangs in many churches, and vestries, such as the one at St. James' Alexandria, Louisiana, "find they are already carrying out most of the suggested items, and plan to work on the rest." The pledge includes: forming a group of parish leaders to study and deal with community problems growing out of the war; co-operation with community war efforts; ministry for parish members in the service; pastoral work by clergy and laity; improved worship in the parish church; presentation of the gospel in the light of today's crisis; stewardship of time, ability, and money; effort to keep Church people free from bitterness, hatred and revenge; prayer for Christian victory and peace.

News Notes of Other Churches

*Methodists Warn that Post-War World
Must Be Democratically Controlled*

Edited by Anne Milburn

Methodist Federation Meets

★ A prediction that collectivism would be the next step in society, and that it was the task of Protestant Christians to see that it was democratically, not facistically controlled, was voiced by Harry Ward at the 35th anniversary meeting of the Methodist Federation for social service held recently in Cleveland. Dr. Ward also warned against Anglo-American domination of the world as a condition as disastrous in the end as the brutal "racism" of Nazism. All peoples and all races must be heard in the next peace conference, he said, if a lasting peace is to result. The federation passed resolutions calling for rejection of the profit motive and substitution of democratically controlled social and economic planning; approved labor-management councils to increase production democratically; recommended 100 per cent profit taxes over 6 per cent on invested capital. Methodists were urged to back Russian overseas and China Relief, and Congress was called upon to repeal the Oriental Exclusion Act.

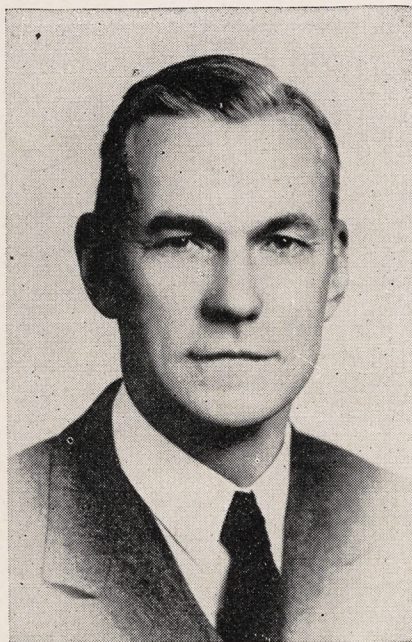
God Above State

★ Count Konrad von Preysing, Roman Catholic Bishop of Berlin, declared in a sermon last week that "the right which is rooted in God cannot be replaced by the right rooted in the state," according to a dispatch reaching a Stockholm newspaper. In his sermon the Bishop said: "Many times in history attempts have been made to create human right, but they always ended in arbitrary action. Real right can only be founded in the principle of do not unto others what you do not want done unto you, and on the holiness of all life. . . . It is a fatal mistake to believe that the state is the highest revelation of divinity." A large crowd cheered the Bishop as he arrived and left the church.

Serving German Prisoners

★ The Rev. Jerome Davis, formerly of the faculty of the Yale Divinity School, told a large audience of Chicago Rotarians last week of the work now being done among German prisoners who are interned in Canada. Mr. Davis is in charge of the work

carried on by the YMCA. He declared that reports received through the international Red Cross at Geneva, Switzerland, state that the Nazis treat prisoners well when assured that German prisoners are so treated. Everything is done therefore in the prison camps in Canada to make the Germans comfortable and to keep them amused. When



Jerome Davis told Chicago audience of work among German prisoners in Canada.

asked if any effort was made to indoctrinate the prisoners with the principles of democracy, Mr. Davis declared that it was an almost hopeless task, so thoroughly had they been converted to the Nazi creed.

Negro Heads Mission Society

★ For the first time in its history, a Negro heads the London Missionary Society. Dr. Harold Peckham is a West Indian of African origin, a doctor by profession, and a Congregational lay reader by avocation, with a large ministry in all parts of England.

Preachers Are Gloomy

★ Preachers have become progressively gloomier about the state of things, according to a survey made by the Public Opinion Quarterly. An

analysis was made of preaching from Protestant pulpits from 1929 to 1940, rating the sermons as optimistic or pessimistic. For example, if a parson stated that Christianity should keep up with the times and that the task of the Church is to build the Kingdom of God, he was put down as an optimist. On the other hand a pessimist was one who declared that men were becoming more evil, education futile and trouble universal. Except for the years 1933 and 1937 when optimism regained a temporary foothold, the number of pessimistic sermons grew from 5% of all sermons studied in 1929 to 64% in 1940.

Set House in Order

★ An appeal urging churches to set their own houses in order in the matter of race discrimination has been made to the 24 denominations belonging to the Federal Council by the Council's executive committee. The message declared that, "Racial discrimination against Negroes and other minority groups has persisted in our communities partly because it has not been eliminated from our churches . . . the appeal of the Christian ideal of democracy in our nations falls short because of the lack of clear demonstration in our churches. Men and women of all races should be warmly welcomed among their members. The experience of our missionaries has shown conclusively that we need to achieve justice and fellowship among racial groups in our own land in order to show the sincerity of our belief in the Gospel we carry to the peoples of other lands."

Back Russian Relief

★ Funds and backing for Russian War Relief from Catholics and Protestants continue to pour into headquarters, according to a recent report. In Yonkers, New York, the Rt. Rev. Msgr. Joseph Dworzak celebrated his golden jubilee as a Roman Catholic priest by donating \$50 to the fund, and a check from the board of directors of the Christian Science Church was sent in, "extending all good wishes for the success of the humanitarian work in which you are engaged."

Further Steps Toward Church Unity

*Joint Committee of Presbyterians
and Episcopalians Holds a Meeting*

By John Irwin

Atlantic City, N. J.—The "complete accord" on basic principles of union of the Episcopal and Presbyterian Churches which was reached at a meeting of a joint committee of the two Churches involves recognition of the Episcopate of the Episcopal Church by the Presbyterians, and recognition of the Presbyterian system of Ruling Elders by the Episcopal Church.

The statement of agreement approved by the two groups asserts that the type of unity envisaged by the proposals allows for much diversity of organization and worship. The two Churches will preserve their individual traditions, and the groups believe that the traditions or types to be associated in the United Church will enrich each other.

There was no intimation that the process of actual union could be accomplished in a short time, but rather that a period of years would be required, after final acceptance by the two bodies. Logically, it is assumed, the immediate steps after adoption would occur in the sphere of order and administration. No attempt would be made to abolish diversity in worship or in local organization, though greater uniformity might be expected to result naturally from fellowship in the United Church.

The agreement sets forth the Bible as the rule of faith and life, and provides for use of the Apostles' and Nicene Creeds; the Confession of Faith and the Book of Common Prayer being held to contain the system of doctrine taught in the Bible. Baptism must be by water and in the Name of the Trinity. The Holy Communion is to be celebrated with specified requirements.

The ordination of clergy is to be by Bishops and Presbyters. Consecration to the Episcopate is to be by at least three bishops and the Presbytery of jurisdiction, and provision is made for the merging of the Licentiate as it exists in the Presbyterian Church and the diaconate as it exists in the Episcopal Church.

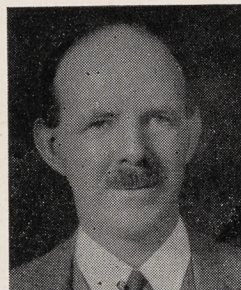
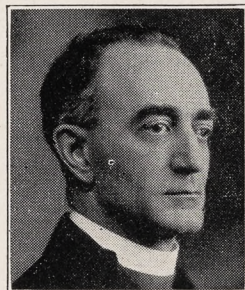
The Ruling Elder plan which is adopted by the committee requires that Ruling Elders shall be communicants of faith, wisdom and

character, chosen by the membership of the local Church, to share with its pastor in the oversight and leadership of the congregation, and to serve with the ministry in the superior councils of the Church when elected thereto. They are required to take vows of loyalty to the doctrine and government of the Church and are to be set apart by prayer and the laying on of hands by the Presbyter.

Confirmation is provided for, to be administered in the Episcopal Church

commission representing the Episcopal Church were the Chairman, Bishop Edward L. Parsons, retired bishop of California; Bishops R. E. L. Strider of West Virginia, Goodrich Fenner of Kansas; G. Ashton Oldham of Albany, Frank E. Wilson, Eau Claire, Spence Burton, suffragan of Haiti. (Bishops Oldham and Burton are associate members of the Commission.)

Also, the Rev. Angus Dun, Cambridge, Mass.; the Rev. T. O. Wedel, Washington; the Rev. Alexander C. Zabriskie, Alexandria, Va.; the Rev.



Among the Episcopalians attending the meeting at Atlantic City were Bishop Wilson of Eau Claire; Dean Alexander Zabriskie of Virginia Seminary and Bishop Edward L. Parsons, the chairman.

by the Bishop as at present, in Presbyterian bodies by a duly authorized Presbyter.

It is provided that the Presbyterate and the laity shall have equal voice in the councils of the Church with the Episcopate, and official powers and duties of Bishops shall be determined by constitutional enactments requiring the concurrence of the representative legislative bodies of the Church. Present constitutional rights of congregations are protected as they now exist.

In the administration of the Holy Communion, bread and wine are required to be used, and the minimum requirements are: A commemoration of Our Lord's death and passion and the recital of His words and acts in the institution of the Sacrament; a prayer of thanksgiving and consecration; a presentation of the elements to God and a self-offering to Him of the communicants; an invocation of the Holy Spirit; The Lord's Prayer, and the Apostles' or Nicene Creed as a symbol of the faith and unity of the Church.

Present at the meeting of the joint

Francis J. Bloodgood, Madison, Wis.; the Rev. Howard C. Robbins, New York.

Laymen of the Episcopal group were, William L. Balthus, North Carolina; J. C. Spalding, Michigan; Kenneth C. M. Sills, Maine; Clifford P. Morehouse, Milwaukee.

The Presbyterian Church was represented by Dr. Lewis S. Mudge, Philadelphia, co-chairman; Dr. William B. Pugh, Philadelphia; Ralph L. Finley, St. Louis; the Rev. Henry Sloane Coffin, New York; Henry P. Chandler, Washington; the Rev. Thomas Holden, Los Angeles; the Rev. Paul C. Johnston, Rochester.

Dr. Francis J. Bloodgood, secretary of the Episcopal group explained that the procedure agreed upon is to give the widest possible circulation to the proposals in both Churches, that they may be studied thoroughly by individuals, and discussed in diocesan conventions and other Church gatherings. Action would be taken finally by the Presbyterian General Assembly which meets annually, and by the Episcopal General Convention which meets in Cleveland in 1943.

News of the Episcopal Church in Brief Paragraphs

Edited by ANNE MILBURN

Missionaries Return

New York, N. Y.:—Fourteen missionaries of the Church who have been held in the Orient are returning with their families on the exchange ship which left Shanghai June 24, according to information released by the state department. This does not include all of the Episcopal workers in the territory, and there is no information of the remaining persons. Returning under exchange terms arranged with the Japanese government are: Deaconess Elsie W. Riebe, in China since 1915; the Rev. Claude L. Pickens, his wife and their five children; the Rev. Robert Wood, in China since 1898; Louise Reily, a nurse at the Church Hospital, Wuchang; Olive Tomlin, staff member of St. Hilda's School, Wuchang; Dr. J. C. McCracken, of the Refugee hospital, Shanghai, with his wife and daughter, Dr. Mary McCracken; the Rev. Francis Cox, chancellor of St. John's University, Shanghai; the Rev. Leslie Fairfield; the Rev. Ernest Forster; Bishop Alfred Gilman of Hankow; the Rev. Stephen Green, head of the Mahan school for boys at Yangchow; Dr. Claude Lee, head of St. Andrew's hospital, Wusih; the Rev. Cameron McRae, chaplain of St. Luke's hospital, Shanghai; and the Rev. Walter Morse, formerly on the staff of the society of St. John the Evangelist in Japan, and later a worker in China.

Church League Seminars

New York, N. Y.:—"Christianity is as much concerned with politics and economics as with religion," declared the Rev. Joseph Fletcher, dean of the Graduate School, Cincinnati, at the opening meeting of the series, "Social Facts for Church People," held at the Parish Hall of the Church of the Ascension, June 29. A large and varied crowd of people attended the meeting which is sponsored by the Church League for Industrial Democracy, (WITNESS, June 25). "A common meeting ground in theology can be found for all faiths, which leads to Christian sociology," he said. "There are three realities in man's relationship: with God, which

we call religion, with man, which we call politics, and with nature, the means of subsistence, which we call economics. All three of these make up the pattern of the good life. Failure to achieve a successful relationship with any one of these, makes all fail. As the Archbishop of Canterbury said 'It is a mistake to say that God is concerned only with religion.'"



Believing that music can add greatly to the life of the school and will enrich the lives of those who make a study of it, Breck School offers a generous program of musical activities. The picture is of the Breck Choir singing Christmas Carols.

Of the war Dean Fletcher said: "God didn't start this war, and He isn't going to stop it. By giving men the gift of free will, He gave them the chance to choose their own way, but not to escape the consequences of their choice. . . . The issues of the war are not freedom of enterprise versus collectivism, the issue is who will control the collectivism of the future and for the benefit of whom. We must start thinking now of what we want after this war."

Dr. Bella V. Dodd, legislative representative of the New York Teach-

ers Union will have spoken at the next meeting by the time this WITNESS is printed, and future Monday evening speakers include Michael Quill of the Transport Workers Union on July 13; Miss Jessica Scott of the Brooklyn Y.W.C.A. on the 20th; Frederick Myers of the National Maritime Union, on the 27th and Mary van Kleeck, vice-president of the CLID, will close the series on August 3rd.

Boy Training at Breck

St. Paul, Minn.:—Breck School combines the many things that parents most desire for their sons; a strong faculty of well trained men who are chosen for their spiritual leadership as well as their academic

and athletic ability; small classes where there can be individual attention; emphasis on the arts; and most important of all, the development of character through experience in living together, and the training in personality that will translate that character into influence and service for others. Add to this a healthy interest in athletics, with excellent equipment for all branches of sports.

A chapel service, led by the chaplain of this Episcopal School, sets the tone for the day. The religious

ideal of Breck, however is based upon the conviction that the spiritual life of a boy is not confined to a compartment period of a daily chapel service, but that a spirit of reverence and clean living should permeate the whole day's program and give continuity to the sacred studies and the church school instruction.

The activities program consists of debating, school newspaper, public speaking, ensemble singing, choir (see picture), glee club, band and orchestra, dramatics, photography, radio and wireless, nature study, the development of hobbies—the two lads pictured on the cover are preparing for the hobby show—and many other activities.

Poise, rhythm, grace, self-control, generosity of thought for others, confidence, ability to think and act naturally—all these and many other characteristics are gradually built up in the boys who go to Breck School.

Church Workers Conference

Clear Lake, Iowa:—The Church workers conference, one of the series sponsored by the diocese at Morrison Lodge was held last week. Director was the Rev. Richard McEvoy, Iowa City; and the staff included the Rev. E. V. Kennan, Des Moines; the Rev. Leroy Burroughs, Ames; the Rev. Louis Matheus, Ottumwa; the Rev. William Reid, Fort Dodge; and the Rev. Jesse Griffith, Davenport.

Urge Passage of Bill

New York, N. Y.:—The passage of the so-called Voorhis bill which would establish a commission to deal with post-war reconstruction, and particularly unemployment, is urged by 565 clergymen from 44 states, according to an announcement by the industrial division of the Federal Council of Churches. A large number of Episcopalians are among the signers.

Priests' Institute

Kent, Conn.:—The annual retreat and conference of the American Church Union was held June 22 to June 26th at Kent School. The chaplain was the Rev. Edward H. Schlue-ter of New York, while those leading in the conference were the Rev. Shirley C. Hughson, O.H.C.; the Rev. Grier Tabor of New York; and the Rev. Harold Hohly of Bronxville.

Twisting the News

London, England:—An example of wartime story-twisting to suit the purpose can be found in the German version of Archbishop Temple's

comments on news reports about the bombing of Lubeck and Rostock. "Dr. Temple," says the Nazi paper, "stated that Christian feelings were given reason for rejoicing rather than regret at the news of destruction of historic buildings and distress brought to numerous human beings." What the Archbishop really said was, "From time to time Christian sentiment is shocked by the way news is presented, when that news in itself is occasion for rejoicing. Thus when the R.A.F. did service to the Allies by destroying in great measure the Baltic ports of Lubeck and Rostock, this was in some quarters presented as to suggest that the destruction of historic buildings and infliction of misery on multitudes of human be-

immediately. Instructions sent to army units and chaplains state that "each man is authorized but not required to indicate his religious preference by denomination, the term Protestant to be used only when he claims no specific denomination. Personnel assigned to the duty of obtaining this information will be instructed to be sure that information is voluntarily given without violating any of the individual's rights. Commanding officers may furnish information of preference of members of their command at the request of local churches and their accredited representatives." Of the new census plan, Bishop Sherrill, chairman of the army-navy commission declared, "In response to the demand of the



James Toy, Japanese; Donald Johnson, Negro; and Jeremiah Ackley, white, serve on the vestry of St. Luke's, Granville, Ohio. Like the Wise Men of tradition, they represent the three major races—yellow, black and white. They also offer silent but eloquent testimony of Christian goodwill in time of war.

ings were occasions for satisfaction rather than regret."

New Church Dedicated

Euclid, O.:—The new Church of the Epiphany was dedicated recently by Bishop Tucker of Ohio. The ground had been broken and materials purchased before Pearl Harbor and priority restrictions.

Denominational Census

Washington, D. C.:—A careful religious census by denomination, rather than just the "three fold" census of Roman Catholic, Protestant, or Jew, has been provided for in a new regulation issued by the war department, which goes into effect

Episcopal Church and others, and to the sense of justice of the war department, this more accurate and useful census is allowed."

Bishop's Wife Dies

Liberia, Africa:—The death of Mrs. Leopold Kroll, wife of the Bishop of Liberia, occurred on June 30. She was the former Florence L. Per-rine, of Red Hook, New York.

New President at Hobart

Geneva, N. Y.:—John Milton Por-ter, Churchman and special assistant in the office of strategic services, Washington, has been named presi-dent of Hobart and William Smith Colleges. He will take up work at

Geneva September 1, succeeding Lt. Col. William A. Eddy, U.S.M.C., who resigned as president when he foresaw his indefinite absence due to the war. Dr. Potter is 35, a native of Colorado, and a Harvard graduate. He has studied at the University of Paris.

Aid to Japanese Students

New York, N. Y.:—The Presiding Bishop expects to designate \$500 of otherwise undesignated money from the World Relief Fund to aid Episcopal Japanese students who are permitted to complete their education under special rules laid down by the government.

Chaplain Advanced

Washington, D. C.:—A news dispatch from Allied Headquarters in Australia reports that Chaplain John E. Kinney, formerly rector of Gethsemane Church, Sherrill, New York, has been named chaplain of the Allied air forces for the entire southwest Pacific area. He is also chief chaplain of the United States armed forces in Australia.

Nassau Gets American Bishop

New York, N. Y.:—The new Bishop of the English diocese of Nassau will be the Rt. Rev. Spence Burton of Haiti. He will replace Bishop John Daughlish, who was called back to London to take over the secretaryship of the Society for the Propagation of the Gospel. The selection of an American Bishop for a position in a Church of England diocese is an unprecedented action according to the Presiding Bishop, who considers it an indication of the trend toward closer relations especially in missionary work, between the English and American churches. Bishop Burton has stated that if he accepts the translation "it will be in the interests of internationalism." The two Churches have a joint English-American committee studying plans for closer cooperation. Bishop Tucker is chairman of the American part of the committee and the Archbishop of York of the English part.

Ways of Christianity

Los Angeles, Calif.:—"Shall the Church be militant in any sense?" "Is youth finding an answer to its doubts and insecurities in the Church?" "How can I be a consistent Christian in a world which makes demands apparently in conflict with my ideals?" are some of the questions that were discussed at the diocesan summer school sessions held

at the University of California June 30-July 3. The school under the leadership of the Rev. George Barrett as dean, offered courses on The social-economic way, guidance of youth, the Reformation period in Church history, the educational way, the individual way, and seminars.

Floods Don't Stop Them

Shoup, Idaho:—The Salmon river on a rampage has made it necessary for three of the children attending the vacation Church school to be picked up at their homes by a row-boat, in a current so strong that it was impossible to row straight ahead, according to Miss Florence Pickard, diocesan worker in charge of the school. In driving to Shoup, Miss Pickard had to ford many places where the river crossed the road, and some of the children had to wade to the schoolhouse, "but they have all been on hand each morning," Miss Pickard says.

United Canvass Not New

Norwich, N. Y.:—The United Church Canvass is not a new project in Norwich, according to the Rev. Lloyd Charters, rector of Emmanuel Church. Next fall the Episcopal, Methodist, and Congregational Churches will join for the third consecutive year in bringing the claims and importance of religion before the city. The plan which has proved a success in the past has included a corporate communion for men, observance of a "Homcoming" Sun-

day in all the Churches, and systematic publicity by letters, literature and advertisements in local papers. A sound film trailer was displayed also in movie houses which called attention to the importance of religion in these times.

Bishop Babcock Dies

Boston, Mass.:—The Rt. Rev. Samuel Gavitt Babcock, retired Suffragan Bishop of Massachusetts, died June 20 at the age of 90. He was one of the first Suffragan Bishops of the Church, and according to the late Bishop Lawrence, was "one of the first and best." Following his consecration in 1913, he had served under three successive Bishops: Bishop Lawrence, Bishop Slattery and Bishop Sherrill. By the time of his resignation in 1937, he had confirmed 40,000 persons.

Army Navy Fund Over Top

New York, N. Y.:—The army-navy commission fund for the Church's work with the armed forces has passed its quota of \$400,000, according to a report by Bishop Sherrill at a meeting of the executive committee, held recently. He announced the exact total to be \$418,000, and stressed the fact that demands upon the fund were mounting daily. Work accomplished so far by the commission includes: distribution of more than 100,000 copies of the soldiers' and sailors' Prayer Book, 72,000 copies of Forward Movement literature, 22,000 copies of the folder

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on the Holy Communion. Ninety-five portable altars have been delivered to chaplains. Pension premiums for 138 chaplains are being paid at the rate of \$2,500 a month. Much needed discretionary funds amounting to \$1,400 monthly are being provided for 100 chaplains. The commission has allocated \$145,000 for special camp and war work within various dioceses. The Rev. Richard Baker, Jr., of Baltimore was elected to membership on the commission, succeeding the late Dean Phillips, and Robert Hopkins, assistant corporation counsel of Boston, is treasurer, replacing Ernest May, who resigned due to a war work assignment.

Confirms Hospital Patients

Staten Island, N. Y.:—A class of 35, most of them adults and patients at the Sea Island hospital for the tubercular, were confirmed in the hospital chapel by the Rt. Rev. Robert Campbell, retired Bishop of Liberia.

Young People Serious

Oklahoma City, Okla.:—The largest summer conference in the history of the diocese was held last June at the Oklahoma College for Women, at Chicasaw, with a total attendance of 180. The tone of the conference is

reported as being "exceptionally serious, notably so, among the young people." Keynote of the meetings was an emphasis on having Christian convictions and seeking power to fulfil them, and application of Christian thought and belief to the solution of social, political and economic problems. The Rev. Gordon B. Smith, Ponca City, directed the conference.

Don't Ration Worship

Santa Barbara, Calif.:—"Ration your tires by all means, but don't ration your worship," is the advertisement carried in local papers, placed by All Saints-By-The-Sea, of which the Rev. J. DeF. Pettus is rector. The ads inform the public that Sunday services are timed to fit a local bus schedule, and give the bus timetable. Announcement is made also that the services are broadcast over station KDB. "We will run advertisements twice a week," the rector stated. "We are going on the offensive!"

Cranbrook Conference

Bloomfield Hills, Mich.:—Accommodations were filled two weeks before the Cranbrook summer conference started on June 28, for the first time in the history of the diocese. The opening service was held

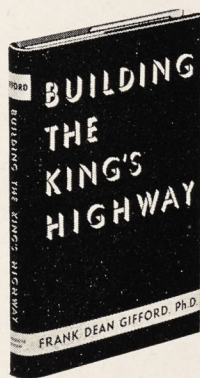
in Christ Church, Cranbrook with the Rev. Irwin C. Johnson preaching the sermon. Among the leaders are Bishop Creighton, Rev. I. C. Johnson, Rev. Sheldon Harbach, Rev. Rollin Fairbanks, Rev. Ernest Piper, Rev. Henry Simpson, Rev. J. G. Widdifield, Rev. R. C. Brown of Windsor, Rev. Henry McNulty of Soochow, China, and Rabbi Adler of Detroit.

Beethoven Festival

Denver, Colo.:—A Beethoven festival, in which the Budapest Quartet played all of the Beethoven quartets over a period of five days, was held in the parish house of the Church of the Ascension, last month. The cost was underwritten by music lovers from within and without the Church, and many musicians were given tickets. The festival was such a success that a second one is planned for next year, at which Mozart and Brahms quartets will be played.

Organizing Laymen

New York, N. Y.:—Appointment of a national laymen's committee, as a means of helping the laity to "fulfill to a larger degree their responsibilities to the Church" was recommended by a group of laymen who met with the Presiding Bishop re-



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The author, rector of St. Thomas's Church, Mamaronck, N. Y., has met face to face many parochial problems. Through his early training as a missionary, and through coming in contact with many types of people daily, his experience is wide and varied; consequently, he has studded his book with interesting little incidents credited to the experience of "a certain rector." Dr. Gifford—an able preacher, a clear thinker, and a popular speaker—is exceptionally qualified to present this group of sermons.

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cently. Plans included appointment of one representative from each province, the presidents of the three national laymen's organizations (Layman's League, Brotherhood of St. Andrew, and Federation of Church Clubs), and a representative of diocesan men's groups not affiliated with any of these national organizations. Appointment of an executive director of men's work, with offices at the national council, plans for a corporate men's communion, a laymen's corporate gift, and a survey of existing lay activities in the Church, and a committee report at General Convention were also recommended.

Resigns to Enter Service

Scranton, Pa.:—"Ever since my son's ship was torpedoed, I have wanted increasingly to do something directly contributing to the prosecution of the war," explained the Rev. J. Lawrence Ware, as he handed in his resignation as rector of the Church of the Good Shepherd. He has no definite plans yet, but will do whatever is assigned him, though "it may be no more than supplying for a man who has gone into the service as a chaplain, or in some non-military capacity." Ware's son, an officer in the Merchant Marine, survived the torpedoing of his ship.

United Canvass Plan

New York, N. Y.:—"The Episcopal Church, first religious body to give official endorsement of the United Canvass Plan, is receiving indications of interest in the plan, according to reports reaching the presiding Bishop. The Oregon clericus, and the executive committee of the diocese of Nebraska have voted unanimously to back this interdenominational canvass, planned for Nov. 15-Dec. 6, and which has as its purpose "to call the attention of the community to the importance of religious institutions, and to insure for the churches adequate financial support." Bishop Hobson of Southern Ohio in a plea to his diocese to back the plan declared that, "We have faced the fact that the many appeals to the community for relief and war needs

have a dramatic, united approach, and the normal Church canvass will be pale compared to these other appeals . . . we will benefit by creating an atmosphere in which people will give the Church the support it has the right to claim."

Cancels Clergy Conference

Wheeling, W. Va.:—"In the effort to conserve tires and gas, and in recognition of the expense of long train or bus trips to missionary clergy, Bishop Strider has cancelled the annual fall conference. He expressed hopes that conferences within the convocations could be arranged, wherein forward in service plans might be discussed.

Bettering Race Relations

Kingsport, Tenn.:—"The UCYM (United Christian Youth Movement) News carries a story of the many accomplishments of the youth group in Kingsport, Tennessee. Representatives of the town's twelve churches formed an interdenominational youth council, and set to work having a conference at home, with all the features of summer conferences. The theme, "serving our community," was followed through by study of the laws, housing, race relations, and amusements of Kingsport. A sub-committee, on race relations has since been responsible for getting the library board to open an extension in the Negro school (formerly there were no facilities for them), and has helped push work toward the

new housing projects. A day nursery, under the direction of four whites and three Negroes has been opened by the group, with funds for its support supplied by both races.

Nazis Change Hymn Books

London, England:—"The German hymn book has been revised to omit all references to the Old Testament, the penitential hymns, and Luther's Easter hymns. More than two thirds of the old hymns have been dropped, and those still remaining have been shortened and changed. While many of the songs are beautiful and have rousing melodies, they omit Biblical

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references. One baptismal song contains the lines, "We baptise you to service and bravery for devotion and loyalty to the nation in the new age."

Fund for Cathedral

Boston, Mass.:—The first gifts have been received for the Lawrence memorial fund, to carry out the plans of the late Bishop for reconstruction of the Cathedral Church of St. Paul. The classical outlines will remain the same, but the nave and chancel will be lengthened and a new diocesan hall added, at an estimated cost of a half million dollars. The project has been described as, "building a really American cathedral with equipment to meet present-day needs by present-day methods."

Social Service Report

Boston, Mass.:—All parishes should have social service committees built around the needs of the communities in which they are placed, was the recommendation brought to the diocesan department of social service by reports from five selected centers. The parishes which were asked to organize and report on ac-

complishments by their social service committees included a large industrial port city parish, one in a small town, another in a coastal city with greatly increased summer population, a suburban parish in an educational center, and a fifth in a milling center with many foreign born. The need for parish social work was found in each case, though on widely differing areas of attack, such as civic, educational, or recreational programs.

Call for Alaskan Priests

Nenana, Alaska:—A call for priests to serve in Alaska has been issued. Many of the coastal cities have become armed camps, and civilian construction forces have arrived in large numbers. The call states, "we occupy an important position from both a military and a Church point of view. Our responsibilities at the moment are equalled only by the splendid opportunities for service."

No Confusion in Black-out

St. Thomas, V. I.:—A blackout in the midst of a confirmation service at All Saints' Church failed to disturb anyone or create any confusion,

Deaconess Harriet H. English reports. She wrote: "There were 87 boys and girls and seven adults presented to Bishop Colmore. Just following his address, the siren blew and the lights went out. There wasn't even a murmur of excitement. Closing prayers were said, and then we had a hymn sing until the all clear. The order was very impressive, and speaks for itself as to the spirit of our people."

Historic Parish

Leonardtown, Md.:—The historic old parish of St. Andrew's, Leonardtown, Md., dating back to 1753 has been restored, and was re-dedicated by Bishop Freeman recently. Outstanding feature of the church is the chancel, which has the Creed, the Lord's Prayer and the Ten Commandments inscribed on marble tablets behind the altar.

SUMMER SERVICES

ST. JOHN'S CATHEDRAL, Denver, Colorado. 7:30 and 8:30 Holy Communion; 9:30 Family Service; 11 Morning Service. Special Services as announced.

CHURCH OF THE ADVENT, Birmingham, Alabama. 7:30 Holy Communion; 9:30 School and Bible classes; 11 Morning Service. 6 P. M. Young People.

TRINITY CHURCH, Tulsa, Oklahoma. Rev. E. H. Eckel Jr., rector. Services 7, 8, 9:30, 11. Holy Days, 10.

DELAWARE SEASHORE CHURCHES. Rev. N. W. Rightmyer. All Saints', Rehoboth Beach, 8, 9:30, 11. St. Peter's, Lewes, 9:30 A.M.

ST. MARK'S, Frankford, Philadelphia. Rev. Edmund H. Carhart, rector. Sundays: 7:45, 10 and 11. Weekdays, 12:05. Thursdays, Holy Communion, 10.

CATHEDRAL OF THE INCARNATION. Garden City, Long Island. The Very Rev. George A. Robertshaw, Dean. Sundays: 7:30 and 11 A.M. Weekdays: 8:30 A.M.

ST. PHILIP'S CHURCH, New York City. Rev. Shelton Hale Bishop, rector. Sundays: 7, 9 and 11 A.M. Daily Services.

CHURCH OF ST. JAMES THE LESS. Scarsdale, New York. Rev. James Harry Price; Rev. William C. Kernan. Sundays: 7:30, 10 & 5. Wednesdays and Holy Days, 10.

GRACE CHURCH, Utica, New York. Rev. Harold E. Sawyer; Rev. Ernest B. Pugh. Sundays: 7:30, 11 & 4:30. Tues. & Thurs. 10: Fridays, 7:30.

ST. THOMAS CHURCH, Dartmouth College, Hanover, N. H. Rev. Leslie W. Hodder, rector. Sundays: 8 & 11. Holy Days and Thursdays, 7:15 and 10.

CHRIST CHURCH, Cambridge, Massachusetts. Rev. Gardiner M. Day, rector. Sundays: 8 Holy Communion; 10 Children's Service; 11 Morning Prayer; 7:30 Evening Prayer.

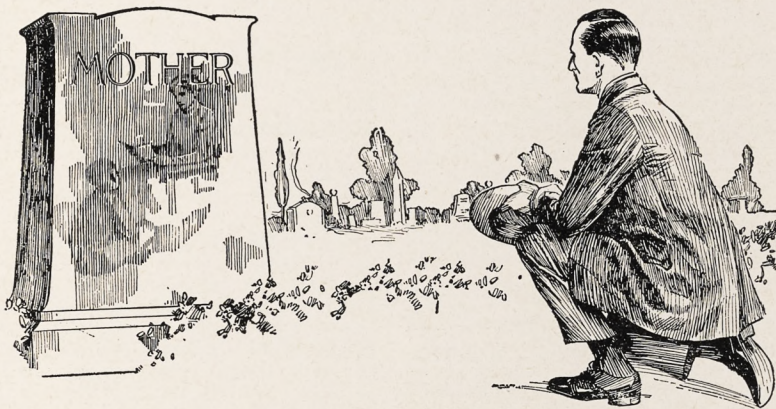
ALL SAINTS' CHURCH, Peterborough, New Hampshire. Rev. James E. McKee, rector. Sundays: 8 & 10:45; Holy Days 9.

ST. PAUL'S CHURCH, Pawtucket, Rhode Island. Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr. Sundays: 8 & 11. Fridays: 10 and 12:15.

CHRIST CHURCH, Greenwich, Connecticut. Rev. Albert J. M. Wilson, rector. Sundays: 8, 9:30 & 11. Thursdays and Holy Days 10.

ST. JAMES CHURCH, Danbury, Connecticut. Rev. H. H. Kellogg (military service). Rev. Richard Millard, acting rector. Sundays: 8 & 11.

Keeping Vigil While She Sleeps



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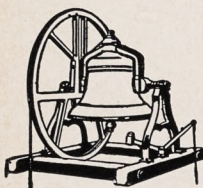
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CLERGY NOTES

BOHANON, F. J., rector of St. Paul's, Rock Creek Parish, Washington, D.C., for sixteen years, has resigned due to ill health.
COBB, J. MANLY, rector of Emmanuel Church, Webster Groves, Mo., has accepted a call to be rector of St. James', Leesburg, Va.

DOLL, HARRY LEE, rector of Trinity Church, Houston, Texas, will become rector of St. Paul's, Baltimore, Md., Sept. 1.

EMERSON, J. W., was ordained a deacon last month by Bishop Green at St. Peter's, Guilford, Miss. He is in charge of All Saints' at Tupelo, Miss.

HAKKER, HOWARD V., rector of Whittle Parish and Piedmont Parish, Fauquier County, Va., will become rector of St. Paul's, Jackson, Mich., Sept. 1.

HAUGHTON, EDWARD J., archdeacon of Springfield, Ill., and rector of St. Paul's for 32 years has retired, and accepted appointment as rector emeritus.

HAUSER, JOHN H., assistant at St. Chrysostom's, Chicago, has accepted a call to become rector of St. Paul's, Rahway, N.J.

JESSEIT, THOMAS E., formerly rector of St. John's, Olympia, Wash., will become rector of Trinity Church, Everett, Wash. July 15.

JONES, GEORGE MELBOURNE, was ordained a priest by Bishop Sherrill on June 24 in Emmanuel Church, Boston. He is an assistant in the parish of Martha's Vineyard.

OWINGS, HARRY E., was ordained a priest by Bishop Sherrill at All Saints', Brookline, Mass. recently. He is at present conducting services at this parish.

RLGEWAY, GEORGE W., formerly rector of Emmanuel Church, Rockford, Ill., was appointed Dean of St. Paul's, Springfield, Ill., effective June 15.

ROSS, AMOS, retired priest and member of the Sioux Nation died in May at the age of 90. He spent the greatest part of his ministry on the Pine Ridge Reservation.

SAYRE, FRANCIS B. JR., has resigned from the staff of Christ Church, Cambridge, Mass. to become a navy chaplain. While waiting his call to service, he has charge of St. Paul's, Brunswick, Maine.

SMITH, GEORGE, was ordained a priest at the Ojibway Indian Convocation, at St. Columba's Church, White Earth Reservation, Minn., by Bishop Kemerer, on June 13.

SMITH, GEORGE W., JR., was ordained deacon by Bishop Budlong at the Cathedral, Hartford, Conn., on June 10. He is curate at St. Mark's, New Briton, Conn.

SNOWDEN, CHARLES D., rector of St. Margaret's, Albany, has accepted a call to become assistant rector of Christ Church, Savannah, Ga., effective July 1.

STEPHENS, WILLIAM E., was ordained deacon by Bishop Wyatt-Brown in St. Paul's, Columbia, Pa., June 2. He will be in charge of St. Luke's, Mount Joy, and St. Elizabeth's, Elizabethtown, Pa.

STEVENSON, DEAN T., formerly assistant to Dean Foust at the Pro-Cathedral Church of The Nativity, Bethlehem, Pa., became an army chaplain June 10.

STIRES, CHARLES R., rector of the Church of Annunciation in Oradell, N. J., will become rector of Christ Church of Bloomfield and Glen Ridge Sept. 1.

STOCKLEY, W. ERNEST, rector emeritus of St. Mark's, Fort Dodge, Iowa, died at his home in Cedar Rapids June 25. He had been secretary of the diocese for 19 years, and had held many diocesan positions.

STONESIFER, WADE E., became rector of St. Peter's, Clifton, N. J., this spring.

STUTZER, GERHARD C., was ordained a priest by Bishop Penick on June 13, at St. Luke's, Salisbury, N. C. He is rector of St. Paul's, and priest-in-charge at St. Peter's, Salisbury.

THROOP, ROBERT, was ordained deacon by Bishop Lawrence on June 24, at Grace Church, Amherst, Mass. He will study at the Graduate School, Cincinnati.

TREFRY, HARRY G., was ordained to the priesthood by Bishop Sherrill last month at St. John's Memorial Chapel, Cambridge, Mass. He is an instructor at St. Paul's School, Concord, N. H.

URQUHART, WILLIAM J., formerly rector of St. Martin's, Fairmont, Minn., became rector of Trinity Church, Watertown, S.D., June 21.

WATTS, WILLIAM J., has left the archdeaconry of Harrisburg, to become rector of St. Paul's, Bloomsburg, Pa.

WILKES, REX, formerly rector of the Church of the Messiah, Chicago, has accepted a call to become rector of St. Stephen's Church, Coconut Grove, Fla., effective June 1.

WILLIAMSON, BRUCE P., vicar of St. Augustine's, Aiken, S. C., also became vicar of St. Mary's, Augusta, Ga., last month.

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BACKFIRE

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

THE REV. HAROLD H. KELLEY
Director, Seamen's Church Institute,
New York

Your sense of sportsmanship would not want you to repeat a headline such as that on page fifteen of THE WITNESS for June 18, in which the word "Jap" is used. You apparently are not aware as are all good Californians that "Jap" is in the same category as "Nigger." I regret that beligerency has brought it into frequent use in the secular press, but trust that the Church papers will use the word "Japanese" in full.

REPLY: We are glad to be corrected. There is hardly any excuse for being so dumb, but as a matter of simple fact we had thought the word "Jap" merely an abbreviation. Had we known it was a derogatory term we certainly would never have used it.

MRS. A. U. WHITSON
Flushing, New York

The editorial in the June 18th WITNESS, "Moral Paralysis" has surprised and shocked me. I am a Friend and have always considered THE WITNESS interesting and informative, liberal and tolerant. Was this editorial written solely to provoke discussion? Surely the Religious Society of Friends is not "paralyzed" by its stand against war. The great work of the American Friends Service Committee is motivated by the Christian gospel, teaching the fatherhood of God and the brotherhood of man. Nor is there moral paralysis among the English Friends. They are working out their peace principles and applying their religion in evacuation centers and hostels all over England. A group of over fifty young Englishmen, all conscientious objectors but not all Friends, are driving relief trucks over the dangerous Burma Road. Several have been killed. Could this activity arise from moral paralysis? Please congratulate Rose Phelps and Louisa Russell for their opinion about this editorial which appeared in *Backfire* in the same number.

MRS. ELLEN A. PERRY
Norfolk, Virginia

Mr. John Capers, in a letter in *Backfire* of June 11 protested against the decent treatment being given Negro soldiers in Maine. Surely Mr. Capers can be neither a Christian nor an American if he resents the hospitality shown his Negro brothers in Christ and his fellow Americans. It is just such an attitude as that shown by Mr. Capers that breaks down the morale of our soldiers. Here's hoping Mr. Capers curses less, prays more and catches the Christ-like spirit of the Yankees up in Maine. God bless them for showing us the way.

MR. W. CREIGHTON BROWN, JR.
DeRidder, Louisiana

It is fine to find a Church paper with guts enough to tell the truth. Appeasement and compromise brought us into this war; it has likewise hurt the Church. Why elect missionary bishops to oversee

a dozen priests, only to have these bishops spend six to eight weeks each year assisting a bishop in a large diocese; spending not less than two and a half months on summer vacation, plus a goodly portion of their time in large cities adjoining their fields, and yet at the same time "crying" over their needs for priests to fill vacancies in their fields. Isn't it about time domestic mission work was thoroughly checked, and this done without fear or favor?

MR. JEROME TERRY
Reading, Pennsylvania

I want to congratulate you on the fine pictures now appearing in THE WITNESS, and especially those on the covers. At the same time I hope you will not mind me calling attention to an error on the caption of the cover picture for June 25th. It is not "Maravian" but Moravian, and I can assure you that it is a very excellent school of which we in this part of the country are very proud.

MRS. N. C. CABOT
Brookline, Massachusetts

THE WITNESS is an excellent paper but I regret that the price had to be raised from two to three dollars. I am sure there are many of moderate incomes who cannot afford the higher price.

REPLY: Increased costs compelled the higher price. But in advancing the price we did change from a sixteen to a twenty page weekly. It is also true that THE WITNESS gives you most for your money in the field of Episcopal journalism. Twenty pages every week (every other week during July and August) for \$3. Another weekly gives the reader 16 pages weekly for \$3; another from 16 to 32 pages each week for \$5; another 32 pages bi-monthly (monthly during the summer) at \$5. And most diocesan papers, issued but ten times a year, are obliged to charge subscribers \$1 a year. As for quality, both of articles, editorials and news coverage, we merely affirm that THE WITNESS compares favorably with the journals, not alone of the Episcopal Church, but of all churches. In fact we have just received a letter from Mr. Kenneth Underwood, who has just completed an exhaustive study of all religious journals, in which he says: "The type of magazine you are putting out is vastly needed in all denominations."

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