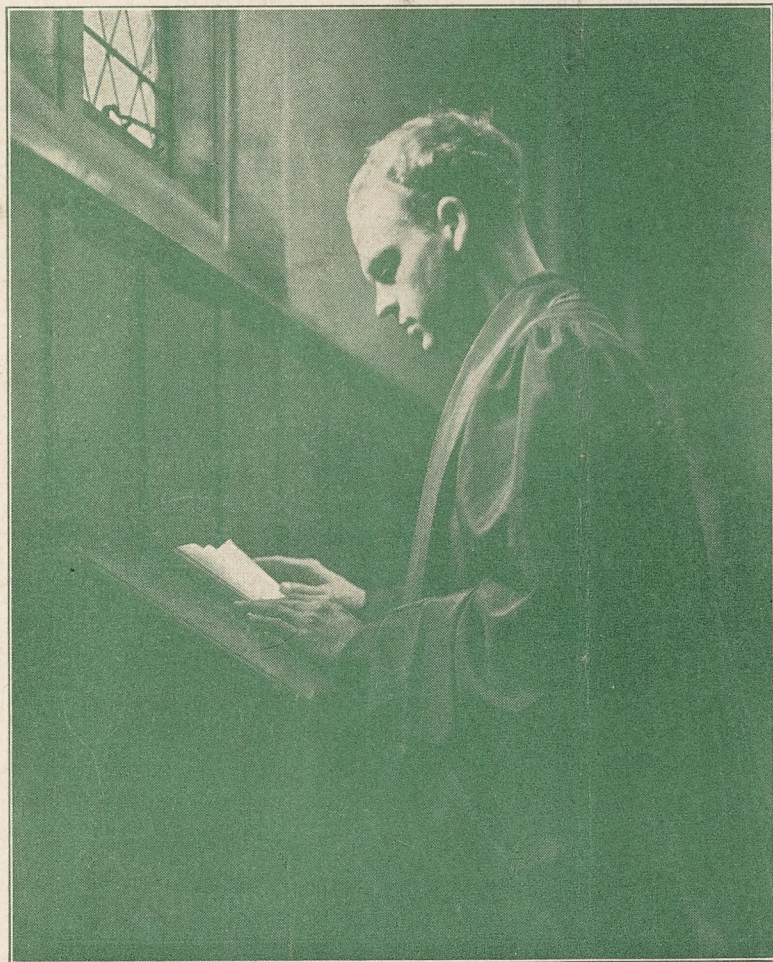


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The WITNESS

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FEBRUARY 25, 1943

A YOUNG MAN SETS
GOOD EXAMPLE FOR
LENT PREPARATION

BISHOPS SPEAK ON UNITY

SERVICES

In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

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 4:30 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.

9:30 and 11 A.M. Church School.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

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

8:00 A.M.—Holy Communion.

9:30 A.M.—Church School.

11:00 A.M.—Morning Service and Sermon.

4:30 P.M.—Victory Service.

Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

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

Sundays: 8:30 a.m. Holy Communion until further notice.

Daily Services: 8:30 A.M. Holy Communion. 12:10 P.M. Noonday service.

Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector

(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett

Associate Rector in Charge

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.

Daily: 8 Communion; 5:30 Vespers.

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York

Shelton Square

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

Sunday Services: 8 and 11 A.M.

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

Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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EDITORIAL BOARD: F. C. Grant, chairman; W. B. Spofford, managing editor; L. W. Barton, J. F. Fletcher, C. K. Gilbert, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, Louisa Russell, W. M. Sharp, W. B. Sperry, J. W. Suter, Jr., J. H. Titus.

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FEBRUARY 25, 1943

VOL. XXVI

No. 39

CLERGY NOTES

BLACK, JOHN C., retired priest residing in the diocese of Pittsburgh, died in New Kensington, Penn. Feb. 5.

CLARK, HUGH S., rector of the Church of the Redeemer, Pittsburgh, Penn., has been granted a leave of absence to become a chaplain in the ski troops, effective immediately.

COX, FRANCIS, will be the rector of the Church of the Redeemer, Pittsburgh, Penn., in the absence of Rev. Hugh S. Clark, who is a chaplain in the army.

ESTORNELLE, CAMILLE, priest, was deposed Feb. 10 by Bishop Gardner of New Jersey for causes which do not affect his moral character.

FLORENCE, PORTER F., priest in charge of St. Peter's Church, Nashville, will be priest-in-charge of St. John's Church, Old Hickory, Tenn., effective Mar. 1.

HUGHES, EDWARD W., rector of Christ Church, Pocahontas, St. Mary's Church, Bluefield, and Christ Church, Pearisburg, Va., retired from active ministry Feb. 1.

JONES, W. PIPES, formerly rector of Holy Trinity Church, Memphis, Tenn., became priest-in-charge of St. James' Church, Lake City, Fla., Feb. 1.

JUHAN, ALEXANDER D., became minister in charge of All Saints' Church, Norton, St. Mark's Church, Dante, Grace House on the Mountain, near St. Paul, and the Mission of the Good Shepherd at Splashdam, Va., Feb. 1.

KAHL, ADOLPH, became vicar of All Saints' Church, Aliquippa, Pa., Feb. 1.

KELLERMANN, JOSEPH L., priest-in-charge of St. Paul's Church, Murfreesboro, Tenn., and the Church of the Redeemer, Shelbyville, Tenn., will be assistant in the Church of the Advent, Spartanburg, S. C., effective Mar. 1.

REILLY, J. E., rector emeritus of Grace Church, Hastings-on-the-Hudson, N. Y. and now in charge of St. Mark's in the Bouwerie, New York, N. Y., has changed his address from Atlantic Highlands, N. J., to Hotel Paramount, New York, N. Y.

THOMPSON, CHARLES O., recent graduate of Virginia Seminary, is to be in charge of the parishes of Bluefield, Pocahontas, and Pearisburg, Va.

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.

GETHESEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 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

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays,

11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

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: Tuesdays: 7:30 A.M.

Holy Communion. Thursdays: 12 Noon

Holy Communion Saints' Days and Holy

Days; 10 A.M. Holy Communion.

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 People's 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.

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Bishops Present Their Reactions On Union of Churches

*As a Basis for Union with Presbyterians
Vast Majority Approve Basic Principles*

By W. B. Spofford

New York, N. Y.:—Bishop Manning in his letter (WITNESS, Feb. 18) relative to union with the Presbyterian Church said: "Very many of our bishops who have not yet spoken will take an equally positive stand against this destructive and subversive proposal."

THE WITNESS has asked all active bishops in continental U. S. what their personal reaction is to the *Basic Principles*. At the time of going to press we have had direct replies from twenty-two and answers indirectly from eleven other bishops. Results:

Twenty-five approve the *Basic Principles* in principle as a basis for organic union.

Three oppose.

Five are non-committal, though none of these express opposition but state that they have not yet studied the Principles with sufficient care to go on record.

The three to oppose: Bishop Essex of Quincy asks if "we must accept irregularities as the price of a united Church?" Bishop Campbell Gray of Northern Indiana declares that "*Basic Principles* abrogates and contravenes the Book of Common Prayer which is imbedded in the constitution of the Church, notably rubrics in the Holy Communion service; in confirmation; the preface to the ordinal and the ordinal itself from the ordering of deacons through the office of institution." Bishop Whittemore of Western Michigan cannot necessarily be said to oppose but he does write that "a great deal of water will have to go over the dam and much more agreement reached between the two churches in matters of fundamental attitudes, not surface arrangements, before there should be organic union."

The five who are non-committal, with none indicating opposition, are Bishop Mann of Pittsburgh, Bishop Peabody of Central New York, Bishop Capers of West Texas, Bishop Washburn of Newark, Bishop Daniels of Montana.

The remaining twenty-five approve the *Basic Principles* in principle as a basis for organic union.

It can further be reported that four dioceses in conventions have officially approved the Principles: Ohio, Michigan, Florida and San Joaquin. No diocese has taken unfavorable action.

We can also report that of the thirty-three bishops to reply all but one state that real efforts are being made in their dioceses to have the Principles studied. In most dioceses committees have been appointed to further such study; in others the pamphlet has been sent to all of the clergy and to leading lay people, with a covering letter from the bishop urging study. In a number of dioceses joint conferences have been held, or will be held, between leaders of the two Churches.

We present quotations from the letters received.

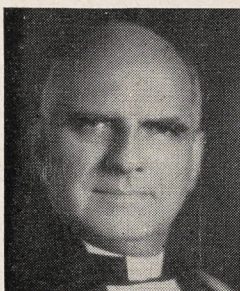
Bishop Davis of Western New York: "The *Basic Principles* in my opinion form an acceptable basis for reunion with the Presbyterians." He thinks however that the dual membership plan is more feasible at this time, building on canon eleven. "We must have intercommunion and fellowship and mutual understanding between both bodies before we can plan a united Church. We must certainly take at least one step forward at General Convention if we would not be convicted of hollow hypocrisy."

Bishop Quin of Texas: "I believe we ought to do some experimenting. This can be done under the present canon."

Bishop Strider of West Virginia: "I feel that *Basic Principles* are suitable as a basis of discussion, and I approve of them in principle. I hope they will be presented to General Convention and that they will be approved in principle to be submitted to the Lambeth Conference, and after being worked out in more detail presented back to General Convention."

Bishop Moulton of Utah: "I think publication of the pamphlet is wise. It furnishes an area of discussion. It keeps us from taking two steps where there is room for only one."

Bishop Creighton of Michigan: "Our diocesan convention considered carefully the *Basic Principles*. The reaction was entirely favorable and although the commission sent it out to the Church in order that it might be studied and discussed, our convention by an almost unanimous vote



Bishop Stevens of Los Angeles, Bishop Strider of West Virginia and Bishop Parsons, retired bishop of California, are three members of the commission on unity to issue *Basic Principles* for union with the Presbyterian Church.

approved it. Needless to say I share the views of the convention."

Bishop Ingley of Colorado: "We should study sympathetically and dispassionately any honest proposal looking toward Church unity."

Bishop Seaman of North Texas: "I have read very carefully *Basic Principles* and believe the principles and program proposed are both true and practical and I should think they would be acceptable to the membership of both communions."

Bishop Dandridge of Tennessee: "My own personal reaction to *Basic Principles* is that it goes a long way in the right direction, but leaves a good many questions still to be discussed before any affirmative action should be taken."

Bishop Lawrence of Western Massachusetts: "I am most favorably impressed and hope with all my heart that they may be implemented in the near future."

Bishop Hart of Pennsylvania: "My personal reaction is that we must first clear up the point of whether we believe it is the Church which gives authority to its orders or is it the possession of valid orders which gives authority to the Church. Bishop Temple took the first position in his Paddock Lectures of 1915. In the lectures he said: 'It is generally considered that an agreement between the Anglican and Presbyterian communions could be far more easily reached than between the Anglican and some other Protestant bodies.'"

Bishop Sterrett of Bethlehem: "The *Basic Principles* impress me as providing a common ground on which we may stand with our Presbyterian neighbors in no fear of disloyalty to either our own heritage or to any essential teaching of the Holy Catholic Church. While much time may be required to work out constitutional enactments, a hearty acceptance of these underlying principles by both Churches now would mean real progress toward unity and I hope our General Convention will take such action."

Bishop Freeman of Washington: "I think *Basic Principles* is worthy of extensive study by the whole Church. If these two eminently Christian bodies cannot be made to see eye to eye in such a time as this, it is practically hopeless for them to find the grounds of agreement in days unmarked by disorder and strife."

THE WITNESS did not address letters to the bishops who serve as members of the commission on unity since, having voted for the principles,

it can be assumed that they endorse them. These are Bishop Parsons, retired bishop of California; Bishop Fenner of Kansas and Bishop Stevens of Los Angeles. Bishop Wilson of Eau Claire is also a member but it is reported that he voted "present" in the roll call. Otherwise the vote of the two commissions, meeting jointly, was unanimous. Likewise no letters were sent to the two bishops who are on THE WITNESS editorial board since it is known that they heartily endorse the principles. They are Bishop Gilbert, suffragan of New York and Bishop Ludlow, suffragan of Newark.

It is reported by the commission on unity that the following bishops have written the commission that they will appoint committees on union in their dioceses and "all are interested and so express themselves": Bishop Powell of Maryland; Bishop Sherrill of Massachusetts; Bishop Houston of Olympia; Bishop Jenkins, retired bishop of Nevada. Bishop Block of California turned our letter over to the Rev. Oscar Green, chairman of the diocesan committee, for answering and he writes: "Our diocesan convention commended the *Basic Principles* for study. My personal feeling is that they are excellent. They preserve those things we consider basic and form a platform on which a united Church can be built."

Finally since these dioceses in addition to Michigan, in conventions took action favoring *Basic Principles* it can be assumed that these bishops can be added to the list of those giving approval: Bishop Tucker of Ohio, Bishop Juhan of Florida and Bishop Stanford of San Joaquin.

Thirty-three in all: twenty-five for, three opposed, five non-committal.

Our inquiries were addressed to ninety-three active bishops in continental United States. If more reply we will report.

These children of the Soviet Union are being cared for by nurses as their mothers work in the fields on a collective farm. Mme. Magidoff told the congregation at St. Thomas' Church that the desire to return to collective living accounts for Russia's determination to defeat the Nazis.



SOVIET UNION PRAISED AT ST. THOMAS

New York, N. Y.:—For a service at St. Thomas Church, New York, to be closed with the singing of the communist international is news. It happened last Sunday when a service on behalf of Russian War Relief was held at which the speakers were the Rev. Roelif H. Brooks, rector of the parish and the extremely attractive Mme. Nila Magidoff, a journalist from the Soviet Union. She declared that under the czarist rule the Greek Orthodox was the state Church. "But after the revolution Russia permitted other types of churches just as in other democratic countries."

Mme. Magidoff, who sometimes wept in describing horrors that she saw before leaving Russia, said many Americans have asked her why the Russians fight with such determination and sacrifice against the Nazis.

"Russia is a new country of freedom and life to the people, and they love it in a way that was impossible under czarist rule," she said. "Because the Communist method has brought light and happiness to millions, they are willing to die for a principle which they regard as bigger and more important than their own lives."

Admitting the Communists had made mistakes in the last quarter century, she said only those who do nothing make no mistakes. She said Russia's task was more difficult because the people had expected and prepared for the present war while they were establishing a new form of government.

The Rev. Roelif H. Brooks praised the fortitude and courage of the Russian people, explaining that what they are doing in behalf of their own country is also for the Allies, including the United States.

Iran and Australia Present Church Union Plans

Bishop Azariah of Dornakal Tells of Church Union Plan of Presbyterians and Anglicans

By Lane W. Barton

Dornakal, India:—The mission field of the Church has come to the fore again in the matter of a plan for Church union. Bishop Azariah of the diocese of Dornakal reports in his diocesan magazine of the efforts made in Iran to bring together the Anglican and Presbyterian Churches in that country. The South India Scheme was taken as the basis upon which these two groups began negotiations. "We all recognize," the bishop writes, "that much thought and prayer has gone into that Scheme

and recommendations contained in this report."

The name of the united Church is to be, "The United Church of Iran." The united Church will recognize three distinct forms of the ministry, the diaconate, the presbyterate, and the episcopate. These forms are defined and their functions detailed very much along the lines of the South India Scheme. "It is the rule of the United Church of Iran that none except presbyters and bishops have the right to celebrate the Holy Communion. The Church accepts and will maintain the historic episcopate in a constitutional form."

The Iran Plan deviates from the South India Scheme in that a bishop is appointed to the episcopal charge of a diocese for a limited period of time only. This is for a period of ten years or until the bishop reaches the age of 65 years. The reappointment of bishops to their own dioceses shall require a majority of 75% of all the electing bodies (that is, the diocese and the authorities of the United Church as a whole).

Bishop Azariah thinks the method adopted by the United Church of Iran in dealing with the equality of ministers is a distinct improvement upon the South India Scheme, "The first act of the newly consecrated bishops of the United Church shall be to commission all the ordained ministers of both the uniting Churches for service in the United Church. Such a commission does not in any sense imply a reordination but rather an opportunity of emphasizing the extension of ministerial authority which is conferred on all concerned by the fact of union."

Four or five dioceses are proposed, each with a diocesan council. The whole United Church is to be directed by a central synod consisting of a House of Bishops and an Assembly consisting of clerical and lay members elected by the diocesan councils. Bishop Azariah comments, "The whole Iran Scheme is notable for its brevity and the spirit of mutual confidence and trust."

An intercommunion movement in

Australia, started by the missionary needs in the Southern Pacific, and spreading to the home front, has been started by a group of clergymen from the Anglican, Presbyterian, Congregational and Methodist churches there. Immediate objectives of the movement, following a joint conference at Canberra, were announced as: "opening the door to wider and more effectual ministry for every participating minister, and to make available to all church members the benefits of the table of the Lord, irrespective of the denomination of the officiating clergyman." To achieve this end, a proposal was made for a mutual laying on of hands with prayer between ministers, embodied in a suitable service. This would not be considered as ordination, nor would it supersede the normal right of ordination in each denomination. Rather, says the report, it would be a "commissioning" by one another to a wider ministry—an "extra-denominational function."

STEPS TOWARD UNITY IN BUFFALO

Buffalo, N. Y.:—At a joint meeting of the parishes of Westminster Presbyterian Church and Trinity Episcopal Church, the clergymen of both churches committed themselves in favor of the proposed plans for unity. The Rev. Thomas Heath, rector of Trinity, declared that he felt "Episcopal polity would be greatly enriched and improved from our standpoint by the adoption of the session in the local parish" and that "the Presbyterians have much to teach us about the use of free forms of worship." The Rev. Albert G. Butzer, minister of the Presbyterian church spoke on advantages to the Presbyterians in the adoption of the office of bishop, and favored the immediate adoption of supplemental ordination.

LEARN ABOUT CHURCH AT LECTURES

Milwaukee, Wis.:—The vestry of St. James' Church decided that they didn't know enough about the Church so they requested their rector, Rev. G. Clarence Lund, to give a series of lectures on alternate Sunday evenings. So far three of these lectures have been given for the wardens, vestry, and other parish officers and their wives. Discussion follows the lecture and nearly 100% attendance is reported.



Bishop Azariah of Dornakal tells of plans for union between the Presbyterian and Anglican Churches in Iran.

and we are not likely to improve upon it, generally speaking."

Bishop Azariah reports on the work of the committee of the Churches in Iran which met at Isfahan. In the preamble of their report the committee reports, "their appreciation of the great measure of co-operation and fellowship which has always existed between the two Churches and which constitute a most helpful background for discussion regarding Church union in Iran. In addition we have felt conscious of the presence of God throughout and we are deeply grateful to report that complete agreement was reached in regard to the obser-

ANOTHER SERIES FOR LENT

New York, N. Y.:—In addition to the series of articles announced on page fifteen, *THE WITNESS* is to feature during Lent a series called *Lent*



and Society, by the Rev. Gordon C. Graham of the diocese of Long Island. In these articles the author will present the relationship of Lent to such timely ques-

tions as freedom, politics, luxury, economics. *THE WITNESS* also announces that orders for Lenten Bundles received as late as March 2nd can be filled. Any orders received after that date, however, will have to start with the second Lenten number. If you have not already ordered you are urged to do so.

BISHOP LAWRENCE APPEALS FOR C.O.'s

Springfield, Mass.:—Bishop Lawrence of Western Massachusetts, in his capacity as president of the Episcopal Pacifist Fellowship, has issued an appeal for aid for Episcopalians who are now in public service camps because they are conscientious objectors to war. There are now 69 Episcopalians in the camps doing work designated as of national importance by the government. They do not receive pay for this work; rather the cost of \$35 a month is paid by the man himself unless he receives aid from his denomination, as is the case with Quakers, Church of the Brethren and Mennonites. Bishop Lawrence, first quoting the report of the joint commission at General Convention, 1934, indicating that our Church would stand back of C.O.'s, reports that "although this would seem to be the responsibility of the whole Church, no funds seem to be available through the regular channels." The Fellowship therefore stepped in to do what it could, and has raised about \$12,000 to aid these men with further funds now needed.

Enclosed with the appeal is a letter from the Presiding Bishop who, while stressing that he is neither a member of the Fellowship nor does he agree with the position taken by C.O.'s, nevertheless does think Churchmen should stand by those who have conscientious objections to

war. Bishop Lawrence also quotes from a letter by a marine, now in active service, who sends \$35 each month to the fund with the comment: "I cannot agree with your point of view but I believe in you and what you are doing toward building a better world."

SOLDIERS ATTEND ST. GEORGE'S

New York, N. Y.:—St. George's Church was host on February 21 to the Negro troops who are stationed nearby. The soldiers marched to the church and heard a sermon by Rector Elmore McKee and Negro spirituals by the choir, conducted by the famed Henry Burleigh, himself a Negro who has been in the choir for 48 years. Mr. Burleigh's son, Major Alston W. Burleigh, is an executive officer of an army unit now in New York and attended the service. Taking part also was the Rev. Shelton Hale Bishop, rector of St. Philip's. Following the service refreshments were served to the soldiers by the Red Cross unit of the parish. It was announced at the service that in the weeks immediately ahead the parish house would be used for classes for the men of this Negro regiment.

J. JARDEN GUENTHER IS HONORED

Swathmore, Pa.:—The Rev. J. Jarden Guenther was honored at a reception on February 2 by his parish from which he is retiring as rector. Following that there was a dinner in his honor, sponsored by the community. The speakers were the Rev. Roy Keiser, Methodist, who spoke of Mr. Guenther's service to the community; the burgess of the town, John H. Pitman, likewise stressed his public service, and the president of Swarthmore College, John W. Nason, thanked both Mr. Guenther and his wife for the great work they have done with students. To top it all members of the fire company were there to present a silver tray to their chaplain. Mr. Guenther was the rector of the parish for thirteen years during which time it grew from 25 families to 250, with a membership today of over 500.

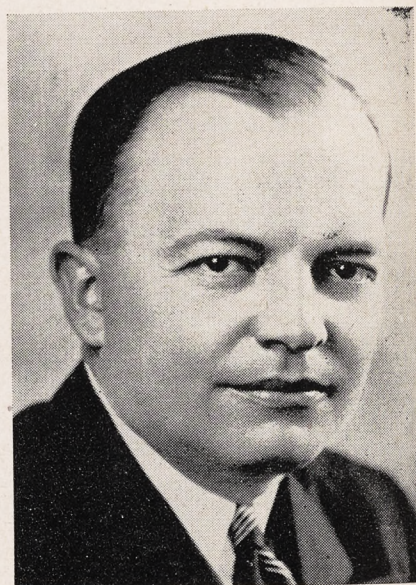
RELIGIOUS STUDY IS FAVORED

New York, N. Y.:—Opposition to granting released time from schools in order that children may have religious education has disappeared according to Cleveland E. Dodge, chairman of the interdenominational

committee on the subject. In making a report last week at a meeting he said that there are now 103,000 children in New York City going to their churches for religious instruction.

GOVERNOR STASSEN HITS ISOLATIONISM

Chicago, Ill.:—Speaking at the conference on Christian education in war time, Governor Harold E. Stassen of Minnesota hit at isolationism by declaring that after victory the acceptance of concepts of religion "mean that we must take a responsibility toward men and women and little children on other continents." He also said that churches must pur-



Governor Harold E. Stassen of Minnesota asks that religious principles be applied to all areas of life.

sue with energy the task of reaching that one-half of the children of America who are growing up without any religious education. Also that "We must seek to make religion more vital to all by actively interpreting the basic concepts of our religion into the social, economic, political and international problems of our times, on personal, community, national and world-wide levels."

PRESBYTERIANS GIVE TO RUSSIAN RELIEF

New York, N. Y.:—The war-time service committee of the Presbyterian Church has just given \$2,500 to Russian War Relief, it was announced on February 3rd by the Rev. Howard C. Robbins, the co-chairman of the religious committee of the organization.

EDITORIALS

Post Warfare

IT IS bad taste to say the least for an unsuccessful, ex-candidate for president to accuse the Vice-President of the United States of Nazism. We resent this effrontery particularly because Mr. Wallace is a sincere and alert Christian whose political principles are the expression of a philosophic conviction. His ideas furthermore seem to be running into increasing opposition because he lately received another attack from a successful, a very successful, female candidate for Congress. This was in the form of a wise-crack. Both blows come from the same side of the economic, not political fence, because we note that another (one whom we are glad to call successful) ex-candidate for President agrees with Mr. Wallace.

The question is one which deals not just with particular post-war plans but with principles which from the Christian point of view are fundamental. The first question is who owns the earth, the sea and the sky. Our simple Bible religion taught us that God did because He created it. It would look now as if some enterprising business corporation affiliated with the American Association of Air Transport may soon attempt to rent us the air which we breathe! The second question is who owns the people, the ordinary ones, of whom an unquestionably successful candidate for President said that God must love them a lot because he made so many of them. That is the answer both Christian and truly American. It looks however as if a new type of streamlined United States imperialism is getting ready to swoop out into the post-war world of the southern Pacific and Atlantic when the so called "good neighbor policy" will quickly degenerate into "you be good; we'll be neighbors." We do believe in a new world, free and secure, and we must fight for it now. In it America will take the lead not by aggressive force but by the convincing example of our own domestic and foreign policies.

Bishop Manning's Letter

LAST week THE WITNESS published a letter from Bishop Manning protesting against what he called "an act of ecclesiastical intrusion" on the part of the Archbishop of Canterbury. The Archbishop, our readers will recall (WITNESS, January 28), recently wrote Bishop Parsons, who is head of our official Commission on Approaches to Unity, and said:

"I am immensely interested in all you tell me about the movement toward union in the United States. I do not wish to form any judgment at present upon any particular schemes which are occupying your attention, but if you were to succeed in bringing together your branch of the Anglican communion and the Presbyterian Church in the United States, it would be a very great contribution towards the cause we all have at heart, and I am quite willing for this statement of mine concerning your efforts to be made public. Yours very sincerely, William Cantuar."

It must be obvious to all impartial readers that the Archbishop of Canterbury was very careful to say that he did not wish to form any judgment at present upon any particular schemes; but he said very clearly that "if the Commission were to succeed in bringing together (our) branch of the Anglican communion and the Presbyterian Church in the United States of America, it would be a very great contribution towards the cause we all have at heart."

It should also be added that the Archbishop of Canterbury was asked to give his personal opinion on the movement toward reunion in this country. His letter was in response to this request. There cannot possibly be the slightest grounds for Bishop Manning's charge of "intrusion." And we regret very much that the Bishop of New York has seen fit to undertake this public rebuke of the head of the whole Anglican Communion and of the World Council of Churches. To say the least, it is very bad manners.

Bishop Manning calls the proposal of reunion

"QUOTES"

IT IS not the task of organized religion to wage war in a military sense. But it is the task of religion through our established churches and institutions to provide our people both at home and in the armed forces with moral and spiritual courage and stamina to bear the burdens of this hour without fear or shrinking. And the churches of America have risen to this responsibility; the doors of 200,000 of them are open to Americans. To these churches we must turn as the source of the spiritual power we need. In no other land in the world is this essential spiritual power so accessible.

—JOSEPH CLARK GREW,
Former Ambassador to
Japan

with the Presbyterian Church a "divisive" proposal. How can it be "divisive" when the commission is acting under the mandate of the General Convention? The desperate times in which we live cry out for unity, not only secular unity, that is, economic and political, but also for spiritual unity on the part of the Church. The really "divisive" attitude these days is the one that insists upon retaining our unhappy divisions and opposing the clear guidance of the Holy Spirit in the direction of the unity of Christ's Holy Catholic Church. That a vast majority of the bishops share our view would seem to be indicated by the story which you will find on page three this week.

Lent, An Opportunity

ALL of us would like to make something worthwhile of Lent; therefore definite preparation must begin now. The forty days of Lent were not designed to be a time for long faces and disagreeable religious exercises, but one for genuine, spiritual refreshment. It can be; and will be—if we correct what we justly are called upon to say of ourselves in several places in the Prayer Book. (See pages 6, 24, 54f, 60f, and 75.)

It always has been claimed by the Church that because all souls belong to God, the closest relationship to God will result in man's greatest satisfaction. Lent simply provides an extra stimulus to clear away anything and everything which comes between the soul and God. Instead of being a time of gloom, it really can be a time for the insuring of happiness—lasting happiness.

We can have it, too—if consideration be given to four things. 1, if we would live in harmony with God, our lives and our world must be ordered more nearly in accord with His will. 2, such a condition will result in true and permanent happiness. 3, this condition is more likely to be brought about by use of means directed toward it than by hit-and-miss hopes. 4, the Church knows whereof she speaks when she points to definite spiritual means and tools and say, "Use these."

We cannot observe Lenten disciplines in order to receive a reward, of course (no man may bargain with God), but if we observe it in the proper spirit we will acquire great spiritual treasure.

What Makes An Expert?

WHEN is an expert not an expert? Never, apparently, in America. Ely Culbertson, who undoubtedly knows what he is doing at the bridge table, works out a system for the post-war world and because he knows when to bid seven spades and make it, we assume he knows how to finesse around the problem of national sovereignty. Simply be-

cause Lindbergh is proficient in an airplane, thousands of Americans concluded he had special knowledge about international relations.

Now we have another hero and we are doing our best to make an oracle out of him. Already since his rescue, Eddie Rickenbacker has given speeches advocating the suspension of all general and liberal education, even high schools, for the duration; he has disposed of workers by a proposal to take away most of their rights; and he has submitted his own program for the world after the war. All of which is certainly his privilege. But when he talks about such things outside his field, let's take his words for what they are: the opinions of an amateur, not the seasoned judgment of an expert.

Eddie Rickenbacker is a first class aviator and undoubtedly he is a courageous and resourceful man. The story of his twenty-one days at sea is an epic of extraordinary heroism. But what does that prove? Certainly not that his opinions on practically any subject are sound, but that he is capable and brave in a desperate situation.

All honor to Captain Rickenbacker for the manner in which he brought himself and his men through to safety. But when he makes foolish and dangerous pronouncements about matters which affect the lives of millions of Americans, let's answer him as we would any other citizen: You don't know what you're talking about. It would be most ungracious of us to turn a real hero into a public menace.

—HERE'S AN IDEA—

COTTAGE MEETINGS are becoming popular again. The plan is a simple one, and often very effective. The rector suggests to one of his stalwart parishioners that he invite a number of people to his home on an evening for a frank and informal discussion of religion. Everything is planned on a personal invitation basis. Two or three are asked in advance to bring forward subjects, which are then discussed in a round-table fashion. In some cases someone is asked to lead off with a short prepared talk or paper. The rector is present, but says little and should not take the lead. In some parishes the rector makes a point of not even attending the meetings, but encouraging the lay people to discuss religion frankly and quite informally. This generally results in the group urging him to attend at least one meeting "to clear up a few points." At the conclusion of the first meeting someone suggests "let's do it again" and another home and date is decided upon. Cottage Meetings are feasible in any parish, regardless of size.

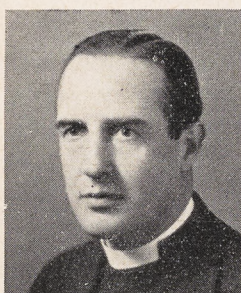
The Student and Unity

By

J. CLEMENS KOLB

Chaplain, University of Pennsylvania

COLLEGE students are interested in Church unity. As they will furnish the leadership of this nation for the next generation, what they think has some bearing on what we do. What they approve has significance for the years ahead; and what they condemn is of equal import.



They have heard faint rumors that the Presbyterians and Episcopalians are thinking about getting together. That is about all they know about it, but here is what they think about it. They think there ought to be just

one Church. The denominationalism which we oldsters accept strikes them as an incongruity. They have the same scepticism toward our divisions that the non-Christian Chinese had toward the conflicting faiths of the missionaries. Here is a missionary who says that his beliefs are true; then along comes another missionary who says number one is all wrong, and that he alone has the faith once delivered to the saints. First the poor pagan is bewildered, then he is sceptical of all claimants. He does not stop to judge between the claims of the various faiths. He wonders whether any of them are true. So our college students are both bewildered by our disunity and many are frankly sceptical of all churches.

Furthermore, our youth are dissatisfied with the Church. Out of eighty-four students who wrote on *My Religion*, only thirty-four thought that the Church was good or necessary. The rest of them in their summary of the Church made such comments as: "The Church divides us." "The Church is good, but not necessary." "Good, but not interesting." "Foolish." "Behind the times." "An institution with many faults." "Lost original meaning." "Beautiful, but outmoded." "An affectation." "Contemptible." Our youth are sceptical enough about the value of the Church, goodness knows. Any further refusal to merge differences that seem to them to be picayune, and they will have none of us. They are prone enough to believe that the best religion is one which is pure and undefiled by that institution known as the Church. They are ready enough to limit their belief to a vague faith in God and nature worship and the natural goodness of man.

The next generation is not interested in the

Church; and unless we can make them interested, where will their children get any faith of either the Presbyterian or Protestant Episcopal variety? I fear the consequences should the proposed organic union between the Presbyterian Church and the Protestant Episcopal Church be only a proposal that does not end in union. Our reasons for failure, if we have any, our excuses and explanations are going to fall on the deaf ears of this coming generation. They will simply be disillusioned and say, "One more reason why I don't believe in the Church and why I don't believe its divinity, and why I don't believe it is anything but a bunch of fusty-headed hypocrites."

What will happen at the next General Convention I do not know; but I do know this, I know what the college students think. I know what the leaders of the world twenty years from now are going to say about what happens. I know of what they approve and of what they do not approve. I know what the consequences for the Church will be in the next generation.

Talking It Over

By

W. B. SPOFFORD

BISHOP MANNING'S rebuke to the Archbishop of Canterbury is dealt with editorially on page seven but I'd like to add my say. It seems to me that the vast number of Episcopalians who are



for union with Presbyterians should be grateful to Bishop Manning for letting it be known so widely that Archbishop Temple is on our side. The Bishop of New York knows how to get himself on the front page, and by doing so in this case informed hundreds of thousands of a fact that the Proponents of union

very much want known—that the Number One man of Anglicanism is for it.

I don't believe many will have difficulty in deciding which man they will follow. If the pronouncements of Lambeth Conferences, General Conventions and other official Church gatherings can be said in any way to represent the will of God for our times, then it can be said that Archbishop Temple has invariably been on God's side whereas Bishop Manning . . . well let's be moderate . . . has been on that side far less often. Go over the records of each on various matters . . . social, political, international and ecclesiastical . . . and I am sure you will find the statement justified. Indeed so

true is it that the late Heywood Broun in one of his more jocular moods made a formula of it. He said that he did not have to waste time figuring out which side he should be on when a public issue was being debated; he merely waited to see which side Bishop Manning took and then he took the other.

As to whether or not Archbishop Temple has a right to express a personal opinion on unity, particularly when invited to do so, why not? The fact that he holds the highest office in Anglicanism does not require him to be a clam, and it is nice to know

that he is continuing to do what he has done throughout his ministry . . . speak his mind clearly on all sorts of questions having to do with matters that extend far beyond the British Empire. And invariably he has been on the side of progress as he is in this matter of Church unity.

Personally I am grateful to the Archbishop for using his high office to make the fact known. I am likewise grateful to Bishop Manning for using his high office to publicize so extensively the Archbishop's position.

Unchaining the Bible

by

Louisa E. Russell

IT USED to be the fashion in the Middle Ages to put metal covers on the Bible so that it could be locked up when the priest was not reading it and chained to the lectern on which it was placed. There

were good reasons for doing this. Books were terribly rare and it would have been embarrassing on Sunday morning, when the time came to read the lesson, to find that the Bible had disappeared. Besides this the Bible was entirely beyond most of the people, because they did not know how to read, and those



who did were spared any temptation towards heresy which might come if they started to read and interpret the Bible for themselves.

These are good reasons, though in spite of them we still shudder at this treatment of the Word of God; but before we condemn it too heartily let us look at our own record. We have taken off the metal covers, of course, and through the help of education and the printing press have circulated the Bible more widely than any other book. We have even removed the invisible chain of language-difficulty, making it available in every tongue, and yet the Bible is still in chains; for what good does it do to possess and read it if we do not understand what we are reading? The Bible has been written and rewritten by so many people, over such a long period of time, that it is impossible to untangle its various strands of tradition, or separate its numerous levels of composition without the help of modern scholarship. Modern scholarship alone can remove the century-old chains and make the Bible available to all people. But there are many who are opposed to using modern scholarship.

First of all there are those who think that schol-

arship is all right for the clergy and learned members of the congregation, but feel that it would only confuse and upset the faith of the ordinary layman. The argument goes that since scholars themselves are not entirely agreed about the authorship of the various books of the Bible, it is safer to keep the people ignorant of the whole subject. This attitude which pretends to protect the faith of the congregation really demonstrates lack of faith on the part of the clergy. It shows, first of all, lack of faith in the truth. Although the findings of scholars may be incomplete, they are true as far as they go and are therefore necessary if men are to become free. Secondly, this protective attitude illustrates lack of faith in the people. People who are living in a scientific age do not expect to base their beliefs largely on miracles. Many of them would be relieved to know that the Bible contains exaggerations and legends as well as truths. This knowledge would increase rather than decrease their faith in God, although there is no telling what might happen to their faith in the minister who had withheld this knowledge from them for so long.

A SECOND group are those who oppose the use of the findings of scholarship during services of worship. These people believe that scholarship has its place—the lecture room, or the study table, but not in church. This attitude is both pernicious and hypocritical. Pernicious because in pretending to teach the findings of scholars it really teaches that these findings are not fit to use in church, and hypocritical because the very same person who teaches in the lecture hall that the synoptics are

biographies, while the Gospel of St. John is interpretation, will quote Jesus as saying, "I am the Way, the Truth, and the Life," from the pulpit, if it fits into his sermon better that way. This attitude on the part of the clergy, rather than scholarship itself, is confusing to the congregation. If scholarship is ever to come into its own, it will have to be branded as bad form to prove a point in a sermon if it means slurring over scholarship in order to do so.

Still another group oppose the use of scholarship because they find it irrelevant to Christianity. For these people Christianity is either a systematic arrangement of ideas, or a set of formularies handed down unchanged for centuries. Because the findings of scholars do not entirely substantiate these theories or formularies these people condemn scholarship. They forget the fact that Christianity is historical. It is rooted not in a book, a series of councils, or a set of ideas, but in a life; the life of Jesus Christ and his continuing life in the Church. Therefore only as we have an accurate picture of this life can we be really in touch with it. Scholars, since they have no ulterior motive, have dared to break through the encrusting shell of the apologetic editing of the Bible and bring to light the kernels of truth behind it. In doing this they not only give us a more accurate account of the life of Jesus than the apologists do, but they make it possible to understand the many discrepancies, duplicate stories, and conflicting interpretations which characterize the whole Bible. This search for accuracy on the part of scholars has had the further result of turning the Bible from a secondary source of truth to a primary one. Because of their efforts things become true not because they are found in the Bible but because they are found to be true in their own light. This means that the scholars have unchained the Bible. Woe unto him who tries to replace the fetters!

THE SANCTUARY

Conducted by John Wallace Suter

FOR COURAGE

O MOST MERCIFUL LORD, we beseech thee that thou wilt give courage to thy soldiers, wisdom to the perplexed, endurance to sufferers, fresh vigour and interest in life to those who have lost heart, a sense of thy presence to the lonely; and to bless and prosper all of this household; for the sake of Christ Jesus. *Amen.*

REV. A. McCHEANE,

From *A Chain of Prayer Across the Ages*
by S. F. Fox

The Hymnal Presents . . .

A HYMN OF THE CHURCH

OCCASIONALLY one art influences another through the medium of a third. Mr. Muirhead's hymn, "The Church of God a kingdom is," is based ultimately upon the glorious imagery of the fifth chapter of the Revelation of St. John the Divine, but the immediate inspiration of it was the polyptych, *The Adoration of the Lamb*, by the brothers Hubert and John Van Eyck, in the sixth chapel of the Cathedral of St. Bavon in Ghent. Dr. Ralph Adams Cram regarded this as the



most magnificent picture ever painted by man. Thomas Craven the art critic appears to have concurred by saying that he knew of "nothing in art so enchanting." Mr. Craven has described some of its features, "a vast lawn dotted with spring flowers; in the front the Fountain of Life; the White Lamb on an altar surrounded by small white angels; prophets, philosophers, apostles, priests and the citizens of Ghent; behind the Lamb running far into the distance, a great expanse of turf blossoming with Easter daisies, oranges trees and roses."

The Church of God a kingdom is,
Where Christ in power doth reign;
Where spirits yearn till, seen in bliss,
Their Lord shall come again.

Glad companies of saints possess
This Church below, above;
And God's perpetual calm doth bless
Their paradise of love.

An altar stands within the shrine
Whereon, once sacrificed,
Is set, immaculate, divine,
The Lamb of God, the Christ.

There rich and poor, from countless lands,
Praise Christ on mystic rood;
There multitudes reach forth their hands
To take God's holy food.

O King, O Christ, this endless grace
To us and all men bring,
To see the vision of thy face
In joy, O Christ, our King.

The author, Lionel Brulton Campbell Muirhead, was a friend of Robert Bridges, poet laureate of

England, who dedicated the fourth book of his *Shorter Poems* to him, and incorporated his friend's hymn in his own famous *Yattendon Hymnal*.

—HOWARD CHANDLER ROBBINS.

What Jesus Meant

By

GARDINER M. DAY

Rector of Christ Church, Cambridge

JESUS gave His own life in order that all men might learn to live in accordance with the will of God. The love which Jesus taught was not a sentimental, gilded good will, but rather a radical,



creative love which suffered because of the evil and injustices of the world. His was the kind of love that was not satisfied merely to soften injustices, but rather was determined to eradicate it. We are so accustomed to reading the parables of Jesus as sweet stories that we forget how radical they are. Most fathers

would have disinherited a son, who, like the prodigal, deliberately wasted his substance. If the story of the Good Samaritan were told today, we would have to read Japanese in place of Samaritan to appreciate its radical quality. As the creative love of Jesus would turn upside down the life of the ordinary selfish individual, so in equally strong and unmistakable words he denounced social groups, those who devoured widows' houses and for a pretense made long prayers, or those who tithed mint, anise and cummin while they neglected the weightier matters of the law.

Jesus recognized that the religion He was initiating would mean turning society upside down. He knew that the application of creative love meant changes that could not be achieved in any easy or painless way. He knew that it meant blood. Hence He could say to the disciples, "This is my blood, which is shed for you." Some people dislike the reference to blood in our Communion Service. Nevertheless it should remind us that Christianity is not a pollyanna philosophy which serves as a narcotic or opiate, but is rather the most realistic of all religions. Anyone who faces reality in life can't escape the shedding of blood. We live, you and I, on the blood of others, in peace as well as in war. The heat which we enjoy in our houses is ours only at the cost of the blood of miners who are willing to risk their lives by going

down into the bowels of the earth to mine coal. The medicine which cures our child of typhoid fever is only available because heroic individuals gave their lives in order that this cure might be discovered. Surely today we know only too well that colossal tyranny such as Naziism with its ruthless and poisonous racial theories can be curbed, let alone eradicated, only at the cost of blood.

Each time we come to communion we are reminded that Jesus lived and died that a new spirit of creative love might be born and that to live according to that spirit cost Him His life's blood. We are reminded that to follow Christ in the fullest sense is bound to cost. As Thomas Huxley once remarked, "To be a Christian does not demand part of a man, but every bit of him." Hence at the altar rail we pledge that we will do our best to carry on His Spirit of creative love, lead us where it may, cost what it may—even life blood.

What a host of men and women today as they receive Communion must be repeating in their own words the thought expressed by Studdert-Kennedy in these well-known lines:

"Bread of Thy Body give me for my fighting,
Give me to drink Thy Sacred Blood for wine,
While there are wrongs that need me for the
righting
While there is warfare splendid and divine.

"Give me, for light the sunshine of Thy Sorrow,
Give me, for shelter, shadow of Thy Cross.
Give me to share the glory of Thy morrow,
Gone from my heart the bitterness of Loss."

The World We Seek As Christians

The Report of a Committee
of the Churches of England
on Post-War Reconstruction.

ARCHBISHOP OF CANTERBURY
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THE WITNESS
6140 Cottage Grove Avenue Chicago

News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

Fuel Oil and Union

Newton, Mass.:—The congregation of Immanuel Baptist Church united with the congregation of Grace Episcopal Church on February 14th. In the middle of the service at the Baptist Church on the previous Sunday the fuel oil gave out. With no more obtainable Pastor Otis R. Heath accepted the invitation of Rector H. Robert Smith to unite in the service at Grace Church where they heat with coal. The two clergymen alternate in preaching, with both sharing in conducting the service. Members of the Baptist choir have joined the Episcopal choir; ushering is shared by officers of the two churches; the Baptists have the assurance that their offering will go to their own treasurer; the Sunday School of the Baptists use the Episcopal parish house where the two schools operate as a unit. Prayer Book services are adhered to, with the Baptist pastor writing his people: "Learn to use this great book; it too will be helpful to you."

Bishop Dagwell on Leave

Portland, Oregon:—Bishop Benjamin Dagwell has just spent a month in Florida as the guest of Bishop and Mrs. Matthews. He is now in Arizona and is to go from there to California to spend several weeks to complete the recovery of his health.

Women's Work

New York, N. Y.:—Thirty girls of high school age, with a sprinkling of older girls from Barnard and Hunter Colleges, met at Windham House on February 14th to discuss opportunities for work for women in the Church. The speakers were Miss Ellen Gammack, personnel secretary of the national Auxiliary; Sister Ruth Walmsley of the Church Army; Mrs. Dorothy Ellsworth of the Church Mission of Help; Mrs. Dorothy Day of the national youth divisions; the Rev. C. L. Samuelson who spoke of defense areas. Mrs. Stephen Bayne, wife of the chaplain of Columbia University discussed marriage (Church work if you marry a parson) while Miss Betty Lawrence, daughter of the bishop of Massachusetts, and Miss Ardath Stumpe, students, explained methods

of training for Church work. Miss Mary Ladd, head of Windham House, was hostess.

Fuel in Britain

London:—Major Lloyd George, son of the former prime minister and minister of fuel and power in England, has addressed a letter to all the churches suggesting combined services during the winter months as a necessary measure in the fuel conservation program. "United services," he writes, "would give us all an opportunity of getting better to know one another and if the place of worship is full the spirit of worship is usually more intense. It would certainly be my hope, if this suggestion were adopted, that it would result in spiritual gain rather than loss to the church-going community as a whole."

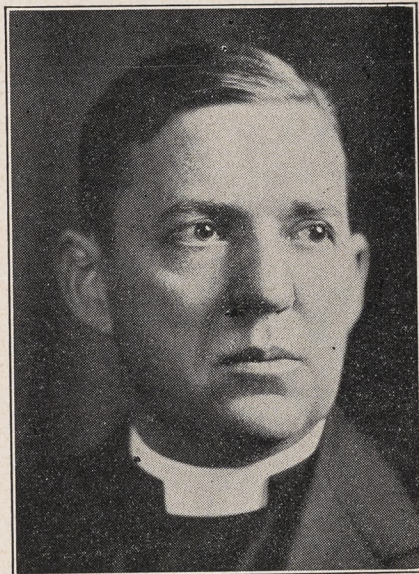
The Christian Answer

Scarsdale, N. Y.:—"No economic or political solution of the racial problem will ever be adequate," declared the Rev. Shelton Hale Bishop, rector of St. Philip's Church, Harlem, preaching on *The Racial Issue is a Christian Issue*, at the Church of St. James the Less, February 14. Mr. Bishop visited Scarsdale in connection with the observation of race relations Sunday. "It is a question of human relationships," he continued, "and that question can ultimately be answered only in terms of the Christian ethic. It is coercion that produces strain and too often hate. It is sharing and understanding that produce loving concern and fellowship. People of different races need to plan to work together, and to live together with their eyes definitely set on uprooting prejudice within themselves and overcoming the barriers that exist everywhere in order that men may express naturally their common unity in Christ. It would appear from the many efforts that have been made that there is no other answer to racial conflict than the Christian answer undertaken in the Name of the Son of Man. The root of it all is a far-reaching mutual good will deliberately undertaken and unflinchingly pursued. No such definite program has been essayed by the Chris-

tian Church and many voices are now crying out for it. The fundamental nature of this need asserts itself more vigorously every year. Will there have to be a racial war because the Church is remiss in its commitment and its commission from Christ in this particular area of human living?"

Quiet Is Appreciated

Tullahoma, Tenn.:—St. Barnabas club house for men in service from Camp Forrest and Northern Field, Tennessee, under the direction of Rev. Peter M. Dennis, has the rather



Bishop Dagwell of Oregon is on a leave of absence recovering from illness.

unique policy of having no entertainment. Rather it is a quiet place for service men to read, write, talk or do exactly as they wish. The building erected by the diocese of Tennessee is divided into a large lounge, writing room, library and kitchen. Since its opening last October 11,561 soldiers have made use of the facilities.

Russian War Relief

Indianapolis, Ind.:—Bishop R. A. Kirchhoffer, Bishop of Indiana, has been elected chairman of a state committee for Russian War Relief.

Chaplain for France

Philadelphia, Pa.:—Appointed chaplain in the Fighting French Forces, Rev. Marcel J. Brun, a native of France, has received his orders and is reporting to General de Gaulle's headquarters in London, to receive his final assignment. Mr. Brun has been connected with the French Church of Saint Sauveur in Philadelphia since 1934 as lay read-

Lend-Lease

★ From the Rev. W. Payne Stanley, St. Augustine's Mission, Youngstown, Ohio: We are a Negro mission of ninety persons. For more than twenty years with splendid aid from our diocese we have tried to serve God and the community. We lack choir stalls. We first used chairs and then make-shift stalls which are now about to fall to pieces. Choir stalls for us would be an addition of beauty and reverence. Is it possible that through Lend-Lease someone would help us? . . . Several have asked for copies of the communion service by Lt. Col. Cleveland B. Coe, recently offered by him through this department. They have been forwarded to the colonel. Make your wants known: also what have you to offer others? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York.

er, deacon, and since 1937, priest in charge. As an Episcopal Minister Mr. Brun has received, from the chief of chaplains' office of the war department, the rights and privileges of a chaplain in the American army; and in London, at the request of the Presiding Bishop, he will be received by the Archbishop of Canterbury and apply for the same privileges in the British army. In addition to serving as chaplain in the French army, Mr. Brun plans to visit various French mission stations in Africa, Madagascar, Pacific Islands, etc. that have been cut off from the mother country since her collapse. Rev. B. Janney Rudderow will replace Mr. Brun.

War Brings Union

Springfield, Ill.:—"The people of China have risen above all creedal and denominational bounds in order that they may meet the human needs of the people," the Rev. Henry J. Carpenter of Brooklyn, New York, told the annual meeting of the Illinois Church Council. Speaking on conditions existing in China, India, and in Africa, he said Jew and Roman Catholic, Anglican and all Protestant groups in China were being drawn closer by the war.

Cobra Can't Take It

Petrusberg, S. Africa:—A cobra living in the ceiling of a church here always comes out to listen when the flute stops of the organ are played. It departs as soon as the sermon begins.

Union in Education

Chicago, Ill.:—The Church of England in Canada was welcomed as a new member of the International

Council of Religious Education at the opening session of the annual meeting. The Rev. A. H. Priest, Calgary, Alberta, western field executive for the denomination, represented the Church at the meeting and gave the invocation. With the addition of the Church of England in Canada, the second largest Protestant denomination in the dominion, with nearly 300,000 communicants, the council includes all Protestant denominations of Canada among its members.

Buffalo for Unity

Buffalo, N. Y.:—Members of the Buffalo-Niagara presbytery declared themselves in sympathy with the basic principles for union with the Episcopal Church when they met recently. The Rev. Ralph B. Hindman, former moderator of the Synod of New York, in his statement to the presbytery, stressed the fact that, "Common church councils, intercommunion, and the ministry would become centers of unity, but each Church would preserve its tradition."

Lay Readers School

Boston, Mass.:—Four special courses for the training of lay readers are being conducted in the second semester of the diocesan school of Massachusetts at the Cathedral Church of St. Paul which reopened February 4 and will continue through March 25. These classes are of especial importance in the present shortage of clergy.

New Chaplains

Mayaguez, P. R.:—Recent appointments of two more civilian chaplains, and recent arrivals of two Episcopal military chaplains have brought about a great increase in the work

Meetings of C.L.I.D.

CLEVELAND, February 26

Meeting at 2241 Prospect Ave. at noon for lunch. Notify: The Rev. B. B. Comer Lile.

CINCINNATI, March 3

Meeting at the Graduate School, 634 Oak Street, at noon for lunch. Notify Dean Joseph Fletcher.

ST. LOUIS, March 5

Meeting at the Bishop Tuttle Memorial Building, 1210 Locust St., at 12:30 for lunch. Notify the Rev. Clifford Stanley.

All members and others interested are urged to attend. The national executive secretary will be present at all these meetings.

5 New Books 5 for Lent

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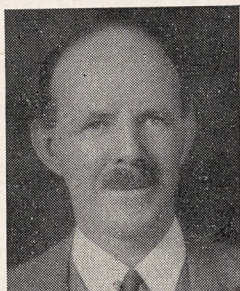
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being done by the Church in Puerto Rico among the armed forces, according to a recent report from the Rev. Charles F. Boynton, who says the goal has been finally reached, for serving all major installations, both continental and Puerto Rican, on the Island.

Discuss Race Relation

Detroit, Mich.:—Race relations, the good neighbor policy, Christian family life and the present day problem of the Negro, were some of the topics presented at a Christian educational institute held in St. Andrew's Church, February 8 under the auspices of the Woman's Auxiliary of the diocese of Michigan. Rev. Seward H. Bean, rector of St. Andrew's gave the concluding address on conditions of peace. The institute was arranged for prospective leaders of Lenten discussion groups.

Mission to Deaf

Albany, N. Y.:—The Rev. Herbert C. Merrill, for some twenty years missionary to the deaf in the dioceses of Albany, Central New York, Rochester, and Western New York, retired February 1. He is succeeded by the Rev. William M. Lange Jr., who was advanced to the priesthood on February 7th by Bishop Oldham. Mr. Lange during the year of his diaconate had been assistant to Mr. Merrill, having previously served under him as lay reader.

Large Confirmation Class

Wilkesburg, Pa.:—The Rev. William Porkess, for twenty-four years the rector of St. Stephen's, recently presented one of his largest classes to Bishop Mann for confirmation. It was the twentieth annual visit of Bishop Mann to the parish and he confirmed a class of forty-one. In addition four adults were received from the Roman Church. Mr. Porkess gave some interesting figures about the parish; during the twenty years of Bishop Mann's episcopate

confirmation classes have presented him with \$1,163 for the Bishop's Discretionary Fund; the number presented for confirmation during this time is 618; of the five men ordained to the ministry from the parish during Mr. Porkess's rectorship, three have been ordained by Bishop Mann. In his sermon Bishop Mann praised the parish for its loyalty and for its outstanding missionary interest.

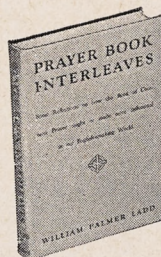
Heads Social Service

Cincinnati, Ohio:—Rev. John M. Burgess, minister in charge of St. Simon of Cyrene, Woodlawn Terrace, has been appointed chairman of the department of Christian social relations of the diocese of Southern Ohio by Bishop Hobson. Mr. Burgess has been a member of the department and Bishop Hobson speaks of "his splendid work in his mission

and in his community." Mr. Burgess is believed to be the first leader of the Negro race to be given such an appointment. The resigning chairman is Dr. William S. Keller who has held the position since 1927 and whose duties as a Lieutenant Colonel in the medical corps require that he make his headquarters in Cleveland.

No Convention

Washington, D. C.:—The National Council of the Brotherhood of St. Andrew's, meeting here January 30 unanimously passed a resolution promising support of the work of the Presiding Bishop's laymen's committee. J. Henry Wendt of St. James', Richmond, Va., was elected treasurer of the brotherhood to succeed H. Lawrence Choate. In view of difficulties of transportation it



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Buildings

1. How many stories high was Noah's Ark?
 2. Who built a house of ivory?
 3. Who built a shelter outside a city, from which he could watch what happened to the city?
 4. Who tore down houses for material to fortify a wall?
 5. What building was erected without the sound of any tools?
- The answers will be found on page 18.

—G. W. B.

was decided not to hold a national convention in 1943.

New Archdeacon

New Haven, Conn.:—The Rev. Floyd S. Kenyon resigned as archdeacon at the annual meeting of archdeaconry of New Haven held at All Saints' on February 4th. Elected to the office was the Rev. Clifton Brewer, non-parochial priest of the diocese. Bishop Budlong was the speaker at the meeting and praised Mr. Kenyon's work in glowing terms.

War Dead Listed

London, England: — Bound in books resembling Bibles, lists of the names of civilian war dead of the British Empire from September 1939 to September 1941 are being deposited with the dean and chapter to lie in perpetuity in Westminster Abbey. When the war ends, these lists will be handed over officially. The rolls of honor include the names of civil defense workers and also those who died in the battle of Britain and gave their lives in the defense of Malta. The first volume lists 42,000 killed in the battle of Britain. As they are completed by the compilers, the imperial war graves commission, additional copies will be deposited.

Does Work of Two

Nopala, Mexico:—Fifty miles in two days may be nothing by motor car but it is still quite a distance on horseback, over roads in the Mexican mountains. Rev. Alfonso Gomez Camberos, who has recently been placed in charge of the Nopala mission field in the state of Hidalgo, some 80 miles north of Mexico City, travels it several times a week in order to reach the small but eager congregations in missions located around Nopala. Mr. Gomez replaces Bishop Efrain Salina's two older brothers, the Rev. Reuban and Samuel Salinas, now too old for such active work. Although Gomez was designated as delegate to next General Convention it is doubtful whether the Church in Mexico can be represented, since there are no funds for a delegate's expenses and the cost of the journey is far beyond the means of the Mexican clergy.

Impromptu Service

Maxwell Field, Ala.:—When fifty aviation cadets appeared for church services one Sunday morning and found no clergyman to lead them, they managed to hold a service based on the Prayer Book for soldiers and sailors that they had received when

they enlisted. One young man gave the announcements and read the lessons and psalms while another read the prayers. They led the singing from an interdenominational hymnal they found. "Maybe not orthodox," said the leader, "but the men thought it did them good."

War Art in England

London, England:—A large number of pictures recently exhibited in England deal with religious subjects. Bomb-damaged churches in London and throughout the country have attracted the attention of many artists,

and in addition, there have been several modern portrayals of biblical subjects and symbolic interpretation of the Christian faith. The fact that so many artists at present deeply involved in the war effort should have found inspiration in the religious subject is, perhaps, significant of the part which religion is playing in the life in wartime England.

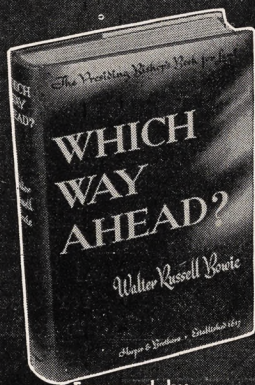
Church and Soldiers

Alexandria, La.:—Service men are deeply appreciative of the interest and concern of the Church at home, according to the correspondence be-

The Presiding Bishop's Book for Lent

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By
**WALTER
RUSSELL
BOWIE**



Foreword by
THE RT. REV. HENRY
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ing received constantly by the Rev.
Leslie L. Fairfield of the army and
navy commission of St. James
Church, Alexandria. Examples of a
few recent letters are: From a ser-
geant overseas: "Thanks for the cross.
When the sky grows dark I will re-
member that you are praying for us
and go on fighting for a better place
to live in." From a corporal in New
Guinea: "The cross went right on my
dog tag chain and that is where it will
stay. I was pleased to get it and the
service calendar with the excellent
picture of the church on it."

Growing Washington

Washington, D. C.:—With the in-
flux of so many new people into
Washington and its environs the com-
mittee on Forward in Service felt
that something should be done to find
out where all these people were,
what could be done to find them and
where new churches should be built
to meet the needs of these new grow-
ing communities. Since it was found
to be too large a job for any one
church an interchurch committee was
formed from representatives of most
of the Protestant denominations in
the District of Columbia, Maryland
and Virginia. The Rev. Mr. Rasmus-
sen, a man trained in census and
research, was obtained for a year and
has been working on the problem
since June. Mr. Rasmussen has asked
churches of all denominations to co-
operate with him as he needs volun-
teers to help take the census.

Prayer Is Resistance

Stockholm, Sweden:—An appeal
to Christians in Norway for a prayer
week was recently issued by the com-
mittee for Christian union according
to the Swedish paper *Stockholms-
Tidningen*. The appeal had to be re-
edited several times as it was for-
bidden to mention the word "war" or
state interference with the Church.
The appeal as published appealed
"to God's people throughout Norway
to take part in common in united
and urgent prayers for the things
which the special sufferings of the
time make us fervently wish for."
On the last day all were asked to
pray for peace on earth. Where
churches could not be used on ac-
count of fuel shortage or for other
reasons, persons were asked to gather
together in groups in their homes.

ANSWERS TO QUIZ

1. Three, Genesis, 6.
2. King Ahab of Israel. I Kings 22.
3. Jonah, outside Nineveh, to watch
whether the destruction he had foretold
would take place. Chapter 4.
4. The people of Jerusalem. Isaiah 22.
5. Solomon's Temple. I Kings 6.

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BACKFIRE

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

MRS. SHELTON LEAVITT
Asheville, North Carolina

I regret having to say that I do not wish to subscribe and to ask you not to send me another copy. In looking over your January 14th number I really believe your articles are not quite so unpleasant in ascribing motives to people who do or say what you do not like, and there I congratulate you. But as a hard working church woman in my own small job I am weary of controversy and of emphasis on negatives. How can we ever hope for constructive devotion to our dear Lord until His positives rule our lives and reduce the number of our own sins.

* * *

THE REV. GARDINER M. DAY
Rector of Christ Church, Cambridge

Many people, including a number of clergymen, have asked me where they could secure copies of Basic Principles which the joint commission of the Episcopal and Presbyterian Churches are suggesting as a basis for union, in fulfillment of the resolution declaring the purpose to achieve organic union which was passed by the governing councils of the two churches. The pamphlet may be secured from the Book Store, 281 Fourth Avenue, New York, for 5c each or 50 for \$1.00.

* * *

MRS. H. K. RICE
Churchwoman of Philadelphia

I want to congratulate THE WITNESS for its news presentation. Since I am employed in an advertising agency it is my job each week to check over a great many religious publications. Most of them, I must report, are exceedingly dull in contents and unattractive in format. Your magazine is never dull and is an excellent job of make-up and printing. But what appeals to me particularly is the way you always, week after week, offer two or three feature news stories that are on significant topics. The one before me, for instance, has those two fine articles on Preaching Today in Europe and the fine report from China by Mr. Foster.

* * *

MISS M. GERTRUDE WILEY
Churchwoman of St. Petersburg, Fla.

The letter by Mrs. D. R. Martin (Jan. 21) set me to reminiscing. Back in 1915 I was acting as secretary for the Rev. John C. Sage, rector of St. John's, Keokuk, Iowa, who was consecrated Bishop of Salina several years later. I often heard him talk about THE WITNESS, "a plain paper for plain people." When I read Mrs. Martin's letter I could not help writing you. Naturally I have always been keenly interested in THE WITNESS and rejoice at its advancement to the splendid magazine it now is.

* * *

MRS. B. S. ERDAHL
Churchwoman of St. Louis, Missouri

We are planning to use the excellent series announced for THE WITNESS for Lent with a parish discussion group. You are to be congratulated on securing for us such distinguished writers. It seems to me necessary however, if there is to be proper discussion, that at least the leader

each week should have an advance copy of the article. Is this possible?

ANSWER: In order that leaders, and others too if it is thought desirable, may have articles in advance of meetings, the series is to start with Dean Zabriskie's article in our issue of March 4th, a week before Lent. Our thought is that the article for March 4th will be used with groups the first week of Lent (Ash Wednesday is March 10th) and so on. We also hope that where there is no group rectors will order Bundles for distribution on Sundays. Notices have been sent to all the clergy, with pre-paid cards enclosed. If any prefer to have the papers mailed directly to the homes of the parishioners simply send the names and addresses. We will bill Easter week at the same rate as for Bundles, five cents a copy.

* * *

DR. LOUIS WALLIS
Author of *The Bible Is Human*

Professor C. A. Simpson, in a notice of my book, *The Bible Is Human*, writes as follows: "Mr. Wallis claims for E the narrative in First Samuel XI, and then ascribes to southern [i.e., Judaic] redactors the theological evaluation of the monarchy in which it is framed. This is simply preposterous." But this point in my book happens to coincide with the analysis by Professor A. R. S. Kennedy, of the University of Edinburgh, in the volume on Samuel, of the New Century Bible, issued by Oxford University Press (pp. 88-98). Also with Henry Preserved Smith in the International Critical Commentary (Samuel volume, p. 75 f.). My view of the Biblical text at many points agrees with those of earlier critics, even though I reverse the relation of "J" and "E" in the time-order. Professor Simpson's other points are only expressions of opinion.

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