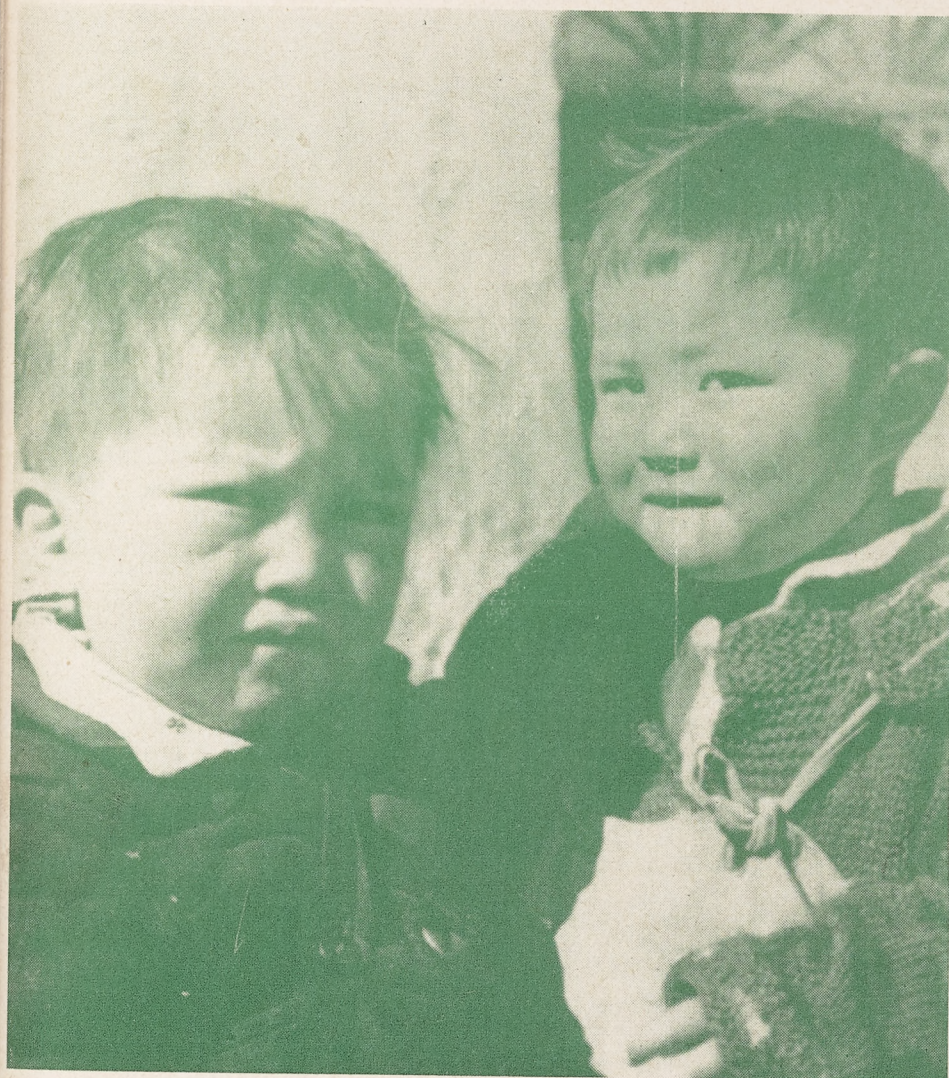


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# The WITNESS

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MAY 20, 1943



THE STURDY SONS  
OF GUERRILLAS  
IN DEN'S CARE

## AN APPROACH TO 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.  
11 A.M. Morning Service and Sermon.  
Weekdays: 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: 8:00 and 11:00 A. M. and 4:00 P. M.  
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

EDITORIAL BOARD: F. C. Grant, chairman, W. B. Spofford, managing editor; G. V. O. Barry, L. W. Barton, Catharine Fort, C. K. Gilbert, G. C. Graham, W. R. Huntington, Arthur Lichtenberger, T. R. Ludlow, H. C. Robbins, W. M. Sharp, J. W. Suter, J. H. Titus, W. M. Weber.

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MAY 20, 1943  
VOL. XXVI No. 51

## CLERGY NOTES

CRANE, H. BERNARD LAMER, was ordained to the priesthood by Bishop Stevens in St. Columba Chapel of St. Paul's Cathedral, Los Angeles, California, on April 20.

CRANE, ROBERT M., was ordained priest in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, California, on April 20 by Bishop Stevens.

deBORDENAVE, ERNEST A., rector of St. Paul's Church, Alexandria, Virginia, is now serving as chaplain at the Naval Flying Field, Hutchinson, Kansas.

HALDEMANN, THOMAS J., former rector of St. Mark's Church, Denver, Colorado, has been elected rector of Holy Trinity Church, Greenport, Long Island, New York.

HOPSON, MAURICE H., formerly rector of All Saints' Church, Brooklyn, and St. Michael's Church, Cambridge, Michigan, is now in charge of St. Andrew's Church, Maryville Tennessee.

ISHERWOOD, PERCY, former rector of St. John's Church, Durand, and St. John's Church, Chesaning, is now rector of Grace Church, Scottsville, New York.

MCGINNIS, O. WENDELL, formerly rector of the Church of the Incarnation, Cleveland, Ohio, is now rector of St. Paul's Church, Duluth, Minnesota.

MEYER, FREDERICK F., formerly rector of Trinity Church, Boonville, New York, became rector of Calvary Church, Brooklyn, New York, on April 25.

PEOPLES, JOSEPH W., JR., is now a chaplain in the army. All mail should be addressed to him in care of his parents.

POWELL, CHILTON, has accepted a call to be dean of Trinity Cathedral, Omaha.

PYLE, JOHN W., is now a chaplain at the naval training station, Newport, R. I.

SAVILLE, JOHN K., was ordained priest by Bishop Stevens on April 13 in St. James' Church, Los Angeles, California.

SAWDON, GLENN M., was instituted as rector of Grace Church and missionary in charge of St. John's Church, Bay City, Michigan, on April 4 by Bishop Creighton.

SIMPSON, THOMAS A., has been called to the rectorship of All Saints' Church, Minot, North Dakota.

## 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., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

**GETHSEMANE, 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 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.



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## Statement of Christian Belief Is Issued in England

*Archbishop of Canterbury and Free Church  
Moderator Jointly Offer the Declaration*

### From London Times

*London, England:*—One of the finest brief statements of Christian belief was recently issued jointly by the Archbishop of Canterbury and the Moderator of the Free Church Federal Council of England. (The latter is the Rev. J. S. Whale whose book on Christian doctrine was recently recommended in our *Just for Lay Readers* column.) The statement is not meant to be authoritative. It is presented because the experience of chaplains and others in military camps is demonstrating how widespread is the ignorance of what the Christian faith really is and the consequent failure to see it as an intelligible and coherent view of life.

We print it in full and urge our readers to give it careful consideration. These are the points that need to be stressed again and again not only by the clergy and the teachers of Church schools, but by every Christian layman who is equally committed to the Christian view of life and its propagation.

The statement is as follows:

It is generally acknowledged that there is among our people—e.g., as gathered in military camps or elsewhere — widespread ignorance of what Christian faith is, and failure to see it as an intelligible and coherent view of life. As a result of this, multitudes of people regard religion as irrelevant to the matters which most concern them. There is also without doubt a weakening of the specifically religious sense, with consequent neglect of worship and prayer. Besides this there are grave indications of decay with regard to some elementary moral standards, such as those of honesty.

Christianity is not only a form of teaching about life but a source of

power to live by that teaching. It points to a standard for the governing of all human relationships—"Thou shalt love thy neighbor as thyself"—by conforming to which we could end the self-centeredness that embitters life. We can all see that the Christian way is the right way. But we do not follow it. And when we try we find that we cannot.

But Christians believe—and thousands have verified that belief in experience—that in the fellowship of Christ's disciples a Spirit is actively at work which enables them to live that way more and more perfectly. They find that this Spirit is the Spirit of Christ, and that it works fully in that fellowship of His disciples in proportion as they seek fellowship not chiefly with one another but with Him. So they are led to study His life and death as recorded in the Gospels, where this is set before us not only as an event of history but as a final disclosure of what God is and of the eternal purpose of righteousness which He is working out in history. In the Gospel the Biblical record of this redeeming activity of God reaches its consummation.

Thus they find in the whole Bible an interpretation of the world and its history which they try to work out both in thought (Christian theology and philosophy) and in conduct (Christian living). The inspiration for both is found in worship, and in obedience to the other great commandment—"Thou shalt love the Lord thy God with all thy heart."

With that background we proceed to offer in summary form an indication of what we are agreed in believing may be put forward as the

basis of Christian cooperation in a variety of fields.

We believe—that the world exists by the righteous will of the living God; that He is the one creator and ruler of all things; that this present world is the sphere in which His eternal purpose of love is being wrought out; that men have to do with Him, their only true life being a right relation to Him in obedience and trust, and to one another in love; that He makes men free personal beings able to choose good or evil; that man tends from birth to be



*The Archbishop of Canterbury giving the blessing at the time of his enthronement*

self-centered and prone to choose evil, and that his self-centeredness becomes a curse from which he cannot by his own effort set himself free; that in this historical process which has gone wrong God Himself is nevertheless personally at work; the creator is also the redeemer.

We believe—that God took hold of human history and individual human lives in a new way in the great act of the Incarnation; that the birth and life, the death and resurrection of Jesus Christ is nothing less than God's own redeeming presence and purpose actively manifested



in historic times; that in Him God the Son became man, perfectly human yet without sin or self-centeredness; that He lived among men disclosing in a human life that holy love which is God's nature, and that perfect filial relationship to the Father which is man's true nature; that His death on the cross makes plain forever the meaning and measure of man's sin as rebellion against God; that sin there wrote its own condemnation indelibly on the pages of history and was judged with absolute finality; that by bearing the full burden of its evil consequences the divine Redeemer showed not only the cost of our sin to God, but also, and in the same act, the eternal love of God which is willing to bear that cost; thereby he declared God's forgiveness to those who repent and believe; that is, to those who give up their selfish outlook and receive the forgiveness which God freely offers. We believe

that by thus living and dying and rising from the dead Christ has become the means by which the Spirit of the living God exercises a new power over their hearts and wills; that God who as Spirit is ever active among men—speaking to them in all ages through their consciences and most specially through the prophets of Israel—is now known in all His fullness only in the experience of those whose hearts are open to His love in Christ; that is, those who are brought into the movement of God's new creative work in history which is the fellowship of Christ's disciples and is called the Church. Further, we believe that though God's redeeming action embraces all humanity and will not disclose its full meaning until its victory is universal, the high ends of His kingdom are nevertheless realized sacramentally here and now and made visible in the life of the Church. Thus this present world, in spite of all its evil, is never-

world to ends which must of necessity transcend this world and all human experience here, but that we are called to work with Him in obedience, trust, and love for the realization of His purpose on earth. This means that we must seek first God's kingdom and His justice, not our own interest or comfort, and try to make love of our neighbor the rule of all our actions. This we can do effectively only as we live within the redeemed order, realizing that this world of sin and death is still God's world and that our fellow-man is always the "brother for whom Christ died." In short the creative center of our effective moral action is the redeeming act of God who was in Christ reconciling the world unto Himself.

## REGIONAL CONFERENCES FOR CHURCH ARMY

*Jersey City, N. J.*—Church Army has announced that the popular street meetings that have been held under their direction at recent General Convention will not be held this year. They are giving them up in order to comply with the requests of the Presiding Bishop and the government that no more attend the Convention than necessary because of travel and hotels. Instead a series of regional meetings are being held, the first in West Virginia last week. Another is being held May 19-20 at the House of Happiness at Scottsboro, Ala., to be followed by one for the officers of the dioceses of New Hampshire, Albany, New York, New Jersey and Newark early in June.

## DISCUSS UNITY WITH PRESBYTERIANS

*St. Louis, Mo.*—Episcopal clergy discussed union with a group of Presbyterian ministers here last week. The speakers were the Rev. John W. MacIvor and the Rev. William B. Lambe, representing the Presbyterians, and the Rev. J. Francis Sant and the Rev. Clifford Stanley representing the Episcopalians. There was frankness on both sides and a fine spirit. Questions were raised by the Presbyterians about our willingness to receive Presbyterian ministers without re-ordination as compared with their willingness to receive men from the Episcopal Church into their ministry as having already a valid ordination. There was also discussion of lack of means in the Episcopal Church of receiving letters of transfer from Presbyterian Churches.



*Bishop Juhan is congratulating the Rev. Douglas B. Leatherbury, right, who recently began his twenty-fifth year of ministry in Florida. Mr. Leatherbury, rector of St. Mark's, Ortega, Jacksonville, is the senior active priest of the diocese of Florida*

that God set His seal upon this life and death of perfect obedience and perfect love by raising Jesus Christ from the dead, establishing within the corporate life of sinful humanity a creative center of righteousness, and making altogether new spiritual possibilities for men living in this world.

We believe—that God by His holy Spirit makes the redeeming work of Christ available to all men;

theless a redeemed order, and man's highest life both here and hereafter lies in the redeemed society whose life is even now "hid with Christ in God."

We believe—that the Kingdom of Heaven which Christ proclaimed and embodied will be known in its perfection only in the eternal life of which our life here is a preparatory portion, but that it is our duty to live here and now as citizens of that kingdom; that God is at work in the



# Specialist Wants Common Cup Eliminated at Services

*Should Administer Sacrament in Conformity With the Established Laws of Good Hygiene*

By Gardiner M. Day

Boston, Mass.:—The governing boards of the churches that still cling to this unsanitary custom (the common cup) should adopt a method of administering the sacrament that would be in conformity with well established laws and our knowledge of good hygiene, said Dr. Henry D. Chadwick, former health commissioner of Massachusetts and now head of the Cambridge Tuberculosis Sanatorium, in addressing the annual meeting of the Massachusetts Tuberculosis League on April 29, 1943.

Dr. Chadwick said, "Health education is too broad a field for me to discuss today except to speak of one source of infection that we, as individuals, should bring to the attention of the clergy of certain denominations so that this menace to health could be avoided. The danger of spreading tuberculosis by the use of the common communion cup has been minimized, overlooked entirely or not given the serious consideration that it deserves. In churches where this custom is practiced it affords a direct means of transferring tubercle bacilli from the lips of a tuberculosis communicant to other individuals who subsequently drink from the same cup. There is a defi-

nite hazard in such a procedure. The common drinking cup long ago was legislated out of existence. Churches should not disregard the well established laws relating to health and hygiene. Sections 8 and 21 of Chapter III of the general laws of Massachusetts provide that to prevent the spread of communicable diseases, the department of public health may prohibit the hotels and public places, vehicles or buildings as it may designate, the providing of a common drinking cup and may establish rules and regulations for this purpose. The governing boards of the churches that still cling to this unsanitary custom should adopt a method of administering the sacrament that would be in conformity with well established laws and our knowledge of good hygiene.

"I was led to bring this matter to your attention by an article entitled, "Pulmonary Tuberculosis Resulting from Extra-Familiar Contacts" by Drs. C. W. Twinam and Alton S. Pope, published in the American Journal of Public Health. It is based upon a study made to determine the source of infection of a group of cases of pulmonary tuberculosis reported in a Massachusetts town of four thousand population. In the course of three years in this community five cases of pulmonary tuberculosis developed in young women between the ages of sixteen and twenty-six. Three of the girls had positive sputum when diagnosis was made. Four of them sang in the choir which was composed of fifteen members, ten of whom were young people. The fifth patient was not a member of the choir but attended the church, social functions and Sunday school. Careful study by X-ray was made of the families of these patients to find, if possible, the sources of infection in the homes of the patients, but in no instance was another case found. Two of the five patients died, two recovered after prolonged treatment and one is still under treatment. The source case of this group was probably one of the two choir members who, when discovered, had positive sputum. The opportunities for transmission

of infection were frequent, intimate contact facilitated droplet infection and the use of a common communion cup were ways in which it could have taken place. Not one of these possible means of transferring tubercle bacilli from one to another could be eliminated. We must acknowledge, however, that the most direct one was the use of the common communion cup and in the interests of the public health this method should be superseded by one that would eliminate the possibility of such an unfortunate occurrence."

## CYRIL RICHARDSON SERIOUSLY ILL

New York, N. Y.:—The Rev. Cyril Richardson, a member of the board of contributing editors of THE WITNESS and a professor at the Union Theological Seminary, has been granted an extended leave due to a severe illness. It is reported by physicians that it is likely to be two years before



he completely recovers and is again able to resume his work. He is well known to our readers as the contributor of several stimulating articles on the subject of Church unity.

## PROGRESS ON THE POLL TAX

Washington, D. C.:—Congressman George H. Bender of Ohio reported to THE WITNESS on May 7th that at that time 218 signatures had been obtained on the Discharge Petition which will bring the matter of the poll-tax to the floor of Congress. The bill (H.R. 7) will be voted on, he states, on May 24th. He writes: "The drive which the national organizations have conducted has been remarkable. The work of THE WITNESS and of the Church League for Industrial Democracy is primarily responsible for the speed (32 days) with which the Discharge Petition was completed. However the fight is not yet won. The steering committee, of which I am chairman, is most anxious to obtain the largest possible vote for the bill on the 24th. There is considerable danger that the opposition will attempt to amend the bill, and there is even some danger that

## Confusion

I. The following are either persons or places. Which are which? This is for the little boy who said the Epistles were the wives of the Apostles. Give yourself extra credit if you can tell also who and where, but don't feel unhappy if you don't know. Sometimes it is more pleasant to be ignorant than to be the sort of person who knows this sort of thing.

Hermion - Meshach - Sapphira - Gomorrah - Sodom - Sidon - Emmaus - Jezreel, Jehu, Jezebel - Haggai - Uz and Ur - Sheba, Beersheba, Bathsheba.

II. The following are fathers of famous sons. Who are the sons?

1. Kish. 2. Elkanah. 3. Nun. 4. Zebedee. 5. Enoch. 6. Amoz (not Amos). 7. Hilkiah. 8. Buzi.

—G.W.B.

Answers on page seventeen



a goodly number of Congressmen will be absent on the 24th. For these reasons it is necessary that every Congressman be requested to be present on May 24th, that he vote against any amendments and that he vote for the bill. Naturally letters from back home to Congressmen are the most effective. We are deeply grateful for the support which WITNESS readers and CLID members have given and we count on their energetic support through the vote on May 24th."

WITNESS readers can follow through on this matter by wiring or writing their Congressman at once urging him to be present on the 24th; to vote against amendments to the poll tax bill and to vote for the bill. Reports from Washington indicate that urging Congressmen to be absent is the tactic of those opposing the passage of this bill which would eliminate the poll tax as a qualification for voting in federal elections.

## BREAKING RECORDS ON MONEY

New York, N. Y.: — Treasurer Lewis B. Franklin of The National Council reports record breaking figures on the payment to the national treasury of the Church. On Easter of this year the amount due from dioceses was \$381,778 and \$359,431 had been paid. The percentage paid was 94%, with 59 dioceses having paid 100%. This breaks all previous records.

## UNION SEMINARY COMMENCEMENT

New York, N. Y.:—Commencement at Union Seminary was held May 16-17, with the sermon at the opening service delivered by the Rev. Henry Sloane Coffin. At the alumni luncheons on Monday the speakers were W. R. Bennett, Boynton Merrill, Gaius Glenn Atkins and Henry P. Van Dusen. The speaker at the graduation was the Rev. J. V. Moldenhawer of the First Presbyterian Church in New York.

## NO CLID FORUMS IN CLEVELAND

New York, N. Y.:—Declaring that nothing should be allowed to interfere with the war effort, the national committee of the Church League for Industrial Democracy has announced that forums usually held under CLID auspices will not be held at General Convention this year. The statement expresses enthusiastic approval of the Presiding

Bishop's request, and that of the Convention committee headed by Bishop Beveley Tucker, that all side-shows be eliminated in order to cut down on travel and to relieve the crowded Cleveland hotels. At the same time it is announced that one luncheon meeting will be held by the CLID, with the hearty approval of the General Convention committee, to which only Convention delegates and local Church people are invited. That is CLID members, other than those who are to be in Cleveland in any case, are asked not to attend. The speaker has not yet been announced.

## SOVIET SEAMEN AT CHURCH

New York, N. Y.:—A group of Soviet seamen and Soviet students attending colleges in New York were the guests of honor at a youth conference on American-Soviet friendship which was held May 8th at St. George's Church. Addressing the conference was Thomas L. Harris, formerly a clergyman of the Episcopal Church and the Rev. William H. Melish, associate rector of Holy Trinity Church, Brooklyn.

## THE RELIGION OF OUR TROOPS

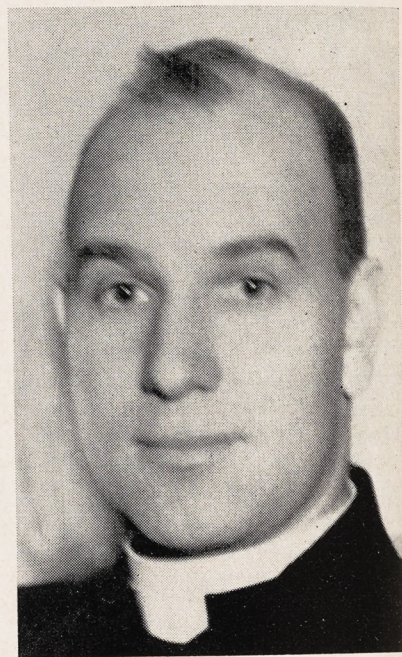
Washington, D. C.:—A colonel of infantry in command of a unit on one of the fighting fronts has written to the chief of chaplains, William R. Arnold, about the religion of the men in the service. The letter is printed here with the permission of the war department:

The Chief of Chaplains, U.S. Army, War Department, Washington, D.C.  
My dear Chaplain:

It occurs to me that it might be of some interest to you to know the deep impressions made upon a line officer by the attitude of American troops in a foreign theatre toward religion. To see men in offices and quarters on a Sunday morning, openly reading testaments and catechisms, and to see them flocking to church services impresses one with the fact that a marked renewal of religious convictions is occurring among our soldiers.

On the convoy enroute here, on the Sunday preceding the attack, the Catholic ship's chaplain entered the officers' mess too affected to speak because of the large number of confessions he had received and the packed attendance at mass on the part of men who did not then know

that they would again see the close of another Sabbath. Last Sunday, following the dedication of some beautiful altar furniture, built by the quartermaster corps for the non-sectarian service at which I was privileged to speak, Chaplain....., the senior chaplain, invited the men to participate in a communion service. The great room full of soldiers arose as one, filling



The Rev. Wilburn C. Campbell is the executive director of the newly organized Presiding Bishop's Committee on Laymen's Work

the aisles and surging forward. They kneeled at the altar, a line of some forty men, remaining with head bowed for a moment after receiving the sacrament and then giving way to others, so that by the time the chaplains reached one end of the line, new communicants occupied the other. The eagerness of the men to participate in the service deeply affected the chaplains, and that same eagerness made of the service one of the most impressive I have ever witnessed.

I believe that the chaplains of all denominations are rendering conspicuous service, and I am convinced that once these soldiers return to their homes, they are going to inject a new vitality into the religious forces of their communities and that the churches of America are going to see the greatest activity and meet the greatest challenge they have ever known.

Colonel, Infantry,  
Commanding.

THE WITNESS — May 20, 1943



## EDITORIALS

### *The Common Cup*

**WE** CALL attention to the statement of Dr. Henry D. Chadwick, former health commissioner of Massachusetts and an authority on the treatment of tuberculosis, which appears on page five of our news column. Many states have laws forbidding the use of the common cup in a public place and yet many of our churches continue to use the common chalice. It seems highly unfortunate, to say the least, that the Church, instead of leading in applying the laws, seems to ignore them. Many of our parishes cling to the common cup simply because the rector does not want to be responsible for an illegal, though valuable usage. At the General Convention of 1937 a motion legalizing the administration of the Holy Communion by the method of intinction was passed by the House of Deputies, but failed to become a law of the Church because the House of Bishops did not concur because of "the lateness of the hour." At the 1940 convention, the committee on the Prayer Book presented the resolution making legal both administering of Communion by intinction and in one kind, and against the motion was passed by the House of Deputies, but again the House of Bishops instead of concurring, referred the resolution to "the committee on the administration of the Holy Communion appointed for this purpose, with the request that they report to the next General Convention and that the House of Deputies be so advised."

Let us hope that the committee on the administration of the Holy Communion will take note of the statement of Dr. Chadwick which we know is shared by many doctors, and bring in a report recommending that the House of Bishops concur with the desire of the Deputies that the administration of Communion by methods that will eliminate unsanitary contagion be made legal in the Church.

### *A Rumor Clinic*

**A** BOSTON newspaper has made itself famous during the past year or two by conducting a rumor clinic. It runs down every rumor that has

to do with the war effort and publishes the facts as they are found to be. There is need for this kind of vigilance these days.

It is equally our duty to guard our lips when it comes to matters concerning the Church. How much harm has been wrought by irresponsible criticism and the careless repeating of what is sometimes idle, sometimes perfectly malicious gossip. It would be a good rule for everyone to adopt: I will not repeat what I cannot verify; what I am not willing to have my name attached to; what will only do harm and not the least bit of good. The

person who begins by saying, "Don't quote me, but—" deserves to be silenced and sent on his way. Many persons find it easy to say, "So and so is not a good catholic—or not a good churchman" who would hesitate to say, "He is not a good Christian." Why is it so easy to criticize churchmanship when it is difficult to criticize the private faith or morals of the victim of our barrage? How about working for a stronger Church and not sabotaging the future of Christianity with petty rumor-mongering?

### *The One Authority*

**EVERY** now and then an idea fairly leaps from the pages of the Prayer Book. The collect for the 4th Sunday after Easter contains several. If the prayer be read slowly and with thought, one gains a better understanding as to why the world is in flames. If this prayer were to be offered

from the depths of my heart, material for the conflagration would be greatly reduced; if it became the pattern for universal living, the fire would be extinguished.

When the obedience of our Lord is used as our standard, no Gallup poll need be taken to ascertain the degree to which men's wills and affections are unruly. As for having them ordered, almost every conceivable kind of authority (except the right one) has been tried since the days of Adam — and without success.

To stand appalled at the state of the world, without previously having given any indication of

### "QUOTES"

**T**HE God of justice will not be cheated. If we seek only a temporary gain for a few, for a single class, for a single nation or group of nations, or for one generation, and neglect the foundations of equal opportunity and equal justice, then we plant again the seeds of a new conflict; we leave a terrible heritage to our children's children. There is no element more indispensable to victory than religion, no element more indispensable to military victory, above all no element more indispensable for creating a peace that will last because it deserves to last.

—HERBERT E. GASTON  
*Assistant Secretary of the  
U. S. Treasury*



loving that which God has commanded, or having desired that which He has promised, seems somewhat stupid. For a long, long time men have been doing pretty much as they pleased about it. The few who have tried to persuade their fellows to do otherwise, and to move in the direction of true joys, generally have met either with polite tolerance, chill indifference, or rough treatment.

The modern world never has learned the lesson thundered from Mt. Sinai; it has refused flatly to believe that God is the *almighty* God. It has tried to brush aside the fact that God *will* rule, that those who rebel will be crushed, and that innocent bystanders suffer because of them.

When will we awake fully to the realization that no stability or peace is to be found and enjoyed in a social order which is not being operated according to the laws of God? The sundry and manifold changes of this life long since should have proved that any other procedure is insane, and that insanity is not the route to true joys.

### *What Does It Mean?*

**W**HAT does it really mean to believe in God, in the Holy Spirit, in the Incarnation, in the Church, in the sacraments, in the life to come? Does it actually make any difference in a person's way of living? We think that it does. These great Christian doctrines are not mere philosophical dogmas which are arrived at at the end of a long

path of speculation. They are the most practical doctrines in the world. The repudiation of Christianity by the Nazis is a perfectly logical and natural consequence of their totally different outlook on life and of the practices that they have followed and are still following—for example, in their propaganda based on lies, in their mass murder of the Jews, in their terrorization of the conquered peoples of Europe. It is easy to see how their wicked behaviour is related directly to their false doctrines. In place of "I believe in the Holy Catholic Church," the Nazi claims to believe in the German people. Instead of believing in God, the Father of Our Lord Jesus Christ, he believes in Thor and Wotan. Instead of the strength made perfect through suffering and the glory achieved through self-humiliation, for which the doctrine of the Incarnation stands, the Nazi creed glorifies might, and its symbol is not the incarnation or the cross but the blonde human animal wading in the blood of others and bellowing defiance at the universe.

THE WITNESS recently featured a series of articles on our Christian faith. The follow-up means taking each one of these doctrines and not merely studying it, reading about it, thinking it over, but putting it in practice. Life itself is the test of the truth of our profession of faith. The Christian religion is still what St. Paul called it, "Faith working through love."

# An Approach to Unity

*by Elizabeth Stebbins*  
*Churchwoman of Rochester, N. Y.*

**T**HE treasures which tradition tells us the wise men brought from the east have symbolized many precious things through the ages for Christians everywhere. It is interesting that according to the gospel story they opened their treasures before presenting the gifts. Perhaps we shall need to do something similar with the treasures of the Churches if we are to offer them anew to Christ. The Archbishop of Canterbury, speaking at the World Conference on Faith and Order, interpreted love as meaning "chiefly two things, an ardent longing for a closer fellowship and a readiness both to share our own spiritual treasures and to participate in those of others."

Today in the urgency of the situation in camp and production area, or on field of battle, where chaplains serve many people of different faiths, various streams of co-operative Christianity are flowing on together; and from the edge of the bank, as it were, we are being swiftly swept into the main current of the movement toward Christian unity.

While it is true that any formal or final steps

toward organic union, intercommunion or federation, must be official ones taken by persons duly authorized by their respective Churches, permanent foundations are being laid not only by theologians and ministers, but by the laity as well. The climate is being recognized in which Christian unity may come to fruition, and contributions of mind and spirit are being brought forth as the treasures of the Churches are opened.

In our community I believe that the Council of Church Women of Rochester and vicinity has been laying some of these foundations. In the early days, and as recently as ten years ago, we were fearful of the word unity. It seemed to indicate uniformity, to involve loss of treasures, particularly in worship, either of beautiful liturgical forms, glowing with the devotion of the ages; or of those free, spontaneous non-liturgical forms that open the door to the "royally generous west wind which



blows through the Gospels, with its freshness and freedom, its unlimited love and pity for sinners, yet positive demand for a life set towards Holiness," and which "is of all constituents of Christianity, one of the most life-giving, most precious, and most easily lost." (Evelyn Underhill, *Worship*). We see now that the programs of co-operative action and study over the years have made it possible to move with mutual trust and confidence, yet with loyalty to one's own convictions, into the field of worship.

During the last four years, therefore, members of the Council, representing some twelve different denominations, have found it possible, through a study of ways of worship, and on the basis of our devotional experience, to reach into the heart of the ecumenical movement. The Edinburgh report, the suggestions made at Clarens, Switzerland, in 1938, the plan for services of worship at the Amsterdam youth conference, the testimony of those attending the services of worship at Christ Church, Oxford, and at Madras, books of interpretation, and informal conferences with our pastors, all have guided our thinking and planning.

In the discussion of our ways of worship, there is a vast difference, we have discovered, between tolerance, and appreciation and understanding. The first attitude seems to us to be detached and static, sitting on the edge of "the seat of the scornful," if not wholly in it! The other, we believe, involves actual acquaintance, deepening into friendship, sitting, at least for a moment, in your neighbor's seat, seeing from his point of view, learning of his way of worship from him directly and not from someone else, who may try to interpret it with the best of intentions but with insufficient devotional understanding of a way not his own.

We have made three types of experiments and we believe that many other groups of laywomen can make similar experiments through already existing interdenominational agencies in their communities, or through informal groups composed of members of the various churches of a neighborhood. A brief description of these projects may suggest what others may do together.

OUR first experiment was the carrying out of a plan for purposeful visiting, preceded and followed by interpretation and discussion, as arranged by the ecumenical committee of the Council. The regular Sunday morning service was interpreted to those joining in the project by a member of the Church well in advance of the visit. Each interpreter included the meaning of the service for her and why she loved it, as well as something of the history, government, doctrine or order, as seemed most characteristic of her communion or most em-

phasized by it. The visit was then arranged, groups of two or three gathering with a member of the church to be visited, and with her help becoming as fully a part of the worshipping congregation as a first acquaintance with an unfamiliar form and one's own conviction would allow. Sometimes the groups lingered after the service was over to discuss it immediately; often they met during the week following in a home to continue the discussion over a cup of tea.

These varied experiences and studies were brought together later and shared with the Council at a regular meeting. A service of worship, "Thanksgiving for our Unity in Christ," was also prepared for this meeting, in which were combined liturgical and non-liturgical forms.

The second experiment was an intensive study of our ways of worship in the Lord's Supper or Holy Communion. This seemed to follow naturally the acquaintance with what is often called non-sacramental worship. A report of this study has been printed. The chief purpose of these interpretations and study was to try to see in each form something of its deep meaning and reasonableness; to discover what we had in common—in hymns and songs, in Scripture, in our preparation for the service, in the spirit in which we are to come to it, in the acts of the minister and people, and in the inner meaning. We were amazed at the discovery of how much we had in common and how similar was the inner experience in this deepest act of devotion however differently expressed in outward form.

We acknowledged and stated freely our differences, but we tried to meet "as fellow-pupils in a school of mutual discipleship" (Archbishop Temple), who desired to learn the full round of Chris-

## THE SANCTUARY

**O** LORD CHRIST, in this Season of thy Resurrection reveal thyself with splendour, we pray thee, to all who on the Continents and Islands and Oceans of the world are separated from their loved ones through the exigencies of War. Let thy strong light shine in their darkness, and thy victory over Death shed triumph in their hearts. In every hour of battle uphold them; in every time of rest be thou their guide and friend. Refresh and sustain the sick and wounded. Cheer the discouraged. Show thy mercy to the dying. Receive with joy the Dead.

Let all who need thee, turn to thee with trust, as men who face the Dawn. And grant that this Earth may soon become the Home of thy Kingdom, where goodness and mercy and truth shall prevail; for thy Name's sake. Amen.

—JOHN WALLACE SUTER



tian experience and devotion, and to move toward one another in whatever way we could without being pressed beyond our convictions.

A service of worship held in connection with this study was based on the songs which have grown up about the holy table, which have at least permissive and occasional use in nearly all of our churches, and which in the minds of many are associated with the Lord's Supper. This service is available, but we believe should not be used by a group in one Church alone, or without the mutuality and desire for closer fellowship and the sense of discovery which grow out of intimate discussion and study. But we have also found that conference and study without common worship is bare.

The third project is related to the first in its chief purpose, that of learning of one another's ways of worship. The holding of the regular Council meetings in our various places of worship offers an opportunity for another kind of purposeful visiting. The Church building and symbolism have been briefly interpreted to the Council by the pastor or a member of the church, stressing what is central or of special interest in relation to the worship. The devotional service is then typical of that church, belonging to it and not brought in, as it were, from the outside, in undenominational form. This is helping us to feel at home in one another's churches and to gain new insight into the meaning and use of Books of Worship as well as a new understanding of many different ways of worship. Jewish Synagogue, Baptist, Presbyterian, Episcopal and Universalist churches have been already included in this year's plan, and others will follow. The summary and closing of this project are not yet fully arranged.

## SONNETS

### for ARMAGEDDON

THE LORD'S PRAYER  
A Sequence of Nine Sonnets  
By  
Charles Rann Kennedy

#### Hallowed Be Thy Name

NO longer, Lord, let us dishallow, flout,  
And brand thy holy name by calling war,  
And profit-making, class distinction, sore  
Disease, and many things we think devout,  
Like blessing Dives' crumbs, thy will. Let doubt  
And death undo decadent faith, no more  
Endure our vileness, now we stand before  
Thy throne athirst, acknowledging our drought.  
Instead, make strong our wills to lift thy name  
Inscribed on blood-bright banners, high above  
The ensigns of this world; to cast down glove  
And gage of war for thee alone! Let shame  
But nerve us, death devour us all, so Love  
Be hallowed, and we fling into the game!

The recognition and sharing of many spiritual treasures through the way of appreciation and understanding, the removal of a measure of ignorance, prejudice and fear, the discovery of an already existing inner unity among us, the frank and sympathetic handling of differences, and the discipline of mind and heart, involved in these projects, all help to prepare us for a united approach to the problems of today and to the building of true community by Christians of many names in the world of tomorrow.

## Our Great Opportunity

By

WILLIAM R. HUNTINGTON  
*Layman of Diocese of Long Island*

*In our last issue we presented two editorials dealing with the war. One of these was approved by six members of the editorial board, the other was approved by five. In publishing both we asked for the opinions of readers. The first to be received was from one of our own board, William R. Huntington. In offering it to you we would again stress, as is the case with all signed articles, that the opinions expressed are not necessarily shared by other members of the editorial board.—The Editors.*

THE Christian Church stems from Christ's direct commission: "Go ye therefore and teach all nations." Its missionary enterprise has striven to reach every corner of this earth. It is charged with bringing the Gospel to the hearts of all men, "teaching them to observe all things, whatsoever I have commanded you." This one world is now stricken with total war. The toll of suffering and waste is mounting beyond all calculation. The terrible forces of man are working against instead of with the forces of nature, destroying the life of the planet instead of enriching it. What is the Church doing about it? What is the Episcopal Church doing about it?

The majority of the latter is praying and shouting for victory. Undefined, unconditional victory for our side over the enemy. The *Christian Century*, for instance, tacitly admits Christian morals and principles are out for the duration, and is ready to condone any expedient, any sort of butchery or treachery, even deliberate hate, as long as it be necessary for victory. Even the balanced composite judgment of THE WITNESS editorial board is badly thrown when someone suggests that it might be protested that the bombing of innocent persons is unChristian. The most prevalent attitude is that, although war is obviously incompatible with Christian faith and against the will of God, and although "of course we are all pacifists at heart," the war has now engulfed us, there is no other way,



we must go through with it whatever the cost because if we do not win all hope for Christianity will be lost for a very long time, if not for ever. There is no present alternative but the "utter defeat" of the enemy. "And you," says this majority to the few pacifists, in a tone of voice that implies blame on them for having let the war begin in the first place, "you have nothing to suggest at all. You just say, with sublime unreality, that there shouldn't be any war. What would you propose doing now?"

I believe that there is a direct Christian answer to this question, that there is something that as Christians we must do and can do now before we fire another shot or drop another bomb. We should propose an alternative. No matter how little chance there is of its being immediately accepted, we should propose an alternative to continuing this barbarous destruction. Unconditional surrender in the absolute, as demanded at Casablanca, is not an alternative. It is something no self-respecting man or nation can accept. Besides being a denial of the Christian faith, such a demand is also the worst possible psychological tactic, the one most likely to prolong resistance. *Unconditional surrender to what* is the question.

There is an obligation on every Christian who is involved in a fight or even in a threat of a fight, to propose peace before he resorts or continues to resort to war. The Christian premise is not that might determines right, or that the greatest strength is physical strength, or that the problems of society are to be solved through ordeal by battle. Before he resorts to force he is bound to address himself to the good that he acknowledges in even the worst of his fellow men. He "desireth not the death of a sinner, but rather that he may turn from his wickedness and live." Victory for him is not the extermination of his enemy but the winning over of that enemy to be his friend. How can he hope to make him his friend if he has not made him an offer of friendship?

**T**HE only defensible Christian purpose of our victory in this war is the furtherance of the making of a better world, a better world not just for Americans, or for Anglo-Saxons, or for white men, but for all. This victory depends ultimately on our winning over to this purpose the millions of persons now on the other side of the battle lines. Can we hope to win them over without first telling them our terms, and committing ourselves to these terms in such a way as to win their confidence? Can we ever hope to win them over by demanding complete submission and a blank check?

If there are really no conditions under which we would agree to the ending of the war except com-

plete submission to our unhampered, undisclosed, and presumably selfish will, then how in any sense can our cause be called Christian? If, on the other hand, we claim unselfish Christian motives—and on what other basis can Christians support such a war?—how can we justify the criminal negligence of not putting them before the world where they can inspire hope, and undermine despair and resistance, and hasten the victory which is nothing more than their acceptance?

We have the ideals and the experienced wisdom to propose a peace that is both fair and stable. Have we the Christian will? We must not excuse ourselves through fear that our proposal would be either an appeasement or a sign of weakness, or an opportunity that would but give our enemies time to plan new aggressions. Provided we ourselves are willing to rise to make the same sacrifices all free men must make to a governed society, we can propose a world governmental framework that will safeguard against these dangers and yet be acceptable and desirable to the great majority of men everywhere. We can proclaim terms of victory to which no man can take exception, and we can invite all men to agree with us in these terms and to cooperate with us freely in carrying them out. We can thereby fulfill our Christian obligation to appeal to the powerful forces of right and goodwill, without the aid of which we may well be spending our physical resources in vain.

No one would listen, no one would hear, does someone say? If the leaders of our great peoples of the United Nations, with all the power at their disposal, with one commanding voice proposed on some such terms that the fighting should stop, who, pray tell, in this small, weary, eager world would not hear?

That is the Christian answer to the challenge the war presents to belligerent and pacifist alike; it is too much to expect of our national leaders that, by themselves, they will even consider acting upon it, especially when the military tide is in their favor. Yet there remains one great voice in the world that could speak, and that voice is the voice of the Christian Church. The Christian Church is not rightfully bound to either side of the conflict. Let it speak in behalf of all men. Now that material civilization has made the world one body in fact, let the Church declare unequivocally that whatever political allegiance it owes is to that one body only, and not to any single nation or group of nations. Let it demand in the name of this one body that the alternative to fighting, the just conditions under which men would agree to cooperate, be determine, and proclaimed for all to hear. Let it condemn any use of force, in particular any continuation of present fighting, except that which is



wholly, solely, previously and openly dedicated to the furtherance and protection of these common ends.

Along these lines lies the clear duty, the great historical opportunity, that is presented to the Christian Church as a whole and to its every communion. The Roman Church, through the Pope, has come closest to taking such a stand though it is still a long way from it. It would be to the everlasting great glory of our Episcopal Church if, in this Convention year, it could take such action for constructive peace. It will be to its continuing shame if it does not.

## Talking It Over

By

W. B. SPOFFORD

IN ENGLAND in the town of Redfield there is a very high church, St. Matthew's, where clergy and acolytes dress in elaborate vestments and march in processions singing and swinging incense.



The people, mostly humble folk, also march. Other strange things happen. Two Methodist Churches, a Congregational Church and another Anglican Church which is very low, hold services together, not occasionally but regularly. They also get out a little monthly magazine together which is read by about

everyone in the town, and in each number is a section devoted to what each denomination has to contribute "Toward an United Church."

There is a lot to report about Redfield — the strange things said from the pulpits; the social times they have together; the discipline of this united Church front. But what I now want to give you is what St. Matthew's, with all its decorations and vestments and incense, is doing about national flags in the church. The editorial in the little magazine deals with the ringing of church bells to proclaim victories but the principles applies as well to flags. The piece is called *Jingle, Jangle, Jingle* and I hope that Wolcott Cutler (see *Backfire*) will read it to his vestry and that they will get the idea. For it contains an important idea these days if the Church is not to be a tin-pot show. From here on you are reading the Rev. Father Mervyn Stockwood, Vicar of St. Matthew's, Redfield, England:

"How nice it was to hear the Church bells again on Sunday." This remark was made the week after

the bells were rung up and down the country by people who never stopped to consider the pros and cons of ringing the Church bells to mark a military success.

We stopped to consider in 1936 when Italy raped Abyssinia and the Church bells proclaimed their victory.

In 1938 the bells of Vienna were chiming for the march-in of Hitler. Christian people in this country were duly shocked; "The Church is nothing but the stooge of the state," they said.

Later, on the fall of Warsaw, the bells of Berlin were rung, and now the bells of Britain peal for the fall of North Africa.

The question is: what are these buildings for, which you see all over the world, with steeples and bells? They are the headquarters of an ancient international society which recognizes no barriers of country or class or color and which is ultimately to be the instrument, in spite of its obvious failings, for establishing the New Order. These buildings belong to this international society, so it follows that when you cross the threshold of a church you are on supra-national territory; when you worship God in a church you are in a spirit of comradeship, not only with the people around you, but with the Christians who are likewise worshipping God in Norway and Russia and America and Germany, and Japan.

If you look at the Church in this light, although parts of the Church on the Continent have become the dupes of the State, is that any reason why we in this country should do so too? We have an allegiance higher than that to our country, if we are members of the world wide Church. That allegiance does not permit us to veil the cross in the Union Jack any more than it permits the Nazis to bend it into the swastika. Continually we need to remind ourselves of what Sir Stafford Cripps said when he came to Bristol: "We must realize that our religion either means everything or nothing. There is no half-way position that it can occupy in our lives . . . Our Church has lost its strength and power because it has failed to give the world the leadership for which it looks." Men are looking to the Church now as never before for a courageous leadership. Now is our opportunity. The question of bells or no bells is unimportant in itself, but is an indication that thoughtlessness may align the Church unquestioningly behind the State.

"How nice it was to hear the Church bells on Sunday." If the person who said this had in his mind, "bells to call the Christian community together to worship God," yes, it was nice.—But if, on the other hand, the bells to him did no more than to shout that a victory has been won; it wasn't at all nice—it was just awful.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Garden in New Guinea

*Cumberland Terrace, Tenn.*—Pfc. William Hugh Harris, communicant of St. James' Church, Cumberland Furnace, is teaching natives of New Guinea to raise vegetables for the army. Bishop Edmund P. Dandridge has just learned. Bishop Dandridge says Private Harris was a teacher of vocational agriculture in the Hickman County High School at Centerville, Tenn., before induction into the army. He writes that they have plenty of bananas, cocoanuts and wild hogs, and his business is to add fresh vegetables to the army menu. Some of the natives have learned English from the missionaries and through them he is able to instruct others. "Thus," says Bishop Dandridge, "the Church's missionary work and practical training in Tennessee, and the army, and the natives, united in supplying the needs of our boys far away."

## Georgia Convention

*Savannah, Ga.*—The convention of Georgia was held on May 5 in St. Paul's Church. In addressing the convention Bishop Barnwell stressed mainly the war and its effect on world conditions. He discussed the part the United States played in bringing about this war and the part the U. S. should have in helping to establish permanent peace. He charged that when we stood aside and washed our hands of all responsibility for building a cooperative world by staying out of the League of Nations 25 years ago, we were the Pontius Pilate of the world. "The rich fool of Scripture, who thought to lay up his goods and take his ease but whose soul was required of him that night by God, was the first great isolationist." The convention voted to increase the stipends of the missionary priests. It was reported that the government had bought 24½ acres of land belonging to the Diocese on St. Simon's Island for a conservation park. Elected to General Convention: Clergy: James B. Lawrence, Ernest Risley, Hamilton West, William H. Brady. Laymen: J. A. Setze, J. Sullivan Bond, William K. Miller and Dewey Cooke.

## New York Convention

*New York, N. Y.*—The highlight of the New York meeting May 11th was the address by Bishop Manning devoted largely to unity with Presbyterians. Declaring that none of the Churches are "spiritually ready for reunion" he concluded his address by stating that "I trust, and pray and believe that this issue will not be forced upon the Church." Elected delegates to General Convention: Clergy: Roelif H. Brooks, Frederic S. Fleming, Harry Price, Randolph Ray. Laity: R. R. Belknap, Augustus N. Hand, C. G. Michalis, Edward K. Warren.

## Asks for Suffragan

*Puerto Rico*—Bishop Colemore, for 29 years bishop of Puerto Rico, has announced that he will ask General Convention for a Suffragan Bishop. Himself 64 years old, he suggests the election "of a young man to the office of suffragan bishop who might have two or three years' experience under the guidance of the older man."

## Committee on Negro Work

*New York, N. Y.*—Announcing the acceptance of Archdeacon Harris as secretary of the new national department for Negro work, an advisory committee is also named as follows: Negro members: Rev. R. I. Johnson of Bern, N. C.; Rev. John M. Burgess, Lockland, Ohio; Rev. John H. Johnson, New York; Rev. George M. Plaskett of Orange, N. J.; Judge Hubert T. Delany of New York and Dr. L. H. Foster of Petersburg, Va. White members: Dean Haines of Louisville; Rev. W. A. McClen then of Baltimore; Rev. B. C. Comer Lile of Cleveland; Rev. Gardiner M. Day of Cambridge; Mr. William C. Turpin of Macon, Ga. and Mrs. W. L. Torrance of Detroit.

## New Hampshire Convention

*Concord, N. H.*—The keynote address at the convention of New Hampshire was given by the Rev. Norman B. Nash in St. Paul's Church May 4. Mr. Nash is rector of St. Paul's School. Bishop John Dallas in his address emphasized the added opportunities for pastoral work of a most intimate kind, which the war

with all its stress and strain has brought to every pastor. Delegates to General Convention: Clergy: Norman B. Nash, Robert H. Dunn, Bernard N. Lougren, and Laurence F. Piper. Laity: Harry H. Dudley, Harold K. Davison, John R. McLane and John R. Spring.

## Malvern Again

*Providence, R. I.*—During the week of May 3, the Rev. Robert P. Casey, on the staff of St. Stephen's Church presented a series of three lectures on Malvern, entitled "A Christian Conception of the Post-War World." They were given in Grace Church Parish House. Dr. Casey is a professor of Biblical Literature in Brown University.

## Pardue at Hobart

*Geneva, N. Y.*—Baccalaureate service of the two senior classes of Hobart College and Smith College



Bishop Duncan M. Gray is the newly consecrated diocesan of Mississippi

were held in St. John's Chapel on the Hobart campus Sunday evening, May 9. The speaker was the Rev. Austin Pardue, dean of St. Paul's Cathedral, Buffalo. Francis Biddle, attorney general of the United States, delivered the Phi Beta Kappa address at the commencement. It was held in Trinity Church, a return to the precedent established at the first Commencement of Hobart College, August 2, 1826. The graduating classes were small as a result of the wartime program of academic acceleration which made it possible for almost half of the seniors to complete their work and receive their degrees at a special convocation last December. Many degrees were



awarded in absentia because of the men already in the armed forces.

### Washington Convention

*Washington, D. C.*:—The convention of Washington, meeting in St. Margaret's Church, shortened its sessions to one day. In absence of Bishop James E. Freeman, due to illness, the convention address was read by the Rev. Raymond Wolven, chaplain to the Bishop. It touched on the Church facing the problems of youth and he commended the consideration of this "vital and all important question" to the clerical and lay delegates who attended. The convention dinner which followed the session, was addressed by Bishop Oliver Hart, coadjutor of Pennsylvania. Deputies to General Convention: Clergy: Rev. F. J. Bohanan, Rev. Clyde Brown, Rev. F. Bland Tucker, Rev. T. O. Wedel. Laity: Thomas E. Robertson, O. R. Singleton, Charles F. Wilson and Dr. W. S. Bowen.

### Negro President

*Lawrenceville, Va.*:—Dr. Luther H. Foster, graduate of what is now St. Paul's Polytechnic Institute, has been named president of Virginia State College for Negroes at Petersburg. He has conducted educational surveys for the General Education Board, served as president of the Association of Business Officers in Schools for Negroes, and administered the Negro Graduate Aid Fund of the State Board of Education. Dr. Foster was given the honorary degree of LL.D. by Morris Brown College, Atlanta. He was cited for unusual achievement and service to his state by the Richmond Times-Dispatch Honor Roll of Virginians for 1942. Serving as the institution's business manager and treasurer for 30 years, he gained a national reputation.

### Death of Bishop F. F. Johnson

*Newtown, Conn.*:—Bishop F. F. Johnson who retired as bishop of Missouri in 1933 died at his home here on May 9th.

### Bishop Littell Speaks

*Roanoke, Va.*:—Bishop Harrington Littell, who for 30 years was in China and thirteen years served as bishop of Honolulu, spoke the first week of May at many of the churches in this diocese. He brought with him much interesting information about the geography, the people and the conditions existing in the central and southern Pacific, the work of the Church in this region in past years, and the Church in relation to the

war and the war in relation to the Church. He addressed a congregation at St. Paul's Church, Salem; was the speaker at the monthly parish luncheon of the women in St. John's Church, Roanoke, to which women from the churches of Christ and St. Peter's also came; addressed the Laymen's League of Christ Church at a supper meeting attended by men from St. Peter's and St. John's Churches. He was also at St. John's Church, Bedford, and later addressed the congregations of the three churches in Lynchburg; St. Paul's, St. John's and Grace Memorial.

### Vermont Convention

*Montpelier, Vt.*:—The Convention of Vermont was held on May 4 and 5 in Christ Church. The Rev. John Mockridge, acting chaplain of Rock Point School, spoke at the evening session about the work done by this school for girls who are in unfortunate environments and families. The business affairs of the diocese were reported as being in excellent condition. In his address Bishop Van Dyck pointed out that while there was no marked back-to-Church movement in Vermont, there was a readiness on the part of Vermonters to listen to religious people. He stressed the need for services which would be introductions to the more liturgical services of the Episcopal Church. Elected to the General Convention: Clergy: Charles S. Martin, Frank J. Knapp, Harvey D. Butterfield, Herbert Hawkins. Laity: Flynn G. Austin, Frederick W. Thayer, John S. Millis, D. Bobb Slattery.

### Michigan Secretary

*Detroit, Mich.*:—The Rev. Gordon Matthews, rector of the Epiphany, Detroit, for the past six years, took up his new work as executive secretary of the diocese of Michigan on May 1.

### Union in Albany

*Albany, N. Y.*:—The committee appointed at the 1942 convention of the diocese of Albany reporting at this year's convention expressed "the fervent hope that the Episcopal Church and the Presbyterian Church may achieve such a union. While the committee is not prepared to reject or to endorse by unanimous vote any plan yet proposed, we nevertheless recognize the progress which has been made and, without commitment to details, would commend the commissions of both Churches for their earnest efforts toward understanding

and harmony." The committee offered no resolution to the convention but expressed "the hope that the approaches to union will be continued and that other and further bases of unity will be explored."

### Death of W. F. Jerome

*Detroit, Mich.*:—The Rev. William F. Jerome, for more than fifty years a clergyman of the diocese of Michigan, died on April 30th in his 80th year. He was a pioneer in the field of religious services by radio when, in 1920, he drove his sound-equipped "church on wheels" to isolated areas where thousands heard broadcast sermons and music from the cathedral in Detroit.

### Central New York

*Syracuse, N. Y.*:—The convention of Central New York met on May 11th at St. Paul's Church. One of the important matters to come before the meeting was the report of a commission on marriage, dealing with the report to come before General Convention in October. The preacher at the convention service was Dean Kirk O'Ferrall of Detroit, while the speaker at the dinner was the Rev. Henry E. Hubbard of Elmira, senior priest of the diocese, who spoke on the early days in the life of the diocese. The dinner marked the 75th anniversary of the diocese.

### Leaves Oakland

*Oakland, Calif.*:—The Rev. Walter Williams is leaving St. Paul's Church, here, to take charge of St. Mark's, Denver. As assistant rector he has been the director of religious education and has also given valued assistance to the army and navy commission of the diocese and the young people. The Rev. A. Ronald Merrix, the rector, is now looking for Mr. Williams' successor, and stresses the increased work there is to do because of wartime developments in the area.

### Aid from Commission

*Boston, Mass.*:—One of the chaplains with the royal Australian air force, the Rev. V. W. Deakin of Melbourne, recently called at the diocesan house, after having heard the words "One Joy Street" at Guadalcanal, given as a prescription if trouble should arise. Trouble did arise. As he and his men passed through Massachusetts, he became separated from his equipment and stopped to inquire where he might purchase a chalice and paten, for he had some thousand men to whom to minister. The army and navy com-



## THE PICTURE ON THE COVER

New York, N. Y.:—The picture on the cover is of two sturdy sons of fighting guerrillas who are being cared for by the Rev. Kimber Den. (See *Backfire*.) Their fathers who are far away in actual combat areas and more than likely their mothers also are guerrilla fighters or else are hard at work in war-winning industries. The guerrillas for the most part are in the famous Eighth Route Army which has been such an important factor in Chinese resistance.

mission was able to supply the chalice and paten together with a full set of altar linens, just as they are given to our own chaplains. Chaplain Deakin was surprised and overcome. The chaplains in the Australian forces had to buy their own outfits before they were commissioned, he remarked.

### Kansas Convention

Emporia, Kan.:—The convention of Kansas was held May 3 in St. Andrew's Church. Members of the convention voted unanimously to approve in principle the proposed marriage canons. Bishop Goodrich Robert Fenner, a member of the commission on unity, gave a helpful address on *Basic Principles*. Delegates to the General Convention: Clergy: W. Paul Barnds, John Warren Day, Charles R. Davies, H. C. Attwater. Laity: H. N. Glover, Harry W. Horne, Charles E. Vestle and Milton P. Fuller.

### Chimes Ring Again

Brooklyn, N. Y.:—No longer will the Sunday morning services be ushered in silently in the community where beautiful St. Ann's stands. Through a legacy and several gifts, the chimes in the tower have been overhauled and new screening built around the tower to keep out the pigeons. The neighborhood will appreciate the chimes which have been silent for so long.

### Colorado Convention

Denver, Colo.:—Bishop Johnson and the Rev. William Worthington, rector at Longmont forty years ago, were the guests of honor at the convention of Colorado, meeting May 9-10. Another highlight was an address by the chancellor of the diocese, James G. Pershing, on union with Presbyterians, and the convention later instructed its delegates

to General Convention that "they vote against *Basic Principles* and possible union at this time." Speakers at the convention dinner were Bishop Ingley and Captain H. S. Kennedy, chaplain in the army. Elected to General Convention: Clergy: Newton L. Carroll, James W. F. Carman, James L. McLane, Paul Roberts. Laity: Charles Alfred Johnson, J. H. Pershing, W. W. Grant, Hugh McLean.

### Unusual Present

Richmond, Va.:—A gavel turned from a floor joist beneath the pew in old St. John's Church, from which Patrick Henry made his immortal "Liberty or Death" oration, was presented to President Eric A. Johnston of the United States Chamber of Commerce at the annual meeting of that body. The presentation was made by Thomas C. Boushall on behalf of the Richmond Chamber of Commerce. The gavel was turned out by J. Joseph May, former vestryman and trustee of St. John's. The joist from which the material was obtained had been removed in the course of repairs.

### Newark Convention

Newark, N. J.:—Bishops of the diocese of Newark took opposite positions in regard to *Basic Principles* in their addresses before the convention, meeting May 11th. Bishop Washburn stated that several points needed to be made clear before there could be unity, whereas

Bishop Ludlow stated that he was for General Convention approving *Basic Principles* in principle. Bishop Ludlow was also outspoken in his praise of Wendell Willkie, declaring that more than any other public figure he has shown an understanding of the forces at work in the world. He said, however, that he doubted if he had a chance to be president "because the Democrats are too stubborn and the Republicans too dumb." Two WITNESS editors were elected delegates to General Convention, Dean Lichtenberger and Lane Barton. The other clergymen elected were the Rev. Charles Gomph and Canon Leslie.

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Laymen elected were H. Young, Col L. K. Lydecker, Henry Stetson and Austin Murray.

### Dutch at Cathedral

*Boston, Mass.:*—The Dutch people of Greater Boston held a service in the Cathedral Church of St. Paul on May 9, just three years after the Netherlands were invaded by Nazi troops. Dr. Auer, president of the Netherlands Society, preached the sermon; and the Dutch Consul, Mr. van Panhuys, attended. Psalm 42 was read in Dutch; the second (121) in English. The anthem to a Dutch melody, closed with the moving words, "Thy name be ever praised! O Lord make us free!" Dean van Etten gave the word of welcome on the sobering and impressive occasion. This Dutch service is emblematic of the way in which the Cathedral under Dean van Etten's leadership, reaches out to the interests of many peoples. The evening service was attended by members of the Guild of St. Barnabas for Nurses, marking the anniversary of Florence Nightingale's birth.

### Woman Chaplain

*Leesburg, Va.:*—The only woman jail chaplain in the United States was recently named by the Virginia department of public works to become chaplain of the Leesburg jail. Mrs. Laura E. Conrad Thompson, the appointee, is the widow of Colonel Magnus S. Thompson, former Confederate soldier.

### New School Head

*Baltimore, Md.:*—Miss Laura Fowler, who for 17 years has so successfully directed the Hannah More Academy, a diocesan school for girls, Reisterstown, will retire as principal of the school at the close of the present academic year. One year ago Miss Fowler tendered her resignation, but the board of trustees requested that it be postponed because of the extraordinary conditions created by the war. During her tenure of office, the enrollment and scholastic standards of the school increased. The spiritual life of the girls was her

big concern and she directed a religious program of services and study. The chapel was remodeled and enlarged, a new wing, Lawrence Hall costing \$43,000, was built and paid for, together with other numerous improvements. She will be succeeded by Miss Janet Ward of East Orange, New Jersey.

### Religious Education

*White Plains, N. Y.:*—On the Forward in Service Program of Westchester County broadcasted over radio station WFAS, the Rev. George F. Bratt, rector of St. Paul's Church, decried the fact that children attending Sunday School receive instruction for only forty hours a year. He declared that although the program of released time for religious instruction in the public schools has helped somewhat in the religious education of children, it has not proved to be the whole answer to the problem. He charged that failure to make the plan work better was due, in part, to the indifference of parents who did not insist that their children receive religious instruction during the released time from school period. Mr. Bratt offered three suggestions to parents for the encouragement of their children in religious education. 1. Visitation of the Sunday School by parents and the formation of parent-teachers associations in Churches. 2. The practice of religion in the home. 3. Set aside some time during the day for the reading of the Bible.

### Students of Missions

*Pensacola, Fla.:*—Diocesan missionary opportunities are being studied by the Workshop, a group of students at Ruge Hall, Florida State College for women. Plans have been initiated for the summer program. The first quarter was spent investigating places where there might be

work for those in the Workshop. During Christmas the girls accumulated material about their home churches which was presented at subsequent meetings. At present the Workshop is divided into five groups, each of which is studying a special locality and concentrating on one phase of the Church's work in relation to the needs of that particular place. About 26 students are taking an active part in this program.

### North Carolina Convention

*Durham, N. C.:*—The convention of North Carolina, meeting here May 11-12, was largely routine. Deputies to General Convention: Clergy: D. W. Yates, W. S. Turner, A. S. Lawrence Jr., M. G. Henry, Laity: A. B. Andrews, K. D. Battle, J. H. Cutter, W. H. Ruffin.

### Conference on Music

*Boston, Mass.:*—A conference on Church Music will be held in Trinity Church, June 24-July 4, under the direction of Everett Titcomb, organist and choirmaster at the Church of St. John the Evangelist, composer, instructor in choir training at

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the New England Conservatory of Music, and well known for his many years as director of the School of Music at the Wellesley Conference. The Rev. Theodore P. Ferris will be conference chaplain and the faculty will also include Dr. Francis W. Snow, organist and choirmaster of Trinity Church, and Miss Grace Lessie for voice training.

### New Headmaster

**Lynchburg, Va.:**—The trustees of Virginia Episcopal School have announced the election of Dr. George Lloyd Barton, Jr., as headmaster of the school effective July 1st. He will succeed the Rev. Oscar deWolf Randolph, who recently resigned after a service of fifteen years as rector of V.E.S. Mr. Barton was headmaster of DeVaux School, Niagara Falls, New York, from 1935 to 1942 and for the past year he has been headmaster of Christchurch School in Virginia. It will be noted that the Trustees have departed from the traditional procedure by electing a layman rather than a clergyman to conduct Virginia Episcopal School. In this case however the break is a slight one, since Mr. Barton has long been active in the Church and he will have the assistance of a chaplain in residence at the School.

### Rural Conference

**Lenox, Mass.:**—The first rural conference of the province of New England will be held at the Lenox School, June 14-19, under the auspices of the Synod. Bishop Oliver L. Loring of Maine served as chairman of the committee, which is composed of delegates from all the New England dioceses, to plan the conference and will be a member of the faculty. The Rev. Harold Belshaw, executive secretary of the province, is director of the conference and Miss Margaret W. Teague of Western Massachusetts is the assistant director. Emphasis will be placed on sharing what is actually being done, and explaining methods that are found to be effective in carrying forward the whole program of the Church in rural districts. The faculty will be made up of experts in the rural field.

### ANSWERS

I. Places: Hermon, Gomorrah, Sodom, Emmaus, Jezreel, Ur, Beersheba. Persons: Meshach, Sapphira, Jehu, Jezebel, Haggai, Bathsheba. Both places and persons, but better known as places: Sidon, Uz, Sheba.

II. 1. Saul. 2. Samuel. 3. Joshua. 4. St. John and St. James. 5. Methuselah. 6. Isaiah. 7. Jeremiah. 8. Ezekiel.

### Massachusetts Convention

**Boston, Mass.:**—In the tradition of true liberalism both sides of the question of union with the Presbyterians was presented at the convention of Massachusetts, meeting May 11th at Trinity Church. A vote was then taken which is to be referred to General Convention for guidance. Those favoring *Basic Principles*: clergy, 103; laymen, 153. Opposed: clergy, 33; laymen, 59. Bishop Sherrill in his convention address dealt both with union and the international situation—an address which will be reported in detail in the next WITNESS. Delegates to General Convention: Clergy: Phillips Osgood, Angus Dun, Henry Ogilby, Whitney Hale. Laity: Stoughton Bell, L. B. Phister, Clarence H. Poor, E. O. Proctor. They were elected by a system of proportional representation.

### Bethlehem Convention

**Easton, Pa.:**—The convention of Bethlehem, meeting here May 11-12, urged continuance of the commission on approaches to unity but avoided approval or disapproval of *Basic Principles*. Addressing the convention were Mrs. Samuel Rhodes of Wilkes-Barre, diocesan Auxiliary president; Mrs. Harper Sibley of Rochester, N. Y., and the Rev. John Gass of Troy, contributing editor of THE WITNESS. Bishop Sterrett in his address expressed his approval of union with Presbyterians. General Convention deputies: Clergy: William K. Russell,

Roscoe T. Foust, H. W. Diller, Rodney Brace. Laity: Alfred Darte, Edward Warren, Stanley Wood, R. P. Hutchinson.

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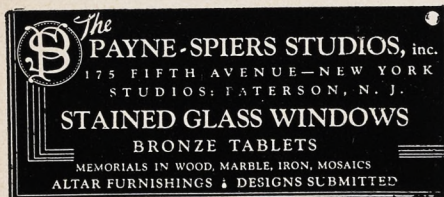
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G. Wood. Cambridge University Press,  
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The latest volume in the little series en-  
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relation between Christianity and civiliza-  
tion. The fundamental bases of our  
civilization are liberty, justice, mercy, and  
truth. These are the principles which now  
stand in jeopardy every hour, since they  
have been renounced by the leaders of  
the Axis countries. Although Jesus did  
not come to save civilization, but rather  
to save men and women (p. 17), neverthe-  
less it is true that Christianity, rather  
than scientific Humanism, or Marxism, is  
the real parent and guardian of these  
highest human principles of living. The  
book contains an extremely interesting dis-  
cussion of a Christian cooperative common-  
wealth; the author does not go as far as  
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mon. On the whole this is a most stimu-  
lating and readable presentation of the  
importance of Christianity for the sur-  
vival of civilization.

—F. C. G.

\* \* \*

\*CLERICAL ERRORS by Louis Tucker. Har-  
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able, book dealing with one man's adven-  
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—W. B. S. Jr.

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THE CREED OF CHRIST by Gerald Heard.  
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The book is composed of five sermons  
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chological truths. Taking the Lord's  
Prayer as specific instruction as to how we  
should pray he attempts to render its five  
petitions in his own language and for  
the use of people like himself who feel  
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THE WITNESS — May 20, 1943



# 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. WOLCOTT CUTLER  
Charlestown, Massachusetts

I write to ask whether I am the only Protestant minister in this country who at the present moment persists in declining to allow an American flag or a military honor roll or both in his church edifice. I will not argue the point in this column but will simply state that personally I fail to see how a church can post the names of those of its members who are serving in the armed forces of the country, listing them apart from other parishioners who may be just as dangerously occupied or just as devout disciples of the Master, without blessing war as an institution or sanctioning military service as, at the very least, an ethical necessity, preferable to any possible alternative of Christian witness and service. My vestrymen seem to think that they might be persuaded of the reasonableness of my position if any other church or minister in this country or in Canada or England agreed with me, under present circumstances.

ANSWER: See *Talking It Over* in this number.

\* \* \*

THE REV. KIMBER DEN  
Lichuan, Kiangsi, China

I am sure many of my good Christian friends in the United States will be glad to know that I am still on the job, in spite of many added difficulties. The whole war situation looks to be very encouraging. The triumph of evil certainly cannot endure. I am sure the hour of good will soon come, with freedom and joy for all people. I am sure we will have to be ready soon for the task of reconstruction of a peaceful world when the present chaos is over. If a new world is to be born the Christian Church must play a large part in bringing it to birth.

Our relief work here has considerably expanded. We have large numbers of refugees, particularly children orphaned by the war. We care for gardens with everybody pitching in. We have classes for women and children during the day and in the evening classes for the men, most of whom are illiterate. We also do what we can to care for the people of the village and particularly for the poor street children. The work of the two clinics is especially important as you will understand when I tell you that last year we treated 9,261 patients. The large influx of new refugees into our field service center last summer, as a result of the Japanese invasion, helped to swell these figures. The task of medical supplies hampered our work a great deal.

This spring we are holding a conference for rural church workers and we expect a large number of pastors and others who are carrying on their work throughout Kiangsi and North Fukien under extreme difficulties. There will be fellowship, observation study and discussion of rural problems.

As a result of the Japanese ruthless invasion in this section many new problems have been created as well as many new opportunities offered for new work. For the sake of bolstering the morale of our

suffering people in this war-torn area, which is so vital to our national defense, we feel duty-bound to utilize every opportunity available for more useful and effective service. It is our hope to launch an even more ambitious and aggressive program for various forms of war-time service, in addition to our regular project of rural reconstruction work. So our new watchword is "to intensify our effort of going forward in service."

ANSWER: The letter from Kimber Den was mailed on February 19th by clipper and arrived in New York on May 11th. It is unnecessary again to stress the increased difficulties the work is facing due to inflation which is so severe in China. Those who care to help in this vital work should make checks payable to "Treasurer, CLID" and forward to the CLID office at 155 Washington Street, New York City. Funds are cabled through the Bank of China as often as the amount donated justifies the expense of cabling.

\* \* \*

THE REV. THOMAS S. LOGAN  
Philadelphia, Penna.

I was, along with my people of St. Michael and All Angels, benefited by the splendid series of articles by outstanding Church leaders that appeared in THE WITNESS during Lent. I sincerely hope that next Lent a similar policy will prevail.

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