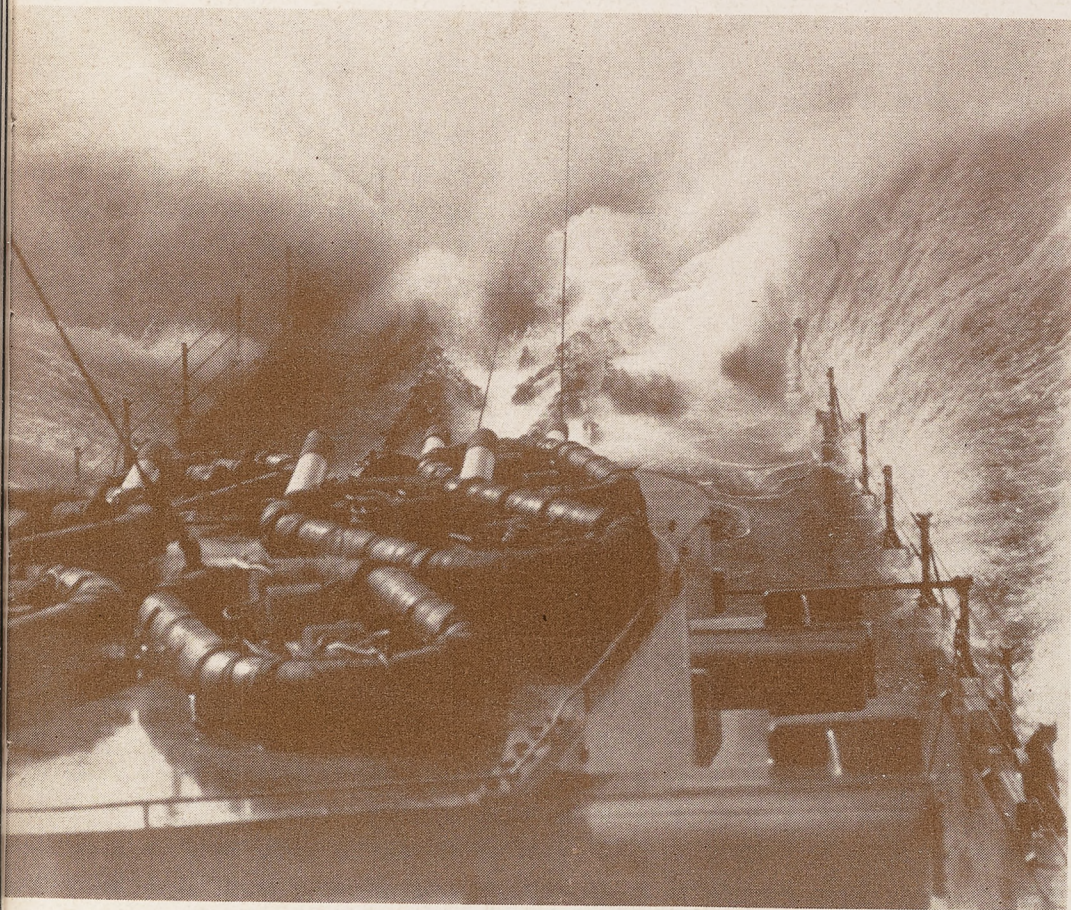


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The WITNESS

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MAY 27, 1943



CONDUCT SAFELY
THROUGH PERILS
OF THE DEEP. . .

THE MARRIAGE CANONS

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 1817 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

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MAY 27, 1943

VOL. XXVI

No. 52

CLERGY NOTES

BENZINGER, ARTHUR H., was ordained to the diaconate in St. Andrew's Church, Emporia, Kansas, by Bishop Goodrich Fenner on May 4.

CAUTION, TOLLIE L., rector of St. Augustine's Church, Philadelphia, Pennsylvania, has accepted a call to be vicar of St. Luke's Church, Washington Heights, New York City.

HOWE, C. FLETCHER, is now vicar of St. Michael's Mission, Montebello, California.

KIDD, WILLIAM E., curate of St. Martin's Church, New York, is now assistant on the staff of St. Luke's Church, Washington Heights, New York.

LAMBERT, ROBERT S., former rector of Calvary Church, Clifton, Ohio, is now a chaplain in the navy.

MILLER, GEORGE FRAIZER, rector of St. Augustine's Church, Brooklyn, New York, died in his home on May 9 at the age of 78. Mr. Miller was a priest for 55 years, senior clergyman of the Long Island diocese and was rector of St. Augustine's for 47 years.

MORRILL, GRANT A., rector of St. Matthew's Church, Clifton, Ohio, resigned to become a chaplain in the navy.

SIMPSON, THOMAS A., formerly archdeacon of Indian work in North Dakota, will become rector of All Saints' Church, Minot, North Dakota.

STROHSAHL, VINCENT H., formerly vicar of the Church of St. Mary the Virgin, Chapqua, New York, is now curate of Grace Church, Newark, New Jersey.

TAYLOR, CHARLES W., priest in charge of The Church of the Holy Trinity, Hicksville, has been elected rector of Christ Church, Babylon, Long Island, New York.

ZEISLER, RICHARD S., assistant to the rector of Trinity Church, Columbus, Ohio, has been appointed priest in charge of St. John's Church, Columbus, Ohio.

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.

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 Paysant, 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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Social Gospel Is Paramount Says Bishop Sherrill

*Convention Address also Deals with Unity
And also with the International Situation*

By Anne Milburn

Boston, Mass.:—"It is the task of the Church so to apply the teaching of the Christ that there may be a social order in which men, women, boys and girls may be able not only to hear the Christian message but to live the Christian life." So declared Bishop Henry K. Sherrill in addressing the convention of Massachusetts on May 11th. He also minced no words in letting it be known where he stands on the question of unity with the Presbyterian Church. He stated that fears of hasty action were groundless and that the whole issue was quite simple. "If we believe that as a result of the negotiations already held between the Churches, reunion is impossible or undesirable, then we should say so frankly and rescind the unanimous action taken by the General Convention of 1937. If on the other hand, we feel that the present state of the discussion holds real promise for the future, then we should encourage the commissions of the two Churches to continue on the present lines and to report to the next General Convention. For myself, I mean as a member of the House of Bishops to support the latter course in the hope that in time these two great Churches may be able to unite."

Returning to a discussion of social and international affairs, Bishop Sherrill said that "It is hard to pray when you are cold, or starving, or homeless or tortured in body and mind. Let no one tell you to the contrary. There have been heroes and saints who have risen above those things, and in the midst of a hell on earth have been able to look toward heaven. Such fortitude is

not impossible but rare. For the great majority of mankind there must be evident some manifestations in society of justice, brotherhood and truth or else the majority are swept along by the mighty force of social influences they cannot control. President Wilson coined the phrase 'the world safe for democracy.' No world in one sense can or should be safe for Christians. But we must have a world in which it is possible for men to practice, however imperfect, the achievement—the love of God and man. The so-called social gospel is of the very essence of the Christian religion. Personal salvation we must have, of course, but always based upon the consciousness that we are members one of another. The Church must have a care for society, for Her children are a part of that society.

"In what I have to say I am thinking in terms of principles and not in any terms of parties or of political leaders. As a matter of fact, I do not believe that any Church should as a Church deal with politics or politicians even though they be dignified by being called nations and statesmen. Every time in history we find a Church trying to further the cause by political methods we find always spiritual compromise and in the end a lowering of moral standards. So when I speak of the Church in relation to the social order, I mean simply that the Church proclaims the principles of Christ's teaching. Then Christian men and women must try their best to make those principles effective as they are loyally applied to the circumstances of today. The Church cannot bear a party la-

bel of any kind. But Church men may, perhaps should do so, but with their loyalty given first not to a party, but to the cause of Christ in human life.

"In our national life the war has revealed great heights and depths. We can be grateful for great strides in the field of co-operation. We have seen the spectacle of millions of Americans of every background serving gladly a common cause, and for this evidence of democracy we can be thankful. But on the other hand, the war has revealed unpleasant facts and factors which must be faced. The draft has shown millions living in poverty, ignorance and ill health. We must give heed to the environment which makes such conditions possible. Again we talk much of democracy, but here at home we



Bishop Henry Sherrill delivered a notable address before the convention of the diocese of Massachusetts

have a race problem which is far from solution; millions of our fellow citizens feel themselves dispossessed even while they are fighting for democracy. The recruiting of great numbers of men has brought to our attention the problems of sex and indulgence. The false mantle of prudish secrecy must be torn away that we may know where we stand. We are brought face to face with moral breakdowns in many homes. While our chaplains tell of great religious faith, they also testify to re-

ligious and spiritual illiteracy, a condemnation of our Church life. These facts are not new; the war throws them into strong relief. These matters must still be our concern after the war is over. What I fear is a moral letdown when the pressure is off, and that when peace comes we shall be in danger of a reaction which will lead us to look back rather than forward. Victory by itself will only give us the chance to build a better America. I speak in no terms of a definite program, for programs with the best of good will, can be wise or foolish, sane or unbalanced, practical of achievement or

leaven which will affect a transformation.

"The need of Christian standards in the field of foreign relationships is even more pressing. Today under the pressure of the war everyone talks of the necessity of cooperation between the nations. It is a commonplace. But again we must be on our guard lest there be a strong reaction when once the danger of military disaster is removed. We have had sad experiences of what may well happen. There are bound to be misunderstandings among the allies as to many points in any possible peace settlement. There will be those in

will be in danger of laying the foundation for future and greater wars. Surely events should have taught us that we have made the serious mistake of being isolationist in peace which has forced us to be interventionist in war. We cannot as a nation escape our responsibilities to the family of nations. This is idealism, but let me repeat, it is stern realism as well. If we are to avoid wars, we must play our part in the building and maintaining of a nobler world order. To achieve that goal, no sacrifice of selfish, personal or national interest is too great. To my mind no matter is of such paramount importance as this, for it has to do with great spiritual issues, to say nothing of the welfare of our children's children to their third and fourth generation. If we fail now, we shall be both wicked and stupid, for the truth is plain before us, and we shall have thrown away the sacrifice of the lives of untold millions."

BISHOP CAMPBELL GRAY HAS SOLUTION

South Bend, Ind.:—Bishop Campbell Gray, addressing the convention of Northern Indiana on May 5th, declared that if the proposed union with the Presbyterians goes through, there will result three Churches instead of one. "There is one conviction I have had but which for sweet charity's sake I have refrained from expressing in public," he told the delegates, "but now it has come out in print from the other side. There are those who are interested not so much in unity with the Presbyterians as they are in purging the Episcopal Church of those whom they call Anglo-Catholics. But we will not go out; I do not believe there will be an exodus from our Church of those who hold to Catholic faith and practice. If this proposed union should go through there will be three Churches instead of two; the Protestant Episcopal Church, the Presbyterian Church, U.S.A., and the United Church by what so-ever name it may be called. The irony of fate will be that the Anglo-Catholics, so called, will remain in the Protestant Episcopal Church (legal title) and possess the property and endowments thereof. The Presbyterians who are loyal to their confession of faith will remain in the Presbyterian Church, U.S.A. and possess its property and endowments and a brand new sect will be started on its way by those who leave their respective allegiances."



These women are picking over wool at a large industrial cooperative at Kansu in free China. The cooperatives have played a large part in keeping Chinese armies supplied and will play even a greater part in the reconstruction of China following the war. Many Church people and institutions have aided the cooperatives by sending donations through the CLID

Utopian. But I do think as Christians we should never forget that the Gospel considers the welfare of the many rather than the benefit of the few. He that is greatest among you shall be the servant of all. It is the task of Christian men and women to see that such a spirit is characteristic of American life—from bottom to top. We would be blind not to see clearly the lump of materialism and of selfishness. From our churches, our communion rails should go the

every nation who will see opportunities for trade expansion with great financial profit. Control of the air is bound to be a disputed matter. Soldiers will return from foreign service, tired of their allies and over enthusiastic about their own country. We are likely to hear again the cry 'America first' with the plea of no entangling alliances. Unless there is infinite patience and great wisdom, not simply idealism but ordinary commonsense will disappear and we

Distinguished Rabbi Addresses Annual CLID Meeting

Sees Possibility of Wave of Anti-Semitic Activity and Urges That Christians Act

By W. B. Spofford, Jr.

Boston, Mass.:—"When men have no work for their hands to do, working on the Jew in the form of open persecution becomes a substitute for working on a job," according to Rabbi Joshua Loth Liebman of Temple Israel, Boston, who was the principal speaker at a dinner-meeting of the Boston chapter of the Church League for Industrial Democracy on May 11th. Held in Trinity Church, the meeting, which was largely attended, served as a preliminary to the opening service of the 1943 diocesan convention.

Introduced by Bishop Sherrill and the Rev. Richard Emrich of the faculty of the Episcopal Theological School, Rabbi Liebman analyzed the pathological problem of twentieth century anti-Semitism as represented as a living plank in the Nazi platform and as a latent threat in our American culture. "Anti-Semitism, as developed in Hitler's *Mein Kampf* and as practiced by the Nazi party, is merely a projection of Hitler's own criminal tendencies," said Rabbi Liebman. Explaining that it has been proven that often individuals will project their own anti-social desires on other individuals or groups, he said, "Hitler has accused the Jews of every trait and desire which his-

tory shows that he himself possesses. He applied the same technique to the area of international politics when he accused his neighboring nations of the very aggressions that he was plotting."

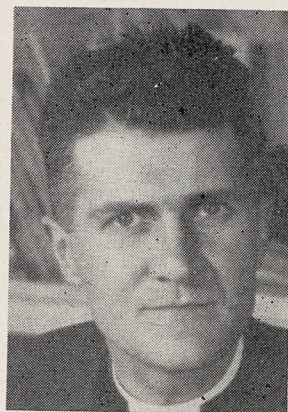
Stating that the work of Hitler has made the world Jew-conscious and the Jew self-conscious, Rabbi Liebman said that the modern individual tended to accept anti-Semitism as a natural phenomenon for three reasons. "First, our age is one of revolt against the future. Modern man has always been a little afraid of the unknown to come and consequently has sought to escape it and the responsibility it brings. The Jews, somehow, have been built up as a symbol of the future and, as such, are persecuted by a society which is attempting to return to the ways of the past. Hitler climbed into power because he represented a reactionary alternative to progress and his acts against all progress have been sympathetically supported by a tired and fearful generation."

Secondly, Rabbi Liebman pointed out that our era represents a revolt against austere and lofty feelings represented by the human conscience and the Jews, as a minority group possessing a heritage of such consciousness, are therefore persecuted. In the third place, he said, this age is one of revolt against God. "The Germans could not attack Jesus and his religion openly so therefore they had to pick on the Jewish religion which had fostered that religion." Quoting Jacques Maritain and John MacMurray, Rabbi Liebman explained that reaction was hoping to strike at Christianity through the Jewish people and that it was compulsory for both religions to combine forces to successfully fight the attack.

Turning to American manifestations of the problem, which are increasing by leaps and bounds, Rabbi Liebman warned that: "After the war, if our nation cannot solve the intricate problems of an economic, political and social nature, it is distinctly possible that we may seek to dodge the responsibility by institut-

ing a virulent, open wave of anti-Semitic activity. It is imperative that all of us—and especially you Christians, who have no stigma against you—attack this problem now with everything we have to insure against any such possibility."

The meeting, which was organized by the Revs. Gibson Winter and An-



The Rev. Paul T. Shultz, Jr., president of the Boston chapter of the CLID who presided at the meeting

gus Dun Jr., was presided over by the Rev. Paul T. Shultz, Jr., president of the Boston chapter of the C.L.I.D.

THE PICTURE ON THE COVER

New York, N. Y.:—Several months ago the managing editor of THE WITNESS was standing beside a very young lad in the uniform of the U.S. navy on a ferry boat crossing the Hudson river. The sailor was looking over snapshots he had taken in his travels. "I really think this one is a honey—and boy was I scared as we plowed through that storm." Agreeing that it was a striking picture, the editor remarked that it would make a good cover for a Church paper with which he was connected. The lad jotted down the address and said, "I'll see that you get an enlargement but it will have to wait awhile for I'm shoving off." Knowing the ways of youth we hardly expected ever to see the boy again, let alone to get the picture. But the other day in he walked, with a broad grin on his face and handed us an enlargement of the picture you see reproduced on the cover this week. The sailor's name is Elwood Van Note and the picture was taken by himself at sea. Where and when we are not at liberty to say; nor are we free to tell you of the exciting experiences this sailor lad had on his numerous voyages to various corners of this globe. But we do think you will appreciate this picture.

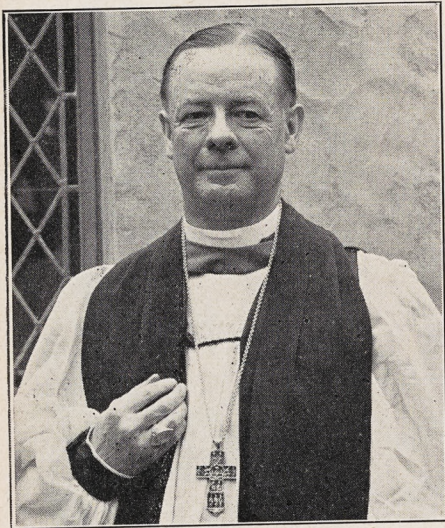
Kings and Queens

1. What gifts did the Queen of Sheba bring to King Solomon?
2. What King "turned to the Lord with all his heart, and with all his soul, and with all his might"? How old was he when he began to reign, and how long was he king?
3. What King "did more to provoke the Lord God of Israel than all the Kings of Israel that were before him"?
4. Who forged a letter in a King's name to the elders of a city, ordering a man's murder?
5. What King was wounded by a woman who told his armor bearer to kill him, that it might not be said a woman slew him?
6. The trees went forth to anoint a king over them. They asked the vine, the bramble, the fig and the olive. Which one accepted?

Answers on page eighteen.

SERGEANT WORKS FOR THE CHURCH

Camp Beale, Calif.:—Sergeant Clarence T. Abbott, Jr., assistant to the post chaplain, is another active Churchman in the service of his country. His activities include the regular chaplain's assistant's duties plus general office work, personal conferences, administrative functions,



Bishop Harry Beal of the Panama Canal Zone is the headliner at the commencement of the Berkeley Divinity School, being held today, May 27th, in New Haven. The alumni sermon is being preached by the Rev. Albert Lucas of Washington, while Bishop Beal is to deliver the commencement address

and hospital calling. Sgt. Abbott is of further assistance to the chaplain in worship services—as an example: during Lent the sergeant, in his capacity as licensed lay-reader, conducted Lenten devotions each Wednesday evening. The Lenten services included the litany, prayers, appropriate music, and a short address by Sgt. Abbott. The services were well received and attended by the men, especially since there is no Episcopal chaplain on the post. He is also chapel organist, and plays for Sunday worship services. He also plays for guard-house services and assists the chaplains in conducting these all-important services. All of the chaplains' assistants in the camp recently gathered together in an association, and Sgt. Abbott was elected the first president. He is also president of the post chapel chapter of the Service Men's Christian League. Recently a unanimous ballot was cast for "Brother Abbott," as he is affectionately called by the other non-commis-

sioned officers, and he was elected chaplain of the non-commissioned officers' club. Before entering the service last August, Sgt. Abbott was a student at the University of California. He is a postulant for holy orders under Bishop Karl Block of California. Sgt. Abbott is from Christ Church Parish, Alameda, California. Here, in civilian life, he was quite active in young people's work, choir, and superintendent of the Church school.

REAL NEWS FROM FLORIDA

Brandenton, Fla.: — A Negro clergyman has been elected a deputy to General Convention from the diocese of South Florida. He is the Rev. John E. Culmer, rector of St. Agnes', Miami. He was nominated by the Rev. Quintin E. Primo of Delray Beach, and was seconded by the Rev. T. T. Pollard of Christ Church, Coconut Grove, who praised the convention for its demonstration of Christian democracy. It is said to be the first time a Negro has been elected a deputy to General Convention. Whether or not this is a fact, it certainly is the first time a Negro has been elected from the deep south. The Miami Times, large Negro weekly whose editor, H. E. S. Reeves, is a member of St. Agnes', praised the action of the convention in a strong editorial.

THANKSGIVING SERVICES IN ENGLAND

London (by cable): — Sunday, May 16th, was outstanding among British wartime Sundays. Not only was the day marked by special thanksgiving for the recent North African victories, but it was also youth Sunday. Archbishop Temple issued a statement in which he said that the news of victory was obviously an occasion for thanksgiving to God on the part of all who believed that the overthrow of Nazism and Fascism was necessary for the welfare of mankind. He also issued a special prayer which began: "Almighty God, Judge of nations, we come before thee in penitence and thanksgiving, in humility and faith." The central service for youth was at Westminster Abbey at which a young army officer said that Christianity is not automatic and pleaded with the young people to make it a living fact by building a new world order.

ANOTHER LETTER FROM DEN

New York, N. Y.:—It is either a feast or a famine with the Rev. Kimber Den. Two letters have come from him in a week, though it has been months since we had heard from him. It is due of course to the uncertainty of the mails. In any case his last letter (there was one in *Backfire* for May 20th) is merely an enthusiastic Thank You All for a donation of \$1,000 that was sent to him recently by cable. He also reports of a trip covering about 1,000 miles during which he visited many cities. "I made a good deal of the journey on foot since busses were rarely available. While in Taiho, the wartime capital of this Kiangsi Province I had a good talk with the governor and he gave me a good deal of encouragement about our work for refugees. Kindly convey my great feeling of gratitude, through the columns of THE WITNESS, to the many people who have helped so generously."

THEY'RE IN THE NAVY NOW

Williamsburg, Va.:—The following Episcopalian clergymen were graduated on May 9th from the naval training school, located at William and Mary College; G. W. Buchholz Jr., Jack H. Courage, Gordon L. Kidd, Charles J. McDermott, Robert W. Nicholson. On May 23rd the school graduated Hurlbut A. Griswold and Duncan E. Mann. All of the men have commissions and are now in service as chaplains.

Lend-Lease

★ Some time ago St. James' Church, Upper Montclair, New Jersey, through its rector the Rev. Orrin F. Judd offered a rood screen which someone requested and received. They are now offering an open work metal pulpit which stands on an oak base to a church which is in need of one. If you are interested, write directly to the Rev. Orrin F. Judd, The Rev. George Backhurst, St. Clair, Michigan, wants to hear from a rector who has recently decorated the interior of his church. He wants particularly a churchy stencil to run around the wainscoting, windows and arch. Have you anything to offer others? Have you needs of your own? Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City.

EDITORIALS

His World, Not Ours

ON THE Rogation days we are directed to pray God to "pour out . . . (His) blessings upon this land and give us a fruitful season." Until a few generations ago men were quite willing to do this, but recently we have been cursed with the stupid notion that the chief source of human blessings was man himself. It was he who built the subways and developed the airplane; he made tractors and pulled fertilizers out of the air; he made marvelous discoveries and was a wizard at finance; he was laying out a road which would lead to Utopia.

The only trouble was that it took us in exactly the opposite direction and many of the inventions and discoveries stepped up the pace of all who travelled it. It took not one war but two to open our eyes to the fact that we were not the geniuses we thought we were. We were gadget-makers, with little knowledge of how to control what we had made—and the gadgets themselves began to control us.

It is half-past the time when we should have begun to realize that this is not our world but God's. We cannot ignore His fundamental rights, as Creator, to control us and to require that we learn from Him how to control gadgets in accord with His will for human society. Almost any farmer could tell you how this is done—by working as God's hired help. The world is His farm, not ours.

If we learn the very simple lesson written plainly in the Propers for the Rogation Days we may come to our senses before it is too late. God grant that we do.

The Marriage Canons

THE JOINT commission on holy matrimony of the General Convention has submitted two canons to the Church, presented well ahead of the meeting in October in order that discussion and study may be stimulated and opinions evoked from the Church. In publishing the two proposed canons in our March 25 number we commended them as,

in spirit at least, an encouraging advance from the legalistic attitude which has hitherto held us in bondage. In this issue is a critique of the commission's suggestion. The heartening significance of both the commission's tentative report and this article is that they both view marriage as a spiritual relationship and also succeed in obviating, as far as possible, the present necessity of the innocent suffering throughout their lives with the guilty. Though the problem is not a simple one surely

men of good-will, recognizing present dissatisfaction, should be able to find an acceptable solution. And it ought not to be longer delayed. We trust the opening of this subject will bring responses from our readers.

Improving on the Prophets

SURELY no one has failed to observe how often the preachers now-a-days say "you and I." Most people probably think that this is merely patter, and are willing to put up with it, as with so many other instances of bad taste, reflecting that one can't expect too much refinement of style, seeing that after all "you and I . . ." But the discerning hearer will gradually become aware that there is a lot more in it than that, will perceive in fact that it is one way of complying with St. Paul's exhortation, "giving no offence in anything, that the ministry be not blamed." Perhaps he will observe first of all that the preachers rarely use this phrase when

they might well do so, as, for example, St. Paul did when he said (substantially), "You and I rejoice in the hope of the glory of God." No, they do as no apostle or prophet ever did, they attach it to every rebuke, reproof, correction, instruction in righteousness. Eventually the discerning observer will perceive that the purpose of it is to take back again every reproof the preacher has been indiscreet enough to utter—"that the ministry be not blamed."

In the old days, which evidently were pretty crude, the prophets and apostles were dreadfully downright. Now the people won't stand that, and

"QUOTES"

THE uneasiness about the color problem in parts of our country is amounting to fright. The war and events abroad, particularly the war with Japan and the unrest in India, are forcing white people to know that all is not well. Surfaces are beginning to heave. It would be a pity if vigorous re-education did not begin at the same time; for the first impulse of fright is to repress by force, and there can be no such repression that will solve this problem of human inequality. It has gone on too long, it is too vast, it affects too many millions of people, for the white man to dream that his much smaller numbers can any longer repress the dark peoples of the world by force. Common sense points to as quick an educational process as can be implemented.

—PEARL BUCK

the preachers of course have to be more urbane. Just think how Nathan presumed to speak to David—"Thou art the man." Remember that David was a king! Nathan could perfectly well have said, "Yes, your majesty, that was a mighty mean man I depicted; but I told the story only to prompt you to reflect upon the universal sinfulness of the human race. After all there is a sort of aesthetic pleasure in that, and it is only honest for us to look facts in the face and recognize that we are pretty much a bunch of scoundrels, you and I."

Now that we are getting out a new hymnal (without any obvious need of incurring this new expense in war time), we might have a new and more urbane edition of the Bible, at least of the Old Testament lectionary. We might begin with that as an entering wedge, though there can be no doubt that the New Testament needs such revision even more. The thing could be done with very little trouble, for it would suffice to interpolate here and there a "you and I"—and whether that is done grammatically or not is of no importance; between you and I. It is priests' English.

Just to show by a little example how easily the prophets could be improved, we take one of the most outrageous passages in Amos (6:1-4): "Woe to them that are at ease in Zion . . . Like you and I;

that put far away the evil day . . . like you and I; that lie upon beds of ivory and stretch themselves upon their couches . . . like you and I; that sing idle songs to the sound of the viol . . . like you and I."

Certainly no one can say that by our sermons you and I give offence—though, alas, it must be admitted that we do not accomplish much . . . you and I.

Concerning Funerals

THE Diocese of Newark has performed a service in publishing at the request of the two clerical associations a little booklet, *Concerning Funerals*. It is not a manual of consolation. The need for such a booklet is already met by the Forward Movement publication, *For Those Who Mourn*. Instead, it is a guide to the practical details of a proper Christian funeral. One of its purposes is to help restore to its rightful place the Christian conception of eternal life and the significance and dignity of Christian death and burial. It is an admirably clear, simple, and, above all, Christian pamphlet. Copies may be had at the Bishop's Office, 24 Rector Street, Newark, N. J., for two cents each.

The Marriage Canons

AT the General Convention in 1940, a joint commission on marriage and divorce, which had been considering the subject for fifteen years, proposed a canon to take the place of our present Canon (42) on the solemnization of matrimony. Considerable discussion was devoted to it, but no action was taken. Instead the long-laboring commission was discharged, and a new commission was created "to consider afresh and in the light of Christian teaching and principles the entire subject of Christian marriage." This new commission was instructed to formulate and present to the next General Convention, a "statement as to the essentials of Christian marriage, together with their implications as to divorce and the remarriage of divorced persons, together with a suitable canon or canons based thereon." So next October definite proposals will be laid before the Convention by this new commission.

This commission recently has given general publicity to two tentative canons dealing with holy matrimony (WITNESS, March 25) emphasizing that they are not offered as representing in any sense the final judgment of the commission, but "to evoke

by Samuel M. Dorrance

Rector of St. Ann's, Brooklyn

from the Church at large opinion to guide the commission in preparing its report." I shall deal in this article with remarriage, so I shall pass lightly over the first of these canons, known as Canon A. It is entitled: *Of the relationship of the Church and the family*, and it begins with a command to every minister in charge of a congregation "to give, or cause to give, to both adults and children, regular instruction in relation of the church and the family," which instruction shall include, amongst other things, "the Christian doctrine and discipline of marriage." This was in the canon proposed in 1940. Anything which helps to prepare people for marriage, and is not merely a penalty for failure, is to the good. A new paragraph has been added which declares that "The family is, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends," and charges every minister to take care, in exercising his pas-

toral ministry, "that the family is regarded as the basic unit of his work." I recognize the importance of the family, and yet I cannot see much change coming to pass in men's exercise of their pastoral ministry from putting this into the canon.

Canon A retains from the old commission a proposal that, before a minister officiates at a wedding, he shall require the parties thereto to sign a statement that they hold a Christian conception of marriage, which is described in some detail, and "engage themselves—to make every effort to realize that ideal of marriage." This is presumably an effort to help the minister in discharging the duty laid upon him earlier in this same section of Canon A, "to determine that the parties (to a marriage) have been instructed in the nature, duties, responsibilities and Christian doctrine of marriage, and intend to seek the Church's help to realize that ideal." I fear many people would regard signing such a statement as one of the forms to be complied with in arranging for their wedding—and not much more.

A joint commission is proposed "to counsel and advise the clergy in respect to the provisions of Canon A," and "to assemble records of experience in the execution" of both Canons A and B. In other words, a commission to try and make the new legislation work, check up on how it works, and recommend changes where they seem to be needed! If such a commission can help to give us canons which deal realistically with the problems, let's have one! A study of experience ought to help.

NOW let me pass to Canon B. It is entitled: *Of the indissolubility of the marriage bond*, and may be summarized as follows: When two free persons, mentally and physically competent, contract a union, it is our Lord's teaching that the two have become one flesh, and that man cannot put assunder what God has joined together. If such a married couple get divorced, the Church will not marry either of them to another party. But a year after obtaining a divorce any person may apply to the bishop for permission to marry, and if the bishop finds that the former contract was "not a marriage as our Lord taught marriage to be" and that the cause of marital failure was one of a number of reasons, "he may remarry as if he had never been married before." I said any person could apply, but the right to marry again can be granted only to such persons as, in the judgment of the bishop have been "faithful members of the church and earnest seekers after divine grace." (See WITNESS, March 24th, for full text of both proposed canons.)

Now we are familiar with the annulment of marriages, a declaration that there has never been

a real marriage, on such grounds as consanguinity or insanity. Something made the marriage illegal, therefore there never was a marriage. The parties were not competent to contract a marriage. But this proposed canon will declare a marriage "ecclesiastically null and void" if "it was not a marriage as our Lord taught marriage to be," and if marital failure was due to certain specified causes, amongst which are "deficiencies of character sufficient to prevent the fulfillment of the marriage vows," and "the existence of an irremediable mental, moral, or spiritual deterioration, or incapacity, the causes of which were latent before the precious contract."

This seems to include most of the causes of marital failure. Is any marriage likely to go on the rocks where there are no deficiencies of character? In a memorandum accompanying the proposed canons the commission itself says "certainly in almost every case of marital failure there is present not only a defective will" (which may be called a defect of character) "but also, in varying degree factors, usually basically psychogenic in character, which without coming under the category of impediments are still such as to prevent the achievement of the essential union of marriage." The commission appears to have given a true account of why marriages fail, and to have said that if they fail, there has not been a marriage. This amounts to saying that if a marriage is a success, the Church regards it as indissoluble, and sternly forbids its ministers to remarry the partners if they separate. But why should such happily wedded partners separate! On the other hand, if the marriage is not a success, it will have been due to causes "sufficient to prevent the fulfillment of the marriage vows" and the Church declares that there has been no marriage "in the sacramental sense," and permission to remarry may be given.

I make two observations. One: I do not think our Lord was limiting Himself to marriage in this sacramental sense when He said "What God hath joined together, let not men put asunder." His hearers, at any rate, do not seem to have understood Him. St. Matthew (XIX:10) reports that the disciples said, "If the case of a man be so with his wife, it is not good to marry." The early Church evidently felt that He was declaring a marriage indissoluble from which one of the partners wished to escape. And who wants to escape from a perfect union! In limiting His words to a "union contracted by two free persons, mentally and physically competent" the commission seems to have read into His teaching something of which there is no trace in His words. We may hold that He was stating the ideal of marriage, and protest-

ing against the heartless custom which permitted a husband to divorce his wife whenever he liked, and that when a marriage has failed and the partners have separated, it may be permissible and even desirable for them to marry again. I think it often is. But it seems to me a pretense to imply that we accept His words as a commandment and obey it, but that it does not apply to innumerable broken marriages.

MY second observation is that this canon talks in a different language from that of ordinary speech. If a man and woman, of their own free will and accord, go to a priest, or to a justice of the peace, and accept each other as husband and wife, in the language of every day they are married. If they live together for ten years, and have children, no one doubts that they are married. If subsequently they fall out and separate, we say they were married, but have broken the marriage. But the Church is to say that they were never married. I think it is better for the Church to speak in the language of the people. Let it say that it will grant permission for people who have been married, but whose marriage has proved a failure, to marry again when it seems right. People will understand that, and I believe the great majority will approve. But they will think the Church is playing with words if it declares that marriage is indissoluble, and at the same time gives its ministers permission to officiate at the weddings of many divorced people.

I wonder how soon after leaving the altar a couple may be sure that they are married. Apparently only time, and the bishop, can tell. For how many years must they regard their union as a trial marriage? Even people who have been divorced would like to feel that they were really married to their former spouses while they lived with them.

What seems to me the fundamental fault in the proposed canon is that, in deciding whether permission for a second marriage shall be given, the Church is to consider only the past. The causes of marital failure must have existed before the contract was made, to justify the bishop in granting a petition to remarry. It is even provided that if the cause be "the existence of an irremediable mental, moral, or spiritual deterioration or incapacity" the causes of such deterioration must have been "latent before the previous contract and exposed by the marital relationship." Of course the past must be considered in determining what is wise for the future. But the question to be considered ought to be, what is best to be done now? A perfect union is the ideal. A life-long union is to be the intention of all who marry. And the Church will do everything it can to help husbands

and wives to live together to the end, even when the union is not perfect. But when the break has been made, and there is no possibility of its being repaired (as when the former spouse has married again) what then? It is no longer a question of what would have been the ideal, but of what is the best thing to do now. A broken marriage is a failure. Has the Church nothing to say to those who have made that failure, except "contemplate your failure for the rest of your lives!" or "The bishop may be able to give you permission to try again if you can prove that the causes of your failure existed before you made your contract"?

One morning during the First World War, when I was an army chaplain, a soldier asked me to marry him. He was to be shipped out to a training camp that same day. He told me he had been living for years with the woman he wished to marry, that she had borne him four children, and that before his departure he wished to legalize her status. To me his proposal seemed commendable. I thought it was high time he and the mother of his children were married. But then it developed that either he or the woman, I have forgotten which, had been divorced. Even so, I thought he ought to marry her. But I had to find a camp pastor whose denomination's laws on marriage did not shackle him, to perform the ceremony. Here, it seems to me, was a case where our present canon forbade me to help a man to take a step he ought to take. If the step is right now, the Church ought to encourage and bless it, regardless of the past.

At the request of the former commission on marriage and divorce, a committee of the Woman's Auxiliary endeavored to ascertain the view of Auxiliary members on the Church's position on marriage. In its report this committee said, "If a divorced person who has been with this Church desires to remarry after a reasonable time and desires, as does the partner of this second marriage, the blessing of the Church, this might well be bestowed when the parish priest or a suitable committee is assured after examination of the circumstances involved of the genuine desire and purpose of both participants to lead a Christian life. Each case presents a situation peculiar to itself and must be considered before God on its individual merits."

I agree with the women, except with their suggestion that the parish priest or a suitable committee should judge the case. Some parish priests are very young, and some are venal, and some will not have good judgment no matter how long they live. Neither have I any confidence in a committee, which is pretty sure to pile up precedents and decide by rules, even supposing that anyone is going to bare the secrets of his life to a com-

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The Hymnal Presents . . .

A HYMN FOR MEMORIAL DAY

MEMORIAL DAY, May 30, is observed as a legal holiday in every State in the Union with the exception of six in the south. With nearly eighty years now intervening between our own times and those of the American Civil War, and in view of the fact that Armistice Day is now observed universally in commemoration of those who have given their lives in the service of our country, it seems that the time has come when Memorial Day may be invested with a wider significance than in the past. A



hymn by George Wallace Briggs serves this purpose:

Tune, Aberystwyth

*For the brave of every race,
All who served and fell on sleep,
Whose forgotten resting-place
Rolling years have buried deep—
Brotherhood and sisterhood
Of earth's age-long chivalry—*

mittee! Nor do I think it feasible to put this responsibility upon our already over-taxed bishops. What is needed is an omniscient, wise pastor, one to whom people will speak freely in private. And one who commands the confidence of the community that there are sound reasons for any action he may take. Let such a one be bound by no rules, and required to decide only one question. All things considered will it be best for these two people, and for society, that they marry? Let him ask such advice as he thinks fit. Then if he think well, let them be married! No such perfect pastor exists. But the nearest approximation would be far better than any committee or ecclesiastical court. Discretion ought not to be given to all the clergy. To do so would be to invite scandal for the Church. But discretion ought to be vested somewhere. Would not the simplest solution of the difficulty be the best? Give discretion to the bishop, and in addition let him appoint a number of his clergy according to need and their qualifications as he estimates them, with the right to authorize the marriage of a divorced person after a suitable interval. Let such appointments be annual, so that those who make a poor use of the right can be dropped. And of course, in case the right is obviously abused, the bishop should have power to revoke it immediately.

THE WITNESS — May 27, 1943

*Source and giver of all good,
Lord, we praise, we worship thee.*

*Prince and peasant, bond and free,
Warriors wielding freedom's sword,
Bold adventurers on the sea,
Faithful stewards of the word,
Toilers in the mine and mill,
Toilers at the furnace-blaze,
Long forgotten, living still,
All thy servants tell thy praise.*

*Valiantly o'er sea and land
Trode they the untrodden way,
True and faithful to command,
Swift and fearless to obey:
Strong in heart and hand and brain,
Strong, yet battling for the weak,
Recked they not of their own gain,
Their own safety scorned to seek.*

*Evermore their life abides,
Who have lived to do thy will:
High above the restless tides
Stands their city on the hill:
Lord and Light of every age,
By thy same sure counsel led,
Heirs of their great heritage
In their footsteps will we tread.*

The Rev. George Wallace Briggs, a proctor in Convocation of Canterbury, served for six years as a chaplain in the royal navy, and was later Canon of Leicester. Six of his hymns are included in the revised hymnal.

—HOWARD CHANDLER ROBBINS

SONNETS

for ARMAGEDDON

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

Thy Kingdom Come

SHE is there all hours ready, silver clear,
And casting light from every ghostly spire
And pinnacle upon our hearts. Entire
Complete within herself, she hovers near
Our evil world, waiting until our fear
Of one another be allayed, the fire
Of love o'ercome us, and our wills desire
Her very incarnation now and here.
So simple is our prayer, profoundly seen:
We ask but for a thing already there,
No phantom dream: reality, aware
Of our necessity, the bridal queen
Of Christ descending, beautifully fair,
And shining stars upon us, Love serene.

page eleven

JUST FOR LAY READERS

Conducted by F. C. GRANT

ONE of the great points of advantage in the proposal of reunion with the Presbyterian Church is the clear recognition by the Presbyterians of the place of the layman in the life and work of the church. The Ruling Elder is something more than a warden or vestryman. He holds a spiritual office, a genuine ministry. He takes vows of loyalty to the doctrine and government of the church and is set apart by prayer and the laying on of hands by the Presbyter. We Episcopalians have so greatly emphasized the other end of the ministry—it even gives us our distinctive name as the Church that believes in bishops—that we have overlooked and minimized the laity. Theoretically we recognize what is called the priesthood of the laity; in actual practice we have ignored it. We have told our laymen that at most they could concern themselves with the church fabric and grounds, the budget and the parish finances. As for any spiritual opportunities or obligations, our laymen have almost concluded that they cannot even say grace if a parson is present. This is really one of our worst heresies, the heresy of priestcraft!



It will be a great day for the Episcopal Church when our laymen take or are given more responsibility, including responsibility for the maintenance of the church services. Of course, normally a clergyman should conduct the services of the Church. But in his absence, whether through illness or because he has been temporarily called away, or for whatever cause he is unable to take the service, it ought to be possible in any Christian congregation to find a responsible and qualified person to take at least as much of the service as a layman is permitted to take and go right ahead. Our Church would be all the stronger if we made use of laymen, not only in the mission field but also in the city parishes. One of the finest sermons I ever heard was preached by a layman; and one of the devoutest services I ever attended was conducted by a layman. There is real room here for the Episcopal Church to develop something it hasn't adequately developed thus far, namely, the lay ministry. And it is a great encouragement to read over the *Basic Principles* of our commission on approaches to unity and see how it is proposed to

supplement what we have from what the Presbyterians have, as well as to supplement their organization with what we have to offer. One of the greatest gains to them, no doubt, will be the episcopate. One of the greatest gains to us will be the ruling eldership. It is simply ridiculous to say that the United Church will be entirely Presbyterian. If anything, it will be more Episcopalian than Presbyterian! But the point is that the United Church will be something better than either the Presbyterian or the Episcopal is at present. It will have the strength of each to cancel out the weakness of the other. And it is going to be a new day for lay readers.

THE SANCTUARY

Conducted by John Wallace Suter

IN MEMORY OF A FRIEND WHO OBEYED HIS COUNTRY'S CALL

LORD of the living and the dead, infinite Spirit Whose love and goodness we adore, we lift a voice of sorrow and of hope to thee. Our hearts are sad because one whom we love has been taken from us. Yet, mingled with our grief is gratitude, hope and trust. As we stand in the presence of our dead we know that it is not defeat, but victory; that his life has not set in a night of pain and gloom, but amid the splendors of thy everlasting day.

We bless and glorify thy holy name for the grace which thou didst vouchsafe to him who has passed into thy nearer presence. We rejoice amid our sorrow that it was given to him to make the great sacrifice, to offer his life on the altar of his country's need. "Greater love hath no man than this, that a man lay down his life for his friends." We thank thee that thou hast accepted his sacrifice, with thy gracious word, "Well done, good and faithful servant."

For us who sorrow we pray. Let our grief cleanse us and make us free; let it be "strong to consume small troubles, to commend great thoughts, thoughts lasting to the end."

May it be that as our friend has conquered death and the fear of death, we too may rise to the height of his great deed and breathe the air of immortality, and know that in thy good time hearts that are sundered here shall be reunited in the country of their hopes, where thou shalt make us glad in thine abundant answer to every bygone prayer. If indeed thou dost put this mighty thought within us, then shall we purify ourselves from every wrong and strengthen ourselves for every duty.

Unto thee, God and Father of us all, we ascribe glory and praise forever and ever. Amen.

This prayer was written for the memorial service of Ezra Charles Fitch, Jr., of the Fifth Royal Highlanders Black Watch (Canada), who died October 13, 1917.

FROM PRAYERS FOR TODAY
Compiled by Samuel McComb

News Notes of Other Churches

Roman Church Issues Figures on Results Of Evening Communions in Armed Forces

By John Taylor

Freedom of Religion

★ Two men expressing opposite viewpoints occupied the same platform at the First Baptist Church, Seattle, Washington. One was Robert S. Walker, a conscientious objector, the other was Sgt. E. Norman Webb of the army. Each presented the reasons for his convictions and the pastor, the Rev. Harold V. Jensen, in opening the service, said that he was proud that ours is still a nation where such persons could safely express their views from the pulpit of the Church.

Churchmen Arrested

★ It is reported in Geneva church circles that new arrests of churchmen in France have been made. The Rev. Ronald Caskie, Scottish Presbyterian minister, is in the custody of Italian authorities in south France, and Theodore T. Pianov, Orthodox leader and staff member of the International Y. M. C. A. in Paris, has been interned. This is the second time he has been seized by Nazi authorities.

Evening Communions

★ Realizing that many of its members in the armed forces could not make their communions in the morning, proper authorities in the Roman Church granted permission for afternoon and evening Communion Services. Bishop John F. O'Hara, military delegate, recently issued figures showing the amazing rise in the number of servicemen's communions after the privilege of afternoon and evening communion was granted last June. In June the figure for Sunday and weekday communions was 216,809. By December it had reached 799,896. During the same period the weekday communions had risen from 58,450 to 166,214. Of the 3,526,282 Roman Catholics receiving communion in the armed forces in 1942, 1,752,348 or almost half, were accounted for in the last quarter of the year when the afternoon and evening mass had become common in military and naval posts, according to the *Catholic Register*. Experience in the Episcopal Church is in sharp contrast. When a few rectors instituted afternoon or evening communion services in defense areas, and in

other places where it was found impossible for many people to communicate in the morning, at least one of the Church papers condemned the practice. It also frowned very severely when Bishop Mann of Pittsburgh held an ordination service in the afternoon in a defense community in order that people could be present at the ordination.



Carey McWilliams, who was one of those to address CLID forums at the last General Convention, has just written a great book on the race problem in America, "Brothers Under the Skin." "It is well to have a book come along," writes Pearl Buck "that tells us the truth about how America has behaved toward her colored peoples"

Withholding Tax

★ Charging that the payment of a victory tax violates the Bill of Rights of the Constitution, the Marquette Road Baptist Church, Chicago, notified the collector of internal revenue in Washington that it "utterly refuses to become a war tax collector." The church also based their stand on the historic position of the Baptist Church on separation of Church and state. They challenged the power of the government to withhold Victory Taxes from the salaries of preachers and other church employees. The Rev. George Lewis, pastor of the church, in a sermon, declared: "The Church is responsible only to Christ

as His representative body on earth and it cannot rightfully, as a church, participate in war on either side." He described that his Church members are already making every possible sacrifice to win the war and preserve freedom. Mr. Lewis, in addition to his ministerial duties, works in a war plant.

Unusual Ordination

★ Two members of Christ Presbyterian Church, Lawrence, Massachusetts, were ordained to the ministry of the Presbyterian Church and two Episcopal clergymen assisted in the service. The Rev. Richard Pacini, moderator of the Presbytery of Newburyport, presided, Rev. Archie H. Crowley, rector of Grace Episcopal Church, gave the invocation and Rev. Bradford Young, rector of Grace Church, Manchester, New Hampshire, also assisted in the service.

Reaching Japanese

★ The department of evangelism of the Federal Council of Churches is planning a series of missions to be held in the Japanese relocation centers. The first two were conducted May 16-21 at Rohwer and Jerome, Arkansas. There are 8,450 Japanese at Rohwer and about the same number at Jerome. According to present plans, a mission will be held in each of the ten Japanese relocation centers by the end of this year.

New Archbishop

★ On May 11 Bishop L. R. Sherman was enthroned as Archbishop of the ecclesiastical province and Bishop of the central diocese of Rupert's Land. Rupert's Land province is the largest ecclesiastical province of the Angelical Church in Canada. It consists of 1,750,000 square miles from Winnipeg to Aklavik, and comprises ten dioceses. The ceremonies took place in St. John's Cathedral, North Winnipeg, Canada. Bishop Sherman knocked three times on the door of the cathedral and was welcomed by Canon R. S. K. Seeley, who then proclaimed that the enthronement should proceed. Mr. A. E. Hoskin, chancellor of the diocese, read the mandate of the dean and chapter empowering the senior canon to enthroned the new archbishop.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Long Island Convention

Garden City, N. Y.:—There was a good deal of talk about union at the convention of Long Island, meeting May 18, but no action. Bishop DeWolfe urged delay on the ground that it might possibly result in "disunion within our own ranks." However, a group of thirty clergymen felt differently and therefore offered a resolution which commended *Basic Principles* and urged that the commission on unity proceed with their studies and plans until union with the Presbyterian Church is accomplished. The vote on this was by orders with a majority of the clergy voting against it and a majority of the laity voting for it. There the matter was allowed to rest. Elected to General Convention: clergy; William Watson, Harold Olafson, Hubert Wood, Arthur Cummins. Laity: Edward Richards, Raymond Barnes, Jackson Dykman, Frank Gulden.

Southern Virginia

Petersburg, Va.:—The diocese of Southern Virginia, meeting May 11, adopted a resolution favoring *Basic Principles* and the proposed supplemental ordination leading to organic union with the Presbyterian Church. Deputies to General Convention: Clergy: N. E. Wicker, Moultrie Guerry, J. K. M. Lee, George P. Gunn. Laity: H. M. Pinner, James Mann, C. W. Grandy, Mason Romaine.

Connecticut Convention

Hartford, Conn.:—Organic union with the Presbyterian Church "as a step toward the full unity of all Christian Churches" was urged in a resolution which was adopted at the convention of Connecticut, meeting May 18th. Elected to General Convention: clergy: Raymond Cunningham, Arthur McKenny, Robert Dentan, Frank Morehouse. Laity: George Bulkley, Tracy Lord, Anson T. McCook, Oliver R. Beckwith.

Western New York

Buffalo, N. Y.:—The convention of Western New York, meeting May 18th, expressed sympathy with "all movements looking toward unity in the Church catholic" and declared that it recognized in the proposed

unity with the Presbyterian Church a "step in that direction." The resolution declared that "We are in favor of such action as will result in referring the proposal to the next Lambeth Conference for its consideration and advice."

Minister to Japanese

Hunt, Idaho:—An Episcopal mission will be established during the latter part of May at the Heart Mt. relocation center. The Rev. John F. McLaughlin, rector of Christ Church, Cody, will be the priest in charge. Mr. Luke T. Yokota will assist him as lay reader. The mission will be known as The Church of the Atonement.

Central New York

Syracuse, N. Y.:—Bishop Malcolm E. Peabody in delivering his address to the convention of Central New York held in St. Paul's Church May 11-12, pointed out three things that must be borne in mind in order to understand the status of negotiations between the commissions of the Episcopal and Presbyterian Churches. "1. These negotiations were initiated by our own Church at General Convention of 1937. An unexpected measure of willingness to accept many elements of our position has been manifested by the Presbyterian commission. 2. The joint commission, though it has worked hard and done some things well, appears at least to have given insufficient study to some of the most critical theological issues. 3. The will to accomplish the unity of His Church, which Our Lord Himself directed, appears to be widely lacking in the membership of both Churches." A resolution on the revision of the present marriage canon received no action. Delegates to General Convention, Clergy: Frederick T. Henstridge, Harold E. Sawyer, Beecher H. M. Rutledge, Walter M. Higley. Laity: Frederick W. Barker, Dr. Frank W. Moore, Dr. Chalmer J. Longstreet, and the Hon. Frederick M. Boyer.

Western North Carolina

Asheville, N. C.:—The convention of Western North Carolina was held in St. Mark's Church, Gastonia, on May 11. Bishop Gribbin gave the

keynote address to the delegates. Elected to General Convention: Clergy: P. S. Gilman, James P. Burke, Peter W. Lambert, Arthur W. Farnum. Laity: William L. Balthis, Dr. Harold V. Swedberg, Francis P. Bacon, Edwin Hartshorne.

Nevada Convention

Reno, Nev.:—The convocation of the district of Nevada was held on May 2 and 3. In spite of the shortage of clergy, this was one of the best attended convocations in many years. The address given by Bishop William Lewis on the problems and opportunities presented by the war, particularly in administering to defense workers and men in service, received special attention by the convocation. The importance of rural work in Nevada was stressed through the reestablishment of the rural Church School by mail and by the connection between the rural Church and St. Stephen's Chapel at the University of Nevada. Elected to General Convention were, the Rev. Garth Sibbald and Mr. A. G. McBride.

Now Professors

Berkeley, Calif.:—The Rev. Everett Bosshard and the Rev. Randolph Crump Miller were promoted from instructors to assistant professors at the recent commencement of the Church Divinity School of the Pacific. Dean Shires also announced that the school had received over \$100,000 from a recent legacy of which \$15,000 has been set aside for a new dormitory.

What About This Idea?

New York, N. Y.:—Much has been said about the need of restricting General Convention, both in regard to attendance and time consumption. THE WITNESS has received the following letter from Bishop Thomas Jenkins, retired Bishop of Nevada, which we are very glad to pass on. "Cost of and restrictions put upon travel, tax and poor, expensive food, and the inability of many to leave their parish and business for so long a time, will undoubtedly tend to curtail attendance at General Convention from dioceses on the circumference of the Church—the deep south, the distant southwest, the far west and the outlying missionary districts. Should present conditions prevail in October and the effect be as I surmise, then the voting power of the Church would reside in the eastern and mid-western dioceses. I wonder whether anyone wants that to be. If each of the dioceses of the whole Church would voluntarily sur-

render its right to a full canonical deputation and send two instead of four in each order, not only would inequality in representation be avoided, but the local problem of hospitality might be greatly eased. Since such accommodating action cannot be pressed canonically it remains for someone to undertake the task of discovering the mind of each diocese in the matter. Would it be fitting for the secretary of the House of Deputies to do it?"

The idea has merit, but since all of the dioceses have now elected four deputies from each order, how would it be determined who should attend the Convention and who should stay home?

Want a Job?

New York, N. Y.:—The rector of a large Pennsylvania parish was in THE WITNESS office the other day, desperate because he can't find a clergyman (or anyone else for that matter) to help him run a summer camp for boys. It is an unusual camp in that there are rich and poor Americans and refugees. He prefers a clergyman who would get a kick out of such a job for two months in the summer, but he'll take a layman if no parson is available. And you can bring your wife along—but no kids. If you are interested write THE WITNESS at 135 Liberty Street, New York City.

The Fourth Time

Jackson, Miss.:—When Bishop Theodore Bratton, retired Bishop of Mississippi, joined with the Presiding Bishop and Bishop R. Bland Mitchell of Arkansas in consecrating as fifth Bishop of Mississippi the present Bishop Duncan Gray, he was laying hands upon him for the fourth time. He had previously confirmed him and ordained him deacon and priest. Another coincidence was that the last ordination of a diocesan bishop for the Magnolia State, forty years ago, was the ordination of the bishop who was laying hands upon this latest member of the House of Bishops. A long procession of lay officials, clergy and bishops followed the Jackson choirs. The crucifer for the Bishops' division was Duncan Gray, Jr., son of the new bishop, carrying in the procession the Cross

he carried every Sunday in the Church of the Nativity, Greenwood, Miss., where his father has been rector for the past three years. Attending Presbyters were the Rev. Holly Wells, boyhood rector of Bishop Gray, and the bishop's cousin, the Rev. Charles L. Widney of Germantown, Tenn. His father-in-law, the Rev. Dr. Edward McCrady of Oxford, was prevented by illness from acting as an attending Presbyter.

College Work

New York, N. Y.:—The national commission on college work at its last meeting recommended and made preliminary plans for a series of conferences for college workers, one in each of the Provinces, to be held, probably, in June. The purpose is to study the problems of Church college work which arise from the military and naval contingents now on the various campuses, and to provide training programs for civilian chaplains. The commission is suggesting also that college workers shall hold a week-end vocational conference during Advent of 1943, in line with the Forward in Service program. It suggests that if military training groups are coming and going rapidly, two such conferences might be of value, and make possible a useful contact with a larger number of the military and naval groups.

United Canvass

Columbus, Ohio:—A united church canvass is being held in Columbus this month with Protestant and Jewish Churches participating. A canvass office has been set up in Trinity parish house. The Rev. Anson Phelps Stokes, Jr., rector of Trinity, calls it "One of the most significant projects in the history of the life of Columbus." He says that approximately half the churches in the county will engage in the canvass to raise their budgets, and that the rest of the churches will present no financial objective but "are joining in a

broad spiritual movement to bring before the city the importance of religion and the Church."

Debt Is Paid

Houston, Texas:—The Church of the Redeemer, built about 20 years ago, paid its building debt this month, even though the notes were not due until 1945. It was made possible by the large Easter offering of over \$3,000, according to the rector, the Rev. Aubrey C. Maxted. The properties of the church are valued at about \$200,000.

Nurses Service

Baltimore, Md.:—More than 1,400 nurses attended a festival service in honor of Florence Nightingale and all nurses, under the auspices of St. Barnabas' Guild for Nurses. The service was held in the Lyric Theatre, Baltimore, and was sponsored by the Maryland state nurses' association, the Maryland state league of nursing education, the state organization of public health nurses, the Maryland State Nursing Council for War Service, the American Red Cross and the Army and Navy Nurse Corps. Members of all these organizations were in the procession, as were members of the choirs of St. Paul's Church, St. David's Church, and Grace and St. Peter's. Physicians and clergy of denominational Churches took part in the service, which was conducted by the Rev. Jack Malpas, assistant at Emmanuel Church, Baltimore, who is chaplain of the Guild in Maryland. The Rev. Richard T. Loring, rector of St. David's, was master of ceremonies. The sermon was delivered by Rev. T. Guthrie Speers, of Brown Memorial Presbyterian Church.

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East Carolina

Greenville, N. C.—Bishop Darst, ill for a considerable time, was able to preside over the convention of East Carolina, meeting May 12th. The business of the convention was largely routine. Deputies to General Convention: clergy; Walter R. Noe, Mortimer Glover, Stephen Gardner, Lewis F. Schenck. Laity: George B. Elliott, Robert Strange, J. A. Moore, C. McD. Davis.

Auxiliary Meeting

Wilkes-Barre, Pa.—Bishop Frank W. Sterrett administered confirmation on Sunday morning, May 23, to the large class prepared by the Rev. William K. Russell, rector of St. Stephen's Church. On Wednesday, May 26th, Mrs. Henry Hill Pierce of New York, a member of the National Council and treasurer of the Church Publishing Association, addressed a joint luncheon of the Women's Auxiliaries of the churches in Wyoming Valley.

Post-War Relief

New York, N. Y.—Cooperation of American Churches with the governmental post-war program of feeding, clothing and medical aid for the war stricken areas of the world was indicated in a statement issued by the recently formed committee on overseas relief and reconstructions, of which Mr. Harper Sibley of Rochester is chairman. This committee will coordinate the relief programs of more than 20 leading denominations. Dr. Leslie B. Moss is executive director of the new committee.

All Saints College

Vicksburg, Miss.—Bishop Duncan M. Gray performed his first Episcopal act as bishop of Mississippi when he presided over a meeting of the board of trustees of All Saints College. This meeting was the first one

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held under the new joint ownership and control plan of the dioceses of Louisiana, Arkansas and Mississippi. Each diocese is represented on the board of trustees and shares in supporting the college.

Wartime Prayer

New York, N. Y.—A wartime prayer which has been in use by the diocese of Ohio has been approved by the Presiding Bishop for inclusion in the General Convention services. Bishop Tucker said he was glad to authorize the prayer which he described as "splendid." It is called "A Prayer in Wartime":

"O God, our refuge and our strength, we beseech thee to guide and protect our nation in the fiery trial of war. Grant us true repentance, and take away the offenses of our people, that with clean hands and pure hearts we may go forward in thy name. Save us from hatred, cruelty, and malice. Endue our leaders with courage and wisdom. Strengthen and protect our defenders by land, by sea, and by air, and suffer no dishonor to stain our arms. Safeguard and multiply the ministries of mercy; succor the wounded, receive the dying, comfort the bereaved. Bless those who labor in field and factory, in office and home, for our country's welfare. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations. Hasten the advent of a righteous peace, and with great might establish thy Kingdom;

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through thy Son our Saviour, Jesus Christ, the King of Kings and Lord of Lords. Amen."

Service in Dornakal

Dornakal, India—A great bleating of sheep tied to the veranda and clucking of hens enclosed nearby marked the anniversary service of the Kalaspad Church in the South India Diocese of Dornakal. A special thank offering had been called for, and as the people have little or no money, they brought what they could. Animals and grain and other gifts were presented at a festival service and later sold. At fourteen places in the diocese 826 persons were baptized in a recent two-months' period. The fourteen groups varied in number from 10 to 250. They had long training under their native clergy or catechists, visited from time to time by the priest in charge of the whole area. They are now continuing under instruction for a year or so when they will be examined to see whether they are ready for confirmation.

Western Massachusetts

Springfield, Mass.—Continued support of the negotiations for union with the Presbyterian Church was overwhelmingly voted at the convention of Western Massachusetts, meet-

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THE WITNESS

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ing May 19th. Another highlight of the convention was a plea by Bishop Lawrence for relief of the starving people of the occupied countries. The convention ended with a service at which Donald J. Campbell was installed as dean of the cathedral. Elected to General Convention: Clergy: A. Vincent Bennett, Richard G. Preston, Ralph H. Hayden, Edmund R. Laine; Laity: Frank E. Punderson, Albert W. Rice, Sidney Bell, H. C. Bartlett.

Missionary Cooperation

New York, N. Y.:—The first personal conferences between American and English sections of the Anglo-American committee on missionary cooperation will be held here early in July when the Rev. Canon Leonard Hodgson of Oxford University, will meet the committee in the course of a visit he is to make to the United States. Canon Hodgson is representing the English group at the suggestion of the Archbishop of Canterbury, and the Anglo-American meeting has been arranged for July 6, in New York. The Anglo-American committee on missionary cooperation is the new name of the committee which was set up more than a year ago to

foster closer cooperation on missionary strategy and work between the English and American Churches. It grew out of the visit of Bishop Noel Hudson to General Convention in Kansas City and the Convention's decision to give financial aid to British Missions during the war period. The Presiding Bishop is chairman of the American section of the committee and the Archbishop of York is chairman of the English section.

Aid to Refugees

New York, N. Y.:—The Episcopal committee for European refugees announces that the seminary student, the Rev. Reinhart Gutmann, who was assisted to get to this country and to continue his studies, has been placed in charge of Grace Church, Waynesville, N. C., by Bishop Gribbin, who is his sponsor. Eventually Bishop Gribbin hopes to find a permanent parish for him in the diocese of Western North Carolina. The committee reports also that Dr. Karl Schuetz, in whom the committee has been interested for the past three years, has received appointment as one of the resident physicians in the Mahoning Tuberculosis Sanatorium in Youngstown, Ohio. The appoint-

ment came just at the time Dr. Schuetz received word that he had passed the New York state board medical examinations. He had studied nearly a year in preparation. Conrad LaTour, young Austrian who fled from service in the German army after refusing to salute Hitler, and who was placed by the committee in Hobart College, is now in Alabama in an army training camp. Another young refugee aided by the Episcopal committee, Demetrius Harkov, is also in the army, at a training center in Maryland. "They are so glad to be wearing the uniform of the army of the United States but they are awaiting the most important event in their lives: the granting of American citizenship," says the committee's report.

General Commencement

New York, N. Y.:—Bishop DeWolfe of Long Island, delivered the baccalaureate sermon at evensong on Monday, May 24, the opening event of commencement week at General Theological Seminary. Alumni Day was celebrated on Tuesday with the Holy Communion offered in memoriam of departed alumni and former students. Following the business meeting of the alumni, the alumni

What Has the War Done to the Seminaries?

The War has reduced the enrollment of several Episcopal seminaries, and it seems likely that by next October all of them will suffer a marked depletion of student personnel. Dozens of young men who might otherwise have studied for the ministry have gone from college into the armed forces. Others have interrupted their theological studies to enter the combatant branches and ambulance units. Many graduates of these same schools are serving as chaplains.

But a day is coming when the young men will return. We must be ready to give them the best in preparation for the Church's service.

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essay was read by the Rev. Robert Jennings Gibson. Commencement day was held yesterday with Dr. John Milton Potter, president of Hobart College, delivering the address.

Write Soldiers

Boston, Mass.:—An Anglican chaplain in the South Pacific has sent an appeal that clergy write regularly and continually to their men in the armed forces. In his letter, which has reached the army and navy commission, he tells that an Episcopal Churchman is temporarily one of his flock, and that this soldier is tremendously appreciative of letters he receives from his rector. Says the British Chaplain: "I believe that if our brother ministers back home would realize how helpful they were in writing to members of their congregations, they would feel fully repaid for the time and effort thus spent. I know of course that the war has greatly multiplied the work and the problems of the ministers at home, and added greatly to their burdens, which makes writing individual letters to their members in the service an increased burden on their time. For this reason, we Chaplains greatly appreciate the fact that they do write such letters, and I am sure that if they could be in our position for a little while and see what a tremendous good they do and how their letters boost the spirits of their former members, and how it reminds these men of the lessons they have learned attending their home worship, that those ministers would feel fully repaid. Actually scores of men, with deep pride and satisfaction, show me letters that they have received from their home Pastors. Won't you please pass the word on, and encourage the clergy to keep up the good work?"

ANSWERS

1. Spices and gold and precious stones. I Kings 10.
2. King Josiah; 8 years old, 31 years a king. II Kings 22, 23.
3. King Ahab. I Kings 16.
4. Jezebel, wife of King Ahab, wrote letters in his name, ordering the elders of Jezreel to have Naboth killed. I Kings 21.
5. Abimelech, King of the city-state of Shechem, who had risen to power by killing his rivals. Judges 9.
6. The bramble said, "If in truth ye anoint me king, come put your trust in my shadow. . ." Judges 9.

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BACKFIRE

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

THE REV. WILBUR L. CASWELL
Rector of St. Paul's, Yonkers, N. Y.

It seems to me that the only really powerful argument in the plea of THE WITNESS's editorial minority (May 13) regarding the bombardment of non-combatants is that it may strengthen the will of the enemy rather than help defeat him. Bernard Shaw in his play makes Joan of Arc the founder of modern warfare by mocking at the foolish rules of knightly combat. If the purpose of a prizefighter is to exterminate Joe Lewis, the most sensible thing would be to stab him in the back before the fight begins. If Japan wanted to destroy us why not attack Pearl Harbor without warning? Why is it any more un-Christian to murder or to starve innocent women and children than to bayonet a soldier who fights because he has to? War is hell and Christian rules are irrelevant and inapplicable.

* * *

THE REV. GIBSON WINTER
Rector of All Saints', Belmont, Mass.

I was impressed by the confusion of thought in the first of the two editorials in the May 13th WITNESS . . . the one representing the minority group of the editorial board. You admit that war cannot be conducted according to the rules of sportsmanship. Perhaps you would be willing to go so far as to say that the principal objectives of nations at war are to win, and to win as quickly and as inexpensively, both in material loss and the loss of spiritual values, as possible, and to achieve as complete a victory as is possible in human affairs. The Christian makes a tragic choice between the lesser of two evils when he supports his nation in such a venture, and certainly in the present war the Christians in the United Nations were given no alternative by the ruthless aggressions of the Axis forces.

If these things be true and we who are trying to live a Christian life are committed to the objectives of our nation, upon what basis are we to judge the manner in which our military and naval authorities administer the war? You ask every Christian to protest these inhuman acts firstly because they are practices "which we so bitterly condemn when the enemy is guilty of them!" Our original condemnation of the ruthless methods of the Axis was justified on very questionable grounds and, if anything, smacked of the sentimental talk which was rife in this land during the isolationist days before Pearl Harbor. You imply, secondly, that these acts may weaken "our claims to the righteousness of the Allied position." It has never been my understanding that the "righteousness of the Allied position" is founded upon our judgment of the way in which the Axis powers have administered their aggression. You state, thirdly, that practically the bombing of civilians and strafing of lifeboats only served to strengthen the Allied resolve to defeat the Axis aggression and will doubtless have the same effect upon the Axis peoples. This is certainly not a Christian judgment but rather a question of social psychology and military strategy. Here we do better to defer to the compe-

tent authorities and to recall the tragically rapid surrender of Belgium and Holland. You state, finally, that "in the name of all that is sacred" we should "protest against any and everything that destroys the souls of the victors." This certainly is the point of view from which the Christian conscience can justifiably question a ruthless administration of the machines of war. It is, however, far from an absolute basis of judgment, for we are already committed to killing and bombing—un-Christian behavior which only the grace of God can prevent from twisting and corroding the souls of our people. You are arguing here for so much and no more. I hope you are not arguing it under the illusion that ramming a submarine full of Axis seamen is not corrosive of the souls of our navy's fighting men.

The problem is certainly serious enough for Christian men and women to deserve much thought and discussion. My essential objection to your first editorial, as I hope you will have gathered, is not so much to its position as to the fact that you call for a Christian protest and give little or no Christian basis for the protest. It does not seem unfair to say that you are either terribly confused in your own thinking on this question or else are making a Christian protest under false pretenses.

* * *

MRS. WILLIAM PARTRIDGE
Churchwoman of Washington, D. C.

The two editorials of May 13th point up sharply the real Christian problem in time of war. I am with the minority of your editors. Are we in such a time to insist on the teaching of our Lord, no matter what the consequences, or are we to subscribe to the comforting and comfortable doctrine that the end justifies the means? Must we continue to hold the rules of the Sermon on the Mount as our guide or is that sermon to be suspended for the duration? I do congratulate THE WITNESS on two counts: you printed both editorials and allowed your readers to take their choice. That makes for thinking and should help clarify our thought. Second, your vote was five to six. Realizing how appealing the doctrine of expediency becomes in the face of a hard decision I should have anticipated a wider margin in favor of the second editorial.

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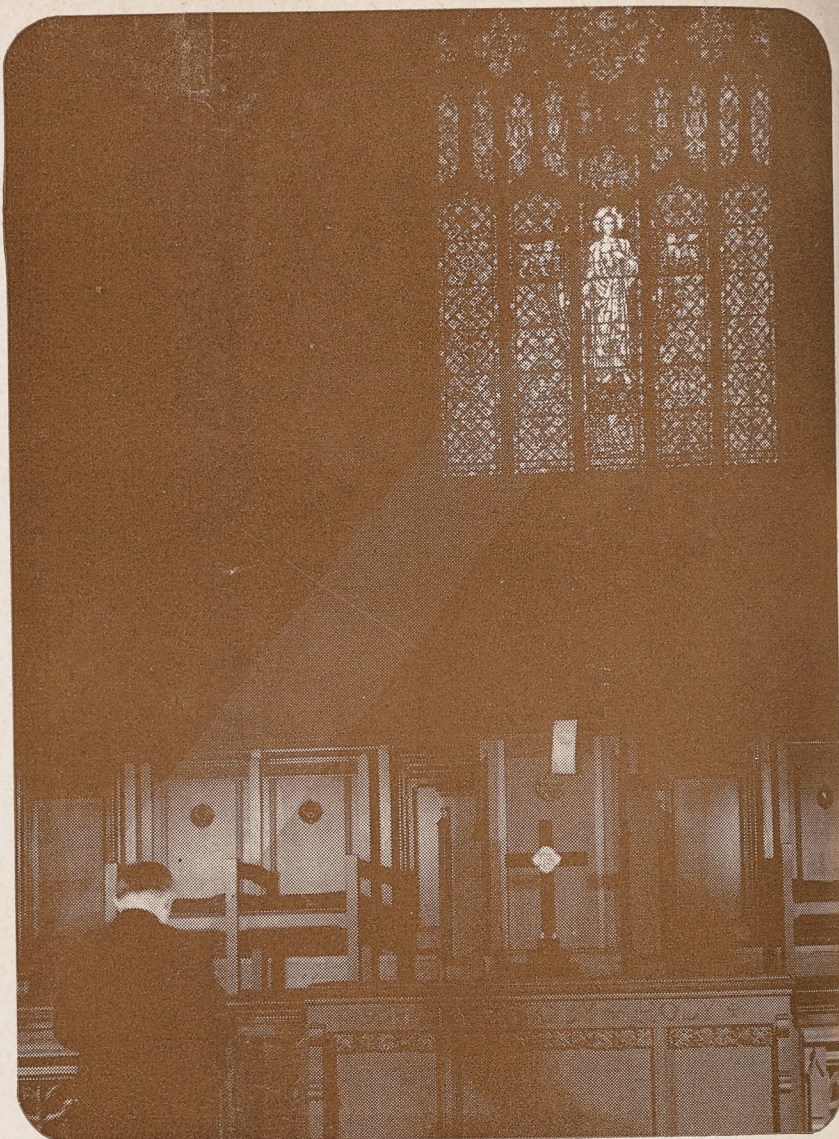
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