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# The WITNESS

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JULY 22, 1943



COMBINING TRAINING  
WITH EXERCISE AT  
ST. ANDREW'S SCHOOL

PRESIDING BISHOP'S SEE

## 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'S CHURCH

Madison Avenue at 71st Street  
New York City

The Rev. H. W. B. Donegan, D.D., Rector

8:00 A.M.—Holy Communion.  
11:00 A.M.—Morning Service and Sermon.  
Holy Communion Thursday 12 noon.

### 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. Roelif H. Brooks, S. T. D., Rector

Sunday: 8:00 and 11:00 a.m.

Daily: 8:30 a.m. Holy Communion.

Thursday: 11:00 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.

Daily: 8 Communion; 5:30 Vespers.  
Tuesday through Friday.

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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JULY 22, 1943

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No. 6

## CLERGY NOTES

BURT, JOHN H., was ordained deacon on July 18 by Bishop Creighton in All Saints' Church, Pontiac, Mich. He is to become junior canon of Christ Church Cathedral, St. Louis, Missouri.

CURTIS, IVOL L., rector of St. Peter's Church, Cazenovia, N. Y., will become rector of St. John's Church, Jamaica Plain, Boston, on September 1.

EDDEN, JAMES A., rector of St. Athanasius' Church, Brunswick, Ga., has been granted a leave of absence for the duration to accept a chaplaincy in the army at Camp Stewart.

FOX, WILLIAM HENRY, was ordained priest in St. Matthew's Cathedral, Dallas, Texas, on July 4 by Bishop Moore.

GRAHAM, HOLT HUTTON, was ordained deacon by Bishop Huston on June 25 in Epiphany Church, Seattle, Wash. Mr. Graham will assist the rector of Epiphany during the summer.

GREENE, FRANK, formerly on staff at Trinity Church, Boston, Mass., is now minister in charge of St. John's, Sangus.

HAY, ALBERT REES, was ordained by Bishop Oldham on June 27 in Zion Church, Albany, N. Y.

HUGHES, ISAAC WAYNE, retired, died at his home in Henderson, N.C., on June 27.

McKENNA, WARREN, who assisted in St. Peter's Church, Boston, while a student at Episcopal Theological School, is now officially in charge there.

SHAW, ROBERT MORGAN, was ordained deacon by Bishop Mann on June 7 in the Church of the Ascension, Pittsburgh, Pa. Mr. Shaw will be in charge of Trinity Church, Monessen.

SEAGER, WARREN A., rector of Emmanuel Church, Covington, Va., will resign on Aug. 8 to become assistant to the rector of St. John's Church, Roanoke, on September 1. Bishop Phillips has also given him oversight of St. Peter's Church, Roanoke.

WILLIAMS, HADLEY B., assistant of Trinity Church, New Haven, Conn., has accepted a call to be vicar of St. Andrew's Church, Longmeadow, Mass.

WOODWARD, HARRY LEE, non-parochial, was deposed on June 16 in Trinity Cathedral, Cleveland, by Bishop Beverly Tucker, having declared in writing his renunciation of the ministry.

## 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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## World-Wide Political Order Church Leaders Goal

*Christian Delegates from Fourteen Nations  
Hold Round Table Talks on Post-war Issues*

**By William R. Huntington**

Princeton, N. J.: — Meeting together in a four-day conference that was historically significant as the first of its kind to be held in the midst of war, distinguished leaders of the Christian Church from all over the world and from both sides of the battle lines drafted a message to their fellow Christians which affirmed a positive faith and purpose in regard to the problem of world order. "We are committed to the goal of a world-wide political order," the message states, "and thus to the establishment of the institutions or organizations best suited to serve the purpose of this order. The need for action is urgent. Failure to grasp our opportunity will invite the misfortune of mankind."

The message of the conference is in three sections, dealing respectively with the religious basis for Christian action, the future of world order, and the role of the Church as an instrument of world order. In addition papers were presented and discussed on particular problems of reconstruction, in Russia, in Germany, and in the Far East. These are to be published by the conference, after revision by a committee in the light of the discussions, not as official pronouncements but as a report and material for further study.

In summarizing the religious basis underlying all their proposals, the conference reaffirms the declaration of the 1942 Delaware Conference "that there is a moral order which is fundamental and eternal," declares that this moral order is the will of God, and that Christians must seek to do God's will by bringing human

relationships into conformity with it. This means applying laws of justice and the principle that man should love his neighbor as himself to the world community of races and nations as well as to individual behavior. "In concrete situations action to implement the principles demands that decisions be made involving the adoption of particular proposals."

The importance of the second section of the message derives largely from the fact that it represents a bringing into focus of the points of view of those who approach the problem of world order from the broad sense and of those who see mainly the immediate complications. It points out that "We must be concerned both with the goal of world-wide political order and with the program of next steps, particularly to see that the steps taken or proposed are in consonance with the goal. As political propositions vital for the decisions of nations today, the conference reiterates the Six Pillars of Peace, formulated by the Federal Council's commission to study the bases of a Just and Durable Peace, and commends them to the people of all nations to study and present for acceptance by their governments.

The conference further enumerates ten requirements for progress towards the goal of Christian world order, among which are: repudiation of the policies of isolationism, of the dominance of a few 'big power' nations, and of the balance of power principles; resolving of present collaboration among the United Nations into a universal order instead of into a closed military alliance or concert

of power; guarding of the administration of relief and reconstruction against exploitation for the purposes of power politics; inclusion of any regional organizations that may arise, as integral parts of the world organization; recognition by the individual citizen of his responsibility for collective national decisions made in his name; development of the will of the peoples of the world in support of cooperation, so that what "has hitherto led nations to seek national aggrandizement shall



*John Foster Dulles was the leader of the conference of Church leaders from fourteen nations meeting to consider world order*

hereafter find its expression in works that promote the general welfare of mankind."

As to the role of the Church in furthering the cause of world order, the message of the conference stressed the new strength that is coming to the Church with the spread and growth of the ecumenical movement, and listed four principle contributions the Church today has an unprecedented opportunity to make: 1) The Church must lead the world to God through Christ; 2) The

Churches in their own life as members of a world-wide fellowship must give a demonstration of orderly and mutually helpful community; 3) The Churches in the ecumenical fellowship should agree on the basic moral principles of national and international policy inherent in their common faith; 4) The Churches must challenge the nations and governments to conform to moral law.

On their members, the message added, the Churches must impose the necessity of accepting more fully the responsibilities of their Christian vocation as citizens. The Christian citizen must support policies he believes to approximate an application of Christian principles, and must vote for and support leaders who are committed to such policies. He must also always consider his own responsibility to enter service in public office.

The conference was held July 9-12 under the combined auspices of the commission to study the bases of a Just and Durable Peace of the Federal Council and the Canadian Council on the Church, Nation and World Order, to promote, in the words of John Foster Dulles, "a better understanding of the views on post-war reconstruction held by Christians in different countries" and to testify, "in time of war, that the life and concern of the Churches transcend national lines." Delegates, on leaving, were unanimous in expressing the deep impression they each had received of the spirit of fellowship and conciliation that pervaded all the sessions. Their meeting was an example of that which they advocate for the world, a surmounting of the difficulties inherent in differences in language, custom, and nationality

### What Are Your Answers?

1. When some one recently quoted the phrase about casting pearls before swine, one person said the words were from the Old Testament, one, from the New Testament, one, from Homer, two, from Shakespeare. Where are the words found?

2. What city is described by an angel as having a narrow entrance in a dangerous place, as if there were a fire on the right hand and a deep water on the left?

3. After the Israelites were carried away out of their own land, the Babylonians and others who took their places suffered from attacks of lions. To what did they attribute this, and what did they do about it?

through the medium of the common language of the gospel and in the spirit of the common supreme loyalty to Christ.

Among the more than sixty delegates were the Rev. Robert Wilson Macaulay, moderator-general of the Presbyterian Church in Australia and the Rt. Rev. J. S. Moyes, Bishop of Armidale, New South Wales, both of whom crossed the Pacific in a bomber by special arrangements with General MacArthur; Dean Alwyn Keith Warren of Christchurch Cathedral, New Zealand; A. C. Craig, general secretary, British Council of Churches; Leonard Hodgson, canon of Christ Church, Oxford, and secretary of the World Conference of Faith and Order; the Rt. Hon. Isaac Foote of the Methodist Church in England, former British Minister of Mines; Miss Mary McGeachy of the British embassy in Washington; Harold Cockburn of the Church of Scotland; George Fedotov of the Russian Orthodox Church; Baron Stefan de Ropp, director of the Polish Information Center; P. Konig and N. A. C. Slotemaker de Bruine representing the Netherlands; H. J. Gezork, professor of social ethics at the Newton-Andover Theological Seminary, representing Czechoslovakia; Timothy Tinfang Lew, dean of the department of Theology, Yenching University, lending color to the gathering at the Princeton Inn with his cool Chinese garb; also representing China, C. L. Hsia and Y. C. Yang of the Chinese news service, C. T. Kwei of China defense supplies, Inc., and Wu Yi-Fang, president of Gingling College, China; ten eminent Church leaders from Canada, including Gordon A. Sisco, general secretary of the United Church of Canada, and secretary of the United Church Commission on Church, Nation and World Order, Prof. R. B. Y. Scott, of the United Theological College, Montreal and director of the United Church Commission and Canon W. W. Judd, general secretary of the council for social service of the Church of England in Canada and president of the Christian Social Council of Canada; Mr. Bjerne Braatoy of Norway; two representatives of Germany, and one of Japan.

Bishop G. Bromley Oxnam, Methodist Episcopal Bishop of Boston, presided at the conference. Other American delegates included: Rt. Rev. Henry St. George Tucker, Samuel McCrea Cavert, Mr. Dulles, Roswell P. Barnes, Henry Smith Leiper, Eugene E. Barnett, Walter W. Van

Kirk, O. Frederick Nolde, Kenneth S. Latourette, William Adams Brown, Luman J. Shafer, Clyde Eagleton, Ernest Fremont Tittle, William E. Hocking, C. H. Tobias, A. L. Warnshuis, Canon Almon R. Pepper, John A. Mackay, Prof. Louise Young, Miss Sarah Lyon, and Mrs. George S. Franklin.

### RAISE FUND FOR POST-WAR

London (RNS): — The Presbyterian Church of England is raising a million dollars to rebuild bombed churches, provide new churches in new areas, and to raise ministers' salaries to a minimum of \$1,700 a year.

### SERVICE HELD FOR WAR PRISONERS

London (cable to RNS): — An overflow attendance marked an intercession service held at St. Paul's Cathedral for allied prisoners of war. The service, conducted by Dean W. R. Matthews, was attended mostly by families of soldiers now in Axis prison camps.

### NEW TRAINING PROGRAM FOR CHAPLAINS

Washington, D. C.: — Details of the navy college training program for chaplains were announced this week by the navy department. This phase of the V-12 program is designed to insure a continued flow of trained clergymen into the navy as chaplains. It permits bona fide candidates for the ministry to be inducted into the navy and to hold the rating of apprentice seamen, with the uniform and pay of that rating, while proceeding with their studies.

### MISSIONARY SOCIETY LED BY NEGRO

London: — Harold Moody, Jamaican physician, for many years the president of the League of Colored Peoples, has been made chairman of the London Missionary Society, one of the great Free Church missionary societies of Great Britain. In accepting he wrote the members of the League: "I now go forward with your blessing and prayers. I represent you and pray God my occupancy of this position will do much to improve relations between black and white and hasten the day when for all appointments, either of the Church or state, the question will not be 'What is his color?' but 'What is his character and ability?'"

# Wolcott Cutler Puts Up Fight Against Brutality

*For Nearly Two Years Charlestown Rector Sticks to His Demand for Simple Justice*

By William B. Spofford Jr.

Charlestown, Mass.:—Bunker Hill, a small mound overlooking Boston harbor and the Charles River, has always been associated in the American mind with the birth of liberty and freedom. It was on this spot that, through defeat, the ragged Continental Army first learned that it could successfully stand up against armed and tyrannical might. It was at Bunker Hill, perhaps, that freedom became an attainable reality rather than an obscure hope.

Today, however, there are indications that the ideological battle of Bunker Hill was not won permanently. In the very shadow of the monument commemorating that struggle, a new conflict for civil liberty and justice has been quietly going on. Playing a leading role in the new battle is the Rev. Wolcott Cutler, rector of St. John's Church in Charlestown, Mass., who has spent great energy and much of his vacation time and five months' salary during the past two years to see that justice is available for all men, regardless of wealth, race or creed.

The leading facts in the case, in Mr. Cutler's own words, are these: "William Roger Rice, who, with his family had been a member of this parish and well known to me personally since early in 1936, was arrested for drunkenness on a Friday afternoon in mid-August, 1941, and locked up overnight in the Charlestown police station. He had been an occasional or periodic drinker; but his last arrest had been approximately four years before, and for two years he was said by his family to have been drinking more lightly and very infrequently. There is no suggestion of his having resisted arrest; and his friends assert that when intoxicated he was given to talking boisterously, but never to fighting. The police who arrested him reported that he had no visible injuries, and talked all the way to the station. The next morning at half past seven, he is reported to have had no difficulty in signing a statement at the request of the probation officer. At five minutes of eight, it

was recorded by the officer going off duty that he was apparently in good health."

And yet, according to Mr. Cutler, exactly one half hour later, Mr. Rice was taken in an injured and bleeding condition to the Boston City Hospital, where he was entered simply as an "unknown white man." At twelve the same day his name was put on the danger list. He was found to have a fractured skull, a lacerated brain, multiple contusions and abrasions on head, face and legs, and later it was revealed on autopsy that he had nine fractures of six ribs under one arm. Mr. Rice died of these injuries in the early hours of

were "fractured skull and fractured ribs." How a man alone in a cell could have broken his ribs high under the arm, was not explained.

"The same day that Mr. Rice died," said Mr. Cutler, "the widow was visited in the forenoon by two policemen from the Charlestown station who wore plain clothes and stated that they were investigators sent by the City Hospital. Mrs. Rice told them she knew them to be policemen and not from the hospital, but that she did not mind answering any questions. They asked her if her husband ever had had delirium tremens or imagined things when he was intoxicated. She has claimed from the first time that I called on her after the tragedy that she answered both questions with a strong negative. The policemen, however, included in their written report the alleged quotation from the widow that 'while recovering from the effects of drunkenness he would suffer from fits of delirium tremens.'"

That, in brief, is the story of the arrest and death of William Roger



*A picture of the famed Bunker Hill taken in mid-winter is pleasant to look upon in mid-July, even if the story accompanying it is not so pleasant*

August 26th. The death certificate stated that the injuries occurred in the police station, that the man was "said to have beaten head against door of cell while under arrest for alcoholism," and that causes of death

Rice. Soon after the death, Mr. Cutler and Mrs. Rice tried to get an inquest, but, according to Mr. Cutler, they waited for several weeks without result. During that period, Mr.

(Continued on page 15)

## GOLDEN ANNIVERSARY AT ST. ANDREW'S

*Barrington, R. I.*:—St. Andrew's School is celebrating its fiftieth anniversary. It was founded in 1893 by the Rev. William Merrick Chapin, who was rector until 1921. He was followed by the Rev. Albert Crab-

graduates in their college courses proving over the years the wisdom of this emphasis. Four new courses were added last year however; elementary aeronautics, shop mathematics, German and automotive mechanics. The picture on the cover of THE WITNESS this week indicates

and gifts have built an institution which has shaped the lives of growing boys and men, and which has set a high standard for wholesome Christian education in the life of Rhode Island."



*Boys are always made welcome at the Rectory at St. Andrew's School*



*Winter sports are enjoyed on our campus hills and ponds. Heifers are always named by the boys. This is McGregor with Anne*

tree who resigned in 1937 after fifty years of strong and devoted leadership. The present head of the school is the Rev. Irving Andrew Evans who is continuing to give this small Church school fine leadership. There are at present eighty-four students and a staff of twenty-four persons. As with other schools, changes were made in the program last year due to the war, though the so-called "war courses" of higher mathematics, physics and chemistry have long been stressed with the records of

how much the latter is enjoyed by the students. And the fact that the carpentry class completed the second floor interior at the farm cottage, remodeled the dining hall kitchen and pantry, and furnished the first floor of one of the halls is an indication of the practical value of this course. The president of the school is Bishop Perry of Rhode Island, who writes of St. Andrew's: "It is a story of the founder's courageous faith, of zealous and loving support by patrons and friends whose labors

## CHURCH BENEFITS FROM ESTATE

*New York, N.Y.*:—Many Church institutions benefited by the will of Mrs. Harriette Arnold whose will was probated July 14th. Leaving an estate of nearly twenty million dollars, she gave \$100,000 to General Seminary; a similar sum to St. Mary's Hospital for Children; \$50,000 to the University of the South; \$50,000 to Nashotah; \$50,000 to Bishop Sturtevant of Fond du Lac for distribution in the diocese; a similar amount for distribution in Milwaukee by Bishop Ivins; \$50,000 to the National Council. Several churches received bequests; St. Thomas, Mamaroneck, \$25,000; St. Mary the Virgins, New York, \$20,000; St. Ignatius, New York, \$15,000; St. Edward the Martyr, \$10,000. Two church institutions are among seven institutions to share in the residuary estate of nearly eighteen million dollars. St. Luke's Hospital, besides a bequest of \$50,000, shares in the residuary, and Trinity parish also shares in the residuary. The large fortune was made through the ownership of a large department store in New York.

## MORALITY CAMPAIGN IN ENGLAND

*London (cable to RNS)*:—A campaign to combat what is described as the "alarming spread of sexual sin" is to be launched throughout England in August by the Church of England Society. Archbishop Temple stated, in connection with the campaign, that there is danger of injuring the war effort by dishonesty or sex indulgence and that "we may win the war but be unfit to use the victory."

## CHURCH AND STATE IN RUSSIA

*Mexico City (RNS)*:—The Soviet government intends to maintain the separation of Church and state, C. A. Oumansky, newly appointed ambassador, told a press conference here. He also declared that the Russian government stands for "unreserved religious liberty."

## EDITORIALS

### Congress Goes Home

CONGRESS has at last taken time out and gone back home for a summer's rest and, we hope, a little quiet. Not only our wishes for a good vacation follow after these jaw-weary legislators but a sigh of relief cannot be restrained as we contemplate the strange course they have been pursuing during the past year. What do these citizens think they were doing while in Washington? True, they did a nice job in embarrassing "that man" and waving their arms at "those bureaucrats and professors that are using the administrative agencies to kill our American system of free enterprise." But they themselves offered neither construction nor leadership. They took months to give birth to an abortive tax-bill and as for their fight against inflation it seemed solely to consist in finding new ways to raise prices.

If any glimmerings of a consistent policy were at all discernible it was that the rich get richer and the poor get poorer as shown by the fact that a majority of the people are being made to pay more taxes while restricted to comparatively less income, and yet having to buy their food at much higher prices. Congress also refused to face the post-war world (and with it our present war aims) and dog-in-the-manger-like it refused to let anybody else do it. Anything useful it did do could have been carried out just as well by a high school class in elementary social studies.

We wonder through all this if there were any members of Congress who thought of their legislative roles in relation to the crisis confronting political democracy everywhere. Representative government is not such an assured fact that we can afford to treat it as a luxury. Congressmen, while taking time out to save their political heads, may sometime wake up to find that they have lost the whole body. Democracy is on trial at home as well as abroad and both fronts are equally important, as proved by the fact that it was the

domestic policies of our enemies that made aggressive warfare for them an inevitable necessity. We would like to see the Congress push ahead of the administration in extending democracy at home and abroad and set itself up as an authoritative example of national unity. Democratic institutions either will enter a new era in their development or they will perish along with a dying order. We regret to say that the present Congress seems to be working on the side of the latter. However there is

always one hope—now that Congressmen are back home perhaps the people will take advantage of the opportunity to teach them something.

### A Note of Caution

BISHOP MATTHEWS has stated very effectively the arguments for making the Presiding Bishop the Bishop of Washington. His article, which appears in this number, is one of the most cogent and persuasive statements of the case that we have seen. On the other hand are those who oppose the plan since they feel that the office of the Presiding Bishop should be kept very simple, as it has been traditionally, and is now in the American Church; and that adding pomp to the position is a step in the wrong direction. One of these opponents of the scheme has been quoted as remarking, "I certainly should hate to get a Presiding Bishop who thought the building of the cathedral, elaboration of its services, and his official pronouncements there-

from were the important thing about his office; but we'll get 'em sure as shootin' if we don't look out."

This is a note of needed caution. Cathedrals sometimes go to the heads of a certain type of ecclesiastics, to the undoing of their pastoral and evangelistic work. (Possibly this is due to the fact that cathedrals are still new in this country! If we could date them back to the thirteenth century, say, they might not seem so all-important.) We

### "QUOTES"

WE MAY not be able to get away for vacations as of old, but somehow we must get a change—a rest—a chance to relax. It may not be, it probably cannot be, the sort we are used to; but with a garden, a novel, a short visit, or in the quiet of the open church, we must feed our souls, refresh our minds, and rest our bodies. The necessity of one day off in seven is not a man-made law; it is a God-appointed principle. It can be set aside and ignored for a time, but eventually it will assert itself. It is a short-sighted policy which is blind to the fact that man must have opportunity for re-creation of his depleted physical reserves, his thought processes, and his spiritual purposes. If we would avoid ultimate 'wreck-creation', we must have recreation.

—W. APPLETON LAWRENCE  
*Bishop of Western Massachusetts*

must be careful to elect to the office of Bishop, and certainly to the great office of Presiding Bishop, only "holy and humble men of heart" who will keep the pastoral and missionary side of their work foremost. And if they are to be bishops of Washington, let it be arranged as, after long experience, it was arranged in many instances in England, that the dean and chapter are to be the cathedral builders, and the bishop is to be set free for the work constitutionally assigned to him in this constitutionally governed Church.

### *Christianity Speaks*

**W**HAT has happened at Princeton this month should give every Christian hope, inspiration, and determination (see page three). Hope, because Christian voices have spoken together of faith in things beyond victory or material might. Inspiration, because they have given us a vision of a future within human range yet deriving from God. Determination because this hope and this vision show us clearly our responsibilities and gird us to accept them and to carry them through.

Churchmen of fourteen warring nations have come together in the midst of world chaos solemnly and soberly to affirm their common faith in a way to order. Although there is necessarily preponderance of representation of one side of the conflict, there is in their message no note of reliance on the victorious or policing power of any group of nations. Rather they repudiate such reliance deliberately. Beyond and above the conflict they call to all their brethren to join in a common goal. They confess, in a spirit of humility

### SONNETS

#### for ARMAGEDDON

THE LORD'S PRAYER  
A Sequence of Nine Sonnets  
By

Charles Rann Kennedy

#### *Satan's Black Mass*

**H**ARDLY a stone's throw from each honest door  
Throughout this land, no matter where you dwell,  
Obscenely, secretly, the Lord of Hell  
Performs his deadly ritual. The gore  
Of swine from Gadara, the flesh men tore  
From babes of Bethlehem, here parallel  
In scorn the blessed Eucharist; while fell  
And bloated bellies glut their lust galore.  
These last, Satan's communicants, stand first  
In God's indictment. Their unholy feasts  
Give life to hell, bring forth her skulking  
priests!  
And, like their riches, man-devouring, versed  
In brazen pride, they boast a name, these  
beasts:  
Black Marketers! All sons of wombs accurst!

and forgiveness, the limitations and failings of selfish nationalism that have grown into war, and proclaim that henceforth, in order to conform to the will of God, the political organization of the world must no longer be divided, but one. They urge every individual Christian citizen to make this goal the object of the supreme loyalty of his political entity, and call on the Churches of the world boldly to challenge national governments to conform to this demand of the moral law.

This is not hollow idealistic talk, but practical Christian thinking. Practical, yes, in spite of the defeatists and half-way planners who say that world government is necessarily generations away. Practical, because there could be the beginnings of world government today if even a considerable number of Christian churchmen took these things to heart and acted accordingly.

Just suppose we did. Would our Congressmen then still be straggling along the fringes of isolationism? Would we still be thinking of the post-war world in terms of military alliances and power politics, that we know are bound to breed another war? Would millions of suffering people still be in utter confusion about what the war is leading to?

Can we take such a stand? This courageous message from our Church statesmen says we must. In effect, we are told that every Christian must become an advocate of world government, that every Church must oppose nationalism. Dear God Almighty, make us give heed.

### *Muddling Along*

**I**T IS the policy of THE WITNESS to offer from time to time articles that are not in agreement with its editorial point-of-view. Certainly in the present discussion of Church unity we need to know what others are thinking; hence the article in this issue, "Comprehensiveness—How Far?"

It will surprise some of us to learn that the idea of Anglican comprehensiveness must have as its limit the formularies of the Church of England under Queen Elizabeth. Is the Holy Spirit not to be permitted to function in this realm after that? Fr. Damrosch would seem to hold so — "Queen Elizabeth carried comprehensiveness to its *last possible limit*" (Italics ours). Is the Church, then, only a hard and fast organization or is it an organism capable of vital growth?

Again, the author apparently fails to sense what all this aspiration for unity is about. All that he sees that will be accomplished is "that a few Episcopalians may worship in Presbyterian Churches and vice-versa." Small wonder that he is not enthusiastic! Not a glimmer of appreciation of the effects of this movement on other Christian bodies—and we know with what interest the Anglican

Church is watching the negotiations. Not the slightest comprehension of its impact on a world that finds itself struggling tragically with dis-unity.

There is no doubt that Fr. Damrosch wants unity but how, pray, is it to be accomplished? The answer he gives is simple; that we shall "be content

to muddle along for a few decades or so along the lines laid down by good Queen Bess." Can it be that this represents the final program of Anglo-Catholics? If so it is pathetically meagre both in its scope and in its conception of the divine character of the Church.

# Presiding Bishop's See

by Paul Matthews

*Retired Bishop of New Jersey*

ONE of the most important things to be done at the forthcoming General Convention will be the election of a new Presiding Bishop. There are some of us who would prefer that this election should be postponed for another triennium, and the present Presiding Bishop continued in office until he has reached the age of 72, and this could be done, if it were considered favourably, by a simple canonical change extending the term of office of the Presiding Bishop.

However, this course may not be taken. The Convention may prefer to leave the retiring age at 68 as at present, and our honored Presiding Bishop may himself prefer to relinquish his office and be just the Bishop of Virginia, as he is, and president of the Federal Council of Churches, as he also is.

In such case, a new Presiding Bishop must be elected, and of course this would be the normal procedure under our present canonical set-up. It seems of primary importance, however, that we should be able to elect to this high office, vital to the administration of our National Church work, a bishop who is best qualified for leadership irrespective of where his present diocese is situated.

As it is, we are almost under compulsion to choose as Presiding Bishop one whose diocese is on, or close to, the eastern seaboard, as the presidency of the National Council requires his frequent, though not constant, presence at his office in New York; and difficulties of travel, time and labor make it practically impossible to choose a bishop in the trans-Mississippi region, or in the deep southwest.

A further restriction is that in our large eastern dioceses, it is difficult for the bishop to relinquish a sufficient part of his work to make it possible for him to give adequate attention to his office as administrative head of the Church's work; and therefore the trend of logic rather impels the choice of a bishop of one of our smaller dioceses (and the choice is limited) or imposes upon our Presiding Bishop a well-nigh intolerable burden if the bishop of a large diocese is elected.

It is also rather unfair to the diocese concerned, as it is deprived of its Bishop, for a time; compelled to elect a coadjutor, or a suffragan, and when the Presiding Bishop, at the close of his term of office returns to his diocese, he may have lost many valuable contacts and not have been in as close touch with diocesan affairs as he would wish, and as the diocese would wish. In the interim, while he is Presiding Bishop, there is the tendency to refer matters to him for final decision about which he has hardly been able to keep closely informed. All of this raises the question whether the time has not arrived for a change of policy.

The joint committee of the General Convention appointed in 1937 "to consider the matter of a see for the Presiding bishop" has made some suggestions, and certain steps have been taken which seem to point the way and promise an eventual solution of some of these difficulties.

What has been done so far is this: A seat in the Cathedral in Washington has been provided for the Presiding Bishop, not merely as a mark of honor and recognition of his office, but also he has been accorded the right to exercise certain functions of his office in the Cathedral. He is, and has been for years, an honorary member of the Cathedral chapter. He is accorded the use of the Cathedral at such times and for such purposes as he may desire, and "as he with the Bishop and Dean of Washington may find convenient and appropriate."

But this is only one step forward. In order to make possible the election of any bishop of this Church as Presiding Bishop, the committee referred to above is making new proposals, as a further advance.

The first is that the newly chosen Presiding Bishop shall immediately, upon his election, resign his jurisdiction, and within a reasonable time (say six months thereafter), sever all official connection with his former diocese.

Second, that he shall reside in (or near) the City of Washington, and that a suitable residence be provided for him there, by the Church at large.

Third, that business offices for his work as Presiding Bishop, as distinct from his work as president of the National Council, be provided for him in Washington, and the Cathedral chapter there is prepared to have such residence and such business offices located on the Cathedral grounds, if it is so desired.

The above does not interfere with his continuing to have his business offices in New York as president of the National Council; but Washington is not far from New York, and this arrangement would not be burdensome; especially if the Presiding Bishop had no diocesan responsibilities.

**B**UT this would leave the Presiding Bishop without any *territorial* jurisdiction. How would this affect his status as a member of the Lambeth Conference? And how would it harmonize with the ancient practice of the Church?

As to the Lambeth Conference, it is unthinkable that the spiritual head of the American Church would or could, be excluded from that gathering of bishops of the Anglican Communion. This is our considered opinion, and we feel that we have very strong backing for it.

As to the other question, I am free to confess that such a plan as suggested has its difficulties, and is rather decidedly contrary to the accepted and anciently honored usage of the Church. Incidentally, I might mention that many Roman Cardinals are bishops *in partibus infidelium*, and that some Anglican bishops have designated sees rather far from their real work; for example, the Bishop of the Falkland Islands and the Bishop of Gibraltar. Perhaps a Presiding Bishop without any assigned territorial jurisdiction might be regarded as a bishop *in partibus*, as he has China and Japan and a bit of India and of Africa, to care for overseas! And also the European Churches!

However, we contend that he has a wide and important spiritual jurisdiction, and we (I mean our committee) cite chapter and verse for this, from the constitution and canons of the Church.

Furthermore, we contend (though not stressed in our report) that the psychological value of this residence and official headquarters of the Presiding Bishop in Washington would be very effective. People would not stop to ask "What is his diocese? Where is his jurisdiction?" He would be in Washington, our national capital, and he would be at the head of our national affairs as a Church. He would be just the Presiding Bishop in Washington.

And beyond all this, it would further the interest and increase the importance of both the diocese of Washington and the National Cathedral. This Cathedral, already national by virtue of its Congressional charter, would be more firmly entrenched in the mind of the whole Church as a truly representative National Cathedral in the capital of our country. It would enlist the interest and the moral and financial support of the whole American Church.

And now comes a "conjunction of the planets" indeed. There is a vacancy in the diocese of Washington, and we are to elect a new Presiding Bishop at the next General Convention, and the proposed amendment to Article I of the constitution comes up for final action.

This amendment would authorize the "establishment of a see for the Presiding Bishop which may embrace the whole or a part of a diocese now existing, or hereafter formed. Once the see is so established the Presiding Bishop shall exercise sole jurisdiction. If the see shall embrace any entire diocese, or the greater part thereof, such diocese shall elect an auxiliary or assistant bishop. The bishop of the diocese in which the see is located, or such auxiliary or assistant bishop, shall have such powers and duties with reference to said see, as shall be prescribed by canon or canons, by which the status of such auxiliary or assistant bishop shall likewise be defined. The General Convention may at any time abolish such see" (See Journal 1940, page 253).

What an opportunity all of this gives to the Church to make the Presiding Bishop the Bishop of Washington (of course with the consent and cooperation of the diocese of Washington) and I feel that it would be the statesmanlike course to take. The diocese of Washington need lose none of its real rights. The auxiliary bishop would have all rights and privileges as a member of the House of Bishops and as complete charge of the administrative affairs of the diocese, as the diocese itself and the General Convention shall agree upon; and, of course, its lay and clerical deputies to the General Convention would have the same rights as they now enjoy.

If this can be done, and is done, it will nullify the proposals of our committee; but speaking solely for myself, I should most emphatically approve of that.

We should then have a real, and in no sense fictitious, national set-up in the nation's capital. It would add to the prestige of the American Episcopal Church, it would give our Presiding Bishop a position of dignity and influence reaching far beyond our borders; no question of his status in the

Lambeth Conference could even be suggested; and it would not overburden him with diocesan work and responsibilities.

Of course, the further recommendation of our committee as to a suitable and adequate pension for a retiring Presiding Bishop should still stand.

I hope that we may do it, and do it if possible at the next General Convention, for such a combination of circumstances may not occur again.

Now is our chance to make this advance in the national policy of the Episcopal Church.

The dignity of this office and the designation of Washington as the Presiding Bishop's see would fully compensate for the relinquishment of any present jurisdiction, regardless of the importance of the diocese involved.

*Another article in the series of Issues to Come Before General Convention will appear in the next number, and each number from now through September.*

## Comprehensiveness--How Far?

by Frank Damrosch Jr.

Rector at Doylestown, Pennsylvania

**T**HE glorious comprehensiveness of the Episcopal Church." Who has not heard these words roll sonorously from many a pulpit? Some may doubt the glory; none can deny the fact of the comprehensiveness. Queen Elizabeth, more than any one person, was responsible for it; she set the course by which the Anglican communion has steered.

This may surprise some of you. "Henry VIII founded the Church of England." The sentence has been blared from school text books and Roman pulpits so insistently that it is widely accepted; many people seem to think that a statement repeated often enough is bound to be true.

Of course neither Henry VIII nor Elizabeth "founded a Church" at all. The break with Rome was effected in the first instance by the convocations of Canterbury and York which declared on March 31, 1534 and May 5, 1534, respectively, that "the Bishop of Rome has no greater jurisdiction in this kingdom of England than any other foreign bishop." And Queen Elizabeth, replying to a request from the Emperor of Germany that she allow Roman bishops to officiate in certain assigned city churches for the benefit of those English folk who desired to retain their allegiance to Rome, said that the request was unreasonable. "for there is no new faith propagated in England."

To Elizabeth, strong-willed and imperious, religion was a very poor second to her first and consuming aim, the unification of the English people. She was determined that there should be but one religion in England, she ruthlessly forced her subjects to conform; but she was a stateswoman and she wanted to conciliate all groups so far as might be possible. She made it very plain to her theologians that the formularies of the Church of England should (1) be true to the fundamentals of the Catholic faith, (2) recognize the principles of the Reformation and above all (3) be so worded that in controversial matters they would be susceptible of either a Catholic or Protestant interpretation.

Thus, for better or for worse, was established

the idea of Anglican comprehensiveness. Under it the eighteenth century parson, clad in black Geneva gown, held forth from a three-decker pulpit; under it the Anglo-Catholic priest of to-day celebrates solemn high mass.

Are there limits to this comprehensiveness? The Puritans, in 1661, found that there are. When the English people, sick of their experience under Cromwell, called Charles II to the throne and re-established the Church of England the Savoy conference was called in the hope of achieving the same sort of unity for which Elizabeth had striven. But now the Protestant group was more grasping; they would not accept the Episcopacy nor such statements of Catholic doctrine as the catechism definition of the sacraments as means of grace. Their demands clearly transcended the limits of Anglican comprehensiveness and the Prayer Book of 1662, still in use in the Church of England, did not surrender a single essential of the Catholic faith.

**T**HERE are many who point at us the finger of scorn. "What do you stand for anyway? Are you Catholic or are you Protestant? Why don't you people make up your minds to be one thing or the other?" To such our comprehensiveness is our weakness. But on the other side of the picture it may fairly be said that we are conducting the most tremendous experiment in Christian unity to be found anywhere on earth. For with all our differences we *do* live together, work together, pray together. A Holy Cross father gives retreats in several southern dioceses to clergy almost entirely of the Protestant viewpoint and they love it. Dioceses carry on their work with committees whose members have widely divergent ideas of the Church. There are many parishes, especially in small towns where there is only one Episcopal church, composed of people of all sorts of churchmanship who pull together in support of their

priest and his work. The great Anglican experiment of Church unity has been working out in practice. Surely it would be well at this point to heed the words of Gamaliel: "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

But no. Bishop Parsons and those who think with him are now determined to force us *beyond* the limit of Anglican comprehensiveness. Proposals for "union now" with the Presbyterians follow one another in bewildering succession; "joint ordination" one minute, "basic plan" the next. A rose by any name may smell as sweet and these proposals, by any name, are as odoriferous to us who believe in the principles of the Book of Common Prayer. We are asked to tear out whole pages, nay whole sections, of that treasured volume. The ordinal, the confirmation service, every rubric which differentiates the "priest" from the "minister"; all these must go. It is futile to say that they may remain on sufferance for those who want them; they would be vitiated by what would be done in *disregard* of these pages in the Book of Common Prayer.

Queen Elizabeth carried comprehensiveness to its last possible limit. Her scheme has worked. Not without some drawbacks, but it has worked. Now they want to smash it all up. The only Christian Communion in the world which *has* achieved a workable synthesis between Catholicism and Protestantism is to be split asunder for the sake of what? That a few Episcopalians may worship in Presbyterian churches and vice-versa.

The only Christian unity worth praying or working for is the complete re-union of all Christendom. If we of the Anglican communion throughout the world will be content to muddle along for a few decades or so more along the lines laid down by good Queen Bess we have a grand chance of being in a first-class strategic position to accomplish the final re-union of Catholic and Protestant Christianity when the Christian world is ready for it.

## JUST FOR LAY READERS

Conducted by F. C. GRANT

**E**VERY once in a while we discover some new kind of expert. Evidently there is an expert for every problem in the universe! Our latest discovery is an expert who can tell us why the new prayers in the 1928 Prayer Book aren't as good as the old. The expert in this case is Walter E. Dodds of Placerville, California, writing in the *Quarterly Journal of Speech*. He has made a

page twelve

statistical study of "The rhetorical style of the collects in the Book of Common Prayer." He examines the collects in the Prayer Book, both in the original Latin and in the English version, and checks them for examples of the classical rhetorical figures—antithesis, alliteration, and so on. He takes the rhetorical figures of the classical rhetorician Gorgias and counts the examples. His statistics bear out what readers familiar with both the Latin and English have long felt strongly—Archbishop Cranmer and the other translators were very careful to retain the rhetorical structure and rhythmic prose of the old Latin collects.

By contrast with the traditional collects, some of the new ones (in the 1928 Prayer Book) are not very good. They lack music. Instead of artistic prose, sleek, beautiful, and swiftly moving, some of them tend to be fat and puffy, with confused ideas, and make use of words with false or unreal connotations. The writing of collects is a much more serious business than just turning loose a mellifluous pen or a sweetly-tuned tongue, and preserving everything that is produced by either. There is a difference between good and bad rhetoric. What we call good rhetoric is exemplified on almost every page of the Prayer Book, which has no purple patches—except in some of these artificial new prayers. Take the one on p. 592—"All whose duties are difficult or burdensome," and "Comfort them concerning their toil." How has such an artificial view of human labor ever got inside the Book of Common Prayer? Could anyone who has ever actually shared the world's heavy toil have written these words? "The spirit of governance and of a sound mind" . . . "schools of good learning" . . . "all who by reason of weakness are overtaken" . . . "those that are appointed to die" . . . This is not "liturgical enrichment"! Such artificiality and unreality ought to have no place in our prayers. Old as the phrases are (from the A. V. Bible) they are no longer sacrosanct!

No, there really are laws governing liturgical prayer, and the best advice we can give to anyone interested in "creative liturgics" is to steep his soul in the great liturgical tradition of western Christendom, whose glorious collects, both in Latin and English, preserve the crispness of classical Latin but combine with it the rich, sonorous music of the matchless devotional prose of St. Augustine. And they are in touch with life. Writing collects is no amateur's play-time avocation. It is a real task, requiring consummate skill. And it is certainly interesting to have an impartial literary expert point out to us what are some of the basic principles of good liturgical composition.

And let me add: *Some* of the new collects are superb!

THE WITNESS — July 22, 1943

# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Opening Service

*Cleveland, Ohio:*—The opening service of the General Convention will be the celebration of the Holy Communion at 7:30 a.m. Saturday, October 2, in Trinity Cathedral, Cleveland. Differing from the usual formal opening service attended by thousands of visitors, and in the past held on several occasions in great open air arenas or parks, the wartime convention will open with a simple service attended only by actual members of the Convention. Dean Chester Emerson of Trinity Cathedral calls attention to the fact that this opening service will climax the history of a small village parish grown to be a great cathedral ministering to a city of a million souls. The seven men who gathered on November 9, 1816 to form the first religious organization of any kind in this village of 150 inhabitants were notable names in Cleveland's history and their successors in Trinity parish have been the leaders of the development of the church in the diocese of Ohio, as well as in the civic and industrial life of Cleveland. The present Cathedral was begun in 1901 and consecrated in 1907. The fabric has been enriched during the years by the gifts of a multitude of friends, both rich and poor, and sanctified by the prayers and sacrifices of many men and women.

## Lots of Money

*New York, N. Y.:*—Treasurer Lewis B. Franklin of the National Council reports that June was another good month for missionary collections. The total collected was \$66,499 more than for the same period in 1942, and the percentage of amount due 114% as against 104%.

## A Busy Dean

*New York, N. Y.:*—One of these to attend the conference on post-war reconstruction, reported elsewhere in this issue, was Dean A. K. Warren of Christchurch Cathedral, New Zealand. He came from that far-off country in twelve days and was the only civilian on the plane. He has one part-time assistant at the cathedral—an archdeacon who has charge of thirty parishes within a radius of

fifty miles. Dean Warren is himself a member of sixty-two committees covering about every phase of the Church's work in the province.

## Windows Dedicated

*Washington, D. C.:*—The three central apse windows of Washington Cathedral were dedicated by Bishop Powell of Maryland on July 8th.

## Action in Detroit

*Detroit, Mich.:*—With assemblies outlawed, special permission was obtained for a recent conference of sixty community leaders, both white and Negro, sponsored by the Council of Churches. Steps were taken to perfect an organization to examine into the causes of the recent race riots and to cooperate in attempts to remove them. Nine of those present were Episcopalians, including Bishop Creighton. One of the immediate results of the meeting was the appointment of a committee of twelve, six whites and six Negroes, to investigate for the mayor. The number of arrests during the riots totalled 1,505, with the trials now in progress.

## New Chaplains

*Williamsburg, Va.:*—Seven Episcopal chaplains were members of the largest graduating class of the navy training school, which received diplomas on Independence Day. There were 56 chaplains in the class. The Episcopal members were: Frederic F. Bush, rector of the Church of the Epiphany, Brooklyn; Lloyd S. Charters, Emmanuel, Norwich, N. Y.; James P. Clements, St. George's Texas City, Texas; John Edward Griffiths, Calvary, Lombard, Illinois; Robert S. Lambert, Calvary, Cincinnati; Loren M. Lindquist, Canon, Cathedral Church of St. Mark, Minneapolis, Minn.; Alfred B. Seecombe, Yale University, New Haven, Conn.

## Bishop Retires

*Aberdeen, Scotland:*—At the close of a recent service in St. Andrew's Cathedral, which marked the retirement of Frederic L. Deane as bishop, he knelt before the altar and then laid upon it his pastoral Staff and episcopal ring. He stated that his retirement was because of health—"the work requires a bishop who does not

tire and whose health is sound. The new days ahead call for bishops with new vision, with minds fresh and vigorous and not encumbered with the worn and threadbare trappings of others days. The Church of God must always be on the march."

## Washington Election

*Washington, D. C.:*—A special convention of the diocese of Washington is to be held July 29th to elect a successor to the late Bishop James Freeman.

## Camp Confirmation

*Camp Polk, La.:*—Bishop Jackson recently confirmed thirteen soldiers here in an impressive service in which the commanding general of the division, Major Gen. W. M. Grimes, took part. Camp Polk was named after the famous "fighting bishop" who was also a general in the Confederate army, Leonidas M. Polk.

## Youngest Deputy?

*Omaha, Neb.:*—Bishop Brinker of Nebraska says that his diocese has challenged the often-heard criticism that General Convention is made up of old men. The Rev. Eric B. Asboe, rector at York, is one of the Nebraska deputies. He is twenty-seven. Any diocese beat this?

## C. P. F. Trustees

*New York, N. Y.:*—Mr. Clarence G. Michalis of New York and Mr. Thomas S. Gates of Philadelphia have been elected trustees of the Church Pension Fund, filling the vacancies caused by the deaths of Mr. J. P. Morgan and Mr. William Fellowes Morgan. Mr. Michalis is a business man and Mr. Gates is the president of the University of Pennsylvania.

## Hamilton Candidate

*Aberdeen, Miss.:*—The Rev. Charles Granville Hamilton, rector here, has announced that he is a candidate for the office of Lieutenant Governor of Mississippi. He is at present a member of the state's legislature. Mr. Hamilton has contributed a number of articles to THE WITNESS and was a member of our staff reporting the last General Convention.

## Chaplains Promoted

*Boston, Mass.:*—The office of the army and navy commission announces the following promotions to Episcopalians serving as chaplains: Chester G. Minton and Edward R. Taft from 1st Lieutenants to Captains; Louis R. Goodrich from captain to major; John C. W. Linsley

from Major to Lt. Colonel. They also announce the appointments of the following to be chaplains: Sherman W. Andrews of Mission, S. D.; Thomas H. Harvey of Lebanon, Mo.; Leonard E. Nelson of Brookings, S. D.; Quintin M. Wilder of Neligh, Nebraska.

### College Work

*Bloomfield Hills, Mich.*:—Donald M. Wright, executive assistant at St. George's, New York, has been elected executive director of the Church Society for College Work. Following his graduation from Harvard, Mr. Wright had a successful career in business. He begins his new work in September, with the offices of the Society moved to Bloomfield Hills where the president, the Rev. Charles H. Cadigan, is rector.

### Building Project

*New Orleans, La.*:—The diocese of Louisiana has entered into a lease with the federal government for the conversion of the old see house into a modern apartment. The old mansion, located in the fashionable garden district of the city, was purchased as a bishop's residence about sixty years ago, but in recent years has been leased. It will be remodeled for fourteen apartments to provide quarters for military and war workers. The cost will be borne by the government to be repaid through rentals, with the house ultimately to be returned to the diocese, thus providing an addition to the endowment revenues.

### Receives Bequest

*Sandusky, Ohio.*:—Grace Church has received a bequest of \$5000 through the will of the late Caroline Lea Marsh of Philadelphia. She was brought up in the parish, with her father one of its earlier benefactors. The Rev. Donald Wonders is the rector.

### An Honor School

*Faribault, Minn.*:—Headmaster Nuba M. Pletcher of Shattuck School has been notified by the secretary of war that the school has been designated as an honor school for 1943 by the war department. The award is made after an inspection by two army officers. This is the 36th time that Shattuck has been so designated in the 39 years that the war department has given such distinctions.

### Relations with Japan

*London* (by cable):—Anglican Bishop Samuel Heaslett, formerly of South Tokyo, preaching here at St.

Paul's, said that hope for future good relations with Japan is centered in the 400,000 Japanese Christians and in the liberal elements favorable to the Church. The Bishop was a prisoner of the Japanese from December, 1941, to April, 1942 and was repatriated the following July.

### Calls for Action

*London* (by cable):—A call to the Church to help combat the grow-

ing rate of venereal disease in Great Britain by providing "clear and definite" teaching on the subject, was voiced by the Archbishop of York, Cyril Foster Garbett, in his address before the York diocesan conference. Speaking on the post-war world he said that one of the most difficult tasks will be the re-education of German youth. On the home front the task will be to remove slums and abolish poverty.

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## LARGE GIFTS FROM WILL

New York, N. Y.:—Four institutions, including St. Luke's Hospital, and the Cathedral of St. John the Divine, are to divide the residuary estate of \$780,000 of the late Mrs. Virginia Swift, it was revealed when the will was probated on July 14th.

## PRAYER BOOKS TO JAPAN

New York, N. Y.:—When the Gripsholm sails for Japan later this month it will carry 500 Prayer Books. The authorities allotted space to War Prisoners' aid, and half of it is to be used for books and study materials for prisoners of war.

## BISHOP BARNES SEES DANGER AHEAD

London (RNS):—Declaring before his diocesan conference that the quality of the clergy has fallen during the last generation, Bishop Barnes of Birmingham said there is danger of the Church being swept away. He stated that the clergy must be prepared to lead, but added that the Church of England, like other Christian bodies, is weak on the intellectual side.

## Wolcot Cutler—

(Continued from page 5)

Cutler called on the police captain in charge of Station 15 in Charlestown several times and told him of their suspicions in the matter and urged that he also demand an inquest. At the end of a month, Mr. Cutler consulted the executive secretary of the department of social service of the diocese and he, having interviewed Mrs. Rice, worked hard on the proper authorities in the effort to hasten an inquest. Informed on October 31 that both the District attorney for Suffolk County and the chief justice of the Boston municipal court had decided that there were not

sufficient grounds for an inquest, Mr. Cutler made an appointment to call upon the latter official on November 1st. He promised to reconsider the case, but by December 4th he had decided that an inquest "would be a waste of public money" and recommended that "the widow, if she still felt aggrieved, hire a lawyer and appeal to the courts."

Since that time, Mr. Cutler has made countless attempts to bring the case to trial. Time and again, lawyers refused to take the case; witnesses refused to testify, and medical men said: "What difference does it make, anyway?" Finally, however, he managed to get an ex-

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perienced lawyer and another plea for a formal inquest was entered in the Boston municipal court. On April 17, 1943—a year and a half after the death—Mr. Cutler was informed that the inquest would be held on May 12th. The co-operation of the press was immediately sought, and, to Mr. Cutler's great surprise, the judge who had decided that an inquest should be held informed his lawyer that if he had known that there would be publicity he would not have granted the inquest.

However, the inquest was held as planned. The hearing was held privately, with the press excluded, and no one of the witnesses was permitted to hear what any other witness said. A police official was present throughout the hearing and was allowed to cross question witnesses; Mr. Cutler's lawyer, who was also representing the Civil Liberties Union of Mass., was not granted the latter privilege. Another great handicap to the prosecution of the case was the hesitancy of all of the witnesses but one, other than the widow and Mr. Cutler, to remember at the time of the inquest things had been stated freely enough in private. When questioned on this matter, Mr. Cutler answered: "Whether specific threats were made or are sometimes made by members or friends of the police department to witnesses in a case of this kind, one cannot say, but I was reminded of a conversation I had early in the Rice case with the vice-president of one of our legal societies in Boston, who gave as a reason for not wanting to help me with the case that when he had done investigations of that kind in a few cases previously, the police of the entire city had evidenced such hostility both to him and his society thereafter that their work was greatly handicapped."

The verdict on the case, as it appeared in the Boston papers of May 24, 1943, was:

"Rice, in getting over the effects of excessive drinking absorbed on August 15, 1941, experienced an at-

tack of delirium tremens, on the morning of August 16, causing him to lose control of his physical faculties . . . I find no reason for holding that his death was caused by any force or violence other than that inflicted by himself . . . I also find that every police officer having access to Rice's cell performed his duty with the greatest regard for Rice."

Mr. Cutler, in an interview, stated that he was quite shocked at the verdict, especially in view of the fact that the only medical testimony, from the very competent medical examiner, was to the effect that Rice's injuries could not have been self-inflicted. Mr. Cutler remarked that

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"police brutality in Charlestown is no new thing, but with this case I thought we had a real chance to bring it out in the open. Probably there is nothing further that any group of citizens can do in a case of this kind. Personally, I would like to reiterate my protest against a court hearing in which a police official presents all evidence and can cross question witnesses, although it

is in a sense the police department itself which is on trial; and the legal representative of the widow or, if we may say so, of the public, is not permitted to do so or to consult with interested parties on the progress and conduct of the case. The police often criticize those relatives or neighbors who protect instead of informing on wrongdoers, but apparently the police and officialdom themselves are

even more united and vigorous in resisting inquiry into the suspected wrongdoing of one of their own number. Add to this the widespread notion, held chiefly by persons who rule, that if you don't take any notice of wrongdoing, people will soon forget it, and you have the stage set for an occasional frustrated or psychopathic or just plain intoxicated policeman to do a lot of dam-

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page eighteen

age, both to some innocent victim and the general reputation and effectiveness of the police department as a whole. In a closely knit area like Charlestown, it only takes one or two incidents to 'unknown white men' a year, to make thousands of unorganized and inarticulate citizens resolve that the whole law enforcement system is too much like a racket for them to cooperate with it in any way."

That is the story. It is only an isolated case, but when equated with race riots in Beaumont and Detroit, "zoot suit" wars in Los Angeles, a growing juvenile delinquency problem, one looks on it as an ominous symptom. Somehow, viewed in its entirety, the Rice case smacks heavily of "losing the peace" before the war is won. The monument is still standing on top of Bunker Hill, but one can't help wondering if it hasn't started to lean a little more wearily during the past two years?

## ANSWERS

1. In the Sermon on the Mount. St. Matthew 7.
2. The city described to Esdras, representing the world to come, approached through the present world. II Esdras 7.
3. They decided it was because they did not know how to worship the god of that land, so they sent for one of the priests of Israel to come back and show them. But they kept on with their own worship too. "They feared the Lord, and served their own gods." II Kings 17.

## Royal H. Balcom, Priest

The Rev. Dr. Royal Hunt Balcom, rector of Trinity Church, Santa Barbara, Calif., died at his home on June 19th after an illness of nearly 11 months.

Dr. Balcom was born in 1880 at Norwalk, Ohio; was graduated from Kenyon College in 1903 and received from the same institution in 1927 the degree of Doctor of Divinity. His father, the Rev. Royal Blake Balcom, served as a priest of the Church in Ohio and Michigan. Dr. Balcom was made deacon in 1906 and priest in 1907 by Bishop Lines while serving as curate at St. Peter's Church, Morristown, N. J. From 1907 to 1914 he was rector of St. Barnabas in Irvington, N. Y. For the next 13 years his work was carried on in Wyoming under the late Bishop Thomas, first in work for the Indians and later as archdeacon of the diocese. In 1927 he went to California to superintend the establishment of the Vooris School for Boys at San Dimas. After this he was for four years general missionary of the diocese of Los Angeles. He became rector of Trinity Church in September, 1932. Dr. Balcom was married in 1912 to Miss Carrie Cottle who survives him, as do three daughters.

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THE WITNESS — July 8, 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 RT. REV. CLINTON S. QUIN  
*The Bishop of Texas*

As the bishop in a Diocese where a recent race riot occurred, Beaumont, Texas, I would like in some way to say to our fellow Churchmen everywhere how humiliated I am that such a thing could have happened here. There are many circumstances which contribute to mob violence of any kind. I do not cite the particulars here in Texas, because mob violence cannot be justified on any count. We are genuinely sorry. We are conscious of our common guilt for having the kind of environment in which a mob spirit could be kindled. Nor does it help to remind ourselves that in the Episcopal Church the bishop is the bishop of all his people; color, race, or station in life do not separate us. We need to admit frankly and in penitence that it is our own prejudices and our unwillingness to face them, mostly on the part of the white people, which keep us from taking the Christian attitude, not only toward Negroes but toward a lot of other people. This for us is solely a question of how much our Christian faith means to us and how much conviction we have about it. Though not many in members, yet I believe we could take a real initiative in bringing some solution to these racial problems. It all depends on how dead in earnest we are as disciples of Jesus Christ whom we promised to follow as our Lord and Saviour.

Being sorry is not enough. We are sorry enough to do something about it. We have profited here in many localities in Texas by having inter-racial groups or committees, meeting regularly, where tensions and injustices can be thoroughly aired and discussed and solutions arrived at. Such groups in every community where there are Negroes, Latin-Americans, Mexicans, or other races in considerable number living and working side by side with Anglo-Americans need a medium through which they can not only present their problems, but also find some way in which we and they can make the word, freedom, mean something more than a slogan.

The inter-racial commission has been in the field of the South for many years, and has a wealth of evidence stored up to show that its policies work. I am recommending again to all of our clergy here that, if they do not have such a committee now functioning locally, they take steps immediately to set up such a group, and that we all together do all within our power to demonstrate what we Christians mean by justice.

\* \* \*

THE REV. G. CLARENCE LUND  
*Rector of St. James, Milwaukee*

We hear talk nowadays about the necessity of the Church being represented at the peace table. If admitted, which I doubt, she would be listened to politely but could contribute nothing that would be accepted, and she would find herself in the position of giving an aura of sanctity to whatever political chicanery might be agreed upon by those with the real power of decision.

Is there not a better way? Our Presiding Bishop, also as President of the Federal Council of Churches, and the Archbishop of Canterbury, in similar capacity and the Pope represent almost the whole of Christianity. If Bishop Tucker invited each of them to name a commission to study the present proposals of the various Churches, and also the proposals of Willkie, Stassen, Taft, Bricker and other leaders, including proposals from other countries, such a report would carry great weight. Perhaps Bolgakoff and the Archbishop of Sweden should be included as they represent important Churches. On the basis of such a report we could begin to talk long and loudly in the pulpit and the papers about what must be done to insure a Christian and peaceful world.

Such an agreement would at least assure China a place at the peace table, set certain limits to so-called "justice" and point the way to a minimum of international cooperation that would certainly set the world forward. The Church today has an unparalleled opportunity. She must speak now, not when the table is set.

\* \* \*

MR. R. C. SPARROWS  
*Layman of Boston*

It was with a great deal of satisfaction that I read the article by Mary van Kleeck on the miners (WITNESS, July 8). Not being an expert on such matters I am in no position to say whether her conclusions were sound or not. I can say however that the article clearly showed knowledge and research and it made me proud to have our Church paper the first to present such a painstaking study of a very involved situation.

\* \* \*

MISS STELLA C. JOHNSON  
*Laywoman of Philadelphia*

I am grateful to THE WITNESS for presenting the excellent appraisal of the Federal Council of Churches by Bishop Sterrett. With our own Presiding Bishop now the President of this great federation, let us hope that our coming General Convention will enthusiastically support any proposals to further cement our affiliation.

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# *Race Riots*

## &

# The Church's Program

*"The time has come when the Church must launch a Christian Offensive designed to take advantage of some of the tremendous opportunities resulting from the war."*—THE PRESIDING BISHOP.

RACE RIOTS IN DETROIT screams a newspaper headline and back of that headline is much more than the story of clashes between Whites and Negroes. The story behind the headline is related to what Herbert Agar calls the "central moral problem of this war" and he adds that the war would not have happened "if we (all of us) had served more faithfully the ideas on which our civilization rests."

These are Christian ideas and ideals the Church is called upon to proclaim anew in which the Presiding Bishop terms a Christian Offensive which he proposes General Convention launch this fall.

The Home Front looms large in this Offensive and one of the dominant Home opportunities which the Presiding Bishop has in mind is with the Negro race. It includes thirteen million souls, four out of five of them still living in the South; most of them in rural areas. Among these 13,000,000 Americans, only 5,000,000 are reported as having religious affiliation of any kind.

Not since the Civil War has the Negro's cause been of greater significance than today. Partial recognition has come to him in industry, in education, in government, and in other lines of endeavor. The Church, too, has long been interested in the Negro and has made progress, though slowly, in its work with him. Today there are 63,000 Negro communicants in the United States but by far the largest portion of these—59,000—are in cities whereas the bulk of the Negro population is in the rural sections.

Therein lies the Church's opportunity: we must develop the Church's rural Negro congregations; must build new and better church buildings; must better equip existing churches and must provide trained Negro leadership for these churches. In the new missionary program which the Presiding Bishop envisions in the immediate future there is a comparatively large place for expansion of our Negro work, chiefly on a coöperative basis with those dioceses where Negro population centers.

There is ample reason to believe this program can and will be successful. For, in spite of failures and slow progress, the Episcopal Church has shown a genius for work with the Negro, given the proper financial support and trained leadership. The best work has been done where church and school have been combined and where the program has reached out into the community with recreational, parents' club, and health and similar work.

Our most striking work with the Negroes is found in the nine institutions of the American Church Institute for Negroes, comprising six normal and industrial schools, one college, a student center and the Bishop Payne Divinity School in Virginia where a majority of our Negro clergy have been trained. The success of the Institute's work is due to a definite program, carefully conceived and efficiently carried out.

Such a program is that proposed in connection with the new missionary objective which the Presiding Bishop will recommend to General Convention. With dioceses and national Church working together, the work can go forward with a more aggressive and more productive ministry among the Negro people.

A start already has been made in the appointment of a secretary for Negro work on the National Council's Home Department staff. A bi-racial committee has been named to function as a board of strategy for the expanded program and careful planning in coöperation with our bishops is under way.

The next few years are strategic in relation to the whole future of the Negro race and the American scene. Race riots such as those which have occurred recently may well be avoided if the Church performs her task, a task which includes not alone evangelistic, educational and social work with the Negro but an intensified work with our white population as well. As one Church leader has said: "The field of opportunity with the Negro race is absolutely unlimited. We cannot wait a day longer in seizing upon this opportunity."