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The WITNESS

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AUGUST 5, 1943



THESE LADS LEARN
THE FUNDAMENTALS
AT BRECK SCHOOL

TRANSLATION OF BISHOPS

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. Roeliff 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

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VOL. XXVII No. 7

CLERGY NOTES

CLARY, EDWARD J., rector of St. James' Church, Goochland, Va., resigned to become chaplain in the army.

CRAWFORD, CHARLES H., priest in charge of churches in Appleton, Montevideo, and Benson, Minn., has accepted a call to be rector of Christ Church, Austin, Minn., effective September 1.

ELLIOTT, CALVIN H., on the staff of St. Paul's Cathedral, Boston, Mass., was ordained to the priesthood by Bishop Sherrill in the Chapel of the Diocesan House on July 21.

FIELD, JOHN RANDOLPH, rector of Calvary Church, Wilmington, Del., will become rector of St. Andrew's Church, Somerset Parish, Princess Anne, Maryland.

GORDON, WILLIAM JONES, was ordained to the diaconate by Bishop Bentley on July 25 in St. Mark's Church, Nenana, Alaska. Mr. Gordon will serve St. Thomas' Mission, Tigara, Point Hope.

HAWTREY, WILLIAM C. T., former rector of Emmanuel Church, Lancaster, Wis., is now rector of Grace Church, Charles City, Iowa.

HOWDEN, FREDERICK B., JR., chaplain of the New Mexico 200th Coast Artillery, died recently, according to a report by the Ven. Douglas Matthews, dean of St. John's Cathedral, Albuquerque, N. M. Chaplain Howden went to the Philippines with his contingent. His father was the late bishop of New Mexico.

JONES, GORDON MESSICK, JR., was ordained deacon by Bishop Hart on July 18th in St. Matthew's Church, Francisville, Pa. He will be vicar of St. Andrew's Church, West Philadelphia effective October 1.

MASON, T. NORMAN, vicar of St. Giles' Church, Upper Darby, Pa., has been called to the rectorship of the Church of the Good Samaritan, Paoli.

MIDWORTH, LAWRENCE E., rector at Trenton, Mich., becomes the rector of the Church of the Epiphany, Detroit, on August 15.

PEARSON, LAWRENCE W. of Ann Arbor, Mich., was ordained deacon on July 18th at All Saints' Church Pontiac, Mich., by Bishop Creighton. He is in charge of St. Paul's Church, Brighton, and St. Stephen's Church, Hamburg.

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.

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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An Editor Visits a Camp Where Service Is Without Stars

*Conscientious Objectors Doing Fine Work
On a Forestry Project at Well-Run Camp*

By William Butler Sperry

Last night I slept in a CPS camp. (Conscientious Objector, to you.) This morning I went out on the work project with the men. It was a forestry project and we "made a cruise," that is, we tramped miles through a heavily wooded area making an estimate of the timber available for cutting if done in a c c c o r d -



ance with proper conservation policy. A representative of the state forestry service was with us and directed the work. I kept the tally sheet and marked down the results as the men, hidden in the foliage fifty or a hundred yards away would call out "Red Oak—28," or "Sugar Maple—26" indicating the kind and diameter of the tree as they marked them. The hardest part of my job was to keep from getting lost. The others all seemed to know where they were going.

Back in the office there was another group of men busy with maps, aerial photographs and filing cards. They were tabulating, coordinating, planning additional plantings and estimating results. Here again the forestry service representatives were in charge of what appeared to be a smoothly running, efficient office.

The men talked interestingly of the work, explaining what had been done during the winter months, new plantings, cuttings, methods of estimating the height of a tree from the

shadows on an aerial photograph when examined under a magnifying glass, and other details.

Observing the interest and the coordinated effort of this group of men, one pauses and suddenly thinks, "But, where are the conscientious objectors? Where are the queer ducks, the crackpots, the difficult, the obstinate?" The surprising answer is—Here they are. These are they which came out of great tribulation. These are the ones who had such strong personal convictions that they defied the terrific social pressure of war time, risked the affection and esteem of family and friends, jeopardized their liberty, for the right to be governed by their conscience rather than the state.

Of course such men are not silent about their convictions. Sitting about the table after meals, lounging on the bunks before going to bed, just chatting and smoking—mostly pipes as cigarettes are a rarity—the ideas are thought out and spoken out over and over again.

It was a singularly well disciplined and nondisciplined camp. When I drove up a man was washing kitchen pots on the back porch. I had expected some semblance of a guard or man on duty to at least greet, if not inspect, visitors. He directed me in a friendly way to the director's office and then went on with his work. I was assigned the lower section of a double decker bunk and came down to wait for supper.

It was a large room almost bereft of furniture. The one table had a selection of religious, political and "highbrow" magazines. Comparison

with army camps inevitably came to mind at every turn and I wondered where the cartoon magazines and western stories were, the types of reading that we are told are read by young men in the service. There was a ping-pong table in another room and an old phonograph. I did not see any radio.

Supper consisted of meat balls and spaghetti, prune whip, bread, butter and coffee. The cooks are some of their own number who volunteered for that service and learned how to do it after they arrived. The food allowance is fourteen cents per meal per person, about half that allowed in the army. Breakfast was half an orange, oatmeal, one boiled egg, bread, butter and coffee. The mid-day meal was soup, toasted cheese sandwiches, a salad of cream cheese and cole slaw and tea with bread and jam.

After supper one of the men showed some lantern slides of forestry operations which were made from photographs and loaned by the forestry service. Some of the men looked at them, others wandered off about the grounds, a couple went to the movies in the town. There is no rule about going to bed, nor being in quarters at any special time. The men live there because they voluntarily made that choice and there is a job to be done. Without coercion the camp runs smoothly and the job gets done. Relations with the forestry service men were most cordial.

The chief topic of conversation seems to be what is going on in the other camps. In the one I visited the men felt that they fared better than the others. Under the law, they were to be assigned to "work of national importance under civilian direction." Are the other C.O.s getting that right? "We don't want privileges," said one of them. "We want rights." The interest in what is happening to their fellow C.O.s in other camps was characteristic of the attitude found in most of them. One young man, who had spent ten months in prison for non-registration, after informing the district at-

torney on the registration day that he intended to violate the law, had recently been paroled to the camp. In speaking of his prison experience he said, "The cardinal sin in prison is to question authority, and the second, in fact almost the first, is to be concerned about someone else."

Another commented, "I suppose people on the outside compare this to an army camp and say that it must be pretty soft for us. I'll have to admit there is a complete lack of the regimentation that one finds in the army, no bugle calls, no officers to salute, and the people of the town see us go about the streets, go back and forth to work apparently quite unconcerned. It's hard for them to

eral sing in the choirs of the local churches. At Easter they sang Stainer's Crucifixion in one of the churches with the C.O.'s supplying most of the men. Another teaches in a Sunday School and leads a YPF group. Some children were withdrawn from the Sunday School because of his presence but the clergyman stuck to his guns and kept the C.O. These tasks are all done after hours, the project takes up the full day.

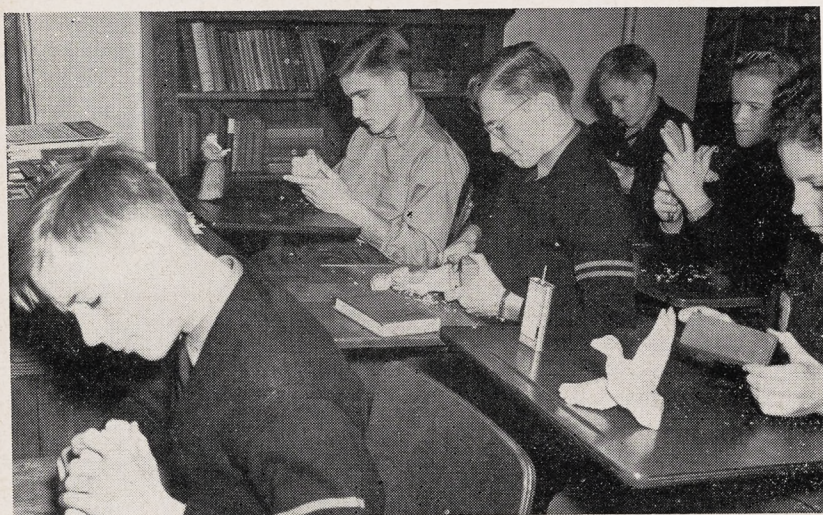
In my efforts to find some common factor in their thinking, one of them said, "There is no common denominator. We draw that line as to what we will do at various places." They all realize that it is difficult for

men. "I would fight in a war to end wars," said another, "if I could be convinced that a war would end war, I don't think it would, I certainly don't think this one will."

"No doubt people think it easy here. Those on the outside probably think we have made a choice and are satisfied. We're not. It was a terrible, a horrible choice. It does not solve anything. But it's a choice we had to make."

Again I was warned not to take this camp as typical. They urged me to see the others, where there are more men and where the work projects may be pretty useless, and where there were probably some rather difficult men.

Yes, they are concerned about others, about all of us. One of them joked grimly about whether they ought not to put a service star in the flag at his church for him. I thought of the lesson read on Memorial Day:—"And some there be who have no memorial. But these were merciful men, whose righteousness hath not been forgotten."



Each boy at Breck School devotes an hour each day to his favorite hobby. This pictures a number of boys busy at carving

understand. When we pass that service flag on the main street with its four hundred stars and its gold stars too, it makes us, or ought to make us, very humble."

He did not mention the fact that the men in the C.P.S. camp get no pay, they are allowed \$2.50 per month for pin money. There was no complaint at the food, they must provide their own clothes. They must pay their own way of \$32.50 per month or find some one to do it for them. (See page thirteen of this number.)

He did not mention that they are more or less ostracized, unwanted, avoided by the community. In spite of the community attitude they have made a real contribution to its cultural life. One who is an artist painted a mural for the children's room of the museum, another who is an anthropologist checked the scene to see that the costumes, the utensils and other items were correct. Sev-

the government to find "work of national importance" that does not have something to do with the war effort. Many of the difficulties come in the men's interpretation of what contributes to the war effort. Each man decides it for himself. A very few have gone into the noncombatant service of the army. Many are hoping to be assigned to a rehabilitation in China. But does forestry contribute to the war effort? Would building a watch tower for forest fires that also might be used for airplane spotting be working for the war effort? These are questions that worry them.

"Those on the outside" was an expression frequently used. The camp in some ways was like a monastery. There was calmness, serenity. The boisterousness of the world, the hoodlum jokes of young soldiers seemed very far away. "It isn't only killing it's interfering with other people's happiness," said one of the

ALL OUT FOR BOYS AT BRECK

St. Paul, Minn.:—Nearly eighty years ago a pioneer missionary, the Rev. James Lloyd Breck, founded a school for boys in Minnesota which still bears his name. Later the school was directed by the Rev. Charles Edgar Haupt, and moved to a location nearer Minneapolis at the suggestion of Bishop Edsall, and again prospered under his fine leadership. He resigned in 1938, and was succeeded by Mr. Chester DesRochers who had sixteen years of experience as a teacher in an important eastern school. The school of course provides the boys with all those things a good school should provide, wholesome recreation, sound teaching and Christian teaching. But one of the unique features of the school today is that each boy is allowed an hour each day to do whatever he likes best—develop a hobby, practice some technique, adventure in some new field. Thus at Breck you will find boys who are keen about all sorts of things, archery, band, billiards, scouting, modelling planes, nature study, carving, drawing, cartoons, singing, riding — practically everything you can think of. Plans are already under way for an extensive celebration of the 80th anniversary in 1946, with the board of trustees under the chairmanship of Bishop Keeler in charge of the program.

British Church Leaders Hail American Peace Pillars

*Give Unqualified Assent to Six Pillars
Of Peace Formulated by Council's Group*

By Religious News Service

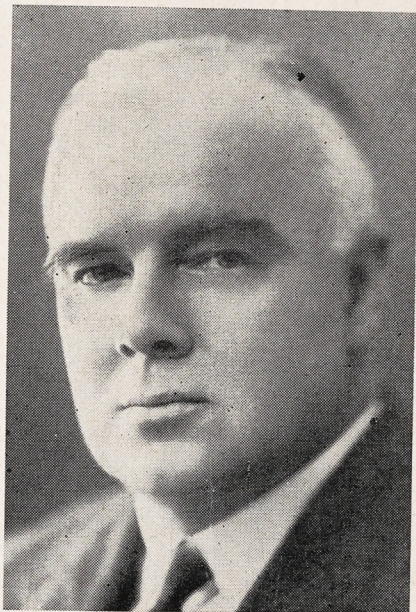
London (By Cable)—The peace aims group of the British Council of Churches has just sent a statement to the Federal Council welcoming unreservedly the six pillars of peace formulated by the Council's commission to study the bases of a just and durable peace.

"We believe that the main principles are such as to commend themselves to Christian minds in this country," the British statement declares, adding: "Christians must now recognize that there is a need to hold the selfish desires of men in check and to subordinate force to law, while also seeking to make certain that the law is just. The lawless use of power for selfish ends will wreck all hopes of justice, fellowship and peace. The present war is more than a conflict of nations; it is a conflict of faiths. Real victory depends on the clarity of our aims beyond the military defeat of the enemy, and on the completeness and sincerity of our dedication to these aims."

Among those who signed the statement were the Archbishops of Canterbury and York, William Temple and Cyril Foster Garbett, respectively; the Bishop of Chichester, the Rt. Rev. George Kennedy Allen Bell; the moderator of the Church of Scotland, Professor John Baille; the moderator of the Free Church Federal Council, Roy D. Whitehorn; the secretary of the British Council of Churches, and the joint secretary of the World Council of Churches, William Paton; the secretary of the Congregational Union of England and Wales, S. M. Berry; and the general secretary of the Baptist Union of Great Britain and Ireland, M. E. Aubrey.

Commenting separately on each "pillar of peace," the British Council of Churches' statement reads in part: "One—We agree that 'the peace must provide the political framework for a continuing collaboration of United Nations, and, in due course, of neutral and enemy nations.' We hold also that the achievement of such a world political organization will only be possible if it is the expression of a

unity of action brought out in facing the complex problems of world reconstruction. We shall be confronted with certain immediate and urgent needs, supreme among which will be the feeding of hungry people and the restoration of order. Moreover, we attach great importance to vigorous dealing with the question of security, assuring to all



William Paton, secretary of the World Council of Churches, who was among the British Churchmen to approve the American statement of a just peace

peoples freedom from fear. It is not part of our task as Christians to say how this should be realized, but to insist on its primary importance. Acceptance of responsibility by the United Nations should be preparatory to the inclusion of neutral and vanquished nations in this corporate system of world order as soon as political and psychological considerations permit.

"Two—We agree that 'the peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have wide-spread international repercussions.' We would go much further and consider that a perma-

nent aim of the nations of the world should be to develop and to mobilize the resources of the earth with a view to achieving for all peoples freedom from want. By restoring this sense of purpose to the productive machine and by awakening people of richer countries to a sense of responsibility throughout the world, Britain and America will find their best hope of eliminating unemployment within their own territories. To undertake this task would inevitably promote fellowship and goodwill.

"Three—We agree on the need 'to adapt the treaty structure of the world to changing underlying conditions.' We doubt the feasibility of establishing a special mechanism for the revision of treaties, but hope that continuing cooperation in economic tasks and maintenance of world order may create a readiness to negotiate together such as would enable the world structure to be responsive to the need for change.

"Four—We agree that not only good government but self government should be the goal for all men, and that the progress of backward or subject people toward complete responsibility is a proper subject of international concern. We welcome the idea of an international colonial commission which would have the right to inform itself upon the condition of subject territories and to report upon breaches of international undertakings to whatever world political organization is created to supervise the application of pooled international resources in carrying forward economic and social development and to watch over the development of self government.

"Five—There must be an adequate international control of armed power and we hope that the present association of the United Nations may develop into a world political organization in which would be vested armed power sufficient to prevent renewed aggression and preparation of future wars. It is essential to approach this question by a search for the means of a responsible combined maintenance of peace, rather than by an effort to limit armaments. The vanquished enemies must be disarmed, but at the same time there must be open to their citizens the same opportunities as other people enjoy to an equal share in all that conduces to a good life, so soon and so long as their states behave as good neighbors.

"Six—We wholly agree upon securing to individuals everywhere the right to religious and intellectual lib-

erty. Not only the rights of conscience of individuals, but proper freedom of churches ought to be respected and preserved, with academic freedom to universities. No world settlement which does not give reasonable security and freedom to religious, cultural, and other minorities, and especially to the Jewish people, can be said to have succeeded. Above all else is needed recognition of clear moral standards which nations and citizens accept, in other words the law and purpose of God as a standard for our conduct and a law to obey."

WASHINGTON POSTPONES ELECTION

Washington, D. C.:—A special convention of the diocese of Washington was held on July 29th for the purpose of electing a successor to Bishop Freeman. Instead however they decided to postpone the election until after General Convention. They elected a nominating committee that will report at that time, with recommendations. What will be done at the next convention of the diocese will be determined largely by what General Convention does about the Presiding Bishop's See. (Read the article on the subject by Bishop Paul Matthews, WITNESS, July 22.)

COMBAT DELINQUENCY IN BUFFALO

Buffalo, N. Y. (RNS):—Bishop Cameron Davis is one of four religious leaders of this city to issue a statement dealing with juvenile delinquency. The statement, signed also by Roman Catholic Bishop Duffy, Rabbi J. L. Fink and L. B. Randall, head of the Council of Churches, asks for a reorganization of programs so that the resources of all the churches may be placed at the disposal of those determined to create a wholesome environment for youth.

SEXUAL PROMISCUITY ON INCREASE

London (RNS):—The first aim of army authorities should be to promote chastity rather than to prevent the physical effects of a breach of it by teaching the use of prophylactics, declared a group of English Churchmen meeting in conference in Birmingham. They also reminded the government that more attention should be given to the effects of al-

cohol in promoting the desire for sexual indulgence and the breaking down of self control.

HOW TO COMBAT RACE RIOTS

Philadelphia (RNS):—The Federation of Churches here has suggested four ways that the churches may help to prevent race riots: 1, use of church facilities for recreation; 2, formation of clinics, composed of people of various races and faiths, to arbitrate differences and run down rumors; 3, use of church properties as a place of refuge if there is trouble; 4, requesting local authorities for more recreational facilities for youth. The committee also lists what it considers to be causes of riots in other cities; bad housing, spreading of rumors, lack of adequate recreational opportunities, apathy of authorities and people generally about race relations, segregation, unfair unemployment opportunities, use of the word "Negro" by papers in describing persons accused of crimes. The committee did not list what may be the chief cause of riots, the deliberate instigation of riots by fascist-minded people who are bent on destroying the unity of the American people for their own ends.

URGES PROTESTANTS BE NOTIFIED

Philadelphia (RNS):—Moderator H. S. Coffin of the Presbyterian Church has asked the state department to have Protestants in Italy notified of the intention of Allied bombers to respect church property. Noting that the President had so notified the Pope Mr. Coffin stated in his letter to Mr. Hull that also to notify Protestants "would do away with the seeming stress upon one communion to the exclusion of others."

CHRISTIAN YOUTH HOLDS MEETING

Lake Geneva, Wis. (RNS):—Continued international collaboration and Congressional action to end racial discrimination was urged by the Christian Youth Council, representing 20 denominations, meeting here in a five day session. A letter was also sent to President Roosevelt by the 195 delegates urging him to speak out concerning racial tensions "which are today threatening the very values we seek to preserve. We

feel that the Christian recognition of the dignity of all men regardless of race, creed or class is now not only desirable but imperative if we are to preserve the foundations of democratic society and the hope of lasting peace."

INTERRACIAL EDUCATION IN ST. LOUIS

St. Louis (RNS):—Churches are cooperating with labor, welfare groups and citizens' organizations in a campaign in this city to "promote interracial understanding and unity." They are to investigate employment conditions, housing, transportation, health, schooling and recreational facilities and make recommendations to the city authorities.

MINISTERS TO SERVE CAMP AREAS

New York (RNS):—A nation-wide plan, whereby churches of all Protestant denominations in every section of the country will be invited to release their ministers for periods of one or two months to serve in camp community areas, has been authorized by the Christian Commission for Camp and Defense Communities. Under the plan, which is expected to aid in conserving ministerial manpower, clergymen who have been released by their churches will be placed in camp communities on the invitation of local councils of churches, ministerial associations, or other inter-church agencies. Ministers serving communities on the released time basis will assist local churchmen in pastoral counselling, address special services in camps or in the churches, participate in social events, help man church information centers, visit hospitals at the request of the local chaplain, and cooperate in community-wide programs.

Dreams

1. Who says, "Dreams give wings to fools"?
2. Who dreamed that he talked with a horseman standing among myrtle trees?
3. Who was freed from prison because of his ability to interpret dreams?
4. Who dreamed that God offered him anything he desired and gave him even more than he asked?
5. Who dreamed of food when he was hungry, and when the food was offered, in his dream, refused it?

—G. W. B.

Answers on Page Eighteen

EDITORIALS

Who Is Responsible?

WHO is responsible for the war? This is the question that men always ask in time of war. The conditions of the conflict are so horrible and its principles so contrary to all of man's better instincts that it seems impossible to find anyone upon whom to lay the responsibility. Some of our theologians have declared that the war is God's judgment upon a sinful world. We cannot accept this view. The victims of the war are not the guilty ones—for example, a colored boy who came back from North Africa the other day with both arms and both legs gone; or his old mother who dropped dead when she went to see him at the hospital and they brought him in lying in a basket, legless and armless. Don't tell us that God is taking vengeance on these people for the sin that led to this war!

Other people talk vaguely about "the demonic," a convenient abstraction like wickedness or the term sin itself, as it is often used. It seems to imply that there is a fundamental principle of evil in the universe which sometimes breaks loose. This principle is opposed to God and righteousness, and every now and then gets its innings even though the final score will probably be in favor of God and justice. We confess we can't see that theory either. It is just another form of Manichaeism—a theory the Church faced and rejected long ago.

The real responsibility for this war seems to us to be human. In part it is economic. The tremendous strides which Russia has made since the last war in the direction of national prosperity, universal education, industrialization and collectivism were a direct threat to the industrial hegemony of Germany. If Russia became self-sufficient and really eclipsed Germany industrially, what could Germany do—a highly industrialized nation hemmed in by neighbors who were developing industries all their own? Therefore so it was argued, Russia must be crushed at all costs, and the little nations surrounding Germany

must be reduced to serfdom before it was too late. Something like this seems necessary to account not only for the actual course of events since the war began but also to account for the support which rich industrialists in Germany and some even in England gave to Hitler when he arose on the scene and came to power in 1933.

Another human factor was the sorry tale of appeasement. Rich reactionaries thought they could stem the tide of world revolution and retain their inherited privileges or their undue share of wealth by strengthening the Hitlerite barrier against Bolshevism. It is a question if in the future any individual ought ever to be permitted to support financially a political movement in another nation; and it is even a question if individuals ought to have their votes multiplied by the thousands in their own nation, through the power of their financial contributions.

Here are certainly some of the causes that led to the war. Let us not put it off on God—or even on the devil. We human beings are ourselves responsible for what has happened. The price is being paid by boys like the lad in the hospital and his mother who died at the sight of him. Recognizing this human responsibility, let us as Christians firmly resolve that we will give everything we have to prevent, by a

world organization or whatever is required, another outbreak of this fiendish anarchy in human society.

Joe Boyle

JOE BOYLE has resigned as director of the National Council's promotion department to take a position with a large advertising agency. It is a great loss to the Church. It is taking nothing away from anyone else at 281 to say that there was no person on the staff at headquarters who was harder working, more imaginative, or a straighter shooter in his dealings. We of THE WITNESS are going to miss him. Here's hoping that the

"QUOTES"

WE MUST live by hope.

Not hope that any post-war settlement or world order will be the Kingdom of God in its fullness. But hope, that by God's grace, we of this generation may solve some of the urgent problems of living together in an interdependent world. Hope that we may have government controls without turning men into mere puppets. Hope that we may not be helpless in the face of the full productivity of our machines, but that we may be able to relate that full productivity to human need. The future is open to the realization of that hope.

—GORDON A. SISCO
Christian Leader of Canada

Presiding Bishop is successful in finding some person for the important position who approaches Joe in ability; and to Joe the best of luck on the new job.

An Important Symbol

HENRY WALLACE is an important symbol. As Vice-President he typifies the democracy we seek to keep and improve. As a Churchman he dramatizes avowed Christian character in public life—progressive social vision and leadership. He was recently expelled from the Board of Economic Warfare for the sake of “unity” with the business-as-usual crowd, but he loses no courage. We have reason to be proud of his speech on July

25th in Detroit at a labor and civic rally. Its clear exposition of the need to put the Four Freedoms into practice was a ringing challenge to two groups: those who quietly cross their fingers about the sincerity of our peace aims, and those who openly sneer at our ideals as victory over the Axis draws closer. This speech proves Wallace will hold the line against all those who gnash their teeth because, as he put it, the people will not return to the days “when Washington was a way-station in the suburbs of Wall Street.” This is the gauntlet to the demagogues who shout: “We love labor BUT . . .” Wallace’s speech in Detroit will go in the annals alongside his famous People’s Revolution address.

Translation of Bishops

by Edward L. Parsons
Retired Bishop of California

FOR the benefit of some readers to whom ecclesiastical terminology is not familiar, it may be well to state that “translation” in this case does not mean transporting bishops suddenly to heaven



like Enoch in the Old Testament story. It is to be hoped they may all get there in the end, whatever the method; but in this case the word refers only to the prosaic matter of moving from one diocese to another. In our Church in America that has never been done. No provision was made for it in the

beginning and in 1844, for reasons which it would take too long to narrate, a canon was passed prohibiting a resigned bishop from election to another diocese. That showed how the Church thought of “translation.”

In 1904 however that canon was dropped. It looked as if the mind of the Church might have changed; but a committee appointed in 1913 reported unfavorably in 1916. It came up again in 1928 and a special committee of the House of Bishops reported favorably in 1931. The necessary constitutional provision was adopted but was defeated for final enactment in 1934. In 1940 the same amendment was approved by the Bishops but defeated in the House of Deputies.

The reason it keeps coming up is that in spite of obviously good reasons for maintaining our present system there are obviously better ones for getting rid of it. It represents sentiment rather than hard sense. In the early Church there was strong feeling against any clergyman (priest or

bishop) being transferred to another field of work. The famous Council of Nicaea was emphatic about it. There were two reasons, both of which are urged today. The possibility of moving opens the way to political scheming on the one hand; on the other the clergyman will do better work if he knows himself to have established a life-time relationship. In the case of bishops this was expressed in the familiar saying that a bishop is married to his diocese.

But the Nicene canon was never obeyed. In the case of priests it was manifestly impracticable and no one, not even the most consistent Tory in the Episcopal Church would imagine it to be practicable today. It would be bad for the Church, bad for the priest and bad for the people. It is one thing to say to a clergyman, “When you are settled in a parish you should plan your work and give yourself to it as a lifelong task. Only so can you create the right pastoral relations and build solidly for the future.” It is quite another thing to say, “You must do so because in any case you cannot move.”

The Church realized that the same thing was relatively true of bishops. However important the permanent relationship with his diocese may be, the Church has a right to the services of a man in the place where his ability will count most. On that principle the Church has always acted. All Episcopal Churches except our own so act today. Why keep Meletios in Athens when the Ecumenical Patriarchate in Constantinople is vacant? Why

keep Temple in Manchester when York is vacant? Or at York when Canterbury needs him? Since Parker in Queen Elizabeth's time, every Archbishop of Canterbury save one has reached that see through translation. It is important for us to note that translation is just as common in those parts of the Anglican Communion such as Australia and Canada, where bishops are elected, as in England where they are appointed. Why should a young man who has learned and proved himself in a small diocese not be available to one of the great dioceses of the Church?

PEOPLE fear, so it is said, that if they may be translated bishops will be restless and always looking for a new and better place. That was not true of those bishops when they were parish priests or presumably they would never have been elected to the episcopate. People say it will lead to bishops playing politics. Missionary bishops and suffragans are eligible to translation; but I don't hear of their playing politics to get elected to dioceses. Of course it has happened and of course there have been priests elected as bishops who have worked to achieve election. These are exceptional cases but in the main the men whom we want for bishops don't do that when they are priests. Is there any reason to suppose they would do it when they are bishops?

One does not know the underlying reasons why a young man sometimes declines election as a bishop; but one reason must be the sense of finality. Whether he succeeds or just drags along unhappily, there he must stay. No matter how brilliantly he may develop, the Church can never open to him any other field. Election to the episcopate puts before any man a pretty serious decision. When to the other questions involved we add this note of finality we are certainly making acceptance of new and great responsibility harder, especially for men under forty-five.

One word more. There is at present no canonical prohibition of translation. A diocesan bishop may resign and accept an election elsewhere. The difficulty lies in the fact that he cannot resign without permission of the House of Bishops. The House may not meet for many months after the resignation is presented. When it does the bishops may refuse to accept the resignation. What is needed is a constitutional amendment to enable the Church in the case of a diocesan bishop to act as they do with that of a missionary bishop.

Some day this Church will get rid of this odd survival from conditions which made it appropriate a century ago and get itself in line with the rest of the Anglican Communion, and indeed with the Catholic tradition throughout the world.

JUST FOR LAY READERS

Conducted by F. C. GRANT

PERHAPS the greatest issue before the Church at the coming General Convention is the question of Christian reunion. For a good many years now our Church has been playing with the idea, and has repeatedly affirmed (I hope it was not 'playing' when it affirmed) that reunion is the will of God. In two repeated successive General Conventions we invited the Presbyterian Church in the U. S. A. to join with us in this affirmation and to take steps looking toward organic union. There has



been a great amount of debate over the subject and a strong effort is now being made to shelve the whole thing. The attack centers upon the Report of the Commission on Approaches to Unity, and their proposal which goes under the name *Basic Principles*.

Just how it would be possible to shelve the whole thing after affirming, publicly, that we desire reunion, as we believe it to be the will of God, or how we can ever expect to be taken seriously again if we back down now, is very difficult to see. We have been approaching the Presbyterians on the subject for more than fifty years, and I should think that if we fail to make good this time—for the third time in succession—the Presbyterians would quite probably give us up in disgust. Being Christians and gentlemen they will of course not do so; but they would be entirely within their rights if they did!

One of the ablest documents on the discussion is *Fundamentalism Catholicism: An Open Letter to an Anglo-Catholic*, by the Rev. Theodore O. Wedel of the College of Preachers. It was published in the April number of the *Anglican Theological Review* and has since been reprinted. (Copies may be had at 10 cents each, either at the office of THE WITNESS, 135 Liberty Street, or at the office of the *Anglican Theological Review*, 3041 Broadway, New York City.) In this brilliant paper Canon Wedel points out that Anglo-Catholicism, for all its positive value, for all its great contribution in the past, and its great achievements throughout the Anglican Communion, stands to lose if it adopts an obscurantist or defeatist or purely negative attitude on the subject of reunion. Time was when the Anglo-Catholics were the only Anglicans who had a positive theology—at least that is a not wholly

unfair view of Anglicanism a generation ago. But a great change has come over not only Anglicanism but the whole Protestant world. People are not turning to the Anglican Church now because it has a positive theology, more or less Anglo-Catholic in form. A whole new development of Neo-Orthodoxy which has swept through the Protestant world has changed all that. The question now is which theology is going to be the theology of the ecumenical movement and of the reunited Church. It will

be one of the tragedies of history if Anglo-Catholicism faces in the wrong direction at this crucial hour, if instead of looking forward it has its eyes faced upon the thirteenth century and thinks only of reviving the glories of the past.

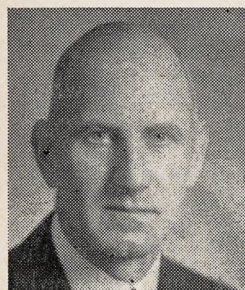
Every person interested in Reunion, every Bishop and Deputy who is going to General Convention, everyone who expects to read the Church papers and discuss the subject intelligently, ought to read Canon Wedel's paper!

I Believe in Man

by Joseph H. Titus

LATELY I've been reading William Saroyan's *The Human Comedy* and I'm convinced his anthropology is nearer the truth than that of Karl Barth and his satellites. Now just a minute; I

said *nearer* the truth. I realize that Saroyan's overflowing affection for his fellow creatures leads him to overlook some of the more obvious defects. But I get the impression that the Barthian group is, in contrast, not unlike a horrified householder who has just discovered certain unmentionable insects on his



premises and rushes to call in the exterminator. Yes, I dare to believe in man. I'm fed up with seeing my old friend kicked around as he has been for the past decade or so by fashionable theological circles and I want to say a word for him as a good neighbor.

Call me a humanist if you will, so long as you do it with a small h. I'm in fairly good company; so was St. John a humanist when he wrote, "Beloved now are we sons of God and it does not yet appear what we shall be." Don't accuse me of endorsing Swinburne's, "Glory to Man in the highest." I don't go for that. But neither would I agree with Swift that he is the "most odious little vermin that ever crawled on the face of the earth." Let's compromise on Pascal who found man "the glory and shame of the universe."

I read the newspapers. I get around. I am fully aware of what man has done and is doing to himself, to his fellows and to the earth that God gave him. It's not a pretty picture. Yet I still maintain there is a great deal to be said for him. Nor do I approve the present deflationary tactics being used against him. Recently one of the neo-ortho-

dox school who had little faith in our fellow inhabitants of this globe came to this profound conclusion: "Man is by nature inimical to God."* *By nature*, mind you! And just what does that make of God? The Bible says (maybe I'm too credulous) that God created man in His own image. Let's not press the last phrase and still we have God creating a being that is dead set against Him from the start! Does that make sense—or is it one of those impossible possibilities?

I'll be generous and say that I'm grateful to these disparagers of man for calling us back to the importance of God; possibly some had let that slip their minds. But I'm doubtful if many of us will be brought to a faith in God by despising man. And I'm grateful, too, if they helped to shatter an over-weening optimism that could degenerate into self-satisfied complacency. But they have conveniently forgotten one or two things about Mr. Antrobus that ought to be taken into consideration before judging him impotent and utterly depraved.

If they were judging *a man* I'm sure they would be kinder and more generous than they are in their judgment of man. They would have taken into consideration not only his crime but his life-history, his environment, his physical make-up. Well, how about it? We are all familiar with James Harvey Robinson's graphic illustration in compressing man's 500,000 years of existence into an individual's life span of 50 years. Up to the age of 49 he was still a savage; not until then did he settle down to plant and to domesticate animals. Six months ago (at the age of forty-nine and a half) he invented writing; three months ago he

**The Plight of man and the Power of God* by D. Martyn Lloyd Jones.

developed art and literature. Christianity came to him when he was only two months short of the fifty year mark. A few days ago he began to seek world peace—and so on. Aren't there some compensating factors here? Is he doing so badly after what he has grown up through? Is there no hope for him?

When we go back further and consider his lowly animal beginnings—when we remember the impedimenta of the beast that physically and psychologically he still carries with him—well, isn't it an amazing thing, an unbelievable thing, that he is as fine as he is? Isn't that far more astonishing than the undeniable fact that he fails so often to attain the ideals we desire for him? And please recall, in passing, that it is we men who set these ideals! Yes, even revelation must have human transmission.

Shall we leave out of account his environment? If he were born up on the hill by the Church we might expect more from him than he produces. But, for the most part, he was born on the other side of the tracks in squalor and poverty. I know that his great-great grandfather helped create that environment, but I also know that he has had a very short time in which even to begin to learn how to control and modify it.

I MIGHT add a few more things as a character witness for my neighbor. He alone, among sentient beings, can dream dreams, can see visions, can raise his eyes to the stars. What if he doesn't always bring these hopes of his to reality? What if he fails 90% of the time? He is conscious of that failure, and that is a mark of his greatness. By the same token, those who shake their heads and accuse him of villainy; they are a mark of his greatness.

But, paradoxically, here is a very weakness in their logic. By denouncing him so roundly, by insisting that he falls so far short of what he should be, they fall into the intellectual arrogance of assuming that *he could be more than he is*. They are presumptuous to expect so much of man. They are demanding from him a perfection that in the next breath they tell him he has no right to in himself. They lament that he is not more than he is and then insist that he is idiotic in pretending to be more than he is. They can't have it both ways!

I think I detect a kind of masochistic glee in this attitude of theirs. Aren't they really relieving themselves of a good deal of personal guilt-feeling by taking a smack at man in the large? That may be soul-satisfying but it hardly tends to realistic thinking.

After all, isn't the important thing not perfection but perfectibility. From the study of primitive

cultures a strong case can be made to prove that the native capacities of man are neither good nor bad, but are led to one or the other of these ends through the cultural forces that play on them. Who is responsible for this, God alone knows. Dare we go a little further? It was not necessarily cynical or irreverent to pray as one did, "For all the sin wherewith the Face of Man is blackened . . . Man's forgiveness give—and take." T. H. Hughes in *Psychology and Religious Truth* states it candidly. Writes he, "Insofar as God gave the will and the power to choose good or evil to man, He is to that extent implicated in the use of that will in sinning. And the Atonement is God's effort to undo this, to rid Himself, if one may put it so, of the sense of implication in the sin of the world."

Talk of the problem of evil! The problem of goodness and human virtue is no less one to be solved. Perhaps there is something in the statement these days that "the news value of decency is limited." These prophets of doom suffer from spiritual flatulence! Or, to change the figure, if we have been in a manic state theologically—as the Rev. Joseph Fletcher once cogently pointed out in these pages—are we forced into a depressive state now as the only alternative?

I'm no theologian as you've already discovered, but my observation of the homo, sapiens or not, forces me to be continually heartened and astounded at his good behaviour when I consider all the reasons against it. And please don't accuse me of sentimentalism because I see the lily as well as the mud. It isn't that I look upon the lily and am surprised at the mud—it's the other way around. If that isn't realism, I don't know what is. Hatred and ugliness and lies are actual facts in this world, but so are love, the appreciation of beauty, the desire for truth and—above all—the quest for God. If I didn't know anything else about the universe but that, I'm sure it would make me believe in a Divine Power. Moreover, every time a man exclaims, "O wretched man that I am—who shall deliver me?" he expresses his sonship to God.

"God so loved the world" must have been a sad error of sentimentalism according to our pseudo Second Adventists. Had they had a chance in those days to convince Him what a miserable creature He was wasting His time on, one might have expected that the Bethlehem Episode would never have taken place.

I'm fed up with these libels on man. I believe in him. Today those are fighting words but it's high time some of us came to his defense. More than that, it's high time we launched an offensive action. For these are libels, too, on God's good judgment as expressed in the Incarnation.

The Hymnal Presents

A HYMN FOR SCHOOLBOYS

A REMARKABLE number of hymn writers have been schoolmasters, and we owe to them many of the hymns included in the Hymnal of 1940. Peter Abelard, author of "O what their joy and



their glory must be," was a lecturer in the Cathedral School at Notre-Dame, Paris, where his influence was tremendous. Matthew Arnold was a master at Rugby: two of his hymns appear in *Songs of Praise*. Edward White Benson, author of "O Jesus, crowned with all renown," was an assistant master at

Rugby and later Head Master of Wellington College. Godfrey Fox Bradby, author of "Where is death's sting? We were not born to die," was also an assistant master at Rugby. Henry Montagu Butler, author of "'Lift up your hearts!' We lift them, Lord to thee," was Head Master of Harrow. The list might be extended indefinitely. One of the best hymns for schoolboys was written by Frank Fletcher, another assistant master at Rugby, and eventually Head Master of Charterhouse School, Godalming.

*O Son of Man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who sharest all our sorrow, all our mirth.*

*O feet so strong to climb the paths of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the lilies in their beauty,
And heart that kindled at the zeal of youth.*

*Lover of children, boyhood's inspiration,
Of all mankind the servant and the king,
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.*

*Not in our failures only and our sadness,
We seek thy presence, comforter and friend;
O rich man's guest, be with us in our gladness!
O poor man's mate, our lowliest tasks attend!*

We are informed that the hymn was written for Charterhouse School, and was used there for some time before it appeared in any publication. It is a good corrective for the sentimentalism that portrays the Savior only as mild and gentle and forgets that he was also "the Lion of the tribe of Judah." If any unpublished hymns of equal merit are in use in our own famous schools, the Hymn Society of America would be glad to have the fact disclosed.

HOWARD CHANDLER ROBBINS.

page twelve

THE SANCTUARY

Conducted by John Wallace Suter

AN INTERCESSION OF THE HOLY SPIRIT

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

O Spirit of the living God, who at the beginning didst move upon the face of the waters;

Have mercy upon us.

O Spirit of Christ, who on the day of Pentecost didst descend upon the Apostles, thenceforward to abide with us for ever;

Have mercy upon us.

O Spirit of truth and holiness and wisdom, the power and love of God, the comforter and advocate of men;

Have mercy upon us.

Hear us, O Holy Spirit, that it may please thee to unite thy holy Church in the bond of peace, and to lead it into all truth;

Holy Spirit, hear us.

That thy gifts may be stirred up in all those who have been ordained to any office in thy Church, and that they may rightly and duly preach thy holy Word and administer thy holy Sacraments;

Holy Spirit, hear us.

That thou wilt quicken with thy life-giving power all those who were new-born by thee in Baptism;

Holy Spirit, hear us.

That thou wilt replenish with thy seven-fold gifts of grace those who have been confirmed, and bring back all wanderers to the fold of Christ;

Holy Spirit, hear us.

That thou wilt shed abroad the love of God in the hearts of all men;

Holy Spirit, hear us.

That thou wilt help us so to order our social life that none may live in wretchedness and want;

Holy Spirit, hear us.

That thou wilt support with thy divine presence all who are laboring under unfair conditions, all who are oppressed and anxious, all who are without hope;

Holy Spirit, hear us.

That thou wilt bring back health of spirit and mind and body to all sick persons, and comfort and peace to the bereaved;

Holy Spirit, hear us.

FROM IN THE PRESENCE

By K. F. Jones

and R. M. Prichard.

Published by Macmillan.

THE WITNESS — August 5, 1943

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Joe Boyle Resigns

New York:—The resignation of Mr. Joseph E. Boyle as director of the National Council's promotion department is announced by the Presiding Bishop, effective August 1. Mr. Boyle has accepted a position in the public relations department of a national advertising agency. Bishop Tucker expects to appoint his successor shortly. "I need not say," Bishop Tucker writes, in informing members of the National Council of the resignation, "how great a loss this will mean to the department in which Mr. Boyle has rendered brilliant and invaluable service as director for the past five years."

Mr. Boyle will continue to act in an advisory capacity to the National Council's department. Part of his new work will be to assist in carrying forward the United Canvass. He came to the National Council after fourteen years in charge of publicity for the diocese of Chicago, preceded by long experience in newspaper work, first on William Allen White's famous Emporia Gazette, then with the Associated Press in the Mid West and South West. He is a graduate of Kansas State University.

Seminary Requirements

New York:—Theological seminaries are urged to ease their requirements for the duration by a joint committee representing the Federal Council of Churches and the Ancient Association of Theological Schools. They ask that men who have completed three years of academic work be admitted, providing they otherwise qualify, and that the men so admitted complete their work for their academic degree by doing extra work in the summer term.

Large Bequest

Philadelphia:—Most of the estate of more than \$248,000 left by Miss Laura Bell of St. Stephen's in Philadelphia has been bequeathed to various activities of the Episcopal Church. St. Stephen's is to receive \$30,000 to meet a mortgage on its community house, now used as a canteen for soldiers. The endowment fund receives \$5,000 and the parish Auxiliary, of which Miss Bell was

president for thirty-one years, receives \$1,000. The convocation of North Philadelphia receives \$1,000 and the residue of the estate was willed to the Church foundation of the diocese.

Robertshaw Resigns

Garden City, N. Y.:—The Rev. George A. Robertshaw, for the past three years the dean of the cathedral here, has resigned, effective September first. During his deanship the congregation, now numbering more than 5,000, has had a tremendous growth. There have been 430 persons presented for confirmation, and 625 have been added to the communicant list by transfer and confirmation. The church school, including teachers and pupils, has had an enrollment of about 900. Also in each year of his deanship has overpaid its missionary quota of \$8,000 by at least \$2,000.

Army Forum

Athens, Ga.:—A forum on post-war objectives was held on July 23rd at the navy pre-flight school here, attended by 1600 cadets. The leaders were Everett R. Clinchy, director of the National Conference of Christians and Jews, Chaplain A. W. Hargate, Episcopalian, Rabbi James Hellar of Cincinnati and Father John Redden, Roman Catholic of Buffalo. In sending us this bit of news Chaplain Hargate writes: "THE WITNESS recently devoted one number to combatting anti-Semitism and it was in some measure responsible for the program that took place here."

Chinese Visitor

New York:—The Rev. Newton Chiang, Episcopalian who represents the interdenominational Nanking Theological Seminary, is in the United States for an extensive tour of church and student centers to present the case of China. Mr. Chiang is well known as an advisor to youth. He plans to remain in this country for a year.

Praises World Council

London:—The World Council of Churches is "an instrument of united Christian enterprise such as the world has not had at its disposal

since the Reformation" declares the Archbishop of Canterbury. "The Church is growing faster than ever and in the process there has grown up a sense of fellowship among the Churches which has begun to take effect in all manner of united enterprises."

Fast Growing Parish

Miami Beach, Fla.:—The seventeen weeks old parish of All Soul's Church, the Rev. J. Mitchell Taylor, rector, reports rapid progress during its short existence. 550 people are now members and two classes of almost 50 members have been presented for confirmation. Young people gather on Friday evenings in the parish rooms to dance, sing and play. Servicemen by the hundreds have been made to feel at home in the newly organized church. The success of the church has demonstrated that an Episcopal Church was sorely needed on Miami Beach, which has a permanent year round population of nearly 30,000. In normal times the winter population is about 80,000.

Youth Conference

West Milton, Pa.:—The first diocesan youth conference of Harrisburg was held at Central Oak Heights, 180 young people and faculty members, representing forty parishes and missions attending. Half of the diocesan clergy were also present to attend the clergy seminar.

Freedom of Conscience Costs Money

CO's working for the Government in Civilian Public Service Camps must pay for their keep in cash—or their families or friends must pay for them.

The support of the conscientious Episcopalians among them who have no other way of meeting their expenses costs at present about \$1000 each month.

Shall we let the responsibility of paying for these men fall back on the generosity of the Quakers, or are they of our family?

Our Church officially makes no provision for these of its sons. Some individual members, non-pacifist and pacifist alike, give regularly for them. Others make contributions from time to time. More givers, many more gifts, are needed. Will you send your check to

EPISCOPAL PACIFIST FELLOWSHIP

9 East 94th Street
New York, N.Y.

The Very Rev. J. Thomas Heistand, bishop coadjutor-elect, was the conference leader and chaplain. The general theme was "Your World Today and You."

Service for Japanese

Hunt, Idaho:—Bishop Reifsnider, formerly of Japan, recently visited the Church of the Holy Apostles where he celebrated Holy Communion and addressed the congregation in Japanese. This was followed by a special message to the young people in English. He was assisted during the service by Bishop Rhea of Idaho.

Rural Pastors

Madison, Wis.:—A longer tenure for pastors of rural parishes was urged by those attending the Episcopal conference of rural work, held here. The establishment of centers for the clinical training of men for this work was also urged.

An Old Parish

Cambridge, Md.:—Christ Church celebrated its 250th anniversary this summer with special services in which Bishop McClelland and Chaplain Major Frank Lambert, former rector, took part. In 1688 the Church of England became the Established Church in the colony of Maryland. In 1692 the colony was divided into 30 parishes in accordance with Church of England practice. Shortly afterward Christ Church, the first parish church, was built. The Rev. Charles W. Hinton is the present rector.

Missionaries Interned

New York:—Official notice through the office of the United States high commissioner to the Philippine Islands informs the National Council of the internment by Japan of Miss Helen Boyle and the Rev. Raymond E. Abbitt. It is stated that the names appear on an official Japanese list, and that both are interned at the Baguio Internment Camp, Baguio. Miss Boyle had served for more than ten years as secretary and treasurer of the missionary district of Tohoku, Japan, and as secretary to Bishop Norman S. Binsted; also for a time had charge of the training school at Sendai. When it became necessary for missionaries to leave Japan, she was transferred to the Philippines, and was sent to Zamboanga to fill a vacancy at the Moro Settlement School. This is believed to be the first direct report received concerning any workers who had been in

the far south of Mindanao. Mr. Abbitt has been in Upi, and later in Manila. He has been in the Philippines for three years, going out immediately after his ordination to the diaconate in Baltimore.

Recently the Council also received word that other missionaries have been interned: the Rev. John Mears, Mrs. Mears and their daughter, Kathleen; Church Army Sister Ada Clark; Miss Naomi Skeeters and Miss Elizabeth Brushfield.

Still in Business

El Paso, Texas:—Church people throughout the district of New Mexico and Southwest Texas went down to El Paso recently to help the Rev. B. M. G. Williams celebrate his 25th anniversary as assistant at St. Clement's Church. Mr. Williams is a successful business man, who took orders to assist at St. Clement's. He was ordained to the diaconate in 1918, but as time passed he found that he could be more useful to the parish in priest's orders, so was advanced to the priesthood in 1930. His rank at St. Clement's is associate rector.

Sub-Chasers at Church

San Pedro de Macoris, D. R.:—All of the parish work among men in the armed services is not within the boundaries of the United States. The Rev. A. H. Beer tells of parish activities in the Dominican Republic, mentioning the visit to his parish of the whole crew of a United States sub-chaser for evensong, two eve-

nings in succession. "Then," Mr. Beer says, "I have had captains of vessels and members of crews whenever ships have stayed in port over the week end. I have the seamen's club running very nicely now. I should like more equipment. A fine billiard table would help, but none can be procured here."

Mr. Beer tells of the recent visit of a radio officer on a ship who used to be organist at a large Dutch Church in Rotterdam. He fled from Holland and joined up with Dutch forces. He told of playing in London and in Glasgow Cathedral. With another officer who used to sing in a British church choir, "we had a pleasant hour together."

Recently a Dutch captain and Mr. Beer had prayers together. The captain's son is a prisoner in Germany. Another recent visitor was Sir Frank Stockdale, who is on a commission for the British West Indian colonies and came to San Pedro de Macoris to see how the West Indians fare. "He visited our schools and was pleased with what he saw. He met some 230 children in one school and 70 in another. He felt that more money should be sent to procure better equipment and free books for the children. With him was the new British Minister Resident from the Legation.

Amid Confusion

Albuquerque, N. M.:—A confirmation service in two parts with Bishop James M. Stoney officiating, took place recently at the Lordsburg

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detention camp. The Rev. George Wood, rector of St. Andrew's, Las Cruces, ministers to the Japanese in the camp, and had a class of six Japanese men ready for confirmation. The day set for the service turned out to be the day set by the authorities for the removal of the Japanese to resettlement centers. In the confusion of packing and moving, Bishop Stoney and Mr. Wood managed to find a building, and a congregation, and the service started. Half way through, the room was suddenly "invaded," the Bishop says, "by a group of Japanese loaded with every sort of stuff you can imagine. The din was insufferable. Appeals to the men to hold off a little were of no avail, for they had their orders, and who was a Japanese prisoner to disobey? Though we were right in the midst of the service, we had to scurry around, find a building not in use, and transfer congregation, altar and what not (even benches) between the presentation and the laying on of hands. But the service was completed and the Japanese men were confirmed."

Bishop Stoney comments on the fact that these men are civilian prisoners from Alaska, old friends of Bishop Rowe, three of them baptized in Alaska years ago.

Defends Japanese-Americans

Phoenix, Ariz.:—The number of Americans who make no distinction between the "war party" in Japan and those Japanese who are opposed to the war, is both "surprising and disturbing," according to Bishop Walter Mitchell of Arizona. In an open letter published here he quoted the following statement made last year by Toyohiko Kagawa, Japanese Christian leader, in a message to Chinese Christians.

"I beg you to forgive us, especially because we Christians were not strong enough to restrain the militarists."

The bishop also pointed out that the Episcopal Church maintains two widely-known institutions in Tokyo—St. Luke's Hospital and St. Paul's University—both currently under the administration of Japanese lay members of the Church.

Tour of War Fronts Considered

Washington (RNS):—The Rev. William B. Pugh, newly-elected chairman of the general commission on army and navy chaplains to succeed the late Bishop Leonard is to continue the world tour of war fronts. It will be recalled that Bishop Leonard recently lost his life in

a plane crash while on such a tour. The matter is now before the army and navy and also will require the approval of the President. At the same meeting of the commission Bishop Sherrill of Massachusetts was elected vice-chairman.

Youth Leadership

Birmingham, England (by cable):—Twenty-one students of various denominations have just completed an eleven week course here on Christian youth leadership. Many authorities delivered lectures, including the Archbishop of Canterbury.

Chaplain Honored

Boston, Mass.:—The army and navy commission announced on July 26 that Chaplain Richard W. Day, Episcopalian, was recently awarded the silver star medal for gallantry in action.

Women on Peace

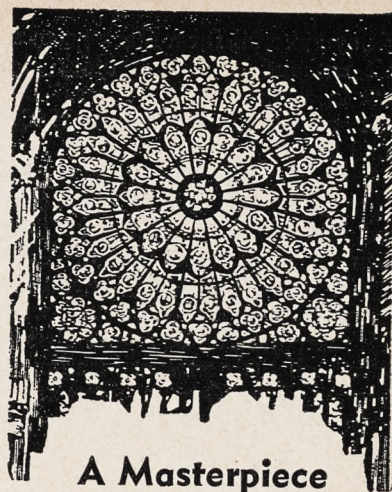
New York (RNS):—What the women of the churches consider to be a just peace will be indicated this fall as a result of a nation-wide poll of four million Protestant women. The poll will climax a day of study of the "price of an enduring peace" that is sponsored for November 11th by 22 denominational women's organizations, including our own Woman's Auxiliary.

Women Pastors

Toronto:—Three young women of the training school of the United Church have been sent to mission fields in Saskatchewan. They will assume all of the duties of full-time ordained ministers.

Inflation in China

Changsha, China:—From his much bombed mission compound in the city of Changsha, that storm center of attack and unsuccessful invasion on the borderline between free and occupied territory in central China, the Rev. Newton Y. C. Liu writes to the National Council as calmly as though he had never heard of war: "Our church and school are getting on nicely. There are 400 students and ten teachers in our broken houses, more students than rooms available. Religious knowledge has been taught to every class. The two upper classes attend church on Sundays, and provide a choir." The relief problem is acute among the poor and destitute here. Mr. Liu supervises one of two rice kitchens in the city selling a meal for 30 cents, "which is really cheap as nothing can be bought to eat with 30 cents." Commenting on other high prices, he adds, "I tried



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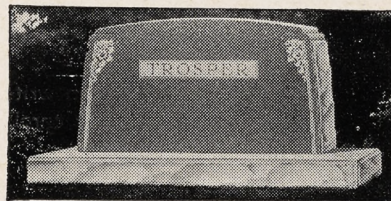
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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page fifteen

to buy material for a black gown but left without it. Hunan black cloth that in September, 1941, was \$80 a bolt and \$250 in September, 1942, is \$500 now."

From the diocesan schools which migrated from Hankow and Wuchang and are now on a hilltop at Tsingchen seventeen miles west of Kwei-yang in free China, Miss Venetia Cox, the only foreigner on the staff, writes that there are 252 boys and girls enrolled, all their present location can accommodate. "Our problems are not more acute than usual but prices have doubled in everything except rice since last September. The view from our mountain top is superb these days. Bandits also hover among the hills. One night last week we received warning that they were going to visit us, so we put students and teachers on guard, and spent a sleepless night, but none came."

A Good Idea

Houston, Texas:—Concerned over the loss to the Church of persons confirmed, the Rev. J. E. Hines, rector of Christ Church, Houston, is assigning each newly confirmed person to the care of a sponsor. Mr. Hines selects the sponsors after careful study, both of the members of confirmation classes, and of the person selected as sponsor. The period of sponsorship continues 12 months. The sponsor accepts the charge by the rector that he will see that the newly confirmed person finds a congenial place in the life of the parish. "The sponsor," Mr. Hines says, "is to orientate the person committed to his care so that by the end of the year that person shall be cemented safely into the parish life."

Sports Department

Paauilo, Hawaii:—After organized sports and recreation were discontinued at Paauilo when war began, the Rev. W. Arthur Roberts, in charge of St. Columba's Mission in this plantation community, noticed that the young people were becoming

restless and noisy and the young men were spending much time in pool-rooms. With the support of the plantation manager, he organized a committee, who started a softball league with four teams for girls, four for boys, and five for older men, the young people paying 25 cents for membership, and the men \$1 a year. Every team has Filipino, Japanese, Portuguese and part-Hawaiian players.

Church Building Fund

New York, N. Y.:—The original purpose of the creation of the American Church Building Fund by the General Convention was the assisting of congregations in the

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Rev. MARIUS J. LINDLOFF

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ST. MARTIN'S CHURCH

Lenox Ave. at 122nd Street
New York City

Rev. JOHN H. JOHNSON, D.D.

Rev. CHARLES S. SEDGEWICK

Sunday: Holy Communion, 8, 9, and 11.
Evening Prayer, 8 P.M.
Daily: Holy Communion, 9 A.M.

CHURCH OF ST. JAMES THE LESS

Scarsdale, New York

Rev. JAMES HARRY PRICE

Rev. WILLIAM C. KERNAN

Sunday: 7:30, 10, 5.
Saints Days and Wed. 10 A.M.

ST. PAUL'S CHURCH

Pawtucket, Rhode Island

Rev. HAROLD L. HUTTON, Rector

Sunday: 8 and 11; Friday: 10; Saints Days, 10 A.M.

ST. PAUL'S CHAPEL

Columbia University, New York

Rev. STEPHEN F. BAYNE JR., Chaplain

Daily (except Saturday): 8 A.M.
Sunday: Morning Prayer and Sermon, 11.
Holy Communion 9 A.M. and 12:30 noon.

ST. JOHN'S CATHEDRAL

Denver, Colorado

VERY REV. PAUL ROBERTS, Dean

Rev. HARRY WATTS, Canon

Sunday: 7:30, 8:30, 9:30 and 11. 4:30 P.M.
Recitals.
Weekdays: Holy Communion Wed. 7:15;
Thurs. 10:30.
Holy Days: Holy Communion at 10:30.

TRINITY CHURCH

Tulsa, Oklahoma

Rev. E. H. ECKEL JR., Rector

Rev. J. E. CROSBIE, Rev. E. C. HYDE, Curates

Sunday: Holy Communion 7 and 8. Church School 9:30 (except August); Morning Prayer, 11.
Friday and Holy Days: Holy Communion, 10.

CHURCH SERVICES

ST. JOHN'S CHURCH

Williams College, Williamstown, Mass.

Rev. A. GRANT NOBLE, Rector

Rev. GORDON HUTCHINS JR., Asst.

Sunday: 8 and 10:35.

Holy Days: 7:30 A.M.

ALL SAINTS CHURCH

Stanford University, Palo Alto, Calif.

OSCAR F. GREEN, Rector

Sunday: 8, 11 and 7:45 P.M.

Rectory at 555 Waverly St. where the rector is always glad to greet visitors and service men and students.

CHRIST CHURCH

Harvard University, Cambridge

Rev. GARDINER M. DAY, Rector

Sunday: Holy Communion: Children's Service, 10; Morning Prayer, 11. Evening Prayer, 8.

ST. PAUL'S CHURCH

Jackson, Michigan

Rev. HOWARD HARPER, Rector

Rev. JOHN R. SCARLETT, Assistant

Sunday: 8 and 11 A.M. Thursday, 10.

ST. PAUL'S CHURCH

San Diego, California

Rev. C. RANKIN BARNES, Rector

Rev. H. BERNARD LAMER JR., Assistant

Sunday: 7:30 and 11 A.M., 7:30 P.M.

Friday and Holy Days, 10 A.M.

ALL SAINTS' CHURCH

Omaha, Nebraska

Rev. FRED W. CLAYTON, Rector

Sunday: Holy Communion, 8 A.M.

Morning Prayer and Sermon, 11 A.M.

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THE REV. ROBERT MACL. KEY, Canon

Sundays: Holy Communion: 8 and 9. Morning Prayer and Sermon, 11: Evening Prayer and Sermon, 5.

Weekdays: Tuesday: Holy Communion, 9

A.M. Thursday: Holy Communion, 10 A.M.

ST. ANDREW'S

University of Michigan

Ann Arbor

THE REV. HENRY LEWIS, Rector

THE REV. ROBERT MUIR, Student Chaplain

Sunday: Holy Communion 8 A.M.: Morning Prayer and Sermon, 11. Holy Communion First Sunday. Evening Program for students and service men.

Wednesday: Holy Communion at 7:15.

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Rev. H. N. PARSELEY, Chaplain

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Rev. JOHN P. CRAINE

Rev. ALLEN C. PENDERGRAFT

Sunday: 8, 11, 4; Holy Communion daily at 8 A.M. and Wed., at 10:30 A.M. War Shrine service Thurs. 8 P.M.

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Rev. ROBERT MACL. KEY, Canon

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Weekday: Communion, Tuesday 9 A.M. Thursday, 10 A.M.

CHURCH OF ST. MICHAEL AND ST. GEORGE

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RICHARD WHEATCROFT, Curate

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Wednesday: Holy Communion, 7:15 A.M.

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erection of churches. As the years advanced and opportunities developed, the scope of its work was increased under legal procedure to include also rectories and parish houses through the aid of loans, gifts and grants. Still anticipating future necessities, provision was recently made for affording aid to cover repairs, improvements, and refinancing of construction indebtedness.

This has proved a happy situation in these days when construction of new buildings has reached almost the vanishing point because of lack of priorities. Evidence of this is contained in a summary of the half-year's activities of the fund which shows that help has been given to 13 dioceses and 4 missionary districts with 19 loans covering construction, repair, rebuilding, enlarg-

ing, and the refinancing of construction indebtedness for 25 separate buildings in a total of \$164,910. In addition to this, gifts have been made to 8 dioceses and 3 missionary districts in the sum of \$7,941 for 13 separate buildings.

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page eighteen

meeting and caring for problems relating to the upkeep and protection of church properties.

Independent India Is Seen

Chautauqua, N. Y. (RNS):—Canon Leonard Hodgson of Oxford, Anglican Church leader lecturing here, declared that India is being prepared for independence and would be offered dominion status following the war.

Missionary Giving Increased

Chicago (RNS):—Methodists contributed \$4,838,687 for worldwide missionary and educational work during the fiscal year ending May 31, an increase of 11.9% over 1942. Responding to a wartime appeal from their bishops, members of the 42,000 Methodist churches contributed \$514,437 more than last year.

Racial Barriers Are Broken

Swannanoa, N. C. (RNS):—Racial barriers were eliminated at a conference of rural church workers held here. It was also announced that both whites and Negroes were to attend a conference of the Presbyterian Church shortly to be held in Charlotte.

QUIZZ ANSWERS DREAMS

1. Ecclesiasticus 34.
2. Zechariah 1.
3. Joseph. Genesis 41.
4. Solomon. I Kings 2.
5. St. Peter. Acts 10.

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THE WITNESS — August 5, 1943

BACKFIRE

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

THE REV. ALFRED B. STARRATT
Rector at Lincoln, Mass.

In the belief that church school teachers should be well informed on issues before the Church in our day, I looked over a number of copies of various Church periodicals and in the end decided that THE WITNESS is the one for us. Keep up your emphasis on Church unity, social problems and international Christianity. Through reading your magazine our teachers will not only know what the Church has done and thought but also what the Church is now doing and thinking. I believe the latter emphasis is very important for good teaching.

Enclosed are the names and addresses of our Church school teachers. Please enter a subscription for each one of them.

ANSWER: We have entered these subscriptions at \$2 each and we will be glad to do the same for any other parish that cares to follow Mr. Starratt's example.

* * *

THE REV. ALLEN W. COOKE
Of Troy, Ohio

I have waited for someone else to protest against your editorial on the Common Cup but it seems I will have to do so myself. For years I have been watching for proof that there has been transmission of disease through the chalice. I have never found a single piece of evidence. My own personal practice is to advise the communicants that any who may not desire to receive from the chalice may themselves dip the wafer when the cup is offered to them. The evidence of the rating of the clergy as risks by the insurance companies would seem to dispose once and for all of the bogey of the probability (mind I do not say possibility though I have still to discover one whit of proof) of infection being transmitted through the chalice. Perhaps some day those who believe that the sacrament is a means of grace and spiritual health will instigate a constructive campaign of faith in the compatibility of spiritual with natural law.

* * *

MISS EDITH M. TUTTLE
Church woman of Paterson, N. J.

Your concentration lately on issues that deal with race prejudice against Negroes and Jews is fine. It ought to do much to help.

* * *

MR. DALRYMPLE PARRAN
Layman of Baltimore

Please discontinue THE WITNESS. And discontinue the articles on the race question. It would be wise from any angle. No one knows less about the subject than you do. It is not good judgment. It is a case of the heart running away with the head.

* * *

MRS. LESTER LEAKE RILEY
Church woman of Dorset, Vermont

I have wondered that one so seldom sees advanced what seems to me the most compelling reason for the Church's rethinking her position on the question of the marriage canon. In the breakdown of any such relationship, where children are con-

cerned, it is they who pay. Schools and camps know well the instability resulting from confused loyalties, and know too the instant defence and resentment with which the slightest shade of criticism of either parent is met. To such children the Church should have been a steadfast friend and an unfailing source of understanding—yet to stay long enough in a parish to watch family patterns work out is to know many such children who have grown up in other Churches than our own, or in no Church at all, because their parents would not face continuing censure or embarrassment. And the same is true of children of marriages subsequent to divorce. Since it is patent that neither the threat or the reality of Church discipline will prevent divorce, isn't it time we directed our Church for the sake of the children involved to turn her attention to mending lives rather than to maintaining her ancient position?

* * *

MR. WAYNE L. MORSE
Member of the National War Labor Board

I have read the article on the Coal Miners by Miss van Kleeck (July 8) with interest but regret to find it filled with inaccuracies and particularly with interpretations and value judgments which are not warranted by the facts.

* * *

THE REV. V. L. LIVINGSTON
Canon of Cathedral, Spokane

In a recent visit to a C.O. camp in Oregon I was happy to see a copy of THE WITNESS in the reading room. I was wondering what provision was made to place Episcopal literature in these camps. I was pleased to find a high type of men in this camp and I believe they will make a great contribution in the post war period.

ANSWER: We send bundles to C.O. camps, army chaplains and others as funds are made available. Ten copies will be sent for ten weeks for five dollars. The suggestion has also been made that readers might be glad to subscribe for the reading room of their club or public library. These are sent on an annual basis at three dollars.

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*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

TIME marches on in India and a new day is dawning for this vast seething empire. In the new day, the Church is wanted and needed. Literally millions wait to hear about Christ and His Message. India has probably the fastest growing Anglican diocese in the world: Dornakal, headed by Bishop Azariah.

The Church's answer to India's call should be immediate and substantial; it should be part of the American Church's Christian Offensive which Bishop Tucker sees as essential in the immediate future.

With more than half the area of continental United States, India has nearly three times as many people. The impact of the war on India, midway between the two major battle-fronts, is bound to cause far-reaching changes in the structure of Indian life. India is also making an impression on the rest of the world. The experience of American troops is sure to result in a quickened interest and a better knowledge of that land on the part of all Americans.

Indian Christians number about six million. Nearly a million are in the Church of India, Burma, and Ceylon, the Indian branch of the Anglican Communion. In a smaller or less populous land, their strength would be more evident, but all India's statistics are huge. Among its 350 million people, 200 languages are spoken. There are more than 240 million Hindus with their countless gods, 78 million Moslems heeding their call to prayer from tall minarets, and smaller numbers, but still counted by millions, of Animists and Sikhs.

Dornakal is the diocese to which more than a third of the 1943 American gift to British missions is designated. Bishop Azariah, the first native-born Indian bishop, was elected when the diocese was organized in 1912, so he has been, for more than thirty years, the head of what is now one of India's most active dioceses.

His Christians number more than 230,000. Dornakal Christians have been trained to consider their Church life incomplete unless they are active in carrying the message of Christianity to others. As a result of this constant emphasis on lay evangelism, whole villages come into the Church at one time, requiring long and patient teaching before and after their baptism. They are almost all simple untaught country people, living on the narrowest possible mar-

gin above hunger and the ills of poverty.

But many calls remain unanswered. Villages send delegations to wait all day along the roadside in order to beg the missionary when he goes by to send a Christian teacher to them. In most cases he must regretfully inform them that there is no one to send.

There are 150 Indian clergy in the diocese but they are too few to carry on the vast work of pastoral care and teaching. Baptisms average more than 8,000 a year. Only one of the clergy is an American, the Rev. George Van B. Shriver. From Bishop Azariah comes the urgent request for advance. With increasing contacts between India and the United States, the time has come to consider seriously sending more adequate help for this our sister Church. The Presiding Bishop and National Council propose that that be done during the coming triennium.

Dornakal is aiding, as the other dioceses are, in the effort to lift the heavy blanket of illiteracy that spreads over all India. More than a thousand village school teachers are on the Dornakal diocesan staff, augmenting the government's educational system. Courageous and often lonely men, in many a village the teachers are the only Christians in the whole community and rarely see a fellow Christian from another place.

Health needs of India are stupendous and as yet largely unmet. Missionary clergy, teachers, doctors and nurses provide the best answer. Church hospitals, far too few in number, give first-aid courses to village teachers and pastors and supply them with first-aid equipment. A motor car is equipped as a traveling clinic but still many Christian villages are not touched.

Dornakal offers its missionaries a wide variety of experience. Some of the missions are a century old and now have third and fourth generation Christians. In other parts Christianity is newly arrived and Christians are few, while there are still other places where no one has yet heard the Christian message.

"It is from here that India calls to America," writes Mr. Shriver. "It is from here, from jungle huts, from the one large coal-mining center of South India, and from distant and neglected areas, that the call comes for help. The cry comes for more priests, for a doctor, for nurses. The opportunity is vast and urgent."

The National Council, 281 Fourth Avenue, New York 10, N. Y.