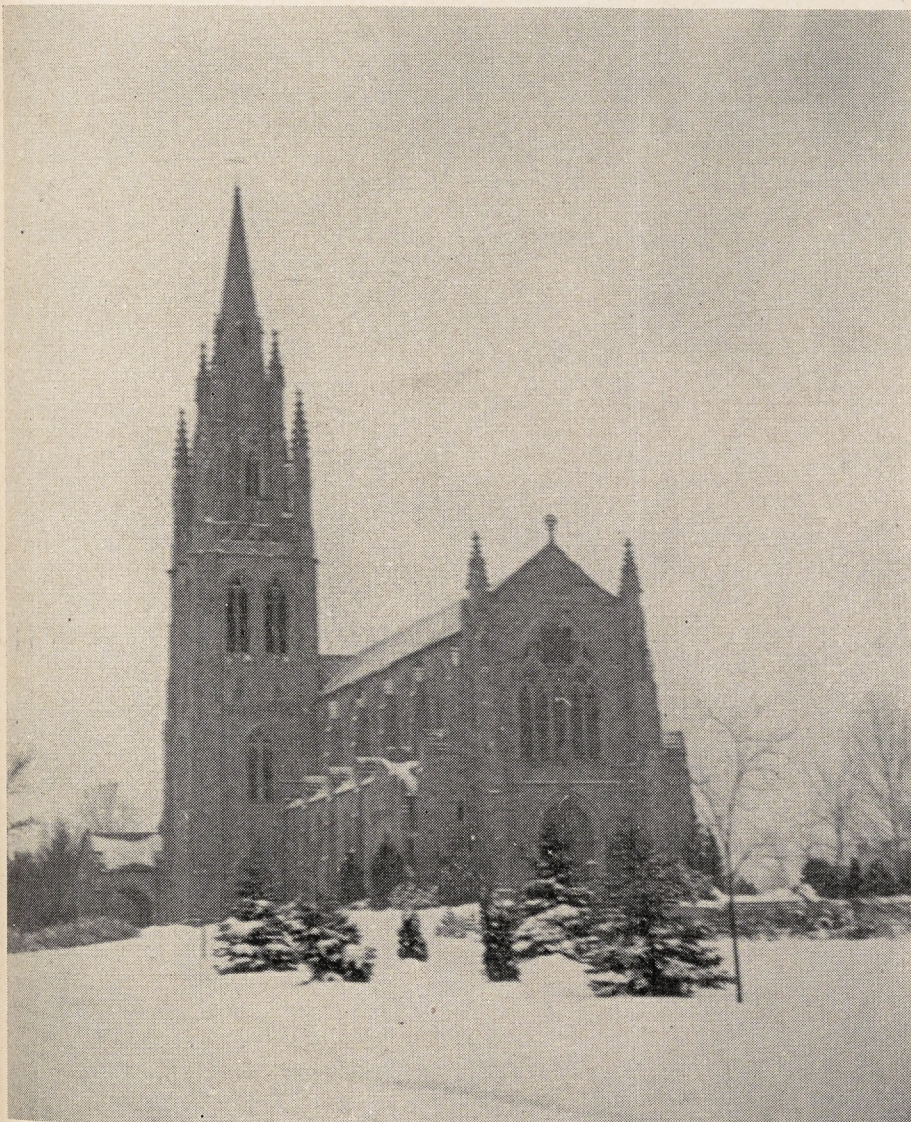


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# *The* WITNESS

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SEPTEMBER 2, 1943



THE MERCERSBURG  
ACADEMY CHAPEL  
IS BEAUTIFUL. . . .

WHEN CHAPLAINS RETURN



## 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 Darlingdon, 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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SEPTEMBER 2, 1943  
VOL. XXVII No. 9

## CLERGY NOTES

ALLIGOOD, CECIL LOCKE, was ordained deacon by Bishop Gribbin of North Carolina acting for the Bishop of East Carolina, in St. Philip's Church, Southport, N. C., on July 28. He will assist at St. Paul's Church, Clinton and St. Philip's Church.  
BARRETT, THOMAS VAN BRAAM, chaplain at Kenyon College, has accepted the rectorship of Our Saviour, Akron, Ohio, effective November 1.  
BRUMMITT, HOWARD W., formerly in charge of St. Mark's Mission, Solvang, California, will become rector of Holy Trinity Church, Pueblo, Colorado on September 5.  
COBEY, HARRY SPEAKE, rector of St. Paul's Church, Albany, Ga., becomes rector of Christ Church, Augusta, Ga.  
HADEN, CLARENCE R., rector of St. Matthew's Church, Houma, La., has accepted a call to St. Paul's Church, New Orleans.  
HAWKE, ALEXANDER E., rector of St. Paul's Church, Mount Vernon, Ohio, has accepted a call to be rector of St. John's Church, Southampton, Long Island, N. Y., effective October 17.  
MARSH, M. LEWIS, JR., formerly priest in charge of the Transfiguration, Evergreen, Colorado, has been appointed vicar of the Church.  
MOORE, LUTHER B., missionary in charge of St. Paul's Church, Romeo, Mich., St. Philip's Church, Rochester, and St. John's Church, Dryden, resigned on September 1 because of ill health.  
REX, PERCY F., rector of St. Paul's Church, Holyoke, Mass., will become rector of Trinity Church, Binghamton, N. Y., on September 1.  
ROGERS, HIRAM M., formerly rector of St. Philip's Church, Easthampton, Mass., became rector of St. Mark's Church, Penn Yan, N.Y., on September 1.  
STAMBAUGH, B. Z., rector of Our Saviour, Akron, Ohio, has accepted the rectorship of the Redeemer, Lorain, O., effective November 1.  
SUTCLIFFE, SAMUEL, rector of St. Mark's Church, New Britain, and priest in charge of St. Gabriel's Church, East Berlin, Conn., died suddenly on August 13.  
SWANN, SYDNEY C., JR., former rector of St. Paul's Church, Hanover, Va., and St. Asaph's Church, Bowling Green, resigned to accept an appointment as chaplain in the navy.

## SERVICES In Leading Churches

**CHRIST CHURCH CATHEDRAL**  
Main and Church Sts., Hartford, Conn.  
*The Very Rev. Arthur F. McKenny, Dean*  
Sunday Services: 8, 9:30, 10:05, 11 A.M., 8 P.M.  
Weekdays: Holy Communion, Monday, Friday and Saturday 8 A.M. Holy Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

**GETHESEMANE, MINNEAPOLIS**  
4th Ave. South at 9th St.  
*The Reverend John S. Higgins, Rector*  
Sundays: 8, 9 and 11 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

**TRINITY CHURCH**  
Miami  
*Rev. G. Irvine Hiller, Rector*  
Sunday Services: 8, 9:30, 11 A.M.

**TRINITY CATHEDRAL CHURCH**  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger, Dean*  
Sundays: 8, 11 and 4:30.  
Noon Day Services, 12:10, except Saturdays.  
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.  
The Church is open daily for prayer.

**EMMANUEL CHURCH**  
311 Cathedral Street, Baltimore  
*The Rev. Ernest Victor Kennan, Rector*  
SUNDAYS  
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  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Communion.  
Thursdays 12 Noon Holy Communion.  
Saints Days and Holy Days 10:00 A.M. Holy Communion.

**EMMANUEL CHURCH**  
15 Newbury Street, Boston  
(Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver Paysant, M.A.*  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

**CHRIST CHURCH**  
Nashville, Tennessee  
*The Rev. Thomas N. Carruthers, D.D., Rector*  
7:30 A.M.—Holy Communion.  
9:30 and 11 A.M.—Church School.  
11 A.M.—Morning Service and Sermon.  
6 P.M.—Young People's Meetings.  
Thursdays and Saints' Days—Holy Communion 10 A.M.

**GRACE CHURCH**  
105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
SUNDAYS  
8 A.M.—Holy Communion.  
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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## Maximum Production Required Says Federal Council

*1943 Labor Sunday Message Urges Church People Consider Social Responsibilities*

**By the Federal Council**

*New York:*—The Federal Council of Churches, as is their custom, has issued a Labor Sunday message again this year, with the request that it be read in churches on September 5 or 12. They likewise suggest that on Labor Sunday, or at the first available opportunity, small groups of labor leaders, employers, farmers and ministers sit down together in informal conferences for friendly understanding and discussion. The 1943 message follows:

The worth of the individual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers, for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father . . . give us this day our daily bread and forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory.

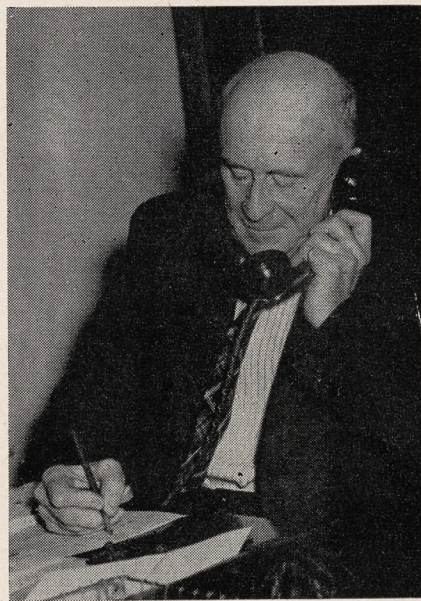
The problem of unemployment in peacetime is still unsolved. Maximum production and maximum employment will be required in the post-war world as safeguards against the injustice and frustration which breed racial tensions and social desperation. Government, management, labor, and the church, as well as every responsible citizen should consider full employment as a prior claim and obligation upon us all in planning for post-war reorganization of our national economy.

We of the United States must realize our responsibility not only to our own people, but to all the peoples of the world. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" The needs of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available for the needs of all peoples the enormous productive capacities which we have demonstrated in time of war. The post-war world will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the needs of many peoples of the world both for relief and economic improvement.

In addition to such emergency measures it is imperative that we build an economy based not only on full production but upon adequate

distribution. As an important contribution toward this end we would commend the cooperative movement because of its potentialities both for better domestic distribution and for peaceful world trade.

Along with other American groups, labor has the high calling, under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by law in the interest of peace and justice. It is encouraging that organized labor here and



*The Rev. James Myers is director of the department of the Federal Council that annually issues a Labor Sunday Message.*

abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in post-war international reconstruction not only for itself but for the nation and for the world as well.

The basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are compromised at times by labor is unhappily characteristic of the cleavage be-



tween profession and the practice of all institutions and organizations, the Christian Church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand, church people should discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings. It is the obligation of church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood.

The fact that labor has made great gains in the past decade should be welcomed by all Christian people. The curtailment, under the necessity of the national war effort, of important social standards and freedoms should be tolerated only as a temporary expedient. Over-long hours, night work, employment of mothers with young children, child labor, poor housing, inadequate health and accident safeguards, lack of rest periods and vacations, the freezing of employment—these conditions should be corrected as soon as the war emergency is over.

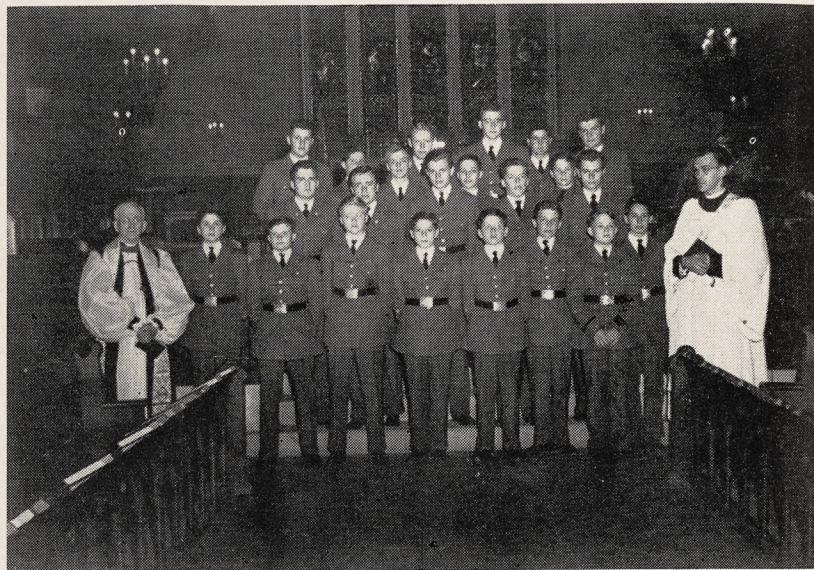
It is greatly to be hoped that the practice of conciliation and voluntary arbitration will become the general method of settling industrial disputes.

Moreover, it is well for Christians to remember that large as labor's gains have been, only about 27% of the workers who may be considered available for organization are members of labor unions. Furthermore, the Wage and Hour Administrator in 1942 reported that 7,500,000 American workers still received less than 40 cents an hour and "are still right on the edge of the minimum standards of health and decency or below it." We may indeed be encouraged with the advance that has been made and yet alert to what still needs to be done.

A labor movement, strong in numbers, and in active cooperation with management, agriculture and government, is a social necessity in order to sustain democracy on the home-front, make it effective in the world conflict, and aid its extension in the

post-war world. Such a labor movement can be a strong ally of the Christian Church in promoting justice and well-being on behalf of Christian democracy in the service of post-war reconstruction. May the

being held to discuss what the Church of England has to offer on problems of man's social, economic and political life. Topics on the program include Church structure, labor, and industrial relations,



*This fine lot of Shattuck School Cadets were recently confirmed by Bishop McElwain of Minnesota. The class was prepared and presented by the Rev. Joseph M. McKee who is likewise shown in the picture. Each year a large class is presented at this famous School of the Church.*

church, and labor and all other economic groups dedicate themselves with new vision, unselfishness and determination to the task of achieving in human society God's purpose for righteousness, justice and peace based upon the worth and solidarity of all men.

## THE PICTURE ON THE COVER

*Mercersburg, Pa.:*—One of the most beautiful school chapels in the country is that pictured on the cover this week—the Chapel of Mercersburg Academy. This Gothic building where the religious life of the school centers, is dedicated to the Mercersburg mothers and their sons of world war one. It was designed by Churchman Ralph Adams Cram and was completed at a cost of about \$800,000. The school was established in 1893 and has an enviable place among the great schools of the country.

## MALVERN CONFERENCE IN CANADA

*Toronto (RNS):*—The Canadian Malvern Conference which began on August 30 and ends tomorrow, is

human relations, politics and economics, the rural community and racial relations. Sessions are being held in Trinity College.

## PLEA TO AMERICANS ON RACE RIOTS

*New York (RNS):*—An appeal directed to the president, federal, state and local governments and to the American people generally, released by William Allan Neilson, president-emeritus of Smith College, called upon the nation to create an atmosphere in which no future race riots can occur. The statement was signed by many members of the Protestant, Roman Catholic and Jewish faiths, besides other eminent Americans from all walks of life. It said in part that: "We know that decent Americans abhor riots. We believe that our country, engaged in a war to uphold decency and humanity and democracy throughout the world, does not intend that these things shall be denied any American. Negro or white. We call upon our people of every race, creed, color, station and section to use all foresight in creating the atmosphere in which no battles between our people can occur." Many Episcopalians signed the statement.



# Headmaster of Church School Announces New Plans

*Says Nation Is Dependent on Youth Broadly  
Trained to Meet Any Emergency of War-Time*

By Miss A. W. Fulton

Peekskill, N. Y.:—The addition of a junior department to take boys as young as nine in its boarding group, and the incorporating of a course in mechanics and similar studies in its curriculum, are the immediate steps which St. Peter's School has taken to broaden its scope for wartime needs,—reports the Rev. Frank C. Leeming, headmaster of the school.

There are more and more families which must send their sons to boarding school at a younger age than before, says Leeming, because of

teaching the Christian faith and way of life is of particular significance in today's planning for the sound education of these younger boys.

The course in mechanics, which St. Peter's instituted this year, was set up in an old building on the school property, where automobiles and engines of various sorts could be dissected and repaired to the heart's content of the boys. They enjoyed it immensely and gained valuable skill in handling engine parts. The course served also to heighten their interest in their classroom studies of physics and mathematics. "More and more, it seems urgent," says Leeming, "that boys should gain practical familiarity with mechanics while they are young, so that their hands may be skilled for the tasks and the services that may lie ahead."

St. Peter's is a young but growing school, founded in 1937, upon Church tenets and Christian principles, and sponsored by many Churchmen. It was founded for the purpose of giving boys at lower cost, the great advantages of intellectual strength, cultural and spiritual depth, and practical resourcefulness that a well-rounded Christian education can offer. Its educational program is an inclusive one, centering upon preparation for college and broadening out to cultural, social, technical, and spiritual fields to develop alert, keen, well-prepared minds. In addition, the boy's physical development and health are given emphasis; for their enjoyment, athletics include intramural sports, tennis, swimming, beagling, football, baseball, and others, while the social activities include entertainments of various kinds both at school and afiel, and they are given opportunities to develop hobbies and individual interests. Through work-projects, a self-help plan, and a guidance program, the boys develop practical qualities, self-reliance, and resourcefulness.

In its short life so far, the school has won full accreditation by the middle states association of colleges and secondary schools, has sent forth

a number of outstanding graduates, and has won many staunch friends. Generous financial help from loyal Churchmen who are interested in the school's spiritual influence, has aided the efforts of the boys, who, through the self-help plan, effect substantial savings in the operating costs.

Mr. Leeming's faith that these aids will continue is undimmed by the difficulties of wartime. "Wartime increases the need for good schools, rather than decreases it," he says. "Never before has it been clearer how completely the nation is dependent upon a youth broadly trained to meet any emergency; never has it been clearer how important to youth is a genuine ingrained faith. St. Peter's has been built upon the rock of faith, and is proud to move forward into troubled times on that foundation."

## SIMPLER SERVICES ARE URGED

London (RNS):—The Archbishop of York in the latest issue of the York diocesan leaflet made a plea for simpler public worship. He stated that public worship must be made to attract those who come into contact with Christian worship for the first time or who only come into contact with it on special occasions. "It is tragic," he continues, "to see a crowd of men in church uninterested in a service because the hymns are sung to unfamiliar tunes; because the length of the prayers make them restless or inattentive; or because the sermon concerns matters which are remote from their daily interest."

## DEATH FOR LISTENING TO BROADCASTS

Lisbon (RNS by wireless):—Several Roman Catholic priests and laymen have been condemned to long prison terms and a church sexton sentenced to death, by a Nazi court at Stettin, Pomerania, Germany, for having listened to British and American shortwave broadcasts. According to reports in the German press, a Protestant pastor, identified only as "G.H." was given three years for listening to "enemy" broadcasts and permitting members of his family also to listen. Valentin Wietek, the church sexton, heard himself denounced as "a particularly dangerous" enemy of the German state as the local tribunal condemned him to die.



*The Rev. Frank C. Leeming sees need  
for new plans for Church Schools.*

parents enlisting for military service and war-work, and it is for that reason St. Peter's will open its new department on September 14, 1943. The junior boys will be housed in special quarters made ready for them, in the large rambling school home that stands on the side of the campus hill outside of Peekskill, with wide sweeping views across the surrounding countryside. Special plans are being made for the scholastic, recreational, and athletic programs of the younger boys, with more than adequate instruction and supervision. It is felt very deeply by the faculty that St. Peter's aim of



## **SOUTH INDIA SCHEME ENDORSED**

*London* (cable to RNS):—The council of friends of reunion, an interdenominational society, has adopted a resolution endorsing the aims of the South India Church union scheme. It calls for a merger into one Church of representative bodies from each of the three major Protestant groupings—Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists. The council appeals to all concerned to judge the scheme in the light of the Lambeth Conference statement that "a complete agreement between united churches on certain points of doctrine and practice is not to be reached before the inauguration of the union, but—promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united church upon one another."

## **MINISTERS INVITED INTO UNION**

*Xenia, O.*:—The Greene county labor council, representative of six unions of this area, have extended invitations to all churches of the county to have fraternal membership in their body. Ministers have been invited to be special guests at the union meeting on September 10th to discuss mutual interests.

## **COUNCIL OF CHURCHES FOR CANADA**

*Toronto*:—The World Council of Churches has announced plans and proposals for a Canadian Council of Churches. A committee, representative of all the churches, has been at work for nearly a year on the constitution.

## **HIGH CHURCH TENDENCIES IN DENMARK**

*Stockholm* (RNS by wireless):—Rector Halvdan Helweg, representative of Denmark's Christian Social Union, told a reporter for Religious News Service that conservative high church tendencies with emphasis upon sacramentalism and ritualism are becoming noticeable in Danish religious life. He also revealed that the influence of the Oxford Group Movement is growing in Denmark despite the fact that the clergy generally repudiate the movement and it is disapproved by the Lutheran Church.

## **SCOTTISH SOLDIERS BUILD CHURCH**

*Cairo*:—A church in memory of fellow soldiers who have fallen in the Middle East, has recently been dedicated in the desert of Geneifa. Built in four months by temporarily or permanently disabled men confined to the base, St. Andrew's Kirk, as it is called, is of typical Scottish architecture and houses impressive



*The Rev. William Paton, general secretary of the World Council of Churches, died suddenly in England on August 22nd. He was a recent visitor to the United States where he delivered many lectures.*

memorials of stained glass windows, and stone carvings of the regimental crests of Scottish regiments which fought in the desert.

## **RELIGIOUS SECT SERVES CAMPS**

*Stockholm* (RNS by wireless):—According to a report from Moscow, hundreds of German Mennonites, inhabitants of the autonomous Volga Republic, have been exempted, at their own request, from service in the Russian Army. Their refusal to enter military service is based on religious scruples. The sect members are serving, however, as nurses and interpreters in German prison camps in Russia.

## **WANTS RELIGION IN SCHOOLS**

*New York* (RNS):—The Rev. Harold A. Cockburn, minister of St. Michael's Church, Dumfries, Scot-

land, urged that religious education be introduced into the public schools of the United States as it is an essential for a lasting peace. "Separate an issue from God, and democracy dies. Cut out God and you lose freedom, honesty, justice and mercy. Somehow or other in this country religious education must get into the public schools," he declared.

## **NAZIS TAKE OVER MONASTERY**

*London* (RNS by cable):—German military authorities have occupied the Abbey of the Trappist Fathers at Hasselt, Belgian Limbourg. Belgian sources report the monks were given half an hour to quit the building and were forbidden to take any belongings with them. The Father Superior was threatened with execution if the order was not strictly complied with.

## **FAIL TO MEET NEEDS OF SOLDIERS**

*Baltimore, Md.*:—Many churches throughout the country are not capturing the interest and meeting the needs of men and women of the armed forces, according to Ellsworth Ross, Congregationalist of Los Angeles, who is making a national survey to determine what churches are doing in this regard. Failures: to put up posters in camps announcing services; too few hostels; too few social affairs. Two hundred churches are being studied in the survey, still incomplete.

## **MISSIONARIES TO BE REPATRIATED**

*Washington, D. C.*:—The following missionaries of our Church, now in Shanghai, are to be repatriated on the next trip of the Gripsholm, scheduled for some time before the end of the year: Laura Clarke, Bishop Craighill, B. W. Lanphear, H. B. Taylor, Elizabeth Falck, Anna Groff, M. F. Hurst, E. H. King, Anne Lamberton, J. R. Norton, C. E. Perry, W. H. Pott, Katherine Putnam, Donald Roberts, Bishop Roberts, H. S. Smith, P. B. Sullivan, W. H. Taylor, M. H. Throop, E. N. Tucker, J. M. Wilson. The following, still in Shanghai, are not on the list given out by the state department: Sister Constance Anne, Mr. and Mrs. C. W. Harbison, G. W. Laycock, J. H. Pott, G. J. Sullwold, T. F. Teevan.



## EDITORIALS

### *The New Fundamentalism*

FUNDAMENTALISM is being born again, this time not in its Biblical or ecclesiastical setting where as a matter of fact it is by no means dead, but in those circles which by their peculiar character give it the added and very correct appellation of "constitutional fundamentalism." From the various phenomena that have lately been in evidence it would seem actually that a whole new religion is arising. "Capitalism is the Creator" so we are told, thereby suggesting a new deity even though it is made very obviously in certain people's image. There is also a good book—"the Constitution of the United States is the Civil Bible of Americans." Even a sort of social ethic, so-called, is being evolved which asks the question: "The Welfare State, do you want it in America?" This is not mythical. It actually is happening here. We are indebted for our data on this latest revelation to none other than its own chief prophet, the Reverend Norman Vincent Peale, D.D., minister of the Marble Collegiate Church (established 1628), Fifth Avenue, New York City, who, on last Independence Day, issued a special message from the inner sanctum of his church study, sending it out as a pastoral to his "Christian Fellow-Workers." This

extraordinary document, amongst many extraordinary things, practically beatifies Mr. Frank E. Gan-  
nett, "the eminent publisher" of Rochester, N. Y., as being the one apparently to whom the faith was once delivered. To us however, as surely to all those who have been reading the newspapers at all lately, "this great Christian layman" is the man who has been making such frantic efforts to get out from *Under Cover*—that most revealing exposé of fascist activities in America.

In case the connection is not quite clear we would go on to point it up a bit further. The above *reductio ad absurdum* is the serious background against which we must see the sudden and fundamentalist espousal of constitutional government on the part of those who were not always so ardent in its defense. Why the change? The key is neo-fundamentalism. Like all its family it is generated by fear, in this case fear of losing privilege

and power; hence the special appeal away from the basic people's issues which are emerging in and through the present conflict back to something which is calculated to arouse indiscriminating emotion in order to bolster the wavering claims of reactionary interests. Propping up the *status quo* by the joint appeal to religion and nationalism is a fascist tactic and an insult to American patriotism as well as to Christianity. We know that there are fascists in America, even though they are called by other names and that many of them are of the unconscious variety. We are ashamed to admit that some exist within the framework of organized Christianity. Church people and especially the clergy ought to be increasingly aware of the propaganda that is being advanced in order to win them over to reactionary causes. Books, magazines, the mails, the radio are all being used for this purpose. It can be spotted by its fundamentalism. The pay-off comes when they ask for money because that is the one thing of which Dr. Peale and his associates have plenty.

### "QUOTES"

OUR whole purpose today is, with our allies, to destroy fascism. But all the forces of fascism are not with our enemies. The desire to deprive some of our citizens of their rights—economic, civic or political, has the same basic motivation as actuates the fascist mind when it seeks to dominate whole people and whole nations.

—WENDELL L. WILLKIE.

### *Write Your Senators*

WE CALL particular attention to the letter from Congressman George H. Bender of Ohio which appears in *Backfire* this

week. Certainly a vast majority of WITNESS readers are convinced that a poll tax as a prerequisite to voting in federal elections is undemocratic, depriving millions of people of the franchise. The letters from home were largely responsible for the passing of the anti-poll tax bill in the House. Letters to Senators will make it law, but as Mr. Bender states, "You cannot wait to act until a filibuster is already underway." Your Senator is home. Call upon him. In any case, drop him a note.

### *Write Your Deputies*

THE effectiveness of articulate public opinion upon our legislators has again and again been demonstrated. It is a healthy and normal democratic procedure; our civil representatives are glad, or should be, to know what their constituents think. This applies no less to our Church representatives. They have been democratically elected to General

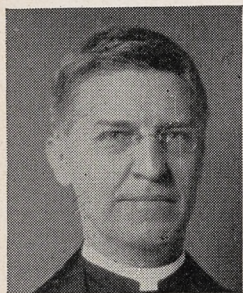


Convention and should be glad to learn what their constituents' ideas are. A number of great issues are to come before the Cleveland Convention. Write your deputies, clerical and lay, and let them

know of your concern for these. It will help them to vote intelligently. If you do not know their names your diocesan headquarters will be able to furnish them.

# When Chaplains Return

**WE** HAVE a right to be proud of our clergymen who have responded to the call of duty and are ministering to the needs of those in the armed forces of our country. These men have had to



meet the requirements of our own army and navy commission and of the government. They are picked men. They have proved their fitness by the fact that the government has called upon our Church to provide more than its mathematical quota. The judgment, understanding of human nature and capacity

for leadership of these men are being tempered in the white heat of conflict. They are potential leaders of our Church.

When our chaplains return, what are we going to do with them? Use them, of course! Put them in places where their proven qualities of spiritual insight and leadership will redound to the advantage of the Church. Fine! And how is that to be done? We do not ask the question rhetorically or cynically but from knowledge of the way in which our Church functions and from unpleasant personal experience after the last war.

Who is going to "put them in places"? Their own bishops? They will feel the moral responsibility for doing so, but they are not free to discharge this responsibility as readily as they may wish. Some chaplains are on leave from their parishes and, presumably, they will return to their cures. Even so the bishop will still have the problem of caring for the men who have occupied such places "for the duration." Other chaplains have resigned former posts. How are they to be "put"? If they have a friend-of-a-friend in the right place they will eventually be absorbed into the life of the Church, but the bishop cannot "put" them there. And while these men are waiting for the friend-of-a-friend method to work out they must eat and there is an economic pressure to accept something without too much regard for mutual suitability or the best advantage of the whole Church.

Realism compels us to face the facts of the situation. War or no war, the activities of the Church

*by Theodore R. Ludlow*  
*Suffragan Bishop of Newark*

must continue, the people must be shepherded, the children must be taught and the sacraments must be administered. That is the theory that applies to the whole work of the Church, but, in practice, the strong dioceses and parishes draw off personnel from the weaker, and in such localities the people are left with scanty or no shepherding. Vacancies are created in weak spots in the Church, the very places that should have of our best. If we really had any sense of strategy in the development of the Church's work we would establish an orderly and democratic way of utilizing our clergy to the best advantage of the Church as a whole and not continue to stumble along with our present congregational, friend-of-a-friend way of allowing priest and people to come together haphazardly. Not all of our heroic and capable clergymen are in the armed forces. The chaplains serve to point up a situation that should have the careful and prayerful thought of General Convention.

Our Church has never squarely faced the status of its clergymen. What is a clergyman? Is he a professionally trained man who competes with similar men to secure a contract with a given parish for the employment of his services? Is he a member of a body corporate who is trained for service therein and admitted thereto under the regulation of that body and who continues his service therein as long as he meets the conditions laid down by the body corporate? Historically, we had no intention of departing from the structure of the Church of England, except in so far as our American conditions might require, but in adapting that structure to our different conditions we have assumed the status of a priest to be that of a member of a body corporate, but we have omitted the designation of authority and responsibility which make that status serviceable.

The American Church has laid down certain physical, mental and moral qualifications which a man must possess before he can be ordained to minister therein. Similarly, his exit from that ministry is provided for if he later becomes



physically, mentally or morally unfit. But in between entrance and exit, there is no provision for wise utilization of that clergyman's ability in accordance with the best interests of the Church. Men grow, shrink or stand still after ordination. World and local circumstances change, many times swiftly, but there is no present orderly way of adjusting the relationship between the two kinds of change. Priest and parishes grow troubled and disheartened. A parochial maladjustment is more than a local difficulty. It tends to bring discredit upon the whole Church and yet the whole Church under the present canons is unable to do anything about the situation unless a complete physical, mental or moral failure is involved. So the Church fumbles along and is accused of indifference or ineptitude in the face of the world's need of spiritual leadership.

**T**HERE are two common reactions to a statement of this problem. One is to make light of the problem and to express the opinion that our trial and error method of establishing and maintaining the pastoral relationship is, on the whole, pretty satisfactory. The weak spot in this statement is contained in the phrase "on the whole." It could be said with equal truth that, on the whole, we are a united nation but Detroit and Harlem should remind us that there is neither health nor safety in depending upon general averages. Our Church is charged with a world-wide mission and nothing less than scrupulous care in providing for the effective accomplishment of that mission is worthy of our high task. Being content with the general average is a form of mental sabotage that verges on irresponsibility.

Generally, the on-the-whole attitude is expressed by clergymen and laymen in strong parishes where they are in an economic position to command what they want, even if it means drawing strength from weaker places. And herein we find one reason why General Convention has not faced up to this problem. For the most part, the clerical and lay deputies to General Convention are from parishes where people can afford the time and money to attend such a meeting. Some day we may be democratic enough to pay the expenses of all of our deputies so that men may be elected who look at the problems of life from different economic and social angles.

Some bishops frankly prefer the present haphazard method to any well defined system. It does not mean that they are necessarily dictatorial or grasping for power, but they take the position that uncertainty is more apt to lead to consultation and that therein lies their best chance of quietly and unostentatiously advising and arranging suitable changes. If we could assume that all bishops would

always be wiser than the parties concerned, we could leave the matter there. In that case we might repeal the canons governing entrance into and exit from the ministry and allow the bishops to handle the whole relationship. Even so, the absence of any clear definition of procedure would still leave the Church open to the possibility of tyranny. If it is wise, let us frankly give this power to the bishops but let us not cloak it with uncertainty.

The second common reaction to any proposal to regulate the pastoral relationship is to reject such a proposal because regulation is confused with regimentation and is opposed to an interference with freedom. Perhaps the use of the word placement in discussions of this problem has seemed to give color to this idea. It has conjured up thoughts of arbitrary power, ecclesiastical politics and bureaucracy. But there is a reasonable course of procedure between recklessness and regimentation. It is regulation in the sense of clearly indicating where responsibility belongs and how it is to be exercised in an orderly fashion.

Where responsibility for the use of power is not clearly defined, it will usually be exercised by the person who has the will to do so whether that person is a parish-owner vestryman, a super-salesman clergyman or an on-the-quiet bishop. Such a situation is highly undemocratic because nobody is really free where responsibility for the use of power is not fixed. Moreover our present procedure is not catholic in that it acts on the idea that the Church is an aggregation of competing parishes rather than a body corporate. The good of the whole is overshadowed by the desire and power of the local unit. We boast of being a constitutional Church and yet have no constitutional method of establishing, altering or discontinuing the basic relationship of pastor and people for the good of the whole Church.

## THE SANCTUARY

*Conducted by John Wallace Suter*

### PRACTICING THE PRESENCE

*Rev. Thomas David, General Secretary  
of the National Missionary Society of India*

Help us, O Father, to cultivate a discipline of silence in moments of communion with thee, that in practicing thy Presence, we may hear thy still small voice, cheering and guiding us on life's highway. And so lift us from a depressing sense of loneliness, that often creeps in, as we face the hard facts and problems of life, and give us the joy and assurance of thy eternal companionship. Amen.

From *THE WORLD AT ONE IN PRAYER*  
Edited by Daniel J. Fleming  
Harper & Bros.



WHAT then shall we do? Space does not permit of a detailed exposition of what the writer believes to be a wise method of solving the problem but, in the main, it is the solution proposed by the then commission on the ministry in its report to the 1931 General Convention in Denver. The full report will be found in the Journal of that Convention. In spite of the qualifications and widely representative character of that commission, its report has never been considered on its merits. It will therefore be summarized here in the hope that this will lead to further study and consideration of the problem at Cleveland.

A clergyman of our Church is an integral part of a body corporate which includes parishes, dioceses and districts subject to the jurisdiction of the Church wherever located. His ministry is responsible for the whole work of that Church and is of concern to that whole Church. The Church does not owe him a living by reason of ordination but it does owe herself and him the opportunity to serve the Church in accordance with and as long as he has the ability to meet her needs. When ability or circumstances change, there should be provision for orderly and honorable transfer or discharge from the ministerial office without stigma, if requested by a clergyman or his bishop and approved by his peers after due hearing.

To secure this result, any and all parties in interest should be canonically obliged to consult the bishop concerning any possible or desired change in existing relationships. The present requirement of notifying the bishop in the event of a vacancy is quite inadequate. The bishop should be given power to adjudicate disputes arising out of the pastoral relationship and to nominate to a vacancy. The parish should retain power to decline without offense any such nomination and request another one. Any ultimate disagreement should be referred to the standing committee and its decision should be final in matters of election, transfer and discharge. The standing committee is an elected body and its power can be democratically controlled. Moreover it is the body which canonically passes upon qualifications for entrance into the ministry and, logically, should have power to regulate such persons thereafter.

We believe our Church should regularize the pastoral relationship by some such procedure. It is approximated in the customary practice of some progressive dioceses but it should be made canonical procedure for the whole Church. We will thereby protect the liberty of all by fixing responsibility and procedure and will promote the corporate consciousness of the Church. We will provide an orderly way of promoting men who have proven their capacity and an honorable exit for those whose ca-

capacity does not correspond to changed circumstances. We will help to build up a sense of responsibility for the whole task of the whole Church which will enable us to face a shaken world intelligently and courageously. We cannot meet our growing worldwide opportunity with our present ecclesiastical opportunism. We trust that General Convention will give this problem the consideration it deserves before another post war period brings to the Church and to many of its parishes and priests a sense of frustration and heartache in the face of need and opportunity.

## Talking It Over

By

W. B. SPOFFORD

ON a Sunday, while in Chicago, I read in the papers of the tragic and heroic death of Remsen Ogilby, the president of Trinity College. He died, as you now know, saving the life of another from drowning. It was something of a shock to receive a few days later a letter which he had written me the day before his death. But it reveals a man so I pass it on to you.

"Down at Weekapaug, Rhode Island, where we have gone for the last twenty-two summers, I have a dear friend who during the time that I have known her lost her only son and then her husband. Although just a farmer's wife and now continuing to run her husband's farm, she was formerly a school teacher and has a rather high sense of spiritual values. She sent me the other day a copy of a prayer which she wrote some years ago in her loneliness, pasting it on the back of her husband's picture. It is simple and concise but to my way of thinking it should be of help to other women. I wonder if you have space to tuck it in a corner of THE WITNESS?"

He then enclosed a morning and evening prayer written by Lillian K. Greene.

### Morning

Dear God,  
Give me courage to live,  
Skill to live wisely,  
Grace to live cheerfully,  
Patience to wait.

### Evening

Dear God,  
Forgive. Let the night bring  
Strength.  
Tomorrow,—  
Gallantry and poise,  
And sometime,—  
My own again.



# The Hymnal Presents

A HYMN FOR LABOR DAY

IN ITS suggested calendar for the Christian Year the Federal Council of Churches has designated the first Sunday in September "Labor Sunday." As no such provision has been made in the Church



Year observed by Episcopalians, our hymnals have hitherto been deficient in hymns appropriate to Labor Day, in spite of the fact that it is a public holiday in all the States. The new Hymn Book of the Church of England in Canada and our own revised Hymnal have both supplied the deficiency by including a hymn by Henry Van Dyke which is especially appropriate to this occasion. It is taken from Van Dyke's poem "The Toiling of Felix," and is quoted here by permission of Charles Scribner's Sons.

Tune, Pleading Saviour

*Jesus, thou divine Companion,  
By thy lowly human birth  
Thou hast come to join the workers,  
Burden-bearers of the earth.  
Thou, the carpenter of Nazareth,  
Toiling for thy daily food,  
By thy patience and thy courage,  
Thou hast taught us toil is good.*

*Where the many toil together,  
There art thou among thine own:  
Where the tired workman sleepeth,  
There art thou with him alone:  
Thou, the peace that passeth knowledge,  
Dwellest in the daily strife;  
Thou, the Bread of heaven, art broken  
In the sacrament of life.*

*Every task, however simple,  
Sets the soul that does it free;  
Every deed of love and kindness  
Done to man is done to thee.  
Jesus, thou divine Companion,  
Help us all to work our best;  
Bless us in our daily labor,  
Lead us to our Sabbath rest.*

As author, preacher and pastor, Dr. Van Dyke was one of the most distinguished clergymen of his generation. In 1902 he was moderator of the Presbyterian Church in the U.S.A. During the

first world war he was our minister to the Netherlands. It was the privilege of the writer to have been associated with him for a short time in the work of the legation.

—HOWARD CHANDLER ROBBINS.

## "Why?"

By

GEORGE I. HILLER

Rector of Trinity, Miami

IN CONVERSATION this week with a service man whom I had come to know because of his regular attendance at church, I said something about being glad to see his regularity in worship.



His reply interested me. He said, "I have always attended church—I shall be very much lost if the time comes when I can't do it. However, I do not believe I could tell you, or anyone else why. Perhaps it is habit."

"It is a very good habit," I replied, "but tell me one thing, do you believe in God, a Father, and a Creator?"

"Yes, of course," he answered.

Then worship is more than just a habit—it is a necessity. If you believe in an Almighty God, there is certainly some thanks which in honesty you would like to express to Him in any way you could. Or again, if you do believe in such a God, you would naturally want to know His will and purpose in so far as you could. Or, if you think of Him as being all powerful, surely there are things you would ask of Him—favors you would have at His hands. Or again, if you think of Him as loving and merciful, likely as not, you feel the need of His pardon, and forgiveness for your failures or even your deliberate refusal to do His will as you knew it.

Consciously, or even unconsciously, we worship God if we believe in Him. Public worship is a natural habit because it serves to remind us of the relationship. We could worship without formal services, buildings, etc., but would we?

In the words of the Prayer Book, "We assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." That's why.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## New Hymnal Ready

*New York:*—The Revised Hymnal, as authorized and approved by the General Convention of 1940, is out. It is published by The Church Hymnal Corporation, a wholly-owned subsidiary of The Church Pension Fund. In letters being sent to all of the clergy it is stated that although the full musical edition, of which there are two editions, a standard edition and a heavily reinforced choir edition, is now ready for shipment, the two melody editions, which will take the place of the former words-only edition, will not be ready until later in the fall. The melody editions, which will be available in two sizes, will contain the tune of each hymn but not the harmony. This, in the opinion of the joint commission on the revision of the hymnal, is an important forward step which has been taken in the interest of encouraging congregational singing. Despite the fact that the small pew edition will contain the air of the music as well as the words, it is being offered at no increase in cost over the price at which the words-only edition formerly sold.

## Harrisburg Consecration

*Harrisburg, Pa.:*—Dean John Thomas Heistrand will be consecrated bishop coadjutor of Harrisburg on September 15th. The service will be at St. Stephen's Cathedral here. The Presiding Bishop is to be the consecrator, with Bishop Wyatt-Brown and Bishop Sterrett as co-consecrators. Bishop Powell of Maryland is to preach.

## Protest to Union

*Cambridge, Mass.:*—Students of the Episcopal Theological School last week issued a statement condemning action taken by a labor union. The war relocation board, it was reported, sought jobs in Boston for Japanese released from western internment camps. This brought forth a statement from John Kearney, secretary of the restaurant and bartenders union of the A.F.L., that the union would not permit the employment of Japanese "if we can help it." A strike was threatened if

Japanese were employed. The students, in a statement which was read in many churches in Boston, pointed out that the Japanese were American citizens, many with sons and daughters in the armed forces; that all candidates for resettlement had been thoroughly investigated and that their loyalty is above question. "Yet because of their racial and remote national origin they are discriminated against by brother Americans. Because of these facts, we first as Christians and secondly as American citizens, are forced to condemn any such acts and sentiments, wherever they may appear, as violations of Christian justice and of the democratic rights which this country is fighting to maintain and which it constitutionally guarantees to all its citizens regardless of race, national origin or religious belief." The statement, initiated by the social action committee of students, was also signed by Dean Angus Dun, and Professors James A. Muller, Sherman E. Johnson, Massey H. Shepherd Jr., Charles L. Taylor Jr., and the rector of Christ Church, the Rev. Gardiner M. Day.

## Anglo-American Fellowship

*London (by cable):*—An Anglo-American Christian Fellowship has been formed here to promote closer relations between Church organizations of the two countries. Still in an experimental stage, the organization will develop contacts between British and American church schools, mission groups, youth organizations and other church societies. It is also expected to serve as a clearing house for pulpit exchanges between clergy of the two countries.

## Gift from Soldiers

*New York, N. Y.:*—Protestant soldiers holding services in North Africa under the leadership of the Rev. R. W. Woodroffe Jr., chaplain of the 9th evacuation hospital, have taken up a collection at each service and sent it to the Seamen's Church Institute of this city. They did so "because merchant seamen are contributing tremendously to the war effort and because the Institute cuts across denominational lines."

## Chaplain Dies

*Boston, Mass.:*—The office of the army and navy commission announced on August 26th the death in a prison camp of Chaplain Frederick B. Howden Jr., formerly of Roswell, New Mexico. It also announced the promotions from First Lieutenant to Captain of the Rev. W. M. Green Jr., the Rev. Herbert W. Frick and the Rev. John M. Haight.

## New Albany Dean

*Albany, N. Y.:*—The Rev. Howard S. Kennedy, rector at Little Falls, N. Y., has been appointed the dean of the Cathedral of All Saints.

## Bishop of West Texas

*San Antonio, Texas:*—The Rev. Everett H. Jones is to be consecrated Bishop of West Texas at St. Mark's Church on September 24th. The Presiding Bishop is to be the consecrator, with the co-consecrators Bishop McKinstry of Delaware, a former rector, and Bishop Fenner of Kansas. Other bishops to take part in the laying on of hands will be Stevens of Los Angeles, Huston of Olympia, Quin of Texas, who is to be the preacher, Casady of Oklahoma, Mitchell of Arkansas, Jackson of Louisiana and Seaman of North Texas. Attending presbyters are to be the Rev. Thomas N. Carruthers of Nashville and the Rev. William C. Munds of Christiana Hundred, Delaware.



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### Bishop of Jerusalem

*New York:*—The new date for the consecration of the Bishop of Jerusalem, the Ven. W. H. Stewart, has been radiogramed to the National Council from London. September 21, the Feast of St. Matthew, has now been designated by the Archbishop of Canterbury, presumably to be held in St. Paul's Cathedral, with Archbishop Temple officiating.

### Good Attendance

*Vade Mecum, N. C.:*—The difficulties of transportation have not prevented the summer camps of North Carolina from having a record summer. With the exception of the senior boys camp, all camps and conferences have been filled to capacity.

### Summer Campaign

*Roxbury, Mass.:*—"Summer is a fine time for a church rally," reports the Rev. D. LeRoy Ferguson, priest in charge of St. Cyprian's Church. Good financial results have been obtained from the campaign to free the church from debt during July and August, therefore proving that the hot weather is no handicap if all are of one mind. St. Cyprian's Church was organized in 1910 and their present building was built in 1924. All that remains on the mortgage is \$11,000 and about 150 members have pledged over \$1,500 and given \$700 in cash. Mr. Ferguson has been in charge of the mission since 1920.

### Niobrara Convocation

*South Dakota:*—This year's convocation of Niobrara held on the Rosebud Reservation, is reported to have the largest attendance and offering in history. Over 12,000 Indians were present and gave a total offering of \$6,401. Many came by horse and team and about 200 horses could be seen roaming on the hillsides. Families came bringing their own outfits, cooked their meals, attended daily services and meetings and held classes in Bible work. Presiding Bishop Tucker attended, spoke at the opening meeting, and preached the sermon on Sunday. The Rev. Vine Deloria and the Rev. Cyril Roulland interpreted his speech and sermon. Others participating in the services were Bishop Roberts of South Dakota, the Revs. Harold June, Andrew Weston, James Driving Hawk; Mrs. American Horse, advisor to the women; Mrs. Red Buffalo, interpreter for their meeting. Mrs. Allen Last Horse was



## For Christian Hearts All Over the World

**H**OW NECESSARY The Upper Room has become in the lives of Christians throughout America and in foreign lands is shown by the world-wide demand for this booklet of daily devotions, now in its ninth year. Quarter after quarter, over 1,750,000 copies are published and read in daily worship. In hundreds of thousands of homes it is used at family altars. Pastors, chaplains, and church workers distribute it to their groups. Foreign language and Braille editions extend its services.

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**T H E U P P E R R O O M**  
Medical Arts Building, Nashville, Tenn.



the crier announcing meetings for the women, and Mrs. Leader Charge was the crier for the whole convocation.

### Stones from England

*Wash., D. C.*:—Washington Cathedral was the recipient of the stones from the ruins of All Hallows Barking-side-by-the-Tower, an ancient church of London, which withstood the great fire of 1666, but could not stand up to the Nazi bombs of 1940. The Rev. P. B. (Tuby) Clayton, vicar of All Hallows, now chaplain on a British oil tanker, was at Washington Cathedral to preach last year when he instigated a plan to have some of the historic stones included in the cathedral building. The arrival of these stones is the fulfillment of Dr. Clayton's plan, and they become a part of England that will forever be American. Accepting them as business manager of the cathedral, Mr. Walter B. Clarkson stated that they would be kept and placed in the building fabric or a wall when any major additions are made. The English Church got its name from the ancient convent of Barking in Essex, to which it once belonged. Its nearness to the Tower of London gave it importance as the scene of many important civic ceremonies and accounts for part of the name. William Penn was baptized there in 1644 and much later a memorial tablet was erected in the church by American friends.

### Work with Students

*Ann Arbor, Mich.*:—In cooperation with the Harris Memorial Trust and the Church Society for College Work, a new joint program for the work of St. Andrew's Church and work among the Episcopal students at the University of Michigan, has been agreed upon. This program calls for a greater concentration of the activities of the parish and student work at the church since Harris Hall, former student center, has been closed. Services formerly held in Harris Hall's chapel will be held at St. Andrew's.

### Church Serves Shoppers

*St. John's, Mich.*:—St. John's Church opened a nursery school to meet the needs of those doing Saturday shopping in the agricultural area in which it is located. Miss Regina Fritzrandolph supervises its activities and with the aid of the local Board of Education a day nursery has also been established. When the rector, the Rev. G. Clare Back-

page fourteen

### STARS

1. Who wrote: The stars shined in their watches, and rejoiced. When He calleth them, they say, Here we be?
2. How many wise men from the East followed the star of Bethlehem?
3. What work was carried on "from the rising of the morning till the stars appeared"?
4. Who boasted, "I will exalt my throne above the stars of God"?
5. When was it that "all the morning stars sang together"?

Answers on page eighteen

—G. W. B.

hurst, came to St. John's, he found that there was need for such a project. Every Saturday evening, some of the members of the parish guild are on hand at the play school to meet farm mothers and be friendly with them.

### Camp for Boys

*Detroit, Mich.*:—The Michigan Brotherhood of St. Andrew is sponsoring a leadership and training conference for boys 14-21 years of age at Camp Frisbie, Waterford, from August 30 to September 5. Boys are attending from Canada and other dioceses. The Rev. Sheldon T. Harbach, diocesan director of boys' work, is the conference chaplain and classes are being conducted on "How the Brotherhood of St. Andrew Works" by Messrs. Harrison Fiddes and Vern Swartsfager.

### Good Music

*Denver, Col.*:—For five nights the Church of the Ascension has presented the Budapest quartet in their parish house. This is the second year that these concerts have been held

## NEW ENGLAND CHURCH SCHOOL SCHOLARSHIPS

Eleven church Schools of New England offer partial and full scholarships to properly qualified boys from the South and West. Applications for 1944-45 may now be made. For details, write to Rev. Norman B. Nash, St. Paul's School, Concord, N. H.

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Croton School  
Holderness School  
Kent School  
Lenox School  
St. George's School  
St. Mark's School  
St. Paul's School  
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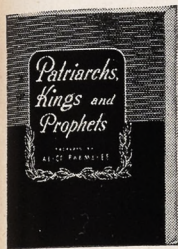
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## PATRIARCHS, KINGS, AND PROPHETS

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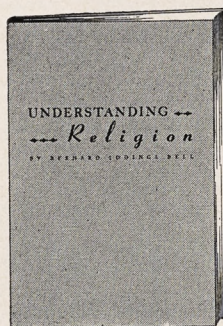
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and the large attendances have inspired the members of the quartet to perform again next year. Heard on this year's program were the ten Mozart quartets, three Brahms quartets and two Schubert quartets. Next year the Budapest Quartet is expected to play Beethoven, Brahms, Debussy and quartets of some modern composers.

### Better Parsons

*Washington, D. C.*:—According to the reports received from Captain Robert D. Workman, chief of chaplains, U. S. Navy, many chaplains now serving in the armed services will return to civilian life after the war much better clergymen for their experiences. Chaplains writing from oversea services express this sentiment in various letters to the chaplains' division. One states that: "the little petty things are stripped away and one has time only for those things that are important and real."

### Unique Service

*Savannah, Ga.*:—St. Augustine's Church recently dedicated a service flag in honor of its nineteen members who are serving in the armed forces. The Rev. Elliot Guy, priest in charge of St. Stephen's Church, dedicated the flag and Lt. Col. De Maurice Moses, comdr. 207 C. A., A. A., Camp Stewart, delivered the address. The chorus of the 921 A.B.S., Hunter Field, sang the music of the service.

### Anglican Figures

*New York*:—The National Council recently disclosed that the total number of people in the Anglican Communion is one of the world's least known and most undeterminable statistics. They quote the following figures as worked out from recent available sources as certainly a minimum. Five of the fourteen Irish dioceses are lacking; the years for which figures are given vary from 1936 to 1942; for England and Wales, the numbers used refer to Easter communicants, not to the total number of baptized, which would

greatly increase the totals; and the war has upset statistics in many fields. They are:

North America: Canada, Newfoundland, the United States (exclusive of overseas missions) .....	3,487,500
South America and the West Indies .....	756,500
Europe .....	4,137,900
Asia .....	1,074,200
Africa .....	1,262,500
Oceania: Australasia, including Polynesia and Melanesia .....	3,143,500

Estimated number of Anglican communicants ....13,862,100

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THE WITNESS — September 2, 1943



## New Church

**Charlotte, N. C.:**—A new congregation to be called Christ Church, has been formed in the Meyers Park section. Bishop Penick appointed Mr. Channing Brown as warden and a lot has been purchased. Two large stores have been rented for use as the church since the building may

not be erected until after the war. The Rev. M. George Henry has been called to this work and will take charge on September 15.

## Italian Congregation

**Monterey, Calif.:**—St. James Day marked a new beginning for St. James' Church, Monterey, when an Italian congregation under the pas-

torship of the Rev. Vincent H. Coletta, occupied the building. Bishop Block received their petition for diocesan status and licensed Mr. Coletta, who is already a candidate for holy orders. A service of vespers, printed in both Italian and English, was sung thus permitting representatives of nearby parishes to join in the worship. Presents were

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## ANSWERS

1. Baruch. Chapter 3.
2. St. Matthew (chapter 2) does not specify a number; three are inferred because three gifts are mentioned.
3. Nehemiah's building of the wall of Jerusalem. Neh. 4.
4. Lucifer. Isaiah 14.
5. At creation. Job 38.

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THE WITNESS — September 2, 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. HOWARD CHANDLER ROBBINS  
*Secretary, Commission on Unity*

The Rev. Whitney Hale of Boston has reported that in the diocese of Massachusetts there are plans to get together small groups for prayer concerning unity, and especially for our negotiations with the Presbyterians. These groups are to include men of all types of churchmanship, and Presbyterians as well as Episcopalians may be included. This proposal did not reach the commission on approaches to unity in time to be included in their report which has already gone to press. But it is so eminently wise and Christian that it deserves wide consideration and, I trust, will lead to action in other dioceses similar to that undertaken in Massachusetts. It is from the prayer of our Lord (St. John 17: 21) that the movement toward Church unity takes its origin; it is by the prayers of His followers even more than by debate and argument that it may best be promoted.

\* \* \*

THE REV. JAMES FOSTER  
*Rector at Gary, Indiana*

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\* \* \*

THE HON. GEORGE H. BENDER  
*Congressman of Ohio*

Only the certain knowledge that we confront a filibuster in the Senate to block the passage of H.R. 7 to abolish the poll tax has led me to write you once more. We believe that the bill will be reported in the fall by the judiciary committee. The only way to defeat the filibuster is by a cloture vote (limited debate). Those of your readers who desire to have the poll tax abolished should contact their Senators urging them to vote for cloture and to support the bill. In the final analysis the folks at home determine the viewpoint of their Senators. Prompt action at this time will make the difference between victory and defeat. We cannot wait to act until a filibuster is already underway.

\* \* \*

MAJOR HENRY I. LOUITT  
*Chaplain with the Armed Forces*

Your article on the CO camp (August 5) was most interesting in itself and as an example of reporting with a bias. However, as a chaplain I would like to enter a slight protest over the unfair comparisons of the interests and conduct of the COs and soldiers. It is like comparing the Christian association of a denominational small college with the cross section represented on the campus of a large state university. Certainly I can testify that there are far more soldiers who do not have pin-ups, who do not read the comics and western stories and who do not engage in telling hoodlum jokes than there are COs in all the camps of the country.

One could admire these coming out of great tribulation and defying terrific social pressure more if one were not associated with men who have sacrificed their

desires and their freedom and are willing to sacrifice their lives in order that these may paint their murals in peace and safety. Ninety-five per cent of the men in the army are not here because they like it or that they think their efforts will prevent all future wars, but because they feel a social obligation to defend the freedom we all value. We want the COs to have their rights but please don't cast aspersions at the Christian youth who join with many admittedly not Christian in fighting for what they deem to be right.

\* \* \*

THE REV. RICHARD M. FENTON  
*Rector at Rangeley, Maine*

In Bishop Johnson's article on Unity (WITNESS, July 8) he asks, "Would the so-called liberal group welcome an act of General Convention if it were in favor of closer union with Roman Catholics?" Later he quotes from the Memoirs of Bishop White to the effect that Episcopal orders were conferred on the American bishops on the understanding that the Church in America would perpetuate the principles which she inherited from the Church of England. Since all bishops and other clergy of the mother Church are required to sign a written declaration of assent to the Thirty-Nine Articles, may it not be inferred that these embody these principles? Since the Church of England officially describes herself as "Protestant and Reformed" may it not be concluded that this Church was to be maintained as a Protestant and Reformed Church?

I feel sure that if a concordat with the Roman Church could be arrived at that would perpetuate these principles, liberals would gladly welcome it. For many years the Lambeth Quadrilateral has been held out to other Churches as a basis of union and has been endorsed by the whole Anglican communion. Now that the Presbyterian Church has accepted all the terms of that Quadrilateral, including the continuance of the historic episcopate in the united Church, how can we reasonably go back on our own repeated proposals?

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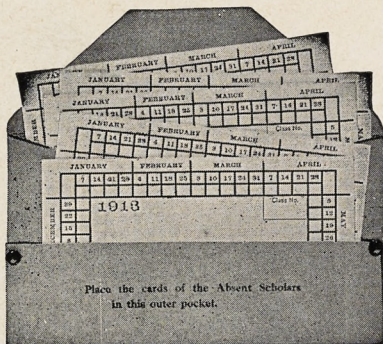
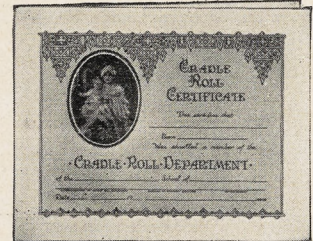


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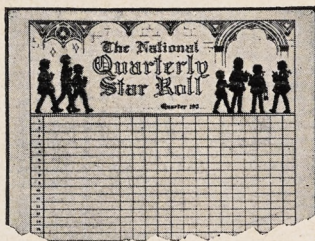
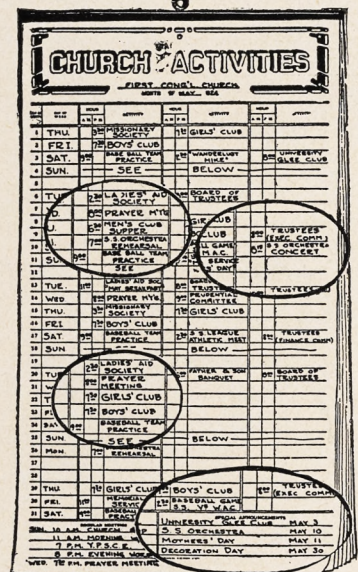
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