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# The WITNESS

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SEPTEMBER 16, 1943

LT. K. S. URGUHART  
CELEBRATES AT A  
CHAPLAINS SCHOOL

WHY PRESBYTERIANS?



## 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

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

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SEPTEMBER 16, 1943

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No. 11

## CLERGY NOTES

BAXTER, THOMAS M., formerly rector of St. Stephen's Church, Baker, Ore., is now vicar of St. Peter's Church and chaplain of St. Helen's Hall, Portland.

BEEKMAN, GERARDUS, vicar of St. George's Church, Newburgh, N. Y., has resigned to be director of religious education in New York.

CARSON, JAMES O. JR., formerly on the staff of the cathedral, Pittsburgh, Pa., has been appointed headmaster of St. Thomas Church Choir School, New York.

COBEY, HARRY, rector of St. Paul's, Albany, Ga., was erroneously reported as having accepted the rectorship of Christ Church, Augusta, Ga. in the Sept. 2 WITNESS. He has however accepted the rectorship of St. Paul's, Louisburgh, N. C. He is also to be chaplain for Episcopal students at the Junior College in Louisburg and Wake Forest College.

FROYLAN, FRANCISCO REUS, was ordained priest on Aug. 15 by Bishop Colmore in St. John's Cathedral, San Juan, Puerto Rico, and will be assistant on the cathedral staff.

GONZALES-MARTINEZ, JOSE AGUSTIN, was ordained deacon by Bishop Blankingship in the Church of St. Francis of Assisi, Cardenas, Cuba. He will temporarily assist on the staff of St. John's Church, Vertientes, Camaguary Province.

HADEN, CLARENCE H. JR., has accepted the rectorship of St. Paul's, New Orleans, effective September 15th. He was formerly the rector of St. Matthew's, Houma, La.

JOHNSON, ROBERT J., formerly in charge of All Saint's Church, Warrenton, N. C., St. Luke's Mission, Norlina and St. Anna's Church, Littleton, is now priest in charge of St. Mark's Church, Wilson, Holy Hope Church, Rocky Mount and St. Anna's Church, Littleton.

McEVOY, RICHARD E., rector of Trinity Church, Iowa City, Iowa, has accepted the rectorship of St. Mark's-in-the-Bouwerie, New York City.

NEAL, WILLIAM PARKER, was ordained priest on Aug. 24 by Bishop Van Dyck in the Church of the Good Shepherd, Barre, Vt. Mr. Neal is now rector of the church.

POLLOCK, WILLIAM D., former rector of St. John's Church, Glasgow, Va., Christ Church, Buena Vista and Grace Church, Buchanan, is now chaplain of 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.

### 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. 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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## Emily Sprott Is Heroic Woman Of the Solomon Islands

*Our Soldiers and Sailors Find Surprises  
When in Those Southwest Pacific Islands*

**By S. Harrington Littell**

(Retired Bishop of Honolulu)

*New York:*—The day when the fall of Munda was announced the dispatch from General MacArthur's headquarters added the fact that allied bombers blasted Rekata Bay, 120 miles east of New Georgia on Santa Isabel Island. This island is known through Melanesia as the home of a heroic missionary woman, Emily Sprott, affectionately called "Mother" by natives on many islands, among whom she has lived for 27 years. The only white woman on Santa Isabel to remain after the Japanese seized the island, she refused to leave although forced to remain in hiding for many months and yet all the time kept in touch with her native friends in the Christian communities throughout the island.

Openly hunted and quietly trailed by Japanese soldiers, she hid in the jungles and up in the hills. When first the enemy landed on Santa Isabel, Mrs. Sprott hid stores of food and buried personal belongings and church furnishings. Thus much-needed provisions were saved from the Japanese raiding parties which seized all they could find in the way of vegetables, chickens, nuts and other kinds of food. The invaders apparently knew well the influence and importance of Mrs. Sprott for they sought her in her little home repeatedly and demanded to know her whereabouts. It was reported she was wanted for a hostage; that she was to be placed in a conspicuous spot near Japanese defenses on Tulagi to prevent or to lighten American air and naval attacks there. Exasperated at not finding her, the invaders seized two young men whom

they threatened to torture and shoot unless they revealed her hiding place. One of these declined to answer and reported to her later the ordeal he had gone through. His silence, he said, was because "my tongue he stuck, he no lift." The other man, under rough treatment, said at last that Mrs. Sprott had gone to Australia. When freed he went at once to see her in the hills and, anticipating her rebuke for such a statement, exclaimed, "But you did go to Australia; I only did not say that you had come back."

In spite of the vigilance of Japanese soldiers Mrs. Sprott continued to gather Christians together morning and evening for community prayers and worship. For a long time she was cut off from all communication whatever with the other members of the mission on nearby islands, and from the mission headquarters in New Zealand. As in the case of American and Australian airmen, army and navy personnel on many islands, Mrs. Sprott was assisted and protected and guided to safety by natives who acted as sentries and coast line watchers. Americans in the armed forces are outspoken in their praise of the invaluable help they have received from these far-off, dark-skinned native Christians. Our men who two years ago did not dream of ever finding themselves among these well-nigh unknown, primitive peoples whom they had thought of as semi-savages, are writing back to America their surprise and satisfaction in finding themselves among friendly Christians.

Mrs. Sprott is at present safe in

New Zealand recuperating while awaiting the first opportunity to return to Santa Isabel. How she ever succeeded in making the difficult and dangerous journey, or rather series of journeys, is a story of thrilling adventure and of providential protection which, we are told, it would be unwise to make public yet. She pays warm tribute to the fearless way in which native clergy continue their ministrations to their own people under most difficult conditions.

The Bishop of Melanesia, Walter Hubert Baddeley, D.S.O., tells of an



*S. Harrington Littell, retired Bishop of Honolulu, writes of a heroic missionary of the Solomon Islands*

instance where "the people from surrounding villages, having assembled overnight for their communions in the morning, awoke to find a large concentration of Japanese warships anchored off shore. The men awoke the priest, a Melanesian, and asked, 'What now; shall the people disperse?' His reply was something in the nature of 'I came here to celebrate the Holy Communion and I am going to do so. Why should we fail in our duty of worship when times are difficult?' The service took place, perfectly normally; and I am told that the



people afterwards dispersed with no signs of panic or even hurry, and from then onward in that district there was everywhere a quiet carrying on—"In quietness and confidence shall be your strength."

The Melanesian mission was founded by Bishop George Augustus Selwyn, later Bishop of Lichfield, in 1849 and is therefore approaching its 100th anniversary. Its first bishop was John Coleridge Patterson, martyred at Nukapu, Reef Islands, in 1871. A beautiful church at Tulagi, erected as a memorial to Bishop Patterson and dedicated to Christ the King, has been completely destroyed during recent hostilities. Almost the first act of the Japanese on invading an island is to destroy Christian churches and schools and to occupy or pillage hospitals and dispensaries with the idea of breaking down morale. The story is told of two armed Japanese on scouting duty coming upon a small building of simple native architecture. Entering they saw it was a chapel, paused for a moment in silence, removed their hats and went away—apparently Christians.

The present bishop makes his home, so far as he can have any settled location, at Siota. His cathedral is built into a ship. Sailing in it from island to island, he anchors in harbors or moors at little docks in the large islands where the Church has been planted. On gang planks or canoes or rafts the Christians of each island, having assembled from many villages, come aboard the ship for worship. Four or five launches are a part of the Church's fleet which moves among the islands in peace times.

No wonder that the Church has taken a strong hold upon the island peoples of the South West Pacific. It is carried on largely by native leaders and it has had steady unbroken progress for nearly a hundred years.

### WANTS SEXTONS HONORED

*Concord, N. H. (RNS):*—Church sextons have gone unsung long enough in the opinion of a prominent churchman of this state. He extols the virtues of the men who maintain a happy balance between "old ladies who can't stand drafts and young folks who want lots of fresh air" and praises the sexton's unflinching devotion to duty; his willingness to arise at early hours and to work late.

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### CANADIAN C.L.I.D. PROPOSED

*Toronto, Ont. (RNS):*—A series of recommendations condemning the dominance of the personal profit motive and calling for far-reaching reform in the Anglican Church's internal organization, as well as in its relation to labor and agriculture, were adopted here by the Canadian Malvern Conference. The findings of the conference, while not an official Church pronouncement, are regarded here as a fair reflection of the mind of the Anglican Church in Canada.

The report of the conference's politics and economics group declared that a society predicated on a dominant personal profit motive is "unChristian and impracticable" and charged that personal profit is not a "calling" to which Christians should dedicate themselves. It was proposed that a continuing study group be set up comparable to the Church League for Industrial Democracy in the United States.

The industrial relations group frankly admitted that the Church reflects a society in which the worker and his family count for too little; stressed the need for a recognition of unions uncontrolled by employers; and asserted that the Church must stand "foursquare" behind collective bargaining. Copies of the report were ordered sent to labor organizations and to the Canadian Manufacturers Association after a delegate had insisted that the association "could certainly do with information of this kind."

In regard to Church organization, the conference urged a reduction in the number of Anglican theological colleges; increased cooperation with other communions in joint theological training; the eligibility of women as synod delegates; establishment of a fixed primatial see; and the designation of one Sunday service for a freer type of worship than the Prayer Book permits.

A minority report demanding establishment of a basic wage policy for all clergy was overwhelmingly adopted, reversing a previous recommendation calling for setting up of salary scales.

### GREAT CONCERN AT VATICAN

*Stockholm (wireless to RNS):*—Zurich church circles report "great concern" has been aroused in Vatican quarters over the announcement

of plans to hold a Council of the Holy Synod of the Russian Orthodox Church and to elect a permanent Patriarch. The agreement between the Soviet Government and the leaders of the Orthodox Church in Russia, which makes this step possible, is expected to increase greatly the influence and prestige of the Orthodox Church in the Balkan countries, where the Roman Catholic Church has been carrying on intensive activity. It is reported that significant Vatican diplomatic activities have been set on foot, aiming at some



*Bishop John Thomas Heistrand who was consecrated yesterday to be Bishop Coadjutor of Harrisburg*

form of agreement between Pope Pius XII and the Soviet authorities regarding the future position of the Roman Catholic Church.

An informed Swedish expert on the Russian Orthodox Church declared here that the decision of the Soviet Government not to hinder the calling of a council of Russian Orthodox Bishops, first requested in 1927 but never negated or approved, is calculated to unite all Russians. The move indicates recognition of the valuable aid the Orthodox Church has given the Russian state since the beginning of the war, the Swedish observer said. The proposed new set-up in the Orthodox Church calls for an independent synod, and is a compromise with the system prevalent in Czarist times, when the synod was, in effect, a state organization charged with keeping watch over the Church.

THE WITNESS — September 16, 1943



# Urges Christian International To End Isolationism

*Chinese Leaders Now in the United States  
Meet in Conference on Post-War Problems*

**By Religious News Service**

Princeton, N. J.:—A plea for the establishment of a "real Christian international," which would bring an end to isolationism among religions, was voiced here by Chih Meng, director of the China Institute in America, in addressing a conference sponsored by the Chinese Students Christian Association in cooperation with the East Asia committee of the Foreign Missions Conference. Such an "international," he declared, would inspire a world-wide fraternal feeling among Christians comparable to a similar fellowship created among workers by unions. He reminded his listeners that the Christian Church has been so far "capitalistic-supported" and said that with the passing of old-fashioned capitalism, religion should become "of the people, for the people—the Church of the common Man."

Urging the development of a more revolutionary attitude on the part of Christians and peace leaders, Meng asserted that following World War I there was too much evidence of official and governmental action and too much reliance on research and reason.

Wu Yi-Fang, president of Ginling College, described the Chinese attitude toward Christianity as becoming increasingly favorable during the war years. Christianity is becoming recognized as one of the regular religions of China, she asserted, being no longer a "mission Church" but a Chinese Church. She told her listeners, most of whom will be returning to China to go into Christian work, that they must help to "China-ize" the Christian Church in China. The need for a well qualified Chinese ministry is "desperate," according to Dr. Wu, and the difficulties in training leaders have become more acute under war conditions, notably inflation, which has made it hard for Chinese schools to maintain themselves, even with the help of mission funds. She cited as brighter aspects of the picture the movement among various denominations for greater cooperation and unity, which she said

had been greatly spurred by war conditions.

The Rev. Newton Y. C. Chiang, Episcopalian and professor at Nanking Theological Seminary, who made a 2,000-mile trip to visit schools and colleges in the interests of the Chinese National Christian Council declared "the door was wide open for Christianity" in China today. He based this assertion on talks and conferences he had had with 12,000 students, but said he be-



*These Chinese lads are busy at the job of getting clean at one of the refugee camps directed by the Rev. Kimber Den. Many churches and individuals have contributed to this vital relief work through the Church League for Industrial Democracy, 155 Washington Street, New York 6, N. Y. There is greater need than ever for help due to increased work and to inflation in China*

lieved the same thing was true among non-Christian groups as well.

The Most Rev. Paul Yu-Pin, Roman Catholic Bishop of Nanking, told the Protestant gathering that no sound social order can be established in the post-war world until the "sword of the spirit" destroys hatred, international distrust and the principle that might creates right. Peace, to be lasting, he said, must be based on Christian social principles. As an indication that the Chinese government recognizes the power of the "sword of the spirit," he cited Generalissimo Chiang Kai-Shek's recent

statement that missionaries are still needed in China and that China welcomes Christians from other lands "not as guests but as comrades working with us to build a new world."

## POLITICAL ACTION IS URGED

Lake Winnepesaukee, N. H. (RNS):—Calling upon every member of the Christian youth movement to be "ready for world citizenship by November, 1944" the eastern regional planning conference of the united Christian youth movement urged Church youth to sponsor programs of political action during the next year. The conference suggested that young people participate in discussions of international events and legislation affecting world order at least once a month. They were also urged to distribute in their communities information on candidates for

the Senate and to write Senators and Congressmen about issues about which they are concerned.

## NEW COMMISSION FOR FEDERAL COUNCIL

New York (RNS):—A war-time emergency commission on democracy in racial and cultural relations has been set up by the Federal Council of Churches to guide Churches in dealing with problems affecting minority groups. The Rev. Bradford S. Abernathy, former co-secretary of the commission on a



just and durable peace, is the director with Will W. Alexander, consultant on racial minorities to the war manpower commission on the federal government, the chairman. Bishop Scarlett of Missouri, the Presiding Bishop and Dorothy Canfield Fisher are the Episcopalians on the new commission.

### NEGRO, WHITE CLERGY HOLD MEETING

*Franklinton, N. C. (RNS):*—Meeting together for the first time in the history of the two groups, Negro and white clergy of the Congregational-Christian Church in North Carolina and Virginia voted unanimously to meet again next year. They issued a statement stressing the importance of the Church in promoting interracial understanding and requested that increased opportunities be provided for interracial fellowship.

### THE PRESBYTERIANS BREAK RECORDS

*Philadelphia (RNS):*—Communicant members of the Presbyterian Church in the USA (Northern) now total 2,051,861—the largest membership the Church has ever recorded. The announcement also revealed that giving during the past fiscal year broke a record of ten years standing. Contributions received from the 8,678 Presbyterian churches totalled \$47,442,717 and the per capita giving rose from \$22.50 to \$23.69. An additional sum of \$1,075,000 was raised for war emergency causes. It was also reported that 455 of the 9,434 ordained clergymen of the Presbyterian Church are currently serving in the armed forces.

### JEWES EVACUATED TO U.S.S.R.

*New York (RNS):*—It was stated at the American Jewish conference meeting here last week, that 1,800,000 Jews were saved by evacuation into the interior of the Soviet Union. Another 180,000 succeeded in emigrating from Europe. The conference was also told that the Jewish population of Europe ten years ago was 8,300,000 but that this number had been reduced by more than 5,000,000 so that in the 24 countries now occupied by the Axis only about 3,000,000 Jews remain alive.

### YOUTH VOLUNTEERS FOR SERVICE

*New York (RNS):*—The Congregational Church has a plan to enlist the services of 100,000 young people to give a million hours of service next year to local church and civic projects. The work will include serving in nursery schools, hospitals, local welfare and social service agencies, in the improving of church property, harvest aid to farmers and similar projects. Satisfactory completion of fifty hours of volunteer service will qualify the young person for the title of "Christian Worker" and more responsible work.

### ENGLISH CLERGY ARE MORE ALIVE

*New York (RNS):*—The Rev. Reinhold Niebuhr, professor at Union who recently returned from a two months' visit to England, says that "the spiritual and moral leadership of the Archbishop of Canterbury has brought new vigor into the Church everywhere. I have found young parsons speaking with great

enthusiasm of the new sense of direction which his leadership has given; many laymen are more deeply aware of the social meaning of the Christian faith and have a new sense of the urgency about it." He also declared that while we in the United States have made a great deal of the "social gospel" there are actually "more ministers in Britain working with and for the poor and seeking to alleviate injustices among them. I have had the privilege of meeting many groups of clergymen who have a special interest in the social problem and have been impressed by their knowledge and understanding."

### CHURCH ORGANIZATIONS AID BOND DRIVE

*New York, N. Y.:*—Mr. W. Randolph Burgess, chairman of the war finance committee for New York state, announced that the Greater New York's federated church organizations are placing their entire personnel in the Third War Loan campaign. In the 23 day period allocated to the drive this group, trained in the technique of raising funds, will assist the government in reaching its sixteen billion dollar goal. The Rev. Joseph R. Sizoo, president of the Federation of Churches, John C. Kelly, president of the Catholic community service, and Rabbi Gustave Falk, director of N. Y. federation of reform synagogues, are personally assisting the canvassing of churchgoers on behalf of their respective organizations. Mr. Sizoo and Mr. Kelly have written letters to the clergy urging them to make a direct appeal to their congregations for a more liberal investment in war bonds and suggested Sunday, Sept. 12 as a uniform date to emphasize the need to buy bonds unreservedly. Rabbi Falk already has mustered close to a thousand bond salesmen from the reform synagogues in his jurisdiction which include Long Island and Westchester county also.

### NEGRO ELECTED TO BAR ASSOCIATION

*New York City:*—Judge James S. Watson, vestryman and lay reader of St. Martin's Church, Rev. John H. Johnson, rector, has been elected as a member of the American Bar Association. He is said to be the first member of his race to receive such recognition since 1908. Mr. Watson was also the first Negro to be elected to the judiciary in New York City.



*Education is being carried on as China fights. This is a picture of a study group of the famous Eighth Route Army that has been so effective in resisting the Japanese aggressor.*



# EDITORIALS

## An Optical Illusion

THE clergy have been solicited to send in a dollar for an Apostolic Succession chart ("No Bishop—no Church") purporting to trace the lineage of our present Presiding Bishop back to the Twelve Apostles. The chart is claimed to enjoy the "enthusiastic approval" of many in the episcopate. Of Bishop Tucker's apostolic lineage we see

no more reason to doubt than to doubt his apostolic zeal; and certainly he is innocent of any part in this enterprise. But since the compilers welcome "constructive criticism" and "frank comments," we feel justified in pointing out that they have failed to deliver the promised goods. Apparently without being aware of it, they have pulled a feat of legerdemain, and in addition have forged some missing links out of material no more substantial than late legend or pious conjecture. Bishop Tucker's line of consecration is easily traced through Bishop White to John Moore, Archbishop of Canterbury. (It is a small matter that the date given for White's consecration is two years too early!) At this point the cartographers do their sleight of hand by a switch to the Canterbury line of succession in office—a very different thing from a line of consecration. For example, the four Archbishops during the critical years of the Anglican reformation were, in order, Warham, Cranmer, Pole, Parker, no one of whom was consecrated by his predecessor in the see in Canterbury. The Canterbury line (by no means a chain of consecrations) is followed back to Augustine, consecrated at Arles in Gaul by Virgilius of Arles or by Aetherius of Lyons. Even Bede is uncertain on this point. For apologetic purposes, however, Aetherius is the better bet, for he takes us, again by a line of succession in office (not a line of consecration), to St. Irenaeus and Pothinus. We are now informed that the latter was consecrated in 156 by St. Polycarp, who had been consecrated to

Smyrna by St. John in 97. Now it is possible that John of Ephesus (who may or may not have been John the Apostle) consecrated (*appointed* is a better word) Polycarp. Tertullian thought so, and Irenaeus seems to imply as much. But we have absolutely no early testimony bearing upon the consecration of Pothinus, the first Bishop of Lyons.

Theodore, the monk of Tarsus and seventh in the Canterbury list, brings in the Roman line, which runs back to Linus, the traditional successor of St. Peter. And Chicheley, sixty-fifth Archbishop of Canterbury, was translated from St. David's (Menevia), and that line is for full measure followed through to St. David himself, a shadow figure about whom so much legendary material has gathered that scholars cannot come within fifty years of agreeing upon the date of his death. They are in accord, however, that his supposed consecration by a Patriarch of Jerusalem is pure myth—so David of Wales cannot take us back to St. James the Less and the Mother Church of Jerusalem.

It all looks very impressive. But as a demonstration of apostolic succession (in terms of a line of consecration) it is an optical illusion. That a chain does link the bishops of today with apostolic times we may well believe. But to reconstruct it on paper is beyond the realm of human accomplishment. There are

missing links gone past all recovery.

## Social Justice—or Chaos

THE world is now in the midst of the greatest social revolution human history has ever seen. As we look back over the years since this century dawned, the pattern grows steadily clearer. The two world-wars are like vast geological disturbances—not causes of false adjustment, but its effects. Some nations either had their internal revolutions long ago, or else were so new and possessed such vast natural resources and opportunities (like

### "QUOTES"

OUT here you don't tell people to go to church; they just go. If the people at home were half as keen as the people out here there wouldn't be enough churches. It's surprising but true, men you never would imagine would bother about religion go to church and worry about church services if they miss them. I reckon a battle without faith is not possible. And our boys had faith and they won a battle. I hope it will be so after war is finished. War may be a bad thing, but one thing it has done is that it turns all men sooner or later to the Church. And above all, the officers who lead in battle, lead in this too. I'm convinced that when we've won this war there will be a return to Church by the people at home, led by us, not in the spirit that "faith without works is dead" but the spirit that "works without faith is dead."

—A Major in the British forces in North Africa



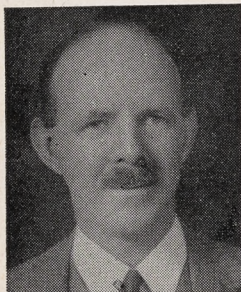
America) that the revolution has been cushioned, gradual, and shock-proof. In the Axis nations, it was different. Rather than yield their feudal control, the reactionaries of Germany, Italy, and Japan have hoped to ease the strain of internal tensions by seizing the lands and resources of other nations. Instead of justice at home, they held out to their people the prospect of world-empire, even world-dominion. With that plan, the entrenched overlords could keep what they possessed and gain even more, while their starving, over-crowded peoples come into possession of unlimited wealth at the expense of their neighbors. It was simply the German dream of ancient barbarism, attacking civilization and destroying it instead of creating or stabilizing their own. Once and for all, this kind of solution of internal social maladjustments must be done away with. The only permanent alternative to such social tension is social justice—not violence, barbarism, or conquest. On the other hand,

the only alternative to social justice, which is the law of God, is anarchy, chaos, hell on earth and ultimate defeat.

The issue is joined today as never before in history. And the Church must stand positively and unequivocally on the side of justice, freedom, peace. Let us get it clear: This is not “just one more war”—it is a social revolution of global dimensions, demanding nothing short of a global settlement. Whatever voice the Church has in the final peace, let it speak out firmly for a social order in which harmony, brotherhood, and freedom are the characteristic notes. We do not expect the peace to usher in the Kingdom of Heaven—not yet! But it can surely be a social order vastly superior to the one that has all but suffocated and destroyed our human race; it can be in fact “not far from the Kingdom of Heaven”; one that may make it possible for men to live as children of one common Father, as brothers in the one great family of God.

## Why Presbyterians?

THE question is raised at times, “Why are we negotiating for unity with the Presbyterians? Why not try the Methodists first who have more in common with us since they came forth from Anglicanism? Or with the Lutherans who have kept many of the pre-Reformation things we value? Why Presbyterians?”



Why are we trying for unity with any other Christian body? Because Christ evidently desired His Church to be one, and therefore obedience to Him calls for efforts

to bring together the various groups of His followers. Because the task of making Christianity an effective force at home or abroad cannot be done by warring sects; the world is too strong for a divided Church, and the world will not heed a Church saying that in God is our peace while it is still rent asunder itself. Because the Churches today possess a vast deal of agreement and unity of spirit underneath their divisions, and this underlying oneness must be articulated and made effective.

The proponents of Church unity have no less a goal than one world-wide Church. We desire unity not only with Presbyterians but also with Lutherans, Methodists, Baptists, Orthodox, Romans and all others who bear the name of Christ. But we have to work toward that grand goal by small steps.

*by Alexander Zabriskie*

*Dean of Virginia Seminary and  
Member of the Commission on Unity*

The Anglican Church is both Catholic and Protestant. Its very genius is due to the interaction of influences drawn from both sources and from the Renaissance as well. Therefore we have dealt and are dealing with groups in both camps—some Orthodox groups on the one hand and some Protestant Churches on the other. Furthermore, in dealing with Presbyterians, we are trying to frame a constitution to which other Churches can adhere. We have had in mind constantly the Methodists, the Lutherans, the Orthodox, and others. To achieve unity with one Church is very important. To do it on such a basis that other Communion can join also is far more important.

About a decade ago our commission on approaches to unity approached simultaneously the Presbyterians, Methodists and Lutherans. The Methodists said that they were involved in healing their own divisions and that they would prefer to postpone talking to us. So we suspended conversations with them until, having completed their own family unification, they asked us to meet them again last December. The various Lutheran groups likewise were trying to unite. Some of them were quite ready to negotiate with us, but others would have nothing to do with such an idea. Therefore



those who wanted to consider uniting with us said that first they must persuade their own brethren. As soon as they will receive us we will deal with them. The Presbyterians professed readiness to negotiate at once. So the chief reason why at present we are considering concrete proposals for uniting with the Presbyterians rather than with any other Protestant Church is simply that they alone were ready to work at the problems involved at the time when we approached all three. (It should be added that we are also engaged in the effort to heal the breach between ourselves and the Reformed Episcopalians.)

THE Presbyterian readiness is no accident. We began conversations with them shortly after the close of the Civil War. These broke down. They were resumed in the nineties but again came to nothing. But in those periods both groups grew in understanding of each other and corrected some misconceptions. Consequently they were the most natural of all Protestant Churches for us to approach a decade ago.

Furthermore in some respects we have more affinities to the Presbyterians than to any other Evangelical body in America, and therefore strategy dictates that we should concentrate efforts on trying to unite with them. Leaving aside the facts that our general culture is almost identical and that we have surprising similarity in mode of organization, there are the following significant points of contact. Both Churches are *doctrinal* Churches, the Presbyterians even more than we, having as their major premisses the sovereignty of God, His revelation in Christ, His continuous activity on earth as Holy Spirit, the sinfulness of man, the atonement wrought by Christ, the Church as the prolongation of the Incarnation, the sacraments as means of grace. Both Churches have strong doctrines of the Church as the Body of Christ, His agent in the world, indwelt by the Holy Spirit. Both insist that in the Holy Communion the Christ is indubitably present. Both declare that the ministry derives its authority from the whole body rather than from a local group, that it is in unbroken succession from the Apostles, and that no man may take it upon himself but must receive ordination at the hands of those who alone are able to bestow orders. The Presbyterians value the Apostolic Succession of ministers as strongly as Anglicans. They believe that the succession comes through the Presbyterate, the bishop being a Presbyter to whom the function of ordaining has been delegated. (I am informed by a competent Thomist that Thomas Aquinas seems to regard the episcopate primarily as the repository of powers essentially presbyterial.) Anglicans hold that since bishops were the ordainers from the

second century to the Reformation they rather than the Presbytery form the link between primitive days and the present. In fact, there have been *both* bishops and presbyters from the second century; and since presbyters joined in the laying on of hands at ordinations to their order, there is an unbroken continuity through both. In these respects we have more in common with them than with other Protestant Churches.

It is asked what results one might expect from union with them. We envisage *one* Church with much diversity inside it in forms of worship and in methods of local organization and practice. Perhaps our nearest parallel is the Roman Church in which there exist side by side several rites, and in which different orders have widely different modes of procedure. *Uniformity is not desired: intercommunion is.* Furthermore, we envisage one board of missions for the whole United Church, and similarly one board of Christian education, one board of social relations, one field board and so on. This would permit a great saving in overhead, an elimination of reduplication, an end of competition in rural and unchurched areas. We envisage one Church far richer than either is at present, in which are funded all the riches of the Presbyterian tradition with its mighty stress on God's sovereignty, God's Word, strong preaching, and the Episcopal tradition with its emphasis on the sacramental life and discipline and on richness of worship—one Church which is both Catholic and Reformed, prophetic and sacramental. To work for some such union seems to us the part of obedience to Him who prayed that His followers might be one.

## SONNETS

### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets

By  
Charles Rann Kennedy

#### *Blessed are the poor in spirit; for theirs is the Kingdom of Heaven*

THERE is a poverty of spirit, born  
Of God, which in reality for aye  
Possesses all the heavens, and in God's way,  
That is by spendthrift giving. Every morn,  
You rise from bed, and with a kind of scorn  
For skinflint opulence you plan your day  
In terms of prodigality so gay  
You fleece yourself, a lambkin gladly shorn!  
Because all exoteric things appear,  
Only to vanish. They are visions, blind  
In themselves, signals that reveal behind  
Their momentary sparkling, sphere by sphere,  
Those heavens that flash them; and because your  
mind  
Is heaven, *you* do likewise far and near.



# JUST FOR LAY READERS

Conducted by F. C. GRANT

A FRIEND has suggested that it might be of interest if I discussed the preparation of manuscripts for printing. No doubt lay readers sometimes prepare manuscripts for the press—in fact,



more and more people every year are writing for publication. This is the way of democracy. We believe that everyone has a right to be heard; and the best way of being heard is, next to the radio, the printed page.

To begin with, use a typewriter! It may take longer, especially if you follow the hunt-and-peck system, but it will save time in the end because the type-setter (compositor, he is called) can read your material a lot more rapidly. Also it eliminates at least a good many chances of misprints. Typographical errors have a way of creeping in anyway, so that everything we can do to keep them to a minimum is a decided advantage.

In the next place, use double space so that changes can be made in your manuscript without writing between single lines or leading arrows off into the margins or otherwise making your manuscript illegible. In spite of the so-called paper shortage, paper is still cheap. In fact, even if it weren't it would be better to use old wrapping paper and double space than to use the best bond sheets and single space without a margin! The cheapest element in your composition of an article is the paper you use. Hence, be sure to double space and also to leave a good margin, preferably on both sides of your column.

Another point is this: don't use shiny paper. It is hard on the eyes of the compositor, who often works with the light directly over his head or above the paper. If you must use paper that is shiny on one side, turn it over and use the rough side!

Such minor items as keeping typewriter type clean and getting the machine repaired if it is out of order ought to go without saying. Certainly people who write for a living can't afford to use rattle-trap machines and let them get out of order. The same applies to people who write as contributors.

By all means indent the first lines of your paragraphs. It is a fastidious style which marks paragraphs only by spacing off with a "white line." All these and similar matters are discussed in the standard books on style, such as Carson's *Handbook of English Composition*, or the handbooks of style published by the Princeton University Press,

the University of Chicago Press, and other standard publishers. Most publishing houses have some standard style book.

Moreover let me add that everyone who makes a business of writing should have a good dictionary close at hand. There is no substitute for accurate spelling. Guesswork won't do.

Finally, if you want your manuscript back, be sure to enclose postage for its return. This is a universal rule in the world of journalists and writers—probably observed by 40 or 50 per cent of them!

## Talking It Over

By

W. B. SPOFFORD

IF YOU want to know what people are talking about when they say that fascism must be licked at home as well as abroad, get yourself a copy of *Under Cover* by John Roy Carlson and published



by Dutton. It is the documented account of our own brand of fascists who plot in secret with the blinds drawn. But Carlson makes it clear that they will be out in the open eventually, unless we put them out of business while there is yet time, and if and when that day comes their calling card will be a

revolver as it was in Detroit, Los Angeles, Beaumont, New York and other places recently. Some of our old friends are in the book—Merwin K. Hart, Colonel Sanctuary, Mrs. Dilling—who for years have been trying to discredit the C.L.I.D. with their red-baiting and did succeed in lining up a few eminent Episcopalians who should have known better.

Your first inclination on reading this startling book is to shrug it off with "Just crackpots." But you'd better keep in mind that Hitler was merely that as he was strutting about Germany in his trench-coat. It's hard to believe what you haven't seen or experienced—hard for a white to know the heartbreak of a Negro mother whose sons are hunted like game for no reason except being Negroes—hard to envision the tragedy of the European Jews, with millions slaughtered merely for being Jews. Carlson tells the story of those here in democratic America who plot such things for you and your children.

Goebbels once said: "It will always remain the best joke made by the democratic system that



it provides its deadly enemies with the means of destroying it." What he means you can discover in the pages of this book—with names and places. The Christian Front which disguises fascism by cloaking it with religion; the KKK; the Silver Shirts; the Coughlinites; the Bundists. They all fit in a pattern; they exchange experiences and methods; they help each other grow; they hide each other and defend each other when in trouble. There is unity among them—a united front against democracy. To quote Carlson: "After four years in the Nazi underworld I've summarized Hitler's program for the subversion of our democracy and the overthrow of our capitalist order: anti-Semitism to serve as a social dissolvent. Red-baiting to serve as a screen for Nazi propaganda. The pitting of group against group; race against race; religion against religion in order to break down national unity—with the adulation of Hitler as the deliverer from, and of Naziism as the panacea for, the evils of communism, Judaism, unemployment, the national debt and everything else you choose to name."

Hitler got away with it in Spain. He got away with it in France. He hopes to get away with it here. His panzer divisions are cracking—he knows now that they won't save his skin. But his agents here may. That's what Mr. Carlson has to say. Read it and take warning.

## The Hymnal Presents

A HYMN FOR APOSTLES' DAYS

THE commission on the revision of the hymnal have omitted several of the hymns for Saints' Days. In some instances they were deficient in literary merit, and were not unfairly satirized in the couplet,

"We must always be as good  
As St. Simon and St. Jude."

Another consideration was the fact that as Saints' Days each come annually, and generally on a weekday, specific hymns commemorating them are not generally used, and add to the bulk of the hymnal without correspondingly increasing its usefulness.

To make amends for these omissions, the commission has included two hymns generally available for festivals of any of the twelve Apostles. One of them is "The Eternal Gifts of Christ the King," translated by the Rev. John M. Neale from the Latin of St. Ambrose. This is one of the great



hymns of the Church, and is or should be in use throughout Christendom.

The other hymn, which follows, was composed by the Rev. Frank Damrosch, Jr., in 1939 and appears for the first time in the revised Hymnal.

*Tune, Christ Church*

*God, deigning man to be,  
Who in thy manhood strong  
Summoned to walk with thee  
Twelve from the common throng;  
As thou didst call them from their ways,  
Lord, call us too, who sing their praise!  
Master, who walked the roads,  
Kindling with living flame  
Ancient and formal codes,  
Leading the twelve who came;  
As thou didst guide them in thy ways,  
Lord, teach us too, who sing their praise!  
Victor upon thy throne,  
Reigning on high again,  
Sending the twelve, thine own,  
Forth to the world of men;  
As thou didst speed them on their ways,  
Lord, send us too, who sing their praise!*

Mr. Damrosch, rector of St. Paul's Church, Doylestown, Pa., is a member of the commission on the revision of the hymnal.

—HOWARD CHANDLER ROBBINS.

## General Convention

WE ANNOUNCED last week WITNESS plans for General Convention. There will be six numbers. Those of September 23, our issue for next week and September 30th will be Pre-Convention numbers. The four October numbers will carry full reports of all meetings in Cleveland, together with interesting highlights and a lot of pictures. Reporting the Convention for you will be Dean Arthur Lichtenberger, the Rev. Lane Barton, Bishop Theodore R. Ludlow, William Spofford, Mrs. Lane Barton and W. B. Spofford Jr. This staff will be assisted by a large number of WITNESS Contributing Editors who will be at the Convention. May we urge you please to get your Bundle Order in at once—copies for parish distribution. To receive the issue of September 23rd it will be necessary to have your order in our Chicago office (6140 Cottage Grove Ave.) not later than Monday, September 20th. If you wish to have only the October numbers, please have your order in not later than October 1. The price in Bundles is 5c a copy, payable November first. Merely send a card.



# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## Interracial Unity

*New York:*—A conference to promote interracial unity is to be held this Saturday, September 18th, at Hunter College. It hopes to draw up a detailed program of action looking toward the eventual elimination of racial friction. Subjects to be discussed will include price control, rent, housing, up-grading, discrimination in the armed forces, anti-democratic organizations. Chairmen of the conference will be Miss Marian Anderson, noted Negro singer, and William J. Schiefflin. Those issuing the call are Miss Anderson, Councilman Stanley Isaacs, Channing H. Tobias of the national board of the Y.M.C.A., Rabbi Stephen S. Wise, Joseph Curran of the National Maritime Union, the Rev. G. B. Ford, Roman Catholic chaplain at Columbia University, the Rev. J. H. Carpenter of Brooklyn, the Rev. A. Clayton Powell Jr., New York councilman, the Rev. Guy E. Shipler and the Rev. W. B. Spofford.

## European Refugees

*Toronto:*—Canada must open its doors to European refugees and face its responsibility with a "large-hearted" admission of both Jews and Gentiles, declared Canon W. W. Judd, the secretary of the social service department of the Church of England in Canada. Commenting on the difficulty of arousing Canadian goodwill "in the face of western complacency," and deploring the attitude of communities which refused to aid the government in placing Japanese-Canadians, Canon Judd noted that so far only those refugees who could pay their own way have been allowed to enter the Dominion. He stated that the Church of England in Canada was leading the way in efforts to bring in refugees. He delivered the address at the Canadian Malvern Conference.

A committee in findings asserted at the close of the conference that the eyes of the Christian community have been closed to its responsibilities in setting standards and bringing about change, leaving leadership in this respect to the government and secular groups. This

failure, the committee charged, is particularly evident in the existing "sub-Christian" standard of marriage, evidenced primarily by promiscuity, common-law relationships and divorce.

## An Anniversary

*Duanesburgh, N. Y.:*—Christ Church here has just celebrated its 150th anniversary with a great service at which Bishop Oldham was the preacher. Two former rectors took part, the Rev. Arthur W. Abraham and the Rev. F. H. Belden. The present rector is the Rev. Edward Diamond. The church was founded in 1793 by James G. Duane on land granted his father who was an officer in the British navy and who never saw the land.

## Bishop of Erie

*Erie, Pa.:*—The Rev. E. Pinkney Wroth is consecrated as Bishop of Erie today, September 16th. The service is in St. Paul's Cathedral here, with the Presiding Bishop as the consecrator and Bishop Mann of Pittsburgh and Bishop Strider of West Virginia as the co-consecrators. He is being presented by Bishop Beverley Tucker of Ohio and Bishop Goodwin, coadjutor of Virginia, with Bishop Powell of Maryland the preacher.

## C. O. Chaplain

*New York:*—The first chaplain to be appointed to a Civilian Public Service Camp is about to take up his duties at a government operated camp in Colorado. He is the Rev. Christian H. Kehl, Episcopalian, who is himself a conscientious objector. Prior to his induction as a C.O. last year, after having waived his exemption as a clergyman, Mr. Kehl was the chaplain of a private school.

## Pillars of Peace

*Philadelphia, Pa.:*—A course on the Six Pillars of Peace is offered by the religious education department of the diocese of Pennsylvania for the fall semester. The first lecture is October 19th with the Rev. Harry F. Ward, former professor at Union, invited to lecture on "our

physical, social, political and spiritual opportunities for collaboration." The lectures to follow are "The Christian use of God's Creation," "The Christian's opportunity for growth and adjustment," "Equality of persons and people before God," "The Christian attitude toward the use of force in maintaining order," "Truth is greater than man. Liberty therefore is essential." Each lecture is to be thirty-five minutes followed by forty-five minutes of discussion. Others who have been asked to give lectures are Miss Mary Van Kleeck; Canon Robert D. Smith of Trenton and Dean Arthur Lichtenberger of Newark. The meetings are each Tuesday evening commencing October 19th.

## United Church Work

*Portland, Ore.:*—The largest single housing project, Vanport City, near here, is now complete. There are nearly 10,000 dwelling units together with service facilities. About 40,000 war workers and their families live there, many of them people from the Ozarks, Blue Ridge, the Rockies and other remote places. The local council of churches is undertaking a vigorous, united program with seven denominations cooperating. A vast majority of the people living in Vanport City are Protestant.

## Good Neighbor?

*New York:*—Our boasted good neighbor policy received a blow the other day when the Rev. Alfred G. Walton, president of the home missions board of the Congregational-Christian Churches, returned home from Puerto Rico where he went to study conditions. He declared that "two-thirds of the population live on the borderline of starvation. Many of the children roam the streets naked, their abdomens distended due to malnutrition. Twelve out of every 100 babies born die in early infancy. There are something like 350,000 illiterates on the island. Forty percent of the children do not go to school at all."

## Laymen's Organization

*Red Bank, N. J.:*—The Rev. Wilbur Campbell, secretary of the Presiding Bishop's committee on laymen's work, was the speaker at a meeting held at Trinity Church on September 7th, attended by men of seven parishes in this area. Mr. Campbell is devoting himself largely to the diocese of New Jersey for



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A new introductory course to *The Pastoral Series*. It is a study of some of the outstanding figures and events of the Old Testament. The lessons have been planned for a school year running from the middle of September to the end of June.

### GOD AND HIS PEOPLE

By Francis R. Godolphin and Ernest H. Salter

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This work book has been prepared by Alice Parmelee for use in conjunction with the new introductory course to the "Pastoral Series," *God and His People*.

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By Vera C. Gardner

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By Amelia B. Noble

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several months with the hope of establishing the laymen's organization so effectively in the diocese that it can be an example for other dioceses. Already groups have been set-up in a number of areas and at the meeting in Red Bank a committee was appointed, representing all of the parishes, that will meet two weeks hence to perfect the organization.

### Eva Corey Dies

*Boston*.—Miss Eva Corey of Boston died on September 7th after a long illness. Miss Corey was the first woman to serve on the council of the diocese of Massachusetts and was one of the first women to serve as a member of the National Council. She was the president of the diocesan Auxiliary and head of the women's division of the Church Service League of Massachusetts for many years.

### Godly and Able Man

*Fresno, Calif.*:—Bishop Sanford has asked the people of the missionary district of San Joaquin to set aside September 29th "to pray for the choice of a godly and able man to be the bishop of the district." When the Rev. Lindley Patton declined election a year ago, Bishop Sanford was asked by the Presiding Bishop to continue in office until his successor could be elected at General Convention. Presumably a bishop for San Joaquin will be elected at Cleveland although there are those who feel that the district should now be merged with one of the other California dioceses. It was because Mr. Patton so felt that he declined election. When the synod of the Pacific met this year it memorialized the General Convention asking that the integrity of the district be maintained. They also nominated three men as candidates for the office of bishop and sent them to the Presiding Bishop.

### C.L.I.D. Conference

*New York*:—The national committee of the Church League for Industrial Democracy met here September 12-13 to plan work for the coming year. A number of new committees have been set-up, with the chairman empowered to enlarge upon the membership of each committee by appointing others so that various parts of the country will be represented. The Rev. Gordon C. Graham is chairman of the committee on literature; Miss Elizabeth Frazier of Philadelphia on conferences and the speak-

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### GOD AND EVIL

C. E. M. JOAD

England's great philosopher, formerly an agnostic, tells how present world events have brought him to a new belief in God. \$3.00

### The Whitford-Klein version of THE IMITATION OF CHRIST

"Dr. Klein has made important discoveries, has succeeded in establishing for the first time another classic in English literature, and has given us what should henceforth be the standard edition."—William Lyon Phelps.

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## The Eternal City

John, the beloved disciple, in Revelations, chapter 21, verses 19, 20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of

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### Lend-Lease

★The Rev. Perry M. Gilfillan, rector of St. Philip and Saint Stephen, Detroit (4858 East Lawn Ave.) writes that the parish has a bishop's chair to give away: dark wood, red plush seat, pointed back, about thirty inches wide, woodwork in not too good a state. It will be sent to any parish or mission willing to pay the shipping cost. . . . The Rev. A. W. Sidders, Christ Church, Puyallup, Washington, is anxious to secure a small altar, about four feet long, to be used by those who come to pray for men and women in the armed forces. . . . Mt. Zion Church Hedgesville, W. Va., needs a pair of altar vases. Please write Mrs. M. M. Rife. . . . Surprising the number of missions that want new lectern Bibles. If you have one to give will you write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y. And let us know of your needs or of anything you think others might use.

ers bureau; Mrs. Muriel Webb of Brooklyn on civil liberties; the Rev. William M. Sharp of Garrison, N. Y. on group and race relations; the Rev. Charles Kean of Springfield, Mass., on labor relations; the Rev. William Melish of Brooklyn on united nations cooperation. The conference also spent a considerable amount of time in discussing resolutions to be introduced at General Convention.

### Church Exhibit

London: — Anglican and Free Churches joined in sponsoring a

large "Christian world exhibition," held for two weeks in Bristol. Services, public meetings, lectures, films and pageants stressed the universality of the Church's work in today's world. The reunion of the Christian Church was pleaded by speakers.

### Record Giving

New York:—Treasurer Lewis B. Franklin of the National Council reported September 7th on record-breaking giving to the budget of the Church. He makes the following comparisons with 1940, the last General Convention year: September, 1, 1940, amount due, \$871,407, amount paid, \$778,714; September 1, 1943, amount due, \$890,932, amount paid, \$920,443. The percentage of amount paid on September 1, 1940, was 89.3%; this year it was 103.31%. In 1940 there were 47 dioceses who had paid 100% or more; this year there are 72.

### Laymen's Sunday

New York, N. Y.:—The laymen's movement for a Christian world is sponsoring the observance of Laymen's Sunday, October 24. Bishop Tucker, through the Presiding Bishop's committee on laymen's work, the Rev. W. C. Campbell, director, is cooperating. According to Wallace C. Speers, of the laymen's movement, the purpose of Laymen's Sunday is "to bring home to each individual layman, and to the Church, the ultimate reliance of Christianity upon the response of the individual, if

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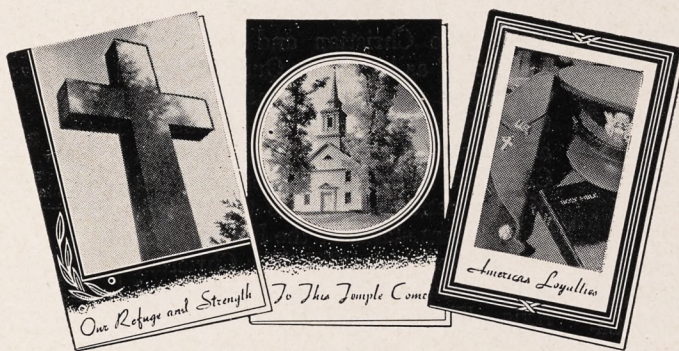
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Christianity is to become a relevant, practical force in the everyday life of society." Last year reports were received indicating the observance in Churches located in 42 States, and of eleven denominations. Laymen conducted or participated in the services in most instances.

### More Chaplains

*New York:*—Brigadier General William R. Arnold, chief of chaplains, gave an interview to a large number of newspaper men on September 8th, including representatives of the religious press, and declared that 359 additional chaplains are needed immediately. "We would enlarge the number of our chaplains," he said, "irrespective of what happens to our parishes at home. We will rob the parishes if that is necessary to put clergymen in the army."

### Dean Resigns

*Seattle, Wash.:*—Ill health has caused the Rev. John D. McLaughlan to resign as dean of St. Mark's Cathedral and rector of St. Mark's parish.

### Fall Conferences

*Niagara Falls, N. Y.:*—Important clergy and lay conferences were held at DeVeaux School from Sept. 8-12. The relationship of the Church and the family was discussed by the clergy with emphasis on the Church's program for youth, pastoral work with the family and religious practices in the home. The lay conference dealt with laymen's work and the diocesan program with discussions on the subject led by Bishop Reinheimer of Rochester.

### Bing Crosby

*Hollywood:*—Bing Crosby of crooning fame will play the part of a song-loving Roman priest in a forthcoming movie. He plays the part of Father O'Malley, who sets the catechism to lyrics and sings popular songs "in proper time and place" just as readily as he renders the *Adeste Fidelis* in church on Christmas morning. The producers apparently are a bit nervous about how the picture will be received by Church people but insist that the film contains nothing unorthodox. Crosby is himself a Roman Catholic as is also the producer, Leo McCarey.

### Big Questions

*Asheville, N. C.:*—The convocation of Asheville held this month

page sixteen

### Letters

1. What runaway slave carried a letter back to his master?
2. Who delivered a letter containing his own death warrant?
3. Who, on receiving a letter that troubled him deeply, took it into the house of the Lord and "spread it before the Lord"?
4. A letter of St. Paul's to a certain group of people seems to have been lost. Who were they, and what was their reputation as Church people?

Answers on page eighteen  
—G. W. B.

used "The Christian and some big questions" as its theme. Questions for discussion were: 1. Orientals within the U. S. Are the attitude of Church and state satisfactory? 2. Russia, Christian, Atheist or Neither? What of this nation's relations to her? 3. The present status of the Negro. Are we satisfied with it? 4. The Christian attitude and policy toward a defeated Axis. These topics were presented by the Rev. Messrs. Joseph Clair, A. W. Farnum, W. Greenwood and Rufus Morgan. The Rev. G. Floyd Rogers delivered the convocation sermon.

### Parson a War Worker

*Bristol, R. I.:*—The Rev. Anthony R. Parshley, rector at Bristol, was one of two clergymen to volunteer for industrial war work when a large defense plant called for 500 additional workers. His shift is from 11 P.M. to 3 A.M.

## CHURCH SERVICES

### ST. MARK'S CHURCH

Bancroft Way at Ellsworth  
Berkeley, California  
REV. J. LINDSAY PATTON, D.D.  
REV. MARIUS J. LINDLOFF  
Sunday: 7:30, 11 and 6:45 P.M. Wednesday, Noon.

### 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.

### 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.  
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### 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.

### ST. PAUL'S CATHEDRAL

Los Angeles, California  
THE VERY REV. F. ERIC BLOY, Dean  
THE REV. ROBERT MAC L. 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  
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Wednesday: Holy Communion at 7:15.

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Daily: Holy Communion, 9 A.M.

### ST. JOHN'S CATHEDRAL

Denver, Colorado  
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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.

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THE WITNESS — September 16, 1943



### Pray for King

Hudson, N. Y.:—To hear the prayer in which reference is made to "Our sovereign Lord, King George" during the services of Morning and Evening prayer or to hear the king's name mentioned in the prayer for "the whole state of Christ's Church" at Holy Communion is somewhat unusual and outdated in America today. Yet, such is the

regular practice of one congregation located in the diocese of Albany. A group of about a hundred or more Jamaicans, who are here working on farms, were found to contain 92% members of the Anglican communion. Through the contacts of Christ Church, the Rev. A. W. Brown, rector, a farmhouse porch was secured to hold services and weather permitting these services are

held out of doors. In addition to ministering to the men spiritually, the parish has provided them with magazines, games and old rugs to cover the cement floor (which the Jamaicans regard as unhealthy). They live in a dormitory transformed from a garage and also at a neighboring farm house. They eat in a diner which was closed by the gasoline shortage.

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One wonders sometimes how it is possible for the Lyman Beecher lecturers at Yale to say anything new year by year on the subject of preaching. This volume is the sixty-sixth! By way of answer, the reading of the present volume would be a great reassurance of the freshness and vitality of the present-day preacher's approach to his task. A friend of mine has recently read the whole Lyman Beecher series . . . all sixty-six volumes! His survey of the varying emphases and outlooks during the succeeding decades is also reassuring. Preaching is more vital today, I believe, than it used to be in the days of florid oratory and fervid sentiment. Certainly Dr. Noyes, who is already well known for his book *Prayers for Services*, might be expected to emphasize the element of worship and also that of pastoral work and of teaching as well as the purely homiletic. The result is a rich and beautiful book that would repay every preacher old and young to read, mark, learn and inwardly digest. —F.C.G.

### ANSWERS

1. Onesimus took St. Paul's letter to Philemon.
2. Uriah, from King David to Joab, commander of the army. II Samuel 11.
3. Hezekiah, King of Judah. II Kings 19.
4. The Laodiceans; Colossians 4:16. Lukewarm; Revelation 3:16.

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THE WITNESS — September 16, 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.

DeBOSE MURPHY  
Rector at Tuscaloosa, Alabama

The passage of the Anti-Poll Tax bill will not give the franchise to millions who are now deprived of it. Several southern states dropped the poll tax years ago; they have their own methods of discouraging Negroes from voting, and other states will copy them if necessary. Get me straight: I am not in sympathy with the anti-Negro policy of some of our southern states. But I do not want to support reform to stir up more trouble.

This bill is clearly a violation of the constitutional right of a state to determine the qualifications for suffrage within its borders. When we say this we are not engaged in pious quibbles; we believe in the Bill of Rights and also in the rest of the basic principles of the federal system. Maybe we are wrong but don't call us names.

This bill is a classic instance of the fallacious belief that privileges and rights do not presuppose duties and responsibilities. People ought to carry some of the obligations if they are to exercise all of the prerogatives of citizenship. Even the man who pays no property tax does at least contribute something through the poll tax. What is wrong with expecting a citizen to save a nickel a week as his share in good government? If our reforming friends want to help the Negro let them distribute coin-saving-banks and preach thrift. But most of the reformers that I know are too much in a hurry for that kind of thing.

ANSWER: We believe that property—even a nickel a week—as a test for voting is undemocratic. The bill has already passed the House which would indicate that a majority there consider it constitutional. If it is not we are sure the Supreme Court will so state. We also "believe in the Bill of Rights and also in the rest of the basic principles of the federal system"—including amendments to the U. S. Constitution, Articles XIV and XV. If these articles were understood and applied in all the states there would be no need today for this anti-poll tax legislation.

\* \* \*

MARSHALL J. ELLIS  
Episcopal Student at Union

I want to congratulate you on THE WITNESS. It is the best Church magazine we have, though actually to compare it with the stereotyped others is hardly complimentary. Better let me say that it is certainly a vital, effective organ of Christianity today—not afraid of the facts of the times, well anchored in policies and consistently attractive and smart in its journalism. Keep up the good work.

\* \* \*

LEWIS C. SCOTT  
Layman of New York City

I have been puzzled of late over the meaning of the letters RNS at the beginning of some of your news items. Will you please enlighten me?

ANSWER: The meaning of RNS was explained some months ago in an editorial but since there are many new subscribers since then we are glad to explain again. The letters stand for Religious News Service. This is an excellent news gathering agency for the religious press with correspondents throughout this country and abroad. It serves the religious press in somewhat the same manner that the Associated Press (AP) serves the secular press. THE WITNESS subscribes to this service though we shall continue to depend upon our own diocesan correspondents for most of the news we carry each week.

\* \* \*

ERIC HARKER  
West Texas Army and Navy Commission

As lay representative of the army and navy commission of the diocese of West Texas I find that one of the most important parts of my program is the contacting of Episcopalians who are in the various camps. Through cards which the commission makes available I have been kept informed as to the location of many, but I find, much to my distress, that the cards I receive are getting fewer and fewer until they have about ceased to arrive. I appeal to friends and relatives of men in the service to let me know of their arrival in this part of the country. I can assure them that I will endeavor to see personally any one of whom I receive notification.

\* \* \*

NELSON E. CHOWENHILL  
Dean at Hastings, Nebraska

I was once a regular subscriber to THE WITNESS and considered it an excellent impartial Church paper, but since its reorganization I feel that it may now be classed with the *Churchman* and *Chronicle*, which though unofficial, I feel represent only a small border-line minority in the American Episcopal Church, and leave only the *Living Church* and the *Holy Cross* magazines to express sane views on the life and devotion of the Episcopal Church and the Anglican Communion as a whole.

## SCHOOLS

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