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The WITNESS

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SEPTEMBER 23, 1943

TRINITY CATHEDRAL
CLEVELAND IS SCENE
OF OPENING SERVICE

WHY WASHINGTON?

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN

THE DIVINE
New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons 11 and 4.

Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 4:30 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.

Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.

11 A.M. Morning Service and Sermon.
Weekdays: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.

The Church is open daily for prayer.

ST. JAMES'S CHURCH

Madison Avenue at 71st Street

New York City

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

8:00 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Holy Communion Thursday 12 noon.

THE CHURCH OF THE EPIPHANY

1317 G Street, N. W.

Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.

Daily: 12:05.

Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector

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

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

Thursday: 11:00 a.m. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York

The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)

The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.

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

This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion

THE WITNESS

For Christ and His Church

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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 23, 1943

VOL. XXVII.

No. 12

CLERGY NOTES

BROWN, MAXWELL, ordained deacon in March, will become the rector of St. Andrew's, Taft, Calif., October first.

DOWNS, FRANCIS B., formerly rector at Riverton, R. I., is now the rector of the Epiphany, Providence.

HARRIS, LEON, formerly priest in charge of St. Paul's Church, La Salle, Illinois, is now appointed rector of Christ Church, Joliet.

JONES, ALBERT, student at Virginia Seminary is to be ordained deacon this month and take up missionary work in Alaska.

LANG, JOHN LESLIE, formerly rector of the Church of St. Edward the Martyr, New York City, is now rector of St. Peter's Church, Bronx.

LANGLEY, MALCOLM C., formerly at Crystal Falls, Iron River and Sidnaw, Mich., is now rector of Christ Church, Pittsburgh, Pa.

LEE, RICHARD HENRY, rector of Christ Church, Luray, Va., has accepted a call to be rector of Ascension Church, Amherst, St. Mark's Church, Clifford, St. Paul's Mission near Amherst, and St. Luke's Church, Pedlar Mills effective Nov. 1.

McEVOY, RICHARD E., rector of Trinity Church, Iowa City, Iowa, is now rector of St. Mark's Church In-the-Bouwerie, New York City.

OWENS, JAMES M., has resigned as rector of St. Mark's, Shreveport, La., effective when his successor is chosen. He has served the parish for 27 years.

STEVENS, LEE GERALD, was ordained to the priesthood by Bishop Loring on August 24 in the Cathedral Church of St. Luke, Portland, Me.

THOMAS, LOUIS O., rector of All Saints' Church, Birmingham, Ala., will be assistant to the rector of St. Andrew's Church, Jackson, Miss., on Oct. 1.

VANCE, MATTHEW A., resigned as minister in charge of Christ Church, Calumet, Michigan, because of ill health.

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.

The WITNESS

VOL. XXVII. No. 12

For Christ and His Church

September 23, 1943

Editorial Office: 135 Liberty St., New York 6, N. Y.

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Cleveland Awaits Convention Even Though Restricted

*Only Official Delegates Likely to Attend
With All Side Shows Omitted Due to War*

By Lucille B. Tweedle

Cleveland:—The entertainment of the General Convention under war conditions has presented unusual problems to both the National Council and the Cleveland committee on arrangements. The difficulty of the Civil War days was a serious one. Then the matter was decided by holding conventions both in the north and the south. But the situation hardly parallels the present situation.

A meeting of the General Convention is legally and constitutionally necessary to preserve the administrative program of the Church, yet there is every desire to comply with the request of the federal government which requests that travel be kept at a minimum. As a result, the convention will be held at the announced dates, October 2-11. The two houses will each have their full quota. There will be a convention of accredited representatives to the Woman's Auxiliary. But the attendance of visitors whose presence would involve travel has been and is being discouraged. There will be, of course, many interested spectators from greater Cleveland. But very few non-official guests will be present.

Cleveland regrets this situation. For the sixth city is a hospitable community and likes to entertain her guests. Episcopalians in particular regret the necessity. For, while the diocese of Ohio is the first to be organized west of the Alleghenies, it has never had the privilege of entertaining a General Convention. The diocese of Southern Ohio, which was included in the original diocese of Ohio has, on the other hand, entertained the Convention twice. The last meeting

there was as recent as 1937.

Cleveland has a reputation as a convention city. It is well equipped to take care of great meetings. It has a great municipal stadium which will seat 80,000 people; a convention hall which will house 14,000 and an underground exhibition hall of large size for displays and exhibits. The 54th Triennial Convention will meet in a smaller convention hall admirably adapted for a meeting of its size. The place of meeting is the Euclid Avenue Baptist Church on Euclid Avenue at 18th Street. It is but a few minutes' walk from Trinity Cathedral where the religious services will be held.

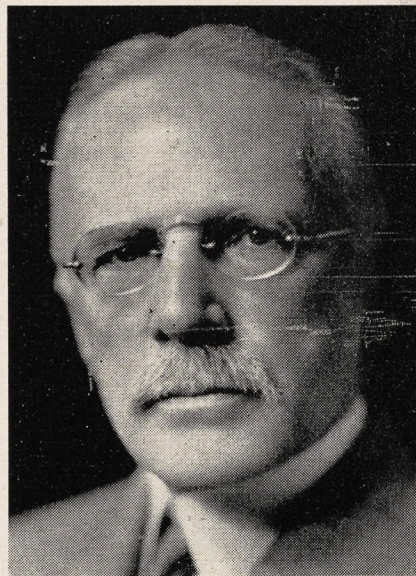
The Euclid Avenue Baptist Church has a large auditorium which will seat more than 2,500 people. For seats it has the leather-upholstered theatre chairs. It is air-conditioned. Around the auditorium are spacious lobbies where delegates may gather to visit. There are comfortable and well-equipped committee rooms. A smaller auditorium offers a splendid meeting place for the House of Bishops. It is within easy reach of the hotels.

Cleveland has a three-cent street-car zone. When one travels on the Euclid Avenue lines from Public Square to East 22nd Street, the fare is but three cents per ride. Both Trinity Cathedral and the convention hall are in this area. The hotels are, also. So if one does not wish to walk, transportation costs are reduced to a minimum.

If one has the opportunity to look at more of the city than is offered in the meetings he will see a great city at work in war industries. It is a crowded city. As in the case with most industrial cities thousands of

migrant workers have crowded her houses and trailers. The restaurants will be crowded, and very often service delayed. Taxicabs will be scarce. There is a war tenseness about the city which will be felt. But the visitors will find her a friendly city and the delegates will be welcomed.

Trinity Cathedral was the gift of Trinity parish, the first church society to be organized in Cleveland. Trinity parish dates back to 1816.



William G. Mather, distinguished Cleveland Churchman, is the honorary chairman of the General Convention Committee

In 1890 the parish offered the Rt. Rev. William Andrew Leonard its church for his Cathedral. The offer was gladly accepted and the parish immediately began its plans for a building suitable for its purpose. Mr. William G. Mather, honorary chairman of the local committee on arrangements, was appointed chairman of a committee to study plans, and to secure a suitable architect. A Cleveland architect, Charles F. Schweinfurth, received the appointment. The construction started in 1901 and was completed in 1907. The committee resisted the tendency of the time to use the Romanesque

style and the cathedral is a splendid example of the perpendicular Gothic. It is not old as cathedrals go but the visitor will find in it the evidence of a devoted people. Its windows, chapel, altar, altar cloths, candelabra and other fittings, reveal the loyalty of its people. One interesting story comes from the period of its construction. Bishop Leonard conducted prayers each day for the safety of the workmen. At the completion of the building a special service was held for these men. It was revealed that the cathedral had been constructed without a single casualty.

The dean of the Cathedral, since 1933, has been the Very Rev. Chester Burge Emerson. Dean Emerson has given the cathedral a strong pulpit ministry which has influenced the entire city. In the sense that a cathedral should belong to the entire community, Trinity Cathedral has matured.

The Rt. Rev. Beverley Dandridge Tucker, bishop of the diocese of Ohio, also is claimed by the entire community. Fortright, positive and brotherly, he is appreciated by all denominations. Several of the other denominations out-number the Episcopalians, but wise leadership has given the church an influence in the community which is appreciated by all.

STARTLING NEWS FROM JAPAN

Washington, D. C. (RNS):—For some time the Japanese government has been trying to organize a Christian Church completely dominated by the state. In 1941 a number of denominations formed the United Church in Japan which was not under state control. The Episcopal Church refused to join. In November, 1942, the Japanese government dissolved this United Church and announced the organization of the Church of Christ of Japan, state controlled, and then announced that one of the main bodies in it would be the Episcopal Church. The U. S. foreign broadcast intelligence now states (September 13) that the Tokyo radio in an English-language broadcast announced that "one of the largest Protestant bodies in Japan" which had hitherto "declined" to join the government-dominated Church of Christ in Japan has now "applied" for admission. The U. S. monitors were unable to hear the name of the denomination distinctly but described

it as sounding like the Episcopal Church. The broadcast said that a representative of the denomination will meet with five representatives of the newly organized state Church and that the union will be "achieved" soon. Inquiries among missionaries indicate that the denomination referred to in the broadcast most likely is the Episcopal Church. Officers at Episcopal headquarters in New York stated that they are completely cut off from the Japanese Church but expressed the fear that the report is true.

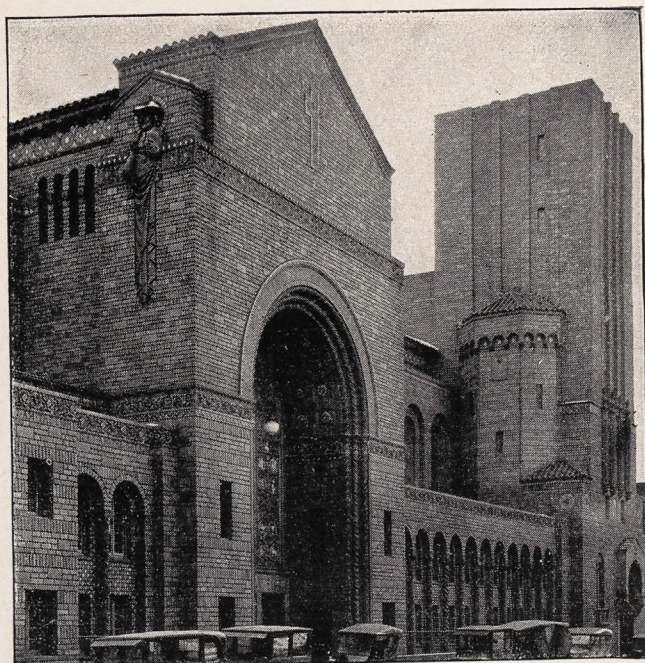
SERVICES WILL BE HELD IN CATHEDRAL

Cleveland:—All of the religious services held during General Convention will be at Trinity Cathedral which is but a few minutes' walk

tober 2nd. The present Dean of the Cathedral is Chester B. Emerson who was installed as canon in 1933 and as dean later that year.

CANADIAN PRIMATE URGES COOPERATION

Toronto:—Archbishop Derwyn T. Owen, primate of the Church of England in Canada, pleaded for increased cooperation between the Anglican and other Churches in addressing the general synod on September 13th. Asserting that the Anglicans would join the proposed Canadian Council of Churches, the Archbishop declared that "there is no contradiction between a deep and well-read conception of Anglicanism and its unique mission and cooperative efforts with other Christian bodies in Canada who will cooperate



The Euclid Avenue Baptist Church, Cleveland, where both the House of Bishops and the House of Deputies will hold meetings during General Convention

from the Euclid Avenue Baptist Church where the House of Bishops and the House of Deputies are to meet. The Cathedral is an outgrowth of Trinity parish, the first church to be organized in Cleveland and the first church to erect a building in the village which afterwards became the city of Cleveland. Construction of the present building was started in 1901 and completed in 1907. The chairman of the committee directing the work was Mr. William G. Mathew who is the honorary chairman of the committee in charge of the arrangements for the General Convention which opens in the city Oc-

with us. . . . We face large and complex problems in Canada by reason of the vastness of our area. Many of these we can face only, and solve only, in cooperation with others who believe in Christ."

Among those to address the synod, which is comparable to our General Convention, was Presiding Bishop Tucker who pleaded for the application of Christian principles to national policy and action. Greetings were sent to the Russian Orthodox Church in the name of the Anglican House of Bishops. A further report of the synod will be found on page thirteen.

Fine Program at Trinity, Boston For the Summer Season

*Particular Attention Given to the Many
Men and Women Serving with Armed Forces*

By Bishop Theodore R. Ludlow
(The Suffragan Bishop of Newark)

Boston:—It is a matter of routine to "hold services" during the summer. This is especially true of large metropolitan parishes. Many of them however have sensed a new opportunity in these days of strain. Instead of relaxing their efforts they have redoubled them. Trinity, Boston, is typical of such parishes.

People are staying in town this summer and the streets of Boston are alive with men and women in uniform. Like many other churches of the period, Trinity was built when parish houses were mere adjuncts to the church. Its physical equipment is quite inadequate for the kind of service it wishes to render. Therefore the rector, the Rev. Theodore P. Ferris, has joined with other churches in down-town Boston in maintaining at Cathedral House, under the auspices of the Council of Churches of the city, a well equipped service center for those in the armed forces. Members of Trinity do their full share, personally and financially, in maintaining this service.

But the church itself is also an active service center every day in the week. In addition to the regular weekday services for the parish there are special services at noon for those in the armed forces. These services are held in a side chapel and requested intercessions are offered. In the narthex, near the parish honor roll containing over three hundred names, a book is maintained in which anyone who desires to do so may write the name of any person for whom prayers are desired. They are also encouraged to give the address of that person if possible and one of the staff writes to tell him or her that prayers are being offered. Every Friday noon those on the parish honor roll are remembered by name. A member of the staff is available for counselling at all times and while the majority of interviews this summer concern the solemnization of matrimony it is amazing what a variety of requests are made and complied with. In

spite of the great improvement in the provision for religious counsel in this war as compared with the last, it is still true that there are a great many men and women who feel more inclined to unburden themselves in a distinctly church setting.

Sunday is the busiest day of the week. It begins with the usual early celebration and soon thereafter a volunteer group of men and women parishioners go on duty as a welcoming committee. Usually the congregation at the eleven o'clock service, which has numbered approximately 500 each Sunday this summer, is made up from one quarter to one third of men and women in uniform. These people are not only welcomed at Trinity but they are invited to register their names and addresses and their parent's names and addresses in a book provided for the purpose in the vestibule. Also noon-time hospitality is offered as far as possible. Later in the week a long-hand letter is sent to each of these service people expressing pleasure at his or her fellowship in worship and enclosing a picture of Trinity as a reminder of that fellowship. In addition a typewritten but personally signed letter is sent to the parents expressing gratification at the presence in church of their loved one.

Under the supervision of the minister in charge, the Rev. Gardner Shattuck, great care is taken in the selection of hymns, lessons and prayers so that the service may focus around a central theme—usually the one treated by the special preacher.

At seven-thirty in the evening there is another service of a more popular nature presided over and addressed by Mr. Shattuck. Requested hymns and intercessions are offered and every effort made to bring home the strength and joy of religious living. And how these services stretch the imagination of all who take part! Here are men and women from all over the nation and from all the allied nations. We are

not simply a world at war. Under such circumstances we are a world at worship.

SEE THE END OF WAR

New York (RNS):—A plea to scholars the world over to join forces in an effort to identify and overcome the basic causes of war and to help lay secure foundations for lasting peace was voiced in a statement issued at the conclusion of the fourth conference on Science, Philosophy and Religion. Among churchmen to address the conference were Rt. Rev. Msgr. John A. Ryan of the National Catholic Welfare Conference, Professor John C. Bennett of Union Seminary and Professor Edwin E. Aubrey of the University of Chicago.

TEMPORARY MERGER OF SEMINARIES

Alexandria, Va.:—The Virginia Seminary and Bexley Hall are uniting temporarily. The Bexley students and Dean Roach will go into residence at Alexandria at the beginning of the fall semester.

The Bexley men will live and worship with the Virginia Seminary students and take part in all Seminary activities. All courses, whether taught by Virginia faculty or Dean Roach, will be open to men from both institutions. But the Bexley students will be candidates for Kenyon degrees, and Dean Roach will have charge of their studies and discipline.

The war-time decline in number of candidates for the ministry, the need of conserving all funds available for theological education and the shortage of clergymen for parishes, led the Boards of the two institutions to approve this arrangement enthusiastically. But it should be emphasized that this union is temporary. Bexley Hall will preserve its identity as the theological department of Kenyon College, and will resume its functioning in Gambier as soon as the situation permits.

BOOK STORE HAS BUSY SUMMER

New York City:—Church Mission House book store reports an unusually busy summer this year. During the month, 4,237 books were shipped; 84,279 cards, leaflets and mite boxes, 40,235 parish record cards, and all the other many items went out in quantities ranging from a single copy to several thousand.

TO ASK AID FOR GREEK CHURCH

New York, N. Y.:—Presiding Bishop Tucker and members of the National Council staff have been conferring with Archbishop Athenagoras of the Greek Orthodox Archdiocese of North and South America, who also represents the Ecumenical Patriarch, on plans for the rehabilitation of Orthodox churches and work in Greece after the war. In the discussions the Archbishop expressed gratitude for the sympathy and encouragement always shown by the Episcopal Church and especially at this time of deep tragedy for the Orthodox Church in Greece. He stated that the destruction of church buildings and institutions has been very extensive, but more tragic than this has been the depletion of the clergy and seminarians of the Church and the general exhaustion of the Greek people. He welcomed especially a suggestion from Bishop Tucker that the Episcopal Church would wish to join with the Orthodox Churches in America in standing shoulder to shoulder with the bishops and clergy of the Orthodox Churches in Europe.

Bishop Tucker disclosed that he is in correspondence with the Archbishop of Canterbury, with the intention of assuring that plans of the English Church and the Episcopal Church may be coordinated and may supplement each other. Also, because an interest in the Orthodox Churches of Europe is not an exclusive interest of Episcopal Church members, and because Churchmen will want to show their appreciation and sympathy for the heroic stand of the Churches in Norway, Den-

mark, Holland and other countries, a central conference committee called the Church committee for overseas relief and reconstruction has been set up by joint action of the Foreign Missions Conference and the Federal Council where plans of the several Churches are being cleared and discussed. Bishop Tucker revealed that conferences have been planned with officials of the Serbian Church in Yugoslavia, and other Churches which have suffered persecution. He said also that he has discussed these various problems with his committee on ecclesiastical relations, and that he believes the most useful contribution that Churches in this country can make to rehabilitation in Europe after the war will be to assist the already existing religious bodies there to get on their feet so that they can adequately minister to the spiritual needs of their own people.

While it has not been officially announced it is believed that the Presiding Bishop will ask General Convention to place a sizable amount in the national Church budget to aid the Church in Greece and elsewhere.

GERMAN PROTESTANTS RESIST NAZIS

Geneva (wireless to RNS):—A twelve-point agreement binding the Protestant churches of Germany in a united front to counteract Nazi anti-religious pressure has been elaborated following lengthy negotiations initiated by Lutheran Bishop Theophilus Wurm of Wurtemberg. The church platform, purpose of which is to bring about the unity of "all who desire to serve Christ" and "to draw clear lines against all distortions of the Christian message," brings together former "moderate" elements in the German Protestant Church, of which Bishop Marahrens of Hanover was a leader, and the militant confessional groups headed by Pastor Niemoeller and Bishop Wurm. The only Protestant group not represented in the agreement are the so-called "German Christians," relatively small in number, who have given support to Nazi ideological teachings.

The platform asserts, in the strongest terms, that the mission of the Church, "holding on to the Old and New Testaments," is to proclaim its gospel to all nations. This is an

outright disavowal of the Nazi plan to establish a national Reich Church, which would be supported by a creed "harmonizing racism with Christianity and rejecting the Old Testament because of its 'Jewish character.'" Affirming that the Christian gospel must be proclaimed publicly, the Church statement challenges all attempts by the Nazis to oust the Church as a force in the life of the German nation.

The agreement takes issue with the Nazi "Aryan Clause" by insisting that "all who are baptized belong



Archdeacon B. W. Harris, newly elected head of the National Council's division on Negro work, who will play an active part in General Convention

to the Church." The fact that many pastors and church officials have refused to make distinctions against baptized Jews in their parishes is well known, but this appears to be the first time that a united church declaration has been made by groups other than the Confessional Synod upholding the status of Jewish Christians in the Protestant communities.

On the vital issue of youth training, the Protestant groups flatly refute the right of the State to limit the freedom of religious education by declaring that the Church is obliged to educate its youth.

The agreement asserts that the Church has a responsibility to proclaim the word of God to the nation and State and that the Church is independent in its nature and confession.

Lend-Lease

★ Pews and pool-tables. Emmanuel Church in East Syracuse, N. Y., is struggling toward self-support. The community is almost entirely a working class parish made up of railroad workers. There are no adequate recreational facilities. So Rector Morton T. Kelsey wants to have a pool-table in the basement of the rectory for the boys. The pews in the little church are scarred and cut after years of use. The women too are on the rampage because the kneeling benches are rough and tear their stockings which are hard to get these days. Mr. Kelsey yells "Help!" Write him if you can. If you have things for others or have needs yourself write Lend-Lease, THE WITNESS, 135 Liberty Street, New York 6, N. Y.

EDITORIALS

How Will You Vote?

IF YOU are a deputy to General Convention, how will you vote on matters to come up in Cleveland? Or if not a deputy, how would you vote if you were? Here are a few:

The proposed canon for the compulsory retirement of bishops at the age of 72 was passed in 1940. It must be passed again to become law. Will you vote for this?

Suffragan bishops are without a vote in the House of Bishops. Do you favor giving them a vote?

Are you in favor of liberalizing the present canon which only permits the remarriage of the innocent party when a divorce has been obtained on the grounds of adultery?

In 1940 the House of Deputies passed a resolution permitting the administration of the Holy Communion both by intinction and in one kind as alternative methods. It was referred to a committee by the bishops. Are you in favor of this?

Will you vote for the report of the commission on the approaches to unity? If you do not favor the report, how do you think the Church should proceed, acting under the resolutions of 1937 and 1940 which affirmed that reunion is the will of God?

Do you think the Presiding Bishop should have a See set apart for his office in Washington?

Do you favor the working out of some plan whereby lay employees of the Church may be included in the federal social security set-up?

Will you vote for the acceptance of the report on Social Reconstruction and the establishment of a permanent commission to work in close cooperation with agencies working for a just and durable peace?

Will you vote for a resolution urging governments to have world Protestantism represented at peace conferences by a representative of the World Council of Churches? (Archbishop Temple, as president of the World Council would undoubtedly be the Church representative.)

Do you think the Church should take on increased responsibilities in the mission fields, par-

ticularly in India, China and Africa? Will you vote for an increased budget to pay for it?

Even if you are not a deputy we would again suggest that you let your representatives at the Convention know how you feel about these matters.

A Notable Event

THERE are those who will say that the recognition officially of the Russian Orthodox Church by the Soviet government is of little importance. Church people undoubtedly will be inclined to suspect this latest Soviet move while secular liberals

will probably minimize the value of the Holy Orthodox Church in the whole picture. We believe however that it is a significant development. It is the first instance of any corporate cooperation between Christianity and socialism, a fact of which we are sure the new Patriarch Sergius and Premier Stalin are both aware. Persecution, first by the Soviet of the Church and then by the Nazis of the Soviet, has done its work on both Church and state leaving the way open for the influence of religion on Russian life in a setting that will put the Church on its mettle.

We are particularly glad that such recognition has been granted to the ancient Church of Russia rather than to Roman Catholicism which, according to recent evidence, has been making under cover efforts to take over whatever religious concessions the Soviet government was willing to

"QUOTES"

IT IS my high privilege, on behalf of the clergy and laity of the diocese of Ohio, to extend a cordial welcome to the bishops, the clerical and lay deputies and the delegates of the Woman's Auxiliary, who have been elected as representatives of their several dioceses and missionary jurisdictions to attend the 54th Triennial General Convention, to be held in Cleveland on Saturday, October 2nd, to Monday, October 11th. This is the first time that the General Convention has ever met in Cleveland or in the diocese of Ohio as at present constituted. We are therefore looking forward with eager pleasure to the honor of acting as hosts to this notable gathering of churchmen.

—BEVERLEY D. TUCKER
The Bishop of Ohio

make. Already reports have come by way of Stockholm that the action has made a deep impression among the Orthodox of the Baltic states where there are many believers. It is certain also to have significant repercussions in Yugoslavia, Bulgaria and Greece where the lower clergy are already collaborating with the leftist resistance movement in the struggle against Naziism.

For Anglicans, with our long standing friendship with the Orthodox, there should be thanksgiving and rejoicing since it provides a new link of understanding with the Soviet Union and an association between progressive religion and society against the common enemy, fascism.

Why Washington?

ONE of the matters to come before General Convention is whether or not a See for the Presiding Bishop should be established in Washington. THE WITNESS presented the case for such action in our issue of July 22nd written by Bishop Matthews. In this number we present the other side, not that we have any particular feeling on the matter one way or the other, but simply that our readers may have both sides of the question.

The New Hymnal

THE full music edition of the Hymnal of 1940 has just come off the press. The format of the book is excellent; it is beautifully printed, both words and music being more legible than in the present book. The words are printed between the staves of music, modern tunes are in quarter notes, and tunes are lowered within the range of the average voice; also we are informed that the pew editions will have the melodies of the hymns printed above them. A great debt is owed to Canon Douglas who personally supervised every detail of publication. The arrangement of the book is different. It begins with the Christian year, and more than one half of the hymns are in a general section. New features are a subject index of general hymns, a topical index, and a liturgical index suggesting hymns appropriate for each Sunday and Holy Day. All of these should prove of real value. There is an enlarged section of service music, containing the chants and the music for Holy Communion.

When we turn to the contents of the Hymnal we find that the great body of the hymns we sing (with the familiar tunes) are still there. Each person may regret some few omissions, but ones that matter greatly seem to us surprisingly few, and on the other hand we welcome back some of the hymns from the 1892 Hymnal. It is in the added hymns that the true significance and usefulness of the Hymnal will be found. There is a real enrichment from the past by the addition of more chorales, office hymns, older English hymns, and Christmas carols. When we see George Herbert's *Let all the world in every corner sing*, the magnificent words and tune of Neander's *Praise to the Lord, the Almighty, the King of creation*, and the Dutch Hymn of Thanksgiving, *We gather together to ask the Lord's blessing*, we wonder how they escaped inclusion in previous hymnals.

Each century of the Christian Church has given its contribution to the praise of God. We who are of the twentieth century want to sing, along with those hymns of the past that speak for all ages, the hymns that voice the aspirations of our day. There are in the book about 75 hymns written since 1900. They are of all types, among them many that express the great hope for a world founded upon

justice and right. We love the hymns we have sung for years, but we need to do also what we say we will do when we read the 98th Psalm, and *sing unto the Lord a new song*. If our choice is guided only by the fact that certain hymns have associations or raise vague emotions in us, we shall be like the old woman who loved to hear the minister say "that blessed word Mesopotamia." Hymns are in the service not simply for what they do to us, but to express our praise of God. For that we need the hymns endeared by association and also those that can voice the praise of our own day. "I will sing with the spirit, and I will sing with the understanding also," says St. Paul. A parish that takes the new Hymnal, and while keeping at first to the old hymns gradually leads its people into familiarity with and appreciation of the meaning of some of the great hymns that have been added will find a new note of reality in its worship and that it is indeed singing with the spirit and with the understanding.

The Hymnal Presents

A NATIONAL HYMN

LEONARD BACON, who in 1833 wrote "O God, beneath thy guiding hand," was well qualified to be the author of what in some respects is the greatest of our national hymns. Son of a missionary who founded a town, graduate of Yale College and of Andover Theological Seminary, for more than forty years minister in the First Church (Congregational) in New Haven, one of the founders of the *New Englander* (now the *Yale Review*) and of the *Independent*, a professor of theology and a lecturer on church polity and American church history at Yale University, a historian of distinction and a writer of hymns, a reformer, a liberal, a controversialist, a leader so influential that he was sometimes called "the Congregational pope of New England," he was of the stuff of which national ideals are made. It is high time that his noble hymn found its place in every American hymnal.



O God, beneath thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped thee.

Thou heard'st, well pleased, the song, the prayer:
Thy blessing came; and still its power
Shall onward through all ages bear
The memory of that holy hour.

*Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.*

*And here thy name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.*

The references to exile, winter, and pilgrim feet make the hymn especially appropriate to commemoration of the Pilgrim Fathers, and when the

writer of this column was elder general of the Society of Mayflower Descendants it was his custom to read it at meetings of that society on Burial Hill in Plymouth. But exile, winter and pilgrimage are all words which may be used with poetic license, and so used the hymn is equally applicable to commemoration of other "Founding Fathers"; the Dutch of New Amsterdam, the Quakers of Pennsylvania, the Huguenots and not least the Episcopalians who brought the Book of Common Prayer to Virginia.

—HOWARD CHANDLER ROBBINS.

Why Washington?

by Edward J. Mohr

Rector at San Leandro, California

AFTER six years of deliberation the General Convention's joint committee to consider the matter of a see for the Presiding Bishop has come to the conclusion that the Presiding Bishop need have no see at all—not even his original diocese—and it will recommend accordingly at the Convention. The committee has evidently seen the difficulty and unfairness involved in establishing one diocese above others in rank and prestige, and has seemingly recognized that if the Presiding Bishop were translated from one diocese to a fixed special diocese nothing would really be accomplished anyhow, assuming that the objective is to free him completely for his work as Presiding Bishop and president of the National Council.

It must be said for the committee that in recommending that the Presiding Bishop be relieved of all diocesan connections it has taken an extremely practical and realistic attitude. It has refused evidently to foist upon the Church a sham titular see, or to confer upon the Presiding Bishop the empty title of a diocese for which he would have no responsibility, and which would not actually elect him as its bishop.

In view of this it may well be worth while to consider whether our present arrangement is not after all the best for all purposes. As it stands now the Presiding Bishop is elected for a term running until he reaches the age of 68, or slightly beyond. He retains jurisdiction over his original diocese by virtue of which he entered and continues to sit in the House of Bishops. He is required by canon to relieve himself of diocesan responsibilities sufficiently to enable him to perform adequately his duties as Presiding Bishop, for which he receives a fixed salary. His diocese is specifically authorized to elect a bishop coadjutor to whom under the canons complete administration of the diocese may be assigned. These arrangements meet all condi-

tions admirably, provided only that the Presiding Bishop is resolutely willing to leave detailed affairs of his diocese in the hands and judgment of the coadjutor. We have to bear in mind that no system or arrangement can bring the desired results unless there is sensible adjustment and administration. This is quite possible under the present system under which any one of the dioceses in the country, large or small, east, west, north or south, may in turn be the seat of the Presiding Bishop—always provided that the injunction of the canon is observed and he is willing to let his coadjutor take care of diocesan affairs. While this frees the Presiding Bishop for his work as president of the National Council his function in the latter capacity need not and should not require the drudgery of personal supervision of the detailed activities of Church headquarters for which a competent staff of executives is provided.

It has been asserted that if the Presiding Bishop were required to resign his original jurisdiction the House of Bishops would have greater freedom in making its choice than it now has. It is claimed that the house now feels constrained to choose a man from a small diocese in the east on the ground that such a bishop will be more accessible and have more time. We have seen that in respect to accessibility the problem is one of sensible administration. The argument in respect to time is extremely unconvincing to anyone who has seen the work and time required of a bishop of a small diocese, which almost invariably needs more of his personal attention than does a large diocese.

However that may be, let us in regard to greater freedom of choice raise this pertinent question:

Would a bishop of New York, or Pennsylvania, or Massachusetts, or Chicago, for example, be inclined to accept election as Presiding Bishop if he were required to sever permanently his connection with his diocese? If he is irrevocably severed from his original diocese—or translated to a special see reserved for the incumbent of the office of Presiding Bishop—he will not subsequently have a diocese to which he may return as bishop should he for any reason wish to resign as Presiding Bishop before the expiration of the 10, 15, or 20 years for which he is elected. Under our present arrangement he can do so at any time, and, at the end of his term—when he is 68 or 70—he can return to his diocese for a few years, or else retire altogether, as he may choose. In any case the proposal to force a resignation will in practice very likely limit rather than widen the choice.

IN ADDITION to recommending that the Presiding Bishop resign his jurisdiction—and that has its merits—the joint committee has also concerned itself with his place of work and residence, in that respect going beyond the task assigned to it by General Convention. It has been suggested that the residence and office of the Presiding Bishop be arbitrarily removed to Washington, D. C., and that for reasons that cannot be construed as other than superficial and whimsical. In *THE WITNESS* for July 22 Bishop Matthews, evidently reflecting the views of the committee of which he is perhaps the most active member says that “the psychological value of this residence and official headquarters of

the Presiding Bishop in Washington would be very effective.”

I do not know what Bishop Matthew's ideas of value and effectiveness may be, nor to what end he would have these directed, but I do know as an ordinary parish priest dealing with ordinary parish people that in religious matters the Presiding Bishop will become less and not more effective as a spiritual leader in proportion to his association with anything in Washington. If there is any magic in the name of Washington it has in any case not overawed us on the Pacific coast, whatever its effect may be elsewhere. If we were intent on destroying the impartial prestige and the objective spiritual leadership attaching to the office of Presiding Bishop we could devise no better scheme for doing so than this suggestion of compromising him in the political and diplomatic turmoil of Washington. Before suggesting such a step the joint committee should have sought more solid ground than these alleged “psychological” values. In the long and short run our Church will be better served by sound spiritual and doctrinal leadership than by attempts to dazzle us with artificial stage props.

Bishop Matthews says further that if the Presiding Bishop were in Washington he would be “at the head of our national affairs as a Church.” It seems peculiar that a mere change of residence should have such an extraordinary effect. What does Bishop Matthews mean by this assertion? Does he think that the Presiding Bishop is going to be a crusading lobbyist converting all and sundry? If so he underestimates the hardness of men's hearts and exaggerates the function of a Presiding Bishop. Under our canons the Presiding Bishop has only specified mechanical functions. He does not have any preeminence over other bishops in matters of faith and morals or jurisdiction, and cannot speak or act for the whole Church in these matters.

It is one thing to devise arrangements facilitating the Presiding Bishop's functioning as the head of the missionary and service enterprises of the Church. It is quite another thing to devise schemes for the creation of a new primatial office, with or without a primatial see, and that is something neither this committee nor any other has ever been requested to do. The General Convention will take care to reject summarily any concoction which will replace the democratic processes of action and expression for the Church, and the equal status of our bishops, with an incipient hierarchy, benevolent or otherwise. This is not a matter of personalities but one of rearing institutions which by their nature will tend to arrogate to themselves power and privilege.

It has been quite evident that the proponents of the scheme to set the Presiding Bishop up on Mt. St. Alban have all along overlooked the patent fact

General Convention

THE four October numbers of *THE WITNESS* will feature full reports of all meetings in Cleveland, together with interesting highlights and many pictures. Our reporters are Arthur Lichtenberger, the Rev. Lane Barton, Bishop Ludlow, William Spofford, Mrs. Lane Barton and W. B. Spofford Jr. This staff will be assisted by a large number of our Contributing Editors. Immediately following these Convention numbers we will start the autobiography of one of the most beloved and colorful men in the Church—our Bishop Johnson. These articles will appear serially for a number of weeks. May we urge that you place your order for a Bundle for parish distribution to start October first and run through these articles by Bishop Johnson. The cost is but 5c a copy in bundles, payable quarterly. Merely send a postal to *THE WITNESS*, 6140 Cottage Grove Avenue, Chicago 37, Illinois, saying: “enter my order for a bundle of — copies starting October 1” giving your name and address. To receive the issue of October 7th containing the first Convention reports means that your order must be in not later than October 4th.

that as a Church we have no peculiar or special relationship to the federal government, unlike anything that may obtain in Great Britain, where all such institutions are the result of historic development and not artificial creations. There is therefore no inherent reason why the Presiding Bishop should be near the seat of the federal or any other government. To place him there arbitrarily will only serve to confuse people within and without the Church in respect to the sound doctrine that the Church is neither the tool nor agent of government. It would serve further to obscure the fact that, in accordance with established American principle, this Church has no desire nor facility to coerce this government, or to intrigue with it.

All this is equally true whether we are dealing merely with the residence of the Presiding Bishop or with the still extant proposal to establish in Washington a permanent special see, though the latter is even more harmful to the Church for the reasons we have already mentioned.

Is there any historical reason for requiring the Presiding Bishop to be in Washington, or the establishment of a special see for him there? The fact is that the Washington diocese came into being only 48 years ago, and that many of our eastern dioceses were in existence before the city of Washington saw the light of day. Is it that our country's religious, intellectual, cultural, artistic, or educational activities, to say nothing of other enterprises dealing with the daily affairs of the human life and spirit, are centered in Washington? Here the fact is, that while the Federal Government is forced by the exigencies of war to deal with many aspects of these matters in a regulatory form, under normal circumstances the creative hub of all these phases of our ordinary existence is in New York, where the Church Missions House and the headquarters of innumerable organizations of the Church are now located and should remain. The hectic life of the city of Washington is one beset with artificialities and shams removed from the main stream of our national existence, and that is a condition that will not be changed by any enactment of Congress or Presidential order.

AS THE chief inducement for the removal the proponents of the scheme dangle before our eyes the pretty picture of a cloistered life on the slopes of Mt. St. Alban, in the shadows of a fine cathedral from which the Presiding Bishop might make great and momentous pronouncements. We are expected to swoon forthwith. The cathedral is going to wag the whole Church. "And beyond all this," says Bishop Matthews, "it would further the interest and increase the importance of both the diocese of Washington and the National Cathedral. This Cathedral, already national by virtue of its

Congressional charter, would be more firmly entrenched in the mind of the whole Church as a truly representative National Cathedral in the capital of our country. It would enlist the interest and the moral and financial support of the whole American Church."

Aside from the fact that a congressional charter does not in itself make anything a national institution—Congress being the ordinary legislative body for corporations in the District of Columbia—it is enough to say that we have come to a sorry state if we have to divert the office of Presiding Bishop to the function of attracting admiration and funds to one of our dioceses and cathedrals. I confess that I am provincial enough to feel that if this office is to be used for sectional enhancement the Presiding Bishop ought to come out to our fine cathedral in San Francisco, within sight of Drake's Bay, where the first Prayer Book service in continental United States was read.

Let the Presiding Bishop be relieved of his original diocese, if that must be, but let us leave him in a place and environment where he can still come to grips with our common needs and problems. Let us indeed provide him with a suitable residence—nothing could be simpler—but in a place and area where he will still be in the stream of our normal national life, and near the headquarters of our missionary and service enterprises.

But above all, let us not destroy the usefulness and effectiveness of the Presiding Bishop, in an era when men are dealing with the brutal realities of life, by enrobing him with a hollow pomp and enshrining him on an ivory throne in a medieval cathedral.

SONNETS

for ARMAGEDDON

THE BEATITUDES
A Sequence of Eight Sonnets

By
Charles Rann Kennedy

Blessed are they that mourn; for they shall be comforted

WHAT is this grace of comfort, the unique Beatitude ennobling mourning? This: It is the chalice lip where heavenly bliss Meets earthly anguish, and by means oblique Of mingled ironies and love makes weak And strong one substance. Yea, it is the kiss Of reconciliation, the abyss Of sorrow spanned, that Avalon we seek. For comfort is no anodyne, no sweet Delusive lie to narcotize our ache, And leave us lost for life. This is no fake Alleviation of dead words we meet In woe! Alive and very wide awake Is that Third Person yclept the Paraclete!

JUST FOR LAY READERS

Conducted by F. C. GRANT

THE other day we were discussing the importance of poetry in the interpretation of the Bible. I would like to illustrate this point by quoting one of the finest of modern poems. Incidentally, it will

enable me to answer a good many requests for copies. (I have used the poem in sermons once or twice lately and have been asked for copies.)

Let me give you the poem at once:

VICTORY

By Owen Seaman

*Ye that have faith to look
with fearless eyes*

*Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:*

Rejoice, whatever anguish rend the heart,

*That God has given you the priceless dower
To live in these great times, and have your part
In freedom's crowning hour;*

That ye may tell your sons, who see the light

*High in the heavens—their heritage to take—
“I saw the powers of darkness take their flight;
I saw the morning break.”*

This poem, which is now printed in many anthologies, was quoted around the world in 1916 or 1917 when it was found on the body of an Australian soldier who died—I think at Gallipoli. After a while it was discovered that the author of the poem was Sir Owen Seaman, editor of the English humor magazine *Punch*. It had evidently been copied by the Australian soldier from the pages of *Punch* and was carried in his pocket as he went into battle.

It is a poem that speaks directly to the heart of our world and it seems to me that in twelve lines it carries the whole meaning of the Christian hope, and sums up such a book, for example, as the Revelation of John. Those were dark times indeed when the last book in the Bible was written (last in the present order of arrangement, not last in date). Domitian was on the throne in Rome. His cruelty and brutality were now turned toward the Christians. Some had already died and the outlook was ominous, in the Province of Asia (which was the west part of Asia Minor). The imperial cult was bearing down harder and harder. Men must either worship the beast, which meant offer sacrifice to the emperor, or give up their lives. It looked as if in the end there might not be any

Christians left. Persecution would make a clean sweep of the whole Church. It was in such an hour that the seer of Patmos saw through the gathering gloom the bright shafts of a new dawn. “I John saw the holy city, new Jerusalem, descending out of heaven like a bride adorned for her husband.” There was to be a new heaven and a new earth; the old world would pass away and a new one take its place. God would dwell with his people. All tears should be wiped away from all weeping eyes. Sorrow and crying would be heard no more. All plagues and terrors, all persecution, all the horrors of famine and war would be completely blotted out in the new age which was presently to dawn.

There is certainly a close parallel here to the terrors and destructions of our days; and to see the purpose of God through and beyond the darkness and turmoil of the present means to possess in real measure the Christian virtue of hope. The climax of Seaman's poem

*“I saw the powers of darkness take their flight;
I saw the morning break.”*

is the same as the climax in the Book of Revelation. Without that hope life would be pretty dreary. It is because we are Christians that we simply cannot settle down and accept the world as it is, and agree that “there have always been wars; there always will be wars. Every so often the human race boils over, swarms like a hive of bees, goes on a rampage. It has always been so; it always must be so.” We do not believe that for a minute. We believe that it is possible for an order of justice and peace, of righteousness and truth to be set up in this world. We find that hope rooted deeply in the Bible, all the way from Isaiah to the Apocalypse of John; and we find it expressed again and again in Christian history, all the way down to Owen Seaman's poem. It is one of the fundamental characteristics of the Christian religion. That is, it is one of the things that makes us Christians, not pagans, in a world that contradicts the Christian view on many points.

THE SANCTUARY

THE REFUGE OF SINNERS

BE NOT in despair at every relapse, which the God of patience possesses patience enough to forgive and which a sinner might well have patience enough to be humbled under.

—Kierkegaard, *Training in Christianity*

Conducted by W. M. Weber

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

First Ohio Bishop

Cleveland:—Ohio is the oldest diocese in the country outside of the original thirteen colonies, yet Cleveland will be entertaining General Convention for the first time. While there is historical evidence of the reading from the Prayer Book and preaching by an Episcopal layman in Ohio as early as 1750, it was not until 1818 that there was sufficient following to organize a diocese. The meeting for that purpose was held at Columbus in that year and Philander Chase became its first bishop.

The first years of the diocese are so tied into the history of Bishop Chase that one might say that his story is the story of the Church. He came to Ohio from Connecticut after a varied Church experience. Possessing the true spirit of the pioneer he travelled, preached, organized churches, invested in real estate and visualized the opportunities of the middle west. Individual churches had been in the process of organization and other churchmen had preceded him into the field. But they readily recognized his leadership and it was but natural that he should be the first Bishop of the new diocese.

In no activity did Bishop Chase display his vision and leadership to better advantage than in the establishing of Kenyon College. Before the days of trains, Ohio was a long distance from the established communities of the east. The new bishop sensed the need of a local training school for the education of clergymen. Little money was available in Ohio. The Congress of the United States had, in some other instances, given land grants to enable colleges to establish themselves. But it turned a deaf ear to the plea of Chase. Just why it is not clear, but it was probably because of its sectarian control. The eastern leaders of the Church felt that the proposed college was a mistake and they gave him little encouragement. So he turned to England.

England was friendly to his request. He secured \$30,000 which was a large sum for those days. The names of some of the donors have been perpetuated in the college. One

was Lord Gambier to whom Chase carried a letter of introduction from Henry Clay. Others were Lords Kenyon and Bexley. The stone walls of "Old Kenyon" at Gambier were placed in position under the personal supervision of Bishop Chase, and though he afterward founded other institutions, Kenyon College with Bexley Hall is probably his greatest memorial and was the project which received his best care and prayers.

Canadian Synod

Toronto, Canada: — A post-war program, recommending that the Church have a voice in the formulation of peace terms and calling for a dominion-wide rehabilitation plan in behalf of returning service men, was presented here to the General Synod of the Church of England in Canada by its commission on reconstruction. (The synod is similar to our General Convention.)

Describing the opening up of northwest Canada through the Alaska highway project and other similar enterprises as a "challenge" to the Church, the Anglican commission asked that the churches of

Canada be represented on the Dominion governments federal committee on reconstruction.

"The welcoming and weaving into our community life the men and women of His Majesty's Forces as they return before and after the signing of the peace terms" was recommended, "including provision for the continuance of the education



Bishop Sherrill of Massachusetts, who is the vice-chairman of the general commission on army and navy chaplains is now in Alaska visiting chaplains and service men. He is travelling as the guest of the navy. He left Seattle on September 12th by plane

of young men and women whose courses of study were interrupted by enlistment, with special reference to candidates for the ministry of the Church." Other recommendations included "implementation" of the Atlantic Charter in Canadian life,

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adjustment of "shattered" home life, and the reception and placing of returning Canadian chaplains "without interfering with diocesan authority."

The promotion of religious principles constitutes an "essential war industry" and as such must claim priority, according to a report presented to the Synod. Declaring that the only world worth building is a "Christian world," the report defined global strategy as including a "world front for God as well as a Canada for God."

The Council's report declared that Christian education must play a basic part in world reconstruction, voiced a plea for more full-time women church-workers, and urged a greater use of laymen in Church work. It also expressed the belief that "there is much to do to set our house in order in respect to rural church problems, adequate stipends for missionary clergy, transportation allowances, and diocesan cooperation."

Interracial Commission

Wilmington, Del.:—The diocese of Delaware has organized an interracial commission which will aid in giving "every human being the fullest opportunity for self-development." The Rev. John E. Large of Wilmington has been appointed chairman by Bishop McKinstry.

To Tour Camps

Washington, D. C.:—Bishop Scarlett of Missouri and Bishop Hobson of Southern Ohio are among a large number of clergymen of all denomination who are to tour army camps this fall under the auspices of the general commission on army and navy chaplains. Three objectives have been announced: to visit the commanding officer of each post to give evidence that the Church is backing the chaplains and is vitally interested in the spiritual welfare of the men; to visit the chaplains for counselling and moral encouragement; to keep the denominational communities informed of the needs of the men.

An Anniversary

Claremont, N. H.:—Trinity Church is celebrating its 100th anniversary with a series of services and receptions. The preachers at various services are Bishop Dallas, the Rev. Arthur Chase, grandson of the first rector who later became the bishop of the diocese, and the Rev. Robert H. Dunn, a former rector who is now rector of St. John's,

Portsmouth, N. H. The present rector is the Rev. Walter M. Hotchkiss. An historical exhibit was an interesting feature of the anniversary.

Pittsburgh to Elect

Pittsburgh, Pa.:—A special convention of the diocese of Pittsburgh is to be held October 19th to elect a bishop to succeed Bishop Alexander Mann, resigned.

To Visit Alaska

Washington, D. C.:—Plans for a trip to Alaska by Bishop Sherill on behalf of the general commission on army and navy chaplains were discussed at a recent meeting. No definite decision however was announced.

Defends Youth

London:—The Bishop of Manchester has come to the defense of young people who have been in for a lot of criticism lately. He admits that sex morality is apt to suffer, like everything else, in war days, but he warns critics that what they say may lead some young people to take the view that it is useless for them to continue trying to maintain high standards. He declared that he sees

much of young people in all kinds of circumstances "and I often find myself both proud of them and very thankful. Christianity can despair of no generation and certainly there is no need to despair of that which is growing up today."

Warning

Kansas City, Mo.:—Been quite a while since we have had one of these. The Rev. Earle B. Jewell, rector of St. Andrew's, writes, "John William McDermott is carrying a membership card over my signature certifying that he is a communicant of St. Andrew's Church, Kansas

PLEASE HELP

Stories coming from China tell of millions dying of starvation, with the situation so bad that in some places cannibalism has resulted.

One of the finest pieces of relief is being done under the direction of the Rev. Kimber Den, particularly with children.

Church organizations and individuals have been generous in aiding this work. Won't you help by sending your donation at once? Money is cabled to Mr. Den as frequently as the amount justifies it. Help us to send a generous donation while General Convention is in session.

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The Plan Works

Cazenovia, N. Y.:—A year or so ago the Rev. Robert F. Truesdell, pastor of the Presbyterian Church here took a leave of absence to serve as a chaplain in the army. The Rev. Ivor Curtis, rector of St. Thomas', therefore proposed that the two churches federate for an experimental period. The plan has worked so successfully that at the recent congregational meeting of the Presbyterian Church the vote was unanimous to carry on the experiment for another year. Meanwhile Mr. Curtis has been called to a Boston parish and is succeeded by the Rev. William R. Robbins, formerly on the staff of St. George's, New York.

Receives Bequest

Wilkes-Barre, Pa.:—St. Stephen's Church has received a bequest of \$5000 under the will of William H. Conyngham, a life-long member of the parish.

Virginia Council

Richmond, Va.:—A number of Protestant denominations of the state, including the Episcopal Church, have joined in forming the Virginia Council of Churches. Its constitution however must be ratified by each Church before it can begin to function. The Presbyterian synod is the first to ratify it:

United Church Canvass

New York:—The second annual United Church Canvass in which nineteen Churches have agreed to conduct simultaneous fund-raising campaigns will be held November 21 to December 12th. Presiding Bishop Tucker is a member of the committee sponsoring the canvass.

Son Ordained

Puerto Rico:—The ordaining of the Rev. Francisco Rues Froylan marked the first time that a son of a Puerto Rican clergyman, first of a second generation, was elevated to the priesthood. Presented by his father, the Rev. Estaban Reus Garcia, rector of Holy Trinity Church, Ponce, Mr. Froylan was ordained priest in St. John's Cathedral, San Juan, by Bishop Colomore on August 15. Canon Bruce V. Reddish of the cathedral staff, under whom the candidate served as dea-



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con. delivered the sermon. A 25 voice a cappella choir of St. Andrew's Church, Mayaguez, came to San Juan to sing the service which included the communion setting to the plain song chant, Missa Marialis. Mr. Froylan will continue on the staff of the cathedral.

Big Profits

Cincinnati, O.:—The official board of publication of the Methodist Church has reported sales of \$6,326,144 for the fiscal year ending May 31. Profits from the sale of books, magazines and other publications go to support various church agencies. This year an appropriation of \$250,000 was made to aid retired ministers, an increase of \$50,000 in this item alone. At the same meeting it was announced that the circulation of the official Methodist weekly was 251,900.

To Elect Bishops

Cleveland:—The coming General Convention will elect bishops for the missionary districts of Haiti, Alaska, Honolulu, San Joaquin and Western Nebraska.

Shattuck Opens

Faribault, Minn.:—Shattuck School began its 84th year with 103 new students from 19 states, Alaska, Canada and the District of Columbia. Eight new members have been added to the faculty. The old students reported for classes on Sept. 16 and the cadet battalion was organized, followed by the reading of an order announcing the appointment of officers. Bishop McElwain spoke at the opening chapel service.

Merge Dioceses

Hibbing, Minn.:—At the special convention of Duluth held on Sept. 8 in Trinity Cathedral, Duluth, a resolution was passed uniting the dioceses of Duluth and Minnesota. Minnesota will hold its special convention to confirm this on Sept. 22.

Goes to Moscow

London:—Archbishop Cyril F. Garbett, Archbishop of York, arrived in Moscow on September 15th to confer with Orthodox Church leaders. The visit is regarded by Church leaders here as "another milestone to the road to Anglo-American-Soviet understanding" according to the British radio. Commenting on the changed attitude of Premier Stalin, Dean Hewlett Johnson of Canterbury said that "public recognition of the Church in Russia

REMARKABLE REMARKS

Who says:

1. Many waters cannot quench love.
2. I could not see for the glory of that light.
3. I have roared for the very disquietness of my heart.
4. I considered the world, and behold, there was peril because of the devices that were come into it.
5. Though thou enlargeth thine eyes with paint, in vain dost thou make thyself fair.

Answers on page eighteen

—C.W.B.

parallels in the religious sphere the dissolution of the Comintern in the political sphere."

Deputy Seats Drawn By Lot

Cleveland:—Where you and your diocesan delegation sit in the House of Deputies was determined by drawing lots, with North Carolina, Connecticut, Northern Indiana, New Hampshire, South Florida and Milwaukee getting the front seats. Bishop Beverley Tucker, host of the Convention and Mr. William G. Mather, the honorary chairman of the committee on arrangements, drew the tickets out of a basket the other day at the Ohio diocesan house.

Memorial Completed

New York:—The retired Bishop of Aberdeen, Scotland, Bishop Fred-eric L. Deane, has written the National Council that he is anxious for American friends to know that the Seabury Memorial in Aberdeen has been completed—built entirely by American subscribers. The me-

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

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monial consists of repairs, restoration and decoration of St. Andrew's Cathedral in which Samuel Seabury, first American bishop, was consecrated.

Opposes Union

New York, N. Y.:—Bishop Manning again attacked Basic Principles on Sept. 12 when he preached in the Cathedral of St. John the Divine. He

termed them artificial and unreal and said they could not possibly be accepted by any who wholeheartedly believe the principles and teachings of the Church as set forth in our Prayer Book. He charged that the language of Basic Principles is ambiguous and that the report uses words in a way which will mean one thing to Episcopalians and a different thing to Presbyterians. "Efforts

for Christian reunion should continue," Bishop Manning held, "through the appointment of a new commission more truly representative of the whole Church and its work should be broadened to include approaches not only to the Presbyterians but also to Methodists, Lutherans, Congregationalists, and all others, both Catholics and Protestants, who believe in Jesus

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Christ as God and Saviour." He concluded that "General Convention had no more power to change the apostolic threefold ministry than it had to change the Scriptures, the creed, or the sacraments. If the General Convention accepted the proposals, it is certain that the cause of Christian unity would not be helped and the Episcopal Church would be faced with actual crisis."

For Church Unity

Springfield, Mass.—Bishop Lawrence of Western Massachusetts has taken exception to the recent sermon by Bishop Manning of New York on union with Presbyterians. He stated that the Episcopal Church "has talked about unity long enough and ought to take some concrete steps toward that goal. If the Churches of the world cannot get together today they have no right to ask the nations of the world to unite." Those opposing the merger, he said, are acting like "trustees of vested interests."

Deplore Lack of Unity

London—Divisions within the Church are primarily to blame for the apparent indifference of British youth to religion, according to a report of the youth advisory council which represents British youth organizations. Three Church organizations are represented on the council.

Services Banned in Denmark

Stockholm (wireless to RNS):—The Nazis have imposed a temporary ban on all religious services and meetings in Denmark according to a report reaching here from that country.

Radio Broadcasts of Convention

Cleveland—General Convention will be described and explained by frequent broadcasts. The Presiding Bishop will open the series Sunday morning, October 3rd, at 9 a.m. with a keynote address as the Convention begins its sessions.

ANSWERS

1. Song of Solomon 8.
2. St. Paul. Acts 22.
3. Psalm 38.
4. II Esdras 9.
5. Jeremiah 4.

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THE WITNESS — September 23, 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.

GORDON M. REESE

Representative of army and navy commission in the Southwest

At a recent meeting one of our clergy who is going into the service asked, "Is there any plan for the post-war period for chaplains going into the service?" As we have more than 500 in the service there may be others who are asking this same question. In fact in my army and navy work going about the camps I find this question does disturb quite a few of our chaplains I don't think they are looking for security or a larger parish but I do think the question often arises in their own minds, "After this what?" I am wondering if some plan could be worked out, or at least started, to help answer this question?

Would you favor a national pool of the clergy with a placement bureau with every bishop sending in a list of their needs to a central office? Or do you think every bishop should work out his own plan? Because this is a global war the missionary frontiers will be broken down and we are told that we can reach any point in the world from Kansas City in sixty hours. If this is true could the plan for the post-war clergy placement include a world-wide missionary endeavor and would it be possible for the missionary program to be made so attractive that salaries could be arranged in some such manner as the military in peace-time arranges them. That is men who serve a certain stipend with an increase periodically. As you see we are hazy in our own minds regarding the whole thing but we would like to get discussion started by having your opinion and reaction.

ANSWER: THE WITNESS started discussion of this important problem, which we believe should be faced by General Convention, by publishing an article on the subject in the issue of September 2 by Bishop Ludlow. We will be glad to have other comments for Backfire.

* * *

MR. C. O. WHEATLEY

Layman of Boston, Mass.

We read a good deal in the papers about high wages and how necessary it is that there shall be no wage increases in order to avoid inflation and win the war. We must win the war and we must all do our part to avoid inflation. But certainly your readers will agree that it is not alone workers who should cooperate. I have before me interesting figures listing a large number of executives whose salaries have been increased from 50% to 200% in the past two years. People, properly, ask for facts and so I present a few out of the many that are before me as I write: G. A. Eastwood, Armour & Co. \$74,378 in 1940 to \$101,340 in 1942; W. Dickerman, American Locomotive Co., \$74,954 to \$114,091; V. Emanuel, Aviation Corp., \$25,000 to \$88,917; J. Spencer

Love, Burlington Mills, \$91,940 to \$196,340; L. B. Mayer, Loews, Inc., \$697,048 to \$947,766; F. F. Hickey, Savage Arms, \$32,010 to \$86,400; W. B. Holton Jr., Walworth Co., \$60,000 to \$120,000; J. W. Frazer, Willys-Overland, \$60,000 to \$123,184. And so I could go on almost endlessly presenting similar figures. I might add that I take the figures from a journal for investors (stockholders) which complains that executives, through high salaries, take money that really belongs to the stockholders. Which is true enough though I think it also needs to be pointed out that labor likewise suffers from such greed.

* * *

CLEVELAND B. COE

Lt. Colonel in the U. S. Army

I have a suggestion and have wondered some time who would be the correct person or institution to make it to. It occurred to me that a Church publication might be the very way to get it started and in any case you would know the one most likely to be interested. As you perhaps know, the government in this war has provided a great many very lovely chapels for the numerous posts, camps and stations. They are all exactly alike and are in very good taste, simple but beautiful. They are complete with altar, brass furnishings, lectern, pulpit, two chairs, rail and many have organs. Why not start a movement to have these chapels turned over to any group of any denomination providing reasonable guarantees of use, at the close of the war. It would be a shame to have them wrecked for salvage. The government might even pay for the transporting of them to a new location.

* * *

CHAPLAIN H. R. TAXDAL

Naval Training Station, Sampson, N. Y.

I do want to say that I most sincerely appreciate the copies of THE WITNESS. I read it each week with pleasure as it arrives and find that many of the men do also.

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