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# The WITNESS

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OCTOBER 7, 1943

H. ST. G. TUCKER  
PRESIDING BISHOP  
OF THE CHURCH  
(Opening Sermon page three)

GENERAL CONVENTION NEWS

## 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  
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.  
Daily Services: 8:30 Holy Communion; 12:10 Noonday Service; Thurs. 11 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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OCTOBER 7, 1943  
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## CLERGY NOTES

BEARSHEART, SIDNEY, formerly at the Santee Mission, S. D. has been transferred to Cannon Ball, N. D.

CATON, JOHN C., formerly at the Rosebud field, Mission, S. D., is now in charge of Grace Church and Good Shepherd Station, Martin, S. D.

DAVIS, ALANSON, Batavia, N. Y., has been appointed head of the field department of the diocese of Western New York.

DELORIA, VINE, formerly at Martin, S. D., is now superintending presbyter of the Sisseton Mission and in charge of Gethsemane Church.

HOY, EMMETT H. Jr., was ordained deacon on September 12th by Bishop Brown of Southern Virginia at St. Paul's, Petersburg. He is serving as curate at Christ and St. Luke's Church, Norfolk.

MATHERS, THOMAS, rector at Huron, S. D., is now in training to be a chaplain in the army.

MORRIS, LEON E., rector of Trinity, Trinidad, Colo., is also now in charge of Holy Trinity, Raton, N. M.

MORRIS, T. W., was ordained deacon on September 10th by Bishop Brown of Southern Virginia at St. Stephens, Petersburg. He is in charge of Negro congregations and is stationed at Lunenburg.

PEAKS, G. V., was ordained deacon on September 10th by Bishop Brown of Southern Virginia at St. Stephen's, Petersburg. He is in charge of Negro congregations and is stationed at Bracey, Va.

ROUILLARD, L. M., formerly at Gethsemane, Wanblee, S. D., has been transferred to Little Eagle on the Standing Rock Mission, S. D. to assist the Rev. John Clarke.

SMITH, A. E., formerly at Grafton, N. D., becomes rector of St. George's, Bismarck, N. D. on October 10th.

SNYDER, Robert S., formerly canon of St. John's cathedral, Albuquerque, N. M., is now executive secretary of the district of New Mexico and Southwest Texas.

WALKER, EDGAR R., North Towanda, N. Y., has been appointed head of the diocesan youth movement in Western New York.

WOOD, PERCIVAL M., vicar of St. John's, Athol, Mass., has resigned and is to retire from the active ministry.

## SERVICES

### In Leading Churches

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

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

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

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

**EMMANUEL CHURCH**  
811 Cathedral Street, Baltimore  
The Rev. 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 Payzant, M.A.  
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.  
Class in "The Art of Living" Tuesdays at 11 A.M.

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

**GRACE CHURCH**  
105 Main Street, Orange, New Jersey  
Lane W. Barton, Rector  
SUNDAYS  
8 A.M.—Holy Communion.  
11 A.M.—Church School.  
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).  
7 P.M.—Young People's Fellowship.  
THURSDAYS  
9:30 A.M.—Holy Communion.

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## New and Better World Demanded By the Presiding Bishop

*In Sermon Before the General Convention  
He Urges Us Work for Justice and Freedom*

By W. B. Spofford Jr.

Cleveland, Oct. 3:—"War is a reaping of that which man himself has sown," declared Presiding Bishop Tucker in his sermon on Sunday which was in reality the opening service of the General Convention. At previous conventions the opening service was a great outdoor pageant, with thousands taking part. This year, due to the war, this was omitted. However, to most people of Cleveland who had never before witnessed an Episcopal convention the service held Sunday in beautiful Trinity Cathedral was no doubt a colorful event indeed with the large vested choir and the long procession of clergy ending with more than a hundred bishops in their varied vestments.

"The tragedy of war," the Bishop said, "is a judgment not only upon the evil of those who were defeated, but it is a warning to victors and vanquished alike of the terrible consequences of sin. As Christians we must interpret the war as a reminder of our own faithlessness and inefficiency. If victory means that God gives us another and a greater opportunity to assist Him in carrying forward the work of redemption, the very fact that this opportunity comes only through the evil of war points out to us the imperative need for repentance.

"Repentance means a recognition of our own unworthiness and incapacity. It is the realization that our only hope of deliverance from the bondage of corruption lies in reconciliation with God. There is a real danger that the enthusiasm for high moral ideals engendered by the war may lead to a mistaken trust in our own ability to live up to them.

"The very fact that it required such an evil activity as war to awaken us to the danger that threatened freedom, to summon us to a united effort to improve and extend it, is a clear indication that the task that lies before us partakes of the nature of redemption, and therefore requires Divine aid.

"Redemption means primarily that God who gave us freedom does not abandon us when we use His gift to oppose His Will and thus bring ruin on ourselves. Because of His love for us He takes upon Himself the responsibility of repairing the damage done by our sin to Him, to our fellowmen, and to ourselves. To those who have lost their freedom and forfeited any right to consideration, at great cost to Himself, He restores the opportunity and the capacity to choose freely. This assurance of redemption through Our Lord Jesus Christ is the heart of the Christian Gospel."

Demanding that Christians work for "a new and better world," Bishop Tucker insisted that

*Trinity Cathedral, Cleveland, was packed on Sunday, October 3rd, when the Presiding Bishop preached a keynote sermon before the holding of the first joint sessions that afternoon and evening.*

the war would be fought in vain unless victory is recognized as providing the opportunity for such a world. "By a new and better world," he said, "we mean one in which peace, freedom, justice, righteousness and love will prevail. Plans for political, social and economic reconstruction with a view to promoting and maintaining these ideals are being widely discussed. Earnest consideration of such plans is highly important. Our Lord warned us of the folly of putting new wine in old bottles. But in our enthusiasm for the provision of new bottles, let us not forget the problem of producing the new wine. By new wine is meant a radical change in the characters and capacities of the people who are to live under the new world order.

"It is obvious that, important as it is for Christian men and women to use their expert technical knowledge and their understanding of Christian moral principles in drawing up plans for a better world, the primary responsibility of the Church



is to cooperate with God in producing the new and better men and women, without whom such plans are doomed to failure. Free institutions are workable only by those who have the inner freedom that is made possible by the indwelling of the Holy Spirit.

"This war has focussed our attention upon multitudes of people, both at home and abroad, who were previously outside the range of our consideration. We are being led to appreciate as never before the practical implications of the Christian belief that God has made of one blood all nations of men for to dwell on the face of the whole earth. This general acknowledgment of the brotherhood of man does not arouse in us a sense of responsibility strong enough to impel us to make the effort and sacrifice required for its fulfillment. When, however, we look at these long-neglected brothers with a vision that has been illumined by the light of Divine love, we see stamped upon every brow the sign of the Cross. This marks even the most degraded, unattractive and apparently hopeless as 'a purchased possession of Christ.' He is one for whom Christ died and whom He has marked as a selected subject for redemption."

"Do not the signs of the times constitute a clear call from Christ to His Church to reclaim these purchased possessions." the Bishop concluded, "to help Him make effective in them the redemption which He guaranteed by His death? Is there any loyal follower of Christ, any one whose own redemption has been bought with a price, that will fail to respond to such a call? By answering it we will both show our gratitude to Christ and at the same time make an indispensable contribution to the cause for which we claim to be fighting. Those whom we help Christ deliver from the bondage of corruption will be duly qualified for citizenship in that free world for which we pray and strive."

## LITTLE INTEREST IN WASHINGTON

*Cleveland:*—If the conversation one hears means anything, there is little chance that a See for the Presiding Bishop will be established in Washington. Not so much opposition as indifference. One wisecracker put it this way: "The present Presiding Bishop is having it tough enough as it is. His heart is in Virginia and

his head is in New York. If a See is established in Washington, we'd have his heart in Virginia, his head in New York and his seat in Washington."

## OSGOOD IS ELECTED FOR DEPUTIES

*Cleveland:*—The Deputies had a lot of fun electing a new president, with the Rev. Phillips Endicott Osgood of Boston coming out on top on the second ballot by the narrow margin of 23 votes over Dean Claude Sprouse of Kansas City. Quite a kick in this for THE WITNESS since both men are Contributing Editors of the paper. Nothing like basking in others glory, what? There were four men nominated, with a lot of lobbying going on in Cleveland for thirty hours before the convening of the House. The Rev. Frederic Fleming of New York was the candidate of the High Church group; Phillips Osgood was backed by the Liberals with Dean Sprouse also getting many Liberal votes and a great deal of support from western dioceses. The Rev. Don Frank Fenn was a favorite son candidate from Maryland and withdrew his name after the first ballot. The vote:

First ballot:	
Number of votes cast .....	525
Necessary to elect.....	263
Osgood .....	227
Sprouse .....	186
Fleming .....	73
Fenn .....	39
Second ballot:	
Number of votes cast.....	521
Necessary to elect.....	261
Osgood .....	264
Sprouse .....	241
Fleming .....	16

Dean Sprouse and Mr. Fleming escorted the newly-elected President to the platform; there was a nice little speech from the successful candidate; the Rev. Franklin Clark was elected secretary by acclamation; he named the Rev. Rankin Barnes as his assistant; Mr. Anson McCook of Connecticut was appointed dispatcher of business and a flock of committees were selected by the extremely efficient and time-saving method of having been picked by the secretary leisurely during the summer.

Having no election to bother about themselves, the Bishops opened their session with prayer, had their picture taken, appointed committees and then adjourned so they could get into the House of Deputies for the more exciting business of the

election. Then everyone went to lunch.

## NO DISCRIMINATION AT CONVENTION

*Cleveland:*— Bishop Beverley Tucker promised the Convention in Kansas City that if the Convention accepted the invitation to meet in Cleveland that he would guarantee that there would be no racial discrimination. There is none. Maybe that can be corrected to this extent—one white deputy jokingly complained that there was discrimination against him. He registered at the Statler at the same time that Archdeacon Harris did. Harris is the dis-



*Phillips Endicott Osgood the President of the House of Clerical and Lay Deputies*

tinguished Negro churchman of Southern Virginia who recently took charge of the National Council's work with Negroes. The Archdeacon was immediately assigned his room. The white deputy had to wait five hours for his. A lot of other people did too—all the hotels are jammed—but nobody did any complaining.

There are quite a number of Negro Churchmen attending the Convention, with all assuring us that there is no discrimination whatever either in hotels or eating places. One of these Negroes is the biggest man in the House of Deputies and a rival in size to Bishop Carpenter in the House of Bishops—the Rev. John E. Culmer, standing six-three in his stocking feet and weighing 260 pounds ready to take a bath. He is the smiling rector from Miami and the first Negro to be elected a Deputy in fifty years.

# An Increased Budget Is Asked By National Council

*Two Joint Sessions Held Sunday to Present  
Needs for More Money for Missionary Work*

**By William Spofford**

**Cleveland:**—The Church is asked for an increased amount to finance the work done under the direction of the National Council. Treasurer Lewis B. Franklin reported at a joint session of Deputies, Bishops and Women on October 3rd. The budget for 1943 is \$2,189,173. "The proposed budget for 1944," stated Mr. Franklin, "is \$229,205 larger than the budget for 1943 but the increase in giving asked from the Church for 1944 is \$430,571. It is to be remembered that this 1943 budget was balanced only by appropriating for operating expenses more than \$100,000 of the principal of legacies not otherwise designated by the testator or by the instructions of General Convention. An allowance of \$70,000 was also made for lapsed balances. In 1944 the interest rate on investments will be lower. In 1944 the Church should take care of the new budget without using the principal of legacies and should not estimate in advance the amount of lapsed balances but should reserve this item as a margin of safety."

All of which summed up to nearly a half million dollar increase in giving for 1944. It has to be kept in mind that Mr. Franklin was presenting the recommendation of the National Council. Meanwhile the hard-working budget committee is in almost continuous session and will present its report and recommendations in the closing days of the Convention.

If Mr. Franklin's recommendations are accepted, each diocese and missionary district will be given an apportionment by General Convention of this enlarged budget, with the speaker pointing out that "the meeting of these apportionments will require an advance in giving on the part of every diocese and domestic missionary district."

The treasurer reported that the endowment funds of the Council now have a book value of nearly thirteen million dollars. The funds showed an increase in book value during the triennium of \$473,191 with a further addition, during the first six months of 1943, of \$206,490.

In pointing out the need for the increased budget, Mr. Franklin told the Convention of new opportunities for missionary work in Greece, Liberia, Alaska, Panama, Hawaii, aid to British Mission particularly in the far east, Latin America and especially China. He also spoke of the need to carry on and expand work with the armed forces and with defense workers and the need for the Church to tackle "problems of social and economic readjustment."

The address was preceded by an address by the Presiding Bishop in which he stated that aroused interest, increased support and preparation for advance in every field of the Church's work are absolutely essential if the Christian Church is to play its proper part in the post-war world. He spoke particularly of "helping the Orthodox Church in some European country to rehabilitate its work. It is thought that Greece would be an appropriate field" and stated that conferences with leaders of the Greek Church are planned.

Following the presentation of the enlarged budget by the treasurer, there was an address by the Rev. George Weiland, director of the home department, who spoke of opportunities with defense workers, with Negroes, in colleges, with Japanese-Americans. He then introduced a number of speakers representing women and youth who gave brief addresses. The final address was made by Harold L. Trigg, Negro churchman, who is the president of State Teachers College at Elizabeth City, N. C.

A second joint session was held on Sunday evening with addresses by Vice-President James Thayer Addison, in charge of the foreign field, and Bishop Y. Y. Tsu, assistant to Bishop Roland Hall of Hong Kong. "When Christians are able to think of alien races as real people the chief intellectual barrier to a zeal for foreign missions is removed," said Mr. Addison. He spoke, as did Mr. Franklin in the afternoon, of the greater opportunities in foreign fields. "Men and nations," he said, "will emerge from the long and

bloody struggle, suffering and weary, hoping and longing for better days, for security, for confidence. Perhaps with their hopes and longings there will be mingled a measure of genuine repentance. In the midst of world disorder the Church will have the greatest chance in her long-lifetime to bring to bear upon the lacerated fabric of international society the healing touch of Christ, with new boldness to prove to men that the Church has no rival as a divine force for reconciliation, for reconstruction and for reinvigoration."



*Laurence H. Norton is the busiest man in Cleveland this week. He is the chairman of the committee in charge of General Convention arrangements and is doing a first class job*

## NEW BISHOPS TAKE SEATS

**Cleveland:**—Twelve new men keep the draft off the necks of their elders in the House of Bishops. The men, assigned to the back seats, were Bishops Stoney of New Mexico and Southwest Texas; Rhea of Idaho; DeWolfe of Long Island; Lewis of Nevada; Mason, suffragan of Virginia; Walker of Atlanta; Hart of Pennsylvania; Page of Northern Michigan; Gray of Mississippi; Heistand, coadjutor of Harrisburgh; Wroth of Erie and Jones of West Texas.

## NO ACTION ON INTINCTION

**Cleveland:**—The Bishops postponed consideration of the question of administering the Holy Communion by intinction, or in one kind, until the subject can be considered by the Lambeth Conference.

## RESOLUTION CALLS FOR MOSCOW MISSION

*Cleveland:*—The Rev. Walter Stowe of New Jersey introduced a resolution on October 2nd which, if acted upon favorably, will mean a request from the Deputies that the House of Bishops send one or more Bishops to Moscow to convey to the Holy Orthodox Church of the Soviet Union the cordial greetings of the Episcopal Church in the United States. There is every indication that the resolution will be passed with enthusiasm. There is a recognition on the part of delegates here that close collaboration between the United States, Great Britain and the Soviet Union is essential for a just peace and a conviction that our Church would do well to send a delegation to Moscow, thus following the lead of the Church of England. The Cleveland newspapers played up this resolution as one of the most important matters to come before the Convention.

## RECONSTRUCTION AND UNITY

*Cleveland:*—The House of Bishops devotes all day Monday the 4th to the report of the commission on unity. Around the hotels, people seem to think that this is to be the hottest subject to come before Convention. However there are indications that off-the-record conferences between men holding different points of view are being held and they are likely to bring in a resolution that will satisfy everyone.

Immediately following the discussion of unity, the Bishops plan to consider the report on Social Reconstruction prepared by a joint committee of nine, headed by Bishop Scarlett of Missouri. It is the judgment of many that it is the best report on social, economic and international questions to be offered to a General Convention and the action taken will go a long way in revealing how alive the Episcopal Church is to pressing social question.

## A MESSAGE FROM CANTERBURY

*Cleveland:*—A cabled message from the Archbishop of Canterbury was read to the House of Bishops. He proposed closer cooperation between the two Churches in the field of social reconstruction. He stated that he heartily welcomed the report of social reconstruction, to be presented this week by Bishop Scarlett, and proposed to appoint, with the

Archbishop of York, a committee in England to keep contact with the American commission.

## TRIENNIAL MEETING OF WOMEN

*Cleveland:*—The triennial meeting of the Woman's Auxiliary, having chosen officers and committees in advance, wasted no time in getting down to business. Roll call by dioceses showed most delegations present with a complete membership of five from each diocese. A number of Negro delegates were present. There was also an unusually large number of missionaries present from occupied China due to evacuations. Some of them still have husbands in China, though it is hoped that most of them are now on their way home on the repatriation ship, Gripsholm. The Philippines also is represented by women who formerly lived there.

The headline event at the opening session was an address by Dr. Wu, president of Ginling College. "In the midst of the horrors of war," she said, "Christians are thankful to find political leaders realizing that material force, armaments and treaties, are unable to secure safety or peace. Christians were once assumed to be too idealistic but now, through sheer experience and necessity, political leaders are finding that Christian teachings provide the only effective means of peace." She concluded by saying that, to play their part in establishing world order, Christians need an accurate knowledge of all races and cultures.

## UNITED THANK OFFERING

*Cleveland:*—Trinity Cathedral was crowded for the corporate communion of the Woman's Auxiliary on Monday the 4th when the United Thank Offering was presented. The Presiding Bishop was the celebrant, assisted by a large number of his fellow bishops and with many other bishops in the chancel. At the time of going to press, the total amount of the offering had not been released but Mrs. Edwin Allen Stebbins of Rochester, N. Y., the presiding officer of the women, stated that it was over one million dollars. It is the largest in the history of the offering.

## LOTS OF INTEREST IN WORLD SERIES

*Cleveland:*—Next to the election of a president for deputies and speculation as to who will be the next Presiding Bishop, most of the

conversation is about who will win the World Series. The Managing Editor is picking the Yankees as usual but, remembering last year, he's taking no sucker bets.

## TO ELECT BISHOPS FOR DISTRICTS

*Cleveland:*—The Bishops adopted recommendations of a committee on domestic missions that bishops be elected for Salina and San Joaquin. There have been proposals to merge these districts with neighboring dioceses.



*Dr. Wu Yi-Fang, president of Ginling College, China, and one of the five presidents of the People's Political Council, who addressed the triennial meeting of the Auxiliary on October 2nd on Christians and World Order*

## COMPULSORY RETIREMENT OF BISHOPS

*Cleveland:*—The Bishops voted for the compulsory retirement of bishops at 72 on October 2. This will be final action on legislation that began in Kansas City once it has passed the Deputies which is considered certain. Bishops already over 72 will not be required to retire. The vote was 73 to 17.

## SUFFRAGAN BISHOPS GET VOTE

*Cleveland:*—The Bishops approved a constitutional amendment giving suffragans the vote. At present they have a seat but no vote. Similar action by the Deputies will make it law. The vote was 72 to 4.

## EDITORIALS

### *Make It Great*

THE last few months have brought virtual assurance of eventual victory to the United Nations. There is still grave danger of over-confidence, there remain further incalculable sacrifices of life and material to be endured, but the end seems certain. The minds of men are turning more than ever to the problems of the peace and there is a growing realization not only of its complexities but of the drastic changes that must be made in the world order if it is to be a durable one. That these changes will deeply affect the lives of all of us is not to be doubted. So all the plans we lay today are more than usually subject to what the future may bring. This applies not only to us as citizens but as Christians; as Church people. There is truly a sense in which the Church is beyond and above the world; this is the source of its great power. But if it remains too much apart from the daily lives of men it loses even this power.

Our laity and clergy are now meeting to formulate policies for the next few years. What they do will be watched with concern not only by Episcopalians but by countless others for our Church, willy-nilly, occupies a position of importance that far outweighs its numbers. Too often Church bodies have seemed to function in a vacuum, unrelated to the current scene. Let it not be so at Cleveland! The word "ecumenical," so pertinently popular these days, comes from the Greek and means "world-wide." It should be writ large in the minds and hearts of all those who have the grave responsibility of legislating for the Church in 1943. To that standard all that is done should be referred; nothing less will suffice. This General Convention will be measured against the revolution of our time.

Especially does this call for positive and challenging action on the two most important issues that are before us. What shall we say to a world exhausted by war that must yet solve the new problems of unity it can no longer escape? How shall we meet the opportunity, so happily presented to us, to further our projected union with another great Church of Christ? The Master was never timid nor evasive; He wagered His life for great stakes. This year's Convention has the chance to be the greatest in the history of the Protestant Episcopal Church. God grant that it may be so recorded!

### *Commission to Moscow*

IF EVER an issue has been made to order for a General Convention it is that the Protestant Episcopal Church in the United States of America should do something about the Holy Orthodox Church in the Union of Soviet Socialist Republics, such action to have its inception in Cleveland this week and to be brought to its intended conclusion in Moscow as soon as possible. The world situation calls for the Church, *as the Church*, to make some sort of vital impact on secular society, not only for the salvation of the world, but for the sake of the Church itself. In the present relationship between the Orthodox Church and the Soviet government, which provides a new role not only for the socialist regime but for Christianity as well, there are the potentialities of such an impact, not only in the Soviet Union, but also in the democracies. Eastern Orthodoxy stands now, purged of its old incumbencies, on the road to becoming, at least for a large part of Europe, the religion of the future. This is also what we desire for Anglicanism in our country—orthodox but reformed, and awake to its historical function in the struggle for a better world.

We simply must get together with Russian Churchmen in this, our common opportunity, if it is going to turn out effectually for either of us. Other Christian bodies are not so especially fitted for this immediate task. Either they are selfishly reactionary or liberally nondescript. We have our handicaps of course, one of which is our nationalism, but the present situation provides a remedy for this by giving the Churches the chance of linking together their two peoples. On our part, it would be a marvelous thing if our own Church broke through the ballying diplomacy of our unhappy state department and sent at least one of our Bishops to meet with the Russian clergy. The English Church did this. Why should not we?

Let the Convention officially authorize a commission, empowering it, first, to extend our greetings and thanks to the Russian Orthodox Church for its enduring and resurgent life and through it to the Russian people as a whole; second, to make the first move toward the fuller reunion of Christendom as between our particular Churches; third, to get set up the initial machinery for our mutual backing, help and consultation in drawing our two nations together for the production and maintenance of a just and durable peace. We believe that herein lies an opportunity for action

by General Convention, an opportunity not manufactured by imagination or chance but by the historical hand of Almighty God.

### *A Negro for Haiti*

**I**T HAS been our boast that we have developed native clergy in foreign fields and relinquished administration to them. This policy should not be limited to far-off fields. Bishop Carson has expressed a desire to resign as Bishop of Haiti. There may be sound reasons for believing that none of the native clergy are qualified for the office. But since Bishop Carson is not present at this General Convention to report in person, why

should not a committee visit the District to confer with him, make a thorough study of the situation, and report at the next meeting of the House of Bishops. Certainly the retirement of the present Bishop is not so pressing as to require an immediate election. Race relations is one of the most pressing of our world problems. The Church has launched a new and hopeful venture in this field by establishing a division of Negro work. We can think of nothing which would give such an impetus to this venture as the election of a Negro—either a native of Haiti or from continental United States—to be the Bishop of a missionary district composed largely of our dark-skinned brethren.

## EDWARD L. PARSONS

### A LEADER OF GENERAL CONVENTION

**W**HEN a Bishop battles to get Tom Mooney out of prison and fights to keep Harry Bridges, a labor leader who is hated by most of the big-shot laymen of his diocese, from being deported it's news. If you don't think so—okey, name two. As a matter of fact I could name several. I have always contended that the most progressive group in our Church is the Bishops and there are numbers of them who will go to bat—and have—for social justice. But I am sure these men themselves would be the first to acknowledge that Bishop Edward L. Parsons, the retired Bishop of California, is in the vanguard. He is a leader in the present General Convention largely because he is the chairman of the commission on unity. The press stories you will be reading this week from Cleveland will present him as the number one champion of Church unity, and correctly so. But Bishop Parsons for many years has also been in the middle of the fight for civil liberties and for labor and has always been a champion of minority causes.



For some years now Bishop Parsons has been the national vice-president of the American Civil Liberties Union and has brought real credit to the Church by serving an organization which is frowned upon by that vast number of people who want civil liberties only for those with whom they agree. That isn't Bishop Parsons' brand—his is the Voltaire sort, "I disagree with every word you say, but I'll give my life for your right to say it." Thus he told a conference of social workers of our Church not long ago: "Many intelligent Christians

are full of suspicion the moment one begins to talk of free speech. They have such horror of communism that they shudder at the thought of granting a communist any rights. They do not really believe in the Christian method, which happens also to be the democratic method, of trusting to the guiding power of truth, of free discussion and free approach to problems; which means, one suspects, that unconsciously they do not trust the real validity or truth of their own views." Bishop Parsons is for allowing every man his day in court and he has been a defender of many a man with whom he himself thoroughly disagreed. "The political doctrine of civil liberty is only the expression in the social order of what belongs inherently in the Christian conception of man," he told this same group of Church social workers.

On the subject of maintaining a free pulpit he also has things to say. "The Church in America," he said recently, "must hold liberty of prophesying as a precious heritage. Of course many foolish words are preached by many foolish preachers. Of course the sensibilities of the guardians of the status quo or of the conformist souls are frequently outraged. Of course we who are the preachers ought to use discretion, but if conformity muzzles the pulpit, if fear drives out the prophet, let the Church remember that it is not only the prophet who suffers nor the Church, but the whole cause of liberty in the world. That is something which needs constant emphasis. The laymen who are disturbed by the radical preacher must remember that his freedom and theirs are bound together."

FOR many years Bishop Parsons has also been the president and leader of the Church League for Industrial Democracy and has fought for this small militant Church group on the numerous occasions when it has been attacked as "red," "radical," "communist." Many attending the General Convention in Cleveland will remember the fight that centered around the CLID in Cincinnati six years ago. The League sponsored a series of open forums which were held in the Convention building and were listed in the Convention program. A New York gentleman by the name of Merwin K. Hart didn't like the idea and so stirred up a big rumpus, with Bishop Manning fronting the fight to have the CLID thrown out. We know a lot more about Mr. Hart than we then did for a considerable amount of space in the current best-seller *Under Cover* exposes him as one of America's leading fascists. Bishop Parsons was in the thick of that fight and it was under his leadership that the House of Bishops overwhelmingly defeated a resolution which had passed the House of Deputies to bar the CLID from the future Conventions. A similar but less militant effort was made three years ago at

Kansas City, with a similar result. At Cleveland this week no CLID forums are being held but it is not because of any Convention action. The organization is all out for the war effort and is co-operating with the government's request that the convention be an "all work and no play" affair, even to the point of not even having a dinner meeting though it was invited to do so by the local Convention committee.

Bishop Parsons, who recently said that he counts the Presidency of the CLID as "one of the honors and privileges of my ministry" has been a champion of many causes—for labor's right to organize, against the growing spirit of anti-Semitism, against racial discriminations, against the practical peonage of sharecroppers, against the subversive violence of corporations and too often of officers of the law. And he is against these things because he is for the Christian religion in all its implications. "There is small chance," he once wrote, "to nourish a true Christian life for those ground under the wheel of modern industrialism. There is small chance for a true Christian life for those who hold wealth without responsibility or for those who see in the present unrest only a menace to privilege. The form which the social order takes must be one which helps rather than hinders the good life. The commonwealth of love is a long way off. It is a goal for which we Christians may have to strive till the end of earthly time. But it is our goal. It is our vision. It is our ideal. It is that which makes us radical. It is that which makes us full of living discontent with things as they are. It is that that compels us because of our love for our Master and our obedience to God's purposes to turn with devotion to the task of discovering how and where we may help men to take a step, perhaps a very short one, but a step towards the Kingdom."

## THE SANCTUARY

### THE SOURCE OF SOBRIETY

FATHER in heaven, Thou art a spirit, and they that worship Thee must worship Thee in spirit and in truth—but how in spirit and in truth if we are not sober, even if we are striving to be?

Send therefore Thy Spirit into our hearts; ah, it is so often invoked that it may come to bring courage, and life, and power and strength, oh, that it first (this is indeed the condition for all the rest, and that the rest may be to our profit), oh, that first it might make us sober!—Kierkegaard, *Judge for Yourself!*

May we become sober—venturing in faith, though filled with all wisdom.

Conducted by W. M. Weber

# A Tribute to Missions

*By Wendell Willkie*

ONE of my keenest impressions from my recent trip around the world, after talking to hundreds of persons, important and unimportant, is that people all over the earth are breaking old bonds; the bonds, for instance, of imperialistic domination; the bonds of ancient priestcraft, so especially marked in the Moslem countries; the bonds—as in China—of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes and aspirations.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred since my return. I mean the existence of almost universal good will toward the United States of America. Without this good will, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this good will as a cement, binding the nations of the earth together. And the most important hope I have, as I look forward, is that this cement shall hold.

Undoubtedly, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all of us. It will be critical for the United States. It will be critical for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost. This is, surely, a danger that we face. And as I see it, our chief insurance against such a calamity is this goodwill—this cement which now binds so many peoples together in a common faith in America. Only if the cement holds, only if the good will continues to bind, can we hope in the future to build strongly enough to support freedom—and well-being—and human faith.



Now this good will toward the United States is the result of many factors; all created for the most part not by a few selected official leaders but by a multitude of Americans who in industry, agriculture, education, the arts, medicine, science and religion have exercised the qualities of individual leadership around the world. For instance,

other people admire our wonderful industrial development, but are watching to see how widely we diffuse its benefits among our own people. Our motion pictures, even when they are presenting our less glamorous conditions, portray for them what seems to these people an almost fabulous standard of living that has come in the wake of that industry: the people of other lands want to emulate that standard. Even more important, they know that, however good or bad our international policies, we have no desire to rule, own or control them. They have confidence in us because they know that however powerful we may become, we do

not want to enslave them. Those are some of the reasons for the existence of this good will, so indispensable to world recovery.

There is another reason, one of particular interest to the Christian people of America. Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing. In later years, I sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it sometimes seemed to me presumptuous on our part, to aspire to convert the entire world to our particular religious views.

On my recent trip, however, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American

colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveller. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

I ASKED people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead. The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities new self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted 50 years ago, under the patient

work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she turns in her thinking to the Western World to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the good will toward the United States.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, western education, western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical and military advantages to be derived from these new ideas. In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in western ideas the way to individuality and freedom based on the principles of truth and justice by which nations must live.

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over,—?" and,

tentatively, fearfully we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. We know that the fighting will be over and we shall have a technical peace. But how can we make that peace real and enduring? If we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which the churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper" have the courage to answer, "Yes."

## The Hymnal Presents

### LOBE DEN HERREN

**L** OBE DEN HERREN, like many of our greatest hymns of praise among which it is to be ranked, owes its inspiration to the Psalter. It is founded on Psalm 103: 1-6 and Psalm 150. For this reason, as well as to avoid hymn tinkering, the commission to revise the hymnal have properly rendered the second line of the fourth stanza, "All that hath breath join with Abraham's seed to adore him!" After all, why not? The Nazi's objection to Hebrew names in public worship is a revival of the Marcionite heresy, and it has no place in a Church which uses the Hebrew Psalter as its chief manual of devotion.

*Praise to the Lord, the Almighty, the King of creation;*

*O my soul praise him, for he is thy health and salvation:*

*Join the great throng,*

*Psaltery, organ, and song,*

*Sounding in glad adoration.*

*Praise to the Lord; over all things he gloriously reigneth:*

*Borne as on eagle-wings, safely his saints he sustaineth.*

*Hast thou not seen*

*How all thou needest hath been*

*Granted in what he ordaineth?*

page twelve

*Praise to the Lord, who doth prosper thy work and defend thee;*

*Surely his goodness and mercy shall ever attend thee;*

*Ponder anew*

*What the Almighty can do,*

*Who with his love doth befriend thee.*

*Praise to the Lord! O let all that is in me adore him!*

*All that hath breath join with Abraham's seed to adore him!*

*Let the "Amen"*

*Sum all our praises again*

*Now as we worship before him.*

The author of "Lobe den Herren" was Joachim Neander, 1650-1680, who is not to be confused with the later and more famous Johann Neander, the church historian. Joachim Neander, whose real name was Neumann, was converted by one of the German Pietists, and subsequently was suspended from his office as head master of the Reformed Grammar School at Düsseldorf. For some months he lived in a cave which still bears his name. He wrote about sixty hymns, of which the best known are *Lobe den Herren* and *Meine Hoffnung stehet feste*. He also composed nineteen tunes, one of which is included in the Hymnal of 1940.

—HOWARD CHANDLER ROBBINS.

## SONNETS

### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets

By  
Charles Rann Kennedy

***Blessed are they which do hunger and thirst after righteousness: for they shall be filled***

**H** UNGER and thirst, those elemental fires Of glorious torment nothing can assuage But some Gargantuan foddering and rage Of rivers in the gullet: such desires, Well-nurtured, sate the belly. It requires Like passion, sublimated to the stage Of crucifixion, rightly to engage In those high foragings which Christ inspires. Nor let us deem the rightwiseness we seek To stem our hunger, slake our thirst, is dead And insubstantial fantasy, not bread New-baked and wine old-vintaged that bespeak Eternal sustenance! No table spread For Mammon yields such provender unique!

THE WITNESS — October 7, 1943

# News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

## No Change of Name

**Cleveland Ohio:**—Following a survey of members of the Woman's Auxiliary in respect to changing the name of the organization, it has been indicated that the organization "by any other name" would not be "as sweet" to the majority of the women, according to the report of Mrs. Charles P. Deems, chairman of the executive board of the Woman's Auxiliary, delivered on October 2. The facts concerning the survey, which was authorized by the last Triennial, are: The total number of individuals voting, to July 15, was 2,524, representing sixty-eight dioceses and missionary districts and one Negro convocation. Of these, 1,901 voted in favor of retaining the name; 623 in favor of changing; forty-four group votes were recorded with forty-one for the retention and three for a change. The ratio within each group of individuals voting—Woman's Auxiliary members, non-members, Youth Leaders and Rectors—was three to one in favor of retaining the name. Forty-one different names were suggested as alternatives to Woman's Auxiliary. The three names receiving the largest number of votes were Church Service League, Federation of Episcopal Woman and Association of Episcopal Churchwomen.

## Auxiliary Report

**Cleveland, Ohio:**—The executive board of the Woman's Auxiliary must constantly look two ways, according to Mrs. Charles P. Deems, chairman of the board, in summarizing her report to the triennial on October 2. "We agree with Mrs. Miniver," she said, "who observed that in motoring, one's success as a driver involves keeping an eye on a mirrored image of the road behind while one speeds ahead, a practice which she says is advisable in other aspects of life besides motoring. It certainly is in our task. Through reports from our field secretaries and from our provincial representatives, we see to what point the womanhood of the Church has

moved. Through the picture of a world in deep need, given us by our contacts with the Church Missions House and by reports from visitors from the farthest corners of the globe, we see toward what further point the womanhood of the Church must move."

## Bishop Sherrill Returns

**Boston:**—Bishop Sherrill, returning from a two-week's tour of Alaska and the Aleutian Islands, praised "the fine spirit of cooperation" shown by chaplains of all faiths. Having conferred with some seventy chaplains, he said, "All chaplains are doing a good job keeping up morale, and sometimes it isn't very easy for them to keep up their own morale. According to commanding officers, their work is indispensable. Theoretically, chaplains attend to the spiritual needs of the men; practically, they lend a hand to direct recreational and welfare activities, wherever there is need."

## Writes on Unity

**New York:**—A noteworthy paper *About Church Unity* has been written and sent to the General Convention delegates by the Rev. Walter Lowrie, canon of Trinity Cathedral, Trenton. Speaking from the Catholic side but representing no party, Canon Lowrie criticises both the fumbling lack of persuasiveness on the part of the commission on unity, and the unfair obscurantism of the opposition. He asserts that the true basic principles are what we already have in common, and that the document called *Basic Principles* is better described as dealing with "cooperative arrangements." In a running commentary on the document, he finds that it contains "all that we have ever asked" in the question of reunion, and he cannot see how we can "reject this overture or slight it without retracing our favorite boast that ours is a 'bridge Church.'" He explains his action in sending out the paper by saying that "I am told that what I have to say is not likely to be heard from any other source." His one suggestion for the Conven-

tion is that a newly appointed commission "might be better for the mere fact that it is *another*," which might allay animosity and, if it were to reach the same conclusions, convince the Church. In this issue, Canon Lowrie has no fear for the Catholic movement, which "is not dependent now upon a party in our Church." The compelling reason for Church unity is "that Christianity is in danger of being overwhelmed by secularism and a resurgent paganism."

## Sermon on Church Unity

**New York:**—The reunion with the Presbyterian Church was dealt with in a sermon by the Rev. J. S. Bonnell, pastor of the Fifth Avenue Presbyterian Church on September 26th. Supporting the proposed merger, Mr. Bonnell said that while he did not believe the time was yet ripe for immediate reunion, he was convinced that "if the Episcopal Church, which first opened the door to unity, were now to slam it shut in our faces, the result would be a decisive reverse to the cause of Christian reunion throughout the world. A few years ago, a communication was received by the General Assembly of the Presbyterian Church in the U. S. A. from the Episcopal Church, asserting the belief of the latter that it was the will of God that these two churches should be united. And when Episcopalians tell the Presbyterians that they have discovered the will of God, naturally we listen." Outlining the history of the commission on unity and the *Basic Principles*, Mr. Bonnell explained how opposition to the move had become solidified in a certain section of the Episcopal Church, basing its opposition on the question of apostolic authority for the ministry. To refute this objection, Mr. Bonnell quoted a statement by the late Canon B. H. Streeter that research into early Christianity disclosed that there was no single sys-

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tem on Church order laid down by the apostles. "May I suggest," he concluded, "that too much of the discussion today is given to the subject of clerical orders and methods of Church polity, rather than to Jesus Christ, Our Lord, who is the sole king and head of the Church."

### Action on 'Black Front'

**New York:**—A resolution urging President Roosevelt and Attorney General Biddle to initiate proceedings which would "outlaw" all organizations promoting prejudice against racial and religious minorities was adopted at a citizen emergency conference for interracial unity. The conference also called upon churches, trade unions, fraternal organizations and other civic bodies to undertake a systematic campaign of education stressing the moral and practical necessity of combatting prejudice against all minority groups. The resolutions singled out for specific mention the Ku Klux Klan, the Christian Front, the Black Legion, and the National Workers League. The conference also requested that all necessary steps be taken to bring to trial "the 33 indicted seditionists."

### Bishops Share in Polish Mass

**Chicago:**—Bishops Conkling of Chicago and Ivans of Milwaukee participated in a pontifical high mass of the Polish National Catholic Church on September 27, when the renovated and redecorated All Saints' Cathedral was consecrated.

### Equality in North Carolina

**Greensboro, N. C.:**—The North Carolina Council of Churches voted unanimously to invite Negro denominations of the state to join the council on an equal basis with white membership at its annual meeting on

September 27. Bishop Penick, retiring president of the council, said that the move was welcome and pointed out that no constitutional change was necessary since from the beginning the council has existed for the benefit of any Church bodies "choosing to make use of it as a channel of counsel and joint Christian expression."

### 4 Denominations; 1 Rector

**Ajax, Ontario:**—An experiment in interchurch cooperation has been launched in this fast-growing war town, with four denominations—Anglican, Presbyterian, Baptist and United Church—jointly sponsoring the installation of a permanent pastor to the service of the Community church. The Rev. A. W. Jones, the newly-inducted clergyman, will be responsible to a committee headed by the local Anglican bishop with the three home mission secretaries of the other bodies serving under him.

### Inter-Allied Fights

**London:**—The current issue of the *Christian News Letter* makes a plea for a study of the psychological reasons behind inter-Allied bickerings, petty quarrels and minor antagonisms. Asserting that anti-American stories making the rounds in England and anti-British stories circulating among American service men are "doing Hitler's job for him," the article adds: "But they are doing something worse even than

to endanger ultimate victory—they may thwart the possibility of a reasonable peace. If we could get at the psychological roots of this evil, pull them up, shake the earth off them, and have a good look at them, we might begin to feel some confidence that after this war the future might bring something different from that series of mistakes, blunders and calamities which the last armistice brought."

### Union Begins Year

**New York:**—Union Theological Seminary began its 108th academic year on September 29th, following a week of assimilation exercises for ninety new students. Forty first-year students have been accepted for matriculation. At the opening service, the Rev. John C. Bennett and the Rev. John Knox were installed as professor of Christian Theology and Ethics and Baldwin professor of Sacred Literature respectively.

### Poor Organ-Pumper

**Uniontown, Pa.:**—General George C. Marshall may be able to direct action on the far-flung battle-fields of this war with great skill but, as an organ-pumper, he appears to be a rank amateur. In a note to the Rev. Bernard C. Newman, rector of St. Peter's Church, General Marshall recalled that as a boy he had been relieved of his job of pumping the church organ in the parish "for failing to provide air at a crucial

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moment, having become deeply engaged in a Nick Carter novel." The note accompanied an autographed portrait of the General which will hang in a place of honor in the parish house.

### Hostel for Japanese-Americans

**Detroit:**—The War Emergency Commission of the Detroit Council of Churches plans a hostel and at least one cooperative residence for Japanese-American evacuees, it was recently announced. The hostel is designed to provide temporary lodging for West Coast evacuees during the interval of their release from relocation centers until their establishment in the community.

### Increase Allowances

**London:**—British missionary societies have increased allowances to missionaries and native helpers in India to meet the higher cost of living caused by famine conditions. An official of the London Missionary Society said that living costs in some districts have risen 600 per cent.

### Preaches on Post-War World

**Philadelphia:**—The Rev. J. Clemens Kolb, chaplain of the University of Pennsylvania and Boardman lecturer on Christian ethics, will preach on "The Planning of the Post-War World on the Foundation of the Kingdom of God" at the October vesper services at Christ Church.

### Conference on College Work

**San Francisco:**—The Rev. LeRoy S. Burroughs of Iowa State College led the annual College Workers' Conference of the province of the Pacific at the School of the Prophets. The program centered in the theme, "College Work in Wartime." Other leaders were the Rev. Marius J. Lindloff, chairman of the conference; Bishop Block, the Rev. Bruce Maguire and the Rev. G. P. Prince, Dean Henry H. Shires, Dr. Arthur C. McGiffert and Mr. William Davis.

### Freedom in Soviet

**Moscow, U.S.S.R.:**—Complete freedom of worship now exists in the Soviet Union and will probably continue after the war, the Archbishop of York, visiting the Russian Orthodox Church hierarchy, told a press conference on September 25th. "I believe that the government feels the people of Russia are a religious people and that the Russian Church is earnestly throwing itself into this in-

ternational cause," he stated. "The Church is playing a great part in the national life and Premier Stalin, as a great statesman, has recognized this fact." In the course of the conference, the Archbishop expressed disbelief that the present rapprochement between Church and state, after a rift of 25 years, was being exploited by the state as part of the Soviet war effort.

### One Sermon a Month

**Portland, Me.:**—Speaking before the Maine Universalist Convention, the Rev. Clinton L. Scott of Gloucester, Mass., advocated less preaching and more teaching as the

basis for a religious education program. "A sermon a month is sufficient," he said. Also advocating the abolition of Sunday schools as such, he declared that "children should not feel they belong to a Sunday school. They belong to the church and should be made to feel that."

### Conferences in Michigan

**Detroit:**—A series of helpful and successful conferences was sponsored in the diocese of Michigan during September by the diocesan department of promotion and the Woman's Auxiliary. The first of these was a conference for women

## Anglican Evangelicalism

Edited by  
**Alexander C. Zabriskie**  
Dean of the  
Virginia Theological Seminary

With a Foreword by the  
Presiding Bishop

### CONTENTS

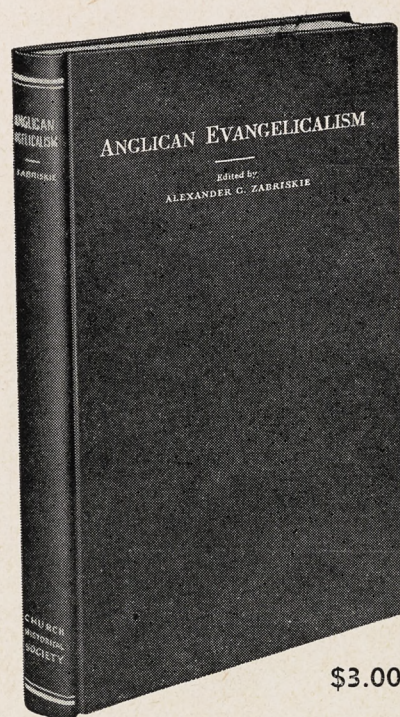
- BOOK I. HISTORICAL
1. THE RISE AND MAJOR CHARACTERISTICS OF ANGLICAN EVANGELICALISM  
By Alexander Clinton Zabriskie
  2. THE SPIRITUAL ANTECEDENTS OF THE EVANGELICALS  
By Charles Wesley Lowry, Jr.  
Professor of Systematic Divinity
  3. THE EVANGELICALS AND THE BIBLE  
By Stanley Brown-Serman  
Professor of New Testament Language and Literature
- BOOK II. CONSTRUCTIVE THEOLOGY
1. THE SITUATION AND NEED OF MAN... By Charles Wesley Lowry, Jr.
  2. JESUS CHRIST THE REDEEMER  
By Robert E. L. Strider  
Bishop of West Virginia
  3. THE BODY OF CHRIST...  
By Charles W. F. Smith  
Instructor in Homiletics and Canon of Washington Cathedral

### BOOK III. THE PRACTICAL APPLICATION OF EVANGELICAL PRINCIPLES

1. EVANGELICALS AND MISSIONS... By H. St. George Tucker  
Bishop of Virginia and Presiding Bishop and by Alexander C. Zabriskie
2. EVANGELICALS AND PREACHING... By W. Russell Bowie  
Professor of Practical Theology in the Union Theological Seminary
3. EVANGELICALS AND THE PASTORAL OFFICE... By Everett H. Jones  
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4. EVANGELICALISM AND CHRISTIAN SOCIAL ETHICS... By Albert T. Mollegan  
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held in St. Joseph's Church, Detroit, on September 15th at which more than 125 persons heard Lewis B. Franklin's address on the program of the general Church. Mr. Franklin was also the principal speaker at the clergy conference held in All Saints' Church, Pontiac, on September 16-17. The laymen's conference was held in St. Paul's Church, Flint, on September 18-19, and was followed by an afternoon meeting of laymen interested in promoting a diocesan men's fellowship.

### Minnesota Votes to Combine

*Minneapolis:*—In a special convention called by Bishop McElwain on September 22, the clergy and laity of the diocese of Minnesota voted for the reunion of the dioceses of Duluth and Minnesota. Forty-two clerical delegates voted for it, three were opposed; 117 lay votes expressed approval while fourteen were against the move. The reunion was approved by a similar convention in the diocese of Duluth on September 8th and these approvals will be presented to General Convention for final ratification.

### New Men at General

*New York:*—The General Theological Seminary began its Michaelmas term on September 22nd with twenty-eight new students. Of these, fourteen are juniors, five are special students and nine are doing post-graduate work.

### Dean Kennedy Installed

*Albany:*—The Very Rev. Howard S. Kennedy was installed as dean of the Cathedral of All Saints by Bishop Oldham on September 26. The evensong service began with a processional in which members of the cathedral chapter, visiting clergy and cathedral canons marched.

### Canadian Moderator for Unity

*Toronto:*—Bishop J. R. P. Sclater, moderator of the United Church, said that the United Church of Canada is in "wholehearted" agree-

ment with a Church unity move recently promulgated by the general synod of the Church of England in Canada. "We do not care who brings Canada to Christ, provided it is brought. No question of personal pre-eminence must be allowed. If anybody—any of the others—can do it, let us be obliterated."

### Bishop Hart Enthroned

*Philadelphia, Pa.:*—A service for the enthronement of Bishop Hart as the eleventh bishop of the diocese of Pennsylvania was held on September 21st in the Cathedral Church of Christ.

### Danish Primate Arrested

*Geneva:*—Bishop Hans Fugslang-Damgaard, primate of the Danish Lutheran Church, has been placed under house arrest by Nazi authorities, according to latest reports. By this move, the Germans have attempted to silence completely the Danish Church leadership which was so vital in the recent uprising. Bishop Fugslang-Damgaard is the third supreme church figure to be placed under restrictive custody in occupied countries. The other pri-

mates are Bishop Eivind Berggrav of the Norwegian State Lutheran Church and Patriarch Gavriol, head of the self-governing Orthodox Church of Yugoslavia.

### Bishop Sherrill

*Cleveland:*—Bishop Sherrill of Massachusetts was elected vice-president of the House of Bishops. He just returned from a hazardous plane trip to Alaska and return as a guest of the navy.

### Revision Loses

*Cleveland:*—Proposed revision of the Prayer Book was defeated by the Bishops.

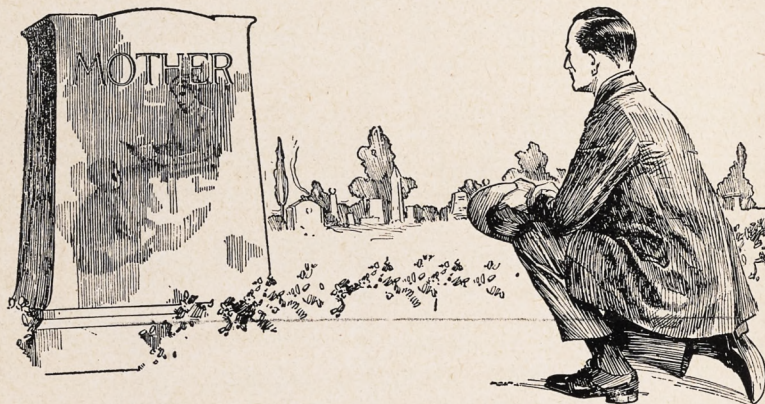
### World Council

*Cleveland:*—The Bishops adopted a resolution that the Presiding Bishop appoint representatives to the assembly of the World Council of Churches.

### Very Few Visitors at Opening

*Cleveland:*—The public showed little interest in the opening sessions. There were exactly 66 people in the gallery at the first session of the Deputies, and 21 in the House of Bishops—20 men and one woman.

## Keeping Vigil While She Sleeps



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The Bishops must be slipping. Indicates too that Church people obeyed the "no visitors please" order.

### Post-War World

**Chungking:**—The tasks of the Chinese Church in post-war reconstruction will be studied by an informal united Church planning committee that has just been organized in Chengtu. One group will study movements toward Church unity; another will be concerned with developments in mission and Church relationships; two others will consider the programs of the Church for the post-war world and the building up of Chinese Christian leadership; and a fifth group will study the Chinese Church in relation to national and international reconstruction.

### Propaganda from Pulpits

**Stockholm:**—Reports have come from Estonia that the Nazi occupation authorities are openly using the churches for propaganda purposes. Church services are controlled by Nazi officials and ministers are given instructions as to the kind of sermons they must preach. In addition to making "benevolent mention" of Hitler, preachers are required to offer prayers for a German victory.

### On Air in Porto Rico

**New York:**—An Episcopal Hour of the Air will be featured on the Mayaguez, P. R., radio station regularly, according to Bishop Colmore of Porto Rico. It will be broadcast every other Sunday from 2:30 to 3:00 p. m. The choir of St. Andrew's Church will introduce each program with a regular theme, a Praetorius coupled with the St. Andrew's Hymn, all sung in four parts a cappella. Then will follow a short sermon by the Rev. Lorenzo Alvarez; then an informal question and answer period and a concluding musical theme. The Rev. Charles F. Boynton of St. Andrew's has developed the a cappella choir into one of the outstanding features of that mission, said Bishop Colmore. It has twenty-five voices, and reports have come from many sources certifying to the fine quality of the music rendered.

### Fairer Treatment for C.O.'s

**New York:**—Changes in the administrative policies of the selective service system to provide "fairer treatment" for conscientious objectors are urged by the American Civil Liberties Union in a survey signed

by prominent American citizens, all of whom are non-pacifists. Among the signers were Bishop Parsons, Dean Robbins W. Barstow of the Hartford Theological Seminary, F. M. Eliot, president of the American Unitarian Association; Bishop Oxnam of the Boston area of the Methodist Church.

### Want Women Chaplains

**Chicago:**—Appointment of women chaplains, particularly for the feminine branches of the service, will be sought by a committee appointed at the 24th annual assembly of the

American Association of Women Preachers. The assembly also voted to continue its efforts to enlist more women in the ministry and to improve their ecclesiastical status.

### Study of Church Property

**Pensacola, Fla.:**—The need of a more accurate, comprehensive and detailed statement of Church property in the diocese of Florida than is shown by the annual compilation of parochial reports, has been apparent for some time, but, it took a resolution in diocesan council to focus attention upon this need and

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to create a determination to make the survey and file the data for easy reference and constant study by the actuary and the executive board.

The work has been begun by Mr. Frank P. Dearing, Sr., appointed by Bishop Juhan to do this arduous task. Already the completed pages are being inserted in the loose-leaf binder that eventually will be labelled "The Diocesan Book of Property." The printed forms that are being distributed to responsible persons in each congregation ask questions that are pertinent to the history of the property, its appraised value of land, buildings and furnishings as well as the fire insurance coverage and the mortgage indebtedness, if any. The size of the buildings, the construction material and the use to which each building is put is also asked and space is provided on each sheet for a picture of the building if one is available.

It is intended to have a separate page in the book for each building belonging to the diocese or to the parishes and missions that constitute it. This means about 125 pages devoted to descriptions of buildings, including the fifty-five churches, the twenty-eight rectories, the twenty-one or more buildings used for Church School purposes, or as parish halls, and the dozen or so buildings not in use for strictly Church purposes.

### Letter to Soldiers

*St. Augustine, Fla.:*—Trinity Church here issues a monthly news letter for the more than fifty members who are now serving with the armed forces. The idea was suggested by the acting-rector, the Rev. Fred Golden-Howes, and is edited and mailed by the laymen's league of the parish.

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# 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.

IRWIN ST. JOHN TUCKER  
Rector of St. Stephen's, Chicago

In discussions of the Basic Principles proposed by the Commission on Approaches to Unity, the line of cleavage, for and against, has become unmistakably clear. It is between those who believe the Holy Spirit of God is dead, and those who believe that He lives, and is still the Lord and Giver of Life. All the arguments in the pamphlet "The Case Against the Basic Principles" are drawn from the tombs of the prophets, as though God the Holy Spirit were buried with those He once inspired. All our arguments in favor of the Basic Principles are drawn from His living presence with His living Church. He is now powerfully moving all who believe in Him to recognize the Unity of the Spirit under diversities of administration.

In this time of supreme tragedy and supreme opportunity, we must have done with pusillanimous paltering. God calls us "Move forward." Let us trust God, and obey. I urge all who believe in the Holy Spirit, the Lord and Giver of Life, as now moving and active in His Church, to press for immediate adoption of the majority report of the Commission on Approaches to Unity at the Cleveland Convention.

\* \* \*

LESLIE DV. DUNTON

In charge of Episcopal work in  
Vanport City, Oregon

The Interdenominational cooperation that is functioning in Vanport City and the rest of the Portland housing area might be of greater interest to the rest of the Church than the article of the September 16th issue would indicate. As the priest appointed by the Rt. Rev. Benjamin D. Dagwell, Bishop of Oregon, and supported by the National Council for work with the defense workers of the Portland area, I should be glad to furnish more information and human interest if the Editorial Board would like it.

The task of working with 100,000 defense workers is fascinating in two main respects: the interdenominational cooperation of all Protestant Churches represented by the Portland Council of Churches (of which there are more than "seven denominations"), and second, for one of the greatest missionary possibilities the Church has at the present time. This task is far greater than one person can handle and further assistance has been requested of the National Council already. I fear that "281" does not realize the tremendous possibilities that are being missed in this great field. Any publicity that you may present would be greatly appreciated

\* \* \*

FREDERICK B. RICHARDS

Layman of Glens Falls, New York

I read with interest the article regarding the autobiography of my old friend, the Rt. Rev. Irving P. Johnson, more familiarly known to his old pals as "Pickles" Johnson. He was in the class of '87 at Union College while I was an underling of the class of '88, therefore I was not as well acquainted with him as

were his classmates but he sure was a familiar figure on the campus of that day and no one could miss him because he had a good pair of lungs and a bellow like a fog horn. We had no football at Union in his day but baseball was one of his strong points and he was a bright and shining light on the varsity. I don't remember his playing as well as I do the bellows which used to emit from his part of the field. Another nickname he had was "Powderly" after the labor leader of that day but this did not stick as fast or last as long as "Pickles" which endures to this day.

ANSWER: One of the chapters in the Autobiography which will start in our November 4th number is devoted to his days at Union College.

\* \* \*

CHARLES GRANVILLE HAMILTON  
Rector at Aberdeen, Mississippi

The election of the Rev. John E. Culmer of Miami as a deputy to General Convention is not the first time a southern diocese has elected a Negro as a delegate. In 1934 the late Professor A. M. Strange of Okolona School was elected a delegate from Mississippi and he both served and spoke at the Convention.

ANSWER: We still are in a fog on this question. The Rev. Franklin Clark, secretary of the House of Deputies, informs us that there was no deputy from Mississippi at the 1934 convention by the name of Strange. Neither does the Convention report of 1937 list such a name. Mr. Culmer in the September number of his parish paper writes: "Your rector was elected a deputy to General Convention, the first Negro so elected in half a century and the second in the history of the Church." Get together boys and we'll be glad to print the results.

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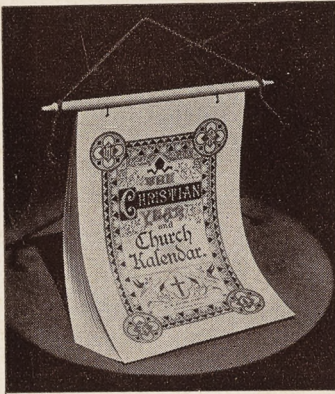
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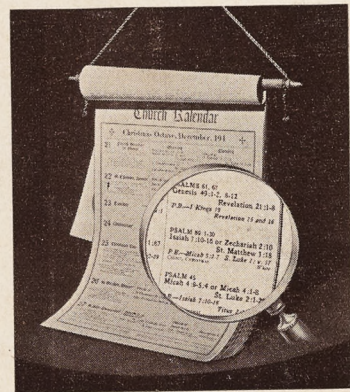
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