

# The WITNESS

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DECEMBER 2, 1943



*Photo by Wendell MacRae*

CHARLES RANN KENNEDY,  
FAMOUS AUTHOR WHOSE  
SONNETS ARE FEATURED

## HOW TO READ THE BIBLE



## 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  
4 P.M. Evensong. Special Music.  
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  
9:30 a.m. Church School  
11:00 a.m. Morning Service and Sermon  
4:30 p.m. Victory Service  
Holy Communion Wed. 8 a.m., Thurs. 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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DECEMBER 2, 1943  
VOL. XXVII. NO. 22

## CLERGY NOTES

BENNETT, DANIEL A., formerly rector of St. Paul's, Nantucket, Mass., became the rector of St. Paul's, Malden, Mass., on November 21.

CROSSON, JAMES C., supervisor of ferrying division chaplains throughout the United States, may now be reached at 927 Union Central Building, Cincinnati, Ohio.

FENTON, ARTHUR K., has left St. Luke's Church, Charleston, W. Va., to become priest-in-charge of the Church of the Advent, Jeanette, Pa.

KNUDSEN, HARVEY P., rector, of St. Stephen's Church, Mount Carmel, Pa., has accepted a call to the rectorship of St. Paul's, Phillipsburg, Pa., effective December 1.

MADISON, JAMES F., formerly rector of St. Michael's, Milton, Mass., became the rector of St. Paul's, Holyoke, Mass., on December 1.

MAUCH, CHARLES B., was ordained deacon on November 20th by Bishop Hart of Pennsylvania.

MCCUTCHEON, CAMERON, has resigned the rectorship of St. Thomas' Church, Oakmont, Pa., to become a chaplain in the army.

MORRIS, H. B., rector of St. Albans, Harlington and All Saints', San Benito, Texas, became rector of St. Paul's Memorial Church, San Antonio, on Dec. 1.

RODDA, THOMAS E., has moved to St. Thomas' Church, Trenton, Michigan, from St. Peter's, Tecumseh.

SCARLETT, JOHN R., vicar of St. Timothy's Mission, Jackson, and Christ Church, Henrietta, Michigan, became rector of St. Peter's, Tecumseh, on Dec. 1.

SCHMIDGALL, WILLIAM B., curate at St. George's, New York City, was ordained priest on November 20th by Bishop Hart of Pennsylvania.

SCHMUCK, ROGER C., was ordained to the priesthood by Bishop McElwain on Nov. 17. He is in charge of Gethsemane Church, Appleton, Grace Church, Montevideo, and Christ Church, Benson, Minn.

SMITH, ELMER J., JR., was ordained deacon on November 20th by Bishop Hart of Pennsylvania.

WILLEY, JOHN, is on leave of absence from St. Peter's Church, Butler, Pa., and has taken up his duties as a navy chaplain at Norfolk, Virginia.

## 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 Newberry 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

11 A.M.—Church School.

8 A.M.—Holy Communion.

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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## Dean of Cambridge Is Elected The Bishop of Washington

*Angus Dun Is Elected on the Third Ballot  
While Criticism of Mason Causes a Stir*

By William Spofford

**Washington:**—Dean Angus Dun of the Episcopal Theological School was elected Bishop of Washington on the third ballot at the special convention held on November 23rd. He received 48 out of 92 clerical votes and 43 out of 85 lay votes, thus giving him the necessary majority in each order. On the third ballot the Rev. Avery Mason, executive at national headquarters of the Church in New York, received 25 clerical and 14 lay votes, and the Rev. Donald B. Aldrich, rector of the Ascension, New York, received 15 clerical and 17 lay votes. The customary motion to make the election unanimous was defeated when three delegates voted against it.

A committee had been appointed at the convention in July, headed by Mr. Justice Roberts of the Supreme Court, to receive nominations and to make their recommendations. Three weeks ago the committee distributed a leaflet which listed the many clergymen whose names had been submitted to them (WITNESS, Nov. 25) and stated that the committee, "by near unanimity of view," recommended the election of one of four men, which they listed, with a biographical sketch, in the order of the committee's preference: Angus Dun, Donald Aldrich, Dudley Stark, Sidney Sweet.

There was rebellion however on the part of some that resulted in a caucus being held on November 15th at St. Margaret's Church. As far as can be determined this meeting had nothing to do with churchmanship but was held because there were those, particularly a group of laymen, who thought that some one of the Washington rectors should be elected to the office.

The fact that Mr. Mason, who had the support of Anglo-Catholics, was not recommended by the committee caused considerable resentment, though there is no evidence that it was due to differences in churchmanship. It seems that at the final meeting of the nominating committee statements had been made that Mr. Mason had been a failure as a Staten Island rector, and that he was less than a success as an executive for the Forward Movement. This caused the Hon. William R. Castle, formerly under-secretary of state and a member of the committee, to make inquiries of the Presiding Bishop and of Bishop Manning of New York. Both wrote Mr. Castle. Bishop Manning stated that "Dr. Mason did an outstanding and remarkable work in the Church of the Ascension (Staten Island) of which he was rector" and the Presiding Bishop wrote that "he has done excellent work." Also Bishop Gilbert, Suffragan Bishop of New York, wrote Major W. M. Naramore, also a member of the committee, stating: "I am not commenting upon Dr. Mason's qualifications for any other office but I cannot remain silent when grossly unfair and derogatory statements are made regarding the offices he has held. Mason has made a strong place for himself in the confidence and respect of all the clergy of this diocese and I know that they would join with me in deprecating what would appear to be a malicious criticism of his record." These three letters were photo-offset and widely distributed and undoubtedly had a great deal to do with the strength shown by Mr. Mason after he had been nominated from the floor. "The vote of the convention vindicated Dr. Mason," stated

the Rev. Flint Kellogg, rector of St. Stephen and the Incarnation, "and showed that there was a large group who realized his worth and voted accordingly, thereby giving him the second largest number of votes on the final ballot."

It was impossible to reach Dean Dun by 'phone to get from him a statement as to whether or not he will accept election. However it is generally thought that he will, since he knew that he was the number-one choice of the nominating committee and would have been unlikely to have allowed his name to be placed in nomination if he would not accept. Certainly it can be said that Washington churchmen generally are



*Very Rev. Angus Dun, dean of Episcopal Theological School, who was elected Bishop of Washington last week. The picture was taken at a summer conference, with the genial dean apparently conversing with "a Little Man (or Gal) who isn't there." Seated on his left is Bishop Peabody of Central New York*

delighted over his election, and agree with the nominating committee which said: "Dr. Dun is an outstanding preacher. He has participated in the civic activities of his community and is in close touch with the social and economic problems of the day. He is a good executive and administrator. Members of the committee who have been in contact with him in General Convention



testify to his fine presence, his vigor and effectiveness as a speaker, and his capacity to grasp and deal with the Church's problems."

To which I, as a friend of thirty years, give a hearty Amen.

## THE PICTURE ON THE COVER

*New York:*—The picture on the cover is of the author of the Sonnets which have been appearing for a considerable time in *THE WITNESS*—Charles Rann Kennedy, now of Los Angeles. Mr. Kennedy is one of America's foremost playwrights and has a number of outstanding successes, the best known of which are *The Servant of the House* and *The Terrible Meek*. He is a licensed lay reader of the diocese of Los Angeles and assists each Sunday at St. Alban's Church. We consider it a great privilege and honor to have him as a regular contributor. The photographic study of Mr. Kennedy is the work of the well-known New York photographer, Wendell MacRae.

## PROTESTANT CHURCHES IN DEFENSE AREAS

*New York:*—Protestant churches are conducting work in 511 military camps and 255 industrial centers, according to a report of the Federal Council to RNS. Fifty-three are operated interdenominationally with shared budgets.

## CHURCHES CRITICIZED ON SOCIAL WORK

*New York (RNS):*—The lack of clear policy among Protestant churches with regard to their social welfare agencies was criticized by Roswell P. Barnes, a secretary of the Federal Council of Churches, at the conference of ministers, social workers, laymen and psychiatrists held under the auspices of the Federation of Protestant Welfare Agencies. He cited as an example of the confusion the fact that Protestant Churches, as such, are not represented in the USO as is the case with Roman Catholics and Jews.

## PROGRESSIVE ATTITUDE ON RACE RELATIONS

*Fort Wayne, Ind.:*—The local interracial commission made a survey of a cross section of the population to get expressions for or against discrimination in ten social situations. Chairman Robert E. Hoagland told RNS that it revealed a "progressive

attitude," with a majority against discrimination on a racial basis in accepting persons into church affiliation, service in public conveniences, service in the armed forces, employment, seatings in theatres, service in restaurants, accommodations in hotels and educational opportunities.

## CHURCH OF SCOTLAND HAS A GOOD IDEA

*London (Cable to RNS):*—A recommendation that churches erect a single memorial to all war dead of their congregation, instead of mural tablets honoring individuals, has

organization of a civil or political character, even though they be formed by Catholics or have Catholic tendencies." "The aim of the church," he said, "is to remain in the spiritual field. The Catholic Church in Mexico is disposed to collaborate sincerely and efficiently with the civil government for the good of the country in the field which corresponds to its mission."

The current dispute arose from a statement by Manuel Gomex Morin, head of Accion Nacional, calling for abolition of the articles of the constitution which prohibits religious instruction in schools. He charged that



*The Rev. Melvin S. Lange (hand in pocket), the pastor of Christ Evangelical Lutheran Church and the Rev. W. Carroll Brooke, rector of Trinity Church, Staunton, Va., who have been leading joint meetings of their laymen on the approaches to peace*

been issued by the synod of the Episcopal Church of Scotland.

## RELIGIOUS CONTROVERSY IN MEXICO

*Mexico City (By Wire to RNS):*—The Roman Catholic Church in Mexico became the center of a bitter controversy when members of the Mexican Revolutionary party here accused the clergy of trying to regain political power through the right wing Accion Nacional party and the Sinarquist Union. The Archbishop of Mexico, Msgr. Luis M. Martinez, had previously denied any link between the Church and the two pro-Catholic parties "or any other

Mexico has no freedom of worship and accused the government of being inept and responsible for the failure of agrarian reforms. Revolutionary leaders in the Mexican senate and chamber of deputies retorted that members of the clergy are "meddling" in politics and accused the Accion Nacional and the Sinarquista of being "traitors and outlaws." Meanwhile, the Mexican Secretary of Government has ordered governors of states to enforce laws against religious ceremonies outside churches. A ruling has been issued by the Secretary of National Defense forbidding soldiers in uniform to enter churches.



# The Archbishop of Kiev Plans Visit to United States

*Writes for Soviet Paper of Fine Relations of the Anglican and the Orthodox Churches*

**Edited by W. B. Spofford Jr.**

**New York:** — Metropolitan Nicholai of Kiev is to visit the United States at some date yet to be decided upon. "We do not know precisely when the Archbishop will arrive," Metropolitan Benjamin, a spokesman for Orthodox elements in the United States, told a representative of RNS, "but many of our people are eagerly awaiting his coming in the hope that it will lead to complete unity in the Orthodox community." Meanwhile the British ministry of information quotes Archbishop Nicholai as writing as follows in *Soviet War News* about the recent visit to Moscow of the Archbishop of York:

"The Archbishop of York's recent visit to Moscow was an outstanding event for the Russian Orthodox Church. It was not only a demonstration of friendship between the English and Russian peoples; it was also a clear expression of the sympathy of the Church of England, and of its feelings of brotherhood towards us. . . .

"The present war against the evil forces of Hitlerism has shown the two Churches' complete community of attitude to the brutal common foe. This community of feeling unites our Churches in sacred wrath. We have a common belief in the ultimate triumph of light and truth over the darkness and abomination of Nazi banditry. Metropolitan Sergii's message to his flock and the Archbishop of Canterbury's message to the Church of England are very similar in content and purposefulness. The exchange of messages between the heads of our Churches has raised to greater heights the friendly relation between our two Churches.

"On the invitation of the Russian Orthodox Church, the Archbishop of York, an important representative of the Church of England, visited Moscow accompanied by two ministers from London. The Archbishop of York talked with the Patriarch Sergii and was twice present at services conducted by the Patriarch in Bogoyavlensky Cathedral, Moscow.

"He spoke of the sympathy and friendship between the Russian and English peoples and between the

Churches of England and Russia; he spoke of the deep feelings which the English people have for the Russian people in the trials caused by the bloody war, and of the prayers of the English Church for victory over the common foe.

"The Patriarch Sergii assured the Archbishop of York of the brotherly regard of the Russian Church for the Church of England. The Russian churchgoers who filled the Bogoyavlensky Cathedral expressed their cordiality and respect for the envoy of the Church of England.

"I, who thirty years ago, during my student days at St. Petersburg, welcomed the English bishops, again had good fortune: I was the first to greet the Archbishop at the airport on his arrival in our capital.

"The Archbishop of York's visit to Moscow will no doubt do much towards deepening and strengthening the friendship between the two Churches.

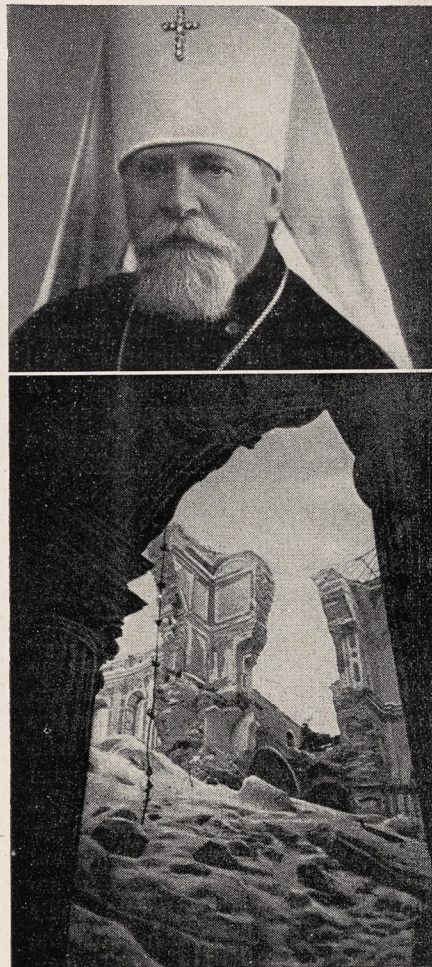
"The proposed return visit to England by a delegation of the Russian Orthodox Church will serve to bring the two Churches still closer together.

"Our Orthodox Church constantly prays the Lord for just, severe judgment over Hitler and his associates. This judgment will be the triumph of justice over the abomination of Hitlerism. Only when the light triumphs over darkness, and the aggressors' military forces suffer defeat, will human progress be possible. This triumph will also be the triumph of Christian principles over the anti-Christian forces of Fascism. Let the blessed hour of victory come soon, and through the cross of great trials and heroic deeds let there come a resurrection of the principles of justice, peace and love trampled down by Fascism."

It will be recalled that General Convention, meeting in Cleveland, voted unanimously to request the Presiding Bishop to appoint a delegation of Bishops to visit Moscow to carry greetings to the Russian Church from America. It is expected that an announcement of the appointment will be made shortly.

## HEARING IN CONGRESS ON NAVAL BILL

**Washington:** — Leaders in Congress have promised early hearings on the bill which would provide a new administrative set-up for navy chaplains by creating the office of a chief of chaplains, similar to that which the army has had since 1920. At present the navy chief of chaplains has that title only by courtesy and is officially merely an advisor to the chief of the bureau of naval personnel. Protestants, Catholics and



*Metropolitan Nicholai of Kiev who is soon to visit the United States. Below the ruins of the famous monastery in Kiev which has been destroyed by the Nazis*

Jews are united in supporting the proposed bill, according to the general commission on army and navy chaplains, but it is opposed by the navy. The bill provides for a chief of chaplains to be appointed by the president for four years with the temporary rank of rear admiral. There are now 1,750 chaplains in the navy, all commissioned officers. According to the general commission



the only reason the navy opposes the bill is because the proposal will cost the navy \$1,000 a year.

## NOTRE DAME CHIDED BY JOURNAL

*St. Augustine, Fla.*:—Notre Dame is criticized as yielding to pressure by "crypto-fascists" in dismissing Professor F. E. McMahon, in an editorial that appeared in the *Florida Catholic* last week. The paper is the official weekly of the diocese of St. Augustine of which the Most Rev. Joseph P. Hurley is bishop. "For many years," says the paper, "Professor McMahon has been a champion of the best ideals and of the best interests of this country," the editorial says. "Undoubtedly his many forthright addresses and writings have made him anathema to the cryptofascists in our midst. That, of course, is to his undying credit.

"That these crypto-fascists have now succeeded in causing his dismissal is a serious matter. All the more serious because his passing from Notre Dame University will leave in undisputed possession of the field a sorry assortment of peace-at-any-price voters, of America Firsters, and of bitter anti-Government men."

## MISSION SOCIETIES FACE SHORTAGE

*London (Cable to RNS)*:—Missionary societies in England are increasingly concerned over the shortage of missionaries, with estimates made that a thousand medical, educational and evangelistic posts must be filled to meet normal needs. The ministry of labor has agreed to release up to 200 women for important missionary posts abroad. The societies hope to further increase their strength by recruiting men from the armed forces at the end of the war.

## LEIPER REPORTS ON RELIEF

*New York (RNS)*:—Much headway has been made in correlating the postwar relief and reconstruction enterprises of British and American churches, despite the existence of serious organizational problems, the Rev. Henry Smith Leiper, foreign secretary of the Federal Council of Churches, revealed here on his return from a five-week visit to England. Commenting on the organizational problems, Mr. Leiper cited the "team" approach of

the English agencies, under which one relief unit will be given responsibility for sanitation, another will handle children and so on. American relief agencies do not attempt any such specific breakdown in their work. Another problem arises from the fact that the Red Cross is a private enterprise in England whereas it has a semi-official status in America. Mr. Leiper stated that a government-financed project had been launched to rebuild the 4,000 British churches damaged by bombing attack, and that an interfaith advisory committee has been established to assist in this work under the leadership of the bishop of London.

## RACIAL SEGREGATION IS PROTESTED

*Detroit (RNS)*:—Leading clergymen here have lodged protests with the Wayne County board of supervisors against proposals to partition the Detroit suburb of Inkster on racial lines, asserting the plan would deprive Negro residents of all public buildings and improvements and leave them saddled with a bonded public debt of \$767,000. Headed by top officers of the Detroit Council of Churches, a group of 25 ministers wrote the board, warning that any proposal to divide the village on a racial basis would be ill-advised, undemocratic, and conducive to disorder. Their letter was endorsed by the Protestant Pastors' Union of Greater Detroit.

Inkster has a white population of 4,500 and a Negro population of 4,000, and is governed by a council made up of three white and two Negro members. The white members asked the board of supervisors to approve petitions for the detachment of 80 per cent of the village, which is almost completely white, as a separate and new city, and to order a general election on the issue in December. The Negro councilmen have obtained an injunction temporarily blocking the partition scheme. They contend that the plan would leave the greatly reduced village of Inkster legally liable for the bonded indebtedness for public improvements, principally the water system and sewers, now standing at \$767,000.

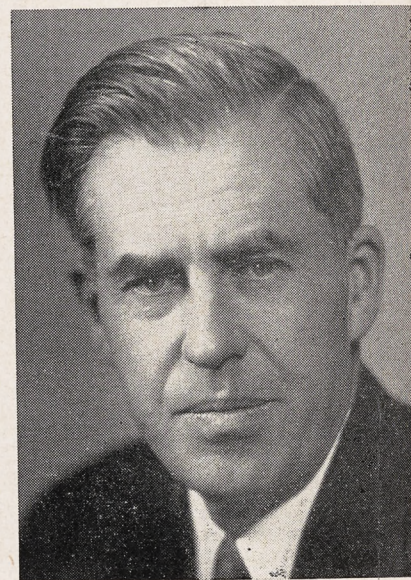
## FREEDOM OF WORSHIP IS STRESSED

*South Bend, Ind., (RNS)*:—Freedom of worship and belief for all peoples of the world should be one

of the guiding principles of any post-war international order, according to a resolution adopted here at a congress on peace, attended by representatives of churches, schools, labor unions and other civic bodies. The meeting also endorsed the Moscow Declarations; condemned the preaching of hatred against any race, nationality, color or creed; urged repeal of the Oriental exclusion laws, and went on record as favoring continued rationing after war in order that other peoples might be aided.

## COLLEGE IN CHINA CARRIES ON

*New York*:—In spite of fantastic living costs, a smaller student body and increased difficulties in maintaining a competent faculty, Hua Chung College, now at Hsichow, is



Vice-President Henry A. Wallace who is to give a nation-wide broadcast for the Church on December 4th, 10:45 to 11 p.m. eastern war time. Wendell Willkie will also broadcast for the Church at the same hour on December 11th

carrying on bravely according to President Francis C. M. Wei in a report to the National Council. Located in the far southwest corner of Free China, faculty members are deprived of new books and periodicals and rice is one hundred times as costly as it was when the college first located there. To offset this he states that the college is comparatively free of the dangers of war and is entirely free from air raids. There are 128 students: 93 men, 34 women. Of these 56 are Christian and 72 non-Christian.



## EDITORIALS

### *Death in a Parlor*

WHEN the archaeologists and anthropologists of the future get to studying the funeral customs of *Homo Americanus* (20th century) they should certainly come upon some strange data. They will not, as in ancient researches, find their material in temples of religion or sacred burying grounds but instead they will look amidst the ruins of the modern undertaking parlor (euphemistically called funeral home) and its inevitable adjunct, the rock-piled cemetery where they will find the remains of costly caskets, ersatz grass, and withered profusions of wasted flowers, amongst which capitalist culture's make-up-stained corpses were "laid to sleep." Traces, also, will be found of peculiar rites having taken place in the above emporia where, before heavily seated audiences, sentimental ministers of religion gave voice to strange mixtures of Holy Scripture, cheap poetry and subjective prayers climaxed by a tear-jerking attempt to precipitate the deceased from a white-washed past into a sweetness and light future. What will students of another period think of these remains of our vaunted civilization? A good question because, in the trappings of death, there is to be found a picture of the kind of life which went before.

On this basis our age has obviously tried to disguise the reality of death because it has not faced the actuality of living. We do not like to think of the awful possibility of life after death because we prefer to avoid the responsibility of living here and now. The Church (and fixated moderns please copy) has never thought of death as an escape from being alive; otherwise it would have like the Oriental religions, taught that it was the absolute end of personal existence. The Christian religion has always regarded immortality, not death, as the problem to be reckoned with so long as there was a possibility of personal survival. Death closes the books, so to speak, setting the judgment on each life once and for all precisely for the reason that

earthly existence is considered to be real and important. It matters, therefore, to eternity whether a man loved or hated his neighbor while he was on earth so that no amount of clerical clichés can, for example, strain needles' eyes to camels or vice versa. We submit that the modern practice of retreating from the fact of death is based upon the rationalization of wishing to do anything in this life and get away with it. For it certainly is not just a matter of chance that the more people of our time have got away with the grossest anti-social practices, and been given credit and esteem which

they enjoyed self-complacently, the more has the possibility of any absolute point of reference which would condemn these same acts and their perpetrators been washed away by the efforts of these pleasing professionals to disguise the hard facts about death and therefore of the life afterwards. Future scientists unfortunately will be unable to avoid unearthing the most colossal evidence of wholesale death and destruction in most regions of this earth. Can we doubt what their verdict will be about our so-called civilization, especially if they have also been finding some of the sort of material mentioned at the beginning? Our Church would have none of this sort of travesty if our people and clergy followed the intentions of the Prayer Book which, by its burial office and provision for a requiem, plans that our funeral rites should be dignified and simple, proceeding out of the depths of real sorrow and profound hope.

### "QUOTES"

WE MUST realize that we are a part of the great world and start to plan to live in that world. We want life to be more humane. We want to live up to the great historic issue of American freedom; freedom for our own land and for all the world. America will find a new song, a new opportunity. In her world relations she will demonstrate the practicality of Christianity — that in serving the world she serves herself. The really hard-headed are those who see the furthest. Christ was the hardest-headed man of historic record. Truly we are members one of another. Christian precepts and common sense will save the common peace. The common man, well informed, working with good will, is the greatest force in producing the world we want.

—HENRY A. WALLACE.

### *Death and Taxes*

RUMORS of an early end to the war in Europe cast gloom over New York's financial district, setting off a sort of 'peace panic.' Anticipating that peace would end fat war profits speculators unloaded shares in the big U. S. corporations known as 'war babies.'" So it was reported in a metropolitan newspaper. This contrasts ominously with the determined effort to prevent higher taxes on



the 1943 net incomes of corporations which we are told will be twice as large as in 1939. The United States Treasury has asked for taxes that will bring in ten billions, and to date all that has been devised in Congress is a program which will raise about two and a half billion. And this mostly consists of taxes on certain commodities and services that are really selected sales taxes. It would seem obvious to a high school boy that unless we show some courage in facing the situation that confronts us and take our medicine of higher taxes we are in for inflation on a large scale with all its misery and tragedy. Not only that, but there is the additional danger that any further taxes will be placed on the lower income group (which is where any sales tax hits) that is least able to carry it.

Churchill, with his customary bluntness, has not winced from warning us that 1944 will see the greatest sacrifice of the British and United States armies as he compares the impending blood-letting with Gettysburg and Waterloo. How can we, whose lives are not risked, contemplate this without a firm determination to make our small financial sacrifice! It is about time that the people of this country let their representatives in Congress know in no uncertain terms that they do not shrink from a tax bill that meets the needs of the emergency, and insist that the burden be placed where it can best be borne.

## For Christmas

\*All WITNESS readers are to receive presently a circular making a special Christmas gift subscription offer. It carries a form for the listing of names and addresses of friends whom you would like to have receive THE WITNESS every week for a year as a gift from you. These are accepted at the reduced rate of \$2 each. We will then send to each person listed a beautiful Christmas card announcing the gift as from you. We hope that many of you will accept this offer which is a gift to THE WITNESS as well as to your friend. We solicit your cooperation and support in extending the influence of the paper. If a considerable percentage of you act upon this suggestion it will mean a great deal to us of the Editorial staff who are doing our best to give you each week an inspiring and newsy paper, and at a price far less than that of any other Episcopal Church paper. May we also suggest that your gift subscriptions be entered at once so that your friends may begin with *The Autobiography of Bishop Johnson* in the issue of December 16th.

# The Hymnal Presents

HYMN FOR BIBLE SUNDAY

IT IS appropriate that a hymn for use on Bible Sunday should itself have a Biblical foundation. Indeed, one may go farther and agree with John Calvin and the Presbyterians that all materials of praise should be



in strict accord with the Scriptures. This is true of the hymn which follows. It was obviously suggested to the author by the Parable of the Sower. There is a recollection in the first stanza of Psalm 97:11, "Light is sown for the righteous, and gladness for the upright in

heart" (a favorite text of William Reed Huntington); the second stanza is reminiscent of Proverbs 4:18, "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day"; and the fourth stanza at once recalls II Cor. 4:6, "the letter killeth, but the spirit giveth life."

*Behold a Sower! from afar  
He goeth forth with might;  
The rolling years his furrows are,  
His seed the growing light;  
For all the just his word is sown,  
It springeth up alway;  
The tender blade is hope's young dawn,  
The harvest, love's new day.*

*O Lord of life, to thee we lift  
Our hearts in praise for those,  
Thy prophets, who have shown thy gift  
Of grace that ever grows,  
Of truth that spreads from shore to shore,  
Of wisdom's widening ray,  
Of light that shineth more and more  
Unto thy perfect day.*

*Shine forth, O Light, that we may see,  
With hearts all unafraid,  
The meaning and the mystery  
Of things that thou hast made:  
Shine forth, and let the darkling past  
Beneath thy beam grow bright;  
Shine forth, and touch the future vast  
With thine untroubled light.*

*Light up thy word; the fettered page  
From killing bondage free:  
Light up our way; lead forth this age  
In love's large liberty.*



O Light of Light! within us dwell,  
Through us thy radiance pour,  
That word and life thy truths may tell,  
And praise thee evermore.

Dr. Washington Gladden, a Congregationalist, was one of the editors of *The Pilgrim Hymnal*, a hymn book widely used in the denomination of which he was a minister. He was profoundly

interested in social subjects, and his hymn of social service, "O Master, let me walk with thee," written in 1879, was one of the earliest as it is still one of the best of this class of hymns.

The tune *Weymouth* for "Behold a Sower!" was written in 1941 by the Rev. Theodore Parker Ferris, rector of Trinity Church, Boston.

—Howard Chandler Robbins

# How to Read the Bible

FOR the first time in history, Bible publishers report that they have more orders for Bibles and Testaments than they can fill. This is due in part to the paper shortage but, more important, to an

enormous increase in the demand. Testaments for men in the armed forces run into the millions of copies. And more people at home are asking for copies too.



But are these copies read? I believe so—at least by men in service. The attractive poster issued by the American Bible Society for

use on Bible Sunday is true to life—for we have heard from many men in service, at home and abroad, who are reading the Bible. Captain Rickenbacker's example, and that of the marines in the South Seas, are widely followed. Everyone has heard of Captain Rickenbacker and his men, adrift in rubber boats, and the help the New Testament brought them. Not everyone has heard of the marines who landed on an island where the natives, as soon as they knew they were not Japanese, brought out a precious copy of the Bible, and proceeded to treat our men as if they were missionaries and friends! The experience converted one or two of the marines, who have read the Bible daily ever since.

But at home, the cynics tell us, people buy the Good Book but don't read it—"the least read best seller in the world." I wonder if that is true. My own experience does not bear it out. More people are asking questions about the Bible than I can ever remember. Probably other clergymen are having the same experience. And this implies that people are reading the Scriptures: they don't ask such questions until they arise in their own reading!

How should the Bible be read? To begin with, read it as you would any other book. That was the philosopher Coleridge's advice, and he added:

by **Frederick C. Grant**

*Chairman of The Witness Editorial Board*

Read it that way, and you will discover how *unlike* any other book it is. Don't read it in snippets, racing back and forth, here and there, looking for "proof texts" for some favorite doctrine—for example, the second coming, or the day of judgment. Don't follow some "chain" or Ariadne's thread. The Bible is no labyrinth, in which to get lost without such a clue! "Chains" and marginal references are a great help to those who already know the Bible familiarly; but they are not much help to the beginner. For him, they have the effect of treating Scripture as all on one dead level of obscurity; and they often result in reading-in ideas that are not really there.

Of course we want to know when the books were written, by whom, where, for whom, and for what purpose. A very useful guide will be found in any of the one-volume commentaries (e.g. Dummelow's, Peake's, Gore's, or the Abingdon—I recommend the last named, as a fine example of American scholarship). Briefer helps will be found in E. J. Goodspeed's *The Story of the Bible* (also to be had separately, *Story of the Old Testament*, *Story of the New Testament*), or in the much briefer prefaces to the various books in his excellent *Short Bible*. There was a time when almost all Bibles in western Europe had such brief introductions, and also tables of contents. It is a pity we don't have something of the sort in every Bible today!

Each book should be read, first, by itself—as you would read any other book. For the Bible is a library, a collection of books, all bound up within one cover. Here is the surviving ancient sacred literature of the Jews (the Old Testament), and also a supplement found only in the Greek version (the Apocrypha). To this the Church added the Christian sacred writings, produced by "evangel-



ists, apostles, and apostolic men" (the New Testament). This literature ranges from the beginnings of Hebrew poetry and folk-tale, perhaps about 1200 B. C., down to the latest book in the New Testament, Second Peter, about 150 A.D. Thus the Bible covers more than thirteen centuries of religious development. No wonder there is so much variety in it! It must be understood in terms of growth, change, reinterpretation and, above all, of continuing revelation. God reveals Himself to each age in its own language: He cannot say to a horde of barbarians what He can say to a society of saints and seers. But the striking thing is that the light always dawns *ahead* of men, and leads them on—and the direction is always the same. Men contradict themselves, and misunderstand Him; but He does not contradict Himself. The "primitive" traits in the Old Testament revelation are there because men were still primitive; but God's increasing purpose was leading them steadily onward until at last they saw Him revealed in the light that shone from the face of His Son Jesus Christ, the final Revealer of God and the Redeemer of men. Hence it is a mistake to treat Exodus or Leviticus as on the same level as the Psalms or the Gospels. There is a steady rise, sloping upwards, like our western plains which rise almost imperceptibly from the Mississippi to the foothills of the Rockies. And that is why the Church's teaching or "tradition" is a real guide to understanding the Bible. As Aristotle said, every process must be understood in terms of its final achievement, not its crude beginnings. Moreover, that is why you cannot simply lump everything together and call it "what the Bible teaches." For that teaching came in sequence, in proper order, "in many parts and in different ways" (Hebrews 1:1). It must be kept in proper order, to be understood. You don't go to a jeweler's bench and sweep up a box-full of wheels and springs and call it a clock.

The great aim in Bible study is of course to know the whole Bible intimately, and learn from it what you need for your own enlightenment, guidance, and inspiration. And this comes to you, after a while, as you come to know it familiarly. Its unforgettable words stick in your memory, and come to the surface of your thinking again and again, in prayer, in worship, in preaching and teaching (if you are a clergyman or a teacher), in conversation, and especially when you are trying to help someone else, and you begin to see life and its joys and sorrows, its difficulties and problems, in the "light that never was on sea or land" which comes from God's own revelation. Then you begin to hear the *Word* of the Lord, speaking directly to you. You don't have to be a veteran Bible-reader to enjoy this rich experience, or a clergyman or a professor! The miracle begins very soon after

you have made acquaintance with these inspired books—and you know they *are* inspired, for they now inspire you.

**B**UT what about this thing called "the inspiration of Holy Scripture"? If it is inspired, isn't it therefore infallible? And mustn't it contain all we need to know—for example, why the war has broken out, and when it will end? Yes; but do you really *need* to know that? Does your duty depend upon knowing all the secrets of future history? A lady asked me the other day what light the Bible throws on the war. Much, I replied; not when it will end, or how, but the great moral and religious principles that undergird all human life and run like the streams of energy that pulsate through the whole physical universe. God is just; the Bible teaches that. God is wise, and "loving unto every man—His mercies are over all His works"; the Bible teaches that. What a man—or a nation—sows, that he must also reap; the Bible teaches that. Sin is not mere stupidity, or lack of foresight, or a mistake easily excused; it is a horrible denial of the nature, the purpose, the very character of God—and leads inevitably to frustration, destruction, death. Cruelty, injustice, murder bring down the wrath of heaven upon men—and nations. The Bible teaches all that, and also the possibility of repentance and forgiveness. But it does not provide us with a scheme of history, based on Daniel and Revelation, so that you can calculate just when and how the war will end. What a boon that would be to people interested in the stock market! But what other good would it be? (Supposing it really would *be* a good, to predict the rise and fall of stocks!)

This whole idea of infallible, inerrant, literal inspiration, which turns the apostles into "penmen of the Holy Ghost," is not the genuine Christian view, but a very modern one. The ancient Catholic Church, the Fathers, even the mediaeval Schoolmen, and certainly the Reformers were not bound by such literalism. "Fundamentalism" is a very recent movement here in America; and its view of Scripture is no older than the 17th century, when it grew up in the course of heated sectarian controversy over the Bible—or rather, over current and at that time modern doctrines, which people tried either to prove or to disprove by appealing to texts of scripture. The human element in the Bible has always been recognized by the Church, certainly by the Anglican Communion, where biblical scholarship has always been free and unfettered. The Church does not say to the scholar, This is the true doctrine, and you must force your research to support it—or be fired! Instead, the Church says, This is the true doctrine, about God, about Christ, the Holy Spirit, the nature of man, the sacraments,



forgiveness, the communion of saints, and so on; and you can find the beginnings of that teaching in the Bible. But religion is a *present reality* (live it, and find out for yourself!), and you cannot prove anything by appeal to an ancient book. Indeed, some things in that ancient book have been left behind—for example, the resurrection of the flesh, or the expectation that the Day of Judgment would come in the first century, before the apostles all died. But the Church's teaching is not involved and complicated; it is simple, and deals only with the great basic convictions of our faith. The rest is left to "pious opinion"—and here individuals often disagree, and with perfect right. Let us hope it is also, in every case, with perfect charity!

"Fundamentalism" or, as it used to be called, "Bibliolatry" is not really a deeper and sincerer kind of loyalty to the Bible; it is only a childish, naive, petulant insistence that God must tell us all we *want* to know, whether we *need* to know it or not. But the divine revelation was not made in order to satisfy human curiosity. It covers the essential things, and no more. And, in the words of the poet Keats,

"This is all ye know, in heaven and earth,  
And all ye need to know."

As Dean Colwell of Chicago reminds us in his splendid little book, *The Study of the Bible*, the real modernists, in the bad sense, are those who try to force a modern theory, or modern doctrines, upon the authors of the Book of books. The genuine modernism of the Bible is seen in the way it speaks to us, and to every generation, in the name of God, with no regard to our pet theories,

## SONNETS

### for ARMAGEDDON

THE BEATITUDES  
A Sequence of Eight Sonnets  
By  
Charles Rann Kennedy

#### Hope

HOPE is a pinioned bird of God, born blind,  
Who sings the night through, heralding the  
day,

And reckoning privation gain, makes gay  
Her darkling world with radiance of mind.  
Oh, do not dream those brilliances that find  
Your living eyeballs came by other way  
Than her triumphant dusk! By Christ, I say,  
Let sacrifice at least go unmaligned!  
And who dares promulgate the counter creed,  
That joy so pure disguises grim despair,  
When all her victories reign everywhere?  
Cowards emboldened, slaves of custom freed,  
Pain made reward, and death an angel rare  
With God's viaticum to slake last need.

THE WITNESS — December 2, 1943

doctrines, or partial apprehensions of truth. For it really finds us where we are, and speaks to us about what we supremely *need* to know, and what we supremely need to *do*, whatever our rank or station, our wealth or our poverty, our ignorance or our learning, our virtue or our sins.

## Stories About BISHOP JOHNSON

Many stories have been sent to us by readers illustrating the wit and wisdom of Bishop Johnson. It is our plan to present them over a period of a few weeks before starting the AUTOBIOGRAPHY, which will then run serially for a period.—EDITORS.

Addressing a meeting of men at St. Luke's, Minneapolis, Bishop Johnson was kidding the rector about long sermons. He drove home his point with: "Out in Colorado they have a sign over a gate that reads, 'If you can't close this gate, don't open it.' I should like to see that sign on the pulpit of every church in the country."

\* \* \*

When a man apologized to the Bishop for the language a group of men were using within ear-shot, he came back: "Why apologize to me? You weren't taking my name in vain."

\* \* \*

When an avowed atheist on a train tried to argue with the Bishop about the existence of God he didn't get to first base—the Bishop merely told him that it was a free country and he could believe or not as he wished. As they passed a farm the atheist called Johnson's attention to a fine flock of pigs. Said the Bishop: "They don't believe in God either."—Submitted by the Rev. F. D. Tyner, Rector of St. Luke's, Minneapolis.

\* \* \*

Many attending General Convention in New Orleans found themselves unprepared for the heat of that southern city. It was then that Bishop Johnson sent his famous telegram to his wife in Denver: "S.O.S., B.V.D., P.D.Q., R.S.V.P., I.P.J."

\* \* \*

Mrs. Johnson came into the Bishop's study and told, with great enthusiasm, of a ride she had with a friend in a Cadillac. "I want you to buy me a car just like that; my heart is set on it." To which the Bishop replied: "My dear, keep your heart

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set on it as long as you can for it is the only part of your anatomy that ever will touch one."

\* \* \*

*Bishop Johnson to Mrs. Johnson:* "Gracie, what is the difference between a wife and an umbrella?"

"I don't know, Irving."

"You can shut up an umbrella, Grace."

Same day—later: "Irving, why is a wife like an umbrella?"

"Don't know, Grace."

"Well, Irving, she is a bunch of ribs tied to a stick."

—Submitted by Bishop Bratton

## THOUGHTS ON HOLY COMMUNION

*A Series by John Wallace Suter  
Custodian of the Book of Common Prayer*

**I**T IS Sunday morning, and I am walking to a Church where the Sacrament of Holy Communion is to be celebrated and administered. As I proceed on my way, my mind is busy with certain thoughts. Why have I taken the trouble to arrange my plans so that I can attend this service? Why not relax or read the paper or take some outdoor exercise?

The first and most compelling answer is a Person: the Lord Jesus Christ. I am being drawn to a place where He awaits me, in obedience to His command and in anticipation of the immeasurable reward which is His presence. Something deep within me responds to the invitation, Come unto me, all ye that travail and are heavy laden, and I will refresh you.

And who is this Jesus Christ? He is both God and Man. Probably I shall never fully understand this paradox with my mind, but my heart knows that the words enshrine a tremendous truth. It was really God who embodied Himself in Jesus, and what God embodied Himself in was truly a man. God sent His Son who, in turn, when His earthly life was finished, sent His Spirit, to be with men and women and children for all time. This Spirit, the living power of the risen Christ, is one with the Father and the Son. Such thoughts, touched with poetry and imagination, intimate a mystery not of darkness but of light. If intellectually I only half understand it, yet I believe it to be a guarantee that the Presence who draws me to Church is the authentic representative of the heart of the universe.

Many other thoughts enliven my mind as I go on my way. I do not feel the force of all of them equally on any one Sunday, but now one and now another holds my attention.

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## Memory Work

By

GEORGE I. HILLER,  
*Rector of Trinity, Miami*

**I** OBJECT to my children being taught some of the things they are being required to memorize."

I jumped into that one quickly. "I am sorry, but I believe in the memorizing of certain fundamental things at an early age. I know that some modern educationalists tells us we ought not to insist on it, and so on, but I do, and so far as the Church School is concerned, I wish I was able to make them all learn the catechism letter perfect."



Having decided I was an old fossil, he relinquished the argument and started to talk about other things. We had a pleasant chat on a wide range, then gradually, the pattern began to dawn on me. Father of three children, never very much interested in their religious education, he had suddenly become interested in that phase since the exigencies of life made the future less secure.

"I have no hope for a post-war world. I do not know whether I shall return to my family. I am fearful of all the turmoil and social unrest around us. I want my children to have a better chance than I had, I am hopeless."

The answers to these doubts, my friend, can only be within the individual, no argument will assuage. God will bring to pass in this world what He in His creation has prepared. You can help, you can doubt, you can perhaps even hinder. I do not suffer your fears, not because I do not see what you see, but because I still believe that "God the Father created me, and God the Son redeemed me, and God the Holy Ghost sanctifieth me." I fear and tremble, I cannot explain, but I hold fast to that belief. Perhaps I am an illusioned individual, but in that faith I dare to hope—that is more than you do, and I insist that is the most you can pass on to your children.

Well, anyway, those children recited the "first office of instruction" last Sunday. I pray that in words there may be some foundation upon which faith may be built in the years to come. Memory may hold a dogmatic expression. It cannot do much with a nebulous theory. There comes a time for all of us when we must call heavily on our own personal resources. May God grant us faith in that trial.

THE WITNESS — December 2, 1943



# News of the Episcopal Church in Brief Paragraphs

Edited by James W. Hyde

## Bishop Powell Installed

**Baltimore:**—Bishop Powell was installed as the ninth Bishop of Maryland at a service last week which packed the Cathedral of the Incarnation. It is the first time that a service of installation has taken place in the diocese.

## Coffin to See Temple

**New York:**—The Rev. Henry Sloan Coffin, moderator of the Presbyterian Church in the U.S.A., has gone to England and Scotland where he will present the latest developments in the proposed union of the Presbyterian and Episcopal Churches to the Church of Scotland. He will also confer with Archbishop Temple on the matter while in England.

## Chaplain Decorated

**Washington, D. C.:**—Chaplain Clifford Chadwick, formerly rector of Trinity Church, Hamilton, Ohio, was one of the first chaplains to be awarded the Legion of Merit in this war. His citation, according to a war department dispatch, read: "Chaplain Chadwick was continually forward with the troops, and often beyond the lines. His ministrations to the wounded and dying were inspirational to both officers and men. His leadership and calmness while assisting in the evacuation of the dead and wounded made many difficult situations easier. With complete disregard for his own safety, when there was every chance of his becoming a

casualty, he gave moral and spiritual support to the members of his organization."

## Sponsor U.S.S.R. Day

**Los Angeles (RNS):**—Four top-ranking clergymen in this city were among the 100 sponsors of Soviet Friendship Day, observed here. They were the Roman Catholic Archbishop John J. Cantwell; Bishop Bertrand W. Stevens of the diocese of Los Angeles, an editor of *THE WITNESS*; E. C. Farnham, executive secretary of the Los Angeles church federation; and Rabbi Edgar F. Magnin.

## Too Many Sundays

**Boston:**— "The Battle for Sunday" is being waged on many fronts, according to the Rev. H. Robert Smith. In his leaflet for Grace Church, Newton, Mr. Smith pointed out that October 31 was Temperance, Youth, Girl Scout and United War Fund Sunday, as well as Reformation Sunday, Nineteenth Sunday after Trinity, Eve of All Saints' Day, and the Feast of Christ the King.

## Progressive Mission

**Louisville:**—On a recent Sunday afternoon, visitors saw the progress being made at Trinity Mission, here, under the splendid leadership of the Rev. S. Hughes Garvin, canon of Christ Church Cathedral, under whose supervision the mission now operates. A large congregation, many of whom were former members of the mission, heard Bishop Clingman preach in the newly decorated church. The following Sunday the congregation conducted a survey of the neighborhood for the unchurched, particularly in the nearby Clarksdale housing project, where some fifty non-church people were found. This is one of a number of forward looking projects of the mission.

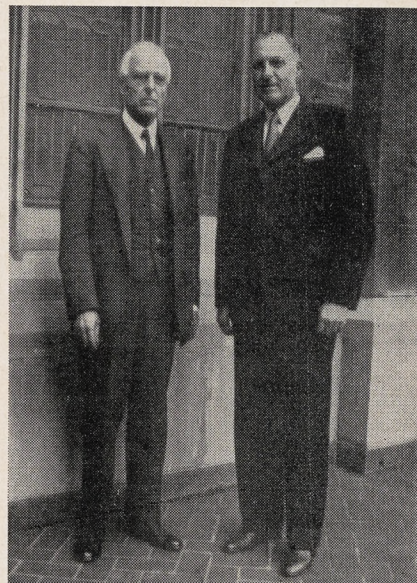
## Massachusetts Women Meet

**Boston:**—The 66th anniversary of the Massachusetts Women's Auxiliary was observed in the Cathedral Church of St. Paul on November 17. Bishop Sherrill was the celebrant and the Rev. Kenneth deP. Hughes, rector of St. Bartholomew's Cambridge, preached. Miss Elsie G. Dex-

ter, president, opened the afternoon meeting where the Bishop spoke in behalf of increased missionary interest and gifts. Bishop Charles S. Reifsnider spoke on the position of Japanese Christians both in Japan and in this country. His message was received with sympathetic understanding and the allotment of Christmas gifts for children of Japanese Christians in relocation centers was over-subscribed.

## Shipyard Services

**Portland, Maine:**—The Rev. G. Melbourne Jones, defense chaplain of the diocese of Maine, has inaugurated Church services in the yards of the New England ship yards. According to *Keel*, a tabloid paper devoted to the interests of shipyard workers



*A snapshot of Henry Sloan Coffin and the chairman of the WITNESS editorial board, Frederick C. Grant. Dr. Coffin, as Moderator of the Presbyterian Church, has just left for England where he is to confer about unity with the Presbyterian Church leaders and also with the Archbishop of Canterbury*

## For Christmas

★ Many readers of *THE WITNESS* give subscriptions to friends as Christmas gifts. We accept these at the reduced price of \$2 a year, and send to the friend a Christmas card announcing the gift. Merely send in your list with a check and we will do the rest. May we suggest that this be done at once so that your friends may start receiving their paper with the issue of December 16th when the first installment of the *Autobiography of Bishop Johnson* will appear. We will then send the Christmas cards to reach them during Christmas week. The addresses of *THE WITNESS* will be found at the top of page three.

in Portland, the services are well attended. "Workers in the yards want the services and will be helped by them," the paper said.

## Mortgage to Burn

**Phoenix:**—Dean Edwin S. Lane has announced that Trinity Cathedral here has paid off its mortgage of \$4,000 leaving the property free and unincumbered. The \$313,000 plant of Trinity Cathedral was begun under Bishop Atwood in 1915, and completed under Bishop Mitchell in 1930 with the erection of an addition to



the parish house. The ceremony of the burning of the mortgage has been planned as a feature of the annual meeting to be held on January 11.

### Governor and Vestryman

*Albany:*—The Hon. Thomas E. Dewey, governor of New York, at a recent meeting of the wardens and vestrymen of St. Peter's Church, was elected to the vestry and has agreed to serve. Mr. Dewey made St. Peter's his parish church when he took up residence in Albany. The rector is the Rev. Erville B. Maynard.

### Church Destroyed by Fire

*Auburndale, Mass.:*—The Church of the Messiah and its parish house were almost completely destroyed by fire on the night of November 15. The church was built about seventy-five years ago. Although the essential church records were saved, practically the entire contents of the church were lost, including a valuable library of church music, some of which dated back to 1885 when Horatio Parker, one of the leading musicians of his time, was the organist. The property was covered by over \$50,000 of insurance in the Church Properties Fire Insurance Corporation.

### Churchmen in England

*Minneapolis:*—Mr. C. Bolles Rogers, president of St. Barnabas', the Church hospital of Minnesota, will go to England as Red Cross deputy to the British Isles. He left November 20 for Washington where transportation details will be arranged. Mr. Rogers will be first assistant to Harvey Gibson, Red Cross delegate, and will share with him administra-

tion of all Red Cross work in the Isles. Mr. Rogers is president of the Minneapolis hospital council, and directs the operation of Sheltering Arms, Church hospital for polio patients.

### At Chaplains' School

*Boston:*—The following Episcopal chaplains attended the November session of the Harvard chaplains' school according to the army and navy commission; Captains Eric I. Eastman, Howard F. Klein, Harvey L. Woolverton; First Lieutenants Herbert S. Craig, Robert L. Curry, John U. Harris, Joseph L. Kellermann, Thomas S. Matthews, and Stanley Wilson.

### Sherman Resigns

*New York:*—The Rev. Arthur M. Sherman has resigned as executive director of Forward in Service, effective January 1st, and has accepted a position on the staff of Grace Church, New York. He is the third prominent executive to resign from the staff of the Church Mission House in the past few months.


### Active Missions

*Lexington, Ky.:*—At a recent meeting of the executive council of the diocese of Lexington, Archdeacon Sidney E. Heath submitted the report of the department of missions and included an analysis of the part the missions were playing in community service. It was stated that the missions had lost heavily in resident

membership through the war. One mission reported 61% of its members either in the armed forces or in war industry away from home, and another group reported one third of its members serving the war effort. In spite of these large numbers being away from the churches it was revealed that they were wielding greater influence in the community than their numbers would indicate. The clergy are leaders of many civic committees and the laity are spending and being spent in the service of the community.

### Mission to Campuses

*New York (RNS):*—A Christian commission on wartime campus missions has been set up under the joint auspices of the department of evangelism of the Federal Council of Churches and the War Emergency Council, representing denominational educational agencies. The commis-



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sion will sponsor a series of week-end preaching missions on college campuses where military trainees are stationed. The project is expected to be launched after the first of the year. Officers of the new commission are: Chaplain C. Leslie Glenn, New York, an editor of *THE WITNESS*, chairman; Heil Bollinger of Nashville and Miss Eleanor French of New York, vice-chairmen; Dr. Jesse M. Bader, New York, director; and Robert Giffen, Princeton, campus secretary.

### Canon Paul Atkins

*York, Pa.*:—The twenty-fifth anniversary of the rector of St. John's Church, Canon Paul S. Atkins, was celebrated on November 7. His quarter century rectorship is the longest in this 188 year old parish, and during it \$38,000 of debt has been paid. Mr. Atkins has served as president of the York school board, is now president of the York recreation committee, and has been active in many civic welfare organizations, including 17 years' service as instructor in public speaking at the Y. M. C. A.

### High School Mission

*St. Paul (RNS)*:—In the belief that high school students are emerging into a new importance in war time, the Minnesota council of religious education has decided to sponsor a statewide high school Christian mission. The project was announced following the visit to Minneapolis of the Christian mission on world order. Plans call for visits to a majority of high schools in the state by Protestant leaders who will hold one-day meetings. They will consist of preaching and group and individual consultations in the schools, mass meetings in the evening, and talks before luncheon clubs and other adult groups at noon.

### 2005 AD or After

*Seattle (RNS)*:—Organic union of the Presbyterian and Episcopal churches may be delayed until 2005 in the opinion of the Rev. Arthur W. Farlander, Santa Rosa, Calif. Bringing a special message to the diocese of Olympia from the Presiding Bishop, Mr. Farlander pointed out that "the present is the boom of the future, in planning for such a union."

### Arizona Convocation

*Phoenix*:—The 50th convocation of the missionary district of Arizona was held at Trinity Cathedral and, in spite of wartime difficulties, almost

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every parish and mission was represented. Bishop Mitchell, in his opening address, urged world living on the Christian scale of love. The other high light of the convocation was an address by Bishop Gooden of Los Angeles who told about the General Convention and brought a special message from the Presiding Bishop. The convocation was held in conjunction with the annual Arizona convocation of the Arizona Federation of Churches of which Bishop Mitchell is the president.

### Hume Memorial Service

*New York (RNS):*—A memorial service for the late Rev. Theodore Carswell Hume, first representative of American Protestantism to go to Europe under the churches' general plan of post-war reconstruction, was held here at Calvary Episcopal Church under the joint auspices of the World Council of Churches, the Federal Council of Churches, and the General Council of the Congregational Christian Churches. Mr. Hume was killed when the Swedish transport plane Gripen was shot down off the Swedish coast.

### No Episcopal Women!

*Indianapolis, Ind. (RNS):* — A campaign for blood donors has been launched here by women of various faiths under the sponsorship of the Indianapolis Council of Churchwomen. Baptist women will recruit donors during the last two weeks of November; Methodist women, in December; Presbyterian and Roman Catholic women, in January; and Evangelical and Reformed women, in February.

### Follow-up Planned

*New York:*—Local church councils are preparing now to launch regional missions modeled after the national Christian mission on world order, it was stated last week by the Rev. Paul G. Macy, director, in an interview with RNS. Speaking teams will be sent to the smaller cities and towns to present the concern of the church in establishing a world order based on Christian principles.

### Board of Directors Meets

*New York:*—All members and officers of the board of directors of Union Theological Seminary, here, were re-elected at the recent meeting of the board. They include: Thatcher M. Brown, president; George Van Santvoord, vice-president; Francis T. P. Plimpton, recorder; Benjamin Strong, treasurer; and Charles T.

White, comptroller. Mr. Strong announced that, as of June 30, 1943, the seminary endowment funds had a book value of \$7,859,910 and that the market value of these securities was \$7,976,695. "For the first time in ten years the market value was greater than the book value," he stated.

### To Visit Near East

*London (cable to RNS):*—A correspondent of the *London Times* reports that the Patriarch of the Russian Church is to visit communities in the Levant. It was also announced over the Dakar radio that Metropolitan Nicholai of Kiev would head a delegation of Russian Church leaders on a visit which would extend from Beirut, Syria, to Palestine.

### Parish Celebration

*Detroit:* — Trinity Parish celebrated the fiftieth anniversary of the consecration of its present building at a service of thanksgiving on November 7. This building made a significant contribution to American church architecture, being based on considerable study of the style of

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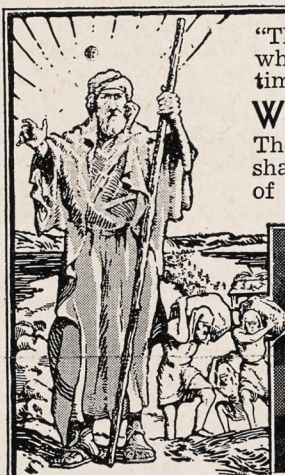
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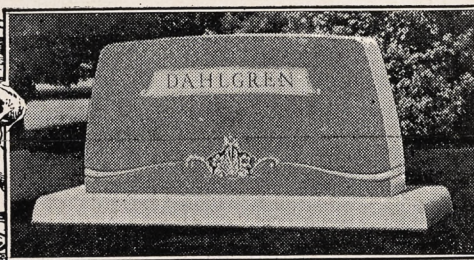
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gothic prevalent in the southern counties of England at the close of the 14th century. It represents the best in the period when the so-called decorated gothic was being replaced by perpendicular. The Rev. John L. Knapp is the present rector of the parish.

### Religion in School

**Toronto (RNS):**—Toronto clergymen are now giving religious instruction in 34 of the city's schools, it was announced here by the Inter-Church Council. Non-sectarian religious teaching is similarly being introduced in the school curricula of many small Canadian communities.

### Church School Forum

**Louisville:**—Under the auspices of the diocesan department of education a panel discussion was held for the clergy and church school superintendents in the Louisville area on the subject "Is faith in God a necessity for parents and children today?" Some forty clergy and leaders attended the forum. The outcome of the discussion led to the calling of another meeting in January at which time concrete problems confronting each church school will be discussed and some postwar planning will be made to meet the situation.

### Hospital Extends Aid

**Louisville:**—The John W. Norton memorial hospital of the diocese of Kentucky has made the entire income of its endowment fund available for the care of charity patients. This step is in keeping with the spirit which lay behind the original impulse to create a Church hospital in Louisville. This is the only hospital here which employs a full time chaplain and was the first one to establish a clinic for the poor and a blood plasma bank.

### Three Questions

1. When a woman appealed to King Solomon charging that her child had been stolen by another woman, how did Solomon determine which was the mother?

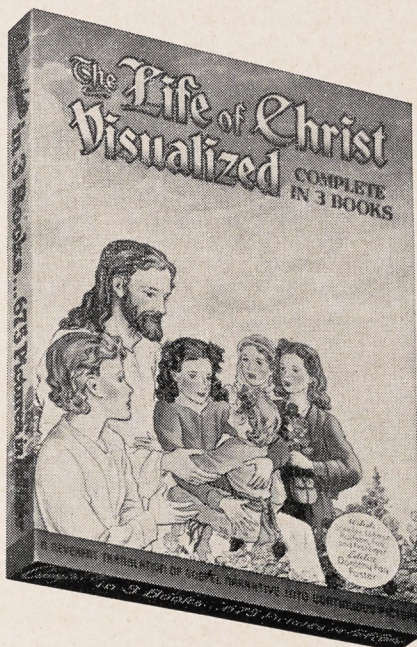
2. Three young men of a king's guard argued whether wine or women or the king were the strongest. What did they decide? (Special to New Yorkers: On what public building is part of their decision carved?)

3. A cat once came into the Chapel of St. Paul's School, Concord, just before the sermon. After it had been ousted, Dr. Drury announced that he had changed his text and would preach on this one: "The Lord said, Put forth thine hand and take it by the tail." What event does the text refer to?

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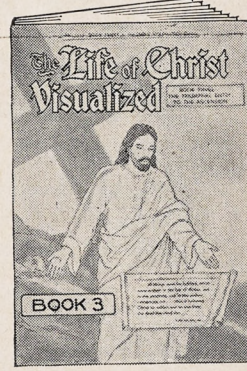
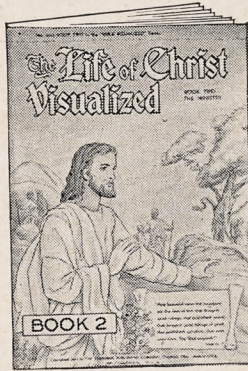
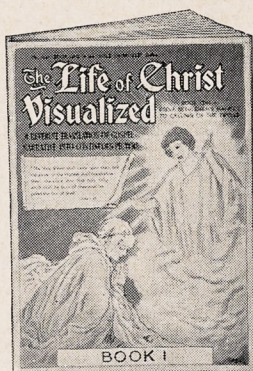
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—W. R. H.

\*THE PRINCIPLES OF CHRISTIAN ETHICS, by A. C. Knudson. Abingdon-Cokesbury. \$2.75.

This book, by the former dean of the Boston University school of theology, admirably sets forth the perfectionist position in Christian ethics. It is a ray of light shot through the gloom of recent pessimistic interpretations, but one wishes that the author had a deeper understanding of scientific psychology and that he did not so easily dismiss the arguments of his opponents. As an historical survey of the field it is excellent although more attention might have been given to some of the results of modern New Testament criticism. Dean Knudson's book will make valuable reading for preachers and laymen alike.

Answers to

### THREE QUESTIONS

1. He threatened to kill the child. The false mother agreed but the true mother relinquished her claim rather than have the child killed. I Kings 3.

2. They agreed that "above all things truth beareth away the victory." "Wine is wicked, the king is wicked, women are wicked. . . . The truth endureth and is always strong; it liveth and conquereth for evermore." I Esdras 3 and 4. (The New York Public Library.)

3. When Moses was told to cast his rod on the ground, it turned into a serpent. Exodus 4.

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By Wendell Willkie

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THE WITNESS — December 2, 1943



# BACKFIRE

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

CLARENCE C. BRINTON  
Layman of Philadelphia

In THE WITNESS on November 4th you state the bishops authorized the use of intinction or communion in one kind, provided the permission of the bishop of the diocese has first been secured. In the issue of General Convention News which has been distributed generally throughout the Church it is stated "Bishops Reject Intinction." Evidently someone is wrong; and in a matter of such importance, something should be done to make it clear just what the Convention did. The whole reporting does not make sense; won't you clear it up?

ANSWER: The confusion has come about through a careless piece of writing and headlining in General Convention News. The bishops did not reject intinction or communion in one kind; neither did they canonically approve of either. When the House of Deputies' resolution approving of intinction or communion in one kind was presented to the House of Bishops, it was pointed out that we had at a previous General Convention created a committee to study the matter and to make inquiry of the Lambeth Conference. Therefore, the resolution of the House of Deputies was referred to this existing committee.

It was then pointed out on the floor of the House that this left the Church in uncertainty for an indefinite period because no one knew when the next Lambeth Conference would meet. It was voted, therefore, to take a straw vote of the House, so that the Church might know the mind of the bishops on this matter. The two uses were then linked together in one motion and by a vote of approximately two to one, the bishops decided in favor of intinction or communion in one kind provided the permission of the bishop of the diocese was first secured. This action is not legislation, it is merely expressive of the mind of the House of Bishops in granting permissive use when the consent of the diocesan is first obtained. This is an interim working arrangement.

It is unfortunate that this confusion has arisen and that the correction cannot be made officially. I have communicated with the Rev. John W. Irwin, who is in charge of press relations for the National Council and he admits that the facts are substantially as I have given them and that the report and headline in The General Convention News do not give a true picture of what was actually done. He regrets that there is now no official way of correcting the mistake since the editor of the News is no longer in their employ.—  
Theodore R. Ludlow.

\* \* \*

PERCY M. BINNINGTON  
Rector, St. Andrew's, Stamford, Conn.

Noting the Rev. Richard M. Fenton's letter Nov. 4th with regards to the Church of England and the king's pledge—it is true that the Church did "Protest" and does protest against certain Roman doctrines and superstitions and was "reformed" so that these doctrines and su-

perstitions were no longer encouraged, but the Church of England did not cease to be a Catholic Church, for the Church did not give up the Catholic creeds—and I believe still uses the Athanasian Creed—or ministry, or sacraments. It might also be noted that in the service of the coronation of the king—the king's ring is put on his fourth finger, symbol of "the ensign of kingly dignity and of defence of the Catholic faith."

ANSWER: The Rev. Edward Maxted also wrote us again along similar lines. He states that the coronation service is essentially a state service and that the king does promise to support "the Protestant and Reformed Religion"—insisted upon to prevent a Papist becoming king. The king also promises to defend the Catholic Faith and the Church is described in the service as the Holy Church of God. All interesting, so we will now let the matter drop.

\* \* \*

CHARLES ALFRED JOHNSON  
Layman of Denver, Colorado

There was a misstatement in THE WITNESS of October 28th. In the story about "Churches Helping Service Men" you speak of St. Paul's Cathedral, Denver, having a canteen. It is, as you know, St. John's Cathedral. We are operating a canteen under the auspices of the army and navy commission, headed up by members of the cathedral and operated by the ladies of the Episcopal Churches of the city, who are doing a marvelous and efficient job. They are taking care of between seven and eight hundred a day. They serve hot waffles and a regular plate luncheon and also have a fountain at which can be obtained anything to drink that could be obtained in a first class drug store. We have a game room with a pooltable, piano, radio, victrola and a ping-pong table. The canteen is tremendously popular.

ANSWER: Sorry for the error—with the dean of the cathedral one of our contributing editors we surely should have known the name of it. Fact is we had a story in this paper about the canteen when it was first opened.

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