

The WITNESS

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FEBRUARY 10, 1944

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(Story on page three)

BISHOP PARSONS ON UNITY

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. Spiritual Healing 4 P.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
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. Edward R. Welles, M.A., 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.



For Christ and His Church

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FEBRUARY 10, 1944
VOL. XXVII. NO. 31

CLERGY NOTES

BALL, IVAN H., priest-in-charge of St. Paul's, Monongahela, and St. Mary's, Charleroi, Pa., has resigned to accept a call to Trinity Church, Watervliet, N. Y.

CULLENEY, GEO. W., has resigned his work in Conway and Searcy, Ark., to become assistant at the Cathedral in Albuquerque, New Mexico.

FENN, DON FRANK, has moved into a new rectory at 311 E. Oakdale Rd., Baltimore 10, Md.

GOSNELL, H. C., has been commissioned a lieutenant (j.g.) in the naval chaplains corps. He is on leave from the Church of the Holy Trinity, Lincoln, Neb.

HOADLEY, SIDNEY, has left Christ Church, Central City, Neb., to become rector of St. John's Church, Green River, Wyo.

HOLLIFIELD, JOSEPH P., is rector of Christ Church, Beatrice, Neb.

LOANE, W. P. C., formerly rector of St. Stephen's, Steubenville, Ohio, is now rector of Christ Church, Greensburg, Pa.

MARTIN, R. S., has resigned St. Paul's Church, Fayetteville, Ark., and the student pastorate at the University of Arkansas, to undertake a new work being opened in Austin, Texas.

PARDINGTON, GEO. P., former rector of St. Paul's Church, Greensboro, Ala., has become rector of St. Matthew's Church, Houma, La.

ROBINSON, DONALD, has been called as assistant of the Church of the Holy Trinity, Lincoln, Neb. He leaves the rectorship of Grace Church, Columbus, Neb.

STAMS, GEO. A., former rector of the Church of St. Phillip, Omaha, has become rector of St. Andrew's Church, Evanston, Ill.

STARRATT, ALFRED B., has been elected rector of St. Anne's Church, Lincoln, Mass., to succeed the Rev. Richard S. M. Emrich.

STRONG, RICHARD A., formerly of the diocese of Connecticut has been called as rector of St. Paul's Church, Nantucket, Mass.

THOMPSON, WM. A., rector of the Holy Comforter, Montgomery, Ala., has become rector of St. Paul's, Aramingo, Philadelphia. His address is: 3824 Kensington Ave., Philadelphia 24, Pa.

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 Paysant, M.A.
Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.
Class in "The Art of Living" Tuesdays at 11 A.M.

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

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
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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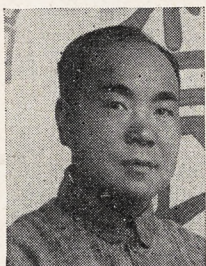
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Kimber Den Tells the Story Of Christian Union

*Educational and Medical Services Are But
Part of the Vast Project that He Directs*

By Kimber H. K. Den

Lichwan, China: — Refugee students are now helping with the teaching in our Bible Schools, enabling us to open a new one at the field



service center in Changchen and the other at Hwangchen. Under my direction daily classes are held on Bible stories, civics, language, writing

and arithmetic. After the classes games are played which help teach the village children team-work and good sportsmanship. Once a week we hold meetings of the teachers to discuss our work and problems. Late in the fall we had an exhibit of the work the children did in the schools which aroused general interest.

The Nanchen government rural normal school sent its entire student body to visit our center. Entertaining such a group, over three hundred, was a problem with our limited staff. However we did our best, and the visitors showed keen interest in our home for war-orphans and the kindergarten classes where they spend a large part of their time.

The refugee children of the war-orphanage took an excursion to the Dragon's Pool, a place of historic interest about twelve miles from our center. Before reaching our destination we went through thick woods leading to a high mountain where the children did a good deal of hard climbing. It did them a lot of good. We had a picnic supper at the Dragon's Pool, and before starting back a sun-set meeting when we offered prayers of thanksgiving to the

Heavenly Father for all His loving kindness to us and praise for His wisdom, power and glory as revealed in nature.

We had four children graduate from our refugee school this year. One has entered the government normal school to train to be a teacher in rural areas; another war-plan has been accepted by the army for special training in radio; a third has returned to help his old father who is a refugee farmer on our rehabilitation project. When he came to us three years ago he knew nothing

about farming. But now he is considered one of the most skilled farmers in our colony and has made a good record, as shown by his fine crop of rice and other products. The fourth to graduate is a refugee girl who has gone to study nursing which she will make her life work.

When these children came to us three years ago they were quite destitute and helpless. Now they have gone into the world with good promises for their future. There is nothing in our work that gives us larger satisfaction than to help these destitute refugee children obtain a foothold in life.

It is hard for us here to realize that it was over six years ago (Marco Polo Bridge Incident was July 7, 1937) that our enemy started his ruthless invasion. We took up arms against the lawless aggression of the invader. Today we are more cheerful than we have been in years because our Allied Nations are ap-



Here are healthy children of guerilla and refugee families lustily singing one of China's new songs. These children, mostly orphaned by the war, are getting good care under the direction of the Rev. Kimber Den. The cover picture shows a tiny tot going through a necessary operation on reaching camp. Children living for months under guerilla warfare have more on their heads than hair, and a clipping is a part of the general cleansing they get when they arrive at the colony. Those who care to aid may learn how by reading the footnote at the end of Mr. Den's story

proaching final victory and we have the assurance and hope that all our efforts in fighting aggression will not be in vain. In this connection it is a comfort to us here to know that in the States the CLID is promoting the study in parishes of the Malvern Manifesto and similar pronouncements. I wonder how seriously Church people in the States take these things? It seems to me that all the social, economic and spiritual matters which these pronouncements deal with are fundamental to the building of a Christian society for a post-war world.

To return to our work here: to meet the needs of those village people who cannot visit our two clinics, we have started a "medical box" containing elemental medicine which we send around under the care of trained nurses, who make their rounds at regular intervals. Just recently our man nurse, Mr. Hu, went to the village of Shih-Pin and injected more than 100 villagers against typhoid and cholera in the morning, and then in the afternoon gave treatments for skin diseases. The growing confidence of country people in western medicine is a healthy sign of progress.

In the fall we had our usual Thanksgiving. During our morning service at the camp all of our refugees in the colony brought things they had raised: peanuts, potatoes, squash, corn and other things. These they presented as a thank offering for the work of the colony. The food is being used to feed the warphans. Some things were sold and it brought \$465 (Chinese). Then the refugees voted to send \$300 of it to aid mission work in Sian. We all felt that there was no better way to thank God for our blessings than to help spread the Gospel to our fellow-countrymen in the northwestern frontier. It is encouraging to know that these refugees, so in need themselves, nevertheless think of the welfare of others. They are willing to share the fruits of their labors.

We are now taking into our colony a large number of refugees from Canton, people who were driven out by hunger and starvation due to the coastal blockade. The story of their long trek to us is pathetic and heart-breaking. We have opened a new camp where thirty families are already at work on a rehabilitation project and we will open others.

Finally may I express my great gratitude to my many WITNESS friends and thank them most warm-

ly for the great aid they have given us here. Without this help we could not have gone on. It is truly God's will and pleasure to give us the Kingdom, but we must work hard for it. Is it not so?

Editor's Note: It is the hope of the CLID to be able to send to Mr. Den by Ash-Wednesday \$1,000. This sum means \$30,000 in Chinese dollars. Those who care to aid in this please send donations to CLID, 155 Washington St., New York 6, N.Y., making checks payable to "Treasurer, CLID."

FATHER WRITES STORY OF SON'S ESCAPE

Chicago:—There are thrills that come to newspaper men, but few have had a greater one than that which came to the Rev. Irwin St. John Tucker, Chicago rector who earns his living as a copy-reader on a local newspaper. He got the news tip and wrote the story of the escape of his son, Lieut. E. E. Tucker, captain of a gun crew on a ship which was torpedoed in the Gulf of Mexico. The merchant ship was on its way to New York from the South Pacific. After weary months at sea the ship passed through the Panama Canal and was later torpedoed by a U-boat. Tucker was the last man to leave the ship. Sixteen of the men and the captain were killed. The survivors clung to wreckage and balsa logs until they could all be packed into the one life boat which withstood the crash and the sinking.

But the story of how Friar Tucker, as he is known to the newspaper world, got the tip is a story in itself. In the absence of the Rev. Dudley Stark, Tucker was officiating at St. Chrysostom's Church in this city. He asked that those who had special requests for prayer and thanksgiving would write them out and give them to the ushers at the time of the offering. These slips were passed to him at the altar.

Among them was one which read: "Please offer thanksgiving for the miraculous escape of my son. Cadet Andrew Noble, from a merchant ship torpedoed by a Nazi U-boat in the Gulf of Mexico."

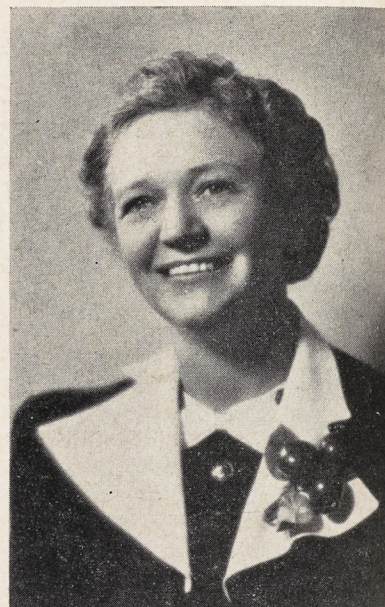
After the service Mrs. Noble remarked that her son, who had landed at New Orleans the day before, spoke of a Lieut. Tucker. Comparing notes, it was found this was indeed the Friar's son. His newspaper on the following Sunday carried a spread story about the rescue. Lieut. Tucker had communicated with his family only to the extent that he "had been delayed."

His wife, the former Margaret Humes, gave birth to a baby daughter on Dec. 2. Lieut. Tucker's desire to spare his wife any undue worry at that critical time caused this "news bottle neck."

It may well be the first time, remarks the Friar, that a news tip was delivered at the altar.

RACIAL INTOLERANCE COMBATTED

Los Angeles (RNS):—Religious leaders in this city are seeking 50,000 signatures for a pledge to combat racial and religious intolerance. Bishop Stevens is one of the sponsors.



The smiling lady is Mrs. Helen G. Hogue, the new executive secretary of the Girls' Friendly Society

YOUTH RECOGNIZED IN MICHIGAN

Detroit (RNS):—To give young people more opportunity to participate in the affairs of their churches, the voting age at parish meetings was lowered from 21 to 18 years in amendments to the canons of the diocese of Michigan at the diocesan convention here. The action is believed to be the first of its kind ever taken by an Episcopal diocese. New members elected to the executive council of the diocese, which conducts the affairs of the church between conventions, included the Rev. Malcolm G. Dade, rector of St. Cyprian's Church, Detroit, and St. Clement's Church, Inkster, the second Negro clergyman elected to the executive council, which was formed about 25 years ago.

THE WITNESS — February 10, 1944

Church of the Holy Communion Celebrates Centennial

*A Beautiful New Chapel Recently Dedicated
As Part of the Program at Historic Church*

By James W. Hyde

New York:—As a part of the centennial celebration of the founding of the Church of the Holy Communion, here, a new chapel in memory of the late Rev. Henry Mottet has been installed in the south transept of the church. Mr. Mottet was the third rector of this historic church which has been an important force in the Church life of New York since its establishment a century ago. During the half century of his rectorship, from 1879 to 1929, he established an endowment fund for the parish which has since assured the continuance of the church's influence in the community.

The new chapel, designed by Merritt F. Farren and executed by the contract division of John Wanamaker, N. Y., serves to balance the organ case in the north transept, and thus rounds out the development of the whole chancel which was donated by the late Herman C. von Post during Mr. Mottet's rectorship. The new chancel, including the large east window, was made necessary by the destruction by fire of the original chancel installed by the first rector, William Augustus Muhlenberg.

Mr. Muhlenberg was one of the most remarkable men of his time in the Church. Beside being the founder of the Church of the Holy Communion which was the first church in America to have free pews, to have a boy choir, and to have weekly Holy Communion early Sunday morning; he was the founder of St. Luke's hospital, of St. Johnland with its broad work of caring for indigent men, women and children, and the author of the Muhlenberg memorial to General Convention which was the first move by the Episcopal Church toward union with other denominations.

Following the example of his predecessor, the second rector, the Rev. Francis E. Lawrence carried on a policy of advanced social service. During his rectorship a home for the aged was established on the church's property and the Sisterhood of the Holy Communion, which had been started under Mr. Muhlenberg, was

incorporated. Mr. Lawrence became the first president of the Workingmen's Club during his rectorship and also organized the Ladies Missionary Society.

Under the guidance of the third rector, Mr. Mottet, a day nursery and babies' shelter was organized as well as most of the familiar organizations of contemporary parish life, such as the Women's Auxiliary, the Girl's Friendly, and Men's Club. His most important contribution, as has been stated, was the establishment of the endowment fund which assures the continuance of many of these organizations today although business has almost entirely taken up the neigh-

important institution in the medical welfare of the city.

The Church of the Holy Communion has long played an important role in musical circles. In 1849 Mr. Muhlenberg wrote in his journal, referring to the choir boys, "I have often talked of dressing them in surplices, but He arrays them in their own white robes." However, in 1886 the boys were first vested in more launderable cassocks and cottas. In 1873 the church was equipped with an organ made by the famous organ-maker Hilbourne L. Roosevelt, which has since been rebuilt by the equally well known Earnest M. Skinner. During the 1920's, when Lynnwood Farnam was organist, the Holy Communion became a shrine for all lovers of the music of Bach. Today the musical tradition is maintained by an excellent boy choir under the direction of Alfred Boyce.

The present rector, the Rev. Worcester Perkins, actively maintains the liberal traditions of the parish. His congregation, as in many New York churches, comes from all parts



The Church of the Holy Communion a hundred years ago was located in a field in what was then the up-town section of the city

borhood around the church building. The organizations still under the direct control of the Church of the Holy Communion are: the employment society which furnishes sewing to ladies in need, the home for the aged, the missionary society now known as St. Monica's Guild, and the Women's Auxiliary. The offices of the St. Johnland work are still in the church's plant but it now is an independent corporation, and, of course, St. Luke's hospital is still an

of the city but since the removal of the Sixth Avenue El from in front of the church the congregation has shown a notable increase.

However, it is to be hoped that in the ever-changing flux of a great metropolis a new residential development will take place in this neighborhood so that the endowment established by Mr. Mottet can be used in a way adequate to his memory.

The new chapel was dedicated by Bishop Manning on a recent Sunday.

CHURCH CONGRESS SHOWS GROWTH

Hartford:—Bishop Walter H. Gray of Connecticut, president of the Church Congress, announced last week that the Congress now has the largest membership in its history. A nationwide program of organization into regional groups has been undertaken, with forty-four regional chairmen appointed so far. In each of the areas served by these chairmen a local community Church Congress is being planned. The subject will be *The Christian Church in a World in Travail*. The last week of April has been set as the normal time for holding these meetings. Study groups are planned for each of the areas to use the quarterly syllabi published by the Congress as bases for discussion. A Lenten bulletin for 1944, *To His Soul's Health*, the work of the Rev. Gordon B. Wadhams of the Church of the Resurrection and the Rev. Thomas J. Bigham Jr., of the General Seminary faculty is soon to be published.

ARCHBISHOP OF YORK ON MIXED MARRIAGE

London:—The Archbishop of York, speaking in Durham Cathedral, condemned the "humiliating terms" imposed by the Roman Catholic Church in mixed marriages. He declared that the loyalty of some members of the Church of England was "very passive" and he said "they yielded too easily, for instance, to the stipulation that a non-Catholic married in the Catholic Church must promise that any children of the marriage shall be brought up in the Catholic religion." He said that this was "a hard, cruel choice imposed on a man or women deeply in love. A loyal member of the Church of England would unhesitatingly refuse to assent to such humiliating terms."

CHURCHMEN WRITE SENATORS

New York:—The organizations federated in the United Christian Council for Democracy, with the Episcopal Church represented by the CLID, have addressed personal letters to the ninety-six Senators inviting them to consider the recent analysis by the Churchmen entitled *Stop Inflation*. The Senators are urged to support the subsidy program to the extent necessary to keep prices down and output up on essential food commodities. They are also asked to sup-

port a tax program which calls for ten billion dollars on ability-to-pay. The leaflet is the first of a series of six on *Battles for Peace* being issued jointly for the Church organizations. The second leaflet, ready later this month, deals with the likelihood of unemployment following the war and how to deal with it. Parish groups are being urged to use the material in study groups.

GOVERNOR ADDRESSES CHURCH CLUB

New York:—Governor Raymond E. Baldwin of Connecticut, an Episcopalian, was the headliner at the annual dinner of the Church Club, held here on February 2nd. Addresses were also made by the Presiding Bishop and Bishop Manning. Mr. Ludlow Bull, president of the club, presided.



The Cloisters, New York, reproduced by courtesy of the Metropolitan Museum of Art. The photograph by Phillips St. Claire won second prize in the photography content at The Cloisters

TEST DEMOCRACY IN ITALY

New York (RNS):—The United States government was urged to make Italy "the test case for the four freedoms" in a resolution adopted at a mass-meeting of Italian Protestants here, sponsored by the American Committee for Religious Freedom in Italy. Disclaiming any intention to attack "the dominant Church in Italy," the resolution stressed its appeal for religious freedom in Italy by declaring that "for years the

Protestants, Jews, and non-conformists in Italy" have lived "in an atmosphere permeated with the spirit of intolerance." It asked that "the same privileges and respect" be accorded the religious minorities of the country as are enjoyed by the Roman Catholic Church.

CASUALTIES RISE SHARPLY

Washington (RNS):—Chaplaincy casualties in the army have risen sharply from 85 in November to a present total of 102. There have been 19 killed in battle; 13 dead from sickness or accidents; 18 wounded; 33 taken prisoners; 1 missing in action. There have been 76 chaplains decorated for conduct "over and beyond the call of duty," with 25 of these reported in the past three months.

BISHOP STEVENS HITS SELF INTEREST

Los Angeles:—Bishop Stevens hit at those who allow their self interest to stand in the way of a united effort to win the war, in his address at the diocesan convention meeting here on January 25. "We cannot win the war," he declared, "if any section of the people is moved by motives of self-interest. Obtaining of personal or political advantage of any kind is profiteering whether by blocs, political parties or individuals."

In Him Is All Life

WITH the war approaching an end the moral and ethical issues of the new world arising are bound to become sharper. As men divide in their opinions as to how it should be built we are going to hear many repetitions of the old cliché that the clergyman should stick to his last and not make pronouncements in the economic field. As usual this will be accompanied by the assertion that he hasn't enough experience or information to give a well-founded opinion. The serious part of such an attitude is not that it shows a lack of regard for a parson's judgment, which may be just as erring as any other, but that it unconsciously reveals the age-old heresy of the dualism between the material and the spiritual realms of life; it betrays a fundamental and tragic lack of respect for the sovereignty of God over all things and all men. We agree that most of the clergy do not know the techniques of running a business, but they should know, and it is to their shame if they do not, what ends business should serve. Indeed with this concern occupying the largest part of men's waking hours they would be sadly remiss if they did not.

There are at least four reasons why the ordained leaders of the Church should be especially qualified to speak on economic problems in the large. 1. They have no vested interest to be protected and so can be unbiased in their view-point. 2. They minister without fear or favor to all types of people and thus are as nearly above class prejudice as men can be. 3. They are trained to measure material things as well as events not in terms of their present value alone, but against the background of eternity. 4. They are obligated to say, "Thus saith the Lord," as far as they can conscientiously see God's will, in regard to anything and everything that has to do with human welfare.

We maintain that, with the best heart and will and honesty of purpose in the world, it is almost

impossible for the average businessman, involved in the necessarily narrow sphere of making money, to look with judicial eye and see the whole picture clearly. He may know what is best for his business, but can he say that it is best for humanity? As well expect a good Orangeman to have no prepossessions about a South of Irelander—or vice-versa!

When the clergy are enjoined politely but firmly to keep their fingers out of the economic pie they know very well that 999 times out of 1000 it means, "Keep off my pet economic or political corns—but if you can get on the other fellow's; bless you!"

All the above is no criticism of the Christian intent of those who would keep the Church housed in sanctity behind its four walls, but it is to say quite candidly, that these friendly and sincere critics haven't yet come anywhere near understanding the staggering implications of the teachings of Christ. As Studdert-Kennedy once wrote, "To confine Christ is to crucify Him. Christ can be crucified in the Churches and the clouds of incense may but serve to hide the sorrow in His eyes. The first necessity of the Christian faith is to accept Christ as the meaning of all things, and to see all things only as they are seen in Him. In Him is life, all life, even the life of common bread. Through Him were all those powers given by which men earn and eat today."

All questions that involve the relations of mankind ultimately go back to God, and in that realm

His ministers must have their say—or surrender. After all, this world has been run by hard-headed and so-called practical men for some centuries now. Are the results so satisfactory?

Our Cardinal Doctrine

IT IS sometimes disconcerting, but as a rule quite wholesome, to see ourselves as others see us. It helps us to get down to rock-bottom and face real issues. For instance a lot of the discussion of re-

"QUOTES"

WE HEAR much about the four freedoms and they are essential to a united national life. But they are negative. Of themselves they do not give us anything. They do not express noble living, they only make it possible. Freedom of speech is of little value unless, when we speak, we speak the truth. Freedom of worship does not lead to God, but the practice of worship. Freedom from want does not make life abundant, but the stewardship of our possessions. Freedom from fear is of little value unless it leads to fearless action. Beside the four freedoms of the nation, the Church sets the corresponding loyalties of the Christian—loyalty to truth, loyalty to worship, loyalty to service, loyalty to God. We rightly cherish freedom, but it is our loyalties that mark the measure and value of our lives.

—MALCOLM TAYLOR

In charge, *St. Michael's*,
Milton, Massachusetts

union with the Presbyterians is handled purely from the point of view of the Episcopalians. It would help us, especially those of us who are inclined to be self-satisfied, if we could see the whole situation from another point of view. Although the Presbyterian Church as a whole is eager for reunion and has said so officially more than once, there are a few Presbyterians here and there who look on the proposal with slight misgivings. They ask: Does the Episcopal Church mean business this time? Twice before, as Bishop Parsons points out in his challenging article this week, our Church approached the Presbyterians with a proposal of merging and then dropped the negotiations. It needs to be proved that the Episcopalians are really in earnest this time.

Another cause for misgiving is the educational inertia and indifference of the average Episcopalian. The per capita giving of Presbyterians for educational purposes is several times that of the Episcopalians.

Observations of An Ex-Chairman

by Bishop Edward L. Parson

Former Chairman of the Commission on Approaches to Unity

IT IS I think good policy that retired bishops should not long continue in chairmanships of commissions which have to deal with controversial matters. That in general, which led to my declining



reappointment on the commission on approaches to unity, becomes a fairly imperative principle in view of the practical certainty that retired bishops will have no vote (quite rightly) after the next General Convention. But the freedom from direct responsibility for action perhaps increases rather than

diminishes responsibility to play the part which in ancient times especially was assigned to the old men, to "sit in the gate" and give counsel. Our counsel may not be of much use. It may not commend itself to those who have to act, but it will be, at any rate, the fruit of long experience.

Looking then at the matter of unity with Presbyterians from the new position of one who after 15 years of negotiating has now only the responsibility of any and every loyal minister of Christ, I venture some observations on where we are and what we have to do.

Still another difficulty is the fact that the Episcopal Church seems to have no formal, binding theology. It has a Prayer Book and in the back are the thirty-nine Articles of Religion, but how many Episcopalians accept them, understand them, or even know that they are there?

Finally, the ideal of the Episcopate is one thing and the actual administration of the office is another. We claim to have a "constitutional Episcopate"; on the other hand there are dioceses where the bishop's mere wish is law, where the freedom of the individual clergyman to teach the faith of the Church is hampered, where information given to the public press is colored, and where some of the worst features of toryism still survive.

Of course, we Episcopalians would reply, these are things we intend to change. The trouble is, as somebody has remarked, it is not predestination that forms the cardinal doctrine of the Episcopal Church. It is *procrastination*.

My first point concerns a much forgotten resolution of Convention. Over and over again the commission has been attacked on the ground that it wilfully interpreted the action of Convention in 1937 as authorization to plunge the Church into controversy, to propose fantastic and disloyal schemes and try to force the Church into unwilling action. I don't think the commission has half often enough pointed out that far from such being the case it has gone much more slowly than the Convention of 1937 anticipated. The resolutions attached to the Declaration of Purpose instructed the commission "to present a plan" to the next Convention (1940).

The only "plan," however, which had been agreed upon in 1940 by the two negotiating groups was the Concordat (extension of Ordination). The Presbyterians were not enthusiastic about it. There was great opposition in our own Church, in spite of the fact that it only made a little more comprehensive a principle already adopted. The commission, therefore, did not present it in any form and contented itself with the reaffirmation by Convention of the Declaration of Purpose. The one good thing which the Concordat did was to stir up thinking. That was helped by the proposals a year later for Joint Ordination. Neither of these pro-

posals, however, was a *plan*. It was to meet that and to put before the two Churches some idea of what the united Church would be like that the *Basic Principles* were presented for study in 1942. They contained the basic common faith (Bible, Creeds, Sacraments), a sketch of the structure of the United Church as the two groups saw it, matters on which agreement had been reached, and the chief points which were as yet problematic. The presuppositions in all this were two: That we were negotiating on an equality ("the two Churches" says the Declaration of Purpose), and that each Church had a contribution to make to the United Church.

The commission had never presented this sketch to the Church for action; but only for study. They felt it was still too unfinished to ask any action on it. The result was a report to the Cleveland Convention, which after stating the issues and defining the place of the *Basic Principles* as giving the direction, asked only that the commission be continued. The minority report, asking for an entirely new commission, made the question one of confidence in the commission.

NOW what did the compromise resolutions on which majority and minority agreed mean? I am sure I am right in saying that the majority accepted them as representing the desire of a large number of what one might call "middle ground" members of Convention to avoid debate, which might become heated, and a decision, which might be proclaimed a party victory. It was almost certain that if debate began, it would turn on the *Basic Principles* and get off to what would be at this time irrelevant matters. It was urged that this compromise would enable us to start on a new triennium with far better feeling. The majority of the commission would have welcomed debate. The idea that they were *scared*, which some of the secular press and some individuals imagined, is of course absurd. Furthermore, they have always believed that such discussions ought to be possible among Christians without heat in an endeavor to find the best way. They balanced the reasons and decided to accept the compromise. Continuity would be preserved, which was the main point. There would be much misunderstanding. Some issues would be postponed decision. But there would be better feeling.

What now does continuity mean?

It means (if the Presbyterians are willing) going on with negotiations where the two negotiating bodies left off last June. Certain definite things have been achieved, the most important of which, for this Church, is agreement upon the four terms of the Quadrilateral. Some Episcopalians have questioned whether the Presbyterian negotiators have really accepted the Historic Episcopate. It is

quite true that they have accepted no theory or doctrine of it. Our objectors forget that in our own Church we require the acceptance of no doctrinal position concerning the ministry, and this is expressly recognized in the reports of the Lambeth Conferences. The report of the unity of that conference committee in 1930 is especially to be noted. There it is stated, "we are content to believe that the acceptance of the Episcopate itself in its continuity of successive consecration and in the discharge of its historic functions, will bring to the United Church those gifts of grace which we believe the Providence of God has associated with it." Now look at the functions as detailed in the *Basic Principles*, and it is clear that they are the functions of the bishops in those parts of the Anglican Communion which are constitutionally organized.

Starting from these basic agreements, it seems clear that the next steps lie along three lines. The *Basic Principles* are still "fluid." The unsolved problem of two types of diaconate must reach some solution. Various phrases which have led to misunderstanding must be cleared up. In this connection the work of the theological commission is important. It has already studied the diaconate and made suggestions. Confirmation was expressly omitted from the Quadrilateral, but it would be helpful for the committee to study the grounds of the Bishops' action. The Ruling Eldership needs study and its meaning made clearer to our people.

The second line of advance is the preparation of legislative material, that is, if we may follow the South India method, of a constitution. There are actually three legislative stages before union can be completed. 1) A constitution which it would seem to me ought not to be detailed like that of the South India plan, but brief and fundamental. 2) The necessary legislative procedure to get things going . . . something in the nature of our canons. 3) The details which may take a good many years to work out concerning property titles and the like.

The Lambeth Conference comes into the picture at some point. We do not know how long the war may last nor how soon after it another conference may be called. Everyone is agreed that no final action should be taken by Convention until the counsel of that Conference has been received. Following precedent, the procedure would seem to be for the commission to present to the Conference the *Basic Principles* and such other documents as represent the stage which negotiations have reached. If the Conference does not meet before next General Convention, it would seem imperative that some action should be taken which would indicate the position of this Church on, let us say, the main points of the *Basic Principles*. It would not be constitutional . . . would be subject to re-

vision . . . but would indicate to the Conference the mind of the Church. The Conference, of course, is concerned not with the detail of canons but only with such proposals as would really concern the Anglican Communion.

THE third line along which we must go is that of popular education. The General Convention voted with unanimity to go ahead and achieve this union. After the lively discussions of the past year and the somewhat violent opposition to the whole matter, it is significant that the vote was unanimous in one House and practically so in the other. No campaigning to acquaint Church people generally with the questions at issue can now be interpreted as partisan. It will be, in accordance with the vote of Convention, the business of the commission to see that people are studying the reports. It is their business to explain the *Basic Principles*, and to deal with the objections raised in the *minority* report. All the study of these problems of unity will have even higher value if undertaken in cooperation with Presbyterian neighbors. In the same field, too, lie the various kinds of cooperation: united services, experiments in worship and pastoral administration such as Bishop Peabody has initiated, and the exchange of trustees and directors in educational and welfare institutions. Much consideration has already been given by the joint conference to the last matter.

It is also the business of the commission to say to the Church, "Now here are the proposals which so far have emerged as ways to achieve this union. We want criticism of their weak points. We want help in overcoming the obstacles in the way of union. We want better plans if any one can suggest them; we are all now pledged to move ahead. This is not a majority project. It is the project of the whole Church. Merely opposing it or raising objections without suggestions as to ways out is nothing but ecclesiastical filibustering."

Let me emphasize the point again. Up to this time there has been some ground for general opposition to the Declaration of Purpose. It might be said that the Church had not faced the project fairly and fully. There might be some ground for obstructive tactics. There is and can be no longer. Of course, thank God, we have freedom of speech and anyone may denounce the project and call the Presbyterian heretics and schismatics and tell them that all they have to do is to submit to the Church which they deserted. But the Church has spoken with no uncertain voice. We are going ahead.

This process of education means getting committees in every diocese; keeping in touch with them; informing them of the progress of negotiations; providing for articles in Church papers; enlisting the active interest of voluntary groups such as the Episcopal Evangelical Fellowship and

the American Church Union. It is a big job, but the commission has been told to do it. It is a task of propaganda in the highest and best sense of that term. It is not to try to "put something over" as the makers of this and that product do on the radio and in the papers. It is to get everyone in the Church aware of the Church's will in this matter; then to help them to see the difficulties; and then to guide them to the goal. Some of the difficulties are not hard to see; but people must be helped to distinguish between those which spring from temperament and training and those which go fairly deep. They must in the end learn that the things which unite Christians are more fundamental than any of the things which divide them.

There are two further considerations which I think are important. The one has to do with "tension"; the other with "hurry." There will surely be cries in the future as there have been in the past that the Church must not be hurried into action. The practical answer is that negotiations with the Presbyterians began over fifty years ago. They failed at that time. They were resumed 15 years ago. It is already six years since the Declaration of Purpose was accepted by both Churches. We can hardly be said to have been over-hasty. The answer of faith is that suggested by Dr. Coffin at Cleveland. If unity is the will of God, efforts, hard, unrelenting and devoted to carry it out can hardly be thought "premature."

And then there is the fear of tension. The word has been a bit overworked, but let it go. Can anyone point to any period in the history of the Church when real progress has been made without tension? Differences, diversities, controversies, compromises, majorities and minorities, hurt feelings and hard feelings, are all part of the Church's story. Witness St. Paul's troubles with St. Peter and the Judaisers! Whatever the contributions to the Church's life of the Catholic movement of the past 100 years (and they are many) they have not been achieved without tension.

The real question is whether Christian men and women cannot discuss serious and profoundly weighty matters without heat, in love and mutual trust. I have been infinitely saddened these past years by the bitter and violent feeling expressed in articles and letters, Abusive letters, of which plenty have no doubt come to others of the commission as well as to its Chairman, do not hurt the persons abused, but they go far towards wrecking the souls of those who do it in the name of Our Lord! It is childish, it is unchristian, that Christian people cannot deal with these matters in a Christian way. That test lies before us today as a Church. We have chosen our path. We have said we will achieve organic unity. Now let us see if we cannot walk along it as Christians should, in mutual trust and in united determination to reach our goal.

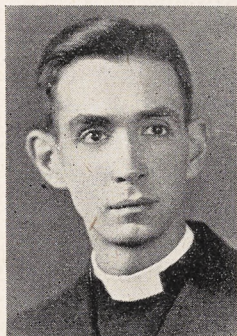
THE WITNESS — February 10, 1944

The Living Liturgy

By *MASSEY H. SHEPHERD, JR.*

Professor at Episcopal Theological School

CHRISTIANITY is neither a philosophy nor a social institution; it is a religion, a worship, a manner of communion between God and man. The Gospel of history began with the adoration of



angels and men at Jesus' birth; it closed with the disciples' worship of their risen Lord. And in all times and places Christians worship, whether or not they comprehend the doctrine or exercise a ministry of the Church. It is true, worship involves some conception of its Object and, if it concerns more

than a single individual, requires some outward framework of expression. But without the inner propulsion of spiritual devotion creeds and liturgies are lifeless forms.

The Lord's Supper has always been the primary expression of Christian worship. It follows, therefore, that it is an actual experience of the essence of the Christian religion. At first view, this may seem a startling inference. We can test it by a simple examination of the liturgy of Holy Communion in the form in which it now exists in our own Prayer Book. The structure of the service is built around two ritual climaxes: the Gospel lesson and the Lord's Prayer; and two dramatic climaxes consequent to them, respectively: the Offertory and the act of Communion. The liturgy, thus roughly divided into two fairly equal parts, contains by a sort of double emphasis the revelation of God's grace given us through Christ, and our acknowledgment of that gift by acts of responsive self-giving.

In the first part we review and relive the whole pattern of man's historic religious experience. It begins with the summation of the moral law of obedience and love given us as the creatures of God. Through sin this natural basis of our communion with God has been broken, and we can only say, "Lord, have mercy." The Commandments and *Kyrie* thus bring us at once to the realization of where our religious life must start—in the conviction of sin, in repentance. We are then carried to the revelation by which reconciliation has been made possible—the "holy Gospel" of our Savior, whose Incarnation is the central fact, the "great divide" of history. Encircling the Gospel the fuller records of its preparation and appropriation are recited, as they are found in Scripture (Epistle) and the Church (Creed). The Gospel itself is both history and faith, written word and revealed Word. Its application to the imme-

diate issues of our present life is directly brought by the voice of the preacher. The Offertory is our response to its call, not in words only, but in deed. We give back to God's service ourselves, wrapped, as it were, in our possessions, in our bare necessities of food and drink, which are really not our possessions, but God's gifts, and not for ourselves only but for the promotion of the "whole state of Christ's Church" until the time when we all become partakers of His heavenly kingdom.

The second part of the liturgy, already anticipated and prepared by the Offertory, recreates the eternal purpose of redemption, not as viewed in the wide scope of history, but as lived continually anew in the eternal present and Presence. Again we are reminded of our persistent need of repentance and of the "comfortable word" of pardon and reconciliation. A great thanksgiving, joining the hosts of heaven and earth, lifts our hearts in perpetual memory of the Life given on our behalf; and invokes the quickening Word and Spirit to bless this gift, received and offered back, to our use and us to His service. The paean of praise, commemoration, supplication and consecration culminates in the Lord's Prayer: "Thy kingdom come!" From the act of communion now re-established we pass with thanksgiving and blessing into the world "to do all such good works as Thou hast prepared for us to walk in" with the peace "which passeth all understanding." Have we claimed too much for this worship? Is this liturgy not indeed the Gospel?

The Autobiography of BISHOP JOHNSON

THE suggestion has been made that I say a bit in this autobiography about Teaching Missions that I have conducted in many parishes throughout the country. I have considered it a great privilege to have conducted more than a hundred in which I have endeavored to bear witness to the faith which the Church teaches and to give reasons for our convictions. It has always seemed to me that what is needed in our parishes today is a nucleus of disciples who not only are constrained by the love of Christ but also are informed as to His teaching so that they may obey His parting injunction to be witnesses unto Him, not only in Jerusalem but also to the uttermost parts of the earth.

I am reminded, by this parting injunction of the Master, of an episode that happened to me on my way to the General Convention in 1910. I was seated beside a gentleman who was a warden of a large city parish in the midwest and who also was at the head of a large corporation which had branches throughout the world. In the course of

our conversation he said to me: "You know I do not believe in missions."

"Is that so?" I replied. "Did it never occur to you as an official of the Church that it was our business to believe in missions?"

"What do you mean?" he said rather indignantly.

"Well," said I, "you are at the head of a large industrial corporation that has branches everywhere. Suppose that one of your clerks should say to your board of directors, 'I do not believe in opening up work in South Africa.' I would hate to hear what you would say to him, yet he is more important in your company than you are in Christ's Church."

What one teaches in a mission varies naturally with the place and the time and particularly with the preparation the people have had for the mission. But I always tried to deal with fundamentals which I set forth briefly here.

As His soldiers and servants the thing for us to do is to ask ourselves what He would have us do rather than for us to tell Him what He should tell us to do. If you love Him you will keep His commandments, one of which was "Go ye into all the world." As Christians we are honor bound to be witnesses unto Him.

In order to be good witnesses we must have definite convictions, ideals and aspirations. First of all we should be well informed in our beliefs; secondly we should have definite ideals as to Christian character; thirdly we should be faithful in our prayers. Each of these motivations finds its expression in a definite form.

For our convictions we have the Creed; for our ideals we have the Beatitudes; for our aspirations we have the Lord's Prayer. Each of these forms has seven clauses terminating in an octave. If we paraphrase the Creed it would read: I believe that from the Father, the Son and the Holy Ghost, through the Holy Catholic Church, I obtain the forgiveness of sin, the resurrection of the body and the life everlasting . . . and for the octave . . . Glory be to the Father and to the Son and to the Holy Ghost.

In the Beatitudes there are seven clauses dealing with Christian character, followed by the blessing that comes to them who suffer persecution for their devotion to Christ.

In the Lord's Prayer there are seven petitions, followed by the ascription, "for Thine is the Kingdom, the power and the glory."

Further, let us note the parallelism in the successive clauses. First, the Creed: I believe in God the Father. The Beatitude: Blessed are the poor in spirit. The Lord's Prayer: Our Father who art in Heaven. The whole Christian life is founded on the Fatherhood of God and man's humanity that is derived from it.

Second, the Creed: I believe in Jesus Christ. The Beatitude: Blessed are they that mourn. The Lord's Prayer: Thy Kingdom come. The Christian life is built up in the belief in Christ, in our sorrow that men do not accept His rule.

Third, the Creed: I believe in the Holy Ghost. The Beatitude: Blessed are the meek. The Lord's Prayer: Thy will be done. Christians are to be guided by the Holy Spirit and meekly to do God's will.

Fourth, the Creed: I believe in the Holy Catholic Church. The Beatitude: Blessed are they that hunger. The Lord's Prayer: Give us our daily bread. And so we come to our Father's house to receive the bread of life as the way in which God satisfies our hunger after righteousness.

Fifth, the Creed: I believe in the forgiveness of sins. The Beatitude: Blessed are the merciful for they shall obtain mercy. The Lord's Prayer: Forgive us our trespasses as we forgive those who trespass against us. Thus we ask that we may receive the same mercy that we extend to others.

Sixth, the Creed: I believe in the resurrection of the body. The Beatitude: The pure in heart shall see God. The Lord's Prayer: Lead us not into temptation. So we ask that we may see God in the risen life, free from temptation to evil.

Seventh, the Creed: I believe in the life everlasting. The Beatitude: Blessed are the peacemakers. The Lord's Prayer: Deliver us from evil. These final clauses have a definite meaning for a world engaged in war.

"And so I bow my knee unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory to be strengthened with might by His spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height."

It is only as we love that we are able even to comprehend the gospel of Christ and it is only as we believe and hope and pray that we may become witnesses unto Christ. And so only do we attain the dimensions of the Christian life . . . its height in worship, its breadth in service, its depth in earnestness, its length in permanence.

So in the Communion service we begin with love: "Thou shalt love the Lord thy God and thy neighbor." After instruction in the Epistle and Gospel and the Creed, the officiant says, "Lift up your hearts." And we reply, "We lift them up unto the Lord." Following this sequence of love and joy we receive the peace of God.

So the process of worship is one of love and joy, culminating in peace. Without these qualities man can not even comprehend the Gospel of Christ.

Next week: Colorado.

Former Shanghai Nurse Tells Story of Internment

*Relates How Bishop Roberts Was Policeman
With Orders to Shoot Any Trying to Escape*

Edited by James W. Hyde

New York:—Something of the life in a Japanese concentration camp is described by Elizabeth Falck who for more than twenty years was a nurse at St. Luke's Hospital, Shanghai. After first giving a brief description of the camp, she relates how Hollis Smith, who was made chief of sanitation, "managed to secure a place for services and on our first Sunday we knelt on the hard concrete in the dim light of early morning, feeling a kinship with the early Christians."

"Deaconess Katherine Putnam found herself in a room with thirty-some room-mates of the most varied backgrounds one could imagine. She promptly built herself a little house by hanging blue curtains to her mosquito net poles, with a trunk at the foot of the bed stored with eatables. These eatables she hoarded and produced on great occasions, such as the Easter luncheon we all had together, when she produced a cake which she had heroically refrained from touching until then! The Deaconess' main occupation was the Nursery School. She and Meg Crawford-Brown were on the staff of the school, which was definitely peripatetic, for there never was a place for it, and they were no sooner established in the East Shed than they were chased to the West Shed and back again, and when it rained they were flooded out entirely.

"The second day in camp landed Marian Hurst, Anne Groff and I in the infirmary, not as patients fortunately, but to help make an infirmary from an empty room, and later with pain, patience and much talking on the part of the doctors and committee, we got two more rooms. Anne Lamberton and Frances McKinnon were assigned to the infirmary storeroom. There was no running water. Water was carried to us in pails and the refuse carried away in pails by a group of long-suffering orderlies which included a Dollar Line official, a Persian lace merchant, a kleptomaniac school boy, in its personnel.

"When the storeroom was opened there was nothing much there, but a

little later there was hardly room to move about. This was not due to a plethora of medical supplies, but because there was no room anywhere for anything and the housing staff dumped trunks, boxes and what-have-you all over the place. They stored beds, too, complete with their inhabitants. In time an orderly place was created, and the storeroom served as a staff room, appointment room and lounge. Frances Harbison, who knows about chemicals and laboratory supplies, was a bit plaintive about drugs. 'They ask for Luminal and mean Pheno-barbitol, and when they want Tr. Ferri Chloride they ask for Iron Tonic; but I'll learn.'

"Anne Lamberton was soon moved out and made registrar, but she spent her spare time washing for the sick and doing all sorts of odd and extra jobs of typing. Then in her spare time she studied Chinese and Church history.

"Fred Crawford Brown is on the teaching staff. In addition he is studying for Orders, and is so busy that he has to keep an engagement book. Outside these jobs he has done drains, but later was "advanced" to the garbage squad.

"Bishop Roberts was made a policeman. This was a very important job. Soon after we came to camp we were line up and addressed by the Commandant. He said, among other things, 'You have been brought here for your own protection. This is to be your home and you must love and cherish it. If you attempt to leave you will be shot.' So the police force was formed to deal with us if one of us rolled under the barbed wire or walked on the forbidden rectangle. Another job they had was to guard the cooks from the hungry multitude. We formed in a queue and a policeman counted off ten at a time and let them go into the kitchen for their buffalo beef. The Bishop did this firmly and never made a mistake in counting. He also patrolled the front entrance. He took his turn too, cleaning stairs and landings; we always felt a little superior

when our stairs had had an episcopal mopping. Other activities of the Bishop included playing softball, teaching in the adult school, and doing his washing in a tin bucket."

Canon Renick Honored

St. Louis:—At the diocesan convention of the diocese of Missouri on Feb. 1, the fortieth anniversary of the Rev. Claude E. Renick's service as canon of Christ Church Cathedral was celebrated. Mr. Renick has been noted for his boy's work, his boy's camp, and as secretary and assistant treasurer of the diocese. Bishop William Roberts of China was the speaker at the mass meeting held in connection with the Convention.

Meatgrinder Method

Orange, N. J.:—"Opposition arises because we think of Church union as something to be achieved via the meatgrinder method," declared the Rev. Lane W.

Barton, Grace Church, Orange, and an editor of THE WITNESS, in a plea for intelligent study of steps toward unity. "We don't want union," he said, "because



union means that we shall give up our own cherished way of doing things." Explaining "the meatgrinder methods," Mr. Barton said, "All Church bodies will be dumped into a grinder and ground and reground until they are thoroughly mixed up. This is an admirable method for preparing meat for hamburgers, but to apply it to the Christian Church is to reduce the Church to characterless hash. Why cannot the body of Christ be a great symphony united under the leadership of Christ, to which each communion contributes its own peculiar gift? If we could achieve that sort of union, what might not the Church achieve in the world toward helping people of differing national backgrounds and differing gifts to honor and respect the backgrounds and gifts of other nations? And might it not help us as individuals to honor and respect those of our friends and acquaintances who have unique qualities of personality, those who think differently, and those who act independently?"

Grief, Despair and Guilt

Berkeley, Calif.—The Rev. Hugh Vernon White, professor of theology at Andover-Newton Theological Seminary and secretary for foreign missions of the Congregational Church, will deliver the Earl Lectures at the Pacific School of Religion on Feb. 22-24, on *World Christianity After the War*. Other special lectures include Dr. Thaddeus Hoyt, noted psychiatrist from New York, on *Grief, Despair and Guilt*, and Dr. Roy A. Burkhardt of Columbus, Ohio, who will speak on *The Teaching Ministry*.

Editor Elected Bishop

Florence, S. C.—The Rev. Thomas N. Carruthers, rector of Christ Church, Nashville, and a contributing editor of THE WITNESS, was elected bishop of South Carolina on January 18th. He succeeds Bishop Albert S. Thomas, resigned. Others to receive votes in the ten ballots necessary for election were



the Rev. Elwood Haines, the Rev. A. R. Stuart, the Rev. Moultrie Guerri, the Rev. John E. Hines, the Rev. H. D. Hull.

Another Missionary

New York—The sixth missionary appointment within the past few weeks (WITNESS, Feb. 3) is that of Mr. Denis Smith, a former Church army captain who later studied in England looking toward ordination and further service in Hawaii as a missionary priest. His present return to Hawaii will be governed by transportation facilities.

Provincial Meeting

New York—The commission on religious education of the province of New York and New Jersey held its midwinter gathering at St. James' Church here on Jan. 26. The Rev. Fenimore E. Cooper of Syracuse was elected chairman of the commission to succeed the Rev. Gerald Burrill, who has been appointed assistant secretary of Forward in Service (WITNESS, Jan. 27). The program of the meeting included a round table discussion of *What is the function of a diocesan department of Christian education?* led by Miss Frances Young, secretary of the National Council department of Christian ed-

ucation. Other speakers were Mrs. Pierre Buhlman of White Plains, N. Y., on *Parents' responsibility for the spiritual growth of children*; and Mr. Edmond W. Palmer of Moorestown, N. J., on layman's work in the diocese of New Jersey.

Bayne in Navy

New York—The Rev. Stephen F. Bayne, Jr., chaplain of Columbia University, has been given a leave of absence from the university for the duration in order to become a chaplain in the navy. He expects to start his training on February 12. During his absence, the Rev. Otis Rice, chaplain of St. Luke's Hospital and an editor of THE WITNESS, will have charge of the work on a part-time basis. Mr. Rice will have the assistance of the Rev. Holt H. Graham, who was ordained by the Presiding Bishop on Jan. 27. Mr. Graham has been assistant to the university chaplain since 1941.

Louisiana Convention

New Orleans—The annual convention of Louisiana, held at Christ Church here, Jan. 26-27, increased its pledge to the National Council by \$1,000, adopting a budget substantially larger than in previous years. The convention also adopted a new constitution and approved, in principle, a long range program of greater support to the Church's institution which will provide a new building for All Saint's College, Vicksburg; funds for the Gaudet School, New Orleans; and a site for Negro work in Baton Rouge. Plans were approved for a memorial to Bishop Leonidas Polk, first bishop of Louisiana.

Interdenominational

New York—Editor Shipler of *The Churchman* stated at a luncheon to welcome him home from England that the semi-monthly publication could no longer be identified as an independent Protestant Episcopal publication. The statement was apparently misinterpreted by a reporter. The current issue of the magazine puts it this way: "At the luncheon it was stated that the paper, which has long been essentially interdenominational, would be made increasingly so."

Surplices Stoles Cassocks

Clerical Suits

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New Bishop Speaks

Pittsburgh—The Church Club, an organization for laymen in the diocese of Pittsburgh, which was instrumental in the fine job of selecting a new bishop (WITNESS, Nov. 4.), held the largest meeting in its history on Jan. 28, to hear Bishop Pardue give his first address to the laymen of the diocese. Bishop Pardue was consecrated on Jan. 25. One hundred and eighty men, half of whom are new members secured as a result of a recent membership drive, attended the meeting. Mr. R. B. Tucker, brother of the Presiding Bishop, is president of the club.

Bell Ringers Fund

Faribault, Minn.—With the exception of the clock and the bells the Shumway Tower at Shattuck School, which was destroyed by fire on October 18, has been entirely restored to use. Members of the alumni association have organized a group of "Bell Ringers" to raise funds to replace the bells of the Westminster peal which were originally cast by the Meneely Bell Co. of Troy, N. Y.

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THE WITNESS — February 10, 1941

in 1894. Each cadet at the school has contributed thirty cents from his weekly allowance toward the purchase of a \$100 war bond to be given to the fund.

Coadjutor for Michigan

Detroit:—At the annual convention of the diocese of Michigan, Bishop Frank W. Creighton asked for a coadjutor and received the approval of the convention. If the request is approved by the bishops and standing committees of the Church, a special convention will be held in May for the election. The convention also adopted a greatly increased budget for missionary work, and a new canon permitting the reorganization of the Mariner's Church and the Episcopal City Mission. Five missions were admitted to the convention on full parish status.

Death of G. A. Cunningham

New Canaan, Conn.—The Rev. Gerald A. Cunningham, retired rector of St. John's, Stamford, died on February 1, after an illness of a year. He was fifty-eight years old, and was for many years a leader in the diocese of Connecticut.

THE TOPICS

★Several rectors have asked us the topics of the eight installments of the Reconstruction Report we are to run during Lent, starting next week. They are to use them in discussion groups and want to have speakers prepared. Thinking others may wish to do likewise we here list the topics: 1, Christian Ethical Principles. 2, The War Is a Divine Judgment. 3, The Apostasy of the Modern World. 4, Our Economic Life. 5, Toward a Just Economy. 6, Possible Solutions. 7, The Contributions of Labor, Owners, the Public, the Church. 8, Our International Situation. There will be an editorial with each section and also questions to stimulate discussion, so that it is not essential to a successful meeting to have a speaker. One parish has already arranged for a discussion group of seventy young people and service men. Plan a group in your parish. Your order must be in Chicago, 6140 Cottage Grove Avenue, not later than Monday, February 14th. Please send it at once.

Define Relations

New York (RNS):—A resolution defining the relationship of Orthodox Christians toward non-Orthodox Churches was adopted here at a meeting of leading officials of the Federated Orthodox Greek Catholic Primary Jurisdiction in America, which represents the four main

groups of the Greek Orthodox Church. The resolution, which also clarified the official attitude of the federation concerning its leadership and authority, was signed by the presiding hierarchy of the federation, the Most Rev. Archbishop Athenagoras, of the Greek Orthodox Archdiocese of New York; the Most Rev. Metropolitan Antony (Bashir) of the Syrian Antiochan Orthodox Archdiocese; and the Most Rev. Metropolitan Benjamin, Exarch of the Moscow Patriarchate, representing the Russian Orthodox Church.

Preceding release of the resolution, officials denied reports that Metropolitan Benjamin was withdrawing from the federation, set up last year as a form of advisory board to promote religious collaboration and social relations among Orthodox communities in the United States.

While not directly referred to in the resolution itself, the statement by the Orthodox leaders was aimed at reports emanating from Buffalo, N. Y., implying a close canonical tie between the Episcopal and the Orthodox Churches, said to be contrary to Orthodox canon law. "It is most important to make clear," Metropolitan Antony declared, commenting on this part of the resolu-

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tion, "that the Orthodox Church respects all religious groups and all denominations, but at the same time maintains its old traditions and does not allow its members, either clergy or laymen, to be members of, or communicants of, any non-Orthodox churches or any uncanonical Orthodox church." The resolution by implication condemned such recent acts as the participation of an Orthodox priest with an Episcopal minister in a church wedding in Buffalo, and repudiated assertions that Orthodox faithful could receive the sacraments in an Episcopalian church. "It is not possible, or permissible," the resolution declared, "for an Orthodox Christian to be a member of, or a communicant of, any non-Orthodox church."

Help For Chaplains

Houston, Tex. (RNS):—A \$10,000 surplus in church corporation funds will be set aside by the Texas diocese to help returning chaplains regain their former parishes. The action was authorized at the annual session of the diocesan council.

Intelligent Worship

London (By wireless to RNS):—The Archbishop of Canterbury has suggested that returning service men and women find religious services "more intelligible." Introductory explanation, he recommends, should precede the recitation of psalms and the reading of Scripture lessons.

Alabama Progress

Birmingham, Ala.:—Progress in debt reduction, in increasing the diocesan budget, in religious education, and in diocesan institutions was reported by Bishop C. C. J. Carpenter in his address to the convention of the diocese of Alabama, Jan. 26, in the Church of the Advent, here. Constitutional and canonical changes were adopted whereby two women, nominated by the diocesan Women's Auxiliary, may be elected to the Executive Council. The bishop's salary and diocesan stipends to missionary clergy were increased by 15%, as was the pledge to the National Council. One organized mission, St. John's, Robertdale, was admitted to the convention as a parish.

First Confirmation

Wilkesburg, Pa.—Bishop Pardue confirmed his first class at St. Stephen's Church here on Jan. 30. The Rev. William Porkess is the rector.

Interracial Center

Crawfordsville, Ga. (RNS):—An interracial community center for the use of all persons regardless of race or religion was opened here with special dedicatory services attended by more than 1,000 persons. The Open Door Community Center will be supported by the First Baptist Church and will offer a varied program including training in arts and crafts, group music, dramatics, health, and home making. In addition, the huge recreation hall, assembly, and club rooms will be used to entertain service men as well as to foster amicable interracial relations among persons of the community.

Parish Celebrates

St. Louis:—St. Mark's here celebrated its fifth anniversary last Sunday with a service in the morning at which Bishop Scarlett was the preacher. In the evening the parish entertained the clergy of the diocese and neighboring Protestant congregations. Bishop Littell, retired Bishop of Honolulu, spoke on the future of missions in the Pacific. The

church, which is one of the most unique architecturally in the country, was built while the Rev. Charles Wilson was rector. The present rector is the Rev. Raymond Maxwell.

Messages from Archbishops

New York:—Messages from the Archbishops of Canterbury and York were brought to the Foreign Missions Conference at its recent jubilee

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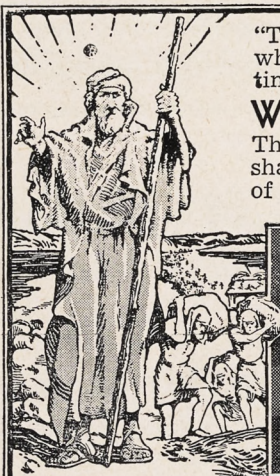
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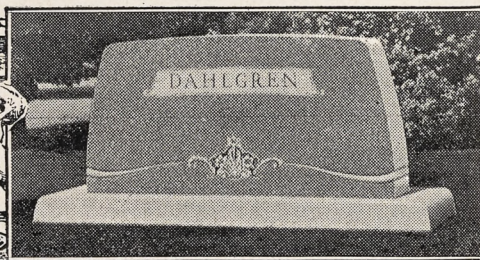
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meeting, by the Rev. M. A. C. Warren, general secretary of the Church Missionary Society. The Archbishop of Canterbury said, "I believe that the future welfare of the world depends very largely upon the maintenance of happy relationships between our two countries and that a lead in this should be taken by the Christians on both sides of the Atlantic."

The message from the Archbishop of York said: "Never has there been a time in the history of the world when the urgency of spreading the Gospel has been greater. At the Tambaran Conference I had the pleasure of meeting many representatives of North American Missions, and I was deeply impressed in hearing of their work in various parts of the world."

Combats Hatred

Providence (RNS):—Representative John J. Wrenn (R.) has introduced a bill in the Rhode Island legislature which would provide that "whoever publishes any falsely written or printed material with intent maliciously to promote hatred of any group in Rhode Island because of race, color, or religion" would be guilty of libel and punishable by a fine of up to \$1,000 or by imprisonment up to one year, or both.

Post-War Boom

San Antonio:—Expecting a sizeable post-war volume of new church construction and improvements of existing buildings, the council of the diocese of West Texas has authorized Bishop Everett Jones to appoint a commission on church architecture. The commission, to include an architect and an engineer among others, will advise parishes on their building programs in an effort to maintain and elevate architectural standards.

To Build Chapel

Roanoke:—The Women's Auxiliary of Southwestern Virginia has completed its special two-year project of raising funds to build a chapel for Grace House-on-the-Mountain, a mission in Wise county. Over two thousand dollars is now in the hands of the diocesan treasurer for safe keeping until priorities for the construction are granted. The mission is under the care of the Rev. Alexander D. Juhan of Norton and Deaconess Anne Newman and Thelma Erickson are in residence.

Auxiliary Meets

Louisville:—The Rev. James M. Wilson who recently returned to his home here from Shanghai aboard the Gripsholm, spoke at the annual meeting of the Women's Auxiliary in Christ Church Cathedral on Jan. 25. His subject was: Is Christianity Dead in Occupied China? Mrs. Harold Woodward of New York was the other speaker at the meeting, speaking on the work of the women of our Church.

Report on Missions

New York:—In preparation for a great Christian advance after the war, the Rev. M. A. C. Warren, general secretary of the Church Missionary Society of London, is in the United States conferring with Church leaders in matters of long-time planning for the future. Mr. Warren sees "the greatest missionary opportunity in the history of the Church" in some areas after the war, but sees also that in certain other areas, "the Church will face the most critical situation in its history." Menacing to the Church, he believes, is the development of the social service state, taking complete control of every phase and part of human life.

Another difficulty and vitally important problem of the times Mr. Warren regards as that of religious liberty. "The right of the Church to evangelize is widely challenged," he

said. "In Moslem countries, in some countries where there is Roman Catholic control, in India, the right to evangelize is either challenged or discouraged."

Women to Church Posts

London (wireless to RNS):—The appointment of women to positions of leadership in the Church of England was urged in a report of a special committee appointed by the Archbishops of Canterbury and York. The report recommends that in cases of special need, deaconesses should administer the chalice. Also that women should be given an opportunity to conduct Morning and Evening Prayer and be allowed to preach. "Modern society will not be won to Christian allegiance and the fellowship of the Church by the activities, however heroic and devoted, of one sex alone."

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Progress at Boise

Boise:—Dean Calvin Barkow of St. Michael's Cathedral here announced at the annual parish meeting that the largest number of people in the history of the parish had been presented for confirmation last year. He also said that the parish was now out of debt due to an increase of 10 per cent in the budget, and that the missionary giving of the parish had increased 20 per cent.

Churches in Europe

New York:—As reported last week, the Presiding Bishop has appointed Bishop Sherrill of Massachusetts, to act as his deputy as Bishop in charge of the American Churches in Europe. In making the new appointment, Bishop Tucker said, "I feel it is very fortunate that Bishop Sherrill has consented to undertake this responsibility. The fact that he is chairman of the joint commission on army and navy chaplains, together with his well-known administrative ability will enable him to be of great help in meeting the problems of the American Churches in Europe at a time like the present." He also expressed thanks to Bishop Perry, retired, for his valuable services in this capacity, particularly for his great help in suggesting plans for the future.

Speaks in Wilkes-Barre

Wilkes-Barre:—Mrs. Harper Sibley spoke at St. Stephen's Church here on Feb. 8 on the subject of *Using Our Tensions Creatively*. Mrs. Sibley is one of the leading laywomen of the Church, having given successful leadership to many works of world importance. A few years ago she and others made a world survey of the effectiveness of Christian missions which evoked much discussion and presented real challenge to present outlooks and procedures.

General Alumni Meet

New York:—A large number of alumni of the General Theological Seminary gathered on January 19, for the annual mid-winter reunion. Lectures were given in the afternoon by the Rev. Marshall B. Stewart and the Rev. Donald F. Forrester. The chapel was filled for Evensong, after which the alumni dinner was held. Speakers at the dinner were the Rev. H. E. W. Fosbroke, dean of the Seminary, the Rev. Harry Lee Virden (Lt. Col.), assistant chief of chaplains in the army, and the Rev. Hollis Smith, who recently returned from Japan.

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THE WITNESS — February 10, 1941

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.

WINSLOW AMES

Layman of Yellow Springs, Ohio

Thank you for giving us the article by the Rev. Shelton Hale Bishop (WITNESS, Jan. 20). You might be amused by a little guerilla war I conducted as a white against the Negro priest of a parish in the mid-west. I used to go to early communion and there were not many there. The first time there were two Negro communicants who went to receive, with me following and kneeling on the Gospel end of the rail. The Negro priest reversed the usual order and came to me first. I wondered. The next Sunday I put myself on the Epistle end, and the third Sunday in the middle. Each time I was the first communicated. I was a bit grieved by the discrimination. Unfortunately he left the parish just then so that I never had an opportunity—which I should have seized earlier—to ask him to quit discriminating. He must have been well intentioned.

* * *

MRS. JOHN MACLULICH

Churchwoman of New Castle, Delaware

I am writing to tell you how much I enjoyed the article by the Rev. Shelton Hale Bishop on the Negroes. I have been wondering ever since the war started how we will appear when the settling up comes, as our attitude toward our Colored brothers is neither Christian nor democratic. I approve of every word of his article, and until we adopt that attitude I feel that we are only preparing for another war. Thank you for what you have already done and keep up the good work.

* * *

JULIAN SMITH

Layman of New York

THE WITNESS surely is to be congratulated for its practice of presenting all sides of questions that arise, especially on questions arising from so-called minority groups. Your quest for tolerance among all people has been vigilant, and the January 20th number was especially good.

There is, however, one important phase that the Rev. Shelton Hale Bishop omitted in his timely article. Christianity must not be one sided. We find throughout the country many priests filling the pulpits of Colored parishes when asked, but it is very seldom indeed that a Negro is ever invited to preach in a white parish. I am sure that much can be achieved in that way to promote better understanding between the races. The diocese of New York is to be congratulated in this respect since it recently invited the Rev. John H. Johnson of St. Martin's to be the guest speaker at the Cathedral of St. John the Divine.

* * *

WILBUR L. CASWELL

Rector of St. Paul's, Yonkers, N. Y.

Your editorial *Cooperate Now* (WITNESS, Jan. 20) suggests the need of a radical change in the missionary information given to our church schools and the Woman's Auxiliary. Till recently it has given the impression that the Christianization of the world depends entirely upon the Episcopal Church, which of course is well enough for promotional purposes, but hardly conforms to the truth. I once met a foreign missionary who finally resigned

because she felt that she had been enlisted under false pretences. She was amazed on her arrival in Japan to discover that other churches were there working as effectively as our own. It was therefore a welcome surprise to hear that recently a speaker on *What the Church Is Doing* described the cooperative spirit and martyrdom of the Christians in Europe, practically none of whom belong to the "true church."

* * *

MRS. JAMES P. WASON

Churchwoman of Indianapolis

I feel that the weekly issues of THE WITNESS are the most alive of anything in the Church today and its pages cannot help but carry a message of faith and courage to those men on our fighting fronts.

ANSWER: Mrs. Wason enclosed a donation to enable us to send copies to chaplains for distribution. We are grateful. If there are others who care to do so we will send a bundle of ten copies to a chaplain for ten weeks for five dollars.

* * *

MRS. H. G. ROBINSON

Churchwoman of Aurora, N. Y.

The inclusion of Miss Annie Parks in THE WITNESS Honor Roll for 1943 recognizes a Christian worker of unusual spiritual and mental qualities. Her devotion to her Master and to His little ones took her to the mountains of Virginia where she took hold of a struggling little mission. With no regular support from our mission board, she built it into a strongly constructed institution by prayer, letters, personal appeals and hard work. She now writes that she prays daily for strength to hold fast "until I am obliged to give up." This is the first hint of despair that has ever crept into her letters. Is there any solution of her problems that you could suggest?

* * *

MR. C. A. SAUTER

Layman of Los Angeles

I always enjoy THE WITNESS but wish to make a suggestion. Often you speak of the Roman Church as just the Catholic Church instead of the Roman Catholic Church, as if it was the entire Catholic Church. Let us always uphold the historical position of our own Church.

ANSWER: Right.

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THE WITNESS — February 10, 1944

page nineteen

Published January 27th

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